

**MILLENIAL INSTITUTIONS:**

**BEING**

**A COMMENT**

**ON THE**

**FORTIETH CHAPTER**

**OF THE**

**PROPHET EZEKIEL.**

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**NEW-YORK:**

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## INTRODUCTION.

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**DURING** a very considerable space, it was one of the uses of prophecy, to warn against that which was evil in itself or in its consequences; and to direct on occasions of perplexity and danger. Is it not entirely consonant to the spirit of the prophetic writings, and to the character of variety observable in the Divine government, to suppose that similar beneficent objects were intended to be accomplished, in later periods.

The splendid series of prophecies relating to the diffusion of Christianity, its triumphs over all enemies, and universal prevalence, and to the glorious days of the church, seem more than sufficient for the purpose of furnishing a peculiar kind of evidence of the truth of the scriptures.

That the prophetic promises were also given, to comfort and encourage believers, in times of trouble, will be generally conceded. But the question, whether the import of prophecy can be understood circumstantially, so as to admit of its directing in the affairs of nations, though of great moment, is still undetermined.

How far these observations are appropriate, at this time, I shall by no means decide. Perhaps they would have been more so, had the entire work, originally designed, been completed. This was an exposition of prophecy, so far as relates to times subsequent to the final dispersion of the Jews; and which, without neglecting the least particular, and without a single instance of forced construction, should be consistent with itself, and with the past history, and present state and prospects, of the world. Such an exposition must be the true one; at least, in all those particulars, which are confirmed by frequent notice. The theory of chances renders this, to all practical purposes, mathematically certain. And it is a remarkable circumstance, that although no two prophecies are limited to the same particulars, all the important ones are referred to, many times, as if in view of this kind of evidence.

The preliminary difficulties were, as was supposed, all overcome; and very considerable progress had been made in the execution of the work; when declining health rendered it less and less probable, that the entire work would ever be completed. Still, I was desirous of bringing forward, under the warrant of inspiration, those momentous truths, which, as was believed, it was a leading object of prophecy, **AT A FIT PERIOD**, to make known to the world. For this purpose, I did not hesitate to select the fortieth chapter of Ezekiel. No where else is such a concentration of evidence to be

found; though an immense body of proof, equally conclusive, is diffused through the prophecies.

I request it may be borne in mind, that the following exposition was written, as part of a comprehensive work. This will be needful, to account for the turn of the remarks, in various instances. It is published, just as it was to have stood; in the larger work. Some few additional notes are inserted, for the purpose of *explanation*. It will readily be apprehended, that, under such circumstances, explanations may be required, though the proofs cannot accompany. It was intended that the different parts of the larger work should be connected, and supported, by multiplied references; and it was in view of determinate reference, that the figures were added in the margin. In the present publication, the place of all references to other portions of the work, (whether originally made in the text or in notes,) is indicated by an *n*, enclosed in brackets, thus, [*n*]. This appeared needful, as the language might otherwise seem abrupt, and the statements gratuitous.

I have spoken of certain momentous truths, which it was believed to be a leading object of prophecy, to make known to mankind. These are as follows. **That THE MILLENIUM IS TO BE BROUGHT ABOUT, BY THE OVERTHROW OF THE INDIVIDUAL SYSTEM; AND THE DIFFUSION OF THE SOCIAL SYSTEM, AND THE CIVIL AND RELIGIOUS INSTITUTIONS OF ENGLAND.** By the individual system is intend-

ed, that form of society, which is founded upon the individual tenure of property. By the social system, that in which a community of goods prevails, under certain limitations, shewn in the prophetic writings.\* By the civil and religious institutions of England are intended, the existing government, and the national church.

Civil institutions are no less indispensable to the reformation and well being of mankind, than religious truth and ordinances. Accordingly, they received a proportionate degree of attention, under the Mosaic dispensation. It will appear hereafter, that the same is the case under that which succeeded.

Whence has it happened, that Christianity has done so little, as yet, towards improving the condition of man. Let us not deceive ourselves; Christianity has accomplished nothing, hitherto, towards banishing crime; and little for the melioration of society. Of course, I speak in the national aggregate. It should be recollected, that in the most favored soil, somewhat after the manner of pestilential diseases, new crimes have sprung up, as the old ones disappeared. The statistics of criminal justice inform us, that there is less of crime in China, than in Christian nations. Though

\* The terms individual system, social system, &c. were originally adopted from the writings of the followers of Mr. Owen. It need not be said that they may be used, as indicating abstract principles, or those principles practically exemplified.

the criminal code of China is in some respects severe, making capital offences scarcely known as such, in Europe, as striking a parent; and although their police is unrivalled; the number of those who suffer the punishment of death, is but about two hundred annually; or perhaps one in a million. Compared with this, the proportion of murders alone, in some Christian countries, (Catholic,) is more than a hundred to one.\* Theft is so unusual, that except in the cities, bolts and bars are scarcely known. Of course, the morality of the suburbs of Canton, is no criterion of that of the empire at large. But I shall be reminded of their infanticide. And what is the infanticide of China, which in most cases has the plea of necessity, compared with the intemperance of Christian lands. And even in the article of infanticide, let it not be forgotten, that a species of this crime, more dangerous and pernicious in its consequences, and unaccompanied by the plea of necessity, is totally disregarded by Christian legislators.† If we consider less favored heathen nations, we shall find little reason to boast. More victims are immolated, in a single year, at the shrine of *fashion*, scarcely known as an “evil principle,” in the heathen world, where dress, and modes, and forms of society, never

\* In the United States of America, it is about ten to one. Paternal government, though despotic, good police, and paganism, on the one side; republican government, *liberal institutions*, and Christianity, on the other.

† See Note (A.)

change, than are sacrificed, in the rites of idolatry, in a century. And even the dreary horrors of cannibal wars, will find a parallel, in a moral view at least, in the cruelties of the slave ship, and the modern atrocity of Burkism. But it will be urged, that those of Christian nations, who pursue a life of crime, are not Christians. And why is it so, since all or the most of them, have had opportunities of Christian instruction. The reasons seem to be these: first, that Christianity has not been presented, in its simplicity and purity; and second, that it has not been accompanied by those civil institutions, (I use the term in its most extensive sense,) which alone can render it uniformly efficacious. The solemn realities of a future state of being, can not be scanned by mortals; but is it presumptuous to suppose, that the above may explain the cause, why, in the dealings of an infinitely wise Providence, Christianity has been limited, hitherto, to comparatively, so inconsiderable a portion of the globe.

The evidence in the chapter of Ezekiel, a comment upon which follows, of the downfall of the individual system, is altogether indirect, but is not the less conclusive. It may not be amiss here, however, to advert to some of a more direct character.

Mystical Babylon, the fall of which is so eloquently described, in the eighteenth chapter of Revelation, is supposed to represent the individual



system. There are few, I believe, capable of appreciating the higher beauties of the sacred writings, who read this chapter, regarding it as descriptive of the fall of papal Rome, without a suppressed consciousness, that the description is too long. Instead of a graceful allusion to corrupt dealing, the metaphor is extended (*traffic in general, ALL TRAFFICK,\* being included,*) into a sort of counting house allegory, altogether disproportionate. But considered as describing an entire change in the formation, the external mechanism of society; which would render the dwellings of men no longer suitable for the purpose, and give a lasting check to the pursuits of gain, the efforts of acquisition, in all, from the laborer and handicraftsman, who earn their bread, from day to day, by the sweat of the brow, to the merchant, whose revenues are those of a prince; of a burning, which will catch from village to village, from city to city, from continent to continent, till the earth is wrapped in the conflagration, and the recesses of the ocean are illumined by the blaze; in this view, such prominent particulars only, are mentioned, as are requisite for poetical effect. The length of time during which the mystic harlot has ruled the destinies of men, and shed the blood of prophets and martyrs, commencing with the earliest ages; the universality of her sway; the enormous, the incalculable extent of the evils inflicted; the greatness of her

\* See verses 3, 11, 17, 19, 23.

fall, and of the deliverance of mankind; render a lengthened and expanded description, most highly appropriate. But I am anticipating; though with some, the argument might safely be left here. To others, evidence of a different description, will be more satisfactory.

We learn, beyond doubt, in the fourteenth chapter of Revelation, that Babylon includes all mankind. *And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come; and worship him that made heaven, and earth, and the sea, and the fountains of waters. And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.* Rev. xiv; 6—8. Little do they know, of the unrivalled precision of the sacred writings, and of their uniform adherence to the rules of just criticism, who can believe, that verse 6 comprehends all the nations of the earth, and verse 8, without the slightest intimation of a change in the sphere of agency, while similar general expressions are used, but a limited portion of them. I am aware, that verse 6 has been supposed to relate to the diffusion of the scriptures, &c. accompanying the reformation. But a slight attention to particulars will show the fallacy of this supposition. It will be admitted, by the advocates of the hypothesis, that

this chapter is intimately connected with chapter thirteen; and that *the earth*, in that chapter, designates those nations, subject to papal domination; and that the term has the same general meaning, in verse 6, of chapter fourteen. A more limited construction is not, I believe, contended for, by any; but, whatever portion of the globe be meant, the angel is, moreover, to preach the gospel to *every nation, and kindred, and tongue, and people*. That is, to **ALL** other nations and descriptions of people. And accordingly, an angel, *flying in the midst of heaven, having the everlasting gospel to preach to every nation; and saying, Fear God, and give glory to him; FOR THE HOUR OF HIS JUDGMENT IS COME*; ourselves have heard.

These views are strikingly confirmed in chapters seventeen and eighteen. The woman, or Babylon, appears in the wilderness; and a wilderness, by her enchantments, she has rendered all the world. How many, alas, have felt themselves in a wilderness, when walking the thronging streets of a crowded metropolis. She is sitting upon a scarlet colored beast, with seven heads and ten horns. It will be shown that this beast, in his last state, when he ascends out of the bottomless pit, and becomes the last of the *eight* kings, is the same *power* as the beast with seven heads and ten horns, in chapter thirteen; though at a later period, under different circumstances, and with limits greatly altered, by addition as well as excision. In verse fifteen we learn, that **IN ADDITION** to sitting upon

the beast, the woman also sits upon many waters ; and that these are *peoples, and multitudes, and nations, and tongues*. When, therefore, it is said, verse eighteen, *And the woman which thou sawest is that great city, which reigneth over the kings of THE EARTH*, she is spoken of as sitting upon many waters, no less than upon the beast ; and since there is no limitation or exception whatever, *the earth* must mean **ALL** the earth.\* We learn, moreover, from this, that the city which *reigneth over the kings of the earth*, is not any one city. We are led to another, and very curious result. The word city, in its common acceptation, includes the surface, the houses, the inhabitants and the valuables. In the present case, however, it cannot include the surface, because the seven heads are a part of the beast. It cannot include *peoples, and multitudes, &c.* because the woman is spoken of as sitting upon them, *no less* than upon the seven hills. Each is a substantive and independent statement. The formality with which verse fifteen begins, is confirmation of this, if confirmation were needed. Nothing remains then, but the houses and the personal property ; the most perfect representative of the individual system, to be found.

In the next chapter, unless some intimation be given, of a change in the meaning of the term *the earth*, it will continue to be used in the sense

\* It might easily be shown, that this reasoning does not apply, fully, in verses sixteen and seventeen. That it does apply, in part, is the reason why these verses are placed after verse fifteen.

above. And not only is no such intimation given, but, as might be expected, where the complete and final overthrow of Babylon is spoken of, the sense above is confirmed. *For ALL NATIONS have drunk of the wine of the wrath of her fornication, and the KINGS OF THE EARTH have committed fornication with her, and the MERCHANTS OF THE EARTH are waxed rich through the abundance of her delicacies.*

Verse 3. Compare the last of the above, with the following. *And every shipmaster, and all the company in ships, and sailors, AND AS MANY AS TRADE BY SEA, stood afar off, &c.* Verse 17. *Wherein were made rich ALL THAT HAD SHIPS IN THE SEA, &c.*

Verse 19. *For thy merchants were the great men of the earth ; for by thy sorceries were ALL NATIONS deceived.* Verse 23. In the twenty-fourth verse it is said ; *And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth.* This must include all the earth, in the common acceptation, and from the earliest ages. Such language cannot be applied, even by the most extravagant hyperbole, to papal Rome. I fear not to say, however, that applied to the individual system, it is literally true.

By *all that were slain upon the earth* must be intended, every one whose death is brought about prematurely, by any other cause than the "act of God," as it is technically termed. Had Noah and his sons been enabled to establish a judicious social organization, their descendants, attached to its advantages, by habit and proscription, as well,

as enlightened views, would no more have dreamed of existing in the individual form of society, than could one, at the present day, of fabricating a complex product of the arts, by the labors of one rather than fifty; by the desultory and ill appointed efforts of families, rather than by the varied and well practised skill, the all but intelligent machinery, and the unflagging impulse, of extensive factories. Such an organization would have contained within itself, the elements of perpetuity. One of the first consequences would have been, that the knowledge and worship of the true God, would not have been lost. This alone would have gone very far towards obviating the causes of premature death; and the latest dispensation, instead of a sword, might have brought peace, had mankind been differently prepared for its reception.

In the early, and indeed in advanced stages of society, many are slain by want. Had the first colonists gone forth from the parent stock, in communities, rather than in families, or singly, there would always have been some, endowed with foresight; and all would have felt the necessity, of sure provision for future support. Agriculture and the tending of flocks, would therefore have been resorted to, rather than the chase. Different communities would have maintained a constant intercourse with each other, and with those primitive regions, where a superabundance of food is produced, with little labor. The causes of want therefore, would never have existed. Incredible numbers have been

slain, in times past, and still continue to be, in some regions, by wild beasts. The advantage, in contending with these, of a dense and comparatively stationary, over a scattered and wandering population, are sufficiently obvious. But the most formidable enemy of mankind, is the pestilence. And here, the benefits of social organization are, if possible, still more apparent. The pestilence originates in the abodes of extreme misery, or among such as are exposed to unheard of exigencies; and in its progress, marks for victims, those who are prepared as fuel for the flame, by squalid want, by vicious indulgences, and irregular modes of life. Of the fifty millions, who are said to have fallen a prey to the destroyer, which has ravaged the world, for some years past, not one perhaps, had their frames been invigorated and supported, by the healthful food, the temperate and industrious habits, the various comforts and immunities, the bland intellectual stimulus, and the moral discipline, of the social organization, to say nothing of improved hereditary constitution, would have been susceptible of the disease. But war! war! nothing could have prevented the fallen and guilty race of mankind, from slaughtering one another. I admit, that were the social system now to become universal, it would probably have little influence, towards lessening the frequency of wars, for ages to come. Indeed, prophecy informs us, that the long struggle of the third woe, will be carried on, for the most part, between nations, under the social

constitution. But it may be doubted entirely, had a different frame of society prevailed at first, whether this moral malady would ever have been developed. Noah and his sons were probably acquainted with the miseries of war, in the antediluvian period; and must have been anxious to prevent, if possible, by warning, and positive institution, a recurrence of its evils. And the causes which originally led to aggression and reprisal, to lasting feud, and national hate; and which, in a series of generations, rendered the belligerent spirit an hereditary disease, almost universal and irradicable, would never have been known.\* I will mention but one other cause of premature death, intemperance. It will readily be seen, with what perfect facility, the constant superintendence, and salutary restraints, of the social system, would have prevented this great evil.

It would be easy to proceed to show, that the sources of private violence, of the crimes which require the severest infliction of public justice, and of the various evils, which shorten the term of life, remotely and indirectly, are inherent in the individual system; and would disappear under the beneficent influence of social institutions. But I shall briefly advert to this part of the subject, hereafter.

\* One of the most remarkable and influential of these, was the confusion of tongues. Under other circumstances, this signal judgment would not have been required.



It will be alleged, that if Babylon be the individual system, a proportionate degree of importance should be given, in Revelation, to the social system. I admit the justness of the plea, and accordingly we find, that the diffusion of the social system is figured under one of the most sublime representations, which ever filled the glowing mind of an inspired prophet. *And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle. And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, thrust in thy sickle, and reap : for the time is come for thee to reap ; for the harvest of the earth is ripe. And he that sat on the cloud thrust in his sickle on the earth ; and the earth was reaped.* Rev. xiv ; 14—16. As we have explained these verses, he that is seated upon the cloud, represents the sovereigns of England from the time when the social system is established in that nation, to the time when it is universally diffused throughout the world. He is seated upon a cloud, as exalted to those terrestrial heavens, so often mentioned in prophecy. The cloud is white, an emblem of purity. It images those noble spirits, the noblest of a potent realm, the **CHOSEN KINGDOM**,\* who rally around their sovereign, and devote their influence, their efforts, their wealth, their lives, to the glorious cause of founding these institutions, which are to

\* Note (B.)

produce the reign of universal peace ; those blissful times, which have been the desire and prayer, of prophets and saints, in all ages of the church. A cloud, in the figurative language of scripture, signifies a gathering, a multitude. *Who are these that fly as a cloud, and as the doves to their windows.* Is. LX ; 8. *And they ascended up to heaven in a cloud ; and their enemies beheld them.* Rev. XI ; 8. In the present instance, the several congeries of the cloud, for all, having the slightest ray of poetic fancy, will give to the cloud one form, happily represent social communities ; as the drops, each subject to a crystalline arrangement, represent individuals. He who is *like unto the Son of man*, is so, as being the invisible head of the church. In his hand is a *sharp sickle*, to express the power, which God has given him, of effecting a beneficent change in the world. On his head is a *golden crown*, the symbol of wealth, the unfailing accompaniment of the social system. *Religious public opinion* comes out of the temple, and exhorts him to *Thrust in his sickle and reap, for the harvest of the earth is ripe.* By means of the example and influence of England, the social system becomes universal. Men no longer remain alone, each dependent upon his own resources. They are assembled in social communities. *The sheaves are gathered. The harvest of the earth is reaped.* It scarce need be said, that the ordinary meaning of the term, *the earth*, restored in verse 7, is still con-

tinued.\* For proof of the truth of the above exposition, I shall depend chiefly, upon the comment which follows. An explanation of the concluding verses of the chapter, will however, be necessary, to render certain allusions, in the comment, intelligible; and here, some additional, though indirect proof will be afforded. It may be added in this place, that the description, (verses 14—16,) is in the same series as that of the British and Foreign Bible Society, mentioned, as we have seen in a verse preceding.

It will be needful, in an attempt to explain these verses, Rev. xiv; 17—20, to advert first, to some other portions of Revelation. The two witnesses, Rev. xi, according to our scheme, are the Rabbinical and Caraitic Jews. These are the earliest witnesses of God. They testify to many things unknown to other witnesses. To them were committed the Divine oracles. And, in view of the number of witnesses required, under the Jewish law, they may be called, emphatically, God's two witnesses. Of the multiplied proofs which might be offered, I shall confine myself to one; the extreme probability, that the restoration of the Jews would be mentioned in Revelation; yet no other

\* In these verses the entire earth is regarded as a field of grain; in those which follow, 17—20, the two descriptions being evidently to be considered in connexion, a part of the field is encumbered with an obnoxious vine.

portion of Revelation, seems applicable to this event.

The holy city began to be *trampled under foot by the Gentiles, forty and two months*, as at verse 2, when Jerusalem was captured by the Saracens, in 637. The two witnesses *prophecy in sackcloth*, verse 3, a like period, twelve hundred and sixty prophetic days, or solar years; and commencing at the same time. The *great city, which spiritually is called Sodom and Egypt*, verse 8, includes those regions, or the most of them, comprised within the Turkish empire. Three years and a half before the close of the twelve hundred and sixty years, the witnesses are slain, by *the beast that ascendeth out of the bottomless pit*; verses 7 and 9; of which it is now needful to give some further account.

The beast that ascendeth out of the bottomless pit, here first alluded to, has already been noticed, and is described in chapter seventeen. He is there called, also, a king, and is one of a series of eight kings: verse 10, 11. In reference to the time of prophecy, he is called, *the beast that was, and is not, and yet is*. Verse 8. The only political beast, in the time of John, which he could mention, was the Roman empire. *It was*. It existed previously, as the Roman republic. *And is not*. At that time the government was imperial. *And yet is*. The imperial succession was not hereditary, but dependent on the will of a privileged body of electors,

the senate.\* The beast that was, and is not, and yet is, unequivocally then, is **REPUBLICAN**. At a subsequent period, like the locusts, or Saracens ; **Rev. ix ; 2, 3** ; he ascends out of the bottomless pit of *theoretical error*. Verses 8, 10, 11. His 'color is scarlet. In the time of John, scarlet, or purple, as it should be rendered, was the official dress of the Roman emperors. But under a system where the chief ruler is the **SERVANT**, rather than the **FATHER** of the people, where the *people are sovereign*, the purple is worn by them. Hence, in the figurative language of prophecy, the political beast is said to be of a scarlet color. He *goeth into perdition*. Verse 8. Before the millenium, the system is entirely superseded by that of constitutional monarchy ; its obstinate adherents suffer many things ; and upon it, as we shall soon see, is affixed the mark of perpetual reprobation.

The sixth king being the Roman empire, and the eighth, **SPECULATIVE OR PHILOSOPHICAL REPUBLICANISM**, the series unquestionably represents the great political ascendancies, which prevail in the world, from the earliest times, to the millenium ; at least, in those nations which are the objects of prophecy, or those, having a knowledge of revelation ; and such as are more immediately connected with them. On this basis they are all readily ascertained. Before the time of John *five were fallen*. Verse 10. These are, the Patriarchal,

\* Note (C.)

the Jewish, the Babylonian, the Persian, the Grecian. The sixth has continued, in one form or another, to the present day. Of the seventh it is said, *and when he cometh, he must continue a short space*. Verse 10. This is the popular imperial, founded by Napoleon. Whether the sixth terminated finally, on the establishment of the confederation of the Rhine, in 1806,\* or at a later period, or whether it still subsist, is not material. Either supposition is consistent with the prophetic statement.

We learn nothing important, directly, concerning the seven. It may be inferred, therefore, that particulars, of a general character, affirmed of the eighth, are predicable of the rest of the series. Like the eighth, the seven ascend out of the bottomless pit of theoretical error;† though, not perhaps, in the same emphatic sense, the seven resulting more directly, from uncontrollable causes. We have seen they bear the same relation, as the eighth, to the mystic Babylon. Like the eighth, more or less directly and consciously, they *make war with the Lamb*. Verses 12—14. By the second he was slain. And by him, like the eighth, they are all overcome.

The political beasts of prophecy, like those whence the figure is derived, may exist in an im-

\* Napoleon was crowned emperor in 1804.

† The Mosaic dispensation is not an exception; since, though given by inspiration of God, it was adapted to the prejudices and exigencies of an ignorant and barbarous age.

mature state. The scarlet colored beast has existed in the world, in this state, for a period. It will exist in this state, in the Turkish empire, when the time shall arrive for the slaying of the witnesses. It is not needful to suppose a change in the form of government; but only, that those principles have influence, somewhat extensively, which are developed in the growth of this beast; especially, that which admits of occasional popular disregard of the laws.

Three years and a half before the close of the twelve hundred and sixty years, Rev. XI; 3, and which terminate in 1897, the Jews throughout the Turkish empire, are to become the objects of general dislike and suspicion. By a sudden impulse of the multitude they are thrown without the protection of the laws, and subjected to the barbarous license of popular fury. Such scenes will perhaps be acted, wherever Jews are found, throughout the empire, as were witnessed, in some of the cities, at the commencement of the late Greek revolution. By reason of the prevalence of democratic sentiments, and the consequent instability of the government, the public authorities will not dare to interfere. The unhappy victims, deprived of their civil rights, are politically dead. *And their dead bodies shall lie in the street of the great city. Verse 8. And after three days and a half the Spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them. And they heard a great voice from heaven, saying unto*

*them, Come up hither*—Verses 11, 12. After three years and a half, (the greater prophetic period concluding at the same time,) they are reanimated by a favorable change of circumstances. The powerful voice of England is heard, inviting them to return to Palestine, and ascend once more, to the rank and privileges of an independent, and peculiarly favored people. *And they ascended up to heaven in a cloud ; and their enemies beheld them.* Verse 12. Their enemies, stunned by impending events, allow them to depart, with what can be collected of their wealth. *And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand.* Verse 13. The great northern power acts in concert with England. It is probable, that at this time, Constantinople falls ; and the Turks are driven out of Europe. At any rate, the Turkish empire undergoes some signal dismemberment. One tenth of their dominion becomes the possession of the enemy ; and seven tenths of their warriors are killed. Or, since the language of a series of professed emblems is not to be understood literally, except where it is obviously needful, perhaps rather thus. An *integral part* of the empire is dissevered, and *more than half* of the army are slain. *And the remnant were affrighted, and gave glory to the God of heaven.* Verse. 13. It need not follow from this, that the Turks are converted to Christianity. *The second woe is past ; and, behold the third woe cometh quickly.*



Verse 14. With this last act of violence and oppression, of the Othomans, towards Jews or Christians, the second woe terminates. It commenced with the irruption of the same people, from the Euphrates, about six hundred years before.\*

To the Jews assembled in Palestine, from the Turkish empire, are added some others. Much wealth is brought, and they prosper exceedingly. Numbers embrace Christianity; and a considerable portion of these, adopt the worship and discipline of the Church of England. A majority however, adhere to the ancient faith. A republican government is set up, notwithstanding the example of their great ally.

Somewhat less than five and twenty years after the beginning of the restoration, see comment, § 24; 2, the great northern power, the *king of the north*, Dan. xi: 40, will again invade the Turkish empire, in company with his allies, *Gomer* and *Togarmah*, Ezek. xxxviii: 6, or, Catholic Germany, &c. and *Armenia*. *He shall enter also into the glorious land, and many countries shall be overthrown: but these shall escape out of his hand, even Edom, and Moab, and the chief of the children of Ammon. He shall stretch forth his hand also upon the countries; and the land of Egypt shall not escape. But he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt: and the Libyans and the Ethiopians shall be at his steps.* Dan. xi: 41—43. In Ezek.

\* Rev. xi. 13—21.

XXXVIII: 5, the southern nations acting in concert, are Persia, Ethiopia, and Libya. *But tidings out of the east and out of the north shall trouble him.* Dan. XI: 44. England again interposes. Her fleets and armies are mustering in the *east* and in the *north*.\* *Therefore he shall go forth with great fury to destroy, and utterly to make away many. And he shall plant the tabernacles of his palaces between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him.* Dan. XI: 44, 45. Palestine is assailed; and there is fought that great battle, or series of battles, perhaps, so often alluded to by the older prophets. With this attack upon the restored Jews, by the armies of the Greek, the Catholic, and the Armenian churches, and of the southern Mahometans, commences the third woe; less than five and twenty years after the termination of the second. *The second woe is past; and, behold, the third woe cometh quickly.* Rev. XI: 14.

Immediately after the danger of this period is over, the Episcopalian Jews, now, partly in consequence of the astonishing fulfilment of prophecy, a great majority, of the Christians, resolve upon adopting the institutions of England, and elect a king. A civil war follows, and the antichristian Jews are exterminated, five and twenty years after the commencement of the restoration. The vision, a comment upon which is given in the succeeding pages, alludes, in the first instance, to the period

\* Note (D.)

immediately subsequent; when the restored Jewish nation, now Christian, are about adopting a constitutional monarchy, the worship and discipline of the true apostolic church, and the social system; after the example appointed by Providence.

The full swell of the seventh trumpet is heard, when the tremendous array of the antichristian powers, is approaching, and Palestine is about to be invaded. With the invasion, the third woe commences. *And there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign forever and ever.* Rev. XI; 15. **THE KINGDOMS**—that is, the two chosen kingdoms, *under the beneficent rule of which, all the kingdoms and nations of the earth, are to be united, previous to the millenium.* The two chosen kingdoms now adopt **MILLENNIAL INSTITUTIONS**. The ancient covenant people have, indeed, become one of *the kingdoms of our Lord and of his Christ*, after a new and endearing manner. Him whom they rejected and put to death, they now receive. The above declaration has always, I believe, been considered difficult to be understood, on account of the temporal judgments, and the changes, which are evidently subsequent. It is general, prospectively. As regards the extension of the Jewish dominion, some evidence will be afforded in the comment. See § 29; 13. With reference to England, as well as to various circumstances in the preceding paragraphs, I must, for the present, depend, more

or less, upon general coincidence, and fitness, though the proofs are abundant.

About thirty years after the return from Palestine, of the broken hosts of the northern confederacy, a signal change takes place, in the nations of which it consists. In 1950, the twelve hundred and sixty years of the continuance of the beast, with seven heads and ten horns, Rev. XIII, or modern political Rome, (in opposition to papal or spiritual Rome,) terminate. This period commenced in 690, when "Pepin *d'Heristal*, by the death of Ebroin and defeat of Thierry, became master of France and a part of Germany, ruling, though under the title of mayor of the palace, with regal authority. This Pepin was the founder of the second or Carlovin-gian dynasty; in the early reigns of which, events took place, that exercised a most important influence upon the future state of Europe. Charles Martel, the son of Pepin *d'Heristal*, checked the progress of the Saracens; and to his energy it was probably owing, that the greater part of Europe was preserved from the fate of Spain. Pepin *Le Bref*, grandson of the elder Pepin, made important additions of territory to France; and endowed the bishop of Rome, with those temporalities, which raised him to the rank of a sovereign prince. And Charlemagne, son of the preceding, as has been observed, restored the empire of the west.\*

It may here be observed, that it is not needful to

\* Comment on Rev. xiii.

suppose, that the great period of 1260 years, commences, with relation to all the different subjects which it embraces, at the same time. Its influence seems rather, progressive, like the shadows of an eclipse.

After the overwhelming misfortune in Palestine, great discontents are to be expected in the northern nations, which share in that catastrophe. These will be augmented, by witnessing the increasing power and prosperity of England, consequent upon the social system; till at length, by popular violence, the governments are overturned; and kings and nobles reduced to the level of the people. The prophet Daniel, in speaking of the termination of the period of the Romish political beast, says, *the beast was slain, and his body destroyed, and given to the burning flame*. Dan. vii: 11. He is slain. The spirit, arbitrary power, and the prejudices and tone of public sentiment, by which it was more directly upheld, is gone. The body is *destroyed*—not *annihilated*—by the destruction of its political organization. The body, including the great mass of error, and prejudice, and unhallowed passions, upon which the structure was built, remains, for it is *given to the burning flame*; that is, to the purifying energies of causes, developed in the progress of the third woe. In this state of *living death*, it remains, till the close of that period. In this state it is spoken of in the description of the last struggle, previous to the millenium; Rev. xix: 19, 20. It will be objected, that the beast is there

spoken of as alive. But, it should be remembered, it is not said, in Revelation, that he is previously *killed*. *And power was given unto him to CONTINUE forty and two months*. Rev. XIII: 5. For aught that appears, like the beast *that was, and is not, and yet is*, he may continue, in another state a further period. That such is the case, may be learned, by a comparison of the several prophetical series in Revelation alone. In another prophecy, by a different metaphor, the same thing is expressed. The dead body is given to the burning flame. It scarce need be said, that the dead body of a political beast, *with reference to its subsequent disposal*, is still alive. The two writers, according to the most rigid technicalities of rhetorical construction, are consistent with themselves, and with each other. I am the more solicitous on this point, as the idea, that the beast no longer *exists*, after the close of the 1260 years, or, some *few years later*, and that the millenium then commences, seems to have been the great source of error, in prophetical chronology.

As respects the time of the continuance of the third woe, I regret, that it will not be possible here, to go into the statements and reasonings, for shewing, that it concludes, almost precisely, with the seventh millenary of years from the creation. It will be sufficient to observe, that if the period of 2300 days, Dan. VIII: 14, commence, as we suppose, with the capture of Jerusalem, by the Saracens, in 637, the Mahometan superstition will en-

tirely cease, in 2937; and that, according to our plan, within less than 100 years afterward, the third woe terminates, and the millenium commences.

At the time specified above, 1950, the second beast with seven heads and ten horns, who has long possessed and vexed the first, kills him; and then himself animates and wields the dead body, which now assumes an appropriate hue. In the death struggle, the ten horns, the ancient *kingdoms*, are broken, though the roots remain; and other ten, the ten kings, Rev. xvii: 3; 12; 16, or the new democratic governments, are developed. It is this beast, which continues to the close of the third woe.

The two horned beast, or the false prophet, Rev. xiii: 11; xix: 20, continues the same period.—It will soon appear that this is not unregarded in the Old Testament.\*

It is singular, that the last ten horns are spoken of, as a distinct power from the beast to which they pertain; though acting in concert with each other, and with the beast; thus establishing the remarkable fact, known to those well versed in human nature, and political science, that elective governments are less identified with the people, than hereditary ones. *These have one mind, and shall give their power and strength unto the beast.* Rev. xvii: 13.—They concur in endeavors to strengthen and perpetuate democratic institutions. *They receive power*

\* The comment on a passage in one of the earlier prophets, which I had intended to insert, is omitted.

*as kings one hour with the beast.* Verse 12. An hour in prophetic computation, is about a fortnight. Quite as long a period, as that state of entire equality, so much desiderated by a certain class of politicians, between the authors of a violent revolution, and their newly elected rulers, all reigning together, could be expected to last. This is happily illustrated, by the progress of events in the late revolution in Paris.\* *These shall make war with the Lamb*—verse 14. It will by no means follow that they are all, (the nations of course included) blasphemers or infidels. They practically oppose those institutions by which, alone, the religion of Christ can be made effective; and are at variance with the nations by which these have been adopted. *And the Lamb shall overcome them: for he is Lord of lords, and King of kings; and they that are with him are called, and chosen, and faithful.* Verse 14. It is remarkable, that notwithstanding the occasional appearance of redundancy, in the prophetic writings, there is never even a superfluous epithet. The called are the Jews, *called* from all the people of the earth. The chosen are the English, *chosen* from all the nations of Christendom. The faithful are these nations, and others, which, from time to time, come under the millennial standard, during the progress of the third woe; and remain *faithful* to the close of the last great battle, described Rev. XIX: 19, 20. *And the ten horns which thou sawest*

\*That of July, 1830.



*upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire.* Verse 16. After the destruction of monarchy, the democratic governments assail the individual system generally, and the privileges of wealth, with the zeal of reformers, and the fury of levellers. The situation of those who refuse to come into their measures, is rendered so uncomfortable, that the woman is made *desolate and naked*. Till at length her enemies *eat her flesh, and burn* THE SKELETON *with fire*. Not a trace of individual possession is suffered to remain, in any form. They establish a social organization, on principles of entire equality. It is this democratic and social constitution, which is described in the verses, in a former prophetic series of Revelation, XIV: 17—20, which caused this long, though I hope not unprofitable disquisition, and to which we now return.

He that sits upon the cloud reaps the earth; but finds the grain, in a portion of this vast field, blighted by a *superficial philosophy*. The sheaves are here bad. In a subsequent metaphor, they are figured as the clusters of the vine of the earth; and as requiring a further process. *And another angel came out of the temple which is in heaven—verse 17.* This angel represents the line of sovereigns, of the renewed Jewish kingdom, during the later portion of the third woe, and after the kingdom has become powerful. He is said to come out of the temple, to distinguish him suitably, from the one who is

seated upon the cloud. In the new dispensation, England has the precedence. From England millennial institutions are derived. England is still the most powerful. And it is only by the help of England, that the second reaper can hope to be enabled, to accomplish the great work in prospect. It may here be added, perhaps, that, originally, he was sent forth from the same temple, or the same gate of the temple, as the figure may be varied, in other words, from the English Church,\* as the angel, who called on him who sat upon the cloud. Verse 15. He comes out of the temple, in allusion to the long estrangement of the Jews, from the true worship, and to which they are now united. And finally, because he is crowned in **THE TEMPLE** at Jerusalem.† *He also having a sharp sickle.* To him, as well as to the other one having a sharp sickle, God has given power to accomplish a great and desirable change in the world. *And another angel came out from the altar, which had power over fire ; and cried with a loud cry to him that had the sharp sickle, saying, thrust in thy sharp sickle, and gather the clusters of the vine of the earth :—*verse 18. This angel, religious public opinion, once more, comes out from the altar, to signify, that the work, now about to be performed, is of the nature of a sacrifice. He is enlightened by prophecy,

\*See § 24 ; 5.

† We learn, by prophecy, that in future times, as well as the past, Jerusalem is to be the capital of the Jewish kingdom.

and conscious, that on the completion of the work, which he urges, the earth will be finally purified, as by fire. Hence he is said to have *power over fire*. The *clusters of the vine*, it has been said, are the social communities, of a peculiar character, under the new organization. The vine itself, it will be anticipated, represents the new democratic system of government, *unable to support its own weight*. *For her grapes are fully ripe. And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great wine-press of the wrath of God.* Verses 18, 19. The *grapes are fully ripe*. That is, there has been time for the social organization, on principles of equality, to produce its entire effects. A step further, and decay and decomposition commence. The experiment has been fairly tried, under the most favorable circumstances. In conjunction with democratic government, and with the aids of experience, numbers, wealth, power, science and resources of every kind. The result is a lesson for the instruction of mankind, in all future ages. It demonstrates that a state of society, without gradation, is not that, which is most conducive to the best interests of mankind. So ineffectual have these institutions been found, for restraining the evil propensities of mankind, that the *wrath of God* is kindled. The vine will be gathered first, and cast into the wine press, along with the grapes. The democratic governments are overthrown, before the evils attendant upon the social constitution, are eradi-

cated. *And the wine-press was trodden without the city, and blood came out of the wine-press even unto the horses' bridles, by the space of a thousand and six hundred furlongs.* Verse 20. The metaphors at first view, are highly terrific. In the connexion, they show, that at least, an immense amount of error, leading to incidental and prescriptive vice and crime, is to be done away. We learn, elsewhere, that the change is not effected, without the literal shedding of much blood. This is, indeed, sufficiently implied, in the passage, already referred to, where the extension of the Jewish dominion is figured, by the setting up of the posts of sixty cubits. See § 32; 14.

We have anticipated, in a good degree, where the space *without the city*, verse 20, above, is found; but the questions remain, where is the city, and how are we to understand and apply, the measure of the furlong. The city last mentioned, is Babylon; verse 8. This, I trust it has been shewn, is co-extensive with human habitations. The next preceding, is the *great city*, &c. xi; 8, 13, or, as we have seen, a portion of the Turkish empire. As early as the restoration of the Jews, we have also seen, the Turks are driven out of Europe. The city then, is Turkey in Asia;\* and the space without the city, as is supposed in the preceding, those portions of Christendom, adjoining. This

\* It is rather to be inferred perhaps, that Egypt is also included. Compare minutely, Dan. xi; 40—42; and see page 23.

is, of itself, almost certain, because other regions, contiguous to the great city, are mentioned in prophecy, with little exception, only in the most general way.

The measure of the furlong, it seems highly probable, is to be understood figuratively, like the measure of time, in this prophecy; but there is no indication, equally direct, of the manner. The analogy makes it probable also, that the measure intended, is larger than the furlong; and like that, an itinerary measure. I shall here omit the numerous reasons, which might be given, for supposing, that the scientific measure of the sixtieth of a degree, the minute, or *English geographical mile*, the rudiments of which, derived from the learning of Egypt, *were known at the date of the prophecy*, is indicated by the furlong; and come at once to the results. On measuring the *space without the city*, northward, towards the eastern limits, and westward, towards the southern, the average extent will be found, very nearly, sixteen hundred geographical miles. On the south the coincidence is truly remarkable. The distance from the southern point of Europe, at the strait of the Dardanelles, west, to the Atlantic, is **JUST SIXTEEN HUNDRED MILES**. The average length of the belt, between this parallel and the latitude of cape Finisterre, including the city of Rome, and a considerable portion of the States of the Church, is sixteen hundred miles, very nearly. Here, it will be recollected,

are set up the posts of sixty cubits, already repeatedly referred to.

It may, in this place, be added, that, if the limits of the city, and of the space without the city, are indeed, ascertained, as above, no doubt can exist, that the two witnesses are the Rabbinical and Caraitic Jews, as has been supposed.

We now return to the social system. Our plan supposes, that the social system is to be established in England, as early as the year 1865. At the same time, the church, figuratively represented as fleeing to the wilderness, 1260 years before,\* will find a permanent home. The prophet Isaiah thus refers to this period. *And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem.* Is. II: 2, 3. This passage is alluded to in the ensuing comment, and an outline is there given, of our exposition of the chapter. See § 31; 47. The following is extracted from the remarks upon the verses cited above. "What is this *mountain of the Lord's house*, upon which, in the last

\* See Rev. XII: 6.

days, the church is to rest, as of old, the Jewish temple, on the mount of sacrifice? what *can* it be, but a nation, consolidated by a **SOCIAL UNION**, which acknowledges, in their fullest extent, the obligations of the Divine law; which secures every one of its members against the ills of want, against the fear of want; which confronts the mischiefs of a visionary and impracticable equality; which not only interposes all needed barriers against judicial crime, but lays effectual restraints upon idleness and all its train of evils; and binds, with a great chain, the angel of wo, intemperance; which clears the dark waters, made turbid by the turmoils and strifes of avarice; and accomplishes all that civil institutions can accomplish, towards mitigating and preventing the evils, arising from ignorance, prejudice and emulation. Such a system will be *established in the top of the mountains, and exalted above the hills*, in whatever blessed regions they may be found, and whatever the benignant influences of the parent nation, when it is adopted and patronized, by those of the highest rank and influence, in that kingdom which is the **GLORY OF KINGDOMS**, and receives the sanction of the **APOSTOLIC CHURCH**. The light of the **MILLENNIAL CITY** will then go forth in the earth, from the *top of the mountains*, as the first rays of the morning, glancing from the crystal summit of Chimborazo, over surrounding mists and darkness, shine from the top of the Andes."

The question will here be asked, what are the

characteristics of the social system of prophecy. It has been made clear, I trust, that all Utopian dreams of universal equality, are precluded. This will be still further obvious, as we proceed with the comment.

It appears, that in the new organization of society, the parties will be distributed into classes, with reference, as seems strictly just, to the advantages which they relinquish, under the individual system ; or, in other words, to the contributions, which they are enabled to make, to the common stock. And that the station accorded to each, will be permanently secured to his descendants. Not that the barriers of *caste* will be absolutely insurmountable. Advantages may arise, from their being occasionally set aside.

Of the peculiar benefits of such a system, I shall have occasion to speak hereafter. It may here be remarked however, that it is vain to expect that the wealthy and influential will, voluntarily, accede to any social arrangement, on a different basis. It is dictated, alike by justice and expediency. It may be added, by expediency, remote as well as contingent. And it seems a wonderful manifestation of the Divine attribute of eliciting good from evil, that the cupidity and crime of the early ages of the world, are to be made conducive to a state of society, by which, new capacities for happiness will be developed, and the enjoyments of man, diversified and enhanced, immeasurably ; and which,



it may safely be affirmed, *could not* have been produced, had man remained in a state of innocence.

Another question arises here. What is the evidence, that the proposed change in the form of society, will achieve the promised results. I answer, the evidence is threefold. First, it is affirmed in prophecy, that such will be the case. That the millenium is to be brought about, by the overthrow of the individual, and the adoption of the social system. I beg the reader not to believe, that this assertion is gratuitous, or, at best, hypothetical, till he has considered the following pages.

Second; in this age of generalization and abstract truth, much may be learned, with reasonable certainty, by philosophical deduction. What evils can be mentioned, of the multiplied catalogue that afflict mankind, aside from those, inseparable from the condition of fallen humanity, that would not be destroyed by the social system. Something has already been said, of its tendency to check those influences, which shorten the period of life. A large portion of the evils of society are caused by defective and erroneous education. Train up a child in the way he should go: and, when he is old, he will not depart from it. But this never can be done, generally, under the individual organization. All admit that the character is formed, in a great measure, under the paternal roof. Yet how few parents are qualified for a work, requiring high and peculiar native endowments, aided by appropriate education, and much experience. And of the few

who are qualified, how small a number are permitted, by circumstances, fully to execute the task.

Physical education too, no less indispensable to the future wellbeing, and usefulness, of the young, than moral and intellectual training; and which, in the simpler stages of society, may more safely be left to itself, requires the judicious application of scientific means. The undeniable fact, that an incomparably greater proportion of the human species, die prematurely, or become feeble, than is the case with any class of the larger animals, proves, that the general influence of counteracting causes, has not kept pace, in the progress of civilization, with the hurtful agencies, which accompany every new discovery in the arts. It will not always be thus. The time, we are given to understand, will come, when *the child shall die an hundred years old*. That is, if one happen to die at that age, (though, in such an improved state, this will be a rare occurrence,) he will still, in comparison with the ordinary age of man, be but a child. This explanation is confirmed in what follows, when it is said, that the days of a man shall be *as the days of a tree*. See Is. LXV: 20—22. Various trees flourish eight, nine and ten hundred years.\*

What is impossible under the individual organization, will be attended with no difficulty under the social. At an early age the children will be taken from the rooms of the parents, (I now speak, more

\* Note (E.)

particularly, of the social villagers,) and placed in the wards for public training and instruction. They will here be watched over, with all the solicitude and care, of enlightened and conscientious responsibility. And every thing relating to intellectual, moral, and physical culture, will be conducted with the precision of science. The time will undoubtedly come, when uniformly favorable results may be expected, with almost as much certainty, as in processes of the arts.

As respects **MORALITY** and **RELIGION**, whatever may be said of "total depravity," it may be regarded as certain, that material or other insuperable obstacle, not only prevents actual offences, but prevents the formation of vicious habits. And second, that virtuous habits, firmly established, afford a barrier, almost equally efficacious. **TRAIN UP A CHILD IN THE WAY HE SHOULD GO: AND WHEN HE IS OLD, HE WILL NOT DEPART FROM IT.** It would be a mockery to suppose, that the Jewish sovereign had nothing in view, but a superficial and worthless morality. That wisdom of which he speaks, may not be religion, in the highest sense of the term; but it infallibly conducts to it.

It may here be not amiss to advert to an objection, which will be urged against the system of education; that it will tend to lessen the affection between parents and children. It may be replied, that in every considerable change of society, how much soever for the better, something is always relinquished. In the transition from the hunting to the

agricultural state, for example, a life of constant excitement, is given up, for one of monotonous labor. In the present case, nothing will indeed be lost, on the score of the kindly affections; though they will doubtless be more diffused. Much the same feelings will be exercised, towards the entire social village, as are now confined to a single family, or circle of relatives. Doubtless, those instances of almost exclusive and engrossing affection, between the members of a family, which are now not uncommon, will be rare indeed. But the condition of society will not require them, and offers something better. Contradictory advantages cannot be united. And those instances, where children are a grief of heart to their parents, will be unknown.

After the course of education is finished, the numerous causes of failure, which, at present, infest every path, on entering into life, will not exist. The arrangements and superintendence of the social organization, will provide against these dangers, somewhat as a fortified city may be guarded, incessantly, at every point, against a predatory enemy, though the scattered houses, of an extensive district, cannot.

An allusion has been made, which many perhaps would not readily comprehend, to emulation. Those who make emulation a chief instrument in forming the minds of the young, seem not aware, that it is classed, in scripture, with hatred, variance, wrath,

strife, and every evil work.\* Doubtless, it is one of the most insidious, of all the evil propensities ; because it is blended, by imperceptible shades, with the kindred virtue. And unquestionably, it is one of the most dangerous ; because, in addition, the undisguised vice is regarded with indifference, or as a virtue, by a large proportion of mankind. The calm desire of positive excellence, with a delicate and truly fraternal regard for the feelings of others, which, yet, can kindle at a worthy model, makes that a bower of peace and happiness, which the mere, heartless craving for superiority, always ignoble, except perhaps, in the rudest stages of society, converts into an arena, where envy, and pride, and selfishness, and hate, mingle in perilous strife ; in which, the whole circle of evil passions, scarcely restrained by feeble bars, are eager to engage. It gives to the whole community, a feverish excitement, itself a disease, and which prepares the way for others. In every form of society, there will still be scope for vicious emulation ; but under the social system, its most dangerous and universal incentives, display and the acquisition of wealth, will be deprived of their power. Enlightened moral training in youth, a more healthy tone of public sentiment, and the restraints of a judicious discipline, will, in most instances, accomplish the rest.

With more or less of superposition, the catalogue of ills, which would be remedied by the social sys-

\* Gal. v : 19—21.

tem, might be extended, very considerably; but I shall mention only one more, the love of money. We are told in scripture, that the love of money is the root of all evil.\* Directly or indirectly, this is unquestionably true. We have already considered the assertion that in Babylon was found the blood of prophets, and of saints, and of all that were slain upon the earth. But in a state of society, where the poorest have the substantial advantages of wealth, with many others peculiar to their situation; and the rich make no acquisitions, but as the general prosperity advances; where, in short, the wants of all are provided for, and the condition of every one is permanently fixed;† the love of money either has no place, or becomes diffuse and harmless, like the consciousness we have, of the advantages of climate, good government, &c.

But thirdly, we are not left, in this matter, to mere speculation. An experiment has been in progress, in the United States, for about forty years, which demonstrates, to a certain extent, the advantages of the community system. In the year 1795, the Shaking Quakers, or Shakers, as they are more commonly called, or **MILLENIAL CHURCH**, as they denominate themselves, at the suggestion of Meacham, their chief elder, threw their property into a common stock. They united in small communities, called families, were clothed by the common

\* Note (F.)

† The exceptions have already been alluded to.

means, and fed at a common table; and the direction of the labor, and of their pecuniary concerns, was intrusted to overseers, appointed for the purpose.

The institutions of the American People, are regarded with curiosity and interest, by many statesmen and philosophers in other nations; but those of the Shakers, are at least equally worthy of attention. Here is a community in which, it scarce need be said, there are no poor, in the ordinary acceptance of the term. Where all contribute, according to their power, to the common weal; and, in turn, when feeble or old, are themselves provided for. Where idleness, intemperance, and statutory crime, are unknown; and the diseases chiefly found in the abodes of wretchedness and want, seldom appear.\* The improved husbandry and goodness of the roads, in every direction, the perfect neatness and order observable in the villages, with the general appearance of abundance and calm prosperity, and the absence of all the usual indications of vice, give no small semblance of justice to the appellation of the millennial church. The contrast with the neighboring hamlets, from which, in a considerable measure, they sprung, is said to be truly remarkable. When it is remembered, that this community was originally formed of uneducated men, very poor, and many of them illy qualified by previous habits, for a regular mode

\* Note (G.)

of life, the experiment may be regarded as completely successful. Perhaps, as having accomplished more than could have been anticipated; for who would have ventured to predict, that in the absence of those ties, which form the great and original bond of society, this association would continue, flourishing and without dissention, to the present time. Could the result be less conclusive, if, to the advantages thus exemplified, were added, the domestic charities, the comprehensive energy of national government, with unshackled internal regulations,\* the true faith, the dignity of station and rank, science, literature, refinement, and the arts. What imagination but must droop her wing, in rising to the prospect, which these united influences afford to the human race.

I shall add little here, having already far exceeded the ordinary bounds of an introduction, to what is said in the comment, on the subject of the civil government of England and the articles of the Church.

There are multitudes, at the present day, who seem under an impression, that the great object of civil institutions is, to enable the bustling and active to scramble for office, or vie in the pursuit of wealth, or the distinctions of vanity. Such will ever be favorable to popular forms of government; as they must be to the individual tenure of property.

\* The Shakers are harassed by the state laws.



But those who rise above these puerile views, who would find security, tranquillity, restraints against vice in every shape; and who realize, that the only truly important object of this life is to prepare for another; will readily perceive, whatever may have been their prepossessions, the advantages of that form of government, which is ordained by Providence, to be universal, in the millenium; and which, it may be added, in connexion with the social system, without unhallowed competition, will afford comfort, abundance, the means of all rational and allowable enjoyments, not to the successful only, but to every member of the community.

It is not, perhaps, rendered quite certain, that the change, spoken of in the comment, which is to be made in the British constitution, as adopted by the restored Jews,\* will prevail in England, till a later period.

I have spoken freely in the comment, respecting the articles. The articles, doubtless, bear a near resemblance, to the doctrines of scripture; and were sufficiently correct, for the great object of practical inculcation, in the period, during which, they were ordained, by Providence, to continue an accredited form of belief. On the subject of the Trinity, I wish to avoid the possibility of misapprehension. I fully believe the doctrine of the Trinity. It is the mode in which that doctrine is explained, in the first article, to which alone I

\*See § 31; 39.

object. I should not call in question a doctrine, to doubt which, admits of no alternative, as I believe, to a latitude of construction, which destroys that character of sanctity and authority, inseparable from an adequate idea of a revelation, concerning the mode of existence, the will and the purposes of God. Can it be, that the Church of England would be indicated, by prophecy, as the true church, *at a time* when she held, and ever had held, principles, *essentially* erroneous, on a subject, which forms the basis of Christian theology.

The relative situation of England, makes the question, how are the prevailing distresses to be relieved, one of great interest and importance. I have expressed, in the comment, utter incredulity, as to the good effects of "reform." The reason is simply this; that, owing to the unavoidable influence of *party*—a most comprehensive word—equal numerical representation, affords not the slightest guaranty, of equal justice, in legislative enactments. The advocates of reform may safely be challenged, to produce a single instance, in the entire history of past legislation, which does not confirm this melancholy truth. It is said that those who make objections, should point out a better mode. In the present instance, I cheerfully accept the responsibility. I do not hesitate then, to express an entire conviction, that the national distresses of England, may be remedied, by the adoption, at home and in the foreign dependencies,

of the social system; and by a national scheme of colonization, also on the basis of the social arrangement. I could not doubt, aside from prophecy.

Of all the objects to which national resources, and the enterprise of intelligent associations, have been directed, there is doubtless, no one, which has been uniformly attempted, with such disproportionate means, as colonization. Instead of a few colonists, mostly women and children, arriving on a bleak or unhealthy coast, at precisely the wrong season of the year, the shipmaster in haste to depart, the colonists, already sickly and emaciated, and with little provision for their immediate wants, expected to erect, themselves, the first rude cabins for temporary shelter; instead of this, let well appointed armies of pioneers go forth; let villages be constructed, and roads be built; let every thing be prepared. The colonists, at the best season, may then follow. Let ample provision be made, for immediate sustenance and comfort. Till acclimated, let sanitary regulations be enforced, with the strictness of military discipline. The dreadful sufferings, and appalling waste of life, which have hitherto attended colonization, might thus be avoided. Almost from the first, such colonies would repay the interest of the investment. They would soon be enabled to redeem the principal. Whatever the products of the soil, un-

shackled commerce, *free trade*,\* the navigation of the empire steadily increasing, would give them the power to accomplish this; and the regulations of the social system, would ensure universal and well directed industry. †

On arriving at a certain degree of wealth, as a just return for benefits received, let them assume a proportion of the national burdens. These, to say nothing of the more direct influence of the social system at home, within a period which will enter into comprehensive views, might be apportioned, (including, of course, all the foreign territories,) among a consolidated, and most flourishing population, of hundreds of millions. But if at the present time, the social system were universal in Great Britain only, the entire amount of taxation would be no more felt, from year to year, than the bubbles of foam on succeeding waves. Might be greatly augmented, without the slightest inconvenience; because, under the social system, in addition to increased production, and highly improved economies, *all superfluous means may be applied to general purposes*. Under the present arrangement, a portion of them only, ever can be. Every one is aware of a superabundance of wealth. The social system of prophecy, distributes this, so

\* The gradual abolition, as society advances to the perfection of the millenium, of commercial restrictions, "protective systems," &c., which rose with commerce, from false theories, and *individual* cupidity, in the most enlightened nations, will afford new sources of wealth.

† Note (H.)

far as distribution would be either just or desirable ; and at the same time, gives additional security to the rich ; produces *reform* of legislation, in the only practicable mode, by removing all incitements to cupidity ; and places the entire disposable means of the nation, at the will of the rulers. And means, such as have never yet been called into action, will be required, in the great struggle of the third wo.

Let an oath of allegiance and of fidelity to public engagements, be administered to every colonist ; the females no less than the males. On arriving at age, let minors consent to like obligations, or leave the colony ; not without counsel and warning, but with a blessing, and provision for the way. In the second or third generation, so soon as the leprosy of the individual system is somewhat eradicated, and long before their numbers enable them to brave the parent state, the moral restraint would be sufficient for all the purposes of union. It will then be *realized*, that an oath is the most solemn sanction of that system, which connects us, for good or evil, with eternity. That its violation may open an abyss, which the appalled and laboring sight will in vain strive to fathom. That an oath of allegiance can be no more disregarded, on pretence of misrule, than one, in ordinary testimony, on the ground of a partial and unworthy tribunal. Will it be seriously alleged, that an oath of allegiance supposes, that government will be administered justly and wisely. What shall we say of a reservation, a condition, in an act, which may

compromise life, honor, the happiness of millions, the question of innocence and meritorious service, or of the blackest guilt; of a condition, which the one party would be ashamed to ask, and the dignity of the other would not permit to be mentioned; and which, if expressed in words, would render the transaction so utterly farcical, that no one could share in it, or witness it, with ordinary gravity. The time will come, when such fantastic morality, and no less detestable and cruel, will give place to other rules of conduct; and the precepts of inspired truth, on this momentous subject, including allegiance in general, will become identified with public sentiment. But in the case which has suggested these remarks, no real cause of uneasiness and disaffection will exist; and increasing knowledge and principle, and universal employment, will, in good time, banish imaginary ones. The social system will not be propitious to demagogues. What people, it may be added, would encounter the dark and dreadful responsibility, of severing themselves, in disregard of obligations, contracted, as in the presence of God, from a nation, known by infallible tokens of prophecy, as peculiarly favored of Heaven, as the repository of Divine truth, and the great exemplar of social order, and as ordained to triumph, at last, over every enemy. The general diffusion, then, of millennial institutions, will prove the most effective instrument of preserving the integrity of the empire.

Scope is afforded for the capital and enterprise

of Great Britain, vast as is the one, and distinguished as is the other, by the remedy, proposed above, for the present evils. The vigorous action, and rapid circulation, attendant upon a state of war, may be given to the various departments of industry; with this material difference, that the vital energies of the nation will be rapidly strengthening and increasing, instead of being as rapidly exhausted.

In addition to the objects already specified, colonization, and rendering the social system universal in the British dominions; the colored slave population, wherever found, but wait the consent of their masters, to be in readiness for returning to their native land; yet destined to be to them, a land of liberty and happiness. A nation might be built up, in a few years, prepared to convey the blessings of millennial institutions, to the remotest regions of that extensive continent. The Americans, with a slave population of two millions, have already commenced the work of colonization. As England had a share in producing the evil, she may also aid in its removal. Would it not be right and just, that in addition to the expenses of transportation, and the first establishment, the slaves should also, pay the price of their freedom. In slave holding communities, the entire structure of society, and the tenure and value of property, are modified, by the compacts between master and slave, of labor, while the ability continues, on the one part, and of support for life, on the other; and all ana-

logies of jurisprudence, sacred and profane, with positive injunction in each, tend to show, that the compact, though involuntary on one side, is not, *de facto*, void. How many worthy families are to be found, whose wealth, with no fault of theirs, consists of this description of property. It may be questioned, whether the great work of emancipation can be accomplished, on any other condition, than the one proposed. And lastly, it would be a real advantage to the colonists, individually and collectively, to be under such obligations. With habits of industry, and the most fertile soil, the products of which are sought by almost all the rest of the world, the chief danger, at first, would be from too much wealth. In addition to the natural increase of numbers, the native tribes would coalesce with the emigrants, and help to lighten the burden. The debt would be made a national one, and there would be pledged, for its payment, the faith of an enlightened, industrious and Christian people; with advantages for commerce and navigation, almost unrivalled.

It is a remarkable circumstance, that the mere contact of CHRISTIAN CIVILIZATION, has been more hurtful, to uncultivated nations, than the system of slavery. Within the British dominions, are many noble races of men, whom the vices of civilization are fast degrading, and will soon extinguish. Let great and magnanimous England see to it, that in neglecting these, whom policy and humanity, no



less than justice, require them to cherish, they bring not upon themselves, the stain of national guilt; which must, in all cases, be repented of, and where possible, atoned for, or it will be visited, *and before the millenium.*

In the observations which have been made on the social system, results have been more particularly contemplated. Unquestionably, the transition from the individual to the social state, will be attended with great difficulties. Let those who take the lead beware of thinking to forward the work, by exciting unreasonable expectations, illusive hopes, of an Utopian paradise, to be at once enjoyed. Let this be left to rapacious speculators, and heated sectaries, who will enter the field, so soon as the advantages of the social system are known. These will be likely to engage in extensive undertakings, with inadequate means; and in various ways, to bring discredit upon the plan. I doubt not, that millennial institutions will, in time, raise mankind to a higher degree of felicity, than the most fervid imagination has ever yet clearly dreamed of. The capacities of mankind for happiness, and of the objects around to minister to that happiness, have as yet, only begun to be developed. But millennial institutions, like the arts which more immediately contribute to our enjoyment, are of slow growth. The former, as we have seen, are to be established more than a thousand years before the commencement of the millenium.

Probably, industrious and quiet laborers and artisans, would, in general, feel their situation improved. But those accustomed to the control of property, and whose habits are formed, would, in many instances, find their condition sufficiently irksome. They would pine for the unbounded liberty of the world. And it is more than can be reasonably hoped, that real inconveniences would not be heightened, by innumerable jealousies and feuds. Those alone who are early accustomed to the social form of society, whose habits and feelings are conformed to its discipline, as to the changes of the seasons, who are accustomed to contribute, in their sphere, for the common benefit, and to receive in return, every thing for need and for enjoyment, as freely, and with as little care, as the light of day, and who have acquired a fraternal regard for the enlarged family circle in which they dwell; it is these who will first begin to realize the advantages of the social system. A return to the perplexities, the anxieties, the heartlessness, the solitude of the world, would be not less formidable to these, than a sojourn in the literal wilderness.

I am not sure it is desirable that any, possessing wealth, should engage, but such as are willing to put at risque, much of personal enjoyment, actuated by a sober conviction of the importance, and the duty of making an effort, in the mode set forth by prophecy, for the reformation of mankind; and by the laudable desire of improving the condition

of their children. The foremost ranks will thus have fewer numbers, but they will be steadfast in the hour of trial; will form a chosen band, aware of the difficulties to be encountered, and supported by a belief, that the cause is of God, and must prevail.



## MILLENIAL INSTITUTIONS.

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### EZEKIEL, CHAPTER XL.

IN the five and twentieth year of our captivity, in the 1  
beginning of the year, in the tenth *day* of the month, in  
the fourteenth year after that the city was smitten, in the  
self-same day the hand of the Lord was upon me, and 2  
brought me thither. In the visions of God brought he  
me into the land of Israel, and set me upon a very high  
mountain, by which *was* as the frame of a city on the  
south. And he brought me thither, and behold, *there was* 3  
a man, whose appearance *was* like the appearance of  
brass, with a line of flax in his hand, and a measuring  
reed ; and he stood in the gate. And the man said unto 4  
me, Son of man, behold with thine eyes, and hear with  
thine ears, and set thine heart upon all that I shall shew  
thee ; for to the intent that I might shew *them* unto thee *art*  
thou brought hither : declare all that thou seest to the  
house of Israel. And behold a wall on the outside of the 5  
house, round about, and in the man's hand a measuring-  
reed of six cubits *long*, by the cubit, and an hand-breadth :  
so he measured the breadth of the building, one reed ;  
and the height, one reed.

Then came he unto the gate which looketh toward 6  
the east, and went up the stairs thereof, and measured

the threshold of the gate, *which was* one reed broad ;  
 and the other threshold *of the gate, which was* one reed  
 7 broad. And *every* little chamber *was* one reed long,  
 and one reed broad ; and between the little chambers  
*were* five cubits ; and the threshold of the gate, by the  
 8 porch of the gate within, *was* one reed. He measured  
 9 also the porch of the ~~gate~~ within, one reed. Then  
 measured he the porch of the gate, eight cubits ; and  
 the parts thereof two cubits ; and the porch of the  
 10 gate *was* inward. And the little chambers of the gate  
 eastward *were* three on this side, and three on that  
 side ; they three *were* of one measure : and the posts  
 11 had one measure on this side, and on that side. And  
 he measured the breadth of the entry of the gate,  
 ten cubits ; *and* the length of the gate, thirteen cubits.  
 12 The space also before the little chambers *was* one  
 cubit *on this side*, and the space *was* one cubit on that  
 side ; and the little chambers *were* six cubits on this side,  
 13 and six cubits on that side. He measured then the gate  
 from the roof of *one* little chamber to the roof of ano-  
 ther : the breadth *was* five and twenty cubits, door  
 14 against door. He made also posts of three score cubits,  
 even unto the posts of the court round about the gate.  
 15 And from the face of the gate of the entrance unto the  
 face of the porch of the inner gate *were* fifty cubits.  
 16 And *there were* narrow windows to the little chambers,  
 and to their posts within the gate round about, and like-  
 wise to the arches : and windows *were* round about  
 17 inward : and upon *each* post *were* palm-trees. Then  
 brought he me into the outward court, and, lo, *there were*  
 chambers, and a pavement made for the court round  
 18 about : thirty chambers *were* upon the pavement. And  
 the pavement by the side of the gates, over against the  
 19 length of the gates, *was* the lower pavement. Then he

measured the breadth, from the fore-front of the lower gate unto the fore-front of the inner court without, an hundred cubits eastward and northward.

And the gate of the outward court that looked toward 20  
the north, he measured the length thereof, and the breadth  
thereof. And the little chambers thereof *were* three on 21  
this side, and three on that side ; and the posts thereof,  
and the arches thereof, were after the measure of the  
first gate : the length thereof *was* fifty cubits, and the  
breadth five and twenty cubits. And their windows 22  
and their arches, and their palm trees, *were* after the  
measure of the gate that looketh towards the east ; and  
they went up unto it by seven steps ; and the arches  
thereof *were* before them. And the gate of the inner 23  
court *was* over against the gate toward the north, and  
toward the east ; and he measured from gate to gate  
an hundred cubits.

After that he brought me toward the south, and be- 24  
hold, a gate toward the south : and he measured the  
posts thereof and the arches thereof according to these  
measures. And *there were* windows in it and in the 25  
arches thereof round about, like those windows ; the  
length *was* fifty cubits, and the breadth five and twenty  
cubits. And *there were* seven steps to go up to it, and 26  
the arches thereof *were* before them : and it had palm-  
trees, one on this side, and another on that side, upon the  
posts thereof. And *there was* a gate in the inner court 27  
toward the south : and he measured from gate to gate  
toward the south an hundred cubits. And he brought 28  
me to the inner court by the south gate : and he mea-  
sured the south-gate according to these measures ; And 29  
the little chambers thereof, and the posts thereof, and  
the arches thereof, according to these measures : and  
*there were* windows in it, and in the arches thereof round

about: *it was* fifty cubits long, and five and twenty cubits broad. And the arches round about *were* five and  
 30 twenty cubits long, and five cubits broad: And the  
 31 arches thereof *were* toward the outer court; and palm-trees *were* upon the posts thereof: and the going up to it *had* eight steps.

32 And he brought me into the inner court toward the east; and he measured the gate according to these measures. And the little chambers thereof, and the posts thereof, and the arches thereof, *were* according to these measures; and *there were* windows therein, and in the arches thereof round about: *it was* fifty cubits long and  
 34 five and twenty cubits broad. And the arches thereof *were* toward the outward court; and palm-trees were upon the posts thereof, on this side, and on that side: and the going up to it *had* eight steps.

35 And he brought me to the north-gate, and measured  
 36 *it* according to these measures; The little chambers thereof, the posts thereof, and the arches thereof, and the windows to it round about: the length was fifty cubits,  
 37 and the breadth five and twenty cubits. And the posts thereof *were* toward the outer-court; and palm-trees *were* upon the posts thereof, on this side, and on that  
 38 side: and the going up to it *had* eight steps. And the chambers and the entries thereof *were* by the posts of the gates, where they washed the burnt-offering.

39 And in the porch of the gate *were* two tables on this side, and two tables on that side, to slay thereon the burnt-offering and the sin-offering and the trespass-offering. And at the side without, as one goeth up to the entry of the north gate, *were* two tables; and on the other side, which *was* at the porch of the gate, *were* two tables.  
 41 Four tables *were* on this side, and four tables on that side, by the side of the gate; eight tables, whereupon they



slew *their sacrifices*. And the four tables *were* of hewn 42  
stone for the burnt-offering, and a cubit and a half long,  
and a cubit and an half broad, and one cubit high: where-  
upon also they laid the instruments wherewith they  
slew the burnt offering and the sacrifice. And within 43  
*were* hooks, an hand broad, fastened round about: and  
upon the tables *was* the flesh of the offering.

And without the inner gate *were* the chambers of the 44  
singers in the inner court, which *was* at the side of the  
north-gate; and their prospect was toward the south:  
one at the side of the east-gate *having* the prospect to-  
wards the north. And he said unto me, This chamber, 45  
whose prospect *is* towards the south, *is* for the priests,  
the keepers of the charge of the house. And the cham- 46  
ber whose prospect *is* toward the north *is* for the priests,  
the keepers of the charge of the altar: these *are* the sons  
of Zadock, among the sons of Levi, which come near to  
the LORD to minister unto him. So he measured the 47  
court, an hundred cubits long, and an hundred cubits  
broad, four-square; and the altar *that was* before the house.

And he brought me to the porch of the house, and 48  
measured *each* post of the porch, five cubits on this side,  
and five cubits on that side: and the breadth of the gate  
*was* three cubits on this side, and three cubits on that  
side. The length of the porch *was* twenty cubits, and 49  
the breadth eleven cubits; and *he brought me* by the  
steps whereby they went up to it: and *there were* pillars  
by the posts, one on this side, and another on that side.

#### SECTION XXIV.

Verses 1—4. *In the five and twentieth year of* 1  
*our captivity, in the beginning of the year, in the*  
*tenth day of the month, in the fourteenth year after*

*that the city was smitten, in the self-same day the hand of the Lord was upon me, and brought me thither. 2. In the visions of God brought he me into the land of Israel, and set me upon a very high mountain, by which was as the frame of a city on the south. 3. And he brought me thither, and, behold, there was a man, whose appearance was like the appearance of brass, with a line of flax in his hand, and a measuring reed ; and he stood in the gate. 4. And the man said unto me, Son of man, behold with thine eyes, and hear with thine ears, and set thine heart upon all that I shall shew thee ; for to the intent that I might shew them unto thee art thou brought hither : declare all that thou seest to the house of Israel.*—The vision took place on the second septennial anniversary, after the capture of Jerusalem by Nebuchadnezzar. Compare verse 1 with II Kings, 25 : 3, 4. One of the first questions is, why is the time mentioned so circumstantially. Such would not be the case, had there not been some material reason for choosing this time. Aside from extrinsic considerations, deduced from other prophecies, one might reason thus. The vision happened on the anniversary of the capture of Jerusalem by Nebuchadnezzar ; and which involved its destruction with that of the temple. The intervening period obviously divides itself, such was the division of time among the Jews, into two equal periods. Now as the city was taken by the Romans, on the same month and day as by Nebuchadnezzar, may it not be inferred, that it was intended to signify, that it

would be *once more* taken and destroyed; and again, the third time;\* and that immediately after, the fulfilment of the prophecy would commence. It will be seen, as we proceed, that the fulfilment of the prophecy begins, at the close of the civil war, between the converted and unconverted Jews, subsequent to the restoration; during which the city is taken by the former. [n] Whatever destruction of buildings may ensue, the city from that time, ceases to be the abode of the adherents of the individual system; and at the close of the war, the ancient worship is forever abolished, in Palestine.†

We are informed that the vision happened on 2 the fourteenth anniversary of the capture of the city by the Babylonians, in a manner calculated to arrest and fix the attention. *In the beginning of the year, in the tenth day of the month, in the fourteenth year after that the city was smitten, in the self-same day, &c.* We are also informed, that it happened in the *five and twentieth year of the captivity*. That is, of those carried to Babylon with Jehoiachin, of whom, it seems, Ezekiel was one. This period alludes to that, (after the restoration,) during which, the Christian Jews are in a sort of *captivity* to their unconverted brethren. We have seen,

\* Of course being in possession of the Jews.

† The survivors of the antichristian party, non-combatants only, the rest, fighting with characteristic obstinacy, being all destroyed, [n] soon embrace Christianity. [n]

that towards the close of the *thirty years*, subsequent to the commencement of the restoration, is the invasion of the king of the north.\* Immediately after, follows the election of a king, by the Christian Jews; and the civil war. Admitting this to terminate in the *five and twentieth* year of the restoration, five years are allowed for establishing the new economical, civil and religious constitutions of the state, previous to the commencement of the *forty-five years*,† in which, the ten tribes, and the remainder of the Jews, in every part of the world, are to be restored.

- 3     2. *In the visions of God brought he me into the land of Israel, and set me upon a very high mountain, by which was as the frame of a city on the south.* The prophet has a part, and a *future* part, assigned him in the vision. See chap. 46: 13—15. Doubtless therefore, he represents some portion of those to whom the vision relates. The passages referred to, and others, shew that he represents the Jewish leaders. These are about introducing, in a national view, the institutions of England. *From this eminence they contemplate the land.* Hence they  
4 are said to be upon a *very high mountain*.‡ Regarding England as their example, they turn their eyes to Palestine, and see, as it were, *the frame*

\* Dan. 11 ; 40.

† See Dan. 12 ; 12, with 11, &c.

‡ See introduction, comment on Is. 2 ; 2, 3 ; page 38.

[or *model*] of a city ON THE SOUTH.\* Under an architectural symbol is expressed the institutions which they are about to give to the nation; with various associated particulars, which will be noticed as we proceed. (3) *And he brought me thither,* 5 *and, behold, there was a man, whose appearance was like the appearance of brass, with a line of flax in his hand, and a measuring reed.*—The prophet conductor has also, a *future* share in the vision. The part allotted him is that of the Jewish sovereign. See § 29; 13, &c. As figured by observances of the law it is also, that of *Moses*, and of the *high priest*, on occasions of peculiar solemnity. See chap. 43: 21. Unquestionably therefore, he personates, in reference to the time more particularly in view, that individual of the royal family of England, whom the Christian Jews, subsequent to the defeat of the king of the north, and previous to the civil war, elect their king.† His appearance is 6 like that of brass, to indicate the permanence of the rule of his descendants, over the nation: extending to the close of time. The line of flax and 7 the measuring-reed, in his hand, signify, that he has the means of accurate knowledge, respecting the *frame of the city*; and that in founding a state, destined to last, with no change, other than progressive improvement, while the earth endures, he will conform strictly, to that *model* which God has

\* The Hebrew, *by which*, &c., may be translated, *upon which*, &c.

† See Note (A.)

8 appointed for his guide. (3)—*And he stood in the gate.* See § 25 ; 2.

- 9 4. *And the man said unto me, Son of man, behold with thine eyes, and hear with thine ears, and set thine heart upon what I shall shew thee.*—The Jewish leaders, represented by the prophet, as above, are emphatically exhorted, to make themselves acquainted with those institutions, and those *historical reminiscences*, and *prophetical intimations*, which are  
 10 figured in the visionary emblem. *And set thine heart upon ALL that I shall shew thee.* That “accommodation” of prophecy, which has lessened the confidence in its specific import, or in the possibility of discovering this, till after the event, incomparably more than all the reasonings, and all the sarcasms, of unbelievers, is uniformly based upon a few resemblances, which may ever be found. An exposition, thus imperfect, is at best dubious. In an inspired prophecy, every discriminative particular is adapted to convey instruction; and it scarce need be remarked, how greatly the probabilities are multiplied, than an explanation, which, without forced construction, omits nothing,  
 11 is the true one. (4)—*for to the intent that I might shew them unto thee art thou brought hither.*—The newly elected sovereign is represented as explaining these things to the Jewish leaders. To him they will look, in consequence of his relation to England, for that information, seldom obtained, except from the highest sources. There seems

however, another sense in which he is said to instruct them, in the various particulars, which are the subject of the vision. It has appeared that *the man*, as he is designated, represents, the Jewish royal line, for ages in advance, during a very considerable portion of the third woe. See § 29; 13, &c. As the vision is often *retrospective*, there seems no reason to doubt, that he also represents the same *family*, that is, the royal family of England, at an earlier period. During that period at least, in which, *under the auspices of this family*, the social system is established in England, and perfected, along with the existing institutions, *so as to form the original of that frame of a city, portrayed in the vision*. Officially, the individual himself is to be regarded as the organ, by which the knowledge is communicated to the Jews. *For to the intent that* 12  
*I might shew them unto thee* ART THOU BROUGHT HITHER. The Jewish leaders are brought, in the providence of God, to the crisis above specified, for the purpose that they should be led to study the institutions of England, with the design of giving them to the nation. The prosperity of England, and the rapid increase of her power, after the adoption, (though but partial,\*) of the social system; their own restoration, and the invasion and discomfiture of the king of the north; the share taken by England in these transactions; the events

\* The social system is to become universal in England, soon after the defeat of the king of the north. [n]

more immediately succeeding the restoration, and the civil war; all in exact accordance with the interpretations of prophecy received by the English Church; leave no room to doubt, that under these institutions, the nation is finally to be established. Their decision indeed, with that of most of those who may now be called the nation, was made, and their chief ruler elected, previous to the civil war. What remains is the organization of the government, and the religious establishment; and the arrangements preliminary to the commencement of

13 the social system. (4)—*declare all that thou seest to the house of Israel.* There seem various reasons for the command to inform the people. It scarce need be said, the attempt *can not* now, be premature or misdirected. The compact which they are forming is voluntary; and a new disposition is to be made of private property. The institutions which are to be explained, have received the Divine sanction; and the feelings and *prejudices* of a great majority of the nation, are engaged in their favor.

## XXV.

1 5—49. *See the text page 59.* The reed, verse 5, was six sacred cubits in length; each cubit being an ordinary cubit, and an handbreadth, or 21-888 inches. The entire length of the reed was there-



fore, 10 feet, 11-328 inches ; or, within the fraction of an inch, eleven feet.

The man, as is said verse 3, *stood in the gate*. 2 Not the *gate which looketh toward the east*, verse 6, and to which, in the first instance, he conducted Ezekiel ; but the gate of the *house*, verse 5, that is, of the *wall*, which surrounded it. Towards the south was seen the *frame of the city*. He first ad- 3 dressed Ezekiel, as in verse 4 ; and then proceeded to measure the house. It was one reed in front, and one reed high. He then accompanied the 4 prophet towards the frame of the city. This consisted of six quadrangles, each of such size as to enclose a court, one hundred cubits square. There were spacious entrances or *gates*, through the sides of the quadrangles ; a vast number of small apartments ; and the gates were ornamented with palm-trees.

If a painter like the philosophic Barry, should 5 wish to represent the farther "progress of society," from the individual to the social state ; what device can be imagined, more happy, as the basis of the representation, than a dwelling of the smallest size, *surrounded by a wall*, to figure the individual constitution ; and near by a structure, like that described, containing a multitude of small apartments, and the *posts of the gates* ornamented with **PALM TREES**.\* Should any doubt still remain as to the intent of the delineation, it would be re-

\* Note (B.)

moved by the addition of tables, *permanently* set in some public place. That the *sacrificial tables* of stone, set in the north *gate*, are such, I shall endeavor to shew, when I treat more particularly of verses 39—43.

- 6 The above is obviously a very general view of the subject. A great number of particulars still require explanation. And first, the form of the city. Of this, which will be the subject of the next section, a perfect idea will be readily acquired by the help of the plan.

## XXVI.

- 1 6—19—(6.) *Then came he unto the gate which*  
*looked toward the east.* It will be obvious, as we  
 proceed, that this is not an exterior gate. It is de-  
 2 signated as above, for reasons which will be men-  
 3 tioned by and by. See plate 1.\* *And he went up the*  
*stairs thereof, 24. And measured the threshold of the*  
 4 *gate, which was one reed broad, 23. And the other*  
*threshold of the gate, which was one reed broad, 22. [7]*  
 5 *And every little chamber was one reed long and one reed*  
*broad.* See 25, 28. They are measured, as will  
 appear, on the outside. See margin, 20 ; compare  
 6 also with 6, 12—14. *And between the little chambers*  
 7 *were five cubits, 4, 5. And the threshold of the gate, by*  
*the porch of the gate within, was one reed: 21 [8]—*

\* The figures of reference to the plate are of a smaller size than the others, except those to the gates, which are larger.

*He measured also, the porch of the gate within, one reed :* 9  
 20. [9.) *When measured he the porch of the gate, eight cubits.*—He now measured the breadth of the porch, or, from north to south. *And the posts thereof, two* 10  
*cubits :* 18, 19. *And the porch of the gate was inward.* 11  
 The porch, it is obvious, must be on the opposite side of the gate, to that where the mensuration commenced. This passage, and the last of verse 7, see 7, margin, confirm the supposition, if confirmation were needful, that the inner court, mentioned, verses 19, 23 and 27, is the court west of the gate here described. [10] *And the little cham-* 12  
*bers of the gate eastward were three on this side, and three on that side.*—It would seem, at first view, that there were three chambers on each side, and two intermediate spaces, as see 6. This can not, however, be the case, since the breadth of the thresholds, or the entire length of the entrance court, is but eighteen cubits, or one cubit more than the *length* of two rooms, and one intermediate space. It is 13  
 the interior of *chambers* 4, 5, which is called the space between the chambers. These chambers are thus distinguished from the others, because they serve a different purpose. They are entrances to the passages beyond : 2, 3, and 6, 7. Still, they are of the same size as the outward chambers ; are in the same *range* ; and *have the same relation to the walls which separate the one from the other.* In this view, they are called, above, along with the others, chambers. They are all *eastward*, in respect of the porch, which was measured immedi-

ately preceding. The reason for the direction being mentioned, will be stated in another place.

14 See 21. By the dimensions of the chambers thus given, we learn incidentally, that the thickness of

15 the walls is half a cubit. *They three were of one measure.* There are on the one side and on the other, three interior spaces, each five cubits square, and each, as has been seen, surrounded by walls half a cubit in thickness. It would be an idle refinement to say, that half of the inner side walls belongs to one chamber, and half to the other, while it is not so with the outward walls. It will be seen, in another place, that the middle chambers are arched. See 28. If therefore, the words, *they three were of one measure*, are to be understood in the fullest extent, which is safest, the side chambers are arched also. This will not preclude a difference of arrangement as respects the doors

16 and windows. *And the posts had one measure on this side and on that side.* As it is said, verse 16, *And there were narrow windows to the little chambers, AND TO THEIR POSTS WITHIN THE GATE ROUND ABOUT*, it is to be inferred, on the one hand, that the *posts* above, are an extension of the side walls, as see 29—36; and on the other, that the continuation of the posts, forming the sides of the little chambers, is distinguished by the same name of posts. The walls being, as we have seen, half a cubit in thickness, it follows, if the front posts are of **ONE MEASURE ON THIS SIDE AND ON THAT SIDE**, that they

18 are half a cubit square. (11) *And he measured the*

*breadth of the entry of the gate, ten cubits.*—The interval between the posts, 32 and 36, 29 and 33, &c. the *entry of the gate* being the entire entrance court. *And the length of the gate, thirteen cubits.* That is, 18 the height of the *entry of the gate* as above. It will be seen that it cannot be the length of the entrance court, nor of the chambers and spaces, nor of any adjoining portions of the one or the other. (12)

*The space also before the little chambers was one cubit on 19 this side, and the space was one cubit on that side.*—The spaces between the lines 37—40, and the lines extending from post to post, in front. The space is the same in front of the chambers 4, 5, though the inner lines are not added. The lines 37—40, it need not be said, are drawn from the corners of the porch, 20, which is eight cubits north and south, while the thresholds, 21—23, which form the floor of the entrance court, are ten cubits. The Hebrew is, *The LIMITS also before the little chambers.* No other *limits* are indicated, in front of the chambers, but those afforded by the north and south sides of the porch. *And the little chambers 20 were six cubits on this side, and six cubits on that side.* This seems added to place it beyond doubt, that six cubits is the measure of the chambers on the *exterior*. It is said, there is a space before the chambers, of one cubit on this side and on that side; and then it immediately follows, *and the little chambers were six cubits on THIS SIDE, and six cubits on THAT SIDE.* [13] *He measured then the gate from 21 the roof of one little chamber to the roof of another : the*

*breadth was five and twenty cubits, door against door.* See II; 12, 17; and 13—16. The reasons for making this addition to the chambers of the gate, are as follows: first, no chambers are mentioned *directly*, the interval between the roofs of which, can be *five and twenty cubits*. Second, the space *from the face of the gate of the entrance, unto the face of the porch of the inner gate*, can not, as is said in verse 15, be *fifty cubits*, without such addition. Third, the chambers 25—28, and 4, 5, are called, verse 10, in reference to the porch, *the chambers of the gate eastward*, implying that there are other *chambers of the gate*, westward. Fourth, the singular phraseology at the close of verse 14, *even unto the post of the court* **ROUND ABOUT THE GATE**, seems purposeless, and scarcely more applicable to one court than the other, unless the addition be admitted. It will be seen that 12, 17, are regarded as a part of the porch. These are the architectural reasons: others, no less conclusive, will be mentioned as

22 we proceed. See § 29; 8—11. [14] *He made also posts of three score cubits, even unto the post of the court. round about the gate.* As there is no reason for placing the *post of the court round about the gate*, either north, or south, or at any considerable distance from the west side of the quadrangle, it is placed directly opposite the gate, as see 9. The *posts of three score cubits* extend from the sides of the porch, 12, 17, to the post of the court, as see

23 10, 11. [15] *And from the face of the gate of the entrance, unto the face of the porch of the inner gate, were*

*fifty cubits.* From 48 to 47. The additions to the porch, 12, 17, will thus be 26 1-2 cubits in length. [16] *And there were narrow windows to the little chambers.*—To the chambers 25—28, and 4, 5, *in front.* The arrangement of the windows of the chambers, 4, 5, is different from that of the other chambers, to allow room for spacious doors, leading to the arched passages beyond. *And to their posts within the gate round about.* On each side of 4 and 5. See 16. *And likewise to the arches.* On each side of the arched passages 3, 2, and 6, 7. As the chambers on the east side, except 26 and 28, are in another story, the windows on that side are placed opposite those on the west side, without any regard to the disposition of these chambers. *And windows were round about inward.* In the passages 1 and 8; leading, as is implied, from the arched passages 2, 3, and 6, 7, to the *inner* court. On comparing the account above, of the position of the windows, with the description of the arches and windows of gate 6, see verses 29—31; and having in view also, the circumstance, verse 7, that *between the little chambers were FIVE cubits*; no doubt can remain that the *arches* are arched passages, on each side of the *gate*, leading to the interior of the edifice, as see 3, 2, and 6, 7. That the arches, moreover, commence in front, and include the middle chambers 4, 5; that the *arched roof* rises from the front of the middle posts 30, 31, and 34, 35, half a cubit forward of the middle rooms, and extends over them as well as the passages beyond; we learn in the description

of gate 3, verses 21, 22; since it appears, that the arches of that gate, [which are *after the measure of the first gate,*] belong in some sort, to the little  
 29 chambers and the posts. The length of the arches of gate 6, twenty-five cubits, see verse 30, is assumed as the measure of all the arches; because no other measure is given, and on account of certain coincidences, to be noticed hereafter. The short passages 1, 8, are included as a part of  
 30 the arches, when it is said, verse 31, *And the arches thereof were toward the outer court*; and in similar cases: see verses 22, 26, 34. It follows of course,  
 31 that they also are arched. They are not included, however, when the length of the arches is mentioned. First, because it would hardly consist with the simplicity of scripture language to suppose, that the length of the arches is to be found by reducing the quantities of an arched passage, [or roof,] containing an angle; or even by a line along the centre of such an arch. Second, because of the coincidences alluded to above. In verse 16 above, they are clearly discriminated from the  
 32 arches. Compare as see 26 and 27. See, also, § 28; 2. The words *round about* indicate, sometimes, the circuit around the front corners of the arches; and sometimes that around the inner ones, 2 to 1, and 7 to 8. The context in all cases deter-  
 33 mines. In verse 16 above, it is only that part of the passages from 3 to 2, and 6 to 7, it will be noticed, that is *called* the arch. This is doubtless to avoid *apparent confusion*; the middle chambers hav-



ing already been designated as the *space between the chambers*, and, along with the others, as chambers. *And upon each post were palm-trees.* Unquestion- 34  
ably, the ellipsis in the text should be supplied thus, *and upon ONE post were palm-trees*; since in every other *similar* instance, the word *post* is in the plural. See verses 26, 31, 34, 37.

17. *Then brought he me into the outward court.*— 35  
They now return to the *outward court*, [I,] on the opposite side of the gate. *And lo, there were chambers,* 36  
*and a pavement made for the court round about: thirty chambers were upon the pavement.* The chambers are represented, eight on the north and south sides, and seven on the east and west. As they are obviously in a basement story, those on the right and left of gate 1, are supposed to be partly under the chambers 26, 28. The *pavement*, 41—46, is of the same width, it is assumed, as that in front, or ten cubits. (18) *And the pavement by the side of the* 37  
*gates, over against the length of the gates, was the lower pavement.* 49. A PAVEMENT over against the LENGTH, that is, the *height* of a gate, see verse 11, is also, over against its BREADTH. This peculiarity of expression is adopted partly to show, that the pavement is not against the entire gate, which includes the chambers on each side, as appears by the words, verse 36, *and the windows to IT*, the gate, ROUND ABOUT, but only against the *entry of the gate*, which alone is intended, when the *length* of the gate is spoken of. The BREADTH of the entry of the gate is ten cubits; consequently that is the breadth

38 of the pavement. See 17, 18. It is to be supposed that the ground is excavated, so that the pavement is *lower* than the rest of the court, including the *pavement round about*. As the pavement is *over against the length of the GATES*, the presumption is that the *breadth* of the *opposite* gate, 2, is the same as that of gate 1, or ten cubits. (19) *Then measured he the breadth, from the fore-front of the lower gate unto the fore-front of the inner court without, an hundred cubits eastward and northward.* The *lower gate* is that, fronting the *lower pavement*, opposite to gate 1, or, gate 2. The phraseology seems designed to place it beyond doubt, that the *inner court* is that west of gate 1. The last of the verse, an *hundred cubits eastward and northward*, is evidently a concentrated expression, signifying that the court is an hundred cubits square.\* We learn also, that there are no gates north and south. Had it been otherwise, they would have been mentioned. As the line east and west is still, the *breadth* of the court, we learn that the *breadth of the city* is in that direction.

## SECTION XXVII.

1     20—34.—The description of the three next courts will be readily intelligible, with the aid of the above, and of the plan. Little more is required than to fix the position of the several courts.

2     20—23.—*And the gate of the outward court, that*

\* See § 32 ; 18, note.

looked toward the north, he measured the length thereof, and the breadth thereof. 21. And the little chambers thereof were three on this side and three on that side; and the posts thereof, and the arches thereof, were after the measure of the first gate: the length thereof was fifty cubits, and the breadth five and twenty cubits. 22. And their windows, and their arches, and their palm-trees, were after the measure of the gate that looketh toward the east: and they went up unto it by seven steps; and the arches thereof were before them. 23. And the gate of the inner court was over against the gate toward the north, and toward the east: And he measured from gate to gate an hundred cubits.—The inner court and the gate toward the east, verse 23, are court II and gate 1; since no other court and gate have been thus designated. The gate of the inner court over against the gate toward the north, and toward the east, it then follows, can be in no other place than that assigned for gate 4. It is between that and the north gate, that the distance is an hundred cubits. It may be said, that by the same rule, the court, verse 20, the gate of which looked toward the north, is court I, since no other has been called the outward court. And doubtless this would be a just inference, were it not inconsistent with the statement, verse 23. That verse explains, that the court, verse 20, is one not previously mentioned, III; like court I, outward in respect of the inner court, II, and on the north. The gate described, verses 20—22, it follows, is at 3.

3 24—31. *After that he brought me toward the south, and, behold, a gate toward the south : and he measured the posts thereof, and the arches thereof, according to these measures. 25. And there were windows in it, and in the arches thereof round about, like those windows the length was fifty cubits, and the breadth five and twenty cubits. 26. And there were seven steps to go up to it, and the arches thereof were before them : and it had palm-trees, one on this side, and another on that side, upon the posts thereof. 27. And there was a gate in the inner court toward the south : and he measured from gate to gate toward the south an hundred cubits. 28. And he brought me to the inner court by the south gate : and he measured the south gate according to these measures ; 29. And the little chambers thereof, and the posts thereof, and the arches thereof, according to these measures : and there were windows in it, and in the arches thereof round about : it was fifty cubits long, and five and twenty cubits broad. 30. And the arches round about were five and twenty cubits long, and five cubits broad : 31. And the arches thereof were toward the outer court ; and palm-trees were upon the posts thereof : and the going up to it had eight steps. In like manner, the gate in the inner court toward the south, verse 27, between which and the gate toward the south, verse 24, is an hundred cubits, can be no where else than at 6. The gate toward the south, it need not be added, is at 5. As they enter the inner court, previous to measuring gate 6, and previous to the mention of the steps, it follows that the steps are on the north.*

32—34. *And he brought me into the inner court to-* 4  
*ward the east; and he measured the gate according*  
*to these measures. 33. And the little chambers thereof,*  
*and the posts thereof, and the arches thereof, were ac-*  
*cording to these measures: and there were windows*  
*therein, and in the arches thereof round about: it was*  
*fifty cubits long, and five and twenty cubits broad. 34.*  
*And the arches thereof were toward the outward court;*  
*and palm-trees were upon the posts thereof on this side*  
*and on that side: and the going up to it had eight*  
*steps.*—The prophet and his conductor, in the first  
instance, come to the steps in front of gate 1. They  
ascend the steps and cross the gate into court II.  
Hence the courts I and II are called the outward  
and the inner court. In reference to the inner  
court, II, court III is the outward court *toward the*  
*north*, see verse 20; and court IV is the utter court  
*toward the south*: see verse 31, &c. The court  
mentioned above, is the *inner court toward the east*.  
It is obviously to be inferred, that this court is fur-  
ther towards the east than the other inner court;  
and perhaps than any of the others. No intima-  
tion is given that it is an inner court in reference  
to the outward court toward the north, or that to-  
ward the south; it is therefore to be supposed, that  
it is an inner court in reference to that which is  
called the outward court, *without addition*, (ex-  
pressed or implied,) or, court I. For these reasons  
the court *toward the east* is placed as at V. The 5  
gate described in connexion with it, is placed on

the east, at 7 ; as being opposite to the other gate, 2, and no intimation being given that it is north or south.

## XXVIII.

- 1 35—49—(35.) *And he brought me to the north gate, and measured it according to these measures. See 8. The reasons for placing court VI, as in the plan, are as follows. First, the gate on the north is called the north gate, while the other northerly gate, 3, see verse 20, is called the gate that looked toward the north ; leaving it to be inferred, that the NORTH GATE is farthest towards the north. Second, it is to be supposed that every gate, the direction of which is given, is an exterior gate, unless there are good reasons to the contrary. Third, by this arrangement the altar, which, it will be seen, is in front of gate 9, is more readily accessible, from all the courts, than by any other which can be proposed, that is consistent with the preceding. (36.) The little chambers thereof, the posts thereof, and the arches thereof, and the windows to it round about : the length was fifty cubits, and the breadth five and twenty cubits. Nothing is said of the arches being towards the outward or the inner court ; they are therefore merely carried, like the rest, twenty-five cubits to the right and left of the entrance of the gate.*
- 2 (37) *And the posts thereof were toward the outer court ; and palm-trees were upon the posts thereof on this side and on that side : and the going up to it had*

*eight steps.* It is to be inferred, that there are no walls across the arches, forming *chambers* of the space between the chambers, as at the other gates; since, if there were, with a passage through the centre, the posts of the south chambers would not be more toward the outward court, than those of the north chambers, toward the inner court. It may be supposed, that in this instance, the entire breadth of the arches, except the posts of half a cubit, *on the south*, would be thus left open, for the greater facility of conveying the burnt-offering, to be washed, after being slain upon the tables of stone, as see the following verses. (38) *And the chambers, and the entries thereof, were by the posts of the gates, where they washed the burnt-offering.* 4  
 The spaces between the chambers, 4, 5, are here called by the fourth name\* of *entries*. *The posts,* 5  
 &c. are just within, near the chambers, and perhaps fronting the arches. Or the gates of these inner rooms may front the entries, (the rooms crossing the arches,) and perhaps including one or both of the side spaces; but as no particulars are given, they are not added in the plan. (39) *And in the porch of the gate were two tables on this side, and two tables on that side, to slay thereon the burnt-offering, and the sin-offering, and the trespass-offering.* 6  
 There is, it appears, at this gate, a porch. Its dimensions are not given, but the size of the gate leads to the presumption, that it is not less than the largest of

\* See § 26; 28, 33.

the two, which are particularly described, or, that at gate 9. Circumstances to be mentioned in the sequel, will make it probable, that the size is the  
 7 same, or, twenty cubits by eleven.\* The position of the tables is not designated accurately; but they are supposed, in the plan, as the most obvious arrangement, to be, the two on the right, equi-distant from each other, and from the north, east and south sides of the porch; and the two on the left, equi-distant from each other, and the north, west and  
 8 south sides of the porch, See 13. (40) *And at the side without, as one goeth up to the entry of the north gate, were two tables.*—These tables are on the ground, a little in front of the porch. They are placed, in the plan, directly forward of those within  
 9 the porch. The steps, it may be observed, at all the gates, are supposed to be three fourths of a cubit in breadth. This is unexceptionable, in an architectural view; while a cubit on the one hand, or half a cubit on the other, would be without the  
 10 allowed limits. In determining the distance from the steps, it will be remarked, that they are *AT the side, &c.*; yet it seems proper that there should be space sufficient to admit of passing between the tables and the steps. The breadth of the passages within, 4, 5, by which are conveyed the burnt-offerings, after being slain on the tables, or five cubits, combines perhaps, every requisite. That this is the true distance, is confirmed by the circumstance,

\* See § 31; 25.



that the two remaining altars, 13, 16, at the sides of the porch, on being placed at that distance from the porch, are nearer in front of the centre of the chambers, 19, 20, than they can be brought, by any other even number of cubits. (40) *And on the other* 11 *side, which was at the porch of the gate, were two tables.* The six tables already mentioned, are at the *side* of the *entry of the gate*. The *other side*, &c. is the *side*, collectively, of the chambers 19, 20, which, as we have seen, are a part of the gate. These tables are not within the gate, because different and unequivocal language would have been employed; as, *at the side within the gate*, or, *at the side within the entry of the gate*; &c. And because the expression, *at the side*, though of itself uncertain, has acquired, in the first of the verse, a determinate meaning, which is not to be changed without good reason. They can not be within the inner court, because there is a connexion with the porch, which would not then exist. It seemed proper that they should be placed as near the chambers, or thereabouts, as those in front, to the steps. They are therefore placed at the same distance from the gate, as 14, 15; and five cubits from the porch, by which they are brought, as has been remarked, nearly opposite the centre of the chambers. (41) *Four tables were* 12 *on this side, and four tables on that side, by the side of the gate: eight tables, whereupon they slew their sacrifice.* The preceding arrangement is here confirmed. There were four tables on the *right* side, and four on the *left* side; making in all, eight on the north

- 13 side. (42) *And the four tables were of hewn stone for the burnt-offering, of a cubit and a half long, and a cubit and an half broad, and one cubit high : whereupon also they laid the instruments wherewith they slew the burnt-offering and the sacrifice. The tables being one and a half cubit square, the space between those in the porch, on either hand, respectively, and also between these and the nearest sides of the porch, will be two cubits and two thirds of a*
- 14 cubit. See 7. (43) *And within were hooks, an hand broad, fastened round about : and upon the tables was the flesh of the offering.—Within, that is, in the apartments beyond, or within the gate, on either side, where they wash the burnt-offering.\**
- 15 44. *And without the inner gate were the chambers of the singers in the inner court, which was at the side of the north gate; and their prospect was toward the south.—*
- 16 See 23, 24. (44)—*one at the side of the east gate,*
- 17 *having the prospect toward the north. 25. (45) And he said unto me, This chamber, whose prospect is toward the south, is for the priests, the keepers of the charge of*
- 18 *the house. 21. (46) And the chamber whose prospect is toward the north is for the priests, the keepers of the charge of the altar ; these are the sons of Zadok among the sons of Levi, which come near to the Lord to minister*
- 19 *unto him. 25. (47) So he measured the court, an hundred cubits long, and an hundred cubits broad, four-square ; and the altar that was before the house. It will be observed, that although the altar is said to be*

\* See 4, 5, margin.

measured, its form and dimensions are not specified. In consequence of this omission, its place only, before gate 9, and westward of gate 3, as at 32, is indicated in the plan. It will be urged however, that as the altar is said to be measured, the particulars alluded to should be, in some way, deducible. And, so far as the altar is a national one, it doubtless resembles that in front of the visionary temple, described in succeeding chapters, *and of which this is the model*. The altar of the present delineation however, is also, at times, as will be seen, to be considered as the altar of a single social community, or village. This circumstance doubtless, explains the reason, or at least one of them, for the omission. The arrangement at the temple, is followed, in placing the altar *before the house without*, rather than in the court; and also, in placing it toward the east. That it should be placed toward the east, is also to be inferred from these circumstances. The chamber for the *priests, the keepers of the charge of the altar*, is at the east gate. The altar is mentioned after the mention of that chamber; and the worshippers from the other five courts, would thus be brought in front of the altar, on issuing from the gate toward the north. The expression, *before the house*, rather than before the east gate, may have been adopted, partly because the altar was placed with respect to the two gates. Another reason for thus placing the altar, will appear hereafter.

48. *And he brought me to the porch of the house, and* 20

*measured each post of the porch, five cubits on this side, and five cubits on that side.*—The porch here mentioned, can not be that at the north gate, because there would not be room, in one porch, for the two posts of five cubits, and the four tables. This porch moreover, is called, by way of eminence as appears, *the porch of the house*; while the other is mentioned, in the first place, incidentally. Nothing is said of a gate on the west, or on the south. There seems no doubt therefore, that the *porch of*

21 *the house*, is at the east gate, as see 30. The posts 26, 28, are placed five cubits forward of the gate; leaving, as see 24, one cubit in front. A like

22 space is left north and south. [48]—*and the breadth of the gate was three cubits on this side, and three cubits on that side.* The gate was six cubits broad, having

23 two doors, each three cubits broad. Or, second, here is an allusion to the Gothic style of architecture. The gate is neither arched nor rectangular, but pointed. I incline to the latter solution: because doors are specifically mentioned, in the description of the gate of the temple; and there seems no reason, if there were doors, why they should not be thus mentioned, in the present case.

24 [49] *The length of the porch was twenty cubits, and the breadth eleven cubits.*—The posts being placed as see 21, the space between, opposite the entrance of

25 the gate, is eight cubits. [49]—*and he brought me by the steps whereby they went up to it: and there were pillars by the posts, one on this side and another on that side.* 31; and 27, 29.

The plan of the city, it will be perceived, bears 26 a resemblance, not to be mistaken, and which could not have been accidental, to the geographical figure of the old world ; the gate which *looketh toward the east*, 1, being Palestine. On combining this circumstance with the others, that the city is built for the reception of a people, who have been dispersed, for many hundred years, throughout every nation of the *old world* ; and that no two gates, which are described, and no two courts or quadrangles, are, in all respects, similar, can it be doubted, that this emblematical structure figures various particulars, relative to these countries. The returning wanderers will bring with them the science, literature, arts, manners and customs, of the various nations, where they have dwelt. These they will contribute to the common stock, so far as they may advance the general good, no less than their wealth and industry. Can it be doubted then, considering the tenor of the sacred writings, that there will at least be references to the institutions, civil and religious, and to the history, of the more distinguished of the several nations. On an examination of particulars it will appear, that 27 such is the case. There are also allusions to the future ; that is, the future in respect of the time of the *accomplishment of the vision*. We shall now once more go over the ground, beginning at verse 5, in reference to this view of our subject.

## XXIX.

- 1     5—19—The mere circumstance that the *frame of a city* is a *map*, evinces that it is to be regarded as an architectural symbol, rather than an architectural plan. Still, in respect of mere architectural arrangement and proportion, something may doubtless be learned.—It is worthy of remark, that the form of the parallelogram, Mr. Owen's preference of which, has furnished a subject for so much humor to a writer in the *Edinburgh Review*, is uniformly preserved.
- 2     It has been remarked, that in an inspired prophecy, every discriminative particular is adapted to convey important instruction. Such are the measures of length, breadth, &c. A perfect idea of the form of the city, might have been conveyed, without giving any of the dimensions. They *are* however, given; and it is to be presumed that those proportions, which were adopted, were preferable to any others. The reason why they were thus preferable, seems a proper inquiry in every case.
- 3     Allied to these considerations is the question, why was the measuring reed of the length of six cubits. That the sacred cubit should be employed, was to be expected, from the nature of the subject. Six cubits, or eleven feet, very nearly seems a more true proportion or rule, as has been intimated, for the breadth and height of a dwelling house of the smallest size, or one proper to represent the individual system, than any other even number of cu-

bits. The dimensions of such a house obviously furnish the appropriate standard by which to measure the visionary city, adapted to the social form of society. The figurative meaning, it need not be said, is this, that in founding the new system, constant reference will be had to the old; the advantages and disadvantages of the individual organization, will furnish a scale, by which may be graduated those of the social, about to be established. 4

The *gate which looketh toward the east*, 1, as has been said, is Palestine. That is, exclusive of the additions to the porch, 12, 17. The propriety of the designation, in a geographico-historical view, though the gate is not an external one, will now be apparent. The *lower gate*, 2, is Babylon: denominated the lower gate, on account of the degraded circumstances of the Jews, during the captivity. 5  
The *lower pavement*, 49, is the *road to Babylon*. Not, in strictness, geographically speaking, for the north pavement, 41—43, describes more nearly, the course of the Babylonish armies. It is called the lower pavement, to indicate the humiliated condition of the Jews, when carried captive, and at the time of their return. It is of the breadth of the *entry*, or public part of the gate, and of that only, to signify that the captivity was national, but that numbers remained. It is said, by a singular expression, to be *over against the LENGTH of the gates*, to show that the captivity included those of all ranks, from the highest to the lowest, from the prince to the humblest laborer. See 38, 39. The 6 7

court, I, with a part of court II,\* represents the Turkish empire. The *thirty chambers, upon the pavement round about*, verse 17, are evidently, as has been seen, in a basement story. They are for the subjects of the empire, not Mahometan; and who, though not strictly regarded as slaves, are subject, in a greater or less degree, to restraints and civil disabilities. *Their situation is very similar to that of the Jews during the Babylonish captivity.* The number of the chambers is thirty, three times ten, in reference to the threefold division, of Jews, Christians and Pagans.

- 8 In the inner court, II, the space between the little chambers, which constitute the addition to the gate, 12, 17, is five and twenty cubits: see verse 13. As there is no reason to doubt that the walls were perpendicular, why is the distance reckoned, in this instance, and in this alone, from roof to roof. From roof to roof, is equivalent to measuring from *eaves to eaves*. This mode of mensuration seems adopted, to confirm the supposition, hardly doubtful before, that these chambers represent, as far as they extend, the *shores of the Mediterranean*. *The breadth was five and twenty cubits, DOOR*
- 9 *AGAINST DOOR.* It will be found, by comparison on a good map, that 12, 17 reach, the one to Derne, and the other to Cape Matapan; indicat-

\* It will readily be perceived, where the term court, means only the interior space; and where, in addition, the sides of the quadrangle.



ing, as nearly perhaps as can be done, the average distance to which the Turks have possessed on both sides, *harbor against harbor*. *The breadth* 10 *was FIVE AND TWENTY CUBITS*. If the breadth of the court, 100 cubits, represent, as will directly appear, the length of the Mediterranean, the proportionate breadth should be *just twenty-five cubits*; the length of this sea being commonly stated at 2000, and its greatest breadth at 500 miles. The 11 coincidences here mentioned, furnish additional proof, that 12, 17 are really to be added to the gate or porch, though this is not in terms expressed.\*

It will now scarce need be said, that the *post of* 12 *the court round about the gate*, 9, verse 14, is that one of the *pillars of Hercules*, which has acquired such universal celebrity. That the *posts of three score cubits*, 10, 11, extend, even,

“To where Gibraltar’s daring flag unfurl’d,  
Awes the wide ocean, and controls the world.”

The posts of sixty cubits, it is said, were *made* 13 by Ezekiel’s conductor. We have seen, that during the third woe, all the south of Europe and north of Africa, are to come under the Jewish dominion. For a time at least, fortified places, garrisoned by Jewish soldiers, would be needed, for preserving tranquillity in the newly acquired terri-

\* See § 26 ; 21.

tories, *especially on the shores of the Mediterranean*. This will be, as we have seen, in the time of the descendants of him, who is more particularly intended, by Ezekiel's conductor. It seems therefore, that he represents, on this occasion, the royal family, at a remote period; as Ezekiel does, a succession of the chief men.

14 It may be supposed that the Jewish nation, compact Jewish settlements, will spread as far westward as 12, 17. Their numbers will be considerable, on the return of the ten tribes; and will rapidly augment, in consequence of the prosperity, attendant on the best civil and religious institutions.

15 The size of the columns was such, that they must have risen, in the vision, as if by magic. In like manner, it is to be inferred, the Jewish ascendancy will extend, with exceeding rapidity, when the time for *gathering the vine of the earth*, shall arrive.\* To give the reason for supposing that all  
16 the posts, [9—11] are of the size represented on the plan, it will be needful to anticipate. The posts of the porch of gate 9, represent, as is supposed, the constitutions, in church and state, of *England*. These extend to their foreign possessions. They are to be adopted, as will soon most fully appear, by the Jews; and will prevail in the military establishments abroad, of this nation. There seems, therefore, good reason for supposing

\* See Introduction, page 33.

that the posts, 9—11, should be of the same size as those of gate 9, or five cubits on each side. The supposition is confirmed by the circumstance, that the posts being five cubits on each side, and sixty cubits high, the proportional *size* and height, are those of the Corinthian column. In a mere archi- 17  
tectural view, these columns are not, I believe, an entire novelty. I have seen, if I mistake not, some account of a range of isolated columns, in front of one of the royal palaces in England.\* Another 18  
reason will appear hereafter, why the height of the columns is sixty cubits.†

We now return to the gate, which looketh 19  
toward the east. The three thresholds, 21—23, represent the three periods of the Jewish national existence, in Palestine, before the fulfilment of the prophecy. From their establishment in Canaan, to the Babylonish captivity. From the return from Babylon, to the dispersion by the Romans; and from the final restoration, to the close of the civil war; a period, as we have seen, of five and twenty years.‡ Their breadth is six cubits, to signify, that 20  
during these periods, the individual system prevails.|| Their length is ten cubits, the aggregate 21  
merely, which constitutes the symbol of numbers, to shew that during these periods, the advantages

\* Note (C.)

† See § 32 ; 14.

‡ See § 24 ; 2.

|| See 3.

of social union are only such as are incident to an elementary stage of national organization. The space of one cubit on each side, 37—40, as against 22, 23, which represent the two first of the periods, 23 are for strangers and slaves. Against 21, they are for converts to Christianity; that on the one side, for those of the church of England; and on the other, for other denominations inclusively. In confirmation it will be noticed, that the spaces are without, not against, the *porch*, the posts of which represents the constitutions in church and state; though they are a portion, (the spaces,) of that part of the gate which is *public*, and which, in some sort, represents *The Public*. Their breadth is one cubit, not so much in view of relative proportion of numbers, as to shew that separate and distinct classes are intended.

24 The posts of the porch, 18, 19, it has been said, represent the constitutions in church and state. This is inferred partly from architectural considerations, and partly from the declaration, chapter 43: 8. [n] Various particulars, respecting the posts of the chambers, and those of court VI, furnish additional confirmation. The posts, 18, 19, are supposed to relate to each of the three periods. They are two cubits on each side, to signify, that the constitutions of these periods, the religious dispensation, which continues through the three, and the dictatorial and regal or despotic, governments, of the two first, and the democratic of the last, [n] are all adapted to the earliest and simplest

combinations of society. They are less than *one sixth* as large as the posts of the porch of gate 9, to shew that in the transition to constitutional monarchy, *founded upon the social system*, and Christianity, the advantages will be greater than in the previous transition from the patriarchal state and worship. The porch upon which the posts 18, 19 25 are placed, is six cubits in breadth. They are *based* 26 *upon the individual system*. The porch is however, eight cubits in length. *A cubit is added on each side*, to shew, that under the old regime, the priests lived after a different manner, partaking, very considerably, of the advantages of the social organization; and that, during the last period, a party in the state, the Episcopalians, are desirous of establishing, and towards the close of the period, (just before the civil war,) do establish, the modern social system.

Before proceeding farther, it will be proper to 27 observe, that the *frame of a city* is to be regarded in a three fold light. As an *historical* map; as representing national institutions; and, (under the social system,) municipal institutions. An *architectural* emblem, of this complex description, will obviously require to be judged of by rules, in a degree, almost peculiar to itself. Particulars of a local and *permanent* character, as of government, social institutions, geographical limits, &c. will require to be exhibited, at different periods, and under different relations, by the same or contiguous portions of the structure. It is apparent that frequently, in the explication, in virtue of this characteristic, all which

an abstract proposition might seem to require, is not to be included.

28 The chambers on each side of the gate, are of the size of the building, measured previous to the city, to signify, first, that during the three periods alluded to, the individual system prevails; and second, generally, that under the social system, all the essential advantages of the individual system  
29 will be enjoyed. The walls are half a cubit in thickness, as tending to exemplify the advantages of the most perfect social union. Of these, a mere apartment is, at the same time, a simple and highly perfect, architectural emblem. The walls singly, would afford little shelter. If one were wanting the shelter would be very incomplete. In an early stage of society, it is needful that every one be competent, in a great measure, to the supplying his own wants. In the most perfect social combination, on the other hand, quite the reverse of this is the case. For supplying the most simple wants, the labor of num-  
30 bers is requisite. The chambers are arched, as indicating the security and permanence of the so-  
31 cial system. During the second of the periods alluded to, the intercourse between the nations on the north and on the south, of the Mediterranean, is far more considerable than before. Armies occasionally march round its eastern limits. Palestine is invaded and subdued, by the Greeks, the Egyptians and the Romans; and these nations interfere more, with the institutions, civil and religious, and the various privileges, of its inhabitants,

than had been done by foreign nations previously. Hence, the chambers, 4, 5, are a part of the arched galleries, 1—4 and 5—8, which represent the route to Asia Minor and Europe, on the one hand, and to Africa on the other.

These *arches*, as they are called in the translation, it has been mentioned, are laid down in the plan, as being five and twenty cubits in length, because this is the measure of those of gate 6. See § 26; 29. The breadth of the arches conforms to that of the chambers, to signify, that under the social system, when abroad, all are still at home. It is remarkable that no mention is made of windows on the exterior of the building. Fronting the entry of the gate however, and the arches, there are *narrow windows*. The meaning seems to be, that under the social system, every thing relating to the subordinate departments of government, and to the several callings and occupations, is open to the view of all. There is none of that MYSTERY, which characterizes the individual system, in other words, the new testament BABYLON. The windows of the chambers, the posts, the arches, and the passages leading from the arches to the inner court, are each mentioned separately. One purpose doubtless was, to convey, with that obscurity consonant to the design of prophecy, an idea of the form and location of the arches. Another object seems to have been, to signify, that the intelligent Jews beheld, by the light of prophecy, the fate of the nations, which invaded and possessed themselves of their land, see

31; and also, the diffusion, in the last days, of the Jewish power, over the countries which these nations inhabited. The arches, as the name implies, are arched, as an appropriate expression of safety and durability.

38 The breadth of the entry of the gate is ten cubits, and its height thirteen. These proportions express, in some sort, the relative influence of the people and the government. The height of the gate exceeds the breadth, but slightly, to shew, that during the successive periods, the different governments  
39 *merely preserve their ascendancy.* The height exceeds the breadth by *three cubits*, to signify, that the three departments, which exist, however derived or vested, in every government, the legislative, the executive and the judiciary, are but just enabled, in consequence of the want of fixed principles, and of the insubordination of the people, during the two first periods, and of the imperfection of the governments in all, to *support their independence*, against the immediate expression, however factitious or erroneous, of popular will.

40 The posts of the chambers, 29—31 and 33—36, it will be recollected, are half a cubit on each side, and they front the open space of the gate. The same is the case at the other gates, where posts are mentioned, except the north gate. Posts, as has been seen, represent systems of rules to be observed, or statutes. In the present case, they signify, that the prescriptive, and otherwise acquired, **RIGHTS** of parties, using the term parties



in its most enlarged acceptation, are *opposed to*, and *inconsistent with*, the interests of the community.

We now see why there are palm-trees upon only 41 one of the chambers of this gate. There are at least two, for they are mentioned in the plural, and there is no architectural or other reason perhaps, for supposing that there are more. They refer to the priests, who, during the two first periods, lived in the temple; and to the party in the state, the Episcopalians, who, during the last period, are in favor of, and finally adopt, the social system. It is 42 remarkable, in another view, that the palm-trees, at this and all, except the north gate, are not towards the entry or open space of the gate, but towards the space between the chambers, or, the front of the arches. The meaning obviously is, that under the individual system, a few only, *not the public*, are in prosperity. At the north gate, where the social organization is more particularly described, the arrangement is entirely different. See § 28; 3, and 31; 24.

The spaces between the posts of the chambers, 43 29, 30; 30, 31, &c. are not spoken of, though their existence is, with certainty, to be inferred. Their dimensions, five cubits by half a cubit, and position, between the open space of the gate, that portion of it which is for strangers, on one side, and the chambers on the other, and between the posts, seem to indicate, that they refer to secret societies. That these existed in the two first periods of the Jewish

history, and that they will exist in the future, democratical period, no one, acquainted with the character and genius of the people, and their institutions, past and prospective, will, for a moment, doubt. Various associations, not generally regarded as "secret societies," whose purpose is to acquire objects not avowed, or avowed objects by secret means, will, indeed, be included. It will be sufficient here to observe, that in the millenium, as there will be no conceivable reason, defensive or otherwise, for the forming of such societies, it is to be presumed they will not then exist. Accordingly it appears, that at the north gate, already mentioned, in consequence of another disposition of the posts and chambers, no such spaces are found.

### XXX.

- 1 20—34. The gates of the three next courts, III, IV and V, are similar, in most respects, to that just considered, or gate 1. And the figurative meaning, to a certain extent, is the same. Viewed as a map, the various particulars will of course, require to be applied, with little exception, to other people than the Jews. It is such of these, as are merely local, that will require to be especially noticed, at present. Some other circumstances, variously characterized, will be spoken of hereafter.
- 2 The court III, it will have been seen, including the additional space south, is Continental Europe, and Asia Minor. On the north side of this court,

at gate 3, we begin to perceive those coincidences spoken of, § 26; 29. There is a compound reference to the great outlines of the coast, to national divisions and those of climate, having respect also, to commercial importance and naval power, which is truly striking; and leaves no doubt, that the measure of the arches of gate 6, is to be taken as that of the other arches, in reference to some of the leading geographical features, using the term in its more extended sense, of the several continents. A 3 meridional line, drawn from Le Conquet, (over against Ushant,) and another from the river Don in the same latitude, may be considered as including the inner court, and the sides of the quadrangle, with the additional space, opposite the inner court, north and south. Those portions of Europe, without these lines, will then fall into the sides of the quadrangle, &c. east and west. Such being regarded as the termini, and this seems by far the most obvious arrangement, it will be found, that the gate alluded to,\* extends from the mouth of the Baltic, to beyond Riga and Revel, including, among other places distinguished for extensive commerce and opulence, Copenhagen, Lubec, Dantzic, Koningsberg, Riga and Revel. The following rivers are also wholly or in part included. The Elbe, the Oder, Vistula, Niemen and Dwina. The outlet of 4 the arches, on the right, is against the White Sea.†

\* The chambers, it will be recollected, are a part of the gate.

† It will be recollected, that previous to the rise of St. Petersburg, the maritime commerce of Russia was carried on by the way of the White Sea.

That on the left, includes the mouth of the Seine, and the harbor of Cherbourg.

- 5 It is remarkable that at each of the gates, 1 and 3, there is more than one palm-tree, probably two. At gate 5, that number is particularly specified; and at each of the other gates, where palm-trees are mentioned, there are several, but the number is indeterminate. The reason has been given why there are two at gate 1.\* The reason at gate 3, seems to be this. One refers to the social system, as adopted by several of the nations of Europe, after the example of England, as see p. 115.† This form of the social system is finally to be received, during the third woe, by all the nations of Europe.
- 6 The other refers to the democratical form of the social system, which is to be adopted by Russia, and the Catholic nations, after the defeat of the *king of the north*.
- 7 The gate on the south of this court, 4, resembles the *lower gate*, 2, in not being described. Nothing is said, in either case, of steps, chambers, arches, &c. This leads to a presumption of something in common, in the figurative meaning. The lower gate, as we have seen, is Babylon. The inquiry immediately arises, may not the other gate help to determine the question, what is intended by the New Testament, or Mystical, Babylon; a symbol evidently derived from the literal Babylon. The

\* See § 29 ; 41.

† See 31 ; 47, with note.

slightest glance at the map, will leave no doubt, that gate 4 alludes to ROME; though there might be some difference of opinion, as to fixing the precise boundaries. The difficulty arises from the irregular form of the Mediterranean. It need not be said, that gate 1, and the posts, describe the shores of the Mediterranean, and gate 3, the southern shore of the Baltic. Considering the south line of the posts, 10, where against the gate, as equivalent to a line drawn east and west, from Cape de Larmi, or the southern extremity of Italy, and chambers being supposed, as at the other gates, the chambers on the right will include the city of Rome, and a great portion of the Papal territory. I incline to the opinion however, that the line should be carried higher, perhaps as high as Mileto; and in conformity with my purpose, of adding nothing, in the plan, which is not specified, the chambers are omitted. In any mode of measuring, a portion of the papal territory is within the gate, exclusive of chambers. The allusion to Rome is therefore unequivocal; would, indeed, be scarcely less so, if this were otherwise, if only a portion of the adjacent waters were included within the gate. In reference to the size of the gate, it may be added, that it conforms to that of gate 2, for obvious reasons; and that conforms to gate 1, because the larger gates had not been previously described, and because the pavement, 49, was *by the side of the gates, over against the length of the gates*, that is, of course, of gates 1 and 2. Were gate 4 of the size

8

of the larger gates, most of the Roman territory, in any case, and if the south line were adopted, Rome itself, would be included, aside from the  
 9 chambers. No doubt can exist, I conceive, that Rome is, in some sort, a representative of Mystical Babylon. Not as respects her religious errors, these are described under other emblems; but because of her pre-eminence in those arts and practices, peculiar to her on whose front was written MYSTERY. *That her practical organization affords the most striking example of the evils of a system, the reverse of that, which it was a prime object of this vision to introduce. It was thus alone, that the literal Babylon was pre-eminent in her time. Her despotism was less ferocious, and her idolatry less monstrous and cruel, than those of many other nations. The pre-eminence of Rome is evinced, in the multiplicity of unprincipled intrigues, involving all manner of bribery, that of factions and states, as well as of individuals; and at a time when her opportunities for religious knowledge were almost exclusive, and her professions of superior sanctity, unbounded; in the facility of purchasing absolution, for the most enormous offences; in the frequency of simony, in every form and grade; and lastly, in the sale of indulgencies. Her station in the mart, whose burning is described by St. John, was indeed the place*  
 10 where sale is made of the souls of men. It is a remarkable circumstance, that though the city of Rome is not within the gate, in that small portion of the papal territory, which is included, is the city

of Loretto. Loretto, the riches of whose shrine, the gold, the silver and the precious stones, might compare with those of ancient Belus. I say nought here of idolatry, if indeed, in the literal sense, it ever existed. It is a far different character of the offerings at Loretto, of which I now speak. Is there not reason to fear, that they were often made, in the spirit of paying a sufficient penalty for vices and crimes, an adequate pecuniary forfeiture, where repentance and reformation can alone avail. It has 11 been said, that Rome is in some sort, a representative of Mystical Babylon; it will be recollected, that Rome is not Mystical Babylon. That sublime harlot, that magnificent and ever changing phantom, in whose appearance and decorations, are embodied all the false splendors, and pomps, and deceitful vanities, of the world, sat, also, it will be remembered, upon peoples, and multitudes, and nations, and languages. She is every where, whereso'er the allurements of individual possession tempt to the sacrifice of virtue for a price.\*

It will be contended that all allusion to Rome, under this personification, is to heathen Rome; and that therefore, in the present case, as in the preliminary instance of ancient Babylon, at gate 2, the view is retrospective. Alas, is not the city here described, essentially, a Christian city, built in preparation for the millenium, yet the priests, the

\* And in her was found the blood of prophets, and of saints, and of ALL THAT WERE SLAIN UPON THE EARTH. Rev. 18: 24. See introduction, page 13.

keepers of the charge of the altar, are found at another gate.

- 13 The gate next mentioned, is that *toward the south*, or gate 5. The gate extends from about 120 miles eastward of the Cape of Good Hope, nearly to the mouth of the eastern Calabar, in N. lat. 4° 30'. The outlets of the arches include, on the one side, the western portion of the gold coast, and on the other, the mouth of the river St. Christopher's.
- 14 It has been said, that at this gate there are two palm trees. The language might possibly be construed to mean, that there are four, one on each of the inner posts, or, one on each side of 4 and 5; I prefer a different construction, for these reasons. All the terms of the description are literally complied with, on the supposition that there are but two; and the circumstance, that at gates 1 and 3 there are two on one of the posts, and none on the others, shews that architectural uniformity is not indispensable. Besides, the more obvious phraseology, were there four, would be, *and it had palm*
- 15 *trees, two on this side, and two on that side, upon the posts thereof.* The question then follows, were the palm trees, one on this side and one on that side, of the gate, or of one of the arches, 4 or 5. I incline to the latter supposition, because we are freed, on this supposition, from a difficulty which will attend the other. It would still be doubtful, on which of the two posts, on each side of the gate, the respective palm trees should be placed. It will be recollected also, that at each of the gates,



1 and 3, the two palm trees are on one side of the gate. There will be no doubt, in the present case, 16 that the palm trees are on the side of the gate, most known and distinguished, and that is the side, where is a portion of the settlements near the Cape of Good Hope. The two palm trees seem to refer to the English and Dutch population, or rather, to the social system, as it is to prevail among these colonists. That they should conform to the social system, after its adoption by England, was to be expected; but there is perhaps, a still farther meaning. That the kingdom of Holland is one of those nations, heretofore alluded to, which will early follow the example of England, and adopt the social system, as there established.\* Many considerations, and among others, this, that their habits of neatness, order and industry, would enable them to make the change with greater facility perhaps, than any other nation, render this exceedingly probable.

The north side of this quadrangle, represents, 17 in conformity with the general structure of the plan, the northern shores of the African continent; though in another view, the same shores are represented by the addition to gate 1, 17, and the posts 11.

The prophet was conducted to the inner court, 18 II, across court IV, and by the south gate, 6, to signify, that *at the time of the accomplishment of the*

\* See § 30; 5.

*prophecy*, every portion of the African continent may be safely traversed. There seems also, an allusion to the prevailing influence of England; a distinguished instance of the exertion of which, about this time, in compelling the northern nations of Africa, to allow the Jews among them, to depart, with their wealth, for the land of their fathers, is spoken of in another place. [n] See 26.

- 19 This gate is the only one, the arches of which, are not turned to that side where are the steps. The arches are *toward the utter court*, verse 31, so denominated in respect of the inner court, II, to represent the difficulty which nations abroad experience, in having any communication with the interior of this continent; though the nations of its northern border, have ever kept up a very considerable intercourse. Accordingly, the outlet of one of the arches is against a distinguished route for caravans, towards the south; the other is
- 20 against the river Nile. The gate includes the kingdoms of Tunis and Tripoli; one formerly much celebrated, and the other still somewhat so, for foreign commerce. It also includes, of course, the site of ancient Carthage.
- 21 There are one or more palm trees, on each of the inner posts of this gate.\* The allusion at this gate, and at gate 7, seems to be merely a general one. That is, to the prosperity of a few, under

\* On the north and south sides of 4 and 5.

the individual system, and, (in the entire connexion,)\* of all, under the social.

The greater part of China is within the same 22 parallels of latitude, as those countries within the interior of court I. On referring to a map of China, there will be perceived, a striking adaptation of the proportional spaces and distances, of the gate and arches, on the east of court V, to the leading geographical characteristics of this most interesting region. The gate includes the rivers Hoang 23 and Yang-tse-kiang, and the cities Nankin and Hangtcheou, the latter scarcely inferior to Pekin or Canton; together with the province of Tche-kiang, the most extensive, wealthy and populous, in the empire. In the arch on the north, is the 24 outlet of the Pai-ho, on which, and its tributary streams, is the city of Pekin, the capital of the empire, and the wonderfully populous and fertile district, with which it is surrounded. The arch on the south, comprises the city of Canton, and a considerable portion of the river upon which it is situated. In this admeasurement the peninsula or 25 island of Louitcheou, and the most of Further and Peninsular India, are considered as included in the southern side of the quadrangle; and Chinese and Western Tartary, in the northern.†

It is remarkable that the prophet was conduct- 26

\* See § 29 ; 42.

† The province of Chen-yang, though represented in some maps, as within the great wall, is not.

ed from gate 5, to court II, by the way of court IV and gate 6, as a preliminary to measuring the last mentioned gate,\* though the steps only, were towards court II; while previous to measuring gate 7, he is merely conducted to the interior of court V,† though the steps and arches are without. From hence, and from the circumstance that he was not conducted around, from gate 6 to gate 7, as seems to have been the case from gate 4 to gate 5,‡ it may be inferred, that a far more considerable intercourse will exist, between China and the nations westward, that is, the nations under the dominion of England, than exists at present. *As the admeasurement began on that side, so, in reference to the adoption of millennial institutions, by China, an efficient influence will be first exerted, on that side, by the example of India.*||

- 27 At gates 3, 5 and 7, the only exterior ones whose arches are turned outward, a striking difference is observable, in the mode of announcing this circumstance. *And they went up unto it by seven steps; and the arches thereof were before them.* Verse 22. This is gate 3. The language is essentially the same, in reference to gate 5: see verse 26. While here, at gate 7, it is said, *And the arches thereof were toward the outward court.* Verse 34. The reason for this difference seems

\* Court IV was at this time measured. See verses 27, 28.

† Verse 32.

‡ Note (D.)

|| Note (E.)

to be, that there are no courts beyond gates 3 and 5. There are no lands, to be mentioned, north of Europe, or south of Africa; while to the eastward of gate 7, there is another court, though not immediately contiguous, that is, the continent of North America. Sweden, Norway, &c. must be regarded as included in court III, though the north side, since but one exterior boundary could be delineated, represents the coast from Ushant to St. Petersburg, with the southern coast of the White Sea, rather than that around the North Cape. 28 This evident and pointed recognition of the existence of the American continent, though it is not described, is a remarkable circumstance, and will be adverted to again hereafter.

## XXXI.

35—49. It has been anticipated that court VI, 1 is England. The conclusion has also been anticipated, that the institutions of England are to be adopted by the Jews, when finally and permanently re-established. I cannot but feel my insufficiency for this department of the subject. A mere outline is all that I can hope to give.

The gate on the north, 8, differs, in various particulars, from all the others. The structure of the arches conforms to the situation of the country. The rivers and harbors are not, as in the other instances, in the direction of the gate; or, as the case would be at this gate, towards the north. They are 2

east and west. The Solway and the Tweed are perhaps alluded to, more particularly.

- 3 It will be recollected that the dimensions of the porch, the breadth of the steps, and the exact position of the altars, are not specified. Should any reader have doubts of the justness of the principles adopted, in reference to these particulars, I beg him again to consider those parts of § 28, in which they are discussed. I am solicitous as to this point, on account of an interesting result to which we are
- 4 conducted. Let a line from St. Bees to the mouth of the Tweed, represent the north side of the quadrangle. Another line, from the centre of this to the south side of the island, will represent the entire length of the quadrangle, or 134 cubits. This is clearly the most obvious, if not the only practicable, arrangement. On the first mentioned line, place the porch: its breadth, from east to west, in proportion to that line, and its length, from north to south, in proportion to the other. It will then be found, that the altar, 11, its distance northward, being determined by one line, and its place in front of the steps, by the other, is on the site of the ancient borough of Lanark, as at 12. New Lanark, so long the scene of the observations, and beneficent labors, of Mr. Owen, is distant from the borough, about one mile. The maps made use of, though modern, were not, perhaps, entirely accurate. Nor can I affirm that the admeasurement was critically exact, though it was as nearly so as I could make it, with such implements as were at

hand. Still, as two maps gave a similar result,\* I conclude there is no essential error. I cannot suppose that any degree of accuracy would carry Lanark without the space required by those officiating at the altar. But even if this were the case, in a slight degree, the allusion to Lanark would be scarcely less questionable.

It is equally certain, that the allusion is not to 5  
any peculiar opinions of Mr. Owen, on the subject of religion or government. The emblems relating to these momentous topics, are at another place. Neither can it be to that just and considerate treatment of the laboring poor, which Mr. Owen found attended with such eminent advantages. This is all included in the moral precepts of the religion just mentioned. The allusion can only be, to the 6  
**SOCIAL SYSTEM.** The part which Mr. Owen has acted, in bringing the social system before the world; and continuing its intrepid and persevering advocate, is universally known. Even Mr. Owen's 7  
celebrated doctrine of "Circumstances," is far from being new. *Who maketh thee to differ from another? and what hast thou that thou didst not receive:* is said by him under whose control are all the circumstances of our lives. *Train up a child in the way he should go; and when he is old, he will not depart from it.* The social system has, however, the undoubted merit, that it affords the only practicable

\* The difference was little more than enough to be merely appreciable.

means, by which this last will ever be accomplished. Under the individual system, few indeed CAN be trained in the way in which they should go.\*

8 The character of the emblem leaves no doubt as to its determinate import, in the present connexion. It is a table or altar, on which, as on the others at  
9 this gate, are slain the sacrifices. The sacrifices were then, it seems, conveyed to apartments with-  
10 in the gate, where they were *washed*. In these apartments were *hooks, an hand broad, fastened round about*. These could not have been, as is supposed by some, hooks for suspending the animals while flaying them. For this purpose, hooks of a far different form would be required. They are such hooks as were once used, for supporting the spits, in the process of roasting. The marginal  
11 reading, *and-irons*, is doubtless the correct one. After the sacrifices were *washed* and *prepared*, in these apartments, they were again carried and laid  
12 upon the tables. The chamber 21, is for the *priests, the keepers of the charge of the house*. The opposite chamber, 22, is probably for persons of distinguished consideration. The posts of these chambers are towards the passages leading to the apartments, where the sacrifices are washed, &c. Those performing this office are therefore under the particular direction of the public authorities.† There are also *posts* to the *gates* of these interior rooms; indicating appropriate organization and

\* Note (F.)

† See 22.



authority, even in this subordinate department. It 14  
 would seem that the *flesh of the offering* is laid upon  
 the tables, at the same time with the *instruments*  
*wherewith they slew the burnt-offering and the sacri-*  
*fice.* The sacrifices are **BURNT-OFFERINGS**, and 15  
*sin-offerings*, and *trespass-offerings*, although the  
 city is built after the restoration of the Jews, and  
 their conversion to Christianity, and when, of  
 course, literal sacrifices are unknown. And, final-  
 ly, the tables are of *hewn stone*;\* in which respect  
 they differ materially, from the altars designed for  
 literal sacrifices, under the ancient Jewish econo-  
 my;† indicating some other dispensation, *more ar-*  
*tificial*, and not ordained with primary reference to  
 religious worship. Various particulars, which it  
 would be superfluous to enumerate, preclude the  
 idea of a primary reference to the great sacrifice  
 for sin.

The meaning then can not be doubtful. The 16  
 emblem is to be viewed however, in a twofold light.  
 As being entire of itself, and as being part of a  
 comprehensive delineation. In the former sense,  
 it refers to the **SOCIAL SYSTEM**; leaving however,  
 some particulars to be explained, by other parts of  
 the vision. In the latter, it expresses, *that the sus-*  
*tenance provided under the new arrangements, like*  
*the offerings of the ancient Jews, for the solemn feasts,*

\* The context shows that the first of verse 42 should read thus. *And the four tables on each side were, &c.*

† See Ex. 20: 25; Deut. 27: 5.

*will be of the best description, and in abundance ; that so far as circumstances render it expedient, it will be furnished, as on those occasions, upon public tables.*

17 The posts of the gates of the apartments where the sacrifices were washed, &c. are toward the arches 2, 3 and 6, 7; at least, these apartments are in immediate connexion with the arches, intimating, that the tables will be enriched with the choicest products of every clime. Partaking of the good things of God's providence, in a right spirit, with a humble, penitent and thankful heart, is equivalent to the various sacrifices of the former dispensation.\*

18 The size, height and number of the tables, collectively, represent that the individuals of the social community, will dwell together like the members of an ordinary family. The height is one cubit, the breadth one and a half. They are suitable for *one* person. The number, appropriate on other accounts, is near the average number in families. They are of stone, to denote that permanent and sure provision is made for all. None are liable to experience the effects of poverty and want.

19 A degree of resemblance, in the arrangement of the tables, to that in an ancient baronial hall, will not fail of being noticed. When it is found, that the diversities of rank, with the appropriate observances, are of Divine appointment, it will be admitted that they are designed for the general bene-

\* Note (G.)

fit, and not for the advantage of a few privileged individuals. The table more particularly spoken of heretofore, 11, is for those who engage in manufactures. The one opposite, 10, is for such as apply themselves to agriculture.—Those at the sides, 13, 16, as will directly be seen, are for servants. Those on the porch, are for persons of rank, wealth, high station, distinguished acquirements, &c.

The chamber 21, is for the *priests, the keepers of* 20 *the charge of the house* ; that is, as we have seen, for the secular authorities. They are called *priests*, because their ministration is no less in the fear of God, and tends no less to promote the service of God, and the great cause of human happiness, than that of the *priests the keepers of the charge of the altar*. The number can hardly exceed two, since the interior of the chambers is but about nine feet square. They are probably a superintendent or director, and an assistant. Millennial institu- 21 tions, it scarce need be said, will conform to the rule, that when integrity and capacity can be secured, public affairs are best conducted by a few.

The chambers 22, 19, 20 are probably for per- 22 sons of rank and wealth, but without official station. The posts of 19, 20, are towards the altars 13, 16; hence it is supposed that these are for servants.

The *utter court*, verse 37, is the north eastern 23 part of America, or Greenland; or rather, the North American continent, inclusively. See 59.

- 24 The palm-trees are on each side of the entry of the gate, instead of being, as at the other gates, on the sides of the space between the chambers. They thus indicate universal plenty.
- 25 As respects the dimensions of the porch, see § 28; 6, with 31; 29, 30. The application, in the present case, is sufficiently obvious. The social system, practically considered, is founded upon just theory; and requires, for the development of its most beneficent influences, the agency of appropriate civil government, and religious institutions,
- 26 The chambers of the singers, 23, 24, are between the chambers of the priests, the keepers of the charge of the house, and those of the priests of the altar, to signify, that the most perfect agreement subsists between them; that is, between the civil authorities and those of the church.
- 27 On turning to the map, not many coincidences are observed. This is called the *north gate*, verse 35, and the principal district, where it is situated, is *Northumberland*. Here are the rivers, North Tyne and Reed. Will it be deemed ludicrous, to allude to the immense supply of fuel, in the vicinity of the rooms appropriated to the culinary department.
- 28 If the *frame of a city* be a map, two inferences seem unavoidably to follow. That the institutions of England are to be adopted by the Jews, when finally re-established; and second, that in England, previous to that time, the social system will extensively prevail. It is in other prophecies we learn, that it is thus to prevail, in England, near sixty

years before, or as early as the year 1865. If then, the final re-establishment of the Jews commence, as we have endeavored to make appear, in 1923, ample space will be allowed, for the arrangements of the social organization, to be brought to a good degree of perfection, previous to the time when the institutions of England will be required, as a model, in founding the last and permanent Jewish monarchy.

It has been mentioned incidentally, that the posts 29 of the porch of gate 9, are supposed to represent the constitutions of England in church and state. The porch is twenty cubits in length, by eleven in breadth. There is allotted, in the plan, for each post, an area ten cubits square; leaving, in front of each area, a space ten cubits long and one broad. This is the most obvious division; and of the remaining possible ones, there seems no reason for preferring any one, to several others. It will be recollected, that the measure of six cubits is made an emblem of the individual system. In like manner ten cubits, ten, as the element of numeration, being, in some sort, the most perfect number, is a fit emblem of the social system. Thus, of the two constitutions, the social system is the basis. The posts are five cubits on each side, half of ten, to represent, that church and state are mutually dependent. Their united circumference is equal to that of one of the areas of ten cubits.

The spaces in front are for the pillars. The pil- 30  
lars represent the chief authority in the two depart-

ments; in other words, they represent the king, as the head of the political government, and of the church. The spaces allotted for the pillars, extend along the entire front of the porch, as well as in front of the posts, to signify, that a precedence is enjoyed by the king and royal family, in every thing which pertains to their station, no less than in the circle of official duties. They are the most perfect examples of correct moral deportment, and the great patrons of whatsoever embellishes and gives its greatest value, to social life.

- 31 It will be objected by some, that if the *frame of a city* be a map, the altar is upon the ocean. But was there not a manifest propriety, in the altar of a people, whose home is on the deep, every one of whose floating habitations will, in due time, become a bethel, who are to be the chief instrument in diffusing true religion, along with the best political and social institutions, who, themselves, inhabit an island, and the most of whose domain is in the islands of the sea, or the lands beyond, was there not a manifest propriety, in the altar of such a
- 32 people being thus located. The post on the right of the porch represents the constitution of the church. The altar represents the church as practically organized.
- 33 The particulars concerning the religious establishment, are considered in a subsequent part of the vision. We there learn, beyond doubt, that it is, exclusively, the national church, the CHURCH OF ENGLAND, which is alluded to; and which is to

serve as a model for the Jews. Nothing further is required, [as respects the religious establishment,] for completing the outline intended here, but a slight notice of the system, in its usual operations. To this intent, the court is, again, it would seem, to be regarded in its character of a social community or village. The chamber of the priests of the altar, 25, like that of the other description of priests, at the north gate, is merely sufficient for two persons, a priest and an assistant. In the millenium, doubtless, every village will be supplied, at least with a pastor and colleague, that the exercises of the sanctuary may never be suspended, and that all the duties of the station may be adequately performed. Why the priests are called *the sons of Zadok, among the sons of Levi*, as at verse 46, will be seen in another place. [n]

Every village will require the superintendence of 34 the national government. The proper place for the chamber of the officers of the national government, seems to be opposite that of the priests of the altar; the post representing the civil constitution, being in front. We now learn why it is said, verse 48, *and the breadth of the gate was three cubits on this side, and three cubits on that side*. One side is for one description of public men, and the other for another. There are not two doors, but the limits are accurately defined, by the form of the gate, which is of a peculiar style of architecture. See § 28; 22, 23. And no architectural emblem can be imagined, more happily illustrative of the

beneficent union of church and state, than the Gothic arch.\*

35 The height of the gate is not specified, a confirmation perhaps, since that of all the others is mentioned, of the supposition as to its form. Its breadth is three cubits on each side, in allusion to the threefold character of millennial institutions, which include, as equally requisite to that state of felicity, which is promised, the civil government, the religious establishment, and the social economy; the preservation of each of which, is a solemn duty, incumbent on all in public situations, civil or religious.

36 On the map few coincidences appear. A line drawn southwardly, from the mouth of the Tweed, till it intersects another, drawn eastwardly, from Lizard Point and Beachy Head, being regarded as the east side of the entire quadrangle, The Wash, or rather, the inlet, between Spurn Head and St. Edmund's Point, represents, with tolerable accuracy, and in a striking manner, the position of the gate. The entire gate, including the porch, is against the diocese of Lincoln, the largest in the kingdom. The city of Lincoln, with its vast cathedral, *which is, perhaps, to be accounted the first in England, originally built in the Gothic style of architecture*,† is just within the court, west of the gate. The ancient city of Boston, the tower of whose

\* Note (H.)

† A part of it is of an earlier date and different structure.



Gothic church is said to be, I know not how truly, the loftiest in the kingdom, is within the gate, on the right.

A highly interesting question arises, what 37 change, if any, are the form of government, and religious establishment, to undergo, previous to the time, 1923, when they are to serve as a model for the renovated Jewish kingdom. Upon this subject prophecy throws some light. We learn directly, or, indirectly, by the account given of the Jewish institutions, that the government will continue an hereditary monarchy; [n] and that the sovereign 38 will be head of the church. [n] That there are two legislative bodies, one hereditary, [n] and one elective. That the former consists, in part, of dignified clergy; [n] and singular as it may seem, that the latter, as now, is not apportioned, in reference to numbers.\*

The only changes mentioned in prophecy, so far 39 as I am aware, are these, that a part, at least, of the spiritual lords, and of the more exalted juridical authorities, will hold their stations by inheritance, and not by appointment. [n] The reason is obvious; that these important departments may have the benefit of that aptitude of talent, which is the consequence, in time, of hereditary occupation. The objections which might exist, at present, in respect of these particular trusts, will have less and less weight, under the progress of millennial institutions.

\* Note (I.)

- 40 The great outline of the **CONSTITUTION** will remain the same, but the **GOVERNMENT** will undergo a marked alteration. The people will become more intelligent and moral; will confide in their rulers, an indispensable requisite to the well being of a community; will perceive the advantages of union, in the prosecution of the great objects of society; will be disposed to obey, rather than elude the laws; to strengthen the authority of those who bear sway, rather than assail it continually, like a hostile territory; as well from a better understanding of their own interests, as from an increased sense of the obligations of duty. The rulers, on the other hand, will have less indirectness of purpose; more leisure; and, in general, better qualifications. Greater perfection will be given to the arrangements of every department; and the structure of society will be incomparably less complex.
- 41 These changes, the natural result of the social organization,\* will give to the government, all the energy of the most perfect military despotism; while, at the same time, its paternal character will be more and more developed and confirmed. The public authorities, having nothing in view but utility and the general good, may be likened to the cherubim seen by Ezekiel, in a former vision, whose course in the heavens, unlike that of the bird, was directed with unerring precision. *They ran to and fro like a flash of lightning, and turned not as they*

\* In connexion with the best civil and religious institutions.

went. These favorable alterations will at least be in steady progress, at the time contemplated.

The other division of our subject will require to 42 be considered, in reference to the order of the church, the terms of communion, including the test, and the articles of belief.

A large portion of the remainder of the vision is 43 occupied with an account of the order, or constitution, of the *Jewish millennial church*. We there learn, that this is the same as that of the church of England at present. That the sovereign will be its head. That the clergy will consist of three classes, bishops, priests and deacons; and that, as now in England, there will be a subdivision of the first mentioned class. An important change in the mode 44 of appointing, (not consecrating,) pastors, will be noticed as we proceed.

The terms of communion and the test, will be 45 spoken of hereafter. [n]

The remaining question, are the articles to be 46 changed or superseded, involves considerations of great moment. We learn, by the promises in the following chapters, that this vision describes the commencement of the millennial state among the restored Jews. We also learn, by these promises, in connexion with the purifications that are commanded, that the worship of the sanctuary, as might be expected, commences at the same time, in purity. It is equally certain, that the worship of the sanctuary is copied from that of England. These considerations alone, are sufficient to prove, that

when she whose term of abode in the wilderness is almost expired, shall again find a resting place, it will be, not in Palestine, not in the cities of the Seven Churches, not in Rome, but in England. It will not be supposed that aught material, indeed, that scarce any thing, will be erroneous, or defective, in the doctrines or discipline of the Church of

47 England, in other words, **THE TRUE CHURCH**, at that time. At this very time and place, as we have seen in the sublime language of Isaiah, *The mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, TO THE HOUSE OF THE GOD OF JACOB: and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, AND THE WORD OF THE LORD FROM JERUSALEM.\** The **TRUE EXPLICATION** of scripture, which is this *word of the Lord*, is diffused through-

48 out all the earth from the Church of England. Will it be believed that such a church has **NO CREED**. There are not wanting men of great learning and candor, who regard creeds as needless or even hurtful. But the very idea of a revelation supposes that an abstract of its leading truths may be deduced; that is, if it partake of the miscellaneous character of the scriptures, if it be not itself, a mere statement of doctrines and precepts. Experience

\* Note (J.)

on the other hand, shews, that in the present condition of the world, in consequence of different degrees of knowledge, and the great variety of prepossession, different minds arrive at directly opposite conclusions, upon almost every point in theology. Without a summary of the doctrines which are expected to be taught, there is then no assurance that those who, from time to time, are admitted to the office of instructing, will not teach the very principles which **THE CHURCH, AND THIS CHURCH MUST NOW BE A JUDGE**, deems directly subversive of the great objects of revelation. It would seem however, quite needless to discuss the subject, since the denominations, which insist that creeds are of no utility, are identified by their peculiar tenets. The latitudinarian has his range of belief no less than the Catholic. It is not entirely irrelevant to say, that even the sceptic *believes*, and thinks he does good service to mankind by extending his *creed*, that truth is unattainable.

There is a view of the subject which is of high 49 importance. Without uniformity in religious instruction, neither the church nor its doctrines will be respected. Much of the infidelity so prevalent among the uneducated, and much of the practical infidelity, which prevails so universally, I might almost say, among nominal christians, is owing to the want of this uniformity. The limits of **TOLE-  
RATION** however, are given in another part of the vision. [n]

50 The question returns, are the articles to be altered, or their place supplied by others, previous to the establishment of the millennial church, among the restored Jews. It may be inferred from prophecy, that before that time, the articles of the church of England will be, in a great measure, perfect; it remains to be determined, by a careful examination of other portions of Scripture, whether they deserve that character at present. Though the church of England be the true church, it is perhaps questionable whether, at the time of the adoption of the articles, the human mind was prepared for a faultless system of Christian belief. It will be admitted that the articles are venerable, that the church has flourished since their adoption, and produced great and illustrious names; but we are also compelled to acknowledge, that they were framed when little was known of the philosophy of the mind, and when a just logic had scarce begun to prevail, at least in theology. That they contain statements inconsistent with the first principles of belief; and, what is still more extraordinary, inconsistent with the plain declarations of Scripture. For proof we need not go beyond the first article. "There is but one living and true God. And in unity of this godhead there be three persons, of one substance, power, and eternity." That is, the Supreme Being consists of three persons, having a separate identity, no less complete than that of three persons, in the ordinary acceptation of the term; while at the same time, they are constituted

of one substance, that is, the substance of each is numerically, identically, the substance of the other two. This proposition is so inconsistent with the structure of the human mind, that no individual ever existed, capable of understanding it, who would not, were it offered abstractly, pronounce it impossible, with the same assurance, and for the same reason, that he would pronounce the following impossible: two and two are not four; an object may exist and not exist at the same time. It is also, it need not be said, inconsistent with the tenor of Scripture; but it is not in this view I wish 51 to consider it at present. An instance of the other description, of a statement inconsistent with the plain declarations of Scripture, is found in the words following. "God is without passions." This purports to agree at least, with revelation, if not to be founded upon it. And yet, revelation speaks very frequently, of the love of God to those who keep his commandments, and of his hatred towards those who persevere in disobedience. But this language, it may be alleged, is used in accommodation to our weakness, for the illustration of a subject, which cannot be fully explained. But what illustration is that, which has no resemblance, and therefore, conveys no idea. If the Supreme Being have no passions, all that is said in Scripture, of his love and his hatred, is utterly devoid of specific meaning, either literal or figurative. If the intent of the article be, as I suppose, that he has no unreasonable passions, none at variance

- with infinite perfection, the language is totally inadequate. Another objection to the articles is, that they are employed in acquainting us with what is not the truth. Is it to be supposed, that the creed of the millennial church, will be occupied, in any part, with an exposition of the errors of popery.
- 53 Let the authorities of the English church remember, that upon them devolves the task of preparing a residence for her, whose sojourn in the wilderness is almost accomplished. That some of them are to witness the sublime pageant, which will celebrate, at once, her restoration, and the first great victory of the saints. Will it be believed, that when this celestial visitant shall lay aside her garments of sackcloth, and once more put on her robe of light, and her crown of stars, she will recognize, in this chaplet of clouded pearls, one of her ancient ornaments.
- 54 To speak without metaphor, the prophetic period demands a change. Because, the time has arrived, when pure and consistent Christianity is
- 55 about to prevail. The spirit of the age demands it. With many acute and independent minds, the solemn and imposing words, the mysteries of our religion, will not, as heretofore, sanction absurdity.
- 56 Infidelity demands it. Though infidels will ever assail the Scriptures in vain, they have waged no unsuccessful war, not less to their own satisfaction, than the disgrace of Christians, against received formularies of belief. And what multitudes, seeking the truth with more or less of sincerity



and earnestness, have the irrational and inconsistent creeds of variant sects, prevented from reading and acquiring a relish for the sacred writings, and turned into the heartless and dangerous paths of infidelity, in the very outset of life. Once more, 57 the heathen demand a change. The way of the kings of the east is almost prepared; and the momentous responsibility devolves upon the true church, of furnishing a system of belief, unencumbered with sophism or cause of doubt; that the great work of their conversion may progress, with accelerated velocity, and free from the disputes, and schisms, and tumults, and above all, from that practical infidelity, which have been the opprobrium of the Christian world, in times past.

I shall conclude with a few remarks of Mr. 58 Owen, which are worthy of being attentively pondered, by Christians of every denomination. Must we not admit their applicability, though in some cases, to a limited extent, to the creed of the English church, and to all others, as well Christian as Mahometan and Pagan.

“The only certain criterion of truth is, that it is ever consistent with itself; it remains one and the same, under every view and comparison of it which can be made; while error will not stand the test of this investigation and comparison, because it ever leads to absurd conclusions.

“Had any one of the various opposing systems which have governed the world, and disunited man

from man, been true, without any mixture of error, —that system, very speedily after its public promulgation, would have pervaded society, and compelled all men to have acknowledged its truth.

“The criterion however which has been stated shows that they are all, without an exception, in part inconsistent with the works of nature; that is, with the facts which exist around us. Those systems therefore must have contained some fundamental errors; and it is utterly impossible for man to become rational, or enjoy the happiness which he is capable of attaining, until these errors are exposed and annihilated.

“Each of those systems contains some truth with more error: hence it is that no one of them has gained, or is likely to gain, universality.

“The truth which the several systems possess, serves to cover and perpetuate the errors which they contain; but those errors are most obvious to all those who have not, from infancy, been taught to receive them.

“Is proof demanded? Ask, in succession, those who are esteemed the most intelligent and enlightened of every sect and party, what is their opinion of every other sect and party throughout the world. Is it not evident that without one exception, the answer of each will be, that they all contain errors so clearly in opposition to reason and to equity, that he can feel only pity and deep commiseration for the individuals whose minds

have been thus perverted and rendered irrational? And this reply they will all make, unconscious that they themselves are of the number whom they 59 commiserate."

I have now, I believe, noticed every particular at the two gates. The several emblems present a connected system, which includes, at the time of the final re-establishment of the Jews, all in England, or, rather, the united kingdom, who belong to the national church, and have adopted the social system. I have said, all in the united kingdom, rather than England. In one point of view at least, this seems the true intent. There appear somewhat the same reasons for including Scotland, Ireland and the islands, in the quadrangle, as for including the northern peninsula in the quadrangle which represents continental Europe. It is in this view that I have supposed the *utter court*, verse 37, was the north eastern part of North America, or rather, the North American continent.\* When the emblem is considered in its geo- 60 graphical outline, it need not be said, that Scotland is a portion at least, of the utter court. The north and east sides of the quadrangle including those of the national church, and who have embraced the social system, at the time alluded to, or, retrospectively, the former, there is an obvious fitness in assigning the two remaining sides of the quadrangle, the one to the Catholics, and the other

\* See 23.

to the Dissenters. We have seen, at gate 4, that in the MILLENNIAL CITY the Catholics have no altar and no posts. They neither practice their religion, in public, nor possess any authority. It will soon appear, that the case is very similar with the  
 61 Dissenters. [n] It will be recollected, that soon after the time of the accomplishment of the vision, that is, the time of the permanent re-establishment of the Jews, [1923,] the social system is to become universal, in the united kingdom.\* We are not given, so unequivocally to understand, that conformity to the national religion will be universal, till a somewhat later period.

### XXXII.

1 It will be remembered that some particulars, of a general character, were reserved for a separate  
 2 consideration. And first, of the steps. At each of the gates, 6, 7 and 8, there are eight steps; at gates 3 and 5, seven; and at gates 1 and 9, the number is not specified. In casting about for the reasons for the several numbers, we first turn to the Bible. We there find the number seven so distinguished, that there is little doubt this number is the basis of the emblematical arrangement. Seven days is the earliest division of time; and in commemoration of the most stupendous events on record. In the Jewish economy, a division of seven years, was re-

\* Not England merely. [n]

cognized; the seventh year being distinguished by observances, which made it to be called the sabbatical year. In prophecy, a still larger septennial period, of seven thousand years, may be clearly perceived. A short time before the beginning of the seventh thousand of years, reckoning from the creation, the millennial state commences. After a preparatory *millennial sabbath* of about one thousand years,\* during which, millennial institutions become universal, and a considerable portion of which may be likened to the period of the building of the second temple, when the faithful worshippers labored at the work, with arms in their hands, commences the splendor of the millenium. This glorious event is brought about, by the universal diffusion of pure Christianity, the best form of government, and the best social institutions. Thus, at gate 8 there are 3 eight steps, to signify that, at the commencement of the eighth thousand of years, the institutions, which are there figured, will universally prevail. At gate 6 there are eight steps, to signify that, at 4 the same time, pure Apostolical Christianity will universally prevail. The African church was highly distinguished, for the purity of its doctrines, and the learning of its teachers. It is chosen, on the present occasion, partly perhaps, because the two other gates, within the sphere of the primitive church, 1 and 4, were in requisition for other purposes. At gate 7 there are, in like manner, eight 5

\* See 6, 8.

steps, to signify that, at the same time, a truly paternal government will be universal. Whatever faults may exist in the structure of the government of China, it must be admitted, that no other government is so worthy of being called paternal.

- 6 If the general plan of interpretation, in this case, be the true one, it will be admitted, that the greater number indicates the time of the completion of the work of the introduction of millennial institutions. Again, as the several departments of the millennial economy, are all alluded to, in connexion with the greater numbers, it may be presumed, especially in the absence of all discriminate intimations, that the allusion, founded upon the lesser numbers, will be inclusive. It will also be allowed, that the introduction of millennial institutions, must be a progressive work.
- 7 These principles being conceded, it may be supposed, that the number of steps at gate 3, is seven, to express, that millennial institutions will *begin to prevail*, in the nations within court III, or continental Europe, at the commencement of
- 8 the seventh thousand of years. In like manner, the number is seven, at gate 5, to signify, that these institutions will begin to prevail, at the same time, *in a national view*, in the colonies and dependencies of England. These, as we have seen, are to include, in the course of the seventh millenary period, the greater portion of the globe.
- 9 The number of steps at gates 1 and 9, is not mentioned, but is assumed, in the plan, to be six,

because, *somewhat previous* to the conclusion of the sixth thousand of years, millennial institutions are to commence in England and Palestine. It scarce need be said, that the change of *regime*, which will here be noticed, in the explication to the numerical token, is fully warranted by unequivocal intimations, in other prophecies.

A circumstance worthy of notice, in a geogra- 10  
phico-architectural point of view, is, that the steps all *descend* towards the ocean, except at gate 1, where the descent is towards the plain country, beyond the mountains by which Palestine is bounded on the east.

Five of the gates, 3, 5, 6, 7, 8, are fifty cubits in 11  
height, by twenty-five in breadth. The height of gate 9 is not given. Gate 1 is thirteen cubits in height, by ten in breadth. The figurative meaning, in this latter case, has already been spoken of. See § 29; 38, 39. Much in the same manner, the dimensions of the five larger gates are supposed to indicate the relative proportion of the elective, and of the more permanent, or, hereditary, branches of the government. The gates are fifty cubits in height, and twenty-five in breadth. Thus there is one popular or representative department, the house of commons. There is another, the house of peers, which is hereditary. The kingly office is 12  
also hereditary. The judiciary is not referred to, because, in the millenium, the judiciary will be little more than nominal. The numerical symbol 13

is a fourth of a hundred, rather than a third, in this case, to intimate, that there is still, so to speak, another department, in the government, the basis upon which the pillar rests, and this is enlightened public opinion.

- 14 The height of the posts, 10, 11, court II, it will be recollected, is sixty cubits. They are ten cubits higher than the gates, to signify, that the government in those regions, for a time after they become subject to the Jewish sway,\* will continue, *in a degree*, more strict, as partaking of the military character, than in other parts of the empire.
- 15 The sides of the quadrangle, upon ordinary architectural principles, will be somewhat higher than the gates. The gates being more than ninety feet in height, the sides of the quadrangle will hardly consist, with the basement, of less than ten stories. There is then, making liberal allowance for public rooms, the most ample space, in each quadrangle, for six hundred persons, and very sufficient space for a thousand. These numbers express the limits perhaps, which it would not be expedient to fall short of or exceed, in the organization of a social community, designed to assemble together for public worship.† The courts are one hundred cubits on each side. Such an area contains a hundred lesser ones, of ten cubits on

\* See § 29 ; 13.

† See Owen's New View of Society ; Constitution, Laws, and Regulations, of a Community ; articles II, III.



each side, the number of families most proper perhaps, for the commencement of a social community.\*

It is observable that court II, where is the Mediterranean—and court V, are the only ones not measured.

If our hypothesis of the form of the city be correct, the order in which the several gates and courts are visited, will be found strictly logical: and this circumstance reflects no inconsiderable proof of the justness of the theory. The prophet is brought, in the first instance, to Palestine, on the east. They then cross to the Mediterranean, and continue along its shores, to the straits of Gibraltar. Thence return, and proceed eastward to Babylon. Thence, as appears, they follow the stream of population round the Euxine, to the north of Europe.† They next return to the Mediterranean, to visit the papal domain. Then, as it would seem, proceed, *by the usual route*, to the Cape of Good Hope. This sufficiently indicates the discovery of a new way to China and the east. They return northward across the African continent: but before measuring gate 6, cross over into court II, as ac-

\* See § 31 ; 29.

† The singular phraseology, already noticed, at the close of verse 19, seems intended to confirm this idea. *Then measured he the breadth, from the fore-front of the lower gate unto the fore-front of the inner court without, AN HUNDRED CUBITS EASTWARD AND NORTHWARD.* They are thus left, immediately before proceeding to gate 3, on the north of court I.

knowledging that Africa was peopled from the north; and to intimate, that the entire continent will not be freely traversed, till a late period. They then go eastward, by land, to China; in view of the intercourse which is to subsist, at a future time, in that direction, between China and British India. And last, they proceed to England. England was known to the ancient world, after the other divisions. Her agency is latest in the prophetic series; and here are found the most important particulars of the emblem.

- 19 We are now to consider one of the most extraordinary particulars of the delineation; that is, the circumstance, that although the North American continent is clearly alluded to, it makes no part of the frame of a city, nor is there mention of any gate toward the west.\* The allusion may be made, partly, to confirm the inferences respecting the general form of the city; but the allusion, in connexion with the omission, requires explanation. The reflections which most obviously arise, how are the Jews of America to return to Palestine; how are the remaining population to enter the **MILLENIAL CITY**. In either case, the most *direct* course is, by the way of the *gate of the court toward the east*: [gate 7.] Where the emblem is compound, it scarce need be again said, the explanation will conform to the circumstances. Returning by the gate toward the east, the Jews will find, in the first

\* See § 30; 27, &c.

instance, a paternal government. [*n* See 5.] National independence being restored, any government which may be established, will, in some sort, be paternal. In strictness, however, the new government will be oppressive. For the first five and twenty years, as we have seen, a portion, *and the more enlightened portion*, of the restored Jews, will be in a kind of bondage:\* they pass through the *lower*, or Babylonian gate: [gate 2.] They proceed to gate 1, or Palestine, by the way of the *lower pavement*; the same by which the Jews returned from the captivity; a course, in its varied associations, up to the time of the completion of the second temple, sufficiently indicative of the civil war. They enter the gate which represents Palestine, from the rising of the sun, as did originally their great ancestor; and afterwards, his numerous descendants, when fleeing from the bondage of Egypt; and also, Ezekiel and his conductor, at the commencement of the present vision.

The Americans, it is probable, will enter the 20 millennial city, also, by the way of the east gate—by *returning to a paternal government*. They will not need, however, to advance beyond the first court—although America is alluded to at gate 7, in connexion with gates 3 and 5,† and perhaps at gate 8,‡ it will not be required to speak particularly, in addition, of any other than gate 3. Let

\* See § 24; 2.

† See § 30; 27.

‡ See 31; 59.

them beware of entering at this gate. Issuing forth they will meet a company jubilant and shouting, *We will go up to the mountain of the Lord, to the house of the God of Jacob ; and he will teach us of his ways, and we will walk in his paths : FOR OUT OF ZION SHALL GO FORTH THE LAW, AND THE WORD OF THE LORD FROM JERUSALEM ;\** but within they will find associates, too congenial, alas, to their present feelings. Earnestly and solemnly I repeat, let them beware of entering at this gate. The descriptions given by prophecy, of the condition of the democratic powers of Europe, towards the close of the third woe, and of their doom, might appal the most obdurate, and arrest the most inconsiderate, in the midst of their career. America may yet bear a useful and honorable part, in reaping the harvest of the earth. Let them beware that they be not included in the fearful vintage which succeeds. The power of choosing is yet given. Let us still hope that they may decide wisely.

- 21 It has been perceived, that there is no allusion to the southern division of the American continent. A very small proportion only, can be considered as included in the *outward court*. That is, the court which is such, in respect of the *inner court toward the east*, as at verses 32, 34. And in the plan of the old world, more than one court is allotted for each continent. This circumstance, to-

\* See § 30 ; 5.

gether with the connexion of the nations of the southern American continent with Europe, and their general profession of the Catholic belief, seems to render it probable, that in the final struggle, they will take a different part from their brethren of the north. That in the last great battle, they will be numbered with those **KINGS OF THE EARTH**, who are found fighting by the side of the beast and the false prophet, and who will share in the same destruction.



NOTES  
TO THE  
INTRODUCTION.

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NOTE (A.) P. 7.

THE diffusion of Christianity in the Roman empire, seems to have been the signal for that decline in letters and the arts, which preceded the dark ages. Or, if this be attributed to the invasion of the barbarians, (who however, were early converted to Christianity,) on either or any hypothesis, how favorable a contrast is afforded by China. There, no period of intellectual darkness succeeded one of refinement; and when subverted by the uncultivated but warlike tribes around them, they imparted civilization to the barbarian conquerors, while the government was improved, by the diffusion of new vigor in its several branches. It is quite certain then, that the present superiority of Europe, which is but recent, in some, perhaps in most of the arts and sciences, is attributable, as is so often and confidently alleged, to the prevalence of Christianity. It is said that hospitals were unknown in heathen Rome. However this may be, the pauper system of China, *practically enforced as it is, by public sentiment*, is far superior to that of any people in Christendom. The regulations of their prisons have probably, for a long time, been superior to those of any Christian community, till within a few years. Much is said of the unfair

dealing of the Chinese. But I know of no facts which show, that it prevails to a greater extent than in the commercial nations of the west.

NOTE (B.) P. 7.

*The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.* Matt. xxi; 43. Here is a determinate promise, that the peculiar privileges of the Jews, should be taken from them, and given, not to the Gentiles, but to another nation; and which should better improve these inestimable advantages. It will soon, I trust, be made to appear, to unbiassed minds, that this nation is England. To such as may believe that any nation has, as yet, brought forth the things of the kingdom of God, in the emphatic sense evidently intended here, I can at present only say, that their views appear to me, exceedingly defective.

NOTE (C.) P. 21.

“During the two centuries from Augustus to Commodus, the emperor was elected by *the authority of the senate and the consent of the soldiers.*” GIBBON. The author of the Spirit of Laws, speaking of the government at a later period, after the privilege of election was usurped by the army, says, “What in that age was called the Roman empire, was only an irregular republic.”

NOTE (D.) P. 26.

It will not be deemed incredible, that an army from India, should, at this time, act in Palestine, when it is recollected, that a numerous, and, as is said, admirably appointed force, a part native troops, was transported from India to Egypt, during the invasion of that country by the French.



## NOTE (E.) P. 42.

Some now attain to the age of one hundred and eighty. And so certainly as like causes produce like effects, this may be made the ordinary age of man. To doubt that hereditary constitution may be improved, to any degree of which an example can be given, is contrary to all experience and analogy. And no particular occupation or mode of life, is more conducive to longevity, than many others. Probably all may be made equally so. It would seem unsafe to assign any limit, to the practicable extension of the term of human life, other than is assigned in prophecy.

## NOTE (F.) P. 46.

It is worthy of remark, that a philosopher of the nineteenth century, who will not be suspected of any undue partiality for the Scriptures, and the tenor of whose researches was peculiarly favorable to a correct judgment, arrives at the same conclusion.—“Covetousness has been made the productive cause of all the mischiefs that have desolated the earth.”—Volney’s Ruins, ch. viii.

## NOTE (G.) P. 47.

It is affirmed, that at one of the oldest and most considerable of the Shaker villages, cases of consumption occur but one fourth as often as formerly. This is attributed, by themselves, to the use of a family medicine; but the physician will at once perceive, that it is owing to regular labor, the absence of occasional excessive exertion, and of anxiety and disappointed hopes, to wholesome food, convenient clothing and shelter, &c. It will be said that these advantages were enjoyed five and thirty years ago. But at that

time there were many cases of predisposition, induced under another system ; old habits were not entirely laid aside ; and, besides, the arrangements are far more perfect now than then. Those who have been added to the society since its first establishment, were mostly very young, and have had the benefit of the social arrangement, in the forming and critical periods of life, in respect of this disease.

NOTE (H.) P. 52.

In less favored regions, a large proportion of the male population might be employed abroad, for stated periods, in the various branches of national service, in the maritime service, &c. &c. This system might be carried to a far greater extent, under the social, than is possible under the existing form of society.

## NOTES

### TO THE COMMENT.

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#### NOTE (A.) P. 67.

I HAD hoped to furnish, in the entire work, the most ample evidence of the latter. At present, I can only cite a passage from a prophecy of Isaiah, relating to a period immediately following the civil war. Is. 51: 18. *There is none to guide her among all the sons whom she hath brought forth; neither is there any that taketh her by the hand of all the sons that she hath brought up.*

#### NOTE (B.) P. 71.

The date palm, supposed to be always meant in scripture, produces a farinaceous substance resembling the true sago; a rich sirup, very similar to honey; two kinds of wine, from one of which is made "strong drink;" and a highly nourishing and pleasant fruit. A distinguished naturalist remarks, "The region of palms is the first country of the human race, and man is essentially *palmivorous*." The leaves, wood and fibrous bark, of the palm, are also, applied to a great variety of purposes. An extraordinary emblem of the progressive division of labor, as society advances, is afforded by the palm, in its progress from the wild to the cultivated state. In the native state, the bearing trees are fructified, as is

usual with trees of this description, (class dioecia, that is, the trees are males and females,) but not so when cultivated. Though numbers of each kind should be growing together, no fruit is produced, but by the help of artificial means. It is also worthy of notice, in the present connexion, that the palm is indigenous and abundant, in all the borders of the *great desert*; that faithful representative, with its scattered, and wandering, and *hostile* population, of the world, in the *early* stages of society.

NOTE (C.) P. 97.

Pompey's pillar, (as it is most commonly called,) *on the shores of the Mediterranean*, is another instance. It is worthy of notice perhaps, that this extraordinary column is of the *Corinthian order*, and *differs little in size from the posts of sixty cubits*. That on the capital are sculptured *palm leaves*, instead of the ordinary ones. That it is in Egypt, celebrated, ever since the days of the Patriarchs, for its fertility and plenty; and in sight of the city, founded by him who was renowned, above all the heroes of antiquity, for the rapidity of his conquests, as the capital of that empire, which may be regarded as the archetype, in some respects, of that far more extensive one, which is to be united under the Jewish millennial sovereigns.

NOTE (D.) P. 114.

This latter circumstance seems clearly to allude to the discovery of the Cape of Good Hope by the Portuguese; and a geographical discovery, in relation to the Old World, of sufficient importance to be specially mentioned in the Revelation, might be expected to be alluded to in this vision.

Note: It may be added, that according to our exposition, Rev. 16: 12. describes the discovery of the passage round the Cape of Good Hope.

NOTE (E.) P. 114.

The immense population and resources of China, render it a matter of incalculable importance, to themselves and to the world, that Christianity should be introduced, without those scenes of dissention and bloodshed, which have usually attended its introduction in considerable nations. I cannot but doubt entirely, the morality and policy, in reference to the accomplishment of the object, of introducing religious publications, into this empire, contrary to the laws. All would admit, I conclude, that a missionary might not procure a subsistence by *stealing* from those heathen, whom he wished to convert. Yet are not the injunctions in scripture, against disobedience of the magistrate, as peremptory and unqualified, as those against theft. In the former case, a missionary might argue, with at least equal plausibility, I only take a portion of the superfluous goods of this man, which were acquired by fraud, and which will be a snare to him and his children, and am thus enabled to preach the gospel to thousands, and perhaps may save the souls of many. Nay further, it might be said, it has always been deemed allowable to take the property of others, for the immediate preservation of life; but here it is taken, to save themselves from spiritual death. Yet why is a violation of the Divine precept, in the one case, deemed dishonorable, utterly inadmissible, and in the other, of no account. The solution is doubtless to be found, in that natural propensity to insubordination, and those vague conceptions, as to the duty of *submission to the powers that be*, which are so generally prevalent. Yet it would doubtless, be found impossi-

ble, aside from the commands of scripture, to give any satisfactory reason, why the rights of self-government, in an independent nation, should be deemed less sacred than those of property, in individuals of that nation. The example of the Apostles can no more be urged, than that of the Israelites in exterminating the nations of Canaan. The Apostles were inspired men, specially authorized to introduce Christianity, at a peculiar conjuncture, *by the only practicable means*. They wrought miracles in proof, not only that the gospel which they preached, was, indeed, of Divine original, but that *they were duly commissioned to preach that gospel*, and that they preached it in its purity. Is there not reason to fear that the methods now pursuing, may lead to results, which will be fatal for a time, to the cause; and which humanity will long deplore. We may be sure, that during the two thousand years, almost, since the promulgation of Christianity, the *fittest and best time*, for the conversion of this nation, has not arrived.

NOTE (F.) P. 118.

It would not comport with the plan of the present work, to examine the question of the possibility of blame-worthiness, or criminality, in the moral (not legal) sense; and which, Mr. Owen denies. I would only observe, that before Mr. Owen's doctrine can be supported, even upon natural principles, it will be incumbent on him to explain the phenomena of *remorse*. Those distinguished individuals, to whom he refers, as having been, from age to age, aware of the errors of existing systems, have believed, with scarce an exception, that it was no less a native sentiment than regret, hope, pity, &c. Setting the question of blame or criminality, for the present, entirely aside, the scriptures *carry the doctrine*

*of circumstances, into a future state.* They assure us, that those who die under certain circumstances, will be forever deprived of unspeakable advantages, which, under other circumstances, they might have enjoyed. And they profess to make us acquainted with those circumstances, by which these advantages may, in all cases, be secured.

## NOTE (G.) P. 120.

Should these pages meet the perusal of Mr. Owen, let me indulge a hope, that they will give him a better opinion of the Bible, than he has hitherto expressed. What a strange anomaly would it present, if an individual, thus honorably distinguished by one of the prophets, and alluded to, in a manner scarcely less unequivocal, by two of the others, should continue to doubt the inspiration of these men. Mr. Owen complains of inconsistency. Let me assure him, as the testimony of one, who has spent considerable time, in a careful examination and comparison of the scriptures, and under circumstances, in some respects, peculiarly favorable, that this inconsistency does not exist. That it is to be found, only in the systems, or their progeny, which were formed in those ages of darkness, when the early simplicity of the gospel was lost, and had scarcely begun to be restored, by the progress of a conclusive logic. I would insist, no less than Mr. Owen, as a preliminary to receiving any alleged system of revealed truth, upon its agreement with itself, and with all known facts. And I do not hesitate to affirm, that upon this basis, the scriptures are worthy of credit. Of the supposed discrepancies, nearly all may be satisfactorily explained. The few which cannot, (I believe there is not one in the prophetic writings,) are caused by errors of transcribers. Some few of these were to be expected, considering the past history of the sacred text; and doubtless, in all

cases, (certainly in all which are in the least material,) the right reading will be restored. The multiplied coincidences, on the other hand, between writers so remote from each other as to time, so diverse in respect of rank, acquirements, &c. **ASIDE FROM PROPHECY**, can be accounted for, only on the hypothesis of inspiration.

NOTE (H.) P. 126.

I am willing to believe, that the Gothic style of architecture, so fruitful in ennobling and sublime associations, was first employed, as is alleged, with considerable probability, in England; and that one of the earliest distinguished applications of it, consisted in the repairs, about the year 1180, and which are still extant, of the metropolitan cathedral.

NOTE (I.) P. 127.

While I am writing, July 1831, we are in suspense whether the contemplated reform, so called, of Parliament, will be accomplished. It might be deemed prudent for me to avoid giving an opinion on this subject; but as I have a decided one, to which I have been led, by observation, and by just views, as I believe, of scripture; and as I believe the question to be one of vital importance, in reference to the future progress of the British empire; I know not why it should be withheld. I do not hesitate then, to express an entire conviction, that the proposed measure will not have the *slightest tendency*, to relieve the national distress, or even to allay discontent. The reasons for this opinion will be given in another place. Of course, I speak generally, and not of particular evils, or particular causes, (real or imaginary,) of uneasiness. If the change take place, I must consider it as the intention of Providence, that the people shall



be convinced, practically, of its utter inefficacy. Did I not believe, that England is specially under the Divine protection, that she will be preserved, and that the institutions spoken of, will be transmitted, without material change, to the millennial age, as a most precious inheritance; indeed, that their existence is essential to the introduction of the millenium; I should regard the measure, particularly if carried to any considerable extent, as fraught with peril to the government, and to the established church, and as throwing an ominous shade over the glorious prospects of the nation. —It should seem that its extreme **INJUSTICE** and **IMPOLICY**, in view of prospective contingencies, must be admitted, by the most sanguine advocates of reform, upon a little consideration.

## NOTE (J.) P. 151.

It is shewn in the comment on this passage, that it is a figurative Zion and Jerusalem, which is intended. The remainder of the chapter evinces this conclusively. In verse 5, the *house of Jacob* are exhorted to *walk in the light of the Lord*, along with the other nations. Verse 6—9 describe the condition of the restored Jews, previous to the civil war. The following verses describe the fall of the individual system in Palestine, (immediately after which this vision commences,) and elsewhere. Mount Moriah and mount Zion were different portions of one mountain, within the walls of Jerusalem. Upon the former was the ancient Jewish temple, and upon the latter, the royal palace. It is obvious that the words in the quotation above, *the mountain of the Lord*, allude, (figuratively, not directly,) to the entire mountain. In the comment upon this passage, I have endeavored to shew, that the mountain of the Lord is the social system. It rises in the midst of *Jerusalem*, or, the English church. As a

basis for the *Lord's house* of the *last days*, or, the millennial church, it rises as mount Moriah. As a basis for civil government, it rises as mount Zion. *For out of Zion shall go forth the law.* The law, that is, the law of Moses, it will be recollected, was a political and religious institution, as is the CIVIL GOVERNMENT of England, at the present time. *And the word of the Lord from Jerusalem.* See the continuation of the text above.

## ERRATA.

The figures referring to the plate, were to have been of a different size from those referring to the margin, as see note, page 72. With a little attention however, they may, in all cases, be distinguished. In § 26—28, the figures referring to the margin, are the following. Page 72, l. 3 from bottom.—p. 73, l. 16.—p. 74, l. 3.—p. 74, l. 14.—p. 77, l. 10.—p. 78, l. 9 from bottom.—p. 80, l. 1.—p. 86, l. 11.—p. 88, l. 10.—p. 90, l. 13.—p. 90, l. 5 from bottom.—Page 13, last l. for *proscription*, read *prescription*.—p. 72, l. 5 of § 2 6, add a comma after *plate*.—l. 5, below, for 25, 28, read 25—28.—p. 140, l. 13, for *discriminate*, read *discriminative*.—p. 149, l. 11, for *It is*, read *Is it*.—Many other errors will be observed, but none, it is hoped, which will render the text altogether unintelligible.—plate, 1. The line next above 30, 31, and that next below 34, 35, to be omitted.—The line 39, 40, should be a faint line, like 37, 38.