

The Image of The Beast Illustrated;

By
Elder Samuel Trott

And The Signs Of The Times, Set Forth In Seven Letters, Written By Elder Samuel Trott, Pastor: Baptist Church – Welch Tract, New Castle County, Delaware. Published For The Benefit Of Mankind, By Gilbert Beebe, Pastor: Baptist Church – New Vernon, Orange County, New York. 1832.

To the Reader.

IF the dark gloom of Priestcraft and superstition, which prepared the way for Pagan Idolatry and Papal usurpation; if the horrors of an infatuation, which has repeatedly drenched the earth with human gore, racked and tortured the dear people of God, and prostrated every liberal institution in civil government on earth; were a sufficient reason why the Watchmen in Zion should “lift up their voice like a trumpet, cry aloud and spare not” even to sound an alarm in God’s holy mountain, there is no apology necessary for the appearance of this Pamphlet. If it were deception for Pagans to teach the worship of imaginary Deities, it is no less deceptive for professed Christians to teach the worship of a bankrupt God, whose resources are exhausted, or whose disposition or will transcends his power. If it were deception for the Pope of Rome to teach men that salvation could be bought and sold for money, it is equally absurd for any of the Clergy of the present day to teach that the salvation of mankind depends on moneyed institutions: as Bible, Tract, or Missionary Societies, Theological Seminaries, or Sabbath School Unions, or any other system of Works. If it was unlawful for the Pope to sell indulgencies, or passports through Purgatory, or pardons, or titles to Eternal life, for money; how is it less criminal for modern speculators in divinity to sell Birth rights into Religious Societies? What more is required at this day, to constitute a man orthodox than to pour forth his cash into the grand Reservoir of Priestcraft? Or what less than the name Deist, or Infidel, is stamped on the man who conscientiously withholds his support from worldly institutions, and comes forth boldly to avow the Eternal truths of the Bible? Are not the signs of the times alarming? Are not our religious rights disputed? Are not our Republican Institutions threatened, by what is called “a Christian party in politics?” Who that loves his country, or his God, can be an uninterested spectator!

It is due to the author of the following Letters, to state, that they were written by my request, and intended to comprise the substance of an address, by him delivered, before the Central New Jersey Baptist Association, and in presence of the New Jersey Baptist State Missionary Society, convened at Herberton, N. J., Oct. 1830; and although they

were not written originally by him with a design of printing them, yet upon my special request, he has consented to their publication. I therefore cordially submit them to the citizens of the United States in general, and to my Baptist brethren in particular; praying that God may attend them with his divine blessing, and make them edifying to you, as they have been to me, for a dear Redeemer's sake. Amen.

GILBERT BEEBE.

LETTER I

Near Lambertsville, N. J. Nov. 20th 1830.

Brother Beebe: - Agreeable to your request, I will give you my views concerning the Witnesses and the Image of the Beast, as I partially stated them before the Central New Jersey Association.

You will recollect that in opposition to the motion to recommend the Missionary plans, &c. the ground I took was the rights of conscience. After stating the manifest evidence there was of our being conscientious in opposing these schemes, in that we did it at the expense of popularity, in the face of reproach, &c., I attempted to show that the Scripture Testimony justified our conscientious opposition to the schemes of men being introduced into the concerns of religion. In proof of this, I brought several passages from the Scriptures to show that in all our religious transactions, we are to *acknowledge* Christ as the one *King of Zion*, are to *follow* him as the *Shepherd* of his sheep, to *hear* him as our only prophet and instructor, that the apostles were commissioned to make known the regulations the King would have observed by his church, and that the *order* thus established by them is equally binding upon the Church in all ages; hence he tells his disciples that "when the Son of man shall sit upon the throne of his glory," evidently implying whenever he shall thus sit, that is, during the whole period, till his second coming, - "Ye shall sit upon twelve thrones, judging the twelve tribes of Israel." Matt.19:28; also, that to follow the directions or contrivances of men was so far to turn away from Christ. As proofs that we are not to do this last on any consideration, I quoted Deut. 13:1-5, Matt. 24:23-26 & II Peter 1:19. I then said there was another kind of testimony which I should now produce from the Scriptures to the same point. This I remarked was the testimony of prophecy, which is as much the word of God, and as unchangeable as are the promises of the gospel.

I then turned to the prophecy concerning the reign of the *Beast* during *forty and two months*, Rev. 13:1-10; to the prophecy of the church, under the similitude of a *woman clothed with the sun*, and being in the *wilderness*, where she hath a place prepared of God; during the period, said verse 6, to be a thousand two hundred and three score days, and verse 14, to be for a time and times and half a time, Rev. chap. 12, and to that of

God's *two witnesses*, who shall prophecy a thousand two hundred and three score days, clothed in sackcloth, Rev. 11: 3. I remarked that some suppose the witnesses have already been killed, but that this could not be the case, for as the periods of the reign of the Beast, of the Church's being in the wilderness, and of the witnesses prophesying in sackcloth, are of equal length, they must, from the nature of things, have commenced about the same time, and consequently end about the same time; for the Church's fleeing into the wilderness, was in consequence of the persecution of the Beast, and the witnesses prophecy in sackcloth in consequence of the Church's being in the wilderness. But I would rather say, as more strictly Scriptural, that the Witnesses prophesying in sackcloth in consequence of the court that is without the temple being given to the Gentiles, and the Holy City being trodden under foot by them. This amounts to the same as the other expressions used. For the term *Gentiles*, is another name to denote the *Romish Church*, or the *Beast*, used as expressive of its having become conformed to the idolatrous Gentiles, in having borrowed so many of its ceremonies from them. By the court which is without, &c. I understand formal or nominal professors; and by the Holy City being trodden under foot by the Gentiles, I understand the true Church's being oppressed and persecuted by the Beast. As I remarked before the Association, it is manifest from the above consideration that the witnesses cannot as yet have been slain, because the Beast is still in power. In addition to the above considerations I would remark that the connection clearly proves the fall of the Beast, immediately after the witnesses are raised up again by the spirit of God entering into them, for, "The same hour was there a great earthquake, &c." And they will be raised just three years and a half after they are slain; that is, *three days and a half* prophetic time. See Rev. 11:11-19.

It may not be amiss here to add a few remarks relative to the different terms used to denote the period of a *thousand two hundred and sixty years*. The terms used to denote the period of the Beast's reign, are *forty and two months*, Rev. 11: 2. and 13:5. Hence his continuance, and the time of his treading under foot the *Holy City*, are of one length, *forty and two months*, allowing thirty days to the month, according to the ancient method of reckoning time, make just a *thousand two hundred and sixty days*, the same length of time the witnesses are to prophecy in sackcloth. Dr. Gill, if I mistake not, observes with a good deal of propriety, that the *reign* of the Beast is measured by months, to denote the Romish Church's being so much governed by the moon or months; the most of their ceremonies and holy days being governed by the moon, as was the case in reference to the Jews and the Heathen, from both of whom they borrowed ceremonies. The time of the Church being *nourished in the wilderness*, is expressed Rev. 12:14, by the terms *a time, and times, and half a time*; and in verse 6, it is said to be for *a thousand two hundred and three score days*, which shows that these different computations are of the same amount, and also that the church is to be in the wilderness, for the same period that the witnesses are to prophecy in sackcloth. Again, Daniel represents the time of the saints being given into the hands of the Beast, denoted by the *little horn*, by the same terms in substance. He

says, *a time, and times, and the dividing of time*. See Dan. 7: 20 – 25. By comparing this with Rev. 11:2, we find also that these denote the same as *forty and two months*. Taking a *time* for a year, and *times* for two years, and the *dividing of time*, or a *half a time* for half a year, we have just *three years and a half*, which amounts to forty and two months, or a thousand two hundred and sixty days. With regard to a day, prophetic time, being taken for a year, we have an instance in Ezek.4:4-6, again in Dan.9:24-26. Seventy weeks were appointed for the coming of the Messiah, which at seven days to the week, amount to four hundred and ninety days; and the event proved it to be just four hundred and ninety years. I said nothing before the association, as to what I understood by the *two witnesses*, but perhaps you would like to know my opinion upon this point. Some have supposed that the two Testaments were meant by them; but the whole description of them, Rev. chapter 11, is too personal to admit of the idea, in my mind, of the Scriptures being intended. Others have supposed that by the *Two*, were intended the preachers of the gospel as the one, and the Church of Christ as the other. But I think that the idea of prophesying is not applicable to the Church as such, and I cannot conceive of the Church's being *killed*; besides the state and situation of the Church during the same period, is distinctly described in the 12th chapter. I understand by the two witnesses no other than the succession of *Gospel Preachers*, to them the idea of *prophesying* as well as bearing *testimony* is properly applicable. And those who have borne faithful testimony concerning the *truth* and *order* of the gospel, not going to Mother Rome, nor to any of her *daughters*, to learn what they should *testify*, have had to prophecy, or preach under very discouraging circumstances, as far as regards their reception from the most of the professed Church of Christ. The same is still the case. Hence they *go mourning*. It is said, vs. 4, "These are the two olive trees and the two candlesticks standing before the God of the earth." There is in this a manifest reference to Zech.4:3,11,14. The primary design of the vision as mentioned in verses 2 & 3, was to show Zechariah, and through him Zerubbabel and Joshua, that notwithstanding their meekness and the opposition they met with, the temple should be built; and it thus would be manifested that the Lord's hand was in it. With still more propriety may it be said of the gospel church; the antitype of that temple in the building of it up, that it is "not by might, nor by power, but by my Spirit saith the Lord of hosts." How is this manifested? In that it has pleased the Lord to do it, instrumentally, by the *foolishness of preaching*; and as Paul says II Cor. 4: 7. "We have this treasure in earthen vessels that the excellency of the power may be of God and not of us." The station of the two olive trees, or as they are called, verse 12, *olive branches*, in the vision, and type, fitly illustrate the relative situation of Gospel ministers in the antitype. In the vision they are represented as standing [verse 2,] on the two sides of the *bow* that is on the top of the candlestick, and in ver.11, as standing by the two sides, the *right* and *left* of the candlestick. In the vision there is but one candlestick, but having *seven lamps*; in the case of the witnesses two candlesticks are mentioned. This difference is suited to the different state of things under the different dispensations. In the

type, the Jewish Church-state, it was but one, it had no branches; yet in the vision the candlestick though *one*, had its *seven* branches, being figurative of the Gospel Church in all her fulness of branches. In Rev. 11: 4, the view is adapted to the actual state of things under the gospel, the several branches of the gospel church being actually independent churches. Hence as many candlesticks, in this case, are spoken of as *olive trees*, or *witnesses*, not to show that every preacher must have a distinct church, but that every gospel preacher stands by the side of, or in relation to a gospel church, in all his ministrations, being sent forth and constantly sustained by the fellowship of the church, as the lamp or candle is sustained by the candlestick. And as in the vision the *olive trees* stood on the sides of the bowl at the top of the candlestick, so real gospel ministers stand connected in their ministry with Christ the head of the Church, and He being the Grand Treasurer of all the gifts and grace of the church, they receive from him their ministerial gifts suited to their stations, and depend on him from time to time to fill their earthen vessels with the golden *oil* of gospel grace, or *treasure*; and which, as they receive it, they, like the olive branches, constantly empty out of themselves, for communicating light, that is, comfort and instruction to the saints, the priests of God. How different this from going to Theological Schools to get furnished for the ministry, and from standing accountable to Mission Boards, for the manner of fulfilling their ministry, and depending on them for being supported? The witnesses also empty the *oil* through the *golden pipes* of christian experience; that is, instead of lecturing upon the doctrines of the gospel, they preach the gospel in its relation to christian experience and practice.

But why are the witnesses limited to the number *two*? I answer because that by the Jewish law, two, and not less than two witnesses, were sufficient to establish any important fact; see Deut.17: 6. So in this case, there is a sufficient number of faithful gospel preachers, and but a sufficiency to corroborate each others testimony. Hence they me said to be *two*, and only two.

The next things in order, will be to notice the remarks I made relative to the place and time of the witnesses being slain. But as my sheet is sufficiently filled, I will defer this to another opportunity.

I subscribe myself your brother in the trials of the gospel.

SAMUEL TROTT.

LETTER II

Near Lambertsville, N. J. Jan. 5th 1831.

Brother Beebe: - After a longer lapse of time than I had intended, I resume my pen to give you a further statement of my views relative to the *two Witnesses*, &c. Having

already given my reasons for believing that the true gospel ministers are represented by these two Witnesses; I am now to notice the place and time of their being slain.

1st. The place of their being slain: I remarked before the Association, that the general notion was that the Witnesses would be slain only in those countries which are under the power of the Pope; but I presumed the place of their being slain would be that, wherein they are principally found bearing their testimony for the truth; and that as a retreat has been provided for the church, in her wilderness state, in this country, since her being driven from the valleys of Piedmont, here we of course shall find the Witnesses.

I will enlarge a little upon these several points: 1st. The notion that the Witnesses are to be killed only in the dominions of the Pope, is probably taken from what is said Rev.11: 7 & 8. “The beast that ascendeth out of the bottomless pit, shall make war against them and kill them. And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified.” This being understood to be the same beast with the one described in Rev.13: 1. But I think rather that this is the same with the one described, Rev.17:3,8,14; and which is there distinguished from the church of Rome, represented by the *woman* seated upon it, and is therefore distinct from the beast in chapter 13:1. But again, another objection to the idea of the Witnesses being killed in this country, may arise from the circumstance that this beast was designed to represent the Roman Empire. It is true that the Roman Empire as the fourth beast in Daniel’s vision [Dan. 7:7,] is represented by each of these beasts, but by each as standing in a peculiar relation to the church of Rome. In chap. 13, as I may have occasion hereafter to illustrate, the Romish church is particularly characterized as succeeding to the seat of the Empire. But in the passages referred to in chap. 11 and 17, the Roman Empire under particular circumstances, is brought to view as sustaining that church in her bloodshed and adulteries, and raising her to power. What the particular circumstance connected with the Roman government is, which constituted it “the beast that ascendeth out of the bottomless pit,” is an important and difficult point to decide. But I will submit a few remarks upon it. The seven heads of the beast, besides representing the seven mountains or hills on which Rome was built, answered to the seven forms of government which had or should exist in that city, and “the beast that was and is not, is the eighth and is of the seven,” Rev.17:9, 11. Hence it was neither of the seven forms of government as such, which constituted this beast. And yet it is said, the beast *was*, whilst the sixth head was still in power, and therefore before the seventh or eighth had succeeded; consequently before the Pope had arrived to his power. A particular difficulty in deciding upon this subject arises from the two dates which present themselves to our minds, either of which might be supposed the one assumed in this description of the beast, namely; the period at which the revelation was made to John, or the period at which the church of Rome shall be seen riding into power as the eighth head or form of government. The idea perhaps, which would be the most readily received, is that the period at which the Apostle wrote, was the date here assumed; hence the Imperial is

considered the sixth form of government; that is, that the Pagan Emperors constituted the sixth head. But what in this case, should this beast be, that it was then said, it “was and is not.” If the Roman power as such be supposed to be the beast, it was then but just passing the meridian of its glory; if the persecuting edicts of the Emperors, be supposed to constitute this beast, John was at this time suffering under them in his banishment to the Isle of Patmos. Besides, I think it would be difficult for anyone to show in what sense either, could be that, on which the church of Rome rode into power, or was seated. I am therefore, from these and other considerations, led to the conclusion, that the time of the beast of chap. 13, “rising up out of the sea,” or of Popery's coming into power, was the period or date assumed. Indeed I think the kingly government of the Ostrogoths, which succeeded the fall of the Western Empire, properly constituted the sixth distinct form of government; and the provincial government under the Eastern Emperors which followed, was of course the seventh. If we consider that union of Church and State which was established by Constantine, as represented by this beast, we shall find the description given of it to correspond. This union was certainly sufficiently irrational to be viewed as beastly; and it must have been a device of hell, [certainly not of heaven] and therefore “ascended out of the bottomless pit.” And it was manifestly this *union* which raised the church of Rome to its worldly power; she is therefore fitly represented as seated upon this beast. Again viewing this union as constituting the beast “that shall ascend out of the bottomless pit,” and at the time, which I have supposed assumed as the date of the prophecy, it might correctly be said, “The beast that was” – it had existed under the reign of the latter Emperors – and is not – this union not existing in form, that is, by law, under the Ostrogothic kings – and yet is – for the power and wealth which had been lavished on the churches and Bishops, especially on the church and Bishops of Rome, gave a worldly influence, still increasing through their artfulness, beyond even what they had possessed under the Emperors – “and shall ascend out of the bottomless pit.” This *union* being still to be more completely manifested as the *birth* of hell, and as a scarlet colored or bloody beast, when the Popes should assume the temporal government of Rome and the adjacent districts and should exercise an authority over the kinds of the earth, equal to what the Caesars had possessed. Hence the Popish, should then become an eighth form of government, and yet completely identified with the seven, being still the government of Rome. Hence also in the 11th verse, the Popish power is designated by this same Beast; this Beast existing in its fullest rage in that power; and also in chap. 13: 1, by a similar Beast. As this union of Church anti State, of Religion with Politics, constitutes this Beast; wherever this union has existed there we have seen this Beast red with the blood of saints. Should this union then once be formed, directly or indirectly, in this country, here the Beast will be found, ready to devour the Witnesses. “The streets of the great city which spiritually is called Sodom,” &c., may denote those places, where the power of Antichrist is publicly displayed, whether that power be displayed in a mitred head, or in a more complex form, like Missionary Conventions or a Sunday School Union ; as the

streets of Rome was the place where the Roman Emperors used to display their power and glory. To this application, the description given, will be found by a little reflection, to correspond.

2nd. To the remark I made before the Association; namely, *That the witnesses would be killed wherever they are principally to be found*, I will just add, that it appears to me a self-evident proposition, if the Witnesses be, *both to be killed*, that wherever the principal portion of them may be found; bearing their testimony; there they will be killed.

3rd. The conclusion that they are principally to be found in this country, because here the church is sheltered in her *wilderness* state, is, I still think, a correct one. For those who are witnesses for gospel truth and order will of course be found standing in gospel order. If so, they will have their standing in connection with *gospel churches*; the churches being the candlesticks from which the gospel light is to shine forth.

The same facts which I noticed in the former letter as proving that the Witnesses had not as yet been *killed*, prove that the Church is still in the wilderness. This being admitted, and the Church of Christ being found in this country, it will, or ought to be admitted, that she is here in her wilderness state, as in other places where she is found. But the idea which I advanced before the Association was, that this is peculiarly the place of her retreat, since her expulsion from the valleys of Piedmont. To this point I will confine the few remarks I shall offer upon this subject. I have not found the idea thus advanced, simply upon the fact that her situation is in the wilderness, for that might denote no more than that she is in a scattered and oppressed situation, but what I principally rest it upon, is, that which is said in Rev. 12: 6. "And the woman fled into the wilderness where she hath a place prepared of God," &c. It is this *prepared* place that I lay the chief stress upon. That the valleys of Piedmont were a place prepared of God for the retreat of his Church, from the rage of the Beast, is generally admitted. But the time; times and half a time, that the church was to be *nourished from the face of the Serpent* were not ended when she was driven from this place of refuge; for, as I have already showed, her time of being in the wilderness, or of being *fed* in her prepared place, must run nearly parallel with the Beast's being in power. Where then shall we find a prepared place, after the former retreat was broken up? Europe, even including England, did not afford a place where she might be in safety from persecution. But when we turn our eyes to America, we discover not only a retreat, but a place bearing evident marks of having been prepared of God. Roger Williams, as early as in 1644, had obtained from the Earl of Warwick, a free charter for the now State of Rhode Island, by which equal freedom was secured to all religious denominations. This was eleven years previous to the severe destruction of the Waldenses in 1655; and forty-two years previous to the final expulsion from the valleys of Piedmont by the French armies. The religious freedom secured in the charter granted to Rhode Island and Providence plantations, was such as had never before been enjoyed by any State or Kingdom. And certainly the hand of God must be acknowledged as peculiarly manifested in providing this asylum for his oppressed

church. The subsequent dispensations of God towards this country, in granting us a free national constitution, and in continuing us in the enjoyment of the liberty thus granted; whilst the other nations of the earth, all have been burdened with religious establishments, speaks volumes to me, in confirmation of the fact, that this is a place *prepared* of God as a retreat for his Church from the thralldom and persecution of the *Mother of Harlots*, and of her daughters, however different others may view this subject. Indeed, I have in times past thought, that as God hath hitherto preserved our government from giving its power to the Beast, by intermeddling with religion, the whole storm raised by the Beasts, and which will terminate in their destruction, would pass by without molesting us. But I now see several reasons for altering my opinion. One, besides that already noticed, I will mention. The visible church, having been greatly prospered in this good land, with increase and peace, has like her prototype Jeshurun “waxed fat and kicked,” she has become weary of the government of Zion’s King, and is desirous of being like the nations, or religious sects around, and of choosing a king from among them.

2nd. The time of the Witnesses being slain. We are told, Rev. 11: 7, that “when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them.” That is, as I understand it, when they shall have prophesied during the period mentioned, verse. 3, of a thousand two hundred and sixty days, or years. If then we would fix with certainty upon the time at which this period commenced, there would be no difficulty in calculating when it would end. It is evident however, that it will end at least three years and a half before the reign of the beast terminates, as for that length of time their dead bodies are to be unburied previous to their being raised up again. It is also manifest that there is such an intimate connection between the witnesses prophesying in sackcloth, and the reign of the beast, as that the one could not have long preceded the other in its commencement. Hence I remarked before the Association, that as it was generally acknowledged, the beast must have been fully manifested when the Pope was declared Universal Bishop, by the Emperor Phocas, in the year 606, his reign must of course terminate in 1866, and therefore as the Witnesses must be slain at least three years and a half previous, it cannot be more than thirty-two or three years before this event will take place. I made these observations, and left it for them to enquire for themselves, how this Divine prophecy would correspond with their boasted triumph of the Sunday School and Mission cause over every obstacle, till they shall have brought in *full orbed*, the latter day glory. I moreover stated certain reasons I had for believing that the reign of the Beast must have commenced at a still earlier period. But as my sheet is full, I must defer the recital of them till another opportunity.

I remain yours,

SAMUEL TROTT.

LETTER III

Near Lambertsville, N. J. Jan. 29th 1831.

Brother Beebe: - Agreeably to the remarks at the conclusion of my last letter, I will now state some of those circumstances which led me to think that the reign of the Beast, or the thousand two hundred and sixty days, or years commenced at an earlier period than A D. 606.

1st. I would observe that the kingdom of the Ostrogoths, which I think the sixth head of the beast, or distinct form of government established over Rome, ended A D. 552. Then the *seventh* head, or a provincial government, under the Eastern Emperors commenced. For though the Lombards afterwards got possession of the greater part of Italy, yet they did not of Rome, nor of Ravenna, the residence of the *Exarch*, the provincial governor. Indeed at this time the Bishops of Rome seem to have exercised the principal jurisdiction over Rome both civil and ecclesiastical, and therefore was in this sense of the *seven*, or as many understand it, the *seventh* head.

2nd. The Western or Roman Empire was conquered, and divided into ten distinct kingdoms, signified by the *Ten horns*, both of John's Beasts and of Daniel's fourth Beast, as early as A.D. 486, and hence the way was prepared for the *little horn* of Daniel to spring up. Find Dr. Robertson, as quoted by Jones in his history of the Waldenses, says, "Such however, was the extensive influence of the Papal intrigues, that there were few among the princes of the Western Empire, that were not virtually brought into a state of subjection to the authority of the Bishops of Rome, before the close of the fifth century." And during the sixth century we find not only the Bishops of Constantinople contending for the honor of an equal dignity with the Bishops of Rome, and also Kings and Emperors striving to resist the power of the Bishops of Rome; from all which, it is evident that the *little horn*, during this century, had arisen with a mouth speaking great things, &c., although its power was not as yet admitted by all, neither had the *three horns* fallen before it. See Dan. 7: 20-24.

3rd. The event of the *taking away the daily sacrifice*, and the *setting up the abomination that maketh desolate*, spoken of by Daniel chap.8: 11-13, 11:31, & 12:11. These passages appear to have a threefold reference: 1st. The expressions as they stand in chapters 8 & 11, primarily related to the taking of Jerusalem and polluting the Temple by Antiochus Epiphenus. 2nd. They also applied to the taking of Jerusalem by the Romans. See Matt.24:15. The *abomination* in this case designing the images of the eagle on the Roman standards. And 3rd. To the establishing of the power of the beast. See Dan.12:11. It is in reference to this third application that I would consider these expressions. The *abomination that maketh desolate*, in the former applications referred to the setting up of images, and before the conclusion of the sixth century, we not only find images set up in

most of the churches, and in some instances worshipped, but also that the worshipping of relics, and praying to departed saints, &c., had come into general use. If the setting up of those things was not an abomination according to the Old Testament use of that word, I know not what would be. And these absurd rites, certainly made *desolate* the churches where they obtained of everything like pure and vital religion; and became the rallying point for desolating the assemblies of the real saints, for the observance of them was the standard of orthodoxy, and the non-observance of them the ground for persecution.

Again, the *Mass* was substituted in the place of the Lord's Supper by Gregory the Great, before the conclusion of the sixth century. In submitting to this innovation, the Roman worshippers lost sight of the one complete sacrifice made by the Lord Jesus Christ, as taught in the Lord's Supper. Hence the *daily sacrifice* may be said to have been *taken away*. At any rate, if these circumstances, without the grant of the Emperor Phocas, be not considered as completely establishing the Pope as the Beast, still they are such as irresistibly lead us to the conclusion, that the Church of Christ, not being able to submit to such abominations, had before this period, [that is, A D. 600] separated themselves from all connection with those who submitted to the power of the Roman Pontifs. Accordingly, Moshem speaking of the Donatists, a sect whom in conformity to the Catholics, he terms heretics, but who are by Jones, in his history, represented as a body of christians who had two or three hundred years before this separated from the established church on account of its impurity, and had hitherto kept themselves from the corruptions of the Catholics, though having their churches intermixed among the others, especially in Africa, and had adhered to the doctrines and ordinances of the gospel. Moshem, I say, speaking of these says, "In this century the church of the Donatists dwindled away to nothing, and after this period no traces of it are any where to be found." This he ascribes to the success of Gregory's schemes to put them down. But from what he just before says of them, I can account for their thus disappearing only upon the ground of their having retired from the storm into the wilderness. And they in all probability, passed over into Spain, and from thence into the valleys of Piedmont. See Moshem's Eccl. Hist. Cent. 6th. Part 2nd. ch. 5th.

Another circumstance which leads me to expect the termination, at least, of the wilderness state of the Church, if not of the reign of the beast before A D. 1866, arises from two prophecies in Daniel. The one is found Dan. 8:13,14, where we have a period of two thousand and three hundred days, given for the *daily sacrifice to be taken away*, [as in vs. 11] and *the sanctuary and host to be trodden under foot*. At the termination of this period the sanctuary is to be *cleansed*. The vision which Daniel relates in this chapter seems to be a more particular description of some of the events included in the vision of the four beasts, as in the preceding chapter. The *Little Horn* of this vision, no doubt, primarily represented Antiochus Epiphenes, who was an eminent type of Antichrist, or the beast from the *bottomless pit*. And therefore whilst the days of this prophecy, taken literally, may designate the time of Antiochus' assaults upon the Jews, the same, taken

prophetically will denote that number of years, and point out the period when the Church of Christ, the antitype of the sanctuary, shall be purged, from the errors she has contracted from antichrist, and be seen coming up out of the wilderness. And if this period commenced with the commencement of the 70 weeks, or 490 years of chap. 9: 25-27, [which seems the proper period to date its beginning, since the vision commences with the dominion of the Medes and Persians,] and recollect that the 490 years terminated with the crucifixion of Christ, A.D. 32, that is, allowing for the four years of error in the beginning of the christian era, we shall find the 2300 years terminating A D. 1842. Thus subtracting 32 from 490 leaves 458, which taken from 2300, leaves 1842.

The other prophecy is contained in Dan.12: 6-12. It appears to me evident that this prophecy embraces in its scope the deliverance of the Church from the oppression of the beast, and the restoration of the Jews to their own land, and their subsequent conversion. And to this last event I consider the third period, or *one thousand three hundred and five and thirty days* as referring. Hence the expression, in reference to Daniel's people, *blessed is he that waiteth and cometh, &c.* Consequently the second period, or thousand two hundred and ninety days of vs. 11, must refer to the destruction of the Mahometan power, preparatory to the restoration of the Jews. And *the time, times and a half* or thousand two hundred and sixty days, of vs. 7, is, as in other parallel passages, to be referred to the deliverance of the gospel church. If then we may suppose that the reign of the Eastern Antichrist, or Mahometan power is, as is generally admitted, of the same duration as that of the Western or Papal Antichrist, that is, a thousand two hundred and sixty years; then as the Mahometan era commenced in A D. 612, it must terminate in A D. 1872. Consequently the thousand two hundred and ninety days will then end. Hence as the *scattering of the power of the holy people*, or the oppression of the church of Christ, will terminate thirty years earlier, it must terminate in A D. 1842; the same time at which the 2300 days, according to the preceding calculation, end. And therefore the 1260 years of the church's being in the wilderness, must have commenced in A D. 582. From the circumstance of these two prophecies, which commence at different times terminating at the same time, one might conclude, that this is the important period, when the wilderness state of the church shall end, or at least when the last scattering of the holy people shall take place in the slaying of the witnesses. But still I must confess that I do not feel all that confidence in this calculation which I could wish. Did it terminate ten years later, that is, in 1852 instead of 42, I should feel more confidence in its correctness. For the pontificate of Gregory the Great, that is, from A D. 590 to 600 appears to me as the more probable period during which the Church retired to the wilderness. On the other hand, I know not what more consistent references can be made of these prophecies, if we allow them to have any reference to gospel times, nor what more correct calculations can be made upon the dates therein given. And from their connection with the other prophecies of Daniel, I do think they have a reference to gospel times. Indeed allowing 1842 to be the period of slaying the witnesses, as hinted above, then '45 or 6 would be the time of their being

raised, and it might still be 5 or 6 years more before the church would clearly be manifested as coming up out of the wilderness. And although the tenth part of the city shall fall at the time of the witnesses rising, still it might not be before 1866 that Babylon would be utterly thrown down.* And this having different beginnings and terminations to the period of a prophecy, is not uncommon. Thus the 70 years of the Babylonish captivity, may be referred to different dates for its commencement, according to the difference of captives being carried away from Jerusalem, and to each of these captives there was a correspondent returning of the Jews from Babylon as under Zerubbabel, Ezra &c.

I am now to give my views of the Image of the Beast, and the probable manner of the witnesses being slain in this country. But before proceeding to this I will close this letter with some additional remarks relative to the witnesses being slain in this country. Since writing the last letter I have had an opportunity of examining Dr. Gill on the subject, and he has helped me to some additional reasons for believing my position correct, although contrary to his design.

*On further reflection it appears to me evident, that as A D. 606 was the period, not when the Popes of Rome first assumed the prerogative of being universal Bishop, but when their arrogant pretensions were confirmed by the decree of the Emperor, so the termination of the 1260 years from that date, that is, 1866, will be the period when the ten horns, or kingly powers into which that empire was divided, shall hate the whore, and shall make her desolate, &c. Rev.17:16. Hence as the killing and raising of the witnesses, the great earthquake, by which a tenth part of the city shall fall; the sounding of the seventh angel, and the proclamations that the kingdoms of this world are become the kingdoms of our Lord, and of his Christ, &c. see Rev. 11: 7-15, must all precede the final destruction of the beast; they must of course take place before A D. 1866.

He, speaking upon the dead bodies of the witnesses being in the street of the great city, &c. [Rev.11:8,] observes that “As the street of a city denotes a public open place in it, a place of concourse and resort, the dead bodies of these witnesses being said to lie here, may denote the publicness of their silence, disgrace and contempt.” Now is not this country completely like a public street in this respect, being a place of free and public resort for persons from all the nations of Europe? And the event of the witnesses being put down here, would be more generally noticed and gloried in, than the same event in any other place, because the eyes of all Europe are upon us watching the movements of our government.

Again, the Doct. remarks, “Or else this street may design some part of the Romish jurisdiction, and Great Britain may be particularly designed; for where should the dead bodies of the witnesses lie but where they are slain; and where are they, at least where are so many as in these islands?” Dr. Gill did not live in this day, to be acquainted with the

spread of the gospel of these United States. But to pursue his remarks, he adds, "It may be objected that Great Britain is not a part of the sea of Rome, does not belong to the jurisdiction of it. To this it may be replied, that in this last war of the Beast, the outer Court will be given to the Gentiles, the bulk of the reformed churches will fall off to Popery, and their countries again fall into the hands of the Pope, and among the rest Great Britain." I have no doubt that the British Government, and the other Protestant governments of Europe will again give their power to the Beast, for a little season, being of the original *ten kingdoms or horns* into which the Roman Empire was divided. But instead of the bulk of the reformed churches, either in Europe or in this country, *going off to Popery*, I think it a far more probable supposition, that they will be engaged in erecting the Image of the Beast and giving life and power to it. Again, the Doct. says, "The fears of Dr. Goodwin seem to be too just and well grounded, that the prophecy in Dan.11:45 respects our island, which speaks of Antichrist planting the tabernacle of his palaces between the seas in the glorious holy mountain, or the mountain of delights, &c. Now where has God such a mountain of delight, or a people that are the darling of his soul as here? Where in all the globe is such a spot where God has so many saints?" To these several questions I answer that the United States in all these surpass Great Britain. And certainly there is no country like this so much a *mountain of delights*, where God has delighted to shower down blessings both spiritual and temporal, and to crown them with civil and religious liberty. Dr. Gill further asks, "What place between the *seas* is there to which these characters can agree but Great Britain?" "Here then," says he, "Antichrist will plant the tabernacle, &c., but it will be but a tabernacle or tent; it will be but for a short time, as it follows, *yet he shall come to his end and none shall help him.*" It is true that Great Britain is an island *in the sea*; but the expression *between the seas*, does not appear to me a natural description of its situation. But when we recollect that in Scripture language the *ocean* is called *sea*, we have but to look on the map of North America to be convinced how appropriate the above expressions are to the situation of the United States.

We see our country completely between the seas, extending its borders from shore to shore completely from the Atlantic across to the Pacific. And may I not retort the question and ask, what other country is situated like this, between the seas? But by Antichrist, as the antitype of Antiochus, whose reign is described in that 11th chap. of Daniel, from ver. 21 to the end; I understand it not in the limited sense, as denoting a beast, that arose from the sea, Rev.13:1, but in his more general opposition, as designated by the beast from the *bottomless pit*, as described in the preceding letter.

Yours affectionately,

SAMUEL TROTT.

LETTER IV

Near Lambertsville, N. J. Feb. 17th 1831.

Brother Beebe: - My views of the *Image of the Beast* come now in course. But to arrive at this, it will be necessary previously to notice the two Beasts mentioned in the preceding part of the chap. [Rev. 13.] And as the views I have of the several parts of this chapter, differ considerably from the exposition which Dr. Gill gives of this part of the prophecy, and which is generally received by the Baptists as correct; it is incumbent on me to state some of my reasons for dissenting from him.

According to the Doctor, the first beast, or the one with seven heads, designs the temporal power of the Pope; the second beast, designs his spiritual power, and the Image of the Beast designs the whole of Popery, or what was denoted by the two beasts. It requires but a little discerning comparison of this exposition with what is said in the scriptures concerning these several things, to discover its total inconsistency. In the first place, he makes the Pope or beast to arise to his temporal power, and to receive from the *dragon his power, seat, &c.*, of course to rule over the nations in temporals, before ever he is seen arising in his ecclesiastical or spiritual tyranny; whereas it is manifest that it was by the exercise of their ecclesiastical tyranny, that the Bishops of Rome arrived at their temporal authority. Secondly, it is evident that the description of this beast as given from the 4th to the 8th verses, can only relate to the ecclesiastical usurpations of the Pope. It is as the *successor of Peter, vicegerent of God, &c.*, that the Pope is worshipped. As such he assumes those blasphemous titles, &c., alluded to in the declaration, that he *opened his mouth in blasphemies against God, &c.* And it was only in this relation that *power was given him over all kindreds and tongues*; for as a temporal sovereign he at most exercised a jurisdiction over three of the *ten kingdoms*, into which the Empire was divided, denoted by three horns being plucked up by the roots before him. Dan.7:8. And this indeed the Doctor evidently explains the verses referred to. Thirdly, Dr. Gill, in order to carry out his views, remarking on ver. 11, which begins thus: "And I beheld another beast coming up out of the earth," &c., immediately subjoins, "the same with the first, only in another form; the same for being and person, &c." I have not much confidence in that exposition, which directly contradicts the declaration of the text. The Scripture not only directly calls it another beast, but describes its origin as different, being from the earth, whereas the other was out of the sea, and the description goes on to represent it as distinct from the first beast; speaking of it as directing an image to be made of that beast, &c.

Fourthly, his explaining the Image of the Beast, as designing, either image worship, which was introduced, or the two beasts combined, I am sure can never be received as consistent, by any but by those who read the exposition as though it must be true, because the production of a great man, and who therefore do not step to examine for themselves.

I will now give briefly as I can, my views of these beasts and the Image. The beast which *ascendeth out of the bottomless pit*, I have already spoken of as distinct from these

beasts, and as denoting Antichrist; as he is the more generally manifested, being arrayed against the kingdom of Christ.

Antichrist, as assuming the name of christian, in distinction from the Jewish and Pagan Antichrists, was first manifested, systematically arrayed against that kingdom which is *not of this world*, in the national establishment of Constantine.

The beast which John saw *arise out of the sea*, and which is described in this 13th chapter [Rev.13:1-10,] I think denotes Popery in all its power. It is said to *rise out of the sea*, to denote its coming into power out of that convulsion of the nations occasioned by the influx of the barbarians, which was indeed comparable only to the commotion of the troubled ocean. See Rev.17:15. He has the *seven heads and ten horns* of the beast from the *bottomless pit*, to show not only that he occupied the same seat with that beast in his previous manifestation, namely: Rome; but also that in this beast Antichrist was most fully and distinctly manifested. He is represented as having in part the likeness of the leopard, the bear, the lion and the dragon, to show that he was the antitype of the *little horn* of Daniel's vision, and also that this was the intervening general *power*, before which the nations of the earth should bow, between those four extensive monarchies, and the universal establishment of the kingdom of Christ on the earth, signified in the vision, by the coming of the *ancient of days*, and the judgment being given to the *saints* of the Most High, &c. See Dan.7:14 & 22. It is further said that the *dragon gave him his power, and his seat, and great authority*. By the dragon I understand with Dr. Gill, Satan as he was enthroned in the Pagan Empire, and as he continued to annoy the church through the influence and opposition of Paganism; which power and authority, together with his seat – Rome – he transferred to Popery when that arose, and now waged war through this channel against the saints and Church of God. John further had a view of one of the *heads* of this beast, as *wounded to death*, and again of this *deadly wound* as being healed. Dr. Gill thinks that this denoted the destruction of the imperial government, which he considers the *sixth head* of the beast; and that the healing of this wound, was the introduction of Popery. The Doctor must have forgotten that he had already given it as his opinion that the whole beast which John saw *rise out of the sea* designed Popery in its secular power, and that he had assigned several reasons to show that this beast could not be designed to denote the Roman Empire, and that among other reasons assigned, he remarked that the arising of this beast, was showed to John as something future, whereas the Roman Empire was already in power, and also that the duration of this beast, be *forty and two months*, did not agree with the time of the Roman Empire. It is very strange that the wounding of one of the heads of this beast, should denote an event which took place before the beast came into existence. Besides if this beast had been in existence when the Roman Empire was overturned, the forty and two months of its duration must have expired before this time. Further, it does not appear very consistent, that the *sixth head*, should be represented as being healed when according to the Doctor's exposition, it was totally taken away, and what he considers the *seventh head*, brought into power. The

healing of this head, whatever it be, must denote the restoring of the same head to its power. Dr. Gill afterwards notices with some approbation, the opinion of some, that the wounding of this head, denoted the wound given to Popery by the reformation. But that wound has never been healed, besides it was not properly a wound inflicted by a *sword*. I should suppose by his *head's* being wounded, &c., that we are to understand the wounding of the power of the beast in some shape, and I think by the expression, *one of his heads*, we may understand, that usurped headship, or influence, which the Popes held over the kingdoms of Europe, in distinction from their authority over the *Catholic* church. Hence, as I remarked before the Central N. J. Association, I think there has no event taken place since the establishment of Popery, which bears any comparison to the wound which Bonaparte gave to the power of the Pope, especially if we allow, as I have just supposed, that by this *head* we are to understand the secular power of the Pope, or the superiority he assumed over the kings of Europe. Bonaparte certainly did, by his *sword*, completely prostrate that power, so as to oblige the Pope to submit to his will. And this wound has since been healed; that is, the Pope's authority has been re-established over those States which were previously under it.

The Beast which arose out of the earth having two horns like a lamb, as already intimated, I consider to be, as the text describes it, *another Beast*, that is, a Beast distinct from the first.

I did not state before the Association what I considered this Beast to be. And indeed I feel a delicacy in giving my opinion now, upon it, not only because of its being so new, but also on account of the violent opposition it will meet with, should it be generally known; and still more because I suppose it will be construed, though unjustly, as unchristianizing all who have been connected with this Beast.* But as the Beast has been particularly described by Divine inspiration, and as I think I discover it; well answering the description, existing among us, {and I have had it for several years under consideration} I will state my opinion. Should I be mistaken; it will not be more than has happened to others who have given their views of prophecy. Neither will my views of this Beast be more unpopular than were the views which the Waldenses, in their day, held concerning Anti-Christ or the Beast; the correctness of which, every year's experience since, has confirmed. In a word, I consider the *Reformation*, or the *Reformed Churches*, designed by the *two horned Beast*. Its description: It was seen *coming up out of the earth*. By the earth in chap.12, as distinguished from heaven, I understand the Romish Church, as distinguished from the Gospel Church. "There was war in heaven ... and the dragon, that old serpent ... was cast out into the earth." Dr. Gill explains this of the dragon's being driven out from the throne of the Empire, by Constantine becoming christian, &c.; hence he had power only with the baser class of the inhabitants. If this was the case, how had he power to persecute the woman, the church of Christ? See ver. 13. In some other parts of the New Testament, heaven denotes the gospel Church; understanding it used in this sense here; then whilst the visible gospel Church remained connected with the

establishment, the dragon had influence in the Church to raise up wars, as in the case of the Arian heresy, &c. But when the true Church was separated from the establishment, the dragon was left with only the earthly or carnal part of professors; hence he ceased to raise wars in the establishment, and used his influence to raise persecutions against the Donatists and other members and churches which had separated from the establishment. It is true that in the estimation of carnal professors it would rather appear that Michael and his angels were cast out, than that the dragon was; but not so in the estimation of the children of grace. To be permitted to meet with brethren whom they fellowshipped, separated from others, and to have that worship unclogged with that mass of human inventions which had been obtained in the worship of the *establishment* was cause of rejoicing and praise to the poor Donatists, even whilst persecuted. Hence I feel justified in supposing that by the *earth*, out of which this Beast arose, we are to understand the Catholic Church as distinguished from the Gospel Church. And it is a well known fact that the Reformed Churches came out of this corrupt Catholic Church. They carry the mark of their origin from *this earth* in their frontlets, by denominating themselves *Reformed Churches*. Secondly, this

*The fact that from the commencement of the reformation, down to this time, many eminent christians, including Luther, at any rate, in the number, if not Calvin, have belonged to those churches which make up the two horned Beast, I gladly acknowledge. But I at the same time confidently believe, the time not to be far distant, when all *real believers* will be brought out of them, either by death, or by being convinced of the errors on which they are founded, and those churches will then be left mere loathsome carcasses, made up wholly of carnal professors.

Why the Lord has suffered his true visible church, so long to languish, and to be composed of so small a company of the poor of the flock, whilst so great a number of his heaven born children, have been permitted to turn aside to the flocks of his companions, must remain a mystery, at least till the time of the sounding of the seventh Angel. See Rev.10: 7,11 & 15. Yet when we discover from prophecy, the purpose of God, to suffer his church to remain in this oppressed wilderness state during the thousand two hundred and sixty years, we see the necessity of her remaining for that period, *a little flock*, and consequently of a great portion of her Lord's children, being suffered to treat her with neglect and contempt. Unless we were to suppose that during this period the salvation of God was narrowed down to a much smaller compass, than we would wish to believe the case, or than we have reason to believe.

Beast has *two horns like a lamb*, by which I understand Luther and Calvin, the two eminent leaders of the Reformation. These horns were indeed lamblike; for they appeared to be, and indeed were, in several respects contending for the simplicity of the gospel of Christ. "And he spake as a dragon." The language of the dragon was, that all should be

conformed to him in religion. So said the Reformers, Luther and Calvin; they could give no toleration to the poor Anabaptists, nor to any that differed from them. The same language has in times past, been held, by all the Reformed churches where they have had power to exercise this dragon-like disposition. We see the Lutheran historian, Moshier, whilst he in one case, vol. 4, pgs. 442 & 443, more than half acknowledges the Anabaptists to be the descendants of the Waldenses, yet he gives currency to almost every base calumny against them, and what is wanting in him is fully supplied by his Calvinistic translator, Maclain, in his notes. Moshier represents these Anabaptists as suffering death in its worst forms in all the countries of Europe, and preferring it to a retraction of what he calls their errors. And this suffering was under penal laws in the enacting of which, the Lutheran state of Saxony, took the lead, and was followed by other states and among the rest, the Calvinistic magistrates of Switzerland, and the Hollanders. See notes to pg. 419, vol. 4. Again he tells us, pg. 498, "There were certain sects and doctors against whom the zeal, vigilance and severity of Catholics, Lutherans and Calvinists, were united, and in opposing whose settlement and progress, these three communions, forgetting their dissensions, joined their most vigorous counsels and endeavors. The objects of their common aversion were the Anabaptists and those who denied the Divinity of Christ, and a Trinity of persons in the Godhead." This I think was speaking like *the dragon*; but witness further, the putting to death of Servetus by Calvin, and the persecution of the Dissenters by the Church of England, and of the Baptists and Quakers by the Congregationalists in New England.

"And he exerciseth all the power of the first Beast before him." 1st. In requiring the temporal authorities to compel by law the observance of their religious forms. 2nd. In raising the ministry, above the churches, and transferring to them principally the government of the churches. 3rd. In requiring the ministry to be supported by taxes levied upon all classes of people. 4th. In claiming the direction of the consciences and the pastoral care over all persons, from the infant upwards, within the bounds of their parishes. All which has been practiced by the Reformed churches. Hence the Reformers retained the beastly nature of the Catholic church; in that they taught a union of the church and the world, and of the kingdom of Christ with the government of the world.

"And causeth the earth and them which dwell therein, to worship the first Beast whose deadly wound was healed." There is certainly some difficulty with me in deciding as to the precise meaning of the Holy Spirit in this passage. By "the earth and them which dwell therein," we may understand as before, the Catholic Church, and those dwelling in Catholic countries. Previous to the Reformation it appears that in all the countries of Europe there were many persons groaning under the civil and ecclesiastical tyranny with which they were burdened. When the Reformation broke out, many supposed they were now to be relieved. Hence the commotion at Munster which the Paedobaptists talk so much about as being the origin of the Baptists. But when the Reformers and those Governments connected with them, instead of soothing the wounded feelings of these

persons who had been goaded on by oppression to excesses, by giving them assurances of the enjoyment of a liberty consistent with the spirit of the gospel, they calumniated them as enemies to all government, and then made use of armed force to put them down; and when afterwards the Reformation settled down in religious establishments without any toleration to dissenters, it seemed to blast the hopes, and dispirit the minds of those, who had been looking for relief; and led all dwelling in Catholic countries, excepting such as had an experimental acquaintance with the Kingdom of Christ, tamely to settle down in submission to Popery. Or by the “earth and them,” &c., we may understand, the governments of the world and the subjects thereof. And though the reformed churches are distinct from the Catholic, as the daughters are distinct from their mother; yet they have brought so much from their mother church, which is contrary to the work of God, that none can implicitly submit to what they have taught, without in effect acknowledging the supremacy of the Church of Rome. As for instance, the doctrine concerning the divine right of kings to govern. From whom did they obtain this right? From no other than the pope, who established all the original reigning dynasties of Europe; that is, of all the ancient ten kingdoms. The establishing of religion by laws, and giving governmental preference to specific forms, embracing particular creeds, &c., has the same origin with the preceding. The same may be said of the superiority of the ministry over the churches; and of their being acknowledged as a *clerical* class; of the ministry being supported by legal provisions; of infant membership; of changing the ordinance of baptism into sprinkling; of implicitly confiding in the instruction of the *clergy* because of their peculiar learning, and other things which might be named. And all the civilized governments, other than the Catholic and Greek, with the exception of our own, have been influenced to respect these things under one modification or another as of divine origin, whereas they wholly emanated from Popery. And it seems they are determined to give our government no rest, till they shall have inducted it into these principles, by causing it to establish by law, the first day of the week, as the sabbath, or at least, to give a legal preference to those who thus regard the *first day*; and it is very doubtful whether they stop here. Indeed the causing *the earth and them that dwell therein*, &c., may imply that all the governments, and all the carnal professors, within the *range* of this Beast, will submit to this order of things. Yea it may have special reference to our government; for the other governments have only been caused to continue their homage to the Beast.

And he doeth great wonders, *so that he maketh fire come down from heaven on the earth in the sight of men*. I do not understand by this, material fire; but as the fire coming down and consuming the sacrifices of Elijah was a decisive evidence that he was the prophet of the true God; so the accompanying of the preached word, by the power of the Holy Ghost, so as to make the word as the *fire and the hammer* to break *the rock in pieces*, is an evidence that the Lord owns the word preached, and is generally considered an evidence that he owns the preacher. But this is not a fire which the Lord sends down; it is a fire which the Beast *maketh come down*. Hence it must refer to those great revivals

which the preachers of some of the reformed churches are so famous for getting up and carrying on by human exertion, and which like the fire in the case of Elijah, even burn up the stones and the dust, and lick up the water, or seem so to do. And these revivals are in the sight of men; they are public things. They not only are frequently appealed to as evidences of God's peculiar favor to that church, to this and that doctrine, and are trumpeted abroad; but they are viewed in this light by the multitude. Hence it is said in the next verse, *And deceiveth them that dwell on the earth, by the means of those miracles {or wonders} which he had power to do in the sight of the Beast.*

We thus come to the direction which this Beast gives, to make an *Image*, &c., the examination of which I shall again have to defer to another letter.

I remain your friend and brother,

SAMUEL TROTT.

LETTER V

Welsh Tract, Cooch's Bridge, New Castle County, Delaware, June 24th 1831.

Brother Beebe: - I again proceed in the prosecution of my object. That which next comes under consideration, is the direction which the *two horned* Beast gives to them that dwell on the earth, saying unto them that they should *make an image to the Beast which had a wound by a sword and did live.*

We will notice first, the persons to whom the direction was given, namely; *Them that dwell on the earth.* By the *earth* here, I think certainly, we cannot understand the Romish church, nor by the persons intended, the members of that church, or the inhabitants of popish countries; because it is inconsistent to suppose, that the reformed churches should have the influence, implied in this direction; over the Catholics. And the difficulty is not diminished, by supposing with Dr. Gill, that the Beast here speaking designed the Popish powers; for neither the Popes, nor the church of Rome have ever manifested any disposition to divert the obedience or worship of mankind from that establishment to anything else, nor has the church of Rome ever represented itself to be the image of a preceding power, but constantly affirms, that it is the original church, and in it is invested the original, and supreme power established by Christ on earth. Hence the solicitude manifested to confine the obedience of mankind, not excepting the kings of the earth, to popery itself. And herein is the inconsistency of the Doctor's exposition of this thing. I therefore understand by the expression *them that dwell on the earth*, earthly minded professors of the true church, or those dwelling interspersed among the earthly churches. And the same are the persons deceived by the *miracles* which this Beast had power to do.

I will now state what I understand by the Image of the Beast that had a *wound with the sword and did live*; and wherein it is already manifested. The first Beast according to the

views I have already expressed concerning it, denotes the whole of popery. This Beast is in every instance described as a monster. In Dan. chap. 7, the Beast from whence the *little horn*, by which Popery was designed, arose, is a nameless thing. So in this 13th chapter of Revelation, this Beast is represented as blending in its composition all that is most terrible in the beastly creation. And popery indeed, embraces in its constitution all that is represented by the Beast of Daniel. We see in it the *iron mixed with the miry clay*. It pretends to power and authority derived directly from God, and yet depends on human governments, human force, the influence of money, and on intrigue and cruelty to maintain its authority. It pretends to be the church and kingdom of Christ, and yet is composed of earth-born subjects, and is blended with the kingdoms of this world. It pretends to dispense pardons for sin, and to bestow eternal glory, &c., and yet ascribes the whole of acceptance with God to the merit of good works. Lastly, it pretends to be engaged in promoting the salvation of men and yet is seen *drunken with the blood of saints and martyrs*. This is a living Beast; its union with the governments of this world gives vitality, action and power unto it. An image of this Beast, must be a form, made to resemble it, in its general appearance, but without vitality.

Again, the description particularly given of this Beast, as having had a *wound with a sword*, &c., necessarily implies that the making of this image, is an event subsequent to the wounding and healing of the Beast; consequently subsequent to the rise of Bonaparte.

By noticing the manner in which the Beast grew into existence, we may judge of the progress of the Image towards a perfect formation. I speak of the Beast's growing into existence. For though the Beast was seen rising out of the *sea*, or what was intended by that, out of the inundations of the barbarians into the Empire, yet he then arose a Beast ready grown, and the rising was the coming into power. He must therefore have been previously growing into existence. This growth took place within the visible church of Christ; and there we are to look for the formation of the Image.

The first limb of the Beast may be supposed to have owed its origin to that anxiety which the christians would naturally feel to have their children distinguished from the heathen, and to have them become christians and enjoy the privileges of the church. Growing impatient of waiting for the Spirit of God to convert their children, they contrived the plan of doing the work themselves. Hence the catechumen classes in which children and such adults as were willing to submit to the discipline, were instructed in what they considered the first principles of the christian religion. These after being thus taught, and having manifested an orderly deportment, were admitted to baptism and the privileges of the church. The churches thus came to be supplied with members, who gave no other evidence of their being subjects of grace, than their being able to repeat the creed, and their professions of renouncing their *sins*, particularly the *devil and his pompous allurements*. See Mosh. Eccl. Hist. Vol. I., pg. 112.

And wherein are Sunday Schools, and Bible Classes different in principle and effect from the institution of catechumens? I mean not those Sunday Schools designed for

teaching such poor children to read, as cannot enjoy the privilege of attending school on other days of the week; but those schools, the professed object of which are to teach the children religion; or in other words, to do that which the Scriptures teach me, the Holy Ghost alone can do.

Another limb of the Beast, formed about the same time with the other, seems to have grown out of an anxiety to draw into the churches, the philosophers and great men of the age; and whereas they had not the power of humbling the hearts of these persons, to submit to the self abasing religion of Jesus, their only resource other than to submit to the will of God in this thing, was to conform the religion to the proud notions of men. Hence the blending of the Grecian philosophy with the doctrines of the cross; the substituting for the simplicity of gospel worship, a pompous show made up of Jewish and heathen ceremonies, and the establishing of schools at Alexandria and other places, for teaching those intended for the ministry to preach a philosophized gospel, and to preach it scientifically. And are not the systems of theology and the theological schools of this day the same in design and effect with the establishment at Alexandria? They tell us that society has become more generally polished than formerly; and that if we should see the learned and polite part of society brought into our churches, we must have a polished gospel, and a learned ministry. Hence the simple doctrines of the cross, and those plain preachers who with Paul are determined not to *know anything* among the people *save Jesus Christ and him crucified*, must retire to the back woods and give place to the fashionable divinity, and to those *clerical* gentlemen who are flocking from the seminaries; and these in many instances are but an excuse for men of science. They have to be sure, learned enough of the Scriptures to know how like Peter, to *fish for money*, and they have learned to feel their own importance, to sway the churches, and to preach so as not to offend the world.

A third limb of the Beast was a natural growth from the preceding. For those philosophized preachers, not only considered themselves entitled, on account of their scholastic acquirements, to the care of such churches as were more eminent for being planted in the cities, &c., and accordingly wound themselves into such stations; but they also considered themselves entitled to a pre-eminence over the neighboring preachers. Hence we find, shortly after the establishing of those schools, certain preachers claiming, in consideration of their being the pastors of those churches, which were more eminent as mother churches, an oversight over the neighboring churches, and the right of appointing their preachers; sometimes reserving to themselves the right of administering baptism; or what was more common, delegating to the preachers the privilege of baptizing, but reserving to themselves the right of confirming the baptized. The one class of preachers came soon to be called distinctively *bishops*, the other *presbyters*. What less dignity and superiority than this is claimed by the boards of Managers of our modern Mission Societies, who assume the oversight over the destitute churches, and parts of the country,

and the right of appointing to these churches their preachers, and to the preachers their fields of labors, &c.

A fourth limb is found in those rich endowments which were bestowed on the churches, and those distinguished honors conferred on the Bishops. A corresponding part of the Image we find in those vast funds which are accumulated for Mission and other professedly religious purposes, and committed to the disposal of the several boards. And the having the exclusive control of these funds, will be found to give to these bodies an influence greater than did those honors conferred on the Bishops, give to them.

There were other things which undoubtedly entered into the composition of the Beast, such as the multiplication of ceremonies, the formation of religious societies other than gospel churches, as the different orders of *monks*, &c., the custom of persons aiming at superior holiness, and becoming secluses and submitting to great self mortification; veneration paid to relics, and the like unscriptural practices; and even correspondencies to some of these, if I mistake not, are already showing themselves. What less than an idolatrous veneration for relics is that which ascribes to those *little tracts*, circulated with so much zeal, an efficacy quite equal, or indeed superior to the Scriptures, in leading persons to believe in Christ, and which are mostly represented as the experiences of persons dead, or extracts from dead authors? In truth, what are all those expositions and those *systems of divinity* which are substituted by our modern Theologians for the Bible, but as rotten bones compared with the Scriptures of Eternal Truth? But that which gave vitality and power to the Beast, was the establishing of penal laws, the observance of the christian religion in its then prevailing doctrines, ceremonies &c., making it the religion of the Empire, and the Emperor the Head of the church, which headship was ultimately transferred to the Bishop of Rome. The image of course has not a correspondence in this particular, for an image has no inherent vital principle; to this image however life is to be given, as will be noticed.

Yours, &c., S. TROTT.

LETTER VI

Near Cooch's Bridge, New Castle County, Delaware, July 8th 1831.

Brother Beebe: - I will now call your attention to the circumstance of the giving of life to the *Image of the Beast*.

It is said, *He had power to give life unto the Image of the Beast, that the Image of the Beast should both speak and cause that as many as would not worship the Image of the Beast should be killed*. Hence it is manifest, this second Beast will have power to give life

to this Image. How this Beast, or the *reformed churches*, will obtain this power is principally conjecture; because the event is yet to be accomplished. In saying this, I would be understood as referring more particularly to the power to *kill*. The Image already has received power to speak, and we have heard him uttering from the Press, and by his *Legates*, in Associations and elsewhere, language like this, namely; that these religious schemes must triumph, and that all opposition must be put down; yea, that all who will not unite in supporting them must fall; which is speaking as much like the dragon as an image is like its original. From the source of this power we may form some conception whence the *killing* power will be derived. Indeed I should judge from the connection of this passage, that this giving *life* to the Image does not imply that the image will be made a living Beast, that is a national religious establishment. I presume that it means something like a general control, which these religious societies combined, will obtain over the public, and probably over our national government, through the influence of the reformed churches, and by which they will be enabled to put down every person, who does not favor their plans. The object of the Reformed church, will not be so much to exalt these institutions as existing among the Baptists, as to obtain through them, as existing among themselves, an influence and power which will satisfy them, in place of being established by law. And the Baptist schemes being like their own, will share with theirs in the honor and power obtained. The Baptists indeed, in several instances are connected in the same *union* with the Paedobaptists, and bring but one in connection with several, they are but exerting themselves to promote the schemes of the Paedobaptists.

But I think we shall know with more certainty what is intended by the giving life to the Image of the Beast, that it shall cause as many as will not worship the Image, &c., to be killed, after that the Reformed churches shall have established their control over our national government in carrying their point relative to Sunday Mails, and in some other arrangements which they will propose to Congress when they shall have triumphed in this. These points they will carry not so much by their general *fasts* as by making the members of congress, and others, feel that in order to secure their popularity, and their election to office, they must humor these things. I will pass on to notice the several circumstances mentioned in the three concluding verses of the chapter. Rev.13.

Before proceeding to give my views on the several circumstances mentioned in these verses, I will remark, that I necessarily differ from all others, so far as I am acquainted, who have attempted an explanation of them. This difference arises from the circumstance of others understanding the Beast herein mentioned to be the *seven horned Beast*, whereas I understand it to be the *two horned Beast*. I think myself justified in thus departing from the beaten track, by the connection of the subject. In the expression *the mark or the name of the Beast*, what other mark of the Beast can we suppose is intended than the *mark* which *he* caused *all, both small and great &c., to receive?* But the *he* of ver. 16, referred to the *two horned Beast*, therefore this is the mark of *that Beast*, or that which he imposeth upon *all*.

In giving my views of these verses, I will notice first the *mark* which the two horned Beast caused “all, both small and great, rich and poor, free and bond to receive in their right hand or in their forehead.” I understand this to have an allusion to the custom of persons marking their things, and in some cases, their servants, to designate them as theirs. So this Beast extending his claims to all, or at least his desires to bring all under his influence, causeth a mark to be set upon them, by which he may claim them as subjected to his control. Some he causeth to be marked in the right hand, and some in the forehead.

As this marking is connected with the giving of life to the Image of the Beast, it cannot refer to infant sprinkling, for that has been in practice ever since this Beast arose. It has indeed been used as a mark, hence we find those who practice, uniformly claiming the right of a control over those they have sprinkled. But the component parts of this Beast now want a more powerful claim upon *all*, both *small and great*, they are therefore engaged in fixing a more prominent *mark* upon them. The causing *all* to receive a *mark*, seems remarkably to point out the great exertions which are making at this time to bring all classes and all persons into a profession of religion, and consequently under the influence of the clergy. This may be considered the *mark* in the *forehead*. The great success which has attended the several plans recently brought into practice for converting sinners, of rather for bringing them into the churches, but especially the *Four day* meeting plan, now in vogue, affords a striking comment upon the text now under consideration, as well as upon the circumstance of this Beast’s bringing *fire down from heaven in the sight of men*. Indeed they speak of the success attending these Four-day meetings as being a repetition of the events of the day of Pentecost; that as the Holy Ghost then descended, so he now descends in answer to their prayers. But they either lose sight of, or do not understand the difference between the Holy Ghost being *sent down* by Christ upon his *disciples*, in fulfillment of his promises to them, and in confirmation of their faith in his being seated at the right hand of the Father, as the intercessor of his people, having *all power in heaven, and in earth*, and the coming down of what they call the spirit, in obedience to their prayers; or else their arrogance is unbounded. For what is this comparison which they make of their meetings with the day of Pentecost, short of a comparison between the testimony given the disciples, of the prevalency of Christ’s intercession, and that which they claim as a testimony of the prevalency of their prayers.

The mark in the *right hand* being less conspicuous, may refer to that influence which is established over those who are induced to unite with the reformed churches in their great *American* or in corresponding Institutions. This marking is extended to many Baptists and to many who have joined no church, and we see too many instances of obsequiousness not to discover the power of the influence exerted.

However the *mark of the Beast* may also refer to some mark which should be established by the authority of this Beast, other than the gospel standard, as a criterion of religion. Such a mark has been established as was published several years since in

periodicals, and from the pulpits. It is this; a support extended to what are called, the benevolent institutions of the day as the proper mark by which to judge of a person's true piety.

We pass to the *Name of the Beast*. This seems to mean nothing more than the name by which this Beast is designated. It may refer to the individual name by which either branch is known as well as to the collective name *reformed*. Being a member of a reformed church, the individual is termed a reformer in distinction from a papist. And the collective name as well as the name of the particular church passes from the church member to his children while they continued attached to the congregation. Probably it is to these members of the congregation that this has particular reference in distinction from those who have the mark.

I will now offer some observations upon the *Number of the Beast*, or as it is called in verse 17, the *number of his name*.

It is said to be the number of a *man*, and his number is 666. By its being termed the *number of a man*, the most natural inference would be that it is a specific number used by man. Do you ask, how is the number 666 used as a specific number? I answer, in decimal arithmetic it is used frequently as the decimal of the fraction two thirds – $2/3$.

Let us then according to the wisdom which may be given us, count this number. First, we will count the figures of which it is composed. In doing this, we find the first, the central and the last alike. In applying this counting to the reformed churches, we shall find, if I mistake not, a striking correspondence. What was the beginning of the reformed churches? They themselves tell us, that it was *corruption*; for from the corruptions of the church of Rome, they profess to have reformed. What is their intermediate state, but as marked by many corruptions, which they brought from their *mother church*? And what can their end be, other than corruption, judging from their almost universal, and woeful departure from their originally professed doctrines, and their former strictness in receiving members? Secondly, let us count the number decimally; in doing this, we find it but an imperfect expression of the fraction $2/3$. We may go on with the operation of reducing the fraction to its equivalent decimal; till we multiply the decimal expression *ad infinitum*, and still it remains imperfect. The application of this to the reformed churches is easy. Their coming out from the church of Rome was with the professed design of expressing in their constitutions the true visible Church of Christ. But this so long as they remain upon their original foundation is impossible. For the church of Christ is a *kingdom not of this world*, but they are founded upon principles conformable to the Abrahamic Covenant. Consequently, their natural posterity, as such, are brought in to participate with them in the privileges and blessings of their covenant. Hence they are, in part, at least, kingdoms of this world, propagated by natural generation. They may reform as often as they please, yet so long as they retain a standing on their old foundation, they remain imperfect, viewed as expressions of the kingdom of Christ. They may have correct confessions of faith, as some of them have had; they may have many heaven-born

christians among them, as no doubt has been the case; they may have sound gospel preachers, as some of those churches frequently have had; they may immerse candidates upon a profession of faith, as they have occasionally done, still while they bring in their natural offspring, as such, they remain in part worldly, and therefore cannot be *a kingdom not of this world*. Thirdly; we will now count this number, by computing its assumed value. This as has already been noticed, is two thirds. By turning to Zech.13:8 & 9, we read, “And it shall come to pass, that in all the land, saith the Lord, *two parts* therein shall be cut off and die, but the *third* shall be left therein; and I will bring the third part through the fire, and will refine them, as silver is refined, &c.” Compare this with Rev.14:9-12. I leave the application of this to be made in the accomplishment of these two prophecies.

Hence according to the view thus taken of this part of the prophecy concerning the two horned Beast, and the Image, it appears that he is preparing the way for issuing his decree, that *no man may buy or sell*; that is, figuratively, no man may preach or enjoy the privileges of public worship, except those who are brought under the influence of the clergy, and marked either in the hand or forehead; or such as belong to some one of the reformed churches, or congregations, and thus have the name of the Beast, or such as have the number of his name; that is, those who have in some way, conformed to those corruptions, or those plans, by which the church and world are blended, and the visibility of the church of Christ, as a kingdom not of this world is lost. This event when it takes place will evidently bring out the worshippers of the Image, and thus leave the adherents to truth to be put down and the witnesses to be slain.

I remain yours with christian affection, S. TROTT.

LETTER VII

Cooch’s Bridge, New Castle County, Delaware, Aug. 11th 1831.

Brother Beebe: - On reviewing what I have written relative to the formation of the Image of the Beast, I conclude you are ready to enquire whether the Image is composed of the *popular institutions* as they exist generally among all denominations; or only as they exist among the Baptists. If we take the first Beast as a pattern in this case, we find that he grew out of heathenish ceremonies and sentiments as they were adopted by the professed church of Christ; not as they were practiced by the Dragon. Of course, we must conclude that the Image is primarily composed of these modern worldly schemes as they are pursued by those who professedly belong to the visible church of Christ. It is true that as in the former case the Dragon or the Beast from the “bottomless pit,” became so completely blended with the *seven horned beast*, as that it was said of it, “The beast that was and is not, and yet is;” so there probably will be a general blending of the *two*

horned beast with the Image. The direction which I have already noticed as given by the two horned beast, corresponds with the idea above advanced; for it is not said that this Beast, which I have supposed represented the Reformed churches, made the Image, but that he said to “them that dwell on the earth, that they should make an image,” &c. Rev.13:14. You will recollect, as I formerly stated, that they who were directed to make the Image, were they who were deceived by the miracles of the *two horned beast*; namely, “they that dwell on the earth,” by which I understand, principally, worldly minded or carnal professors and preachers of the Baptist churches. The reformed churches hold forth this language chiefly by example, although they are not wanting in other exertions to induce the Baptists to rear up the Image. We will notice the influence of this example.

In the first place; These *dwellers on the earth*, see the multitude adhering to the Reformed Churches, in consequence of having been *sprinkled* in infancy, and thus brought within the pales of their churches, and under the pastoral watch of their ministers; and they are anxious to gain a similar influence over the multitude. They have therefore resorted to Sunday Schools as a substitute for infant membership, hoping by these to attach the rising generation to their congregations and even bring them into their churches. In this the Reformed churches continue to animate their zeal by pursuing the same course. Secondly; These earthly minded professors seeing the learned, the polite and wealthy part of society joining the Reformed churches, feel solicitous to have their churches filled with such respectable professors, instead of those of the lower circles in society from whom the Lord has mostly sifted his people. And as they ascribe this success of the Paedobaptists to their learned and polite ministry and to their *philosophized* gospel, they are using every exertion to supply the Baptist churches with such preachers and such a gospel. Thirdly; The ministers of the Reformed Churches, appearing not satisfied with that authority which their ecclesiastical courts give them over their churches and congregations, are seeking a more absolute authority in the organization of those several religious Societies which they are forming under various pretences. And what a perfect obsequiousness do the popular Baptists manifest, in following the example set! No person can examine the arrangement of the modern mission societies, without discovering the Methodist Episcopacy {the most absolute of any short of Popery} copied out, with this exception, that in the *mission episcopacy*, aristocracy is substituted for simple monarchy. Fourthly; The Clergy of the Reformed Churches appear artfully engaged in accomplishing that which they cannot directly obtain under our government; namely, independency of the people for their support. And the Baptists where they are not blended with the others in the same scheme, are evidently treading directly upon their heels. Could we come at the correct amount of funds in this country, under the influence, if not under the direct control, of the Clergy, the interest only of which is annually expended; such as the funds belonging to the Mission and Bible and the like societies, and those connected with Theological Schools, Colleges, and

Academies; also the additions yearly made by collections, subscriptions, &c., together with the profits arising from the printing establishments of the Bible, Sunday School and Tract Societies; and add to this amount the sums collected upon the spur of some new project, such as supplying every family with a Bible, and the recent fifty or eighty thousand dollar scheme of establishing Sunday Schools in the valley of the Mississippi; I say if the amount of all this was known by us, we should be convinced that the period is not far distant, when these funds will be sufficient to give the body of the clergy an independent, moneyed control over the institutions of learning, over the pulpits, and over the printing establishments, if not over the congressional and legislative halls of our country.

Fifthly; We see the Baptists not only following the example of the Paedobaptists in forming religious societies, other than gospel churches; but also forming them upon the principle of worldly societies; uniting all in the same profession and privileges of membership who will pay the stipulated yearly sum, whether they make any pretensions to being subjects of grace or not. If these mission and other like societies, be religious societies, then to become a member of them, is to be religious according to that standard. A cheap way of making ourselves or others religious, by paying the yearly dollar for us or them. It is no wonder that Dr. Ely should purchase a life membership for his deceased children in the Sunday School Union. This is certainly equal to anything found in the *first* Beast.

I would offer one remark more upon this point; namely, That it is not only manifest from appearances that the Baptists are in these things copying after the Paedobaptists, but we also hear them repeatedly and in every place, appealing to the practice of their Paedobaptist brethren, as good and sufficient reason, why the Baptists generally should engage in these schemes.

But still, from the fact, that it is the combination of these institutions as existing among all denominations, which is giving them such a complete control over the public mind, some will more readily conclude that the Image is to be found in this combination, than admit that it is confined to that branch of them which exists among the Baptists. To such I would say, First; The reformed churches, are in their original constitution, formed upon the plan of a national establishment, and based upon a union of the church and the world; it is therefore but the acting of that *beastly* nature which they brought from their mother the *church of Rome*, to adopt worldly plans, and act upon worldly principles, in extending the bounds and number of their churches. These new projects are perfectly congenial to their constitution. Not so with the Baptists, their church was constituted as a *kingdom not of this world*, as a body chosen out and separated from the world by the influence and power of Divine Grace. When therefore we find worldly projects, worldly influence, and worldly wisdom, introduced among the Baptists under the pretence of extending and supporting that church, we see at once that they are heterogeneous from its

constitution, and that they can be nothing less than an Image of the beastly nature of the worldly churches.

Secondly; Although I have admitted that it is the corroboration of these institutions as existing among all denominations which gives them their general influence, yet I very much doubt whether this combination, if the Baptists were clear of these schemes, could with all its power ever produce the slaying of the witnesses in this country. And I think it will ultimately be found that it is the power given to these worldly institutions as existing among the Baptists alone which will accomplish the slaying of the witnesses and the scattering of the *Holy People*.

In a former letter you request some explanation respecting the kingdom of the Ostrogoths, which I mentioned as the *sixth* head of the Beast. I would say that during the fifth and sixth centuries the Roman Empire, especially the Western Empire, or that of which Rome was the capital, was repeatedly overrun by hordes of hardy barbarians, who uniting under some bold and enterprising leader would come down like a mighty torrent upon Italy and the other fertile parts of Europe. These barbarians came from the northern parts of Europe and Asia, and are distinguished by different names, as Huns, Vandals, Goths, Ostrogoths, &c. It was Odoacer, a chief of the Ostrogoths who overturned the Western Empire and established himself as king of Italy, in the year A.D. 493. This kingdom lasted till 552 when it was again overturned by the arms of the Eastern Emperor, the seat of whose Empire was Constantinople. Although the Lombards, another barbarous nation, soon again overrun Italy and established a kingdom there, yet they did not get possession of Rome, nor of the adjoining province of Ravenna. These remained subject to the Emperors of the East, and were governed by a provincial officer called an Exarch. The kingdom of the Ostrogoths I consider the sixth distinct form of government established over Rome; consequently the sixth head of the Beast. And the provincial government of Exarch, under the emperors of the East, I consider the seventh form of government, and the seventh head. The preceding five forms of government, or heads over Rome as I reckon them; were 1st, Kings; 2nd, Consul; 3rd, Decemvirs; 4th, Dictators; 5th, Emperors. Tribunes which some reckon a distinct form of government, were only distinct officers connected with the Consular form. Neither was the Triumvirate, which has also been counted as a distinct form of government, ever established. And the reason why these were ever counted was that expositors have thought they must make up the seven up to the period that John wrote.

I now leave this subject with you. So far as I have given a correct view of it, may it prove profitable to you. So far as my views may be wrong, may the Lord enable you to discern the error and reject it.

I remain yours in gospel bonds, S. TROTT.

FINIS.

