



The Image Of The Beast

A set of communications from Elder Samuel Trott on this topic. They are given below in order of publication from first to last.

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See: Acts 17:10-12, 1 Thessalonians 5:21 and 1 John 4:1

Thomas R. Adams

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LETTERS ON THE IMAGE OF THE BEAST

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

INTRODUCTION

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. 1832.



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 Pet. 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. chapter 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 & 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 in 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 are 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 in 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 chapter 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 chapter 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 chapter 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 kings 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 chapter 13:1, by a similar Beast. As this union of Church and 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 orb’d, 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. 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 Epiphanus. 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, Mosheim 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. Mosheim, 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 Mosheim'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 Epiphemes, 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 chapter 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. {*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.} 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.

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 chapter 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 chapter [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's 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. {*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.} 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 fellowshiped, 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 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, Mosheim, 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. Mosheim 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 Servetas 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. chapter 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 secludes 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, or 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 ferthe 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.



FOLLOW UP COMMUNICATIONS POSTED IN THE SIGNS

ANTI-CHRISTIAN BEASTS (REVELATION 12, 13 & 17)

A brief view of the several anti-christian beasts described in Rev. 12, 13, & 17.

PART I

BROTHER BEEBE: – The requests of Brethren Compton and Barbary for my views of those portions of scripture, mentioned in their respective communications, in No. 5, present Vol. “Signs,” came at an unfavorable time for me; my mind and even time, have been for some time past, so taken up, with the multiplied difficulties which seem to crowd upon me at this time, that I have but little opportunity, or mind left for reflection. Surely the legacy holds good, that “In the world ye shall have tribulation.” The requests of these brethren however shall receive such attention as I can give.

I will commence with Brother Compton’s request concerning the beasts. My views of this subject having formerly been published in a series of letters¹, and I not having seen occasion as yet to alter those views, in any material point, my present communications on this subject, will probably be but a sketch of what was then published. Though there may be some difference of illustration, as in writing these, I shall not consult the former publication.

Before I proceed to the subject, I will briefly notice Brother Bloomingdale’s remarks on the two Witnesses, in No. 6 of present Vol. Brother B., has I think fallen into an error in confounding the religious establishment of Constantine and his successors, with popery. The Revelator has I think plainly marked a distinction between them. The former he has described as a *great red dragon*, &c., (Rev. 12:3 & 4,) the latter as a *beast rising up out of the sea*, &c., (Rev. 13,) as I shall have occasion more particularly to notice. Brother Bloomingdale’s notion that gospel churches are designed by the two Witnesses, denotes a succession of events such as the wasting of the churches one after another during the whole reign of the beast; whereas the scriptures if I understand them speak of the killing of the Witnesses as one act, and that at the termination of the period in which they were to prophecy in sackcloth; viz: the *one thousand two hundred and sixty days*, or years. Brother B.’s position further leads him to the conclusion that the Witnesses have long since been killed, of course that the time of their prophesying in sackcloth has ended; and the gospel churches are of course now enjoying that triumph and glory which is denoted by the *Spirit of life from God entering into them*, and their *ascending up to heaven*, &c. If these things be so, I think it will be difficult to find any gospel churches on earth at this day, for there is no denomination found but has a very different state of things existing among them from what is thus implied. And the Old School Baptists, which Brother B. seems to recognize as gospel churches and preachers, are now as much enduring those

1 “LETTERS ON THE IMAGE OF THE BEAST” – written in 1830-1831 and was published by Elder Gilbert Beebe. This was prior to the publication of the periodical “Signs of the Times”.

difficulties, denoted by a wilderness state; and as much in a state of mourning and humiliation, signified by sackcloth, as any have been in any former periods.

Another difficulty in the way of Brother B.'s position is, that he has to make the dead bodies of the Witnesses lie unburied during the whole space of the one thousand two hundred and sixty days, during, in fact the very period in which the scriptures represent them as prophesying in sackcloth. And *three days and a half* according to his calculations, if I understand him, amounts to the same period as does a *thousand two hundred and sixty days*. These are serious difficulties in the way of my being convinced of the correctness of Brother Bloomingdale's position.

In coming to the subject before me, the dragon described (Rev. 12,) first demands attention. This dragon I understand according to the order of prophecy, to represent the establishment of the christian religion, and its incorporation with the government of the Empire by Constantine and his successors. Dragons are frequently spoken of in the scriptures; they sometimes evidently denote crocodiles or other sea monsters, at other times large overgrown land serpents. It has its name in Hebrew, from its mournful whining noise. This name I think has given to Constantine's establishment to denote that, that and all like establishments are of that *old serpent, the devil*, who had now taken this new turn to destroy the religion of Christ. It also points out the poisonous and deadly effect of being enfolded in the coils of these establishments. They tend to destroy the vitality of the religion of Christ turning the whole into outward forms, and a round of carnal duties. This dragon was *red* denoting the bloody or persecuting nature of such religious establishments. It was said to be *great* in reference to the extensiveness of that Empire. The *doleful, whining noise* of these srpents, signified by their Hebrew name, *thanin*, may well represent the mournful whining cant resorted to by many of those formalists which abound in such establishments, to set off their religion. As crocodiles have been said to decoy victims within their reach by imitating the crying of a child, so the affected sanctity, austerity and crying of those who conduct the religion of these establishments, deceive many into the belief of the genuineness of their religion.

Of the *seven heads and ten horns* of this dragon I will omit to speak until I come to notice the beast described (Rev. 13;) the heads and horns of both being the same.

The tail of the dragon by which he drew a third part of the stars of heaven and cast them to the earth, I am requested to notice. As by the term dragon is denoted a serpent, his tail is not like the tails of beasts, but is merely the extremity or hinder part of the body, and that by which he is much assisted in his movements, and in taking his prey, &c. Isaiah informs us, that "The prophet that teacheth lies, he is the tail." Isa. 9:15. The clergy or priests of the establishments have in all ages been the great promoters of the persecutions of the true ministers of Christ and the saints of God. As serpents use their tails and hold their prey by enfolding them therewith, so these teachers of lies employ themselves to discover and hand over to the civil authority for persecution the faithful ministers of Jesus; or in this country to point them out as objects of contempt and reproach.

By the stars of heaven in this case, I understand the pastors of true gospel churches. See Rev. 1:20 & 12:7-11. A third part of these the ministers of the establishment, such as preached for hire, and of course preached that which would command the highest wages, were to draw off, from their station, as pastors of gospel churches, and cast them to the ground; either by driving them from their stations by persecution, or by alluring them into the establishment: either of which would be a casting them to the earth. It is probably that the dragons of our day, (for the breed still exists both in direct establishments such as the Church of England, and in other devices for amalgamating the church and the world, as in the mission and like establishments) have thus by their tails drawn many

stars of heaven from their stations, and cast them to the earth, or linked them in with those institutions which are arrayed against that spiritual establishment; gospel churches, which are heavenly and divine in their origin and order.

The woman spoken of in this connection *clothed with the sun*, &c. I understand represents the true gospel church, or in other words, the churches which from their subjection to Christ as their Head, separated themselves from the established church. Several churches and divisions of churches thus separated themselves, from the general, professed church shortly after Constantine's dragon was bred, and were therefore denominated heretics, as the Donatists and Novations. This woman's being with child, c., denoted that these separating churches would bring forth a posterity after their kind, that is that there would be a succession of churches and ministers, who, with *masculine* fortitude and perseverance, would meet the persecutions of the establishment and afterwards of the beast, maintaining steadfastly their adherence to the truth and order of the gospel. The bold declaration of the gospel, as a witness against all corruptions introduced, by the the faithful ministers of Christ, and the firm adherence to gospel truth and order, by his churches, was, at that period, and is, to this day, as a rod of iron to the nations, or national churches and religionists. This declaration of the gospel and adherence to it, the advocates of national religion hate, and they would destroy such as wield this *rod of iron*; yet such as the Lord has called to this work, stand their ground, and the gospel rod rules the nationalists and keeps them in check; prevents them from running into all that extravagance and enormity they would otherwise go into. A little reflection on what has been published, and the events that have transpired within a few years past, will I think convince every unbiased mind, that the nationalists or missionists, if you please, would have run to much greater excess in their plans, and in their impositions on the people, than they have, had it not been for the decided stand taken against them and in favor of gospel doctrine and order. And popery assumes quite an inoffensive appearance in this country, compared with what it shows itself to be in some other countries. And thus the gospel ministry and light in all ages has held a chick upon the beasts and their devices.

Thus much for the dragon and his posterity. My views of the beasts, &c., I will, if permitted, give in another communication.

SAMUEL TROTT.

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SIGNS OF THE TIMES

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PART II

A brief view of the several anti-christian beasts described in Rev. 12, 13, & 17.

The beast which John saw “Rising up out of the sea, having seven heads and ten horns, and upon his heads the name of blasphemy,” (Rev. 13:1) is the next, in order, to be noticed.

This beast was evidently designed to point out popery, in its establishment and reign. The beast *rising out of the sea*, pointed out the fact, that the state of things consequent upon the fall of the Roman Empire, in which the nations composing that Empire, were thrown into commotion and confusion, comparable to the tempestuous sea, would be the occasion for the rise and establishment of popery. See Rev. 17:15. The *dragon’s giving*, or yielding, to *him his power, his seat and great authority*, denoted in addition to the above that the beast would not only be established at Rome, the ancient seat of the Empire, but would also assume temporal power and jurisdiction, both over that city and the nations around, and that he would acquire great authority over all the kingdoms into which the Roman Empire would be divided. Herein is a marked difference between the dragon and the beast; the dragon took the oversight and control of religion into connection with the government of the Empire; the beast assumed temporal jurisdiction on the ground of its previously assumed spiritual powers. Hence while both occupied the same seat, power, &c., and are in substance the same in relation to the church of Christ, have the same origin, the bottomless pit; the same heads and horns marking the identity of both; yet one is the successor of the other, and manifestly distinct from it. Hence the expressive language of scripture on this point, as in Rev. 17:8, “The beast that thou sawest *was*, and *is not*, and *shall ascend* out of the bottomless pit;” again, “The beast that *was*, and *is not*, and *yet is*.” He *was*, in substance, in the dragon, *is not*, in that form, and yet *is*, in popery in its full power to oppose the truth, and church of God.

This beast’s being likened to a *leopard*, having the *feet of a bear*, and the *mouth of a lion*, evidently denoted his complex and savage nature. But as it is of the heads and horns which Bro. Compton more particularly requests an explanation, I will pass to a consideration of them. By referring to (Rev. 17:9,) we find that the seven heads represent seven mountains, on which the woman sitteth. The city of Rome was built on seven hills, or as they are termed mountains. Hence the city and church of Rome are clearly identified as being here intended. In verse 10, we find that *seven kings* were also represented by the seven heads of the beasts, and that the beast was an eighth and of the seven. Five of these had fallen when John wrote, one then was, and the seventh was yet to come, and to continue for a short time when the beast would come into power as the eighth and yet be of the seven. That is, by the seven kings, we are to understand seven different forms of supreme government, which had, and should exist over the city of Rome before the beast as such existed, and he would be an eighth, in that the form of government under the popes would be different from the other seven, and yet be of them, as like them he would exercise temporal jurisdiction. If there we could know with certainty when the popes began to exercise temporal jurisdiction over the city of Rome, we should, I apprehend be able to determine the periods of the commencement and termination of the reign of the beast.

The ten horns are described, (Rev., 17:12,) as being “ten kings which have received no kingdom as yet,” [that is when John wrote,] “but receive power as kings one hour with the beast.” The ten horns of Daniel’s fourth beast, (Dan. 7:7, 8-19, 20 & 21) no doubt denote ten kingdoms into which the

Roman empire should be divided, and that before the beast should commence his reign denoted by the little horn springing up after the ten, thus corresponding with the inspired exposition given of the four horns, &c., of Daniel's goat. Dan. 8:21 & 22. It has been usual so to consider the *ten horns* of this beast as being and meaning the same; so I have heretofore considered them. But I now doubt whether the expression "received power as kings one hour with the beast," does not rather intimate that corresponding with the original division of the Roman empire into ten kingdoms, there will be found near the conclusion of the beast's reign, ten kings or governments which shall with "one mind give their power and strength to the beast," that is for *one hour* as is said Rev. 17:13. This will give the beast full power to kill the witnesses.

In the description given of the dragon there is mention made of seven crowns upon his heads; but none of any upon his horns (Rev. 12:3,) thus denoting that during the reign of the dragon, the succession of power in the seven heads, would exist; but the ten horns would not then be in power. On the other hand, in the description of the beast there are no crowns spoken of as belonging to the heads; but mention is made of *ten crowns on his horns*, (Rev. 13:1,) thus showing that the power of the seven heads would have ceased over Rome when the beast came into power; and that during the reign of the beast these ten horns or kingdoms shall be in power.

John saw "one of the heads of this beast is it were wounded to death and the deadly wound was healed." Rev. 13:3. This of course must have been the head or form of government existing in connection with the reign of the beast, which is the eighth head, or temporal power of the popes. I can see no consistency, in referring it to either of the other heads. Indeed several of the other heads were wounded to death by the sword; but instead of being healed, other of the heads came into power in their place. But this eighth head was wounded as it were to death by Bonaparte, and has been by no other. Bonaparte broke the popes dominion over the kings of Europe. This deadly wound has since been healing. Popery is not only regaining its power over the continental governments of Europe; but is gaining an influence where even before its receiving the wound from Bonaparte it had none, as in England and in this country.

"And all the world wondered after the beast." The original reads, "And all the earth wondered after or admired at the beast." As the term *earth* is repeatedly used to distinguish the Romish church and interest from the gospel church, which is called heaven, this passage no doubt is designed to point out the steadfast zeal for popery, and adherence to it, by all those connected with that interest; notwithstanding Bonaparte's having broken its professedly divine power of the kings of the earth; and perhaps this denotes an increase of influence and admiration. And surely this we see. Some of my readers will recollect the period when the Catholic interest was quite obscure in this country, and when instead of a display of it, those who were Catholics were in most places apparently willing not to be known as such. But how is it now? Let the splendid cathedrals, the applause extended to branches of that interest through the public papers, their celebrated and patronized schools, nunneries, &c., tell.

I will not notice the two horned beast described Rev. 13:11. This beast John beheld coming up out of the earth. The term *earth* as I have just had occasion to remark is used to designate the Romish church. Hence this denotes this beast's coming out of that church. The Reformed churches as such had that origin; they came out of the Catholic church with Luther and Calvin as two horns at their head. The general name by which they designate themselves, *Reformed churches*, is indicative of their reform from popery. Luther and Calvin the two eminent leaders in bringing about the reformation, may well be considered as two horns; and the doctrine they taught, and the information they advocated, truly gave them a lamb like appearance. But still these noted leaders have *spoken*

like a dragon, or rather *like the dragon*, in connecting their churches with the civil governments, and calling in the civil magistrates to enforce their systems of religion. I am aware that this position will appear sacrilegious in the eyes of many; but still the complete correspondence between the two horned beast and the reformation confirms me in the truth of my position. With the christianity of Luther or Calvin or with the fact that many christians have been connected with reformed churches, I have here nothing to do. It is the visible, organized form of these churches, as distinct from the visible churches of Christ, which I understand the Holy Spirit to have pointed out by the figure of this beast. That the reformed churches have retained the beastly nature of their origin, the church of Rome, in its two most prominent features, viz: infant baptism, and an established religion, cannot be denied. Infant membership or the bringing in the fleshly seed of professors into the professed spiritual body of Christ, is retained in full, by all the reformed churches and all their branches. But all the branches into which the reformed churches have divided, have not been as successful, as have some of them, in attaining to the worldly honor of being established by law as the religion of the state; there is little doubt however of their readiness to accept of such honor if they could obtain it. The religions both of Luther and Calvin were established by law, and the civil powers were employed to enforce them and punish dissenters; and some of the branches of the reformed churches have been incorporated with the state governments in other countries. They have not only spoken like the dragon, in advocating national establishments, and in enforcing their religions and the support of them by law; but they have several instances persecuted through the civil authorities, even unto death, those who dissented from them.

As we have at present more to do, in this county with the *Image of the beast that had a wound with a sword, and did live*, than with that beast itself. Rev. 13:11. I will see if we can find a resemblance, in the image as it is manifested before us, of the heads and horns of that beast. This being an Image of the seven headed beast it must correspond with it. As the beast grew out of the corruptions which had crept into what had been the visible churches of Christ, the Image must be looked for as springing from the same source. As the dragon brought about the rise of the beast, gave to it, its heads and horns, and the one grew from a connection with the other; so the two horned beast is represented directing the making of the Image; and this will be found to have derived its representations of the heads and horns from the two horned beast, and to have been formed by a connection of professed visible gospel churches with it or its branches. The Image I believe will be found in that combination of power which is forming or formed in what are called the benevolent societies.

The seven heads of the beast, as has been showed were *seven mountains on which the woman sitteth*, also represent seven forms of government, &c. Mountains are repeatedly, in scripture, made to represent religious establishments, that is, whether legal or otherwise. The leading society schemes are seated on, or supported by, seven religious denominations or distinct establishments; these having as many diversified forms of church government. Thus we find engaged in the support of the American Bible Society, a Tract Society, and S. S. Union, the Presbyterians, Congregationalists, Episcopalians, Dutch Reformed, Methodists, Scotch Presbyterians, and Lutherans. The Baptists we find connected with these other denominations in the above named societies, and following in their trail, in all the other, pretended benevolent schemes, being thus the seven in these things, borrowing from them, the plan of combining the church and the world together, in things religious, and being an eighth head or distinct form of church government. Herein we have full correspondences to the heads of the beast, that which had been a part of the visible church of Christ, becoming an imitator of, and characterised with the Reformed churches which compose the two horned beast, as that which had been the church of Christ at Rome, undertook to imitate the dragon, and became classed with it as a distinct form of government.

The ten horns or divisions of the Roman empire into distinct kingdoms, are next to be noticed, in their correspondences in the Image. These will be found in the distinct branches of what they call benevolent enterprize. As the inhabitants of the vast territory, which constituted the ancient Roman empire, have been kept more completely subjugated to oppression, by that empire's having been divided into distinct governments, and these governments into branches, than they could have been, had the government remained concentrated in one hand; so the powers or horns of this Image are multiplied and branched out, so as to bring the greatest possible number to receive the *Mark of the beast*. The ten leading divisions or powers which with their branches, auxiliaries, &c., make up the Image are these: viz: *Bible Societies, Tract Societies, Sunday Schools, Mission Societies, Education*, in reference to the ministry, *Theological Schools, Monthly Concerts, Revival making*, and Temperance and Abolition Societies. Perhaps it may surprise some that I should bring in abolitionism as one of the branches of the *religious* benevolence of the day; but facts will be found fully to justify me in this classification, of it. For although, it more properly stands connected with political discussions, and hence has with propriety been excluded from the "Signs," yet the testimony which I shall bring will, I think, prove the correctness of my position in this respect, and therefore justify me in introducing the subject here. That it has been immediately connected with religion, is evident from the one fact, that abolitionism is made a test of fellowship or communion by very many of the churches of different denominations at the North. And the following circumstances will, I think, prove that abolitionism has been brought into connection with the self-styled benevolent schemes as they are sustained by the New School Baptists.

1st. Baptist churches have made it a test of fellowship, excluding from their communion and their pulpits slave holders.

2nd. The Board of Baptists Ministers of England sent an Address to the American Baptists, a few years since urging these to undertake to procure the abolition of slavery in this country, which Address was published and again reinserted in the *New England Spectator*, a religious paper printed in Boston, at the request of a number of the Baptists of that city. See the *Spectator* of March 25th, 1835.

3rd. The English, Mission Baptists sent Delegates to the American Baptists Triennial Convention which met at Richmond Va., two or three years since. The specific object of this delegation as stated in the *Baptist Repository*, or *American Baptist*, previous to the arrival of those Delegates, was to consult with the Convention and American Baptists on the subject of the abolition of slavery. These Delegates were received by the Convention, were carressed, and Delegates in return were appointed by the Convention, to attend some of the Baptist Anniversaries in England. What other countenance the Convention gave to their special mission I know not.

4th. Most of the Baptist papers at the North and North West, are alike engaged in promoting missionism and abolitionism.

5th. The Baptist State Convention of Vermont, published and sent to the Baptist Union, and Address warmly urging upon them to withdraw all fellowship from the slave holders, &c. This Convention is one of those State bodies formed for Mission and Education purposes, and is recognized as an Auxiliary to the American Baptist Home Mission Society. Consequently its influence as well as that of other of the Northern Auxiliaries will go for sending none but abolitionists out as missionaries by the Society.

Temperance, and Abolition Societies though the last are not the least powerful horns of the Image. They constitute links by which Missionism is completely connected with political transactions. Legislative enactments have passed in some States in support of the Temperance cause. Notice the recent, arbitrary and I should think, unconstitutional law of the Legislature of Mass. on that subject. Abolitionism is forming a powerful political party in this country, which is striving for the ascendancy in the national government. New Schoolism as found in the North and North West, is of course exerting its influence to promote the ascendancy of that party; and should the party succeed to the administration of public affairs, they may feel bound in return to sustain New Schoolism, even by legal enactments.

Again. The denomination called Quakers or Friends, although having, in common with all the seven New School heads of the Image, for their foundation Pelagianism in whole or in part, yet have kept themselves entirely aloof from the New School systems of benevolence until the temperance and abolition schemes were brought in: but by their attachment to those this numerous sect, with all their wealth and influence, have been hitched on upon the New School religious and political party of our country.

I have thus given briefly my views of this subject in answer to Brother Compton's request. Those who have read the *Letters on the Image of the Beast*, will probably discover that my views are somewhat changed relative to what was intended by the dragon, and in some minor points; but in general they will be found to correspond, the one, with the other. Such as I have, I have given. And I think it will be found to be no fiction about the Image's having horns, and that life will yet be given it, to persecute and put down those who will not bow to it.

SAMUEL TROTT.

Centreville, Fairfax Co., Va., April 12, 1839.

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DANIEL 8:13-14; 12:7-12

REMARKS DESIGNED TO SHOW THE PROPER AND EXTENDED APPLICATION OF THE PROPHECIES CONTAINED IN DANIEL FROM CHAPTER 8 TO 12. INCLUSIVE, WITH A PARTICULAR REFERENCE TO THE TEXTS 8:13 and 14; 12:1-11, 12.

NUMBER I

BROTHER BEEBE: – The request of your correspondent, for the views of some one on the texts, Daniel 8:13, 14; 12:7-11, 12. I the more readily undertake to comply with, although the request was not addressed to me, because, as you and some others may recollect, these are the texts from which

I inferred the probability of the Witnesses being killed, in the year 1842, and this will afford me an opportunity to review that subject, and to correct the error of that calculation. But whilst from a comparison of the several periods mentioned in these texts, I suggested the probability of their pointing to the event of the killing of the Witnesses, and terminating in 1842, it will be admitted by all who read with candor, the letters on the Image of the Beast, that I at the same time expressed my want of full confidence in that calculation; that did these united periods terminate ten years later, I should have more confidence in the calculation's being correct. I have thought it proper to say thus much on this point, as I have heard of some who represent me as having prophesied that the Witnesses would be killed in 1842, and are looking forward with anxiety for the time to arrive, that they may publish me as a false-prophet. That I was mistaken in supposing these periods to have a relation to the Romish antichrists, and consequently to include the event of the killing of the Witnesses. I freely admit; and that the Witnesses will not be killed until after the year 1844, I now feel quite confident. The ground for such confidence I shall notice shortly. The occasion of my falling into this mistake, was my taking as correct, the idea which is very common, viz.: that the Romish and Mahometan antichrists, are both included in the same prophecies. This idea I received as correct without particularly examining it for myself; and which I think was not the case with any other important idea advanced in those letters. And this I hope may be a caution to me against thus taking ideas however generally received, on the subject of religion, without examining for myself; if I then mistake, as I may very likely do, so far as I go without the special guidance of the Holy Spirit, the error is my own. One would infer from the very frequent mention which some writers make of the *unction*, guidance, &c., of the Holy Spirit, that they always enjoyed his special aid, directing their communications. If they are thus highly favored, I am not. Such a divine guidance would be truly desirable, always leading us infallibly into the truth; but were I never to write, or preach, or engage in the exercise of prayer, excepting when sensible of the influence of the Holy Spirit, I should be much less often engaged in these things than I now am. Hence the scriptures alone are the authority I can plead, or receive, for the truth of sentiments advanced. But this is wandering.

I will come first, then, to a notice of the error of supposing the eastern and western or Mahometan, and Romish Antichrists to be blended in the same prophecies. However nigh they may come to occupy the same collateral periods of time, they are evidently distinct interests, stand in different relations to the church of Christ, and are, as we might expect, distinct subjects of prophecy. That the particular subject of the *seven seals*, (including the doctrine of the Roman empire) of the *seven trumpets*, and the seven vials, is the Romish and whole western Antichrist, in its rise, progress and destruction, is evident from the specific descriptions given of it, as well as they have transpired. That the Mahometan or eastern Antichrist is not embraced in these prophecies, as the general subject in connection with the Romish, is evident not only from what has just been remarked, but also from the fact, that it is introduced in these prophecies, not in the whole, but in certain detached parts thereof, just so far as these branches of that Interest affected the standing of the western Antichrist. One instance of this kind we have under the 5th Trumpet, Revelation 9:1-11, in which the Saracens, or Moores, a branch of the Mahometan powers, are pointed out in their invasion of Spain, and settlement there, and their harassing the Catholics in that and the adjacent countries. Under the figure of locusts, &c. The *five months* allotted to them (verse 5.) which at 30 days to the month, represents 150 years, was the exact period from their settlement in Spain until their power was suddenly and effectually broken, and the Turkish arose on the ruins thereof, in Asia. But the Saraens had existed in Asia and Africa, as a powerful people, sometimes previous to the commencement of this period, hence this prophecy was intended to point them out only so far as they were a scourge to the western Antichrist.

Again on the sounding of the sixth Trumpet, the Turks another branch of the Mahometan Interest, are presented to view, not from the commencement of their power, but from the time of their invasion of Europe and establishing the seat of their empire at Constantinople, as events have already shown, for had the period therein allowed them, viz.: *an hour, a day, a month and a year*, (verse 15) commenced with the beginning of their power in Asia, it would have terminated long ere this. This period according to the usual computation of prophetic time, represents 391 years, and the twenty fourth part of a year, or 15 days. If we date the commencement of this period in the year 1453, when they took Constantinople it will allow them yet four years to continue in power in Europe, as that period commencing from the above date, will terminate in 1844. These instances thus clearly show that the Mahometan Antichrist is not blended in the same prophecies with the Western.

I will here make a digression, and will remark that I was showed by a brother, some two or three months since, an article in a political paper, showing the termination of this prophecy, and also the political events indicated the speedy dissolution of the Turkish power in Europe. The writer states that Constantinople was taken by the Turks on the 29th of May, 1453. Hence his calculation is, that their power will there fall, in some way, on the 13th of June 1844, that being the termination of *the hour, the day, the month and the year, from the above date*. Should this event thus transpire, it will be a noble instance of the exact fulfillment of prophecy, as taking place in our day, that is, of some who may read this, if not of the writer. It will also confound all the calculations which have been made by those who are hastening on the Millennium upon the supposition that the Witnesses have been killed, this being so manifestly an after event of the sixth Trumpet.

It was seeing of the above named article, and an examination as to its correctness, that led me to be fully convinced of my error in supposing that the witnesses might be killed in 1842. The grounds upon which I rested my former supposition, is 1st, That the Turkish conquest of Constantinople and settlement in Europe, is the first and leading event of this Trumpet, or the 2nd woe. The killing of the two Witnesses, together with life from God again entering into them, and the earthquake that is to take place *the same hour*, are the concluding events of this Trumpet. See Revelation 11:13-15. 2nd, That the order of events as laid down under this Trumpet all seem to point out the killing of the Witnesses and events connected therewith as the conclusion of this sixth Trumpet. There is, 1st, The four angels to be loosed from the river Euphrates, that is the Turks under four Califs or Leaders: 2nd, that the Catholics by this plague will not be brought to repent of their murders, &c. 3rd, A mighty angel is seen clothed with a cloud, a rainbow on his head, &c.; and with his *right foot* upon the sea and the left on the earth, &c. 4th, Seven thunders utter their voices, and John is commanded to seal up what they utter, and 5th, John is commanded to take the little book from the hand of the angel and eat it, &c. Chapter 10. Then in chapter 11, there is a prophetic account of the two Witnesses, their being killed, &c., and immediately after their being taken up to God, the earthquake; and directly upon that, the declaration that the 2nd woe is passed, and the 7th angel soundeth, verse 14 and 15. It would be trespassing too much upon my readers to give my views on all these points. Suffice it to say that this *mighty angel* can be no other than Christ, and that with the *clouded* but terrific and fiery appearance he now assumes towards the enemies of his church, the rainbow is still on his head as the token of his then being permitted to write what they uttered, I presume we are to understand that directly after the breaking of the Turkish power in Europe, there will be a succession of astounding and unexpected events which will burst like thunder upon the world, and by which it is probable the original Ten kingdoms into which the Roman empire was first divided, will be led to agree and give their power to the *Beast*, that is to the Pope of Rome, according to Revelation 17:17, in what way I pretend not to say, so as to enable him to *wage war* against those nations where the Witnesses are found, and to obtain power to kill them. On John's

eating the *little book*, we find him *again prophesying*, that is, going back and bringing up in a new series of prophecy the particular account of the two Witnesses, of the church in her wilderness state, and of the rise and character of the Beasts, the Image of the Beast, &c., on the sounding of the 7th trumpet, as in chapter 11:12 and 13; and from that on to the final overthrow of Babylon as in the following chapters.

There is no period given denoting the length of time the *seven thunders* will occupy, we cannot therefore know the time which will intervene from the breaking of the Turkish power, to the killing of the Witnesses. But from the fact that the angel occupies his station with his right foot upon the sea, the origin of the *seven horned Beast*, and his left foot upon the earth, the origin of the two horned Beast, during the whole time of the seven thunders uttering their voices, and when they have finished, *lifts up his hand to heaven and swears that there shall be time no longer*, that is, time to the Beasts, (See Revelation 10:2-6.) I conclude the period occupied by these events will not be long. I hence still feel confident, as I stated before in letters on the Image of the Beast, that the Witnesses will be killed sometime previous to the year 1866, as that I think will be the termination of the *forty and two months*, during which the Beast shall have power to continue.

I will now notice the prophecies contained in Daniel from the 8th, to the 12th Chapters inclusive, preparatory to giving my views particularly on passages proposed for consideration.

As a general remark I will state that my present belief, contrary to what I once supposed, is, that these prophecies, beyond their primary application to Antiochus Epiphanese, and the oppression of the Jews by him, relate wholly to the Eastern, or Mahometan Antichrist, and to the scattered and oppressed state of the Jews under interest. My reasons for so believing I shall beg leave pretty full to state, as I have recently myself felt the evil of the prophecies concerning the two distinct Antichrists being blended together. That the Jews are the particular people pointed out, throughout these four Chapters as suffering under the oppressions prophesied of, will, I think, be manifest to any unbiased examiner of the subject. 1st. The people are repeatedly spoken of as Daniel's people. Thus the angel tells Daniel, Chapter 10:14, "Now I am come to make thee understand what shall befall *thy people*, in the *latter days*; for the vision is yet for many days." And this one vision or that which the angel then made Daniel understand, occupies the whole, not only of this 10th chapter; but also of the 11th and 12th chapters as will be readily seen by a little notice of the subject. That the prophecies in the 8th and 9th chapters, relate exclusively to the sufferings of the Jews as a people, needs scarcely a remark; in the 8th under the Grecian monarchy as subduing, and succeeding to, the Persian; in the 9th their deliverance from the Babylonish captivity, is showed, also their state, during the *seventy weeks*, or 490 years which should intervene between that event and the coming of the Messiah, and their desolation by the Romans shortly after the termination of that period. The same oppressor is evidently brought to view in the 11th chapter as in the 8th; consequently the same people, the Jews, as the subjects of this oppression, and the 12th contains a further statement of the state of the same people, onward. Hence the terms repeatedly used in these chapters which belong peculiarly to that people, such as *daily sacrifice*, *sanctuary*, &c.

Having thus shown who I believe are the oppressed people of these prophecies I will notice a little more particularly the oppressor intended. That the oppressor pointed out directly, in the 8th chapter, is a *little horn* springing from the Grecian monarchy in Asia, the explanation given in the chapter leaves no room to doubt; and that the description there given of that *little horn* applies peculiarly to Antiochus Epiphanese none will doubt who are acquainted with the history of his reign. Again in the 11th chapter the overthrow of the Persian empire, the division of Alexander's empire the several kings of the Syrian division of that empire, are all noticed until the prophecy comes to Antiochus,

when his reign, his oppression of the Jews, *taking away the daily sacrifice, &c.*, is again enlarged upon, and particularly pointed out, even from the 21st to the 54th verses. Hence Antiochus is the oppressor particularly pointed out in these prophecies. But the important enquiry is, are those prophecies to be confined in their application to the reign of Antiochus, or through him as a type are they to be extended to the further oppression of the Jews under a power of which Antiochus was typical? The general idea has been that Antiochus was thus fully prophesied of as being typical of Antichrist. In this idea I fully concur, for I cannot think that Antiochus with his three or six years oppression of the Jews, could have merited so much notice in prophecy as he has received, in distinction from other ancient oppressors, were it not that he was typical of another, and greater power which should arise. But what I contend for, is that the Eastern, and not the Western, Antichrist, is that antitypical power. The Jews, take notice, that is, Daniel's people, are still the subjects of the prophecy in the 12th chapter where the prophecy is continued on to the state of that people, since the *standing up of Michael* or the coming of the Messiah; and the Mahometans, in holding possessions of the land of Judea, and not the Catholics, are those who continue the *scattering of that people* by preventing their collecting together in their own land, as well as by the severe oppression of those who do still reside there.

As portions of this 12th chapter have been subjected to such various views and constructions, it might have been proper to consider the former part of it a little more particularly, were it not that I have already extended this subject to too great a length. It would not be difficult to show that the events predicted in the 1st, 2nd and 3rd verses can with propriety only be applied to events among the Jews, connected with the coming of Christ. Such as the time of trouble, verse 1 – corresponding to Matthew 26:21. The *awaking of many which sleep in the dust of the earth*, verse 2, as answering to Matthew 27:52, 53; for when has there been a partial resurrection of those that *sleep in the dust of the earth*, before or since? In the 3rd verse also the apostles and first disciples are strikingly pointed out. But I forbear from a fuller notice of this part of the chapter excepting only a few remarks on the expression, “At that time shall Michael stand up,” &c. The expression, *at that time* does not confine this standing up, or coming of Christ, to the particular period of Antiochus' reign, which is the subject of the closing part of the preceding chapter. The Hebrew word *Gneth*, signifies *time, season, &c.*, in general, and particularly denotes a *time of vengeance* or *punishment*; the particle *beth* also is more strictly rendered *in*, than *at*, hence the import is that in or during that same *season* of vengeance under which the Jews had been suffering from the days of Antiochus, and before, should Messiah come. And that is the very thing, I am aiming to show, that these prophecies hold forth, viz.: that the sufferings of the Jews under Antiochus, and other Grecian kings, was but the same prolonged season of vengeance, under which they have groaned to this day, and will continue to suffer until, “He shall have accomplished to scatter the power of the holy people.” chapter 12:7.

The further consideration of the subject I will defer to another Number

SAMUEL TROTT.

Centreville, Fairfax Co., Va., March 27, 1840.

SIGNS OF THE TIMES

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NUMBER II.

BROTHER BEEBE: – I will now continue and conclude my remarks on the above named subject.

To establish, if possible, more clearly the position I have taken on this subject, viz.: that Antiochus is presented in these prophecies of Daniel as a typical of, or as representing the Mahometan Antichrist, in distinction from the Western Antichrist, I will just glance at some of the characteristics given of Antiochus, and show their strict correspondence with the Mahometan interest. 1st. Antiochus is represented as a *vile person, standing up in the kingdom*, “To whom they should not give the horns of the kingdom,” but that he *should come in peaceably*, &c., Daniel 11:21. Antiochus had been an hostage at Rome, and in that sense he might be spoken of as a *vile person*, or as coming to the throne from a low origin, otherwise he was a son of the preceding king. But of Mahomet this is all strictly true. He was of a low origin, he hatched up his system of religion in obscurity; when he undertook to develop his religion at Mecca, where he resided, the citizens were so enraged against him, that he had to flee to Medina for safety; here he was allowed to teach his religion, and having by persuasion, flatteries, &c., obtained a number of followers, he armed them, and sallying forth, he overran as *with the arms of a flood*, the whole of Arabia and the adjacent countries, subduing all before him, according to what is said, verse 23. He also according to verse 24, scattered among the people the *prey, spoil*, &c. Both the Government he established, and his religion, are a system of rapine and plunder, and he taught his followers to live thereby. As Antiochus was grieved with the ships of Chittim coming against him, that is Roman ships, (verse 30) so the Mahometan powers were disturbed with the Crusades from Europe. And as Antiochus after this returned to Jerusalem with greater indignation, and polluted the temple, &c., (verse 30 and 31,) so the Turks, a Mahometan people, retook Jerusalem from the Crusaders, built a splendid Mosque on the site of the former Temple; turned the most prominent places of professed christian worship into Mosques, stationed Janizaries there to prevent either Jews or christians from entering those places of worship; to extort tribute from all who visit Jerusalem for religious purposes; and who keep the Jews that from attachment to their country still reside there, in the most oppressed and abject state. Again what is said of Antiochus verse 37 and 38. “Neither shall he regard the God of his fathers nor the desire of women, &c.; – but shall honor the God of forces,” &c., is strikingly illustrative of Mahomet and his religion. He brought in a new order of religion, a new order which had not been known. His religion degrades females to a state of mere slavery; even denies their having souls. It honors the *God of forces*, or war. He taught that, “The sword is the key of heaven and of hell, a drop of blood in the cause of God, or a night spent in arms is of more avail than two months of fasting and prayer, whosoever falls in battle his sins are forgiven in the day of judgement,” &c. “Edom and Moab and the chief of the children of Ammon shall escape out of his hands,” verse 41. By these may be understood the tribes of wandering Arabs, as they are composed in part of the descendants of these nations; and although they have embraced Mahometanism, they have never been brought into subjection to the Turkish or other established governments. The planting of the tabernacles of his palaces, between the seas in the glorious holy mountain, (verse 45) in reference to Antiochus, could mean nothing more than his building a tower on mount Zion to overlook the Temple and give his soldiers power to prevent any from entering it. But in reference to the Turks, they have their most splendid mosque on the spot where the Temple once stood, have their Janezaries there to control all worship in Jerusalem, &c. And it may indeed refer more fully to what may yet take place, viz.: that the Turks being driven from Constantinople, may establish the seat of their government at Jerusalem, for the spaces that will remain unto them on their being driven from Constantinople, viz.: from year 1844 to 1872, when “They shall come to their end, and none shall help them.” Thus it is seen that these descriptions given of Antiochus, seem as if

designed more particularly for Mahometanism. But were we to undertake to apply this description to the Western Antichrist, we should find it not corresponding in any one important particular. From the whole view of the subject, I think it very manifests that Antiochus, in these prophecies, is intended as a representation of the Eastern Antichrist; and not of the Western.

I will now notice the proposed texts. The 1st is that contained in Daniel 8:13, 14. In this passage we have, first an enquiry, "How long shall be the vision concerning the daily sacrifice and the transgression of desolation to give both the sanctuary and the host to be trodden under foot?" Notice that this enquiry embraces the period of the *transgression* going before as the cause of the *desolation*, as well as the period of the *desolation*. Secondly we have the answer, "Unto two thousand and three hundred days; – then shall the sanctuary be cleansed." This period as relating to Antiochus' polluting the Temple, &c., must be taken literally. 2300 days, at 360 days to the year would be 6 years 4 months and 2 days. The period from the time that Antiochus set up his image on the altar and prohibited the Jews from going in to worship, &c., until the Temple was retaken and cleansed by Judas Maccabeus, was but 3 years and 10 days. But if we go back to the transgressions, occasioned by the corruptions brought in by Menelaus who had obtained the High-priesthood by treachery and bribery from Antiochus, we shall find the 2300 days full made out. Whether this period was designed only to be understood literally, and to be applied to Antiochus' persecution, I am unable with certainty to say. But from the manner in which it is given, and from the circumstance that Antiochus appears so manifestly to have been typical of the Mahometan Antichrist, one would suppose that it was designed to point out the whole period of the transgressions and scattering of the Jews since the time of the Babylonish captivity. All the time I wrote the letters on the Image of the Beast, I considered it as having this further reference. But I then supposed it, as well as the period in 12:7, to have reference to the duration of the Western Antichrist. And from the fact that the Persian as well as Grecian monarchies are presented to view in this vision, verse 8. I inferred that the period of 2300 years, represented by the 2300 days, must be dated from the commencement of the 70 weeks or 490 years of verse 9, which terminated with the death of Christ. Thus dating the 2300 years and allowing for four years error in the date of the christian era, it would terminate in the year 1842; and I supposed it might thus point out the time of the slaying of the Witnesses. But in this calculation, as before noticed, I was mistaken, both in applying it to the Romish Antichrist, and in dating it from the commencement of the 90 years; for the expression of the text, "Then shall the sanctuary be cleansed," in this antitypical application of it, can intend nothing less than the cleansing of the Jewish people according to Ezekiel 26:24-31; and indeed it most likely refers to that full cleansing of the whole house and land of Israel, after the destruction of the army of God, according to Ezekiel 39. But in such application of this prophecy, there is a serious difficulty in determining the proper date from whence this period commences. The beginning of the 70 weeks, that is *from the going forth of the commandment to restore and to build Jerusalem*, verse 25, is evidently too early a date. For the cleansing supposed above to be intended cannot take place until after the destruction of the Mahometan power in Asia, and that manifestly will not take place for several years. If we were to suppose this period to commence with the time of Antiochus' persecution, as that was only 169 years before the christian era, it would extend this period on to A. D. 2131; a much later period than other prophecies seem to allow us to suppose the restoration of the Jews will be deferred to. I know of no direct intimation given in scripture of the time when this period commenced, unless indeed what the angel says, Daniel 10:13, is designed as a clue to it. It is this, "But the prince of the kingdom of Persia withstood me one and twenty days." I never could suppose that literally this heavenly Messenger being sent to teach Daniel, could have been hindered in his journey, *one and twenty days*, by the *prince of the kingdom of Persia*; hence the passage has been a very difficult one to me. Were we to admit that this was designed to mark the commencement of the 2300 years, then as Alexander entered Asia 326 years before Christ, or 332

before the beginning of the christian era, and from this we may date the reign of the *goat*, or Grecian Monarchy. 21 years of the Persian Monarchy being added to the above 332, we have 353 to be subtracted from the 2300 which will give us A. D. 1947, as the time when the nation and land of Israel shall be cleansed. I have in the above calculation allowed for but three years, error in dating the beginning of the christian era. Four are generally allowed because the true account of error is supposed to be 3 years and 8 days, thus making it to run into the fourth year. In calculations of the above kind, *three* of course must come much nearer the truth, than *four*.

Should the enquiry be made as to what reason there is for commencing this period 21 years before the beginning of the Grecian Monarchy. I must answer that I cannot point to any particular event in the history of the Jews at that period, which can with certainty be said to be the beginning of the *transgression of desolation*. But the following considerations will I think afford very probable reasons for this period's then commencing. 1st. As was before shown, this period includes the time of the *transgression* which occasioned the *desolation*, as well as the time of the *desolation*. 2nd. The former part of the Persian Monarchy, was occupied by the Jews return from the Babylonish captivity, the rebuilding of the temple and city, and the re-establishing of them in their natural privileges and in the observance of their laws, &c. As this was therefore the conclusion of one period of chastisement, there is certainly a propriety discoverable in this part of the Persian Monarchy's not being included in the period of the future desolation. 3rd. Nehemiah died 420 years before Christ; and Malachi's prophecy is dated at about 390 before Christ. Now from the instructions and reproofs of these, and Ezra and others who preceded, we may suppose the Jews were kept from the *transgression of desolation*; and in deed that their instructions and influence would extend to the restraining them in a great measure during the succeeding generation which would bring them down to the year 353 before Christ. And from the general history of that people in all preceding ages, we might expect them again by that time to be growing restless under the restrictions of the Sinai covenant. 4th. Eliashib who was High-priest in the time of Nehemiah, was succeeded by Joiada, and he again by Jonathan, Jonathan was murdered in the Temple. This looks like the *transgression which would ultimately cause desolation*. See Matthew 23:29-36. The time of the death of these several High-priests is not known; but it would not be unreasonable to suppose that the priesthoods of the three might have occupied the 67 or rather 70 years which intervened between the death of Nehemiah and the year 353 before the christian era, at which period we date the beginning of the 2300 years. The above considerations appear to be good reasons why that period should thus include the 21 years, and no more, of the Persian Monarchy. But another objection might be made to this application of the passage in 10:13. on the ground that the one was spoken in one vision and the period of 2300 days was given in another. But in answer to this I need only to say that both visions relate to the same subject, the desolation of the Jews under Antiochus, and of course under his antitype. And it is plain that in both visions, the Persian Monarchy seems but touched so as to introduce the Grecian.

In the texts Daniel 8:7-11, 12, to which I now come, we have three periods of different lengths given. The first, a *time, times and a half*, prophetically answering to 1260 years; the second, to 1290 years; and the third, to 1335 years. It is presumable that these several periods commence at the same date, said to be (verse 11,) "From the time the *daily sacrifice* shall be taken away and the *abomination that maketh desolate set up*." In 8:13, the expression is somewhat varied as has been noticed; it is the *transgression of desolation*. In 9:26, we read, that "The people of the prince that shall come, shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the *war desolations* are determined." In verse 27, "And for the *overspreading of abomination*, he shall make it *desolate*, even until the *consummation* and that determined shall be poured upon the *desolate*." By the *people of the prince*, &c., we are evidently to understand the

Roman armies which came against Jerusalem. And by the expression, For the *overspreading of abomination*, &c., we may understand the Roman standards as placed upon, or round the walls of Jerusalem. Hence the declaration of our Lord, Matthew 26:15, “When ye therefore shall see the *abomination of desolation* spoken of by Daniel, the prophet, stand in the holy place, &c.” But whilst these expressions according to our Lord’s own application of them, refer immediately to the Roman standards, as being abominable to the Jews, both on account of their being the ensigns of a foreign government, and that of the images on them, and when planted in the *holy place* indicative of the desolation speedily coming upon their city and nation; yet the further remarks in those 26th and 27th verses of Daniel 9. “Unto the end of the war desolations are determined;” and “He shall make it desolate even until the consummation and that determined shall be poured upon the desolate,” can import nothing less than the continued desolation upon that people even down to this day. For the war then commenced against them, in its bearing upon that nation has not yet ended. When since the taking of Jerusalem by the Romans to this time, have the Jews, though existing as a distinct people, then acknowledged in their national rights, or has any nation made treaties of peace and amity with them? That the commencement of the periods under consideration could not have been when the Roman armies encompassed Jerusalem, is evident from the above remarks, for the longest of those periods dated then would have we terminated as early as A. D. 1405. We must therefore seek another *abomination that maketh desolate* the Jews, being in its effects a continuation of the other, as being the one intended in this instance. Such we find in the Mahometan standard. For it merits consideration, that the Roman flag continued to wave over Jerusalem, that is, Judea continued in subjection to that government, in the eastern division of the empire, until it was taken by the Mahometans, and the Crescent took the place of the Roman Eagle or Cross; with two exceptions which I will notice. 1st. The king of Persia took Jerusalem from the Romans in A. D. 613, but it was taken by the Emperor of the eastern division, in 627; and nine years after, that is, in 636, according to the account before me, it was taken by the Mahometan Calif, Omar. Although it has been taken and retaken since repeatedly by one and another of the contending Mahometan Califs, yet it has remained in the possession of the Mahometans from the time it was taken by Omar until now, with the exception of the time the Crusaders had it in possession, which was about 90 years. But the possession of it by the Crusaders neither relieved the Jews, nor the country at all from desolation.

One circumstance which may be considered an attempt to remove the desolation of the Jews I will notice. The Emperor Julian about A. D. 350, or 360 assembled the Jews to Jerusalem to rebuild their Temple, with the design, to give the lie to the prediction of our Savior, but, as we are assured by historians, in their attempts to clear away the rubbish, they were completely frustrated; globes of fire arising from the ruins drove off the workmen. From the whole then, Mahomet’s setting up his religion, alike abominable to Jews, and christians, and erecting his standard, may be considered *the abomination that maketh desolate*, of our text; in being that power which has stood in the way of the Jews gaining the possession and occupancy of their own land, since the fall of the Roman standard in Judea.

The Mahometans reckon their era from A. D. 612, as being the beginning of their religion and power; some say from 622, though the other is the more general chronological date given. Allowing then the period in verse 7, to commence with A. D. 612, being 1260 years represented by the *time, times and a half*, or three years and a half, and it will terminate in 1872. When the Turkish or Mahometan power over Judea will most probably be broken. In like manner, the 2nd period or that in verse 11 dated from 612, being 1290 years, will terminate A. D. 1902. At which time it is probable the Jews will generally be gathered in their own land. And the period of 1335 days or years of verse 12, commencing with A. D. 612, will terminate A. D. 1947. The same year as I have

before shown the period of 2300 years will terminate, if it commenced 21 years before the beginning of the Grecian or Alexandrian empire in Asia. At the termination of this period it may be expected that the army of God will have been destroyed, the land cleansed and the Jews settled in their own land under their own government, and in subjection to the gospel of Christ. Hence the expression in the text verse 12: "Blessed is he that waiteth and cometh to the thousand three hundred, five and thirty days." Thus the three periods in this chapter answer to the three great events which yet await the Jews, as I think, according to prophecy.

Previous to the termination of this last period if not of the second, the Western Antichrist in all its branches, of the *seven horned*, and *two horned Beasts*, and the *Image* will all have been *destroyed by the brightness of the Lord's coming*, and the fulness of the Gentiles be brought in, according to what Paul says Romans 11:25: "That blindness in part happened to Israel until the fulness of the Gentiles be come in."

I have thus given the conclusions to which my mind has been led upon a re-examination of this subject. Although I make no pretensions to any divine revelations being made to my mind, assuring me of the certainty of these conclusions; yet from a comparison of scripture with scripture, the Old School standard, I feel a good deal of confidence in the correctness of some of these conclusions. Such as that the Witnesses will not be killed until after the breaking of the Turkish power in Europe, and which will take place 1844 if the chronological dates we have be correct. I feel equally confident that expositors have committed an error in co-mixing the Eastern and Western Antichrists in their explanations of prophecy. The Western Antichrist in bearings upon the gospel church, with peculiar propriety is principally pointed out in the prophecies of the New Testament; whilst the Eastern Antichrist in its bearing upon the Jews is particularly the subject of these prophecies in Daniel which we have been considering.

The times of the several periods which have been under consideration relating to their commencements and endings, as given above, are such as appear to me consistent with the general tenor of prophecy, and likely to be found correct. There is a difficulty in deciding with certainty on the true periods of prophecy before their accomplishment, both from the manner in which they are given being designedly obscure, and from the uncertainty with regard to the correctness of the chronological dates we frequently have. But the accomplishment of these prophecies will show the correctness or incorrectness of our calculations. The safest way to avoid being mistaken on these points is to wait thus the expositions of Divine Providence.

I remain your companion in the tribulations of the gospel.

SAMUEL TROTT.

Centreville, Fairfax Co., Va., March 30, 1840.

SIGNS OF THE TIMES

Volume 8, 10; May 15, 1840.



REPLY TO BROTHER HOWELL – ON THE IMAGE OF THE BEAST

DEAR BROTHER BEEBE: – The remarks of brother Howell in the 22d No. of the *Signs*, Vol. 23d, has led me to reflect more concerning the two beasts mentioned in Revelation. He differs in some points from the views I formerly gave concerning the rise and the wounding of one of the heads of the seven-headed beast, in the letters published by you. In reference to the two horned beast, both he and brother Cox appear to correspond with the views contained in those letters. There is much to support brother Howell's views concerning the seven-headed beast. In the views I formerly gave concerning the rise of this beast I followed the beaten track of Gill and others, in dating his beginning A. D. 606. This day at first view has some plausible support from scripture. As the period of the beast corresponded in length with that of the witnesses prophesying in sackcloth and with the church being in the wilderness, that is 1260 years, it was a plausible conclusion that the three periods commenced about the same date, and ran collaterally; and as the church must have retired to the wilderness sometime about the year 600, therefore the conclusion that the rise of the beast was about that time. On the other hand, the fact that the dragon gave to the beast his seat and power, &c., must imply that the beast must have immediately succeeded the dragon in his seat and power. Rome was that seat, but the dragon, whether we consider Imperial or Pagan Rome represented by it, had not had his seat there for nearly three hundred years before the years 606. Besides, if the beast be not considered as coming into existence before the years 606, the Romish church with all its beastly connection with the empire as a national establishment for three hundred years previous, must be considered until 606, as the church of Christ. But the true church of Christ as a kingdom not of this world, had been existing separate from the established church during that three hundred years under the names of Donatists and Puritans, &c., and had been the subject of severe persecutions during that time from the Catholic church, through the Emperors. Hence I am inclined to think that brother Howell is correct in dating the rise of the seven-headed beast at the period of Constantine's first edict in favor of the christians, A. D. 313. And if we date the beasts receiving the deadly wound with a sword, with the period of the close of the last war waged by the Catholic powers against the Protestants in the Netherlands, for the purpose of bringing them back to submit to the supremacy of the Pope, which was in the year 1573, we have just the period of 1260 years from the rise of this beast until his universal dominion over the Western Empire was successfully broken. I formerly considered the humbling of the Pope by Bonaparte, as the wounding of one of the heads of the beast; but I now think the other the more appropriate application of that figure. But may not that distinct representation of the Romish church under the figure of a woman riding upon the beast, as in Rev. chap. 17, have its distinct period of 1260 years, commencing with the Pope's being declared universal bishop? That I may be more clearly understood, I will remark more fully on each of these points:

1st. In reference to the ten horned beast, and its rise. By the beast I understand that establishment by which the professed kingdom of Christ was combined with the government of the empire under Constantine. This combination cannot be considered other than beastly, from its irrational union, the one being heavenly and the other earthly. Although the western empire was afterwards divided into ten kingdoms represented by the ten horns, yet the establishment of the Romish church remained with all those kingdoms. The empire being thus changed from pagan to christian by the emperor, was fitly represented by the dragon's giving to the beast his seat, &c. The first edict of Constantine in favor of the christians, as noticed above, was in the year 313, and according to Mosheim, it was about this time that his miraculous conversion occurred, and that he adopted the form of the cross as

the standard of his armies; so that this may well be considered the proper date of the rise of the beast. And 1260 years from this time would terminate in 1573.

2d. The two horns of the other beast evidently refer to the two leading branches of the Reformation, the Lutheran and the Calvinistic. These two branches, with all the conferences had, could not be made so to harmonize in their views as to unite. The Lutheran States only were denominated Protestant in the early history of the Reformation; the other branch was denominated Reformed churches. Probably in consequence of the appellation carrying on the face of it an acknowledgment of descent from the church of Rome, all the churches and States which separated from the Papal church, together with those who have divided off from them now, claim the name of Protestant. I will here remark that the Baptists originally neither claimed the name nor were known as Protestants. The Old School Baptists still have no religious connection with Protestants, nor claim to their name. But the New School seem ambitious to be reckoned among the Protestants. They have received the mark which the Protestant beast imposes, that of missionism and its appendages. As early as 1553, Maurice, Elector of Saxony, extorted by force of arms from Charles V., a treaty granting to the Lutheran States, a free toleration of their religion. But, as before noted, it was not until 1573 that the forces of Philip II, the then champion for Papal supremacy, were subdued in the Netherlands, and a treaty obtained from him by the Prince of Orange, granting to the Reformed churches free toleration of their religion. As this was a final breaking by the sword, of the authority of the States, so that no more attempts were made, I believe, by force of arms, to bring them back under his authority. This may be considered the deadly wound the beast received by the sword in one of his heads. But the Baptists obtained no advantage from the wounding of the beast; they were persecuted by both Lutherans and Calvinists, as they were by the Catholics.

3d. The woman seen by John seated on the beast – Rev. 17th chap. – seems from the description given, as being the great city which reigneth over the kings of the earth, to represent Rome in her religious supremacy as concentrated in the Popes. Previous to the year 606, the Romish and Greek churches were alike component parts of the beast; the Bishops of Rome and of Constantinople, both contending for the supremacy. But in the year 606, Phoras, the then emperor of the Eastern empire, granted to the Pope of Rome the title of universal Bishop. This gave to the Pope the supremacy, and mounted him upon a beast. As he who is seated on a beast generally controls its movements, so from this time the Popes began to exercise authority over the kingdoms into which the western empire was divided, and to control the kings and emperors and their movements. There is no length of time given for the woman thus to remain seated; but as this beast yet lives, notwithstanding his wound, and Rome still holds some sway over the kingdoms yet remaining to the beast, I presume *her judgment* has not yet come. As the Donatists according to Mosheim, were numerous in Africa between the year 591 and 600, and after the latter they were no longer anywhere publicly known, it is to be presumed that then was the period when the church fled into the wilderness. And they must have fled as on the *wings of an eagle*, otherwise their departure from Africa would certainly have been known in history. If that was the period of the church's going into the wilderness, the period of her wilderness state must close in a few years. I should infer that the judgment of the whore will not be far from the same period.

There is some mystery yet to be cleared by future events concerning the ten kings, who are to agree and give their power to the beast, and at the same time they are to hate the whore and make her desolate, &c. The kings being the *ten horns of the beast*, are undoubtedly the original ten kingdoms into which the western empire was divided. The *whore* also, it will be seen, represents Rome as a grand religious capitol, with the Pope and court, or cardinals, at its head; and she is presented to view as distinct from the beast. But whether the beast to which they are to give their power for *one*

hour, is the original Romish beast, that is, that they will all agree and establish the Catholic religion in their respective kingdoms, or whether by the beast here, its image, which the Protestant beast will make, or is making, and this agreeing to give their power to it is that which is to give life to it, are matters of enquiry. Whichever is the beast, that is evidently it, which will kill the two witnesses. One thing is evident, that when the Catholics had driven the last of the Waldenses from the vallies of Piedmont, they fled into the Protestant and Reformed States, and that those of them who were not induced to connect themselves with their churches, but remained Baptists, were persecuted by both Lutherans and Calvinists. And all the persecutions the Baptists, which we believe is the true church of Christ, have since experienced, have been from the so-called Protestants. They were persecuted by the Protestants in England and on the Continent; and so soon as they made their appearance in America, they were persecuted by them here. When the Catholics, who obtained a charter for the province of Maryland, retired from the storm of persecution which raged against them in Great Britain, and having thus learned by experience what it is to be persecuted, and that Protestants could play a hand at that game, in establishing the government of their colony, they established free toleration for all denominations. So the Baptists in obtaining the charter in Rhode Island, and so the Quakers in Pennsylvania. But the Puritans, a Protestant sect who first settled Massachusetts, reminds one of what the wise man says of a fool, that “though thou shouldst bray a fool in a mortar among wheat with a pestle, yet will not his folly depart from him.” These Puritans had fled from persecution in England to the Netherlands, and not finding a home there to suit them, they took shop for America, and landed in what became the province of Massachusetts, and having with others of their brethren who followed them, obtained a charter for that province, so soon as Baptists and Quakers appeared among them, they commenced persecuting them, thus showing their dragon spirit. So also the Protestant Episcopal church in Virginia persecuted the Baptists. For years past, circumstances both in this country and Europe, have restrained this beast from acting out its dragon nature so fully as formerly; yet its spirit has been continually manifested in its great and impudent demands for money, in Sabbath laws, &c. Recently, however, in this country it has showed more directly the spirit of persecution, not against the Baptists, but against the Catholics. For if burning convents, and houses for worship, and dwellings, and butchering men, women and children, and burning them because they were Catholics, is not persecution, I know not what is.

When I commenced this, I thought only to inform brother Howell of being convinced of my former error relative to the rise, &c., of the ten-horned beast; but having my mind drawn to the subject, I have extended my remarks. I have referred to some things in scripture, and to some in history; have drawn some conclusions from them, and have proposed some other things for consideration. I have presented these things as my thoughts. Brother Howell and Cox are younger men than I am, and of course have more energy to examine the subject closely. To them and others who may be disposed to take up the subject, I refer what I have written. But still I have not relived my own mind. I want to trace more fully the recent movements of the Protestant beast, as also to enquire concerning the present war in Europe; whether in its results it may not have something to do with these prophecies. But fearing that such enquiries might lead me to run too much upon what many would view as party politics, for publication in the *Signs*, I have concluded to make these points the subject of another communication, which communication, should I be spared to write it, if brother Beebe should not think prudent to publish in the *Signs*, friend Judson may be willing to publish it in the *Banner*, unless indeed, it might appear too wild for publication. It however would be more desirable if published in connection with this. I have no wish to interfere with any man’s political opinions, as such, but I do wish that our Old School brethren whilst shunning the ten-horned beast, may avoid the embraces of the two-horned one. With christian regard, yours,

S. TROTT.

Fairfax, C. H., Virginia, Dec., 1855

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