

EUREKA

AN
EXPOSITION
OF

THE APOCALYPSE

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EUREKA:

AN
EXPOSITION
OF

THE APOCALYPSE

IN HARMONY WITH
“THE THINGS OF THE KINGDOM OF THE DEITY,
AND
THE NAME OF JESUS ANOINTED.”

BY JOHN THOMAS
AUTHOR OF “ELPIS ISRAEL,” AND OTHER WORKS.

VOLUME 3

“BLESSED he that knows accurately, and they who give heed to the words of the prophecy, and narrowly observe the things which have been written in it; for the time is near.” — APOC. 1:3.

“IF any man speak, let him speak according to the Oracles of the Deity.” — PETER.

“WE have more established the prophetic word, to which ye do well giving heed as to light shining in a dark place while day may have shone, and a light-bearer have arisen in your hearts” — PETER.



THEATRE

S^t. Thomas's Hospital.

These are to Certify that

Mr John Thomas

both diligently attended three Courses
 (Commencing) (OF) (Terminating)
 Lectures Jan 1 - 1826 Jan 18 1827
 Jan 20 - 1827 May 12 - 1827
 Oct 1 - 1827 ON Jun 21 1828

ANATOMY & SURGERY

Mr J. Thomas also dissected and attended the
 anatomical Demonstrations during two Courses

May 10 1828
 Joseph Henry Green
 John F. South

FOREWORD TO VOLUME THREE

In the original edition of *Eureka*, the present volume formed the second part of Volume Two, making it all a large book of some 736 pages. Subsequently this was found to be somewhat unwieldy, and the volume was divided into two, numbered Volume 2A and Volume 2B. But the volumes were divided in the middle of a sentence which added to their awkwardness.

As we have reset the contents in larger type, we would have added to the original problem if we had presented Volume Two as it first appeared; at the same time we certainly wanted to avoid the problem of dividing it in the middle of a sentence!

Hence we have created a new Third Volume of *Eureka*.

The previous volume, having introduced the opening of the Seventh Seal (Apocalypse 8:1-5), which opening followed the prayers of the saints (v. 4), this present volume expounds upon the first and second sections of it.

The opening of the seal revealed seven angelic trumpeters. The sounding of the first four called forth judgments upon Catholic Europe. The Fifth Trumpet, also styled the First Woe, directed attention to the east, and predicted the uprising of the Saracenic Moslem power. The Sixth Trumpet, or the Second Woe, symbolised the uprising of the political Euphratean power, and the consequent demise of the Eastern Catholic Empire with its headquarters in Constantinople. Then follows the prophecy of the Rainbow Angel destined to conquer the world (Apocalypse 10); after which, in accordance with the plan of *The Apocalypse*, the second section of the Seventh Seal relating to the death and resurrection of the Witnesses (Apocalypse 11:1-14) is expounded. This introduces the Third Woe as outlined in the rest of the chapter (Apocalypse 11:15-19), culminating with the triumph of the saints and the Nave of Deity opened in the political heavens of the future age. At that point, this section of *The Apocalypse*, and this Second Volume of *Eureka* closes.

It is with great personal satisfaction that we have been enabled to present this Volume to the Reader. We trust he will derive as much pleasure out of studying it as we are sure the Author had in writing it, and we certainly have done in re-producing it. May the Reader enjoy the blessing pronounced upon those who study *The Apocalypse* with understanding.

— Publishers.

THE CONSTRUCTION OF THE APOCALYPSE

"BLESSED ARE THEY WHO READ, HEAR AND KEEP THESE WORDS"—Apoc. 1.1-3.

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New Testament Christianity was not promulgated as a civil and ecclesiastical constitution for peoples and nations. It is "the Gospel of the Kingdom" for the obedience of faith, with the "all things" enjoined upon the baptised by the Apostles. It is an invitation to Jews and Gentiles to become heirs of God's kingdom and glory, on condition of believing "the things of the kingdom of God and the name of Jesus Christ," and being immersed into the name of the Father, Son and Holy Spirit (Matt. 28:19; Acts 8:12). They are invited to separate themselves from the institutions of the nations, which are of no spiritual account in the affair of salvation. In believing and obeying the truth, this separation is effected; and though believers live under the schismatic constitutions of the Gentiles, as Jewish Christians in Palestine lived under the Mosaic constitution, they have no use for the mass spiritual institutions. God sent the Gospel invitation to the Gentiles "to take out of them a people for His Name" (Acts 15:14). The Apocalypse outlines the bitterness of the warfare of faith engaged in by those separated ones now and in the past, and the glorious consummation when, at last, "the kingdom of this world becomes the Kingdom of our Lord and of His Christ, and he shall reign forever and ever" (Rev. 11:15). This volume of Eureka expounds these matters in depth — Publishers.

EXPOSITION OF THE APOCALYPSE

Chapter 8

The chapters of this volume are numbered according to the numbers of the chapters of the Apocalypse; so that the eighth chapter of this work is an exposition of the eighth chapter of the Apocalypse, and so on to the eleventh inclusive. The previous volume having introduced the Seventh Seal, this volume proceeds to expound the Seal properly.

SUBJECT

FIRST SECTION OF THE SEVENTH SEAL

This section comprehends the events resulting from the release of the Four Winds, held by the Four Angels standing at the Four Corners of the Earth — Apoc. 7:1. When in operation, they were to blow injuriously upon the earth, the sea, and the trees, of Daniel's Fourth Beast-Dominion. They were what Gibbon styles "the threatening tempests of barbarians which subverted the foundations of Roman greatness." They were commissioned against the catholic empire of the west, and did not cease to blow until they had sorely plagued the Apostasy, and disrobed Old Rome of its glory and dominion. The Four Wind-powers angelized against Roman Europe are identical with the first four trumpets, which were sounded or blown against "the earth," the "trees," and "sea," which were not plagued to the subversion of their sovereignty until these trumpets had produced their full effect.

PREPARATION FOR SOUNDING

The seven angels, which John tells us in ch. 8:2, he saw standing before the Deity, and to whom were given seven trumpets, he further informs us, in the sixth verse, "prepared themselves to sound." Though they had been commissioned in the days of Constantine, they had also been forbidden to execute judgment until the sealing of the 144,000 was duly effected. Their *preparing* to sound was no part of their sounding. When the trumpets were given them they were quiescent, and quiescent they remained during the "voices, and thunders, and lightnings, and earthquake" of the reigns of Constantius and Julian; but, when the earthquake was over, and the Catholic Apostasy found unexpected

deliverance in the military election of JOVIAN, a trinitarian catholic, nothing improved by the well merited castigation it had experienced, it progressed from bad to worse, until the forbearance of the Deity had attained the limit which, in His wise foreknowledge of all things, He had fixed, and beyond which He had predetermined that the blasphemous superstition should not continue unscathed by the fierceness of His devouring indignation. From the death of Julian, A.D. 363, to the death of Theodosius the Great, and the revolt of the Goths under Alaric, A.D. 395, *a period of thirty-two years*, was the period also of *the preparation for sounding*, which terminated in the Gothic blast of the First Wind-Trumpet. At the end of this PREPARATION-PERIOD, the Catholic Imperiality was finally divided into TWO SOVEREIGNTIES, which answered to the TWO IRON LEGS of Nebuchadnezzar's Image — the sovereignty of Constantinople under Arcadius, and the sovereignty of Rome under Honorius, both of them the worthless sons of the catholic tyrant, "Theodosius the Great."

This preparation period of thirty-two years includes the reigns of Jovian, Valentinian and Valens, Gratian, and Theodosius — of Jovian, who reigned about seven months; of Valentinian, who ruled twelve years; of Gratian, who, after reigning four years, associated Theodosius with himself in the purple; and of Theodosius, who reigned sixteen years, or till his decease, A.D. 395. The sounding of the seven angels was, and is (for they will not have ceased to sound until the reign of the saints shall have been established over all the apocalyptic earth), the execution of judgment upon the Laodicean Catholic Apostasy in its imperio-regal constitution. During this preparation-period it made rapid and gigantic progress in developing "the mystery of iniquity," "after the working of the Satan with all power and signs and wonders of falsehood, and with all deceivableness of the iniquity in them who are being destroyed." It rapidly filled up that measure of iniquity which rendered it no longer expedient to defer judgment — to restrain the tempest of "hail and fire mingled with blood," which, as a devouring blast, should scorch and torment it unto death.

It will, doubtless, be satisfactory to the reader unacquainted with the history of this period to receive some information respecting it. I shall, therefore, as briefly as is compatible with clearness, notice the state of the Catholic Apostasy in the thirty-two years of angel-preparation for the execution of judgment.

1. The Apostasy in the Preparation-Period

The death of Julian left the Ancient Idolatry in possession of the empire, but without a champion. He had endeavored to thoroughly

paganize the army but had succeeded only in making hypocrites of those who took any interest in religion. So long as he was the dispenser of the loaves and fishes of the state, the soldiery bowed the knee to Jupiter; but when the arrow of the Persian had given victory to "the Galilean," and the "pious Jovian" became the elect of the fickle host, whose affection had been gained by his comely person, cheerful temper, and familiar wit, the soldiers again displayed at the head of their legions the banner of the cross, the Labarum of Constantine, by which was announced to the people the superstition of their new emperor*.

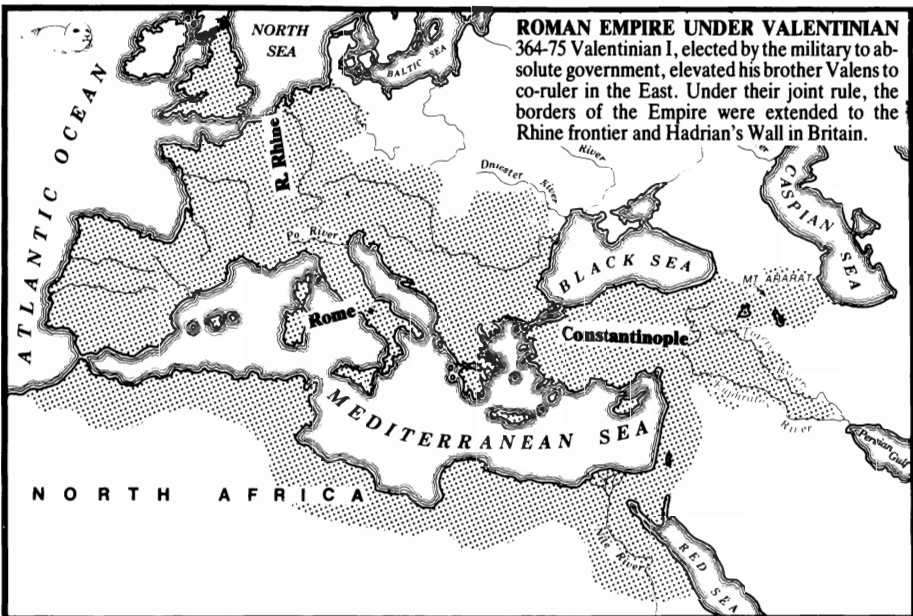
The first monuments of peace were devoted by Jovian to the restoration of domestic tranquillity to the church and state. The "Christians," says Gibbon, "had forgotten the spirit of the gospel, and the pagans had imbibed the spirit of the church. In private families, the sentiments of nature were extinguished by the blind fury of zeal and revenge; the majesty of the laws was violated or abused; the cities of the east were stained with blood, and the most implacable enemies of the Romans were in the bosom of their country." As soon as Jovian was enthroned, he secured the legal establishment of the catholic superstition. The insidious edicts of Julian were abolished, and the immunities of the catholic apostasy were restored and enlarged, which gained for him, of course, the loud and sincere applause of its devotees. The episcopal leaders of their contending sects, convinced, by experience, how much their fate would depend on the earliest impressions made on the mind of an untutored soldier, hastened to the court at Antioch. "The highways of the east were crowded with Homoousian,† and Arian, and Semi-Arian, and Eunomian bishops, who struggled to outstrip each other in the holy race for the prize of the imperial favor; the apartments of the palace resounded with their clamors, and the ears of Jovian were assailed, and perhaps astonished, by the Babel-mixture of metaphysics and passionate invectives. They discovered at length his admiration for 'the celestial virtues of the great Athanasius'," one of the most persistent ecclesiastics of which Jezebel could boast in that or any subsequent period of her career. By this discovery, Jovian was found to be possessed

* The labarum was the military standard of Constantine the Great, and of later "Christian" emperors of Rome. It displayed so-called "Christian" symbols. On coins struck by Constantine, the pagan goddess of victory was displayed with the labarum in order to gain favour with all sections of the populace. — Publishers.

† These are titles given to various religious sects within the Apostate church of the 4th century. The Homoousians taught that the essence or substance of the Father and the Son is the same. The Arians taught that Jesus Christ was mere man. The Eunomians (named after a Bishop of Cyzicus of that name) was an extreme Arian sect that claimed that there was only a *moral* resemblance between the Father and the Son. Eunomian taught that baptism should be in the name of the Creator, and only into the death of Christ. In opposition to all these sects, as well as to Trinitarianism (the other extreme), the Truth proclaimed the doctrine of God manifestation, and of Jesus Christ as the "begotten Son of God". — Publishers

of the spirit of the times, and therefore in fellowship with the zeal and numbers of the most powerful sect of the Apostasy. Under his reign, Laodiceanism obtained an easy and lasting victory; and as soon as the sunshine of imperial patronage was withdrawn, the ancient idolatry, which had been cherished by the arts of Julian, sunk irrecoverably in the dust. Thus, as justly remarked by Themistius in his address to Jovian, "in the recent changes, both religions (Julian's and Constantine's) had been alternately disgraced by the seeming acquisition of worthless proselytes, of those votaries of the reigning purple, who could pass without a reason, and without a blush, from the church to the temple, and from the altars of Jupiter to the sacred table of the Christians."

After Jovian's death, Valentinian was elected by the military to the absolute government of the Roman empire. In thirty days after his own election, he associated his brother Valens as his colleague in the emperorship. In June, A.D. 364, they divided the empire between them; Valentinian bestowing on his brother the rich praefecture of the Eastern Leg of the Babylonian Image, from the Lower Danube to the confines of Persia; whilst he reserved to himself the three praefectures of Illyricum, Italy, and Gaul, constituting the Western Leg, from the extremity of Greece to the Caledonian rampart, and from the rampart to the foot of Mount Atlas. This division being amicably arranged, preparation for the angel-trumpeters was advanced a stage. The Emperor of the West



established his temporary residence at Milan; and the Emperor of the East returned to Constantinople, to assume the dominion of fifty provinces.

Both these men were cruel, and not equally as similarly zealous for the traditions of the Apostasy. Valens was an Arian, and therefore a persecutor of the Athanasians. These hostile factions were more equally balanced in the East than in the Latin West, where the Arian party was but small. The Arian and Athanasian monks and bishops supported their arguments by invectives, and these were sometimes followed by blows. Athanasius reigned archbishop in Alexandria over the most ignorant and ferocious catholics in the empire. Constantinople and Antioch were occupied by his enemies, the Arians; and every episcopal vacancy was the occasion of a popular tumult, greatly to the disgust and contempt of philosophers and pagans. So great was the lust of power, that the leaders of both factions believed that, if they were not suffered to reign, they were most cruelly injured and oppressed.

The western emperor Valentinian reigned over the countries in which the Sealing Angel was occupied in the work of sealing the servants of the Deity in the forehead. Though a man whose savage disposition was hardened against pity and remorse, he uniformly maintained a firm and temperate impartiality in an age of singular discord and contention among ecclesiastics. He declined with respectful indifference the subtle questions of their debates; and, while he remembered that he was a disciple of the church, he never forgot that he was lord and master of the clergy. The pagans, the Jews, and all the various sects which acknowledged the divine authority of Christ, were protected by the laws from arbitrary power, or popular insult; nor did he prohibit any mode of worship, except those secret and criminal practices which abused the name of religion for the dark purposes of vice and disorder.

He published an edict A.D. 370, addressed to Damasus, Bishop of Rome, restraining the avarice of the clergy. The things he forbade them to practise show in what they were especially guilty. He admonished the ecclesiastics and monks not to frequent the houses of widows and virgins; and menaced their disobedience with the animadversion of the civil authority. These were of that sort Paul predicted would “creep into houses, and lead captive silly women laden with sins, led away by divers lusts, ever learning, and never able to come to the knowledge of the truth” (2 Tim 3:6). These reprobates installed themselves with these “silly women” as their spiritual directors. But Valentinian rightly discerned the corruptness of their purposes. He therefore forbade their visiting the houses, or receiving any gift, legacy, or inheritance, from the liberality of their spiritual daughters. He had to step in as the civil

guardian of domestic happiness and virtue, against the assaults of clerical wolves in sheep's clothing, calling themselves christian pastors of Christ's flock!! By their professed contempt of the world, they insensibly acquired the most desirable advantages; the lively attachment, perhaps, of a young and beautiful woman, the delicate plenty of an opulent household, and the respectful homage of the slaves, the freedmen and clients of senatorial families. Under this spiritual direction, the immense fortunes of Roman ladies were gradually consumed in lavish arms and expensive pilgrimages; and the artful ecclesiastic, who had assigned himself the first, or possibly the sole, place in the testament of his spiritual daughter, still presumed to declare, with the smooth face of hypocrisy, that he was only the instrument of charity and the steward of the poor. The lucrative, but disgraceful trade which was exercised by the clergy to defraud the expectations of the natural heirs, had provoked the indignation of a superstitious age; and two of the most respectable of Latin spiritual directors, Jerome and Ambrose, honestly confess that the ignominious edict of Valentinian was just and necessary.

What Gibbon styles "the splendid vices of the church of the Rome," in the reign of Valentinian, and under the spiritual direction of Damasus, its bishop, have been impartially stated by Ammianus, who says, "The praefecture of Juventius was accompanied with peace and plenty; but the tranquillity of his government was soon disturbed by a bloody sedition of the distracted people. The ardour of Damasus and Ursinus to seize the episcopal seat surpassed the ordinary measure of human ambition. They contended with the rage of party; the quarrel was maintained by the wounds and death of their followers; and the praefect, unable to resist or appease the tumult, was constrained, by superior violence, to retire into the suburbs. Damasus prevailed; the well-disputed victory remained on the side of his faction; one hundred and thirty-seven dead bodies were found in the Basilica of Sicininus, where the *christians* (!) hold their religious assemblies; and it was long before the angry minds of the people resumed their accustomed tranquillity. When I consider the splendor of the capital, I am not astonished that so valuable a prize should inflame the desires of ambitious men, and produce the fiercest and most obstinate contest. The successful candidate is secure that he will be enriched by the offerings of matrons; that as soon as his dress is composed with becoming care and elegance, he may proceed, in his chariot, through the streets of Rome; and that the sumptuousness of the imperial table will not equal the profuse and delicate entertainments provided by the taste and at the expense of the Roman Pontiffs. How much more rationally (continues the honest pagan, more christian in spirit than "the christians") would these pon-

tiffs consult their true happiness, if instead of alleging the greatness of the city as an excuse for their manners, they would imitate the exemplary life of some provincial bishops, whose temperance and sobriety, whose mean apparel and downcast looks, recommended their pure and modest virtue to the Deity and his true worshippers." When the tranquillity of the city was restored by the wisdom of the prefect Praetextatus, this polite and philosophic pagan, disguising a reproach in the form of a jest, remarked to the "right reverend bishop" Damasus, that if he could obtain the bishopric of Rome, he himself would immediately embrace the christian religion. This lively picture of the wealth and luxury of the bishops of Rome in the fourth century becomes the more curious as it represents the intermediate degree between the humble poverty of the Apostles, and the royal state of an Imperial Pontiff, whose temporal dominions once extended from the confines of Naples to the Po.

On the death of Valentinian, A.D. 375, Gratian, his son, a youth of seventeen, and his brother, Valentinian II, then only four years old became emperors of the West, so that the government of the Roman world was now exercised in the united names of Valens and his two nephews. On the fall of Valens in the battle of Hadrianople, A.D. 378, Gratian appointed Theodosius his successor over the East. Gratian was a feeble and indolent character, piously credulous, and a mere tool in the hands of ecclesiastical hypocrites, who procured from him an edict to punish, as a capital offence, the violation, neglect, or even the ignorance, of what they were pleased to call the divine law. This would give them power to persecute and destroy "the servants of the Deity," then being impressed with his seal. The murder of Gratian did not improve the situation; for Theodosius, a name dear to the Apostasy, was pious and cruel, with strength and activity of mind.

Among the benefactors of the catholic church, the fame of Constantine has been rivalled by the glory of Theodosius, who assumed the merit of subduing Arianism, and abolishing the worship of idols in the Roman world. Theodosius was the first of the emperors immersed in what the apostasy terms "the true faith of the Trinity." As he ascended from the water, "still glowing with the warm feelings of regeneration," he dictated a solemn edict which proclaimed his own opinions and prescribed the religion of his subjects. "It is our pleasure," said this sacramentally regenerated prince, "that all the nations, which are governed by our clemency and moderation, should stedfastly adhere to the religion which was taught by St. Peter to the Romans, *which faithful tradition hath preserved*, and which is now professed by the Pontiff Damasus (!) and by Peter, Bishop of Alexandria, a man of apostolic holiness. According to the discipline of the Apostles and the doctrine of

the gospel, let us believe the sole Deity of the Father, the Son, and the Holy Ghost, under an equal majesty, and a pious Trinity. We authorize the followers of this doctrine to assume the title of 'CATHOLIC CHRISTIANS'; and as we judge that all others are extravagant madmen, we brand them with the infamous name of HERETICS, and declare that their conventicles shall no longer usurp the respectable appellations of *churches*. Besides the condemnation of divine justice, they must expect to suffer the severe penalties which our authority guided by heavenly wisdom, shall think proper to inflict upon them."

This edict of Theodosius caused great joy to the catholics. He convened, A.D. 381, a council at Constantinople, of one hundred and fifty bishops, to complete the theological system which had been established in the council of Nice. They decreed the equal Deity of the Holy Ghost, which, upon their authority, has been received by all the deluded nations and all the churches of the Apostasy. But, whatever the merits of the question, the sober evidence of history will not allow much weight to the personal authority of these Theodosian fathers. In an age when the spirituals of the Apostasy were a scandalous degeneration from apostolic purity, the most worthless and corrupt were always the most eager to frequent, and disturb the episcopal assemblies. The conflict and fermentation of so many opposite interests and tempers inflamed the passions of the bishops; and their ruling passions were the love of gold and the love of dispute. Many of the same churchmen who now applauded the orthodox piety of Theodosius, had repeatedly changed, with prudent flexibility, their creeds and opinions; and in the various revolutions of the church and the state, the religion of their sovereign was the rule of their obsequious faith. The unjust and disorderly proceedings of these sycophants forced the gravest members of the council to dissent and secede; and the clamorous majority, which remained masters of the field, could be compared only to wasps or magpies, to the flight of cranes, or to a flock of geese.

The decrees of the council of Constantinople had set up the standard of catholic opinion; and the spirituals who governed the beclouded conscience of Theodosius suggested the most effectual methods of persecution. In the space of fifteen years, he promulgated at least fifteen severe edicts against the heretics; and, to deprive them of every hope of escape, he sternly enacted that if any laws or rescripts should be alleged in their favour, the judges should consider them as illegal productions either of fraud or forgery. The penal statutes were directed against the ministers, the assemblies, and the persons of "the heretics"; and the passions of the legislator were expressed in the language of declamation and invective.

Thus the theory of persecution was established by this regenerated trinitarian emperor, whose justice and piety have been applauded by "the church"; but the practice of it, in the fullest extent, was reserved for his rival and colleague, Maximus, then reigning beyond the Alps, the first, among catholic princes, who shed the blood of his subjects on account of their religious opinions. These were Priscillian and six of his brethren, who were tortured, condemned, and executed at Treves. Their tenets being reported by their enemies, it is not possible to speak with certainty respecting them. Their rejection by the clergy and their adherents is a presumption in favor of their being sufferers for the truth. Their death was the subject of a long and vehement controversy, in which, though Martin, Bishop of Tours, and Ambrose, Bishop of Milan, proclaimed the eternal damnation of heretics, they both were surprised and shocked by the bloody image of their temporal death. Since the murder of Priscillian by the catholics, they have become scarlet with the blood of the saints, and drunk with the blood of the witnesses for Jesus (Apoc. 17:6); and their proceedings have been refined and methodized in the "Holy Office," which assigns their distinct parts to the ecclesiastical victim, as hypocritically expressed in the language of pity and intercession. Who need wonder at seven angels being commissioned to inflict vengeance upon such a communion of blood? How can wrath cease against men, so long as the earth is cursed with the presence of catholicism, and its kindred abominations? The divine indignation can only be appeased by their extirpation total and complete.

After the death of Valentinian II, and the overthrow of Maximus, the Roman world was in the undivided possession of Theodosius; and thus it continued till his death, A.D. 395, when the separation of the East and the West became final under his sons Arcadius and Honorius.

About sixty years after Constantine's conversion to catholicism, the ancient form of heathenism was completely superseded by catholic polytheism; and the temples of the gods were replaced by the Bazaars of Guardian Saints and Angels (Dan. 11:38-39), in which Theodosius, and his sacramentally regenerated coreligionists, convened under the spiritual direction of reprobate bishops, and presbyters, for the degrading adoration of dead men's bones, and other relics they were taught to venerate as sacred. A pagan, treating of this change in the form of Rome's polytheism, says: "The monks" (a race of filthy animals, to whom he is tempted to refuse the name of men) "are the authors of the new worship, which, in the place of those deities *who are conceived by the understanding*, has substituted the meanest and most contemptible slaves. The heads, salted and pickled, of those infamous malefactors who, for the multitude of their crimes, have suffered a just and igno-

minious death; their bodies, still marked by the impression of the lash, and the scars of those tortures which were inflicted by the sentence of the magistrates; such are *the gods which the earth produces* in our days; such are the martyrs, the supreme arbitrators of our prayers and petitions to the Deity, whose tombs are now consecrated as the objects of the veneration of the people." The writer was the spectator of a revolution which raised a multitude of fabulous saints and victims to the rank of *mahuzzim*, of celestial and invincible protectors of the Roman empire! He might well be indignant at the worse than pagan abomination. Fifty years after the building of Constantinople, the pretended remains of Samuel, the prophet of Israel, were transported to that city. His ashes, deposited in a golden vase, and covered with a silken veil, were delivered by the episcopal mountebanks into each other's hands. These fabulous relics were received by the infatuated catholic multitude with infinitely more demonstrations of joy and reverence than they would have shown to the real prophet; the highways, from Palestine to the gates of Constantinople, were filled with an uninterrupted procession; and the emperor Arcadius, at the head of the most illustriously betitled members of the clergy and senate, advanced to meet this extraordinary and fictitious guest! The example of Rome and Constantinople confirmed the superstition, blasphemy and discipline of the catholic world. The honors of fictitious saints and martyrs, *after an ineffectual protest of the sealed servants of the Deity**, were universally established; and in the age of those conspicuous theological empirics, Ambrose, Jerome, and Augustine, something was still deemed wanting to the sanctity of a catholic bazaar, till it had been consecrated by some portion of "holy relics," which fixed and inflamed the devotion of the deluded multitude.

The Catholic Apostasy by the end of the preparation period for angelic sounding had become a system of organized and established idolatry — of the worship of gods produced from the earth by the clerical officials of Satan's kingdom. Perceiving how profitable were the so-called relics of saints, more valuable to church-knaves than gold and precious stones, the clergy were as stimulated to multiply these treasures of "the church." Without regard for truth or probability *they invented names for skeletons, and actions for names*. The fame of the apostles and prophets, and their holy brethren, was darkened by superstitious fraud and falsehood. To the invincible band of real saints, whose blood from

* In a note, Gibbon says: "The presbyter Vigilantius, the protestant of his age, firmly, though ineffectually, withstood the superstition of the monks, relics, saints, fasts, etc., for which Jerome compares him to the Hydra, Centaurs, Cerberus, etc., and considers him only as the organ of the daemon." Whoever will peruse the controversy of Jerome and Vigilantius, and Augustine's account of the miracles of Stephen, may speedily gain some idea of the spirit of the fathers of the Apostasy.

beneath the Altar cried for vengeance against their pagan murderers, the Theodosian craftsmen added myriads of imaginary heroes, who had never existed except in the fancy of “daemons speaking lies in hypocrisy; and having their conscience seared as with a hot iron,” of whom Ambrose, bishop of Milan, his pupil “St. Augustin,” and “St. Jerome,” were notable examples: “and there is reason to suspect,” says Gibbon, “that Tours might not be the only diocese in which the bones of a malefactor were adored instead of those of a saint. A superstitious practice, which tended to increase the temptations of fraud and credulity, insensibly extinguished the light of history and of reason in,” what he incorrectly terms, “the christian world.”

But the progress of catholic idolatry would have been much less rapid and victorious, if the superstition of the people had not been assisted by the seasonable aid of what Paul styles, “signs and wonders of falsehood;” that is, of pretended visions and spurious miracles, to ascertain the authenticity and virtue of the most suspicious relics. When Ambrose refused to obey the sentence of banishment decreed against him by the Arian government of Valentinian II., and while he and his party were blockaded in the cathedral of Milan, he falsely declared that he was instructed by a dream, to open the earth in a place where the relics or remains of two martyrs, Gervasius and Protasius, had been deposited above three hundred years. Immediately under the church-pavement two perfect skeletons were found, with the heads separated from their bodies, and a plentiful effusion of blood. These “holy relics” were presented, in solemn pomp, to the veneration of his credulous flock. The knavish designs of Ambrose were admirably promoted by this pretended discovery. Their bones, blood, and garments, were supposed to contain a healing power; and their praeternatural influence was said to be communicated to the most distant objects, without losing any part of its original virtue. The alleged extraordinary cure of a blind man by touching the garment, and the reluctant confessions of several daemons, were adduced to justify the Athanasian opinions and sanctity of this rebel churchman! The truth of these miracles is attested by *Saint* Ambrose himself, and by his proselyte, the celebrated *Saint* Augustin, who, at that time professed the art of rhetoric in Milan. The Arian court very properly rejected the testimony of such interested parties; and derided the theatrically represented cures, exhibited by the contrivance and at the expense of the archbishop. The effect, however, upon the irrational and strongly deluded multitude was rapid and irresistible; and the feeble sovereign of Italy found himself unable to contend with such a favorite of heaven!

The same “grave and learned Augustin,” afterwards bishop of

Hippo in the Roman Africa, attests the innumerable prodigies performed there by the relics of Stephen, stoned in the presence of Saul of Tarsus. These were brought to light by a dream, thrice repeated to one Lucian, a presbyter, residing twenty miles from Jerusalem. When they were unearthed, the ground trembled, and an odour, such as that of paradise, was smelt, which instantly cured the various diseases of seventy-three of the grave-openers. The relics were transported, in solemn procession, to *a house of the dead*, called "a church" by the ignorant multitude, constructed in their honor on Mount Zion; and the minute particles of those relics, a drop of blood, or the scrapings of a bone, were acknowledged, in almost every province of the catholic world, to possess a divine and miraculous virtue. This "wonder of falsehood" is inserted in his elaborate work, "The City of God," which Augustin designed as a solid and immortal proof of the truth of what he called christianity. He solemnly enumerates above seventy miracles, performed by Stephen's relics, of which three were resurrections from the dead, in the space of two years, and within the limits of his own diocese! "If we enlarge our views to all the dioceses, and all the saints, of the 'christian' world", says Gibbon, truly, "it will not be easy to calculate the fables, and the errors, which issued from this inexhaustible source. But we may surely be allowed to observe, that a miracle in that age of credulity and superstition, lost its name and its merit, since it could scarcely be considered as a deviation from the ordinary, and established, laws of nature."

The innumerable "wonders of falsehood," of which the tombs were the perpetual theatre, impressed the infatuated crowd with a notion of the state and constitution of the invisible world, which became the basis of the system of idol-worship, which darkens the kingdom of the clergy to this day. Whatever might be the condition of the common herd between death and resurrection of body, it was fancifully supposed that the disembodied ghosts of so-called saints and martyrs did not consume that interval in silent and inglorious sleep. It was imagined (without presuming to determine the place of their habitation, or the nature of their felicity) that they employed the lively and active consciousness of their happiness, their virtue, and their powers; and that they had already secured the possession of their eternal reward. The supposed enlargement of their intellectual faculties surpassed the measure of human conception; since they imagined that they had proved by experience, that they were capable of hearing and understanding the various petitions of their numerous votaries, who, in the same moment of time, but in the most distant parts of the world, invoked the name and assistance of Stephen or of Martin. The confidence of their petitioners was found-

ed on the heathen dogma of inherent immortality; and the supposition, that the disembodied immortal souls of saints go to Christ at death, and as unclothed and naked ghosts are reigning with him, and in this their glory cast an eye of pity upon earth; their worshippers are strongly deluded with the notion that these naked souls are warmly interested in the prosperity of the church; and that the individuals, who imitated the fabled example of their faith and piety, were the peculiar and favourite objects of their most tender regard. Sometimes, indeed, it was thought that their friendship might be influenced by considerations of a less exalted kind; that they viewed, with partial affection, the places which had been consecrated by their birth, their residence, their death, their burial, or the possession of their relics. They were regarded as not exempt from pride, avarice, and revenge; hence they were supposed to approve with gratitude the liberality of their votaries; and to hurl the keenest bolts of punishment against the impious wretches, who violated their magnificent shrines, or disbelieved their supernatural power. Severus, bishop of Minorca, says that the relics of St. Stephen in eight days, converted in that island five hundred and forty Jews; but, it must not be forgotten, that they were aided by some potent severities, such as burning the synagogue, driving the obstinate infidels to starve among the rocks, and so forth. The immediate, and almost instantaneous, effects, that were supposed to follow the prayer, or the offence, satisfied the deluded fanatics of the ample measure of favor and authority enjoyed by Immortal Ghosts in the presence of the Supreme; and it seemed superfluous to inquire, whether they were continually obliged to intercede before the throne of grace, or whether they might not be permitted to exercise, according to the dictates of their benevolence and justice, the delegated powers of a subordinate ministry. The imagination, which had been raised by a powerful effort to the contemplation and worship of Eternal Spirit, eagerly embraced such inferior objects of adoration as were more in keeping with its gross conceptions and imperfect faculties. The simplicity which is in Christ, or, as Gibbon styles it, "the sublime and simple theology of the primitive christians," was not only corrupted, but practically and doctrinally abolished; and the Monarchy of Heaven, already clouded by metaphysical subtleties, was dethroned by the introduction of a popular mythology, which restored the reign of a multitude of gods, which became the *Mahuzzim*, or ghost-protectors, of the "Religious World."

Having thus substituted for the old gods of Greece and Rome, the phantasmata of their corrupt imaginations, which they decorated with the names of real and fictitious saints and angels, they next proceeded to institute the rites and ceremonies, or will-worship, with which they

deemed that their new deities ought to be satisfied. These were such as seemed most powerfully to affect the senses of the vulgar herd. If, in the beginning of the fifth century, Paul or Luke, had been raised from the dead, to witness the festival of some popular saint, or martyr, they would have gazed with astonishment and indignation on the profane spectacle, which had superseded the pure and spiritual worship of a christadelphian ecclesia. As soon as the doors of the Saint-Bazaar, or "church," were thrown open, they would have been annoyed by the smoke of incense, the perfume of flowers, and the glare of lamps and tapers, which diffused at noonday a gaudy, superfluous, and in their judgment sacrilegious light. If they approached the balustrade of the Saint-altar, they would have made their way through a prostrate crowd, consisting for the most part of strangers and pilgrims, who resorted to the city on the vigil of the feast, and who already felt the "strong delusion," or intoxication, of fanaticism, and perhaps of wine. Their devout kisses were imprinted on the walls and pavement of the Idol-Bazaar; and their fervent "vain repetitions" were directed, whatever might be the expletives of their conscience keepers, the priests, to the bones, the blood, or the dust, of the tutelar of the bazaar, which were usually concealed by a linen or silken veil, from the eyes of the vulgar. The fanatics frequented the tombs of their ghost-deities, in the hope of obtaining, from their supposed powerful intercession, every sort of spiritual, but more especially of temporal, blessings. They implored the preservation of their health, or the care of their infirmities; the fruitfulness of their barren wives, or the safety and happiness of their children. Whenever they undertook any distant or dangerous journey, they requested that "the holy martyrs" would be their guides and protectors, or *Mahuzzim*, on the roads; and if they returned without having experienced any misfortune, they again hastened to the ghost-bazaar tombs, to celebrate, with grateful thanksgivings, their obligations to the memory and relics of their invisible patrons. The walls were hung round with symbols of the favors they supposed they had received; eyes, and hands, and feet, of gold and silver; and memorial pictures, which also soon became objects of idolatry, represented the image, the attributes, and the miracles of the tutelar phantasma. All this new system of idolatry was the invention of that spirit of superstition that reigned incarnate in the presbyters and bishops of the church who imitated the polytheism and ritual they were impatient to destroy. They had persuaded themselves, that the ignorant rustics would more cheerfully renounce the superstition of paganism, if they found some resemblance, some compensation, in the bosom of their catholicism. This religion of Constantine achieved, in less than a hundred years, the final

conquest of the old idolatry in all the Roman empire; but the catholic victors themselves were completely subdued by the heathen arts of their vanquished rivals.

2. Preparation-Judgments Upon Ghost-Worshippers

Could it have been possible for “seducing spirits,” or demons, who had departed from the faith, and speaking lies in hypocrisy, to have invented and set up such a system of abomination in the fourth century, and in the name of christianity, and the Deity not have poured out of His wrath upon the deceivers and the deceived? The whole Roman Catholic world had gone wondering after the NEW IDOLATRY, against which none opposed a scriptural testimony but the SEALING ANGEL, or those engaged in the work of sealing the servants of *their* Deity with His seal, in their foreheads. A presbyter or elder, among these took up his pen to oppose it. His book was directed against the institution of monkery, the celibacy of the clergy, praying for the dead, and to martyrs, celebrating their vigils, and lighting up candles to them after the manner of the heathen. Jerome, who is esteemed a saint and luminary of the catholic church, and who was a zealous advocate of all these popular superstitious rites, undertook the task of refuting him, whom he styled “a most blasphemous heretic,” and “the organ of the Devil.” An individual denounced after this fashion by a monk, or a clergyman, must have been one of the excellent of the earth; for it is only such who are obnoxious to their reproach. The following extract from *Saint Jerome’s* answer to his book, will satisfactorily explain the *heresy* of Vigilantius, for that is his name, who has still the honor of being enrolled in the list of those who are anathematized as heretics by the Mother of Harlots, whose citadel is Rome. “That the honor paid to the rotten bones of saints and martyrs,” says Jerome, “by adoring, kissing, wrapping them up in silk and vessels of gold, lodging them in their churches, and lighting up wax candles before them after the manner of the heathen were the ensigns of idolatry — that the celibacy of the clergy was a heresy, and their vows of chastity the seminary of lewdness — that to pray to the dead, was superstitious, inasmuch as the souls of departed saints and martyrs were at present in some particular place* from which they could not remove themselves at pleasure, so as to be everywhere present attending to the prayers of their

* Vigilantius taught that the souls of prophets and martyrs were either in *loco refrigerii*, in a place of cooling, a cold place, or else under the altar of Deity. But Jerome sternly, yet ignorantly, tries to refute this “blasphemy.” “Dost thou give laws to Deity?” says he to Vigilantius. “Thou bindest fetters upon the apostles, that they may be held in custody till the day of judgment, and be not with their Lord; of whom it is written, ‘They follow the Lamb whithersoever he goes.’ If the Lamb be everywhere, therefore, these also who are with the Lamb, are believed to be everywhere. Even as the devil and demons roam about in all the world.”

votaries — that the sepulchres of the martyrs ought not to be worshipped, nor their fasts and vigils to be observed — and finally, that the signs and wonders said to be wrought by their relics, and at their sepulchres, served to no good end or purpose of religion.”

These were the sacrilegious tenets, as they are termed by the fanatical and superstitious Jerome, which he could not hear with patience, or without the utmost grief, and for which he declares Vigilantius a detestable heretic, venting his foulmouthed blasphemies against the relics of the martyrs, which were working daily signs and wonders. He tells him to “go into the churches of those martyrs, and he would be cleansed from the evil spirit which possessed him, and feel himself burnt, not with those wax candles which so much offend him, but with invisible flames, which would force that demon that talked within him to confess himself to be the same who had personated a Mercury, perhaps, or a Bacchus, or some other of the heathen deities.” Such is the style in which this renowned father of the church rants and raves through several pages against the sealed servants of the Deity, who, in the days of the sealing, protested with Vigilantius against these delusions which had then become so strong.

As it may gratify the reader’s curiosity, the following specimen of Jerome’s absurd manner of refuting their testimony, is presented: “If it were such a sacrilege or impiety,” says he, “to pay these honors to the relics of saints, as Vigilantius contends, then the Emperor Constantius must needs be a sacrilegious person, who translated the holy relics of St. Andrew, Luke, and Timothy to Constantinople; then Arcadius Augustus, also, must be held sacrilegious, who translated the bones of the blessed Samuel from Judea, where they had lain so many ages, into Thrace; then all the bishops were not only sacrilegious, but stupid too, who submitted to carry a thing the most contemptible, and nothing but mere dust, in silk and vessels of gold; and lastly, the people of all the churches must needs be fools, who went out to meet those holy relics, and received them with as much joy as if they had been the prophet himself, living and present among them; for the procession was attended with swarms of people from Palestine, even into Chalcedon, singing with one voice the praises of Christ, who were yet adoring Samuel perhaps, and not Christ, whose prophet and Levite Samuel was.

What a development in this extract from Jerome, one of the greatest luminaries of the Apostasy in that age, of the darkness and superstition that overspread the Catholic World, and that in less than a hundred years after the Catholic superstition was established by law! The sentiments of Jerome were a sample of the opinions of Ambrose, Augustin, and the clergy at large; how deplorable then must have been the

state of their flocks! Jerome's defence of their stupid sacrilege against which the 144,000 lifted up their united voice, and which found a record in the writings of Vigilantius, is childish and ridiculous. The thing cannot be gainsaid, that to worship a bone, or a tooth, or the dust of a dead man, however excellent his character may have been, is idolatrous impiety of the basest, and most degrading kind. None would attempt to gainsay this but the clergy, who hold Jerome and his fraternity in admiration. There can be no doubt, therefore, that the emperors aforesaid were sacrilegious, the bishops both sacrilegious and stupid, and the people fools; and because of the intense disgust with which the Lamb contemplated their adulterous prostitution of his name to their gross and lying vanities, He caused the Seven Angels to *prepare* to sound; and in the preparation to execute upon them the calamities I shall now briefly recite.

"As soon as," says Gibbon, "the death of Julian had relieved the barbarians from the terror of his name, the most sanguine hopes of rapine and conquest excited the nations of the east, of the north, and of the south." The chiefs of the Allemanni being offended, crossed the Rhine, A.D. 365, and before Valentinian could cross the Alps, the villages of the ghost-worshippers of Gaul were in flames; and before his general could encounter them, they had secured the captives and spoil in the forests of Germany. In the beginning of the ensuing year, the military force of the whole nation, in deep and solid columns, broke through the barrier of the Rhine, during the severity of a northern winter. This irruption having been repelled, Mentz, the principal city of the Upper Germany, was unexpectedly attacked A.D. 368, while the relic-worshippers were celebrating one of their festivals. Rando, a bold and artful leader, suddenly passed the Rhine, entered the defenceless town, and retired with a multitude of captive idolators of either sex. Valentinian soon after followed them with a powerful force, and giving them a signal overthrow, recrossed the Rhine, and wintered at Treves. As his ambition was not to conquer Germany, he wisely confined his attention to the important and laborious defence of the Gallic frontier, against an enemy whose strength was renewed by a stream of daring volunteers, which incessantly flowed from the most distant tribes of the north. This influx from distant regions to the frontiers of the catholic world, was a very important and essential element of the *preparation for sounding*.

About the middle of the fourth century the Burgundians, a warlike and numerous people of the Vandal race, occupied the countries on either side of the Elbe, insensibly swelled into a powerful kingdom, and finally settled *in the days of the sounding* on a flourishing province of the catholic empire.

Three small islands toward the mouth of the Elbe, comprehended in the duchy of Sleswig-Holstein, were occupied by the Saxons. These were a gate, as it were, through which poured forth upon the sea and maritime parts of the doomed empire, inexhaustible swarms of barbarians, who descended from the gloomy solitudes of their woods and mountains; and as a military confederation gradually moulded into a national body, under the name and laws of the Saxons, sallied forth upon the ocean in quest of plunder. In this *preparatory* enterprize they acquired an accurate knowledge of the maritime provinces of the West, after which they extended the scene of their depredations, so that the most sequestered places had no reason to presume on their security.

In the preparation for sounding, A.D. 371, under the reign of Valentinian, the maritime provinces of Gaul were afflicted by the Saxons. They landed from their frail coasters, and spread desolation among the relic-worshippers with fire and sword. They were at length repelled, however, as the time of their permanent settlement *under the sounding of the angels* had not yet arrived.

From the reign of Constantine to A.D. 366, that is to say, during an interval of thirty years, there had been peace between the Catholic Empire and the Goths. During this period these barbarians under Hermanric, the king of the Ostrogoths, extended their dominions from the Danube to the Baltic, including the greater part of Germany and Scythia. The name of Hermanric is almost buried in oblivion, his exploits are imperfectly known; and the Roman and Greek worshippers of the dead themselves appeared unconscious of the progress of an aspiring power, which threatened the liberty of the north, and the peace of their dominion.

Civil war between Procopius an usurper, and Valens, A.D. 366 became the occasion of the Goths crossing the Danube to foment, as the allies of Procopius, the civil discord of the catholics of the East. The suppression of the usurpation by Valens, left him free to carry on the war against the Goths alone. "But," says Gibbon, "the events scarcely deserve the attention of posterity, except as the *preliminary steps*," or preparation, "of the approaching decline and fall of the empire." The war, which had inflicted much evil on both sides, terminated A.D. 369; after which the Goths remained tranquil about six years; till they were violently impelled against the Catholic empire by an innumerable host of Scythians, who appeared to issue from the frozen regions of the north.

This period of preparation which opened the way, under the sounding of the four wind trumpets to the inroads of so many hostile and savage tribes from the Danube to the Atlantic, was also signalized by terrible and wholesale destruction of catholic idolators by earthquakes,

A.D. 365. On the twenty-first of July, the greatest part of their empire was shaken by a violent and destructive convulsion of the earth. The shores of the Mediterranean were left dry by the sudden retreat of the sea, and valleys and mountains were laid bare, which had never since the Mosaic Era of the globe been exposed to the sun. But the waters soon returned with the weight of an immense and irresistible deluge, which was severely felt on the coasts of Sicily, of Dalmatia, of Greece, and of Egypt; large boats were transported, and lodged on the roofs of houses, or at the distance of two miles from the shore; the ghost-worshippers, with their habitations, were swept away by the waters; and the city of Alexandria, the origenic birthplace, and alternate throne of Homoousianism and Homoiousianism,* annually commemorated the fatal day, on which fifty thousand Trinitarians and Arians lost their factious and blasphemous lives in the inundation. This calamity astonished and terrified the subjects of Rome, who rightly considered these alarming strokes as *the prelude only* of still more dreadful calamities, which would ultimate in the submersion of the fabric of their world.

From the reign of Valens was a most disastrous period for the Laodicean Apostasy. "The fall of the Roman empire," says Gibbon, "may be justly dated from the reign of Valens." In this period of disaster, the happiness and security of each individual were personally attacked; and the arts and labors of ages were rudely defaced by the barbarians of Scythia and Germany. The invasion of the Huns from the rear and remoter countries of the north, A.D. 376, precipitated on the provinces of the west the Gothic nation, which advanced in less than forty years, from the Danube to the Atlantic, and opened a way by the success of their arms, to the inroads of so many hostile tribes more savage than themselves. The original principle of motion was concealed in the remote countries of the north, whence these destructive emigrations issued.

In the year 375, Valens, then resident at Antioch, was informed by his officers who were intrusted with the defence of the Danube, that the north was agitated by a furious tempest, that the irruption of the Huns, an unknown and monstrous race of savages, had subverted the power of the Goths; and that the suppliant multitudes of that warlike nation, whose pride was now humbled in the dust, covered a space of many miles along the banks of the river. They earnestly sought permission to cross the Danube, and to settle on the waste lands of Thrace, promising

* The Homoiousians were a sect in addition to those noted on p. 13 which maintained that the essence of the Son is similar to, but not the same as, that of the Father. How beautiful and clear is the teaching of the Truth in comparison with the confusion that reigns in the doctrines of such schismatics. — Publishers

perpetual obedience to the laws, and to defend the limits of the empire. The prayers of the Goths were most imprudently granted, on condition of delivering up their arms, and their children to be dispersed through the provinces of Asia, as hostages to secure the fidelity of their parents. Upon these ignominious conditions the whole body of the Gothic nation was transported across the Danube, by the most strenuous diligence of the infatuated officials, who were careful that not a single barbarian of those who were reserved to subvert the foundations of Rome, should be left upon the opposite shore. The stipulation, however, most offensive to the Goths, and the most important to the Romans, was shamefully eluded by bribery and corruption. The catholic officials allowed them to retain their arms in exchange for the prostitution of their wives and daughters, and contributions of cattle and slaves. When the transportation was finished, and their strength collected on the southern side of the Danube, an immense camp of two hundred thousand Visigothic warriors in arms, was spread over the plains and hills of the Lower Maesia, and assumed a threatening and even a hostile aspect.

The leaders of the Ostrogoths, Alatheus and Saphrax, pressed also by the Huns in their rear, sought the like favor that had been granted to the Visigoths. But this was absolutely refused by Valens, whose suspicions and fears were now thoroughly aroused. His generals, however, whose attention was solely directed to the Visigoths whose discontent and hostility they had excited by their tyranny and avarice, had imprudently disarmed the ships and fortifications which constituted the defence of the Danube. The fatal oversight was observed, and improved by Alatheus and Saphrax, who anxiously watched the favorable moment of escaping from the pursuit of the Huns. By the help of such rafts and vessels as could be hastily procured the leaders of the Ostrogoths transported, without opposition, their king and their army; and boldly fixed a hostile and independent camp on the territories of the empire.

A secret union having been formed between these Gothic powers, they were prepared for a desperate conflict with the catholics who had treated them with great inhumanity and treachery. The flames of discord and mutual hatred soon burst forth into a dreadful conflagration. At Marcianopolis, the capital of the Lower Maesia, about seventy miles from the banks of the Danube, they sought to purchase supplies in the plentiful markets of the city. They were refused, however, with insolence and derision; and as their patience was now exhausted, passionate altercations and angry reproaches ensued. A blow was imprudently given; a sword was hastily drawn; and the first blood that was spilt in this accidental quarrel, became the signal of a long and destructive war.

Valens removed from Antioch to Constantinople to be nearer the seat of war. He was received as the author of the public calamity and provoked to desperate rashness by the vain reproaches of an ignorant multitude, whose contempt he had not firmness to resist; he hastened the downfall of the Roman empire, and the termination of his own inglorious career, by the terrible defeat of Hadrianople, A.D. 378, in which two thirds of the catholic army of 82,000 horse and foot were destroyed. The pride of the Goths, who had been joined by their former enemies the Huns, Alani, and other tribes, was elated by this memorable victory. The scene of war and tumult was instantly converted into a silent solitude, and abandoned for other fields. The Gothic inundation rolled from the walls of Hadrianople to the suburbs of Constantinople. Laden with the spoils of these, and the adjacent territory, they slowly moved from the Bosphorus to the mountains which form the western boundary of Thrace; and securing the important pass of Succus, the Goths who had no longer any resistance to apprehend from the scattered and vanquished troops of the East, spread themselves over the face of a fertile and cultivated country, as far as the confines of Italy, and the Adriatic sea.

Jerome, a saint of the Apostasy, vehemently deplores the calamities inflicted by the Goths and their allies in the provinces of the catholic empire — the rapes, the massacres, the conflagrations, and, above all, the profanation of the “churches,” that were turned into stables, and the contemptuous treatment of the pretended relics of fictitious saints, rubbish regarded by him as worshipful and holy. The triumph of the Goths extended far beyond the limits of a single day. One of their chiefs was heard to declare, with insolent moderation, that, for his own part, he was fatigued with slaughter; but that he was astonished how a people who fled before him like a flock of sheep could still presume to dispute the possession of their treasures and provinces. The formidable name of the Goths spread terror among the subjects and soldiers of the catholic dominion, who, if they had been hastily collected, and led by Theodosius, the successor of Valens, would have been vanquished by their own fears. But this more fortunate emperor, through the superior vigor of his mind, effected the deliverance and peace of the provinces by prudence rather than valor, which was seconded by favorable circumstances, which he did not fail to seize upon and improve. By the death of Fritigern, their heroic leader, and the predecessor and master of the renowned ALARIC, the Gothic confederacy was broken into many disorderly bands of ferocious robbers, who destroyed every object which they wanted strength to remove or taste to enjoy, and they often consumed with improvident rage, the harvests or the granaries which

soon after became necessary for their own subsistence. At length, a very considerable part, who already felt the inconvenience of anarchy, acknowledged Athanaric for their king, who, instead of leading them to battle, entered into treaty with Theodosius, A.D. 382, which resulted in the final capitulation of the Goths. By this treaty, a numerous colony of Visigoths was settled in Thrace, and the remains of the Ostrogoths in Phrygia and Lydia, as the allies of the Roman State. Prudence and necessity extorted the concessions and privileges of this treaty from Theodosius, who, nevertheless, had the address to persuade them that they were the voluntary expressions of his sincere friendship for the Gothic nation. It was apparent, however, to every discerning eye, that the Goths would long remain the enemies and might soon become the conquerors of the catholic empire. It was generally believed that they had signed the treaty of peace with a hostile and insidious spirit, and that their chiefs had previously bound themselves by a solemn and secret oath, never to keep faith with the Romans; to maintain the fairest show of loyalty and friendship, and to watch the favorable moment of rapine, of conquest, and of revenge. But the renewed outburst of the Gothic tempest was restrained by the firmness and moderation of Theodosius; so that the public safety seemed to depend on the life and abilities of a single man.

Such, then, is the historical illustration of “this unhappy period,” as Gibbon styles it, in which the Lamb was gathering his hosts and bringing them into position on the four corners of the earth, that they might be prepared to subvert the western empire of Rome when the sealing of the 144,000 should have sufficiently advanced. His hosts were in position, the battle was arrayed, and nothing remained but that the trumpet should sound “its harsh and mournful music” for the dreadful combat to begin, that was to hurl fire and blood and bitterness into the highways and fastnesses of catholic superstition and crime.

Sounding Of The Trumpets

All things being *prepared* — the iniquity of the catholic apostasy being matured, the executioners of judgment upon it being ready, and the 144,000 to be taken from it duly sealed — there was no longer any reason for holding back the tempests that were appointed to blast “the earth,” “the sea,” and “the trees,” of the section of the catholic dominion doomed to judicial overthrow. We proceed, then, to consider them in the order of the release, which was successive and not contemporary; that is, the winds did not rush forth against all “the four corners of the earth” at the same instant, which would have been to make the winds blow against each other instead of against the earth and

sea. In ch. 7:1,2, we are not informed as to the order and effects of the blowing of the winds. It is not said whether the blowing was consecutive or not. They were to blow when released, and their blowing would be, in the general, injurious; this is all that can be extracted from the testimony there. It was reserved for the latter half of the eighth chapter to reveal the details omitted in the seventh. These have been sufficiently supplied in the symbolism of the first four trumpets, which are clearly identical with, and expository of, the four winds. Indeed, the reference to the winds, in ch. 7:1, is a prefatory announcement to the first four trumpets, as the angel-proclamation of "Woe," in ch. 8:13, is prefatory to the last three of the seven. The first four are, therefore, very properly styled "*Wind-Trumpets*," and the last three, "*Woes*" (ch. 11:14), or "*Woe-Trumpets*."

But, before proceeding to expound these "winds" and "woes" in detail, it may assist the reader in the comprehension of so much of the Seventh Seal as is hitherto interpreted in this work, to present him with the following:

CHRONOLOGICAL SYNOPSIS

A.D.

324. Opening of the Seventh Seal, marked by the victory of Constantine over Licinius at Chrysopolis.

Silence in the heaven a half hour begins.

337. Silence, or peace, ends.

During this half-hour period the Sealing of 144,000 proceeds — ch. 7, and the prayers of these saints ascend abundantly as incense of supplication and thanksgiving — ch. 8:3,4.

The silence ends with the ascension of the three sons of Constantine, who each reign independently over a distinct division of the catholic empire.

At their accession, "Fire is cast into the earth, and there were VOICES" — ver. 5. The two brothers and seven of the nephews of Constantine, the praefect Ablavius, and the patrician Optatus, massacred by order of the "pious" Constantius.

350. Constans, emperor of the "third" then comprising Italy, Africa, and the Western Illyricum, assassinated by order of a usurper.

354. Gallus, the Caesar, a nephew of Constantine, beheaded by Constantius.

"AND THERE WERE THUNDERS"

Verse 5.

337. War between the Romans and Persians twenty three years.

- 356. War with the Allemanni and Franks.
- 357. War with the Quadi and Samaritans.

“AND THERE WERE LIGHTNINGS”

- 340. Civil war between the sons of Constantine “the Great,” Constans and Constantine, in which the latter is slain.
- 350. Usurpation of Magnentius and Vetricianus, which produces a revolt throughout the praefectures of Italy and Gaul, with the Illyrian countries from the Danube to the extremity of Greece. The civil war continues three years.
- 355. Revolt and assassination of Sylvianus.

“AND THERE WAS AN EARTHQUAKE”

Verse 5

- 360. The Roman legions at Paris proclaim Julian, the last of the House of Constantine, emperor. He declares war against Constantius.
- 361. Constantius dies, and Julian, the pagan, is acknowledged. He reforms the court of the second “christian” “sovereign pontiff” by turning out a thousand barbers, a thousand cupbearers, a thousand cooks, and eunuchs numerous as clouds of insects on a summer’s day. He appoints the Tribunal of Chalcedon for the sanguinary punishment of the sycophants of the former reign. He deprives catholics of the power of tormenting heretics; orders the pagan temples to be reopened; reestablishes paganism as the religion of the empire; assumes the pagan-sacerdotal functions of the Imperial Pontificate; erases the name of Christ from the Labarum; undertakes the rebuilding of the temple in Jerusalem, with a view to a falsification of the prophecies; the enterprise is defeated by earthquake, whirlwind, and a fiery eruption from the foundations.

He orders christians to be called Galileans by way of contempt; abolishes clerical honors and immunities; prohibits “christians” from teaching schools, or practising medicine, or the liberal arts.

He degrades the clergy to the lowest class of the people; excludes catholics from all offices of trust and profit, on the plea that it is unlawful for christians to use the sword either of justice or war; condemns them to make full and ample satisfaction for the pagan temples they had destroyed in the last reign.

The result of this earthquake is recorded by the sophist, Libanius, in these words: “Every part of the world displayed the

triumph of religion, and the grateful prospect of flaming altars, bleeding victims, the smoke of incense, and a solemn train of priests and prophets, without fear and without danger. The sound of prayer and music was heard on the tops of the highest mountains; and the same ox afforded a sacrifice for the gods, and a supper for their joyous votaries."

363. Julian is wounded in battle, and dies. Jovian, a catholic created emperor in his stead. He abolishes the edicts of Julian, and re-establishes the Catholic Apostasy as the legal and privileged religion of the state.

"The seven angels which have the seven trumpets prepare themselves to sound" — ver. 6.

395. Preparation-period ends with the death of Theodosius.

The Sealing and separating the 144,000 from among the catholics, previous to judgment, finished.

ROME: AN EPITOME

According to Varro, the foundation of the city, was laid by Romulus on the 20th April, in the year 3961 of the Julian period (3251 years after the creation of the world, 753 years before the birth of Christ). The Romans conquered nearly the whole of the then known world. In the time of Julius Caesar, the empire was bounded by the Euphrates, Taurus, and Armenia on the east; by Africa and Ethiopia on the south; by the Danube on the north; and by the Atlantic on the west. It included much of Europe, the Middle East, and North Africa.

On the death of Constantius at York, in Britain, in 306, the troops under his son, Constantine, saluted him as emperor. In 313 he had conquered the West and had established his power in Rome. Licinius remained in the east to oppose him, but was defeated in battle, and put to death by order of Constantine (his brother-in-law) in 324. Constantine then reigned alone. He established Constantinople as the capital of the Empire, and died on 22nd May, 337.

The Empire was divided into Eastern and Western by Diocletian in 296; but was reunited under Constans in 340. It was again divided into Eastern and Western by Valentinian and Valens, the former having made the latter, his brother, emperor of the West in 364.

The Western Empire, with Rome as its capital, came to an end in 476 when Odoacer, king of the Heruli took the city. He assumed the title of King of Italy, and completed the fall of the Western Empire. The Eastern Empire came to an end with the capture of Constantinople, its capital, by the Turks, and the death of Constantine XIII on 29th May, 1453. Thence afterwards, Constantinople formed part of the Ottoman Empire, and its name was changed to Istanbul. It remains the only portion in Europe of the once powerful Turkish Empire today under Turkish control.

—Publishers.

BLOWING OF THE FOUR WINDS

After the apostle saw the things represented in the sixth chapter; that is, after he saw in vision the progressive accomplishment of the taking out of the way of that power, even of the pagan Greco-Latin or Roman power, which hindered the revelation of the New Power in the estate of Daniel's fourth beast — a power both spiritual and temporal, or ecclesiastical and civil, unknown to the Augustan Caesars who ruled anterior to Constantine; and germinated from that "Mystery of Iniquity" which, as tares, was sown and springing forth in growing vigor in the days of John and Paul; after he saw this power, whom the latter styles "the Man of Sin, the Son of Perdition," and "the Lawless One," exalted to supreme authority and enthroned; in other words, after the entire exhaustion of the judgments of the Sixth Seal, he saw "four angels" or powers, divinely commissioned to destroy, "standing against (*epi*) the four corners of the earth" — standing in arms, ready to operate against the four projections of that "third part of the fourth beast earth" or territory, which was to be the arena of the first four trumpets — namely, Gaul, Spain, Italy, and Africa. For a time, even during the time of the sealing of the symbolic 144,000, John saw the authorities, who had the control of these destroying tempests, "holding" or restraining "the four winds of the earth, that THE WIND," the one wind of divine fury, blowing now against Italy, and then against Africa, and then in a third and fourth direction, "should not blow against the earth, nor against the sea, nor against any tree."

That the blowing of the wind was a destruction set in motion against the earth, sea, and trees, is manifest from the proclamation made by the sealing angel commanding the four destroying messenger-powers not to injure them until the sealing work was accomplished. In other words, when the foundation was firmly and thoroughly laid for the witnessing against the rising power of the Beast of the Outer Court, whose Lion-Mouth would be opened in blasphemy, and, aided by the ten new regal powers, would overcome the witnesses (Apoc. 11:3-7; 13:6,7); so that there would be moral force enough to carry on the witnessing against the Apostasy in its decemregal and papal organization during what might remain of sackcloth-propheying for a thousand two hundred and threescore symbolic days — when the foundation of this witnessing institution was duly organized and strengthened, then, and not till then, the destroying winds might begin to blow to the injury of the fourth-beast earth, sea, and trees.

THE FIRST FOUR TRUMPETS

Though the wind blow towards divers points, and is styled the east wind, the north wind, and so-forth, it is still but one and the same wind, air, or spirit in motion. So with “the four winds” of ch. 7:1, they were the one wind, which, when blown against Italy, Spain, Gaul, and the Roman Africa, “the four corners of the earth” to be tempest-tossed, sounded forth destroying blasts, and swept with withering desolation all green and living things. These hurricanes of destruction are figuratively styled “trumpets;” and as “the wind” was to sweep over the four sections of the western Roman third of the fourth beast territory, each blasting current became a distinct trumpet.

The sounding of trumpets was a divinely appointed Mosaic institution. It was a holy convocation, styled “a memorial of blowing of trumpets,” and was celebrated on the first day of the seventh month — Lev. 23:24. It introduced one of the most important months of the Hebrew calendar — the month on the tenth of which was the Day of Covering of Sins; on the fifteenth, the Feast of Tabernacles; and on every fiftieth tenth, the Jubilee, when sins, were not only covered, but every man returned to his possession and family — Lev. 25:8-17.

The trumpets used were of silver, two fabricated from a whole piece. They were blown by the sons of Aaron “for the calling of the assembly, and for the journeying of the camp.” If they blew with only one, then the princes, heads of the thousands of Israel gathered themselves to Moses; but when they blew an alarm with both trumpets, it was for war against the enemy that oppressed them; and with the assurance that they should be remembered by Yahweh their Elohim, and be saved from their enemies — Numbers 10:1-10.

When an alarm was blown it portended great evil. This appears from Jer. 4:5, which says: “Blow the trumpet in the land: cry, Gather together, and say, Assemble yourselves, and let us go into the defended cities. Set up the standard toward Zion: retire, stay not, for I will bring evil from the north, and a great destruction. The lion is come up from his thicket, and the destroyer of the Gentiles is on his way; he is gone forth from his place to make thy land desolate; and thy cities shall be laid waste without an inhabitant.”

And again, in Joel 2:1. “Blow the trumpet in Zion, and sound an alarm in my holy mountain; let all the inhabitants of the land tremble for the day of Yahweh cometh, for it is nigh at hand; a day of darkness and of gloominess, a day of clouds and of thick darkness, as the morning spread upon the mountains: a great people and strong; there hath not been ever the like, neither shall be any more after it . . . A fire devoureth before them, and behind them a flame burneth: the land is as the garden

of Eden before them, and behind them a desolate wilderness; yea, and nothing shall escape them. The appearance of them is as the appearance of horses; and as horsemen, so shall they run. Like the noise of chariots on the tops of mountains shall they leap, like the noise of a flame of fire that devoureth the stubble, as a strong people set in battle array. Before their face the people shall be much pained; all faces shall gather blackness. They shall run like mighty men; they shall climb the wall like men of war the earth shall quake before them; the heavens shall tremble; the sun and the moon shall be dark, and the stars shall withdraw their shining: and Yahweh shall utter His voice before His army: for His camp is very great: for he is strong that executeth His word: for the Day of Yahweh is very terrible, and who can abide it?"

Such is the illustration furnished by the Spirit of what he means by sounding trumpets of alarm against the guilty. The sounding of a plurality of trumpets was indicative of war. This is the indication of nearly all the trumpets of the apocalypse; not of every trumpet, but of all the Seven trumpets certainly. If they blew with only one, "then the princes, and heads of the thousands of Israel gathered themselves to Moses." None of the seven trumpets indicate a gathering of the saints, or princes and chiefs of the thousands of Israel, to the prophet like unto Moses. They only portend evil to the Apostasy — the throwing down of the walls of Babylon, when the last blast of the seventh shall have sounded against her from the breath of the kings and priests of Yahweh. But before this portentous blast is sounded by them, a trumpet is blown of a different import — one that "gathers them together as the elect from the four winds, from one end of the heaven to the other" — Matt. 24:31. This is the TRUMPET OF THE JUBILEE, which will bring all the approved into the possession of the inheritance; and is symbolized, by none of the seven, but by "an angel flying in mid-heaven having aion-glad tidings to preach." These *moshkai kesheth*, or sounders of the truth, of Isaiah 66:19, and messengers of Matt. 24:31, go forth "with a trumpet and a great voice," which declares the glory of Yahweh among the nations. It has no sound of alarm in it, like the sounding of the seven. When the saints, in their graves, and we who may remain, hear this great voice, we shall all gather ourselves together to the Moses-like prophet — to Jesus "both Lord and Christ." This gathering accomplished, and the affairs to be transacted in the presence of the Lord with regard to his household disposed of — then, what remains to be executed in connection with the sounding of the seventh and last trumpet will be proceeded with; and the Lamb, with those "who follow him whithersoever he goeth," will "execute the judgment written" against Daniel and John's beasts, till nothing remains of the civil and ecclesiastical powers of the world.

In the prophets, this judicial execution by Jesus and His Brethren, the Elohim of Israel, is styled “The NAME OF YAHWEH coming from far, burning with his anger his lips full of indignation, and his tongue as a devouring fire: his breath as an overflowing stream . . . to sift the nations with the sieve of vanity” — Isaiah 30:27. And Yahweh shall be seen over the sons of Zion, whom he shall raise up against the sons of Greece; “and ADONAI YAHWEH shall *blow the trumpet*, and shall go forth with whirlwinds of the south” — Zech. 9:14. This trumpet thus divinely blown, is the winding up of the seventh apocalyptic trumpet. All the preceding events of the seven are operative to the development of this crisis in which is “filled up the wrath of Deity.”

The sounding by Adonai Yahweh of this closing blast of the seven is the great apocalyptic day of sacrifice — the slaying of the beasts, before the sins of the nations are covered over, and they become “blessed with faithful Abraham,” and “in Abraham and his seed.” He executes the Second and Third angel-missions, reaps the harvest, and treads the winepress. All this pertains to “the war of the great day of Almighty Power.” It prostrates Babylon, breaks in pieces the powers of the nations, and establishes the power of the kingdom in all the earth.

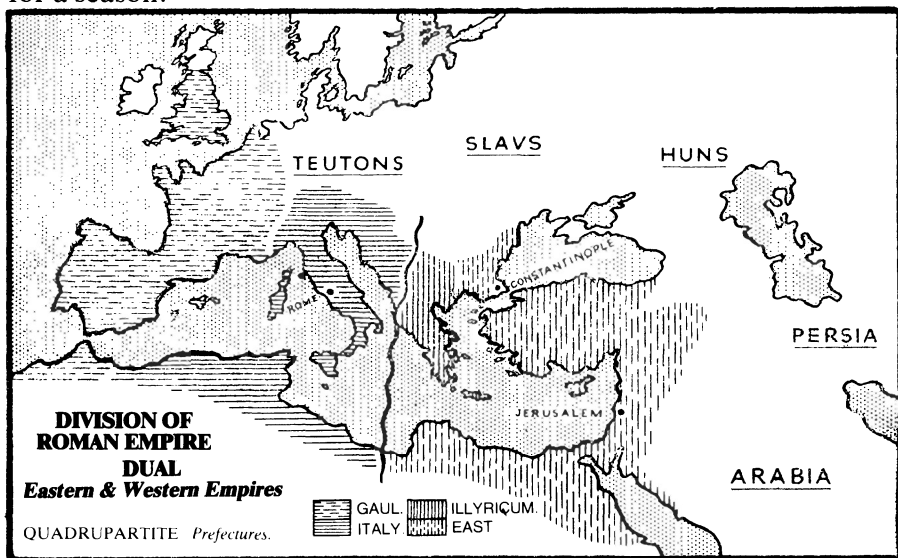
The final purpose, then, of the seven trumpets is to abolish the Laodicean Apostasy, which enthroned itself in the reign of Constantine the First, and of which he was the new-born defender of its faith. This is the grand and glorious consummation prepared for the Catholic and Protestant hierarchies of what the world styles “Christendom.” They will then have answered their purpose in the providence of heaven of a spiritual police in aid of the civil government of the nations. There will be no more any use for them; because the nations being enlightened and blessed, will no longer require deceivers and impostors to rule them by terror and imposition. “All nations shall come and worship before thee, O Lord; for thy judgments are made manifest” — Apoc. 15:4. Clerical hierarchies then will be no more; and the truth will cease to be evil spoken of because of their impiety and folly.

But these deceivers of “the whole earth that goes wondering after the beast” (ch. 13:3), were not to be permitted the enjoyment of times of bliss during the centuries of their inhabitation of the high and fat places of the world. They were image makers, relic and demon worshippers, murderers of the servants of the Deity, bewitchers of the people with their sorceries, or theological conceits, corrupters of silly women, and thieves. This is the apocalyptic indictment against them — ch. 9:20,21; 11:7; 13:6,7,15; 16:6,7; 17:3,6; 18:20,23,24. Was it to be supposed that the Deity would permit these titled and wealthy blasphemers of His name, and tabernacle; these idolatrous “spirituals of wickedness in the

heavenlies;" to enjoy all the sweets of life and receive none of the plagues stored up as His artillery for the day of evil? Such a winking at their iniquity was no part of His wisdom revealed to John. The trumpets were so arranged in their sounding as to give the clergy "wormwood" and "blood to drink;" and to be "tormented" to the gnawing of their tongues for pain and sores — ch. 8:11; 16:6; 9:4,5; 16:10,11.

This judicial operation, however, was not to affect all parts and orders of the clerical dominion at one and the same epoch. When the preparation for beginning to sound the trumpet was complete in the Gothic occupation of *the Illyrian Third* of their domain, the Catholic Empire was permanently divided into Two LIMBS, as represented by the thighs and legs of Nebuchadnezzar's Image; the EASTERN CATHOLIC LIMB being *Greek*, with Constantinople for its imperial and ecclesiastical centre; while the WESTERN CATHOLIC LIMB was *Latin*, with Rome for its Mother City. This western section consisted of Gaul, Spain, Britain, Italy and the Roman Africa. This was the first Constantine's imperialism when he divided the Fourth Beast dominion with his rivals Licinius, who possessed the Illyrian Praefecture; and Maximin, who possessed that composed of the Asiatic provinces and Egypt.

The judgments of the trumpets were ordered with reference to this *threefold division* of the Catholic World. The first four trumpets were to be blown against the WESTERN THIRD, that its inhabitants of all orders and degrees (except the sealed ones who were cherished) might be plagued until their power was broken, and their sovereignty blotted out for a season.



When these judicial calamities had settled down into the generation of a new and rising order of things, judgment was preparing for an ascent from “the Pit of the Abyss” against the EASTERN THIRD of the catholic domain. It was a mission of the fifth and sixth trumpets primarily to torment, and then to kill the political life of the men, who wielded authority and power over the subjects of this imperial praelecture; and secondarily, of the sixth, to inflict “wars” upon the unrepentant spirituals of the Western Third, until the seventh should begin to sound — ch. 11:14.

The first four trumpets, then, made the Western Praefecture the seat of war — the third part of the Roman Orb, consisting, as we have said, of Gaul, Spain, Britain, Italy and the province of Africa, an area upon which, were caused to bud forth by the judgments that befell, the TEN POWERS seen by Daniel and John as “Ten Horns” upon the Eighth Head of the Fourth Beast.

It may be remarked here, that we do not learn from Daniel that the Fourth Beast had more heads than one. His was a vision of said beast in its constitutional manifestation coevally with its being slain, and its body politic given to the burning flame, at a time when judgment is also given to the saints for its especial destruction. I speak not now of what he saw concerning the Little Episcopal Horn Power; but of the head. All the horns were seen standing upon the head of the beast. The history of the past is demonstrative that the Eleven Horns did not stand on either of the first seven; though, when the uninstructed in these mysteries undertake to give sketches of the beast, they scatter the ten horns over all the seven heads. The Horns only began to bud forth in the times of the Seventh Head, and therefore cannot be placed upon any of the previously developed six. This seventh was to continue only “a short space.” The beast and horns have continued many ages since the seventh head fell; unless therefore we view the horns as standing upon the Eighth Head, we have before us a symbolical monstrosity of a beast with ten horns and no head for them to stand upon. It is to John’s writing we are indebted for knowledge about the heads. From him we learn that the beast of Daniel has Eight Heads; and that it is with the eighth that the ten horns are allied for “one hour” in a period of conflict with the lamb and those that are with him — ch. 17:11-14.

The trumpets were not only destructive of much that existed, but formative rudimentally of future political manifestations. The first four destroyed the Latin Catholic Imperial state unity of the western third; abolished the sovereignty of Rome; and formed the ten rudimental powers, which are destined for world-wide operations in the last hour of their existence. In the first four trumpets we have to do with things rudi-

mental; but in the seventh and last, with the great and marvellous manifestations of the future, which could by no means have been developed without the preliminary judgments we proceed now in their apocalyptic order to expound.

ACT I — FIRST WIND-TRUMPET

The hurting of the earth by hail and fire, mingled with blood, by which a third part of the trees, and all green grass is burned up.

A.D. 395, and onwards.

“And the first angel sounded, and there was hail and fire which had been mingled with blood, and it was cast into the earth; and the third of the earth, and the third of the trees was consumed, and every green blade was burned up.”

Apoc. 8:7

1. The Symbols Explained

A prophecy couched in such terms as these indicates nothing but judgment of the severest kind. It is a tempest of the most scathing description imaginable — a beating down with hail, scorching with lightning, and causing blood to flow.

The prophets give us to understand that by such language as this is signified, “A mighty and strong one casting down to the earth with the hand.” This interpretation is indicated in Isaiah 28:2 as “Yahweh hath a mighty and strong one, as a tempest of hail, and a destroying storm, as a flood of mighty waters overflowing, he shall cast down to the earth with the hand,” or power of the sword. This was a threatened war against the drunkards of Ephraim, which was afterwards executed by the King of Assyria who cast down their sovereignty, and carried them away into a captivity from which they had not yet returned. They thought themselves secure, and made lies their refuge, and under falsehood hid themselves. But in the seventeenth verse they are informed that “the hail should sweep away the refuge of lies, and the waters overflow the hiding place.”

In Ezek. 13, we find, that the self-constituted prophets of Israel promising peace to Jerusalem, when Yahweh had determined there should be no peace for her, is styled building up a wall, and daubing it with untempered mortar. Ezekiel was commanded to announce to them, that it should fall by an overflowing shower; and then addressing

the constituents of the shower, he says, "And ye, O great hailstones, shall fall; and a stormy wind shall rend it." This prediction was afterwards fulfilled by the Chaldeans under Nebuchadnezzar, who as great hailstones, a mighty and strong power, demonstrated the flimsiness and instability of their wall by laying Jerusalem in ashes and destroying the liars out of her.

In *The Apocalypse*, hailstones operate conspicuously in demolishing walls daubed with untempered mortar, sweeping away the refuges of lies, and overflowing all hiding places. Beside the place before us, they are brought into play in chs. 11:19 and 16:21. The hail in these two places signifies the same thing — *a mighty and strong power*, which falls out of the heaven upon men to plague them exceedingly. This power is the power of the heaven, the spirit, congealed (if I may so speak) into spiritual bodies weighing one talent a piece. These are the hailstones and coals of fire which result from the thunder voice of the Most High. They are the electrical congelations of the Spirit which beat down the Assyrian in his latter day overthrow; as it is written, "And Yahweh shall cause his glorious voice to be heard, and shall show the lighting down of his arm, with the indignation of anger, and the flame of devouring fire, scattering and tempest and hailstones; for through the voice of Yahweh shall the Assyrian be beaten down who smite with a rod," (Isaiah 30:30). The Assyrian to be beaten down by these living, precious, and all powerful hailstones, is the Gog of Ezekiel, the Fourth Beast of Daniel, and the eighth Head in alliance with the Ten Horns of John. These are destroyed by the saints when judgment is given to them; they are mighty and strong who fall upon them as a plague of hail and a destroying storm upon the forest.

"The third of the earth," into which the mighty and strong power is cast for judicial execution, was that third section of the Roman Orb occupied by "the third of the trees." A third implies two other thirds. The trees of these two thirds were not to be affected by the scorching hail-commingled fire. It was to be confined to one of the thirds, which, as we shall see in our historical illustration, was the Western Third. This is "the earth," or arena, of the first trumpet.

"Trees" are symbolical of the great men among a people. This is evident from Jotham's parable in Judges 9:8. "The trees went forth," said he, "to anoint a king over them, and they said unto the Olive Tree, 'Reign thou over us'." But, when the olive, and the fig, and the vine, severally declined to be promoted over the trees, all the trees with one voice invited the bramble to wear the crown; to which this prickly bush replied, "If in truth ye anoint me king over you, then come and put your trust in my shadow; and, if not, let fire come out of the bramble, and

devour the cedars of Lebanon.” All this is perfectly intelligible, and no sane mind would think of trying to interpret it upon what is called the literal principle of hermeneutics. The trees in Jotham’s parable symbolized all the men of Shechem, and all the house of Millo, in whom the king-making and king-sustaining power resided. It is unnecessary to adduce further proof of this notable signification of “trees” in the symbolic language. An aggregation of wild, uncultivated trees constitutes “a forest.” This is prophetically obnoxious to the storm of hail, which descends upon it; while the people, or trees of Yahweh’s planting (Isaiah 61:3) are dwelling securely, as Israel did in Goshen when the rest of Egypt was desolated and scorched by literal hail mingled with fire; as it is written, “My people shall dwell in a peaceable habitation, and in sure (or safe) dwellings, and in quiet resting places, when it shall hail, coming down on the forest” (Isa. 32:18). This shows that when hail descends on forest trees, there is no peace, safety, or tranquillity, to the wicked represented thereby.

“Grass” is figurative of the multitude. “All flesh is grass” (Isaiah 40:6). It may be either withered or green and flourishing. Before the blast of this trumpet is blown, the grass is “green”; but when the trumpet ceases to sound, it is burned up, and consequently black. Before the hail and fire mingled with blood descends, the catholic multitude, consisting of priests and people, are “green grass.” They are so represented, because of their wickedness, and the iniquity worked by them. The proof of this is found in Psalm 92:7, as, “When the wicked *spring* as the grass, and when all the workers of iniquity do *flourish*, it is that they shall be destroyed forever.” Grass that springs is green and looks flourishing. This is sufficient to determine the meaning of the symbol. When it becomes withered or black, it is “because the Spirit of Yahweh bloweth upon it,” and the tempest licks it up as stubble (Isaiah 40:7,24).

Hence then, the symbolism of this trumpet is representative of the Spirit of Yahweh blowing upon the great men and people of the catholic apostasy of the West. He did it by destroying agents already in a state of preparation. The hail and fire mingled with blood were these agents, ready to fall upon the pious hypocrites of the Latin West, when the time appointed should arrive.

2. Historical Exposition

The following historical summary from Elliot’s *Horae Apocalypticæ* being strictly correct, I cannot do better than to lay it before my readers. “The first angel sounds his trumpet: and lo the same tremendous tempest as before, black with other clouds from the cold hail-generating countries beyond the Danube, and charged with lightning

and hail, appears driving westward. "The third of the land,"* or continental provinces of the Western division of the Roman empire, is declared the fatal scene of ravage. The Asiatic continent and maritime province of Africa are to remain unharmed by the storm: and the European provinces, too, of the Eastern Empire mostly to escape. The skirts of the storm discharge themselves, as it passes forward, on the Rhoetian hill-country. Then quickly its course is towards Italy. As it sweeps across the Italian frontier, other terrific thunder-clouds from the distant north-west quarter of the heaven succeed, and intermingle with the first. Once and again, the almost united tempests spread in devastating fury over Italy, beyond the Alps and Apennines. Then dividing, a part, impelled yet further south, bursts with terrific lightnings directly over the Seven-Hilled Imperial City, and passes thence to the southernmost coast of Bruttium beyond. A part, driven backward, takes a westerly course over the Rhine, into Gaul, and far and wide devastates it; then, crossing over the Pyrenaean chain, pours its fury on the Spanish provinces: nor spends itself till it has reached the far shores, west and south, of the Atlantic and Mediterranean. Thus has the entire continental division of the Western Empire been involved in its ravages. Throughout the whole, the lightning fire runs along the ground, even as in the plagues of ancient Egypt, burning in wide spreading conflagration country and town, trees and pasture. And there are signs, too, not to be mistaken, of the destruction of life, as well as of vegetation: for blood appears mixed with the fire and hail. Slowly at length the storm subsides, destroying, however, even in its subsidence. The desolation that it leaves is frightful. The land was as the garden of Eden before it. It remains a wasted wilderness." *Vol. I. p. 343.*

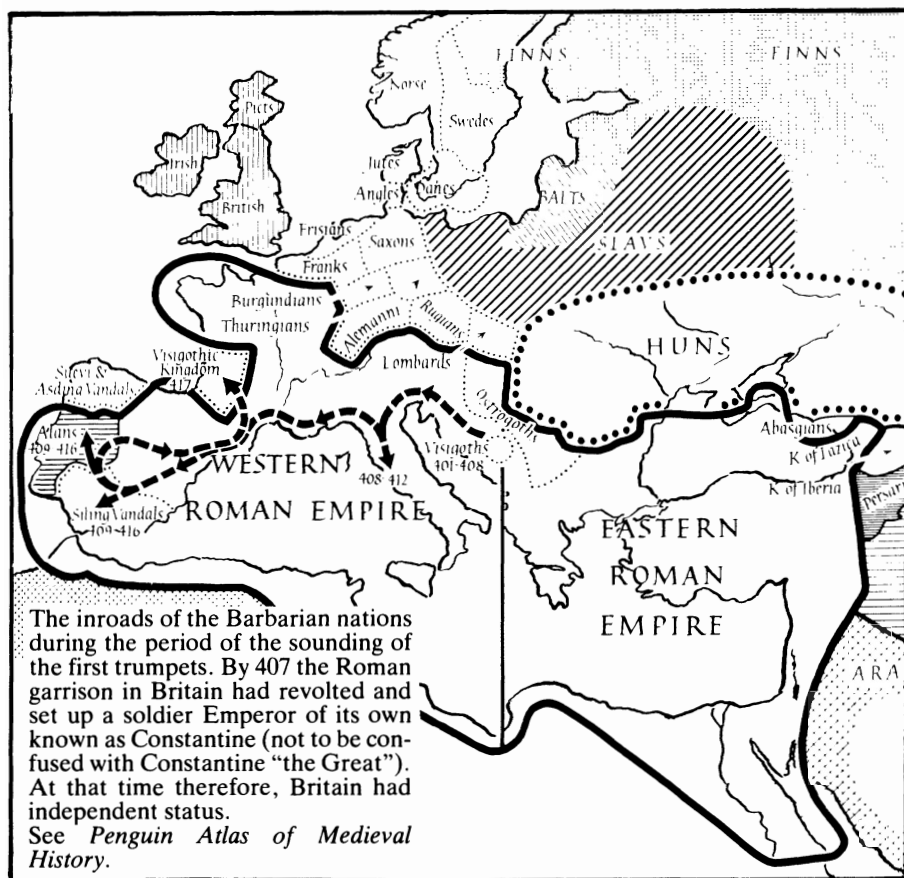
ALARIC and RHADAGAIUS were the leading spirits of what Claudian, a contemporary writer, styles the "hail-storm." With singular impolicy, Arcadius, the emperor of the eastern third, which fell to him on the death of Theodosius, made Alaric Master General of the Eastern Illyricum, and furnished him by so doing with arms from the imperial armories. During four years he made preparation for the invasion of the West. Installed by imperial authority in the centre of the Illyrian Third, he was seated, as Gibbon expresses it, "on the verge, as it were, of the two empires." The separate halves of the catholic body politic were before him, devoted of heaven to be ruthlessly scathed and torn in his merciless career. As preliminary to this sanguinary enterprize, the chieftains of his nation, according to ancient custom, raised him upon a shield, and proclaimed him *King of the Visigoths*.

* Instead of *to triton ton dendron*, as in Griesbach's text, it reads doubtless more correctly as in Tregelles', *to triton tes ges*, *kai to triton ton dendron*, as rendered in my translation.

At this epoch, the first trumpet sounded, A.D. 395-400. "Fame," says Claudian, "encircling with terror her gloomy wings, proclaimed the march of the barbarian army, and filled Italy with consternation." The public distress was aggravated by the fears and reproaches of superstition. The pagans had no omens and sacrifices to consult; but the infatuated catholics still derived some comfort from what they regarded as the powerful intercession of saint and martyr ghosts. The emperor Honorius was preeminent in fear. The approach of Alaric to Milan caused the Emperor to flee, and take refuge at Asta, a small fortified town, in Piedmont, in which he was hard pressed by the Goths. The timely arrival of the renowned Stilicho effected his deliverance. The Goths retreated, and were afterwards defeated at Pollentia. But Alaric soon repaired his losses, and boldly resolved to break through the unguarded passes of the Apennine, to spread desolation over the fruitful face of Tuscany, and to conquer or die before the gates of Rome. Before, however, his threat was carried into effect, another "dark cloud collected along the coast of the Baltic, and burst in thunder upon the banks of the upper Danube." Rhadagaisus, the king of the confederate Germans, passed without resistance the Alps, the Po, and the Apennine, A.D. 406. Many cities of Italy were pillaged or destroyed. Alaric was a catholic and a leader of a disciplined army; but, Rhadagaisus was a savage, and a stranger to the manners, religion and language of the South. The senate and people of Rome, "the trees and green grass" of the State, trembled while yet his presence was before Florence, 180 miles from Rome, which he vowed to reduce to a heap of stones and ashes, and to sacrifice the most illustrious Romans on the altars of those gods who were appeased by human blood. But the fierceness of this portion of the hail and fire mingled with blood, was destined to expend itself before Florence. The strategy of Stilicho again saved the capital, and caused more than a third of the vast and various multitude of Sueves, Vandals, and Burgundians, who adhered to the standard of Rhadagaisus, to perish on the fields of Tuscany. But one hundred thousand Germans still remained in arms after the death of Rhadagaisus; and the invasion of Gaul, which Alaric had designed, was executed by the remnant of the great army of the Baltic. "This memorable passage (of the Rhine) of the Suevi, the Vandals, the Alani, and the Burgundians, who never afterwards retreated, may be considered," says Gibbon, "as the fall of the Roman empire in the countries beyond the Alps; and the barriers which had so long separated the savage and the civilized nations of the earth were, from that fatal moment, levelled with the ground."

The subjects of Rome in Gaul, "the trees" and "green grass" of the

earth, unconscious of their approaching calamities, enjoyed the state of quiet and prosperity, which had seldom blessed the frontiers of Gaul. The banks of the Rhine were crowned, like those of the Tiber, with elegant houses, and well-cultivated farms. This scene of peace and plenty was suddenly changed into a desert, and the prospect of the smoking ruins could alone distinguish the solitude of nature from the desolation of man. The flourishing city of Mentz was surprised and destroyed; and many thousand catholics massacred in their temples; and the consuming flames of war spread from the banks of the Rhine over the greatest part of the seventeen provinces of Gaul. That rich and extensive country, as far as the ocean, the Alps, and the Pyrenees, was delivered to “the hail and fire mingled with blood” — the barbarians, who drove before them, in a promiscuous crowd, the bishop, the senator, and the virgin, “the trees” and “green grass,” laden with the spoils of their houses and altars;



so that in less than two years, the divided troops of the savages of the Baltic advanced, without a combat, to the foot of the Pyrenees.

As I am not writing a detailed history of the times, but selecting so much from history already written as will illustrate what has been fulfilled of *The Apocalypse*, it will be necessary for me to do more than to note, that the calamities that befell “the third of the earth” were aggravated by the revolt of the army in Britain, which renounced its allegiance to the Emperor of the West, and set up a new emperor, named Constantine, whom they found in the lowest ranks of the army. He established himself in Britain and Gaul, and received also the submission of Spain, whose feeble resistance was ineffectual to prevent the authority of the usurper being acknowledged from the walls of Antoninus to the columns of Hercules.*

Adversity had exercised and displayed the genius of Alaric; and the fame of his valor invited to the Gothic standard the bravest of the barbarian warriors, who from the Euxine to the Rhine were agitated by the desire of rapine and conquest. After the death of Stilicho, he put his troops in motion, and A.D. 408, with bold and rapid marches, passed the Alps and the Po; pillaged several cities; proceeded on to Rimini, stretched his ravages along the sea coast of the Hadriatic, and meditated the conquest of the ancient Mistress of the World. An Italian hermit sought to turn him from his purpose; but was silenced by the solemn asseveration of Alaric, that “*he felt a secret and preternatural impulse, which directed, and even compelled, his march to the gates of Rome.*”

During a period of six hundred and nineteen years “*the Queen of the Earth*” had never been violated by the presence of a foreign enemy. The hour had now arrived for this indignity. The city was blockaded by Alaric, whose vigilance inflicted upon it at length the horrid calamities of famine. Enraged by hunger, the desperate devoured the bodies of their victims; and even mothers tasted the flesh of their slaughtered infants! Many thousands of the inhabitants expired in their houses, or in the streets, for want of sustenance; and the stench arising from so many putrid and unburied carcases, infected the air. At length Alaric was induced to retire by the payment of an enormous ransom, and to enter upon negotiations for peace. But these failed through the imbecility and infatuation of the administration. A second siege of Rome was formed; and a third followed, A.D. 410, Aug. 24. At midnight, the Salarian gate was silently opened, and the inhabitants awakened by the tremendous sound of the Gothic trumpet. Eleven hundred and sixty-

* This Constantine is not to be confused with Constantine “the Great” or his son, Constantine II. He was a private soldier of the same name in the British garrison, whom the legions of that country, with impetuous levity had seated on the throne. He experienced a measure of success in battle, and extended his influence over Gaul and Spain — Publishers.

three years after the foundation of Rome, the imperial city, which had subdued and “civilized” so considerable a part of mankind, was delivered to the licentious fury of the tribes of Germany and Scythia.

This awful catastrophe of Rome filled the astonished empire with grief and terror. The people deplored the afflictions of “*the Queen of Cities*,” while the clergy, who applied justly to recent events the lofty metaphors of oriental prophecy, were foolishly tempted to confound the destruction of the capital, and the dissolution of the globe.

The victorious Goths evacuated Rome on the sixth day, and marched into the southern provinces of Italy, destroying whatever dared to oppose their passage, and plundering the unresisting country. The “hail and fire mingled with blood” continued to consume “the trees,” and to burn up “the green grass” for a still longer period than that reached by the termination of the career of the King of the Goths. While meditating further conquests beyond the limits of this trumpet, Alaric was suddenly arrested by the power of death, which fixed, after a short illness, the fatal term to his conquests. His sepulchre was built in the bed of the Consentia, a river in Bruttium, and adorned with the spoils and trophies of Rome. The secret of its location was concealed by restoring the waters to their accustomed channel, and the massacre of the prisoners employed in constructing it:— “The last Italian blood,” remarks Elliot, “that mingled with the fire and hail,” under the judgments of the *first* trumpet.

ACT II — SECOND WIND-TRUMPET

The hurting of the Sea by a great mountain burning with fire being cast into it, by which the third of the Sea became blood; the third of its living creatures died; and the third of its ships was destroyed.

A.D. 429 and Onwards

Apoc. 8:8,9

“And the second angel sounded, and, as it were, a great mountain burning with fire was cast into the sea; and the third of the sea became blood. 9. And the third of the creatures in the sea, having souls, died; and the third of the ships was destroyed.”

1. Symbols Explained

We are plainly informed in this text, that its terms are not to be understood “literally”: that the great mountain in a state of intense com-

bustion was not a real mountain, but something analogous thereto. The information is conveyed by the use of the particle *hos*, *as it were*. What John saw represented was a destroying power of great force and magnitude, judicially affecting the population of the maritime arena of the Western Third of the Catholic empire.

"The very etymology of the word mountain," says Daubuz, "helps out the signification of the symbol. For **רִבִּיר**, a mountain*, comes from **רָבַר** in Hiphil **הִרְבִּיר**. This, and the Chaldee **אַרְבַּר**, and the Arabic **رَبَّر**, signify to command, subdue, and govern. So, in our military terms, hills and mountains are said to command the places about them. Mountains burning with fire together with a strong wind, and seen by a king in his dream, signify, according to all the interpreters among the Persians and Egyptians, the destruction of his people by a warlike enemy."

In addressing the Babylonian power of Chaldea, the Spirit styles it "a destroying mountain" — "Behold, I am against thee, O Destroying Mountain, saith Yahweh, which destroyest all the earth" (Jer. 51:25). "*A mountain burning with fire*" is a destroying power; and the direct opposite to "mountains that bring peace to the people." A mountain burning with fire would throw the sea, if cast therein, into a bubbling and hissing agitation; it would be "a mountain of prey" but, if the mountain were burnt, instead of burning, it would represent a great power deprived of all ability to injure — a power destroyed instead of destroying. Therefore, saith Yahweh to the power of Babylon which had destroyed all the earth subjugated by it, "I will stretch out Mine hand upon thee, and roll thee down from the rocks, and will make thee *a burnt mountain*;" a prediction that was fulfilled when He executed "the vengeance of his temple" by Cyrus and his uncle, "the kings of the Medes."

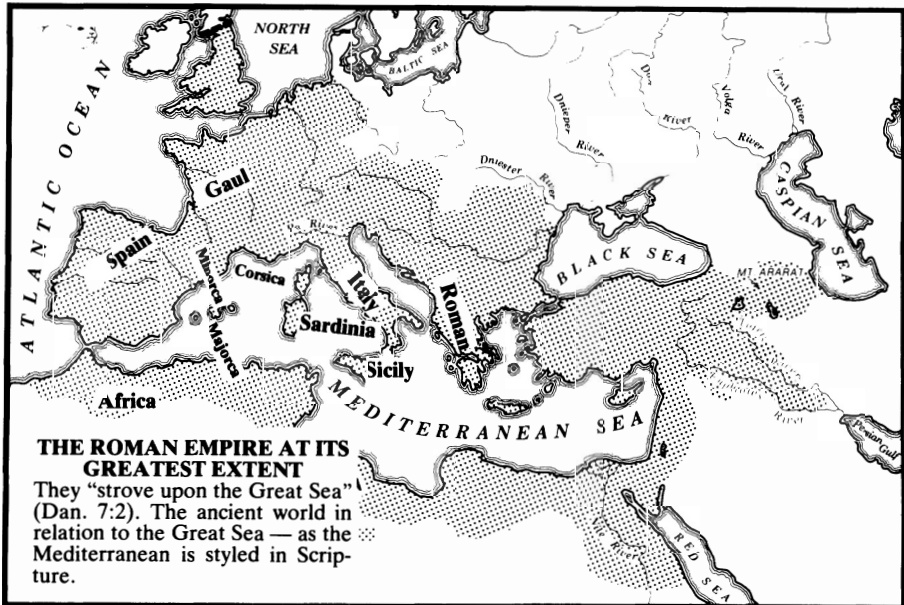
"The sea" of this trumpet is the politico-geographical arena of its judgments. The mountain burning, or destroying, with fire was providentially "cast into the sea." "Sea, clear and serene, denotes an orderly collection of men in a quiet and peaceable state. When troubled and tumultuous, a collection of men in motion and war. Either way, waters signifying peoples (Apoc. 17:15), and the sea being a collection of waters, the sea becomes the symbol of people, gathered into one body

* We cannot follow the author in this statement. The Hebrew for "mountain" is *Har* or *Harar*, not *Dabyr* as above. The Hebrew *dabar* signifies "to command", and symbolically mountains can command the hills or plains about them. The term "mountain" has also been used in a political sense. For example, during the French Revolution, the largest, and most revolutionary of the parties were the Jacobins also styled *The Montagnards* or *The Mountain* because it sought to dominate the other parties, including the Girondins, another powerful party, though not as commanding as the Jacobins. Between them the independent members, and smaller groups were known as the Plain. This usage of Mountain and Plain in a symbolic and political sense is what Bro. Thomas is referring to: but we cannot follow the citation from Daubuz which seems to be incorrect. Publishers.

politic, kingdom, or jurisdiction, or united in one design.”

The four great beasts of Daniel 7 were seen by the prophet to come up out of “the sea” in consequence of the four winds striving upon the Great Sea. The many headed beasts of the apocalypse are but symbolic parts of the fourth of these in Daniel. As the whole came up out of the sea, so therefore must its parts; and that sea, says the prophet, was “the Great Sea,” or Mediterranean. In this trumpet-prophecy “the sea” has a twofold signification, the symbolic and literal. The destroying power was to descend literally upon the maritime region washed by the waters of the Mediterranean; and symbolically upon the peoples inhabiting its coasts. The Romans used the term as inclusive of the islands and maritime coasts of what they regarded as their sea, because situate in the midst of their domain.

“The third of the sea.” This, the sea-third, is the sea of the same “third of the earth,” that was subject to the emperor of the catholic west. It included the coasts of Spain, Gaul, Italy, and the Roman Africa; with the islands of Sicily, Sardinia, Corsica, Majorca and Minorca. This sea-third “became blood.” Its peoples were put to the sword because of the enormity of their blasphemy, hypocrisy, and crime; for it is on account of these things that the judgments of heaven are poured out with volcanic fury and destruction upon mankind.



“The creatures in the sea having souls”* were the fish of the symbolic sea; and therefore fish in a symbolic sense. “A sea being thus considered,” says Daubuz, “as a kingdom or empire (in the text, the western empire), the living creatures in it must be typical fishes, or men. But if a sea be considered only of the waters, of which it is a collection, then the waters will signify the common people; and the fishes, or the creatures in the sea, living, as having a power to act, will denote their rulers. And in this sense are the fishes mentioned in Ezek. 29:4,5, explained of the princes of Pharaoh.”

“The ships.” The introduction of ships into the prophecy indicates that the judgments of the second trumpet have especial regard to the naval and commercial interests of “the third.” Job’s days “passed away as swift ships.” Here ships are used as a metaphor signifying swiftness. In this, his *days* were analogous to *ships*. “They that go down to the sea in ships, do business in the great waters.” To destroy these ships, then, would be to destroy the business, whether naval and commercial: and to destroy those who worked them. In predicting this destruction, therefore, of the naval and commercial power of the western third’s dominion, all that was necessary was to say, “the third of the ships was destroyed.”

2. Historical Exposition

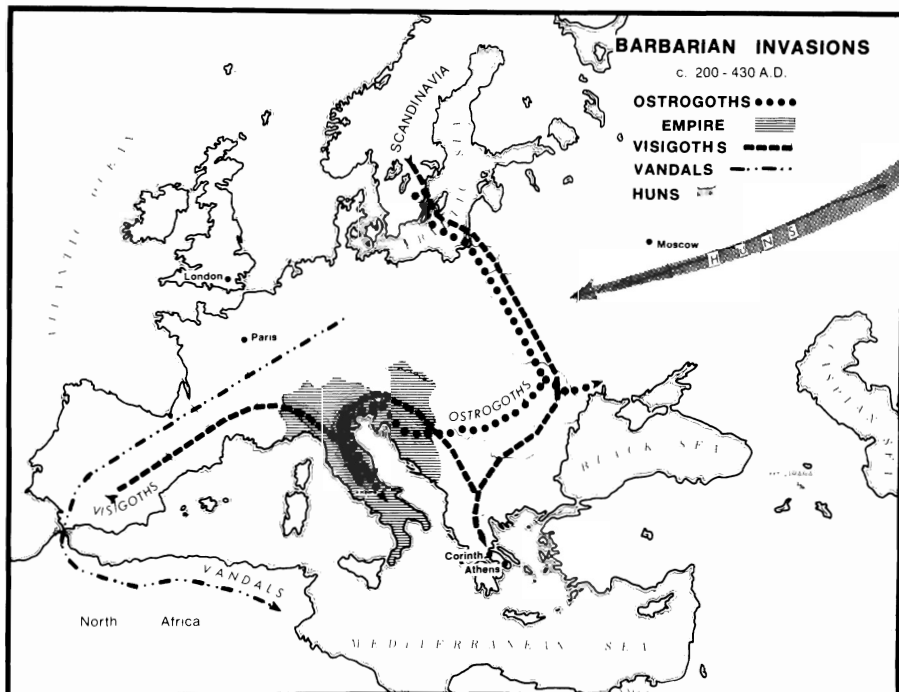
The following is Mr. Elliott’s sketch of the phenomena of this vision. “A pause ensues. Then presently there is heard another trumpet-blast of judgment. Now, is the visitation of the *Western Third of the Mediterranean sea*, and the *islands and transmarine province* included in it; a part hitherto unscathed and safe. Behold yon giant mountain-rock, blazing with volcanic fires, that upheaved from the southernmost point of Spain near the straits of Gades, and cast into the sea, looks like Etna in its raging! Mark how the waters of the midland sea are agitated by it! The lava pours down the mountain sides. The igneous stones and ashes of the volcano are scattered for hundreds of miles all round, on sea and mainland, coasts and islands; first on the coast of Africa, then on that of the opposite continent, from the Atlantic Straits, all along up to the head of the Adriatic. Ships appear set on fire by them, at sea and in the harbors, and light the waters with their conflagrations. Blood marks the loss of life accompanying; the same as in the former vision. Over the whole maritime scene of its devastations whatever is habitable appears

* This rendering differs from the Common Version: *exonta psuchas*, is there incorrectly turned into “had life,” as if *psuchas* were a singular noun. Supposing probably that “the sea” was wholly literal, they did not like the idea of giving *souls* to fish. Had they thought that “the creatures” were men and women, *souls* would doubtless have been ostentatiously paraded in the text.

desolated; whatever had life, destroyed.”

To the Vandal power was providentially assigned the judicial execution of the second trumpet upon the guilty catholic population of the west. Their work began A.D. 429, by their precipitating their destroying hosts, led by GENSERIC their king, upon the rich and productive province of Africa. Gibbon styles him “the terrible Genseric; a name, which, in the destruction of the Roman empire, has deserved an equal rank with the names of Alaric and Attila.” His ambition was without bounds and without scruples; and prompted him to any enterprise that promised plunder and dominion. His power was a volcanic mountain vomiting forth desolation and death upon what he styled “the guilty.”

The discord of Aetius and Count Boniface, two generals of the Western empire, was the fatal and immediate cause of the eruption of this Vandal volcano, which resulted in the loss of Africa and the islands. Boniface, then in arms against the administration, invited Genseric to an alliance. The Vandal king readily accepted the invitation; and, by the assistance of the Spaniards, who, anxiously desiring to get rid of them, furnished him with ships, he transported his Vandals over the Straits of Gibraltar to the coast of Mauritania where he mustered about 50,000 effective men.



When Genseric landed in Africa, he became the deliverer of the Donatists, who were then suffering the most rigorous persecution by the catholic officials, lay and clerical. Among the latter was their zealous enemy, the so-called "Saint" Augustin, Bishop of Hippo, who died just before his city was taken, A.D. 430, and, according to Mr. Elliott, was "joined to the white-robed company before the throne!!" Genseric being an enemy to the catholic faction in power, showed himself to the Donatists as a powerful deliverer, from whom they might reasonably expect the repeal of the odious and oppressive edicts of the Roman emperors. Genseric's vengeance descended with terrible effect upon the "wolves in sheep's clothing," who had been so long and cruelly oppressing all who were opposed to the reigning catholic superstition. Under the reign of the Vandals, whose success they favored, the Donatists of Africa enjoyed an obscure peace of one hundred years, at the end of which they may again be traced "by the light of the imperial persecutions."

At the time of invasion, Africa was so fruitful as to deserve the name of the common granary of Rome and of mankind. On a sudden, the seven fruitful provinces from Tangier to Tripoli were overwhelmed. The Vandals where they found resistance seldom gave quarter, and the deaths of their comrades were expiated by the ruin of the cities before which they had fallen. Boniface having returned to his allegiance, obtained the command of a powerful armament of *ships* and land forces, with which he boldly attacked the Vandals before Hippo. But his defeat irretrievably decided the fate of Africa. Eight years after the fall of Hippo, Carthage was reduced to ignominious servitude. After permitting his troops to satiate their rage and avarice, he enjoined all persons, without fraud or delay, to deliver their gold, silver, jewels, and valuable furniture or apparel, to his officers; and the attempt to secrete any part of their patrimony was inexorably punished with torture and death, as an act of treason against the state. The nobility and senators of Carthage were condemned to perpetual banishment; and crowds of exiles, of fugitives, and of ingenuous captives, filled the provinces of the east and west.

With the capture and sack of Carthage, all resistance to the "mountain burning with fire" ceased in Africa. By the separation of this province, the internal prosperity of Rome was irretrievably destroyed. The rapacious Vandals confiscated the patrimonial estates of the emperors and cut off the regular subsidies. The distress of the Romans was soon aggravated by an unexpected attack, June 15, A.D. 455. There being nothing to tempt the rational ambition of the Vandal king in the direction of the desert, "he cast his eyes," says Gibbon, "toward the sea. He

resolved to create a naval power, and his bold resolution was executed with steady and active perseverance. He animated his daring Vandals to embrace a mode of warfare which would render every maritime country accessible to their arms;" so that, "after an interval of six centuries, the fleets that issued from the port of Carthage again claimed the empire of the Mediterranean." They vomited fire upon Sicily, which "became blood" in its conquest and the sack of Palermo. The Western empire being left without a defender and lawful prince, the avarice of Genseric increased, and, with a numerous fleet of Vandals and Moors, he cast the anchors of his burning power into the sea at the mouth of the Tiber. Having disembarked, he boldly advanced to the gates of Rome. The bishop (for there was then no Pope, no Pontiff King with temporal power, and "church-states" to be ruled with a grievous yoke) — this bishop Leo, at the head of *his* clergy, issued in procession to supplicate with all due orthodox humility, a restraining of the fierce and burning wrath of the heretical defender of the Donatists. The Vandal king promised to spare all non-resistants, to protect the buildings from fire, and to except the captives from torture. Nevertheless, Rome and its inhabitants were delivered to the blind passion of his soldiery. The pillage lasted fourteen days and nights. Among the spoils transported from the city by the king were the Golden Table and the Seven-Branched Golden Light-stand, brought by Titus to Rome, where they were deposited in the temple of peace. Nearly four hundred years after, these spoils of Jerusalem were shipped for Carthage, with the rich plunder of the catholic bazaars, dedicated to demons called "guardian saints," and adorned by the excessive superstition of the coreligionists of Ambrose, Jerome, Augustine, and company. The gold and silver, amounting to several thousand talents, with the jewels, brass, and copper, accumulated by rapine, were all removed to the fleet, which returned laden with thousands of captives, with a prosperous navigation, to Carthage — all except one vessel bearing the relics of the capitol, which descended to the bottom of the sea.

But "the sea" had not yet sufficiently "become blood;" nor had "the third of the creatures in the sea, having souls, died;" nor had "the third of the ships" been "destroyed." To bring this about required the revival of "the kingdom of Italy's" power of resistance (for the Western empire had been reduced to an Italian kingdom) to Genseric upon the sea. The four years reign of the judicious and enterprising Majorian afforded scope for this. Perceiving that Rome could not be safe while Carthage existed as a hostile state, he determined to create a maritime power, and by it achieve the conquest of Africa. In three years he collected an imperial navy of three hundred large galleys, with an adequate

proportion of transports and smaller vessels, in the secure and capacious harbor of Cathagena in Spain. Hearing of this, and apprehensive of Majorian's descent at his own original landing place, Genseric reduced Mauritania into a desert. Secret intelligence guided him to the anchorage of his foe, whose unguarded fleet he surprised in the bay of Carthagena. Many of the ships were taken, or sunk, or burnt, and the preparations of three years were destroyed in a single day.

For six years after the death of Majorian, the government of Italy was in the hands of the Count Ricimer alone, one of the principal commanders of the barbarians, descended from the Visigoths and Suevi. Under his rule, the kingdom of Italy was afflicted by the incessant depredations and conflagrations of the Vandalic "mountain burning with fire." In the spring of each year, Genseric sallied forth from the port of Carthage in command of the most important expeditions. When asked by his pilot what course he should steer, "Leave the determination to the winds," said he, "THEY will transport us to the guilty coast whose inhabitants have provoked the divine justice." They repeatedly visited the coasts of Spain, Liguria, Tuscany, Campania, Lucania, Bruttium, Apulia, Calabria, Venetia, Dalmatia, Epirus, Greece, and Sicily. They subdued the island of Sardinia, and spread desolation or terror from the columns of Hercules to the mouth of the Nile; and, as they always embarked a sufficient number of horses, they had no sooner landed, than they swept the dismayed country with a body of light cavalry. The fierceness of the scourge is attested by the massacre of five hundred noble citizens of Zante, whose mangled bodies he cast into the Ionian sea — "the sea became blood; and the creatures in the sea, having souls, died."

The permission of such sanguinary severities by Providence can only be accounted for on the principle of the wicked being Yahweh's sword for the punishment of the hypocrisy, blasphemy, superstition, and immorality of the victims. Genseric seemed to recognize that he was the executioner of "divine justice" upon the orthodox catholic fraternity that inhabited "the sea". "The fury of the Vandals," says Gibbon, "was confined to the limits of the Western empire" — to "the third of the sea, and of the creatures, and of the ships." The Italians, now destitute of a naval force, through the haughty Ricimer were at length reduced to address the throne of Constantinople in the language of subjects; and Italy submitted, as the price and security of the alliance, to accept a master from the choice of Leo the First, the Emperor of the East, in the person of Anthemius, who entered Rome as Emperor of the West, April 12, A.D. 467. Immediately after this, "regardless of the majesty of the purple," said he, "I gave my daughter to a Goth; I sacrificed my own blood to the safety of the republic." But this did not prevent Ricimer, his

daughter's husband, from sacking Rome and putting him to death, A.D. 472.

In the meantime, however, the alliance developed immense naval and military preparations on the part of the eastern Romans, languidly aided by the west, for carrying the war into Africa. One hundred and thirty thousand pound weight of gold (about £5,200,000), and seven hundred thousand of silver, paid into the treasury for expenses, reduced the cities to extreme poverty. The fleet it provided, and which sailed from Constantinople to Carthage, consisted of eleven hundred and thirteen ships, and the number of soldiers and mariners — “the creatures in the sea having souls” — exceeded one hundred thousand men. This formidable navy was increased by a fleet under Marcellinus from the Adriatic. Consternation seized the Carthaginians; but Genseric beheld the danger with firmness, and eluded it with his veteran dexterity. Having obtained a truce of five days to regulate the terms of submission, in this short interval the wind became favorable to his designs. He manned his largest ships of war with his bravest Moors and Vandals, who towed after them many large barks filled with combustible materials. In the obscurity of the night, “as it were a mountain burning with fire,” these destructive vessels were impelled against the unguarded and unsuspecting fleet of the Romans. Their close and crowded order assisted the progress of the fire, which was communicated with rapid and irresistible violence; and the noise of the wind, the crackling of the flames, and the dissonant cries of “the creatures in the sea having souls” — the soldiers and mariners, who could neither command nor obey — increased the horror of the tumult. While they labored to extricate themselves from the fireships, and to save at least a part of the navy, the galleys of Genseric assaulted them with temperate and disciplined valor; and many of the Romans, who escaped the fury of the flames, were destroyed or taken by the victorious Vandals. “More than half the fleet and army was lost,” and Genseric again became “the Tyrant of the Sea.” The coasts of Italy, Greece, and Asia, were again exposed to his vengeance; and, before he died, in the fulness of years and of glory, A.D. 477, he beheld the final extinction of the Trinitarian Empire of the West. And thus “the third of the creatures in the sea, having souls, died; and the third of the ships were destroyed.”

ACT III — THIRD WIND-TRUMPET

The poisoning of the third of the rivers and fountains of waters with a deadly bitterness, by the Great Blazing Star APSINTHOS falling from the heaven into them, and causing the death of many.

A.D. 450, and onwards.

“And the third angel sounded, and a great star blazing as it were a torch fell out of the heaven: and it fell upon the third of the rivers, and upon the fountains of waters. 11. And the name of the star is called the Apsinthian; and the third of the waters became undrinkable; and many of the men died out of the waters, because they were made bitter.”

Apoc. 8:10,11

1. Symbols Explained

On account of the luminaries in the natural heaven governing the day and the night (Gen. 1:14-18), all luminaries in the symbolical language signify ruling powers; and the light itself is well employed to signify the edicts, laws, rules, or directions that proceed from them for the good of their subjects. Thus of the Great King, styled the “Day Star,” and “the Sun of Righteousness,” it is said in Psalm 119:105, “Thy word is a light unto my path;” and in Hos. 6:5, “Thy judgments are as the light.”

“I am,” saith the Lord Jesus, “the bright and the Morning Star” — Apoc. 22:16; the Star which the Spirit compelled Balaam to predict would “come out of Jacob” (Num. 24:17). By this star is evidently intended a ruler, a conqueror, a great potentate; for, as the Sceptre of Israel, he is to “smite the princes of Moab, and to destroy all the children of Sheth.”

A Star, therefore, sometimes signifies *a destroying power*. The word is also put for that which is inconstant, or meteoric in its motions. Hence, in Jude, such stars are styled “wandering” or shooting stars. In this third trumpet prophecy, the star seen was of this species. It shot forth out of the heaven. John did not see it there, shining as a fixed star of great and sparkling, but steady light; its motion was erratic, wandering or shooting out of the starry sphere into regions below the ruling heaven. It fell from its position where it was “a Great Star” in the heaven. It fell, or descended, not because it was expelled as those stars of the heaven which the Little Horn of the Goat cast down to the ground, and stamped upon (Dan. 8:9,10) by a superior power; but by its own precipitancy, derived from the motive power of Deity, whose agent

it was for judgment upon the Laodicean Apostasy.

In symbolic style, "a great star blazing as it were a torch" signifies no good to those upon whom it is said to fall. Its effects must be conflagrating and deadly. An ordinary, or literal, blazing torch would be extinguished by falling into water; but we know that certain bodies cast into that fluid will set it on fire, and convert it into a solution that would be fatal to the drinker. There is therefore a decorum, or fitness, in the language of the vision, which is now known to be founded in the nature of things. Mr. Cunninghame has therefore well remarked that "the language of symbols is not of arbitrary or uncertain signification, but is interpretable on fixed principles, to ascertain and define which, is the first duty of a commentator, as the judicious application of that language to the events of history is the second."

"A *shooting star* was, in antiquity, the appropriate image of a powerful and successful invader from a distant country." "The more I read this wonderful book" (the Apocalypse), says Bishop Horsley, "the more I am convinced that the precision of the phraseology is little short of mathematical accuracy. The language seems highly adorned, but the ornaments are not redundancies: they are not of that sort that the proposition would remain the same if the epithets were expunged. And in passages which may seem similar, there never is the smallest variation of style, but it points to something of diversity, either in the subject or the predicate. With this notion of the style of the Apocalypse, I think it of importance to remark that the falling stars of the third and fifth trumpets fall 'from heaven,' or 'out of the sky,' but are not said to be of 'the stars of heaven,' which are seen to fall in ch. 6. But, further, that which falls 'from heaven,' or 'out of the sky,' upon the sounding of the third trumpet, is a great star, burning as it were a lamp.

"*Lampas*, in the Greek language, is the name of a meteor of a particular sort. From Pliny's description, it is evident that *lampas* was one sort of those meteors which are commonly called 'shooting stars.' It was of that sort, in which a large ball, appearing first in time, and foremost in the direction of the motion, draws a long train of bright sparks after it. Such exactly was the meteor in the vision of the third trumpet.

"The most remarkable circumstances in these shooting stars are these: 1. They have no appropriate place in the starry heavens, but are engendered in the lower regions of the earth's atmosphere. 2. They shine by a native light; but *third*, are visible only while they fall. 4. The motion is rapid. 5. The duration brief. 6. The brightness, while it lasts, intense. 7. The extinction instantaneous. 8. And when the light is extinguished, nothing remains: the body which emitted the light is nowhere to be found."

The falling of a great star blazing like a torch out of the heaven, then, was symbolical of a great destroying power, issuing forth from a lower region of the political aerial, progressing by its native force with rapid, but brief, yet intense motion, coming suddenly to the end of its career, and leaving nothing but a smoking desolation as the memorial of its presence.

"The heaven" out of which it blazed forth was the heaven under which were "the rivers and fountains of waters" into which the great star precipitated itself. "Wherever the scene is laid," says Daubuz, "*heaven* signifies, symbolically, the ruling power or government; that is, the whole assembly of the ruling powers, which, in respect of the subjects, or *earth*, are a political heaven, being over and ruling the subjects as the natural heaven stands over and rules the earth: so that according to the subject is the term to be limited and, therefore, Artemidorus, writing in the times of the Roman emperors, makes the country of Italy to be heaven. As *heaven* says he, *is the abode of gods, so is Italy of kings.*"

But after the times of the pagan emperors, and concurrent with those of the scarcely less pagan Constantine and his successors, the Roman Heaven expanded itself into the comprehensiveness of the three seats, or thrones, which ruled over the three thirds, or Imperial Praefectures, into which the dominions of Daniel's Fourth Beast, civil and ecclesiastical polity, were divided. These heavenly thirds are especially recognized in the vision of the fourth trumpet; and are styled in Dan. 7:27, "the Whole Heaven." The whole is more than its parts. These thirds of the heaven have relation to the thirds of the earth, or Roman Orb; and may be styled, the Byzantine or Constantinopolitan Heavenly, the Italian Heavenly, and the Illyrian Heavenly, all of them "the abode of kings." A shooting star, generally, projects itself obliquely: so, when this "great star blazing as it were a torch" fell, it fell "out of" its own appropriate heavenly, into "the waters" under the neighboring third, whose heavenly bodies were doomed shortly to be eclipsed. It fell from the Illyrian heavenly section of "the whole heaven," into the rivers under the Italian Third.

Yahweh charges Sennacherib with saying by his messengers to Hezekiah: "With the multitude of my chariots, I have digged and drunk *strange waters*, and with the sole of my feet have I dried up all *the rivers* of fenced places." These waters and rivers were the foreign nations he had laid waste. And again: "O Jacob, when thou passest through *the waters*, I will be with thee; and through *the rivers*, they shall not overflow thee": that is, waters or peoples, and rivers or nations. So they are also explained in Apoc. 16:4-7, where "rivers and fountains of waters" are declared to be those who have "shed the blood of saints and prophets";

and in ch. 17:15, “the waters” upon whom the Great Harlot sits are peoples, and multitudes, and nations, and tongues.

But we are not to suppose that because “waters” signify these populations of earth, their geography and topography are left undetermined. On the contrary, in the phrase, “upon the third of the rivers, and upon the foundations of waters,” is a blending of the *literal* and the *symbolical*, which is so frequent in prophecy. There is a striking illustration of this in Apoc. 17:9,10, where the seven heads of the beast are symbolical of seven supreme powers, or “kings”; and literally identical with the seven mountains on which they were successively located: so “the rivers” pertaining to “the third” represents symbolically the populations thereof; and their literal chorography in the mountainous and valley, or river, regions of the Catholic West. These “rivers and fountains of waters” had not, previously to the times of the third trumpet, done much in the way of shedding the blood of saints and prophets; they were beginning to approve this remedy for what they were pleased to style “heresy”: nevertheless, they had proved themselves bitter persecutors of “the sealed servants of Deity,” during the one hundred and twenty-five years their rulers, who were all “pious catholics,” exercised dominion over Italy, Africa, Gaul, Spain and Britain. The third trumpet was an especial element of the judgment upon them. Its scorching visitations retaliated upon them bitterness and death for the bitterness they had caused “the sealed.”

But after the judgments of the third and fourth trumpets had extinguished the so-called orthodox catholic power of the West, another power arose out of the wreck, which was a perfect novelty in the earth. This has been known for more than a thousand years past as the Papal. It acquired sovereignty over “the rivers and fountains of waters,” and energized them “to shed the blood of saints and prophets,” to pour it out abundantly; so that they became worthy to receive blood to drink, by one who, under the third Vial, gloried in his resemblance to the Great Star that blazed like a torch in the judicial execution of the third trumpet retribution.*

“And the name of the star is called *ho Apsinthos*”. This I have simply transferred as being the name of the star before the English tongue was written or spoken. As the star-power did not exist in John’s day, the *legetai*, “is called,” must be understood to mean that, in the days of the third trumpet, those who spoke Greek called it *ho Apsinthos*. It is a proper name; and is to be taken in a like sense as the name of the conqueror, styled by men in the days of the third vial, “the Corsican.” This was applied to the first Napoleon as indicative of the country from which

* “I will prove.” said Napoleon, “an Attila to Venice.”

he came; so the Great Star was called by the Greeks, "the Apsinthian," to designate the region out of whose heaven he fell blazing upon "the third of the rivers," after he had proved a scourge to them.

I have said that "the Apsinthian" fell upon "the rivers and fountains of waters," out of the Illyrian section of the whole heaven of the Roman orb. My reason for this is that *Apsinthos* is the name of a river in the Illyrian third of the Roman earth; and is therefore as significative of Illyria, as the Euphrates was of Assyria, or the Nile of Egypt.

But, for what reason, may we conclude, did the Spirit elect this river of Illyricum in preference to any other? Because of the signification of the name being appropriate to the nature of the judgments to be executed by THE ILLYRIAN POWER, which had been developed in the preparation of the angels of the trumpets for sounding. The word radically signifies *undrinkable* from whatever cause. The trumpet mission of the Illyrian Power was to make the rivers of the third undrinkable, by putting many of the men of the waters to the sword, that they might die out from them. This was, as in the Arabic Romance, *Antar*, it is expressed, "Death serving them with a cup of *apsinth* by the sword."

2. Historical Exposition

The following is Mr. Elliott's summary of the phenomena of the vision. "Which," he inquires, "is the new scene of judgment? 'The third of the rivers,' it is said, 'and the fountains of waters.' It begins where yon mighty river to the North forms the ancient limit between barbarian Germany, and the Illyrian, or Middle Praefecture of the Roman Empire. Mark the portentous meteor that glares over it; like a blazing torch trailing its red line of light behind it in the Northern sky! And see, where the Theiss pouring itself into the Danube, marks the central point of the base of the Great Illyrian Praefecture; there suddenly it descends, and blazes, and taints with its sulphurous exhalations the downward course of that ancient river.

"But it was the same western third of the empire, as before, that was in this case too to taste specially of the bitterness of the woe. And mark how, in fulfillment of its mission, the meteor tracks the course of the *Upper* Danube, and then reaches and moves along the *Rhenish frontier river* of the Western Empire; blazing over and poisoning its waters, down even to the Belgic lowlands. Thence again unquenched it rises; shoots in rapid course westward; is repelled, as if by some counter electric force, and as from a region on which it behoved not that it should permanently shed its malignant influences; then in southerly direction falls on the *fountains* of European waters, there where the Alpine snows are dissolving from their eternal glaciers. Wheresoever it has fallen, the

rivers and their tributaries have been poisoned by it; and the dead and dying of those that drink them, appear lying on the banks. Having thus done its part, it shoots towards the Danube; there blazes for a moment longer, and is extinct."

"In the reign of ATTILA, the Huns," says Gibbon, "became the terror of the world — a formidable barbarian, who alternately insulted and invaded the east and the west, and urged the rapid downfall of the Roman Empire." He alone among the conquering meteors, or blazing torches, of ancient or modern times, united the two mighty kingdoms of Germany and Scythia under one sceptre. Claiming to be the rightful possessor of *the Sword of Mars*, he asserted his divine and indefeasible claim to the dominion of the earth. He soon acquired a sacred character; and the barbarian princes confessed, in the language of devotion or flattery, that they could not presume to gaze with a steady eye, on the Divine Majesty of the King of the Huns. As supreme and sole monarch of the barbarians, he was able, when he collected his military force, to bring into the field an army of five, or according to another account, seven hundred thousand troops. When these were set in rapid motion, they constituted a power, that may be appropriately likened to "a Great Star blazing as a torch."

The Attila-power, which prevailed from A.D. 433 to 453, was fitly designated "the Apsinthian," or Illyrian. It touched the Danube on one hand, and reached with the other, as far as the Tania, or Don. On making peace with the Constantinopolitan power, after a ravaging war of five years to which he was stirred up by his African ally, the redoubtable GENSERIC, the eastern Catholic emperor, resigned to Attila an extensive and important territory, which stretched along the *southern* banks of the Danube from Belgrade to Nova, in the diocese of Thrace, a breadth of fifteen day's journey, and embracing Naissus within the limits of his dominion. The exact location of his capital is uncertain; but supposed to have been seated between the Danube, the Theiss, and the Carpathian hills in the plains of Upper Hungary. All these regions were embraced in the great Illyrian Praefecture; so that the great Attila-star might well be styled by its Greek contemporaries of the Byzantine dominion adjacent, "THE ILLYRIAN;" and by the Spirit symbolically, "the Apsinthian."

Theodosius the younger, emperor of the east, having acknowledged Attila, the Illyrian, as the lord of the Lower Danube, the Huns were now its masters, commanding the navigation to the Black Sea; and prepared to blaze forth in any direction Providence might impel them to take. "What fortress," said the Apsinthian to the Byzantine ambassadors, "what city, in the wide extent of the Roman Empire, can hope to exist, secure and impregnable, if it is our pleasure that it should be

erased from the earth?" They knew by experience, that these were not mere words; and as they were unequal to contend with him in war, they sought to rid themselves of this "Scourge of God," by his assassination. But "the Apsinthian" was not to be thus imperially disposed of till his mission was fulfilled; and then the Deity would lay his instrument aside in his own way. Attila was informed of the conspiracy against his life; and though he had the meaner conspirators in his hands, he disdained to punish them; but reserved his just indignation for the pious catholic prince who approved his murder. He denounced Theodosius as a wicked slave, who had clandestinely conspired against his master, "whom fortune and merit had placed *above him*" Nevertheless, he consented to pardon the emperor, and to maintain peace.

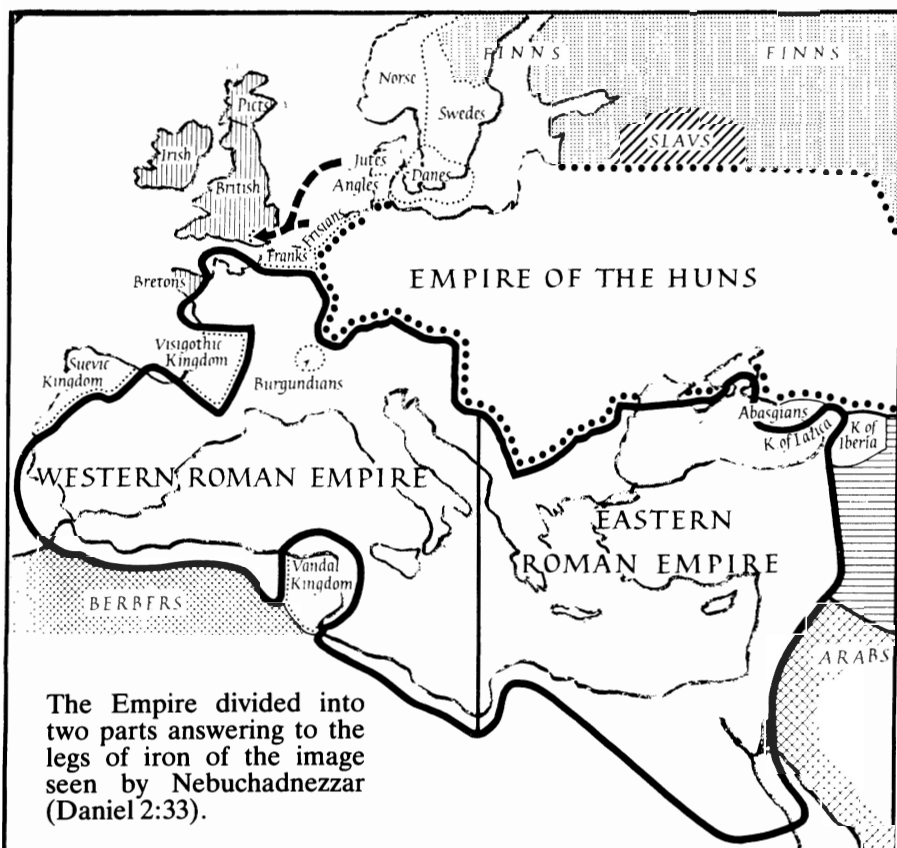
All the history of the Illyrian Conqueror goes to show, that his abode was in "the heaven," and that he was "a great star" therein; for he enjoyed the proud satisfaction of receiving in the same camp, the ambassadors of the eastern and western empires; and it is only to sovereign and recognized powers, that such apocalyptic "demons," are commissioned by the superior gods of their heavenlies.

The inglorious life of Theodosius was closed A.D. 450. The Apsinthian Star forthwith assumed a threatening aspect against both empires. "While mankind," says Gibbon, "awaited his decision with awful suspense, Attila sent an equal defiance to the courts of Ravenna and Constantinople, and his ministers saluted the two emperors in the same haughty terms, saying, 'Attila *my* lord, and *thy* lord, commands thee to provide a palace for his immediate reception'." But "the Apsinthian" despising the Romans of the east, whom he had so often vanquished, soon declared his resolution of suspending the easy conquest, till he had achieved the more glorious and important enterprize of "blazing like a torch upon the third of the rivers, and upon the fountains of waters;" and thus unconsciously fulfilled the mission appointed for him by the finger of God.

For this great and blazing descent upon the Western Third, the kings and nations of Germany and Scythia, from the Volga to the Danube obeyed the warlike summons of "the Scourge of God." From the royal village in the plains of Hungary, he marched to the conflux of the Rhine and the Neckar, where he was joined by the Franks. These hostile myriads were poured with resistless violence, into the Belgic provinces. The consternation of Gaul was universal. Its cities were besieged and stormed by the Apsinthian Huns, who practised their customary maxims of war. They made the waters undrinkable; so that multitudes were separated from them by death; for they were made very bitter. "They involved," says Gibbon, "in the promiscuous massacre, *the*

priests who served at the altar, and the infants, who in the hour of danger had been providentially baptized by the bishop; and the flourishing city (Metz) was delivered to the flames." From the Rhine and Moselle, Attila marched into the heart of Gaul; crossed the Seine at Auxerre; and fixed his camp under the walls of Orleans. From this city, however, he prudently retreated to the plains of Chalons. The nations from the Volga to the Atlantic were marshalled here under the Illyrian, and Aetius and Theodoric, the catholic generals of the west. The results were very bitter to the contending hosts. Many of the Gothic warriors, who served in that memorable engagement informed Cassiodorus, that it was "a conflict fierce, various, obstinate, and bloody; such as could not be paralleled, either in the present or in past ages."

The number of the *polloi ton anthropon*, the "many of the men" who were *apsinthianized* in this battle of Chalons, amounted to 162,000, or, according to another account 300,000. Though Attila was put to the



worse in this battle, he threatened his foe with redoubled fury. Prudence, however, prevailed over revenge; and the allied army of Latin and Gothic catholics separated, and withdrew from the plains of Châlons. Attila's retreat beyond the Rhine confessed the last victory achieved in the name of the western empire. The Thuringians who served under "the Apsinthian," made the waters very bitter. They massacred their hostages and captives; they tortured young maidens with exquisite and unrelenting rage; their bodies were torn asunder by wild horses, or their bones were crushed under the weight of rolling wagons; and their unburied limbs were abandoned on the public roads, as a prey to dogs and vultures.

Neither the spirit, the forces, nor the reputation of the Apsinthian Star were impaired by the failure of the Gallic expedition. It had blazed like a torch, and imbittered the river populations of the country; but it had only partially executed its mission upon the worshippers of relics and demons. In the ensuing spring he passed the Alps into Italy with an innumerable host of barbarians. He laid siege to Aquileia, the most populous and strongest of the maritime cities of the Hadriatic. The Huns mounted the breach with irresistible fury, and the succeeding generation could scarcely discover the ruins of Aquileia. After this dreadful chastisement, this blazing torch descended upon Altinum, Concordia, and Padua, which were reduced into heaps of stones and ashes. The inland towns, Vicenza, Verona, and Bergamo, were exposed to the rapacious cruelty of his Huns. Milan and Pavia submitted without resistance to the loss of their wealth; and applauded the unusual clemency, which preserved from the flames the public, as well as private buildings; and spared the lives of the captive multitude. After this, the scorching ravages of this Great Star, blazing like a torch, overspread the rich plains of modern Lombardy, which are divided by the Po, and bounded by the Alps and Apennine.

"It is a saying," says Gibbon, "worthy of the ferocious pride of Attila, that the grass never grew on the spot where his horse had trod. Yet the savage destroyer undesignedly laid the foundation of a republic, which revived, in the feudal state of Europe, the art and spirit of commercial industry." This was Venice. Before the Apsinthian descended like a blazing torch upon the Italian province of Venetia, extending from the confines of Pannonia to the river Addua, and from the Po to the Rhaetian and Julian Alps, this fertile region was adorned with fifty cities flourishing in peace and prosperity. They also were swept by the conflagration; "all was flight," says Sigonius, "depopulation, slaughter, slavery, and despair;" but many families who fled from the sword of Attila, found a safe, though obscure refuge in the hundred islets at the ex-

tremity of the Hadriatic. Upon these they laid the foundations of the queen of that sea, which in after times became the Tyre of the feudal world; “and,” says Elliott, “he who has seen the fair Venice may do well to remember that he has seen in it a memorial of the terrors and ravages of that Scourge of God, the Hun Attila.”

What a terrible signification there is in the apocalyptic symbols: This great blazing star was still craving devastation and blood; and declared his resolution of carrying his victorious arms to the gates of Rome. But the Star was meteoric, and, as a meteor, must be of brief duration, and suddenly become extinct. It had been blazing and scorching among “the rivers and fountains of waters” during three years; but where was the power to extinguish it? The barbarians, who had defended Gaul, refused to march to the relief of Italy; and the succours promised by the Eastern Emperor were distant and doubtful. The only deliverance was in unqualified submission. The Western Emperor, with the Senate and people of Rome, by a solemn and suppliant embassy, embraced the salutary resolution of deprecating the wrath of “the Apsinthian.” The barbarian monarch listened with favorable, and even respectful attention; and the deliverance of Italy was purchased by an immense ransom; but before he evacuated the country, he threatened to return more dreadful, and more implacable, if the treaty were not faithfully and punctually observed. But his mission being accomplished, he was of no further use. Having returned to his royal village between the Danube and the Theiss, the next year, which was A.D. 453, he was suddenly cut off by apoplexy, and this blazing “terror of the world” lay powerless in death. The empire and power of the Huns was soon after broken; and the wind of the third trumpet ceased to blow.

ACTS IV — FOURTH WIND-TRUMPET

The darkening of the third of the luminaries of the Greco-Latin Catholic firmament by smiting them; so that the Day and the Night of their system were without ruling lights, and therefore, shone not for a third of them.

A.D. 476

“And the fourth angel sounded, and the third of the sun, and the third of the moon, and the third of the stars, was smitten; so that the third of them was darkened, and the day shone not the third of it, and the night likewise.”

Apoc. 8:12

1. Symbols Explained

“For the understanding of the prophecies,” says Sir Isaac Newton truly, “we are, in the first place, to acquaint ourselves with the figurative language of the prophets; which is taken from the analogy between the world natural, and an empire or kingdom considered as a world politic.”

The sun, moon, and stars are therefore prophetic symbols taken from the natural world. “The Lord God is a *Sun*, and Shield” (Psalm 84:11). He is the universe’s Ruler and Lightgiver, and Protector. This is the signification of *sun*, as a symbol, in its largest sense. But, in Jer. 15:9, it is used restrictedly in the testimony of the Spirit against Jerusalem; as “*Her* sun is gone down while it is yet day.” In this instance the *sun* symbolized the sovereign power and glory of the commonwealth, of which Jerusalem was the capital. It went down when the state was destroyed by the Chaldeans. But it shone forth again; and again went down, when the kingdom was taken away from the Pharisees — when “the sun was darkened, the moon gave no light, and the stars fell from the Heaven;” and were thenceforth suppressed superlatively “until He comes whose right it is,” even “the sun and shield.” Then, the Spirit saith to Jerusalem, “*the* sun shall no more be thy light by day; neither for brightness shall *the* moon give light unto thee; but Yahweh shall be unto thee an everlasting light,” or sun; “and thine Elohim thy glory. *Thy* sun shall no more go down; neither shall *thy* moon withdraw itself; for Yahweh shall be to thee for the Light,” or sun, “of the Olahm;” and which is explained to signify, that “the days of Zion’s mourning shall be ended” — she should no more lose her sovereignty, and mourn the withdrawal of her ecclesiastical institutions and privileges.

Again, when the Spirit revealed his purpose to subvert the Egyptian monarchy by the Chaldean power, he said to the King of Egypt, whom he likened to a dragon, in the seas, in Ezek. 32:6-8, “I will water with thy blood the land wherein thou swimdest; and when I shall extinguish thee, I will cover the heaven and make the stars thereof dark: I will cover the sun with a cloud, and the moon shall not give her light. All the bright lights of heaven, will I make dark over thee, and set darkness upon thy land, saith Adonai Yahweh.” The Chaldean power under Nebuchadnezzar was the “cloud” that covered the sun of Egypt, and made the stars of its heaven dark, and its moon eclipsed; and the Pharaoh-Dragon thenceforth swam no more in Egypt.

After the same manner the prophets spoke when they predicted the overthrow of the kingdoms of Babylon and Idumea. In foretelling the subversion of the former power by the Medes and Persians, Isaiah says

in symbolizing ch. 13:9, "For the stars of heaven and the constellations thereof shall not give their light; the sun shall be darkened in his going forth, and the moon shall not cause her light to shine" — ver. 10; which in verse 11, is interpreted to signify the punishing of the Chaldean world for evil, "and the wicked for their iniquity."

The threatening against the Idumean sovereignty is in the highly symbolic style of the sixth seal. "All the host of heaven," says the Spirit in Isa. 34:4, "shall be dissolved, and the heavens shall be rolled together as a scroll; and all their host shall fall down, as the leaf falleth off from the vine, and as a falling fig from the fig tree. For my sword shall be bathed in heaven;" then follows the exposition: "Behold, it shall come down upon Idumea, and upon the people of my curse to judgment."

Thus, we see, that the moral universe, the Israelitish, the Egyptian, the Chaldean, and the Idumean, kingdoms and empires, have all their suns, moons, stars, and constellations, as well as the natural world or system of things. The supreme civil and military authority of a state is the sun which sheds forth all the light, power and glory of the polity. The moon, stars and constellations are the ecclesiastical and aristocratic orders, which reflect its beams upon the earth or subjects of the state. They rule the day and the night of their own polity, which, without their shining, has no distinction of day or night. Like the natural world luminaries, they are affected by eclipses, darkening, and so forth, which become causes intercepting or suspending their regular and peaceful influences upon the peoples.

Daniel's fourth beast system of powers has its sun, moon, and stars, as well as the polities by which it was preceded. Under its pagan constitution, the authority and power vested in the imperial and senatorial orders were the sun of the Roman orb; its moon, the priestly orders of the state; and subject kings, nobles, and magistrates, its stars and constellations. When the pagan constitution that hindered was taken out of the way, the aerial, or political expanse, transmitted the rays of the same lights, only that they emitted influences less intensely heathen than before. The sun, moon and stars which continued to shine had become "catholic." They radiated the malign influences of the Laodicean Apostasy, and were essentially, though not professedly and in detail, as devilish as of old.

In the earlier years of Constantine's reign, the Roman Sun was the one solar investment of three emperors — Constantine, Licinius, and Maximin. So also, when "the silence in the heaven about half an hour" had ended, his three sons were clothed with the sun. In these instances, each emperor's jurisdiction was representative of "the third of the sun;" and the ecclesiastical orders in each imperial jurisdiction, of "the third

of the moon;" and the nobles and magistrates also in each, "the third of the stars". If one of these emperors made war upon another of them, and defeated him, and incorporated the dominion of the vanquished in his own jurisdiction, then "the third of the sun and the third of the moon, and the third of the stars," would be "darkened" by smiting; and there would be no political "day" nor "night" peculiar to that smitten third.

Now, in the days of the third trumpet, the sun of the Roman Heaven clothed the emperors of the eastern and western thirds, to say nothing of the Illyrian. The smiting of one of these thirds to obliteration from the political map, would be the darkening of that third in its imperial, ecclesiastical, and aristocratic relations to the subject peoples of its eclipsed jurisdiction. The unsmitten third would be "the third of the men," which so long as it continued a distinct and independent power, would be regarded as living, or not "*killed*" (Apoc. 9:18).

When there are no heavenly bodies visible to a spectator supposed to be standing upon the earth, the alternations styled *day* and *night*, do not exist. To blot out the sun, moon, and stars of the natural universe, would be to extinguish day and night, and to establish "darkness upon the face of the deep." The effect would be analogous in the political universe. For, as in the case of Egypt, when Pharaoh's dominion was abolished, to make all the bright lights of heaven dark, would be to set darkness upon the land. But, as in the instance of the Greco-Latin Catholic dominion, if only one third of its sun, moon, and stars be smitten into obscurity, the day and night of the whole polity would not be extinguished, but only a proportional third. The imperial catholic day and night would be restricted to the unsmitten thirds, where the bright lights of their heaven would still be observed to shine.

2. Historical Exposition

The phenomena of the fourth trumpet are thus briefly sketched by Mr. Elliott: "The vision has passed; the fourth angel sounds. Hitherto, though its land, its sea, and its frontier rivers and fountains of waters have been desolated, yet the *sun* has still continued shining on the Western Empire as before. But now at length this too is affected. To the extent of a third part of its orb, it suffers eclipse. The shadow falls over the Western Empire. Then the night supervenes. And see the eclipsing influences act on the luminaries of the night also. Presently the Western third of the moon becomes eclipsed; and of the stars scattered over the symbolic firmament, all that are in the third of the Roman sky, are darkened also."

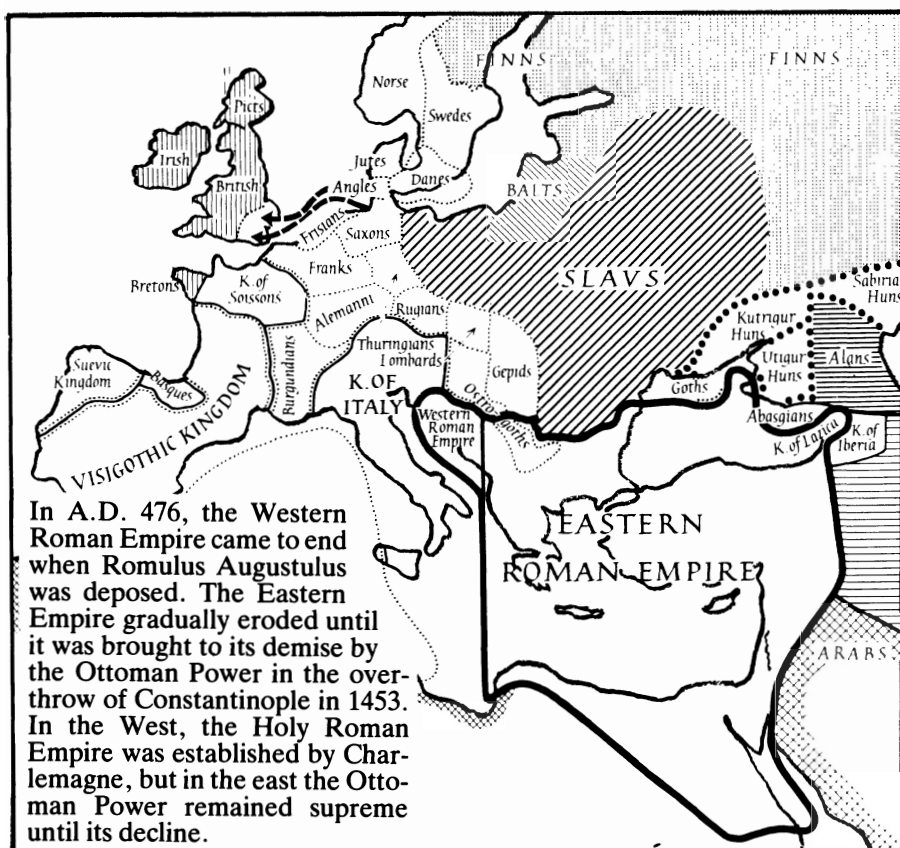
Thus, by the judgments of the first, second, and third, trumpets, the final catastrophe was preparing, by which the emperors of the west and their dominions were to be extinguished. Rome's glory had long departed; its provinces severally and successively separated from it; the territory still remaining to it had become like a desert; and its maritime dependencies, and its fleets and commerce, been annihilated. Little remained to it but the vain titles and insignia of sovereignty; and now the time was come that, by the *smiting* of the fourth trumpet, these too were to be withdrawn; and that the imperial, or Sixth Head of the Roman Dragon should be "as it were slain unto death," and give place to the SEVENTH HEAD, which had not then yet come, and which, "when he cometh, must continue a short space" (Apoc. 13:3 and 17:10).

The blast of the fourth trumpet when it began to sound, found Romulus Augustulus, A.D. 476, the last and feeblest of emperors, upon the throne of the catholic dominion of the West. He was placed there by his Father Orestes, the secretary of state to the imperious Attila: and after his death "Patrician, and Master General" of the barbarian confederates in the service of the Western empire, who formed the defence and the terror of Italy. They oppressed and insulted the last remains of Roman freedom and dignity. Their insolence and avarice at length prompted them peremptorily to demand, that a third part of the lands of Italy should be immediately divided among them. But Orestes rejected the audacious demand. The standard of revolt was raised, therefore, by the bold barbarian ODOACER. From all the camps and garrisons of Italy, the confederates flocked to the standard of this popular leader. Overwhelmed by the torrent, Orestes entrenched himself in Pavia, which was stormed and pillaged; and the tumult could be appeased only by his execution. This "*smiting*" left Augustulus at the mercy of Odoacer, whose clemency he was induced to implore.

The success of this revolt elevated the king of the Heruli to the Vicegerency of the Emperor of the West. But deeming the imperial office both useless and expensive, Odoacer determined to abolish it. The unfortunate Augustulus was made the instrument of his own disgrace, by sending in his resignation to the Senate. An epistle was addressed by their unanimous decree to Zeno, the contemporary incumbent of the Byzantine throne. In this document, they solemnly "disclaim the necessity, or even the wish, of continuing any longer the succession in Italy; since, in their opinion, the Majesty of a Sole Monarch is sufficient to pervade and protect, at the same time, both the east and the west. In their own name, and in the name of the people, they consent that *the Throne of Universal Empire shall be transferred from Rome to Constantinople*; while they renounce the right of choosing a master, the only ves-

tige that yet remained of the authority which had given laws to the world. The republic might safely confide in the civil and military virtues of Odoacer; and they humbly request, that the Emperor would invest him with the title of PATRICIAN, and the administration of the *diocese* of Italy." After some display of displeasure and indignation, Zeno's prudence and vanity prevailed. He was gratified by the title of SOLE EMPEROR, and by the statues erected to his honor in the several quarters of Rome. He gratefully accepted the imperial ensigns, the sacred ornaments of the throne and palace, which the Patrician Odoacer was not unwilling to remove from the sight of the people.

Speaking of Romulus Augustulus, whom Odoacer sent into banishment, Gibbon says, that of all the nine emperors of the last twenty years of the empire, Augustulus "would be the least entitled to the notice of posterity, if his reign, which was marked by the *extinction of the Roman empire in the west*, did not leave a memorable era in the history of man-



kind". The epoch was, indeed, remarkable and peculiar. The Roman Sun was still recognized as shining; but still it shed no administrative light in the west. One third of its face was pervaded by the shadow of a darkening body — *the administration of the Patrician of Italy*. By this also the light of the Roman Moon was diminished one third; for of what account in the state were the bishop of Rome and his clergy, while "the diocese of Italy" was the patrimony, not of St. Peter and his pretended successor, but of Odoacer and his military compatriots?

Odoacer was the first barbarian who reigned in Italy. The stern Ricimer had exercised the power, without assuming the title, of a king; so that the patient Romans were insensibly prepared to acknowledge the royalty of Odoacer and his barbaric successors. The laws of the emperors were strictly enforced, and the civil administration of Italy was still exercised by the praetorian praefect and his subordinates; while the Roman Magistrates were appointed by Odoacer to the odious and oppressive task of collecting the public revenue. Being an Arian Catholic, the Trinitarian Catholics of the Italian Diocese were in eclipse. Their sect no longer constituted the State Church. The bishop of Rome was now the mere bishop of churches in Rome; and he and his clergy were nothing but sectaries and dissenters. The absence of catholic abuse of the Patrician by his contemporaries, attests the toleration which they enjoyed. His praefect, however, had to interfere in the choice of their bishop that the peace of the city might be preserved. They regarded this interference with disgust; but being under eclipse they could not help themselves. The brightness of their ecclesiasticism was darkened over them; and Trinitarian churches had to submit to the humiliation and defilement of heretical Arian interference in the election of a so-called Successor of St. Peter and St. Paul!

Notwithstanding the prudence and success of Odoacer, his *patriate* exhibited the sad prospect of misery and desolation. The country was exhausted by the irretrievable losses of war, famine, and pestilence; and Gelasius, the Roman bishop, and one of Odoacer's subjects, affirms, that in Aemilia, Tuscany, and the adjacent provinces, the human species was almost extirpated. The plebeians of Rome, who were fed by the hand of their master, perished or disappeared, as soon as his liberality was suppressed; and the senators, "the stars" of the Roman firmament, bewailed their private loss of wealth and luxury. One third of their ample estates was appropriated to the use of Odoacer's confederates. Actual sufferings were imbibed by the fear of more dreadful evils; and as new lands were allotted to new swarms of barbarians, each senator, or "star," was apprehensive lest the arbitrary surveyors should approach his favourite villa, or his most profitable farm. But the darken-

ing power was irresistible, and absolute master of their fortunes. Desiring to live, they owed some gratitude to the tyrant who spared their lives; and as he could have taken all, they had to accept the portion he was pleased to leave as his pure and voluntary gift.

But the end was not immediately. The judgments of the fourth trumpet had not yet "slain" the Imperial Head "as it were to death." Odoacer was the Patrician Representative of the Constantinopolitan Imperiality. He had ruled as such during fourteen years in Rome, and the epoch had now arrived. A.D. 489-493, that he should succumb to the superior genius of Theodoric, King of the Ostrogoths, who, after a march of seven hundred miles from the region of Illyria, descended from the Julian Alps, and displayed his invincible banners on the confines of Italy. After the loss of two battles, Zeno's Patrician fled to Ravenna. Favored, however, again "by fortune," Odoacer reappeared upon the field in formidable array. The fierce conflict that ensued was finally decided by the victory of Verona, which conferred on Theodoric the independent royalty of Italy. The assassination of Odoacer, A.D. 493, left him without a rival, and the emperor of the East without a representative to administer the Diocese of Italy. From the Alps to the extremity of Campania, from Sicily to the Danube, and from Belgrade to the Atlantic Ocean, Theodoric reigned *first King of the Seventh Head of the Beast*. His royalty was proclaimed by the Goths, with a tardy, reluctant and ambiguous recognition by the emperor of the East. He maintained with a powerful hand, during a reign of thirty-three years, the balance of the West; and the Greeks themselves acknowledged that the heretical king of Italy reigned over the fairest portion of the darkened empire of the West.

"From a tender regard to the expiring prejudices of Rome, Theodoric declined the name, the purple and the diadem of the emperors; but he assumed," says Gibbon, "under the hereditary title of king, the whole substance and plenitude of imperial prerogative. His addresses to the Eastern Throne were respectful and ambiguous; he celebrated in pompous style the harmony of the two republics, applauded his own government as the perfect similitude of a sole and undivided empire, and claimed above the kings of the earth the same preeminence which he modestly allowed to the person or rank of Anastasius." Thus, while the jurisdiction and authority of the Sixth Head were completely darkened in Rome, after shining upon its Seven Hills for five hundred and twenty-four years, they continued in the light of imperial majesty to illumine the eastern third of the catholic firmament. In regard to Rome, "it was slain as it were to death" by the Gothic sword. It seemed to be dead beyond all possibility of being "healed" or restored to life. It was

expelled from the Seven Hills, and a new form of government established there, a Seventh Head, which claimed and possessed, and was able to maintain, the preeminence of its predecessor. In the recognition of the sovereignty of the Seventh Head, and the Horn-Powers that had established themselves in the sounding of these tempestuous trumpets, in Gaul, Spain and Africa, by the Sixth Head “the Dragon” had “ceded to the Beast his power, and his throne and a great authority”; so that the worshipful allegiance of catholics “in the whole earth” — *en hole te ge* — was divided between the Dragon and the Beast: as it is written, “they worshipped the dragon which gave power to the beast; and they worshipped the beast saying, Who is like unto the beast? Who is able to make war with him?” — ch. 13:3,4.

Under the first king of the Seventh Head, prosperity and peace were revived under the shadow of the Seven Hills. Theodoric cultivated the affections of the Roman Senate and people. The nobles were flattered by sonorous epithets and formal professions of respect; while the people enjoyed, without fear or danger, order, plenty, and public amusements. But the reign of Theodoric was only a temporary arrest of judgment. The Seventh Head was only to “continue a short space” — sixty years, which is “short” compared with the supremacy of the Sixth. This was to be “healed” of its “deadly wound,” a process to be enacted at a great cost of blood and treasure. The death wound to the authority of the Sixth Head could only be “healed” by the destruction of the Seventh. When this should be abolished, the obscuration of the Imperial Roman “day and night” would cease. The fourth trumpet does not symbolize the healing of the deadly wound it judicially inflicted. To this our attention will be recalled in my exposition of Apoc. 13.

A WARNING PROCLAMATION

Apoc. 8:13

“And I saw, and I heard from one, an eagle flying in midheaven, saying in a loud voice Woe, woe, woe, to the dwellers upon the earth, from the remaining voices of the trumpet-call of the three angels hereafter to sound.”

1. Symbols Explained

An *angel*, in a symbolic sense, represents a *class of agents executing a mission* to which they have been appointed. We have seen this use of the word in ch. 7:3, where *an* angel says: “Hurt not the earth and the sea

until we have sealed the servants of *our* Deity." So also in the text of the English version, the "angel flying" is representative of a class of agents having a mission to perform.

But Griesbach and other critical editors of the original text read *aetos*, *an eagle*, instead of *aggelou*, *an angel*. Upon this, Elliott remarks: "The external evidence of manuscripts is *decidedly* in favor of the former reading. On the other hand, the *internal* evidence of scriptural analogy, with which Griesbach and the rest did not concern themselves, is as *decidedly* — indeed, as it seems to me even more so — against it. For nowhere in the Apocalypse is the *proclaiming* function assigned to a *bird*, or, indeed to any being but an *angel* or the *divine Spirit*. . . I do not therefore hesitate to retain the reading *aggelou*."

Tregelles reads *eagle* in his translation, and gives us to understand that it is justified by manuscripts fourteen hundred years old. This would carry us back to the times of the second trumpet. In a note upon the word, the American Bible Union editor says: "I recommend that this reading be adopted and translated *eagle*; and that the following note appear in the margin: 'Or, as a few copies read *angel*'."

I believe that *eagle* was the original and correct reading, and that it is supported both by the external evidence of manuscripts, and the internal evidence of apocalyptic testimony. It affords us a very important clue to the mystery of the text. Mr. Elliott is unquestionably mistaken in saying that "nowhere in the Apocalypse is the *proclaiming* function assigned to a *bird*." We find the very reverse of this is ch. 6:7, where the fourth living creature, likened to "an eagle flying" in ch. 4:7, makes proclamation, saying, "Come and see!"

"An eagle flying" is the ensign of one of the camps of "the Israel of God"; and when we consider their relative position at the time when the Latin Catholic "day and night" were darkened by the fourth trumpet, it symbolized their community very fitly. The eagle was the ensign of the sealed servants of the Deity, who, during the tempestuous times of the first four trumpets, and for centuries after, were protected from extermination by the Serpent-power, in "the two wings of the Great Eagle" — ch. 12:14. They were an eagle "flying" in the "midheaven" of the great eagle-dominion. They had an *angelic* mission indicated by the action of flying. This is motion from one place to another for a purpose. The *eagle* encampment was therefore an *angel*-community; and hence *eagle* and *angel* came afterwards to be traditionally used as equivalents in the text. The angelism of the eagle flying was to warn "the dwellers upon the earth" of what was still coming upon them. That *flying in midheaven* is symbolical of preaching, or making proclamation, is evident from ch. 14:6, where "another angel" is said to "fly in midheaven having

the glad tidings of the Aion to preach unto the dwellers upon the earth." *Midheaven, mesouranema is*, according to the decorum of the symbol, the region of their flight. They are not luminaries of the political heaven; they are not constituents of the sun, moon, and stars, having no identity, officially or morally, with the secular and spiritual orders they symbolize. Neither are they "of the world," though encamping in the world. "The dwellers upon the- earth" were the Arian* and Athanasian catholics, and others, to whom they preached. Hence, the Heavenly they occupied was peculiar to themselves; it was, as it were, *in the midst* between the heaven of government and the peoples governed. In this midheaven they winged their flight as "one" of the four living ones, the fourth, or eagle flying saying, "Woe, Woe, Woe, to the dwellers upon the earth" — woes issuing "out of the remaining voices of the trumpetcall of the three angels hereafter to sound."

And because these woes were to issue out of the fifth, sixth and seventh trumpets, the last three have been appropriately enough styled *woe-trumpets*. In the ninth chapter, we enter upon the consideration of the fifth and sixth woes; the latter not being exhausted till the epoch indicated in ch. 11:13,14. The third woe will prove the most terrific of all *winds* and *woes*; to "the dwellers upon the earth," catholics, protestants, "sectaries," and "infidels"; for, to the Lion, the Ox, the Man and the FLYING EAGLE — symbols of *the saints* — will be given the consuming judgments of the three "Woes," that they may slay the beast, and give his body politic to the burning flame — Dan. 7:11,26.

2. Historical Exposition

We have seen in ch. 7, that the judgments of the first four trumpets were restrained until the work of sealing the servants of the Deity should be sufficiently advanced. The tempests that were to wreck the state, and dash it in pieces upon the rocks, were not to blow until there should be a community of faithful ones developed, who should be able to read the signs of their times aright, and be able to instruct others. This is implied in their being "sealed in their foreheads". Being thus prepared, when the trumpets sounded they could call the attention of their contemporaries to the true situation of affairs; and in so doing deliver them from the superstition and blasphemy of such blind leaders as Chrysostom, Jerome, Augustine, Ambrose, Cyril, and others, of the catholic church by law established. These all assumed that the superstition they

* The Arians followed the teaching of Arius (A.D. 250-336) who taught that Christ was a mere man, and though Son of God was neither equal nor co-eternal with the Father. He was opposed by Athanasius of Alexandria (297-373) who set forth the doctrine of the Trinity. Neither understood the Truth relating to God manifestation. Both refuted it, but from two different viewpoints. — Publisher

professed was the true religion; and that when Antichrist appeared, he would be “some great man raised up by the devil,” who would head “the apostasy,” which could be no other than a falling away “from the right faith, from truth, and from good works,” as presented to the dwellers upon the earth in the traditions with which they made void the word. They taught that Antichrist was to appear in a Jewish temple, and from among the Jews, and gain the empire of the world. They were all impressed with the idea that the dissolution of the Roman empire into ten kingdoms was at hand; their Antichrist would be revealed, and then destroyed by Christ, about A.D. 500, which was to be the end of the world!

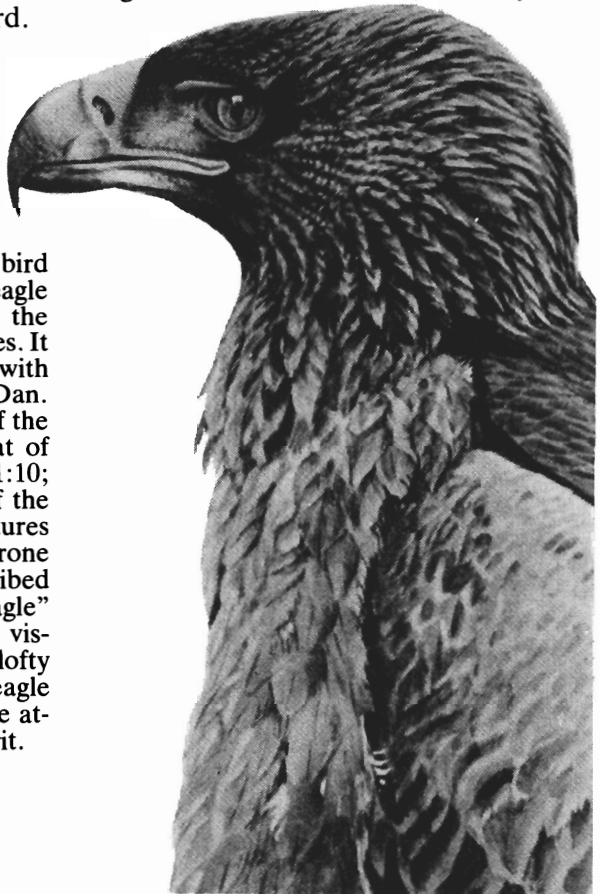
The gloomy forebodings among them respecting their near future were heightened by chronological ignorance. They imagined that the world was nearly 6,000 years old. Hilarion, A.D. 402, thus wrote: “It now wants 101 years to the end of the Sixth Chiliad about the closing of which the ten kings must arise, Babylon, now reigning, fall, Antichrist arise and be destroyed by Christ’s coming, and so the saints’ sabbath millenary begin.” To read the vagaries solemnly propounded by these Laodiceans, is to remind us of the times in which we live. The confusion of ideas was truly marvellous. Their speculations were as hairbrained as those of Mormons, Millerites*, and clergymen at large, in the age in which we live. They had been given over to “believe a lie, that they all might be condemned who believed not the truth; but had pleasure in” their own righteousness, which was “unrighteousness.” What, then, was to be done in this extremity? They could no more deliver themselves from their own blasphemies, than the natural man from his own ignorance. The remedy was at hand, if they had been sagacious enough to discern it; but, like our contemporaries, they cruelly persecuted and denounced it as heresy, and put it from them. The remedy was the EAGLE-ANGEL *preaching of the truth*. These preachers being “sealed in their foreheads,” would be able to explain to them that the dissolution of the Western Empire was not the end of the world, but a judgment upon them as the real apostasy foretold by Paul. That they were deceivers and deceived. That the end of the world was not at hand, nor the reign of the saints either. That the trumpet-judgments of heaven were a call upon them to “repent of the works of their hands, that they should not worship daemons, and idols of gold, and silver, and brass, and stone, and of wood, which can neither see, nor hear, nor walk; — to repent of their murders, of their sorceries, of their fornication and of their thefts” (ch.

* The Millerites were a branch of a sect that later developed into The Seventh Day Adventist Church. For a time some of them were attracted to the teaching of Bro. Thomas, but their rejection of the restoration of Israel led to doctrinal controversy, and they became enemies rather than advocates of the Truth — Publisher.

9:20,21). That of all these crimes they were guilty, and had been punished by heretical and pagan firebrands, as Alaric, Genseric, Attila, and other barbarian scourges; and that the terrible calamities they endured were not complete. That, as they repented not of the works of their hands; or, in the words of Jerome, though "the Roman world rushes to destruction, we bend not our neck in humiliation;" therefore, "Woe, Woe, Woe" to them, both of the east and the west, because of the judgments yet to befall them before the end should come.

While this eagle-angel proclamation was warning the people, war, pestilence, and famine, in all the reign of Justinian, were plaguing them with unexampled miseries. A hundred millions of the human race were exterminated in his reign. But this was only introductory to the coming "woes." The camp of safety was with "the flying eagle." The belief and obedience of the gospel of the kingdom was then, as now, the only seal protective from the sword.

Being the largest bird of Palestine, the eagle was considered the monarch of the skies. It is also identifiable with the standard of Dan. One of the faces of the Cherubim was that of the eagle (Ezek. 1:10; 10:14), and one of the four living creatures surrounding the throne of Rev. 4, is described as "like a flying eagle" (v. 7). The speed, vision, strength, and lofty skimming of the eagle are symbolic of the attributes of the Spirit.



Chapter 9

SECOND SECTION OF THE SEVENTH SEAL OR FIRST TWO WOE-TRUMPETS

ACT I — FIFTH TRUMPET; OR, FIRST WOE

SUMMARY

A star falls out of the heaven into the earth, to whom is given the key of the pit of the abyss, which he opens; and from its furnace a smoke issues that darkens the sun and air. Out of the smoke locusts go forth into the earth with scorpion-power to torment “those men who have not the seal of the Deity upon their foreheads,” during five months, and to injure them *other five*. Their king is styled THE ANGEL OF THE ABYSS; and named in *Hebrew*, ABADDON; in *Greek*, APOLLYON.

TIME OF EVENTS

From A.D. 632 to A.D. 932 = 300 years

ARENA

The territory of the Dragon upon which the imperial “sun” shone before being darkened by the smoke. *See Tabular Analysis* Vol. 2 p. 110.

TRANSLATION

Apoc. 9:1-12

1. And the fifth angel sounded, and I saw a star which had fallen out of the heaven into the earth, and there was given to him the key of the pit of the abyss.
2. And he opened the pit of the abyss: and smoke ascended out of the pit as it were smoke of a great furnace; and the sun was darkened, and the air from the smoke of the pit.
3. And out of the smoke came forth locusts into the earth, and there was given to them power as the scorpions of the earth have power.
4. And it was commanded them that they should not injure the grass of the earth, nor any green thing, nor any tree, except the men only who have not the

seal of the Deity upon their foreheads. 5. And it was given to them that they should not kill them, but that they should torment them five months: and their torment *was* as the torment of a scorpion when it striketh a man.

6. And in those days the men shall seek the death, and shall not find it: and they shall earnestly desire to die, and the death shall flee from them.

7. And the resemblances of the locusts were like to horses which had been prepared for war; and upon their heads as it were chaplets like to gold, and their faces as faces of men. 8. And they had hair as the tresses of women; and their teeth were as of lions. 9. And they had breasts as it were breasts of iron: and the sound of their wings as the sound of many chariots of horses rushing into battle.

10. And they have tails like to scorpions, and stings were in their tails; and their power to injure the men *was* five months.

11. And they have over them a king, the Angel of the Abyss the name for him in Hebrew is Abaddon; and in the Greek, he hath the name Apollyon.

12. The first woe hath passed away; behold there come yet two woes after these things.

I. SYMBOLS EXPLAINED

On the sounding of the fifth angel, John saw “a star.” I need not repeat here what has already been said about stars. The reader is referred to my explanation of the symbols of the third trumpet, the subject of which is the “great star Apsinthos.” The star of the fifth trumpet may also be styled *a falling star*; or rather, when John saw it in vision, a *fallen* star. Its place was *in the heaven*, or it could not have proceeded “out of the heaven.” It was not a fixed star of the heaven, transmitting through “the air” in “the night” of the Greek catholic world, the reflected light of the Byzantine “sun.” Had it been a fixed star of the eastern Roman firmament, its falling would not have been to receive power, but the deprivation of everything constituting the glory of a star. John may not have seen it in the act of falling into the earth. The falling had been completed when he first saw it. This is intimated by the perfect participle *pep-tokota*, which signifies “having fallen.” The falling out of the heaven is no part of the vision’s scenery. It had fallen, or descended, into the earth, as the Apsinthian Star had fallen, or descended into the rivers and fountains of water. It did not forsake the heaven as its place, because it had fallen into the earth; but being *a power*, a power of the heaven peculiar to itself, it retained its position there, but fell with destructive effect upon the people represented by “the earth.”

By “the earth” in this vision is meant “the dwellers upon the earth;” or the grass, green things, and trees, which symbolized the unsealed. The eagle-angel community, constituted of the servants of the Deity sealed in their foreheads, was not to be tormented by this woe. The sea-

led servants of the Deity — the enlightened believers who have obeyed the truth — are nowhere in the apocalypse styled “the earth”. They are “a Holy Nation.” But “the earth” apocalyptic is the very reverse. “The earth” is an unholy generation that “wonders after the beast;” and that “worships the Dragon, and worships the beast;” and represents the “all kindreds, and tongues, and nations” subject to the Dragon and Beast forms of government (Apoc. 13:3,4,7). “The earth,” in the prophecy of the fifth and sixth trumpets, is symbolical of the secular and ecclesiastical orders and people of the Catholic Apostasy; which, by the fifth trumpet were to be “tormented” and “injured;” and by the sixth, to be “killed,” or deprived of all power, authority and rule, over the Eastern Third of the fourth beast dominion (ch. 9:15,18). “The earth” would therefore represent the territory upon which these catholic idolators dwelt. The sealed servants of the Deity dwelt there likewise, only in “the Two Wings” of it, where they were “nourished;” and though the locusts swarmed over “the earth,” they were especially forbidden to torment and injure them, in the command to injure only the unsealed — ver. 4. Hence, then, when John saw the Fallen Star “in the earth,” he saw it where it did not naturally belong. It fell “*out of the heaven into the earth;*” and being a star of destruction, or a destroying power, it would make its way “into the earth” by an overwhelming invasive force. In other words, “the earth” was fallen upon, or invaded, by the star-power.

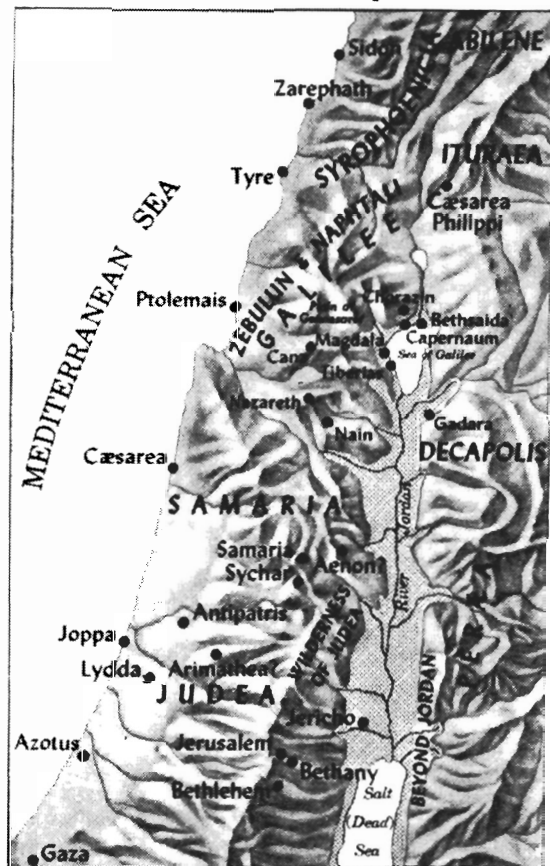
1. The Pit of the Abyss

But, before the star was seen by John “in the earth,” it had acquired possession of “the Key of the Pit of the Abyss” — *he kleis tou phreatos tes abussou*. The *pit of the qbyss* is the geographical locality of the “smoke,” out of which the locusts issued to invade “the earth.” When the pit was opened smoke arose out of it. *The pit — to phrear* — is contiguous to “the earth;” they abutt the one upon the other. It is an immense depression in the surface of the globe, confining upon Palestine, then a province of the Eastern Third, called the Greek or Byzantine empire. It is the pit or reservoir, or basin in which lies the *abussos*, abyss, or Dead Sea. It is introduced here symbolically to represent the region styled Arabia, whose tribes inhabited it, and poured out of it “into the earth.” The Arabic region is well represented as “the pit;” and locality of “a great furnace;” for the district of the Dead Sea, and of the whole valley of the Jordan northward to the Lake of Tiberias, is quite a phenomenon in physical geography, being below the level of the ocean. No other example of similar depression, or *pit*, is known. The Lake of Tiberias is 328 feet below the level of the Mediterranean; and from

thence the river-valley declines to the Dead Sea, the surface of which is very nearly 1,400 feet below the same level. Owing to the great depth of this "pit," or depression of the surface, together with the heights which wall in the valley, the heat powerfully accumulates, or becomes as it were "a great furnace," by the concentration and reflection of the solar rays, while the bordering highlands prevent the admission of external breezes to relieve the temperature. The climate is therefore tropical. Travellers, on descending into this low and deep country, feel as if they had entered another zone. They confirm the accuracy of Josephus, who reports that winter in the plain of Jericho resembled spring, and that the inhabitants wore linen garments at the time when the people in other parts of Judea were shivering in the midst of snow. The balsam-tree, a tropical plant, which yields the medicinal gum, now called the balsam of Mecca, and is now limited to Arabia, once flourished in groves near Jericho, and furnished the renowned balm of Gilead. Apart from the

The Dead Sea Depression

The Jordan Valley from the Sea of Galilee to the Dead Sea is a phenomenon in physical geography, being below the level of the ocean. A small plane can fly above the Dead Sea and yet be below normal sea level! The depression extends further south via the Arabah through Arabia proper to the Gulf of Aqaba. This area saw the uprising of the Saracen power, the locusts of Revelation 9.



margin of the Jordan, the surface of "the pit" has the aspect of a parched desert through the months of summer.

Such are the *natural* conditions of this "pit of the abyss," or sea, which constitute it a fit and proper emblem of the political situation of affairs within its limits before its locusts issued forth upon the earth. The whole pit was in the condition of a furnace. In Deut. 4:20, Egypt is styled "an iron furnace" to Israel; and in Isa. 31:8,9, Zion and Jerusalem are styled the place of the fire and the furnace, whence shall issue the destruction that is to fall upon the Assyrian. So this Arabian Pit was the place of a fire burning as a furnace, which, when it should be "opened," would pour forth a woeful tormenting power upon the unsealed inhabitants of the earth. The inhabitants of this *pit of the sea*, while they were shut up therein, would be in a state of war and distraction; for such is the idea conveyed by a burning furnace, which melts down the crude matters cast into it. A great furnace is never a symbol of peace and prosperity; but always of the contrary. John saw the pit of the abyss in this fiery, or embattled, condition before it was opened; but he has revealed to us no details. He has simply informed us, that a power was developed that was able to open the pit of the abyss; and to let out the contents thereof, which he styles "smoke" and "locusts". This information he conveys in the words, "and to him (the Star) was given the Key of the Pit of the Abyss; and he opened the pit of the abyss; and smoke ascended out of the pit . . . and out of the smoke came forth locusts into the earth."

2. The Key of the Pit

A key is symbolical of governmental power and authority. The laying of the *key* of the house of David upon the shoulder of Eliakim, was representative of the bestowal of *regal power* upon ONE, who should be for a glorious throne to his father's house, and have the sole power of opening and shutting (Isa. 22:22). With the Mohammedans, it is also symbolical of administrative power. "The Koran," says M. Peyron, "continually speaks of *the Key of God*, which opened to them the *gates of the world* and of religion. So in the Koran: "Did not God give to *His legate* the power of heaven which is above, and fire (*the furnace-pit*) which is beneath? With *the Key*, did he not give him the title and power of a porter, that he may open to those (*the locusts*) whom he may have chosen?" The parentheses in this quotation are mine. The following form of renunciation of Mohammedanism, enjoined on a convert to the catholic superstition, thus alludes to Mohammed's *key of heaven*: "I anathematize the spurious teaching and promising of Mohammed among the Saracens; who says, that he is become the *Key holder* of Paradise." The *key* was also an armorial bearing of the Mohammedans

in Spain. When they crossed from Africa to Spain, it was on their standard; and was afterwards sculptured on the archway of the Alhambra, an engraving of which is given in Mr. Elliott's work.

In the apocalypse, there are *two keys* spoken of in connection with "the abyss;" this in ch. 9; and another in ch. 20:1. They are, however, not the same. The former is the key of *the pit* of the abyss; and the latter, the key of *the abyss* itself. The key of the pit was given to the Star of the pit, or the Star who kindled the furnace of the pit; while the key of the abyss is brought out of the heaven by the angel thence descending. He descends with power to enlighten the earth with his glory, and to shut down the Dragon "into the abyss," *out of* which, according to Daniel, he *came up* — *salkan min yammah* — ch. 7:3.

3. The Abyss

This leads me to remark, that in these places of the apocalypse, *abussos* is improperly rendered "bottomless pit." In Isa. 44:27, what in the Septuagint is *abssos*, or *abyss*, is in the Hebrew *tzulah* "deep;" and is explained in Jer. 50:38 and 51:36, of Babylon's power, which is also likened to a dragon therein. Hence, in Daniel's time, the eagle-winged lion of Babylon was the dragon of the great sea, or abyss, so long as its dominion extended to the Mediterranean; but when it lost that jurisdiction, then its "sea," or abyss, was said to be "dried up."

Abyss is frequently used in the Greek version as synonymous with sea. The following passages show this sense of the word *abussos*. In Job 38:30 — "the face of the *abyss* is frozen;" 41:31, "he maketh the abyss to boil like a pot; he maketh the *sea* like a pot of ointment." In Isa. 63:13, where is he "that led them through *the abyss*" by the hand of Moses? It is manifest that there is nothing *bottomless* in the abyss as used in these texts.

In Rom. 10:7, *abyss* is used by Paul in asking, "Who shall descend into *the abyss*?" in the C.V. *deep*: and he tells us what sense he attaches to the word in letting us know the purpose of the descent — "that is," says he, "to bring up Christ again *from among dead ones, ek nekron*." This is an abyss which is "never full;" still *bottom* can be reached when "there shall be no more death, and the grave shall be destroyed. In this use of the word, *abyss* does not signify "the invisible receptacle of departed spirits," but the common receptacle of dead bodies; or more strictly speaking, *the aggregate of dead bodies themselves*. These are a *sea of death*, which when living were "a troubled sea, whose waters cast up mire and dirt" — Isa. 57:20.

The apocalyptic *abyss* is this troubled sea of nations, inhabiting the

countries circumjacent to the Great Sea; and out of which Daniel's four beasts arose. Arabia is physically and politically "the pit" of this "abyss" — physically, because it is a sandy sea-bottom; and politically, because its tribes may be regarded as the lowest, or worst of the peoples of the east. The *key* of the abyss, that is brought down from heaven by the binding angel, is *power* to suppress the Dragon-Government, and to destroy the Beast-Polity of the abyss, or sea — Apoc. 13:1: and to maintain its suppression for a thousand years. The abolition of the Dragon-Government will be the reduction of all its officials in church and state to the common level of mankind; and the depriving them of all power to recover the position lost during that long period. Thus, they will be commingled with the waters of the great national abyss — they will have been "cast into the abyss, and shut up, and sealed" with such a mark of divine reprobation, that they will be able to deceive the nations by their hypocritical pretensions, and blasphemous projects, no more for ages.

What a different *key* is this to *the key of the pit*! This *key* is power given to one to open the pit to let out clouds of tormentors and destroyers. Their mission is not to deliver the nations from official and clerical deceivers; but to torment and injure these blind leaders, and those who are blindly led by them. These all "*have not the seal of the Deity in their foreheads;*" and were therefore obnoxious to the stinging calamities inflicted by the bold, licentious, and ferocious swarms emergent from the smoke-clouds of the flaming pit.

4. The Smoke of the Pit

Until the power of the Prophet-King, or Star, was matured in "the pit of the abyss," the pit was shut; so that neither "smoke" nor "locusts" could issue forth upon "the earth" to torment and destroy the unsealed. The furnace was roaring with flaming blast in the pit, from which nothing could come forth until the acquisition of undisputed authority and power by the star. This he at length acquired; for it is testified, that "he opened the pit of the abyss." He had become a powerful star, ruling over the kingdom of the pit, styled historically, the kingdom of Arabia; the armies of which no longer in a state of civil war, but united under the yellow banner of the star, were prepared to rush through the opened portals of the pit, and to invade the world at large.

And invade it they did; for when the pit was opened, smoke poured out in columns vast enough to darken the sun and the air. "Smoke" when considered as proceeding from fire, signifies punishment and war. Thus Sodom and Gomorrah, and all the cities of the plain, were situated in the pit of the abyss; and when they were destroyed, "the smoke of the country went up as the smoke of a furnace." Here, the smoke became

representative of their judgment. It is the adjunct of anger, as in Deut. 29:20, "The *anger* of Yahweh shall *smoke* against that man;" and in Psa. 74:1, "O God, why doth thine *anger smoke* against the sheep of thy pasture?" *Smoke* arising out of a pit, and darkening the sun and air, is symbolical of divine anger and wrath against the things represented by "the sun and air." In ch. 9:18, the men obnoxious to the sixth trumpet woe, are said to be "killed by the fire, *by the smoke*, and by the brimstone." In ch. 14:11, smoke is associated with torment as "the smoke of their torment ascendeth to the aions of the aions; and they have no rest day nor night;" and in ch. 15:8, "the temple was *filled with smoke* from the glory of the Deity and from his power;" that is the wrath contained in the seven vials, and which in its seventh vial consummation comes for the destruction of the destroyers of the earth — ch. 11:18.

5. The Sun And Air Darkened By The Smoke

The sun is here the symbol of the same imperial majesty as that which was darkened in its third by the judgments of the fourth trumpet. The darkened third had recovered its light in the process of re-annexing Italy and Africa to the Byzantine, Greek, or Constantinopolitan, empire in the reign of Justinian. The "deadly wound" the Sixth Head had received, had been "healed;" and its affairs restored to order in Italy by the Pragmatic Sanction, A.D. 554. The sun now shining forth, "the third of the day and of the night," then recovered their brightness. The sun, therefore, now shone upon Italy, Africa, Egypt, Palestine, Syria, Asia Minor, Greece, and the islands of the sea. "The rest of the men not killed by" the fifth and sixth trumpet plagues, were found in Spain, Gaul, Britain, Germany, &c. When the sun was darkened by the smoke of the pit, its light, or power, was quenched in the countries of "the earth" where the locusts of the smoke established themselves.

Not only was the sun darkened, but "the air" likewise. In the darkening of the Roman luminaries by the fourth trumpet "the air" remained unaffected. In symbolic language, the air denotes the civil and ecclesiastical *constitution* of the world. This constitution was not changed when the Seventh Head superseded the Sixth in Rome. It still continued catholic. The Gothic kingdom of Italy was a catholic monarchy administered by Arian catholic kings, who distributed civil and ecclesiastical offices both to Arian and Trinitarian members of the apostasy. But when the smoke of the pit darkened "the air" all this was changed where its locusts tormented the unsealed. The aerial constitution became Arabian. Place and power, in the conquered countries, were only for the locusts of the smoke; so that if a catholic idolator

would retain office, he must become a convert to the new superstition, which so darkened the air politically, that the rays of the spirituals of wickedness in the Byzantine heaven, could not pass through it for the illumination of their coreligionists in scorpion-like torment.

In Apoc. 16:17, "the air" is also the recipient of judgment. But in this instance, on a much larger scale. The course of the whole world will be changed; so that every political island and mountain will be abolished. The civil and ecclesiastical constitutions of all the states and kingdoms will be superseded by "the law that goes forth from Zion," which will become "the air" in which clouds of saints will meet the Lord, and so be ever with him (1 Thess. 4:17). When the kingdoms of this world become the kingdoms of Yahweh and his Anointed, "the wise" will be the embodiment of "the air" or firmament; for "they that be wise shall shine as the brightness of the firmament" (Dan. 12:3). No smoke of the pit, or wrath of vials, will ever darken, or abolish them. They will always be bright and clear, and give transmission to the healing rays of the Sun of Righteousness, as his kings and priests over the subject nations of the earth.

6. "Out of the Smoke Came Forth Locusts Into The Earth"

"Locusts," says Daubuz, "begin to appear in spring, about a month after the equinox, and are only seen at most during five months. They are wont to arise in such vast companies, that they form a kind of cloud which eclipses the sun and darkens the sky; and make so great a noise with their wings as that, according to some, the sound thereof may be heard at six miles distant. Wherever they fall they make a most terrible havoc of all the fruits of the earth; and therefore the people, when they see them flying, are in the greatest consternation. Pliny says, "That they were looked upon as a plague proceeding from the wrath of the gods."

The head of the locust resembles that of the horse; and therefore the Italians, who are often troubled with them, call them *cavalette*, as it were little horses.

"The Arabians, who know them well, say that the locusts have the thigh of a camel, the legs of an ostrich, the wings of an eagle, the breast of a lion, their tails are like a viper's, and the appearance of horns adorns their heads and countenance." As to the teeth of the locusts, Pliny observes that "nothing can resist them." For the reasons above given, locusts are the symbol of an army of enemies coming in great multitudes, with great speed and swiftness to make an excursion in order to plunder and destroy.

"It is further to be observed, that locusts are generated in the pits of the earth, out of which the new progeny arises in the spring." Volney ob-

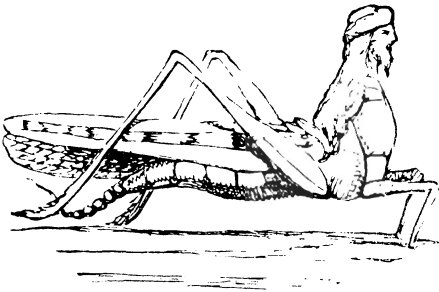


The Locusts (Revelation 9)

The devastation caused by a plague of locusts is depicted by these illustrations. The tree above was quickly denuded of all foliage in a very short time. The photo below illustrates the extent of locust swarms during a plague.



serves, that “the inhabitants of Syria have remarked that locusts come constantly from the desert of Arabia.” Indeed, etymologically, an *Arab* and a *locust* are almost the same in radicals, and in pronunciation — *arbeh*, signifying a *locust*; and *arbi*, an Arab. In Judg. 6:5, in the original, the locust is used to designate the number and character of invading Arab hosts — “they (the Midianite Arabs and children of the east) came as *locusts* for multitude.” In a work styled *Mohammedanism Unveiled*, the writer says: “In the Bedoween Romance of Antar, the *locust* is introduced as the national emblem of the Ishmaelites.” He adds: “It is a remarkable coincidence with these illustrative facts, that Mohammedan tradition speaks of locusts having dropped into the hands of Mohammed, bearing on their wings their inscription, ‘*We are the army of the Great God*’.”



The Saracen Locusts

A drawing illustrating the symbolism of the locusts. A bad plague will darken the sun like smoke (Rev. 9:2). The appearance of locusts is so like that of horses that Italians call them *cavelette* — cavalry (see Rev. 9:7).

It is evident from the entomology of the insect, that the apocalyptic locusts were not literally such. The locusts of the first woe had faces of men, and tresses as those of women, and a king over them. These and other characteristics show that they were armies of men, whose main force consisted of cavalry, invincible, licentious, and tormenting; analogous in their destructive operations to clouds of locusts. They were fitly styled locusts as coming from Arabia, the native country of the locust, whose name, with the change of a single letter as *arabah* for *arbeh*, signifies a *desert* — the Arab desert between the Dead and Red Seas. As of the locust so of the “scorpion,” whose native locality was considered by the Jews to be the Arabian desert. And they had good reason for this; for they were reminded by Moses on emerging from it, that it was “a great and terrible wilderness, wherein were fiery serpents and scorpions.” “And who know not,” says Elliott, “if facts so notorious be worth mentioning, that it is Arabia, still Arabia, that is regarded by naturalists as the original country of the *horse*; and its wildernesses are the haunts also of the *lion*. The entomology of the hieroglyphic is all *Arabian*.”

7. "Power Was Given To the Locusts As The Scorpions Of The Earth Have Power."

The bite or sting of the scorpion is generally fatal. Hence, the power of the locusts was a fatal power. They had scorpion-like tails, and in these tails was some of their power for destruction. But scorpion-like tails and stings were only symbolical of something analogous thereto. In Gibbon, I find the following solution of the mystery. "A Roman knight," says he, "who despised the swords and lances of the Saracens, relates his own fears at the sight and sound of the mischievous engines that discharged a torrent of the Saracen fire. 'It came flying through the air,' says Joinville, 'like a winged, long-tailed dragon, about the thickness of a hog's head, with the report of thunder and the velocity of lightning; and the darkness of the night was dispelled by the deadly illumination. The use of the Saracen fire, or, as it was afterwards called, the Greek fire, was continued to the middle of the 14th century, when the scientific or casual compound of nitre, sulphur, and charcoal, effected a new revolution in the art of war and the history of mankind.'"

An Arab writer in the Escurial collection, about the year 1249, thus speaks of what Joinville styles "a winged, long-tailed dragon," used by the Saracens: "The *scorpions*," says he, "surrounded and ignited by nitrated powder, glide along like serpents, with a humming noise, and, when exploded, they blaze brightly and burn. Now, to behold the matter expelled was as a cloud extended through the air, which gave forth a dreadful crash like thunder vomiting fire on every side, and breaking down, burning, and reducing all things to ashes."

8. Chaplets Like to Gold

The use of this tormenting Saracen fire constituted the resemblance of the Arabs to scorpion-tailed locusts. Besides this, they had other remarkable "resemblances" in their equipment for war. They had, *as it were*, "chaplets like to gold" — *hos stephanoi*. This was only an *homoïoma* — resemblance — not literal golden circlets. They would be *yellow* so as to bear a resemblance to gold. They had a yellow headgear. Ezekiel, in ch. 23:42, describes the head-dress of the Sabean and Keturite Arabs by *atereth*, rendered in Greek by *stephanon*, as "Sabeans from the wilderness, who put beautiful *stephans* or *wreaths upon their heads*" — that is, *turbans*. It was a usual saying among them that Allah had bestowed four peculiar things upon the Arabs; and that one of them was, that their *turbans* should be to them instead of diadems. "Make a point," said their prophet, "of wearing turbans, because it is the way of angels."

9. Faces As The Faces Of Men

Another resemblance of the locusts was that "they had faces as faces of men." This distinguished them from the Goths and other kindred barbarian hordes; the faces of these being noticed by Jerome, who was contemporary with their earliest invasions, as having faces shaven and smooth, like women's faces. The beard was not always worn by the Romans. From Nero to Hadrian, the imperial custom was to have the beard shaven; from Hadrian to Constantine, unshaven; afterwards (with the exception of Julian), down to Phocas, shaven. But the locusts did not shave. They wore beards, and so vindicated their relationship to the bearded race, and their antagonism to all shaven crowns.

Pliny, who was contemporary with John, speaks of the Arabs as wearing the turban, having the hair long and uncut, with the moustache on the upper lip, or the beard, that "venerable sign of manhood," as Gibbon, in Arab phraseology, calls it. In the age immediately preceding the great Saracen irruption, in the poem, *Antar*, the Arabs are portrayed with moustache and beard, long hair flowing on the shoulder ("hair as the tresses of women," which the Greeks regarded as shameful), and the turban also.

10. "Their Teeth Were As Of Lions"

This indicated their ferocity. Nothing could successfully resist them in their ravening upon the prey. The Star styled his first vizier, Ali, *the Lion of God*. "Who," says Mohammed, "will be my Vizier and Lieutenant?" "O prophet," replied Ali, "I am the man. Whoever rises against thee, I will dash out his teeth, tear out his eyes, break his legs, rip up his belly. O prophet, I will be thy Vizier." "These words," says Hallam, "are, as it were, a text upon which the commentary expands into the whole Saracenic history." The spirit of Ali was the spirit of the lion, and became the spirit of the hosts he led to battle, who were equally entitled with him to the appellation of *the lions of God*.

11. "And They Had Breasts As It Were Breasts of Iron"

In this the thing covered is put for the covering. In the poem *Antar*, as quoted by Elliott, the steel or iron cuirasses of the Arab warriors are frequently noticed; as, "a warrior immersed in *steel armour*;" "15,000 men *armed with cuirasses*, and well accoutred for war;" they were "clothed in *iron armor* and brilliant cuirasses;" "out of the dust appeared *horsemen clad in iron*." In the Koran, among God's gifts to the Arabs, their coats of mail for defence are specially mentioned; as, "God

hath given you *coats of mail* to defend you in your wars." The Saracen policy was the wearing of defensive armor. The breastplate of iron, as symbolized by their *iron breasts*, was a descriptive feature answering literally to the Arab warriors of the sixth and seventh centuries.

12. The Two Periods of Five Months each

The locusts were to torment *the men* of the catholic apostasy in church and state "five months" — ver. 5; they were also to "injure" them for "five months" — ver. 10. This is, of course, symbolic time. The fitness of things requires that the time allotted for symbolic action should be expressed symbolically and analogically. The entomology of the hieroglyphic required that it should be five months, and not ten; because locusts are only seen at most five months, namely, part of April, May, June, July, and August, with part of September. Yet it would seem that they could not do all the tormenting and injuring they were appointed to do against "the shaven crowns" and their deluded votaries in one season of five months, but in two seasons. The decorum of the symbols, therefore, rejected the record of ten months, and required the time to be expressed symbolically twice by "five months." This period is 150 days, and upon the principle of a day for a year, which is the basis of the symbolic times of the apocalypse, represents 150 years. Hence, the locusts were to torment with scorpion torment "the men" of the apostasy until the end of 150 years; and they were to injure "the rest of the men" not included in the eastern or Byzantine third, which was politically "killed by the plagues" of the first and second woes, until another 150 years should have expired. So that the sounding of the fifth trumpet would continue to harass the men destitute of intelligence in the truth, for not less than 300 years. A period to be dated from the commencement of the tormentation or military operation of the locusts in the Roman earth. A.D. 632-33

13. "And They Had Over Them A King"

"The locusts," says Solomon, "have no king, yet go they forth all of them by bands." As we must not set scripture against scripture, these opposite sayings concerning locusts must be interpreted so as to harmonize. The apocalyptic locusts who had a king are not literal locusts, as some ignorantly affirm who deny the symbolic character of the apocalypse. John records the truth of the locusts he saw in vision; and Solomon writes the truth concerning *literal* locusts. These have no king; but John's had, and he was apocalyptically named "the Angel of the Abyss;" not the angel of *the Pit* of the Abyss, but of *the abyss* at large.

The locust king-power is styled *angel*, because it was a *messenger* of heaven against the unsealed — a *destroying* angel-power; and, therefore, named *Abaddon*, and *Apollyon*, names which signify in English, DESTROYER. The locust king-power was the destroyer of “the abyss” — “the dwellers upon the earth,” against whom the woe-plague was commissioned, and in the midst of whom it scattered destruction for three hundred years. In history, the succession of men who reigned over the locusts are styled CALIPHS and *Commanders of the Faithful*.

14. Abaddon — Apollyon

But why are we informed that the destroying power is called “Abaddon in Hebrew, and Apollyon in Greek,” and not told what it would be called in Latin, or any other tongue? The answer is, because it was commissioned primarily and chiefly against the countries to which the Hebrew and Greek belonged. We are not told what its name was in Latin, because it was not sent against Italy to “torment” the Italians. It was the Greek empire, which included Palestine and Syria, upon which the locusts were to fall with their most destructive energy.

There is another instance where our attention is claimed to the name of a thing “in the Hebrew,” and for the same reason. In ch. 16:16, the sixth angel-power gathers the kings of the earth and of the whole habitable, “into the place called in the Hebrew tongue Armageddon.” This is equivalent to saying that Armageddon is in the land where Hebrew was wont to be spoken. So “the abyss,” where the destroying angel was to torment, was the Holy Land and the Greek empire, in which he would help to “set up an abomination making desolate 1,290 years” (Dan. 12:11).

“THE death” which “THE men” of the apostasy so earnestly desired (ver. 6) was not natural death. This death did not flee from them, but pursued them on every side, and overtook them by thousands. It was “the death” which could only be arrived at by the woe-plagues of the sixth trumpet, which was for the slaying of “the third of the men” of the catholic world. It was political death they desired, the bitterness of which they had not experienced. Subject to this, they hoped to find peace and protection from the conqueror, who would cease to torment and injure them as enemies and foreigners to his rule and institutions. “The death” at length came in aftertimes; and, when it came, it reduced “the men” of the Greek catholic superstition and empire to the condition of *Rayahs* — mere dogs and slaves in the estimation of their Ottoman superiors. In the depth of this *abyss*, they have been prostrated without political life for upwards of four hundred years. This is their present condition, and will so continue to be, until “Yahweh shall have bent

Judah for himself, filled the bow with Ephraim, and raised up thy sons, O Zion, against thy sons, O Greece, and made Zion as the sword of a mighty man." This will change the situation, and be "life from the dead," not to the Greeks only, but "to the world" (Zech. 9:13; Rom. 11:15).

II. SYNTHETIC EXPOSITION OF THE FIRST WOE

In the previous section, I have *analysed* in detail the symbols of the first woe-trumpet. I have resolved them severally into the things they signify. In this section, I shall put their significations together, and thereby show what the apostle predicted if he had recorded what he saw in plain unsymbolical terms. This is what I mean by a *synthetic exposition of the first woe*.

1. "And the fifth angel sounded, and I saw one who had acquired power, and become a king, precipitate the forces of his kingdom upon the territory of the eastern Roman empire. And to this king was yielded the power of Arabia. 2. And he removed the barriers by which Arabia was shut up from the world without, and a fiery host issued forth, and, by reason of the smoking fierceness of their wrath, subverted the imperial Byzantine authority, and changed the political aerial constitution of the catholic countries they overrun.

3. "The wrathful hosts that invaded the eastern Roman empire were Arabians like locusts for multitude; and they had power fatal as the power of scorpions. 4. And it was commanded them by one, styled the Commander of the Faithful, that they should not hurt the grass of the earth, nor any green thing, nor any tree, but only those men who have not the truth of the Deity in their understandings. 5. And to the Arabians it was given that they should not extinguish the sovereignty of these men, but that they should be tormented in war during one hundred and fifty years, with a scorpion-like torment.

6. "And in those days shall these ignorant professors of christianity seek political extinction, and shall not find it; and shall earnestly desire to be a conquered people, and political death by conquest shall flee from them.

7. "And the resemblances of these Arabians when embattled exhibit them as cavalry prepared for war; and on their heads they wore yellow turbans; and their faces were bearded, and they had long flowing hair like the tresses of women; and their spirit was ferocious as lions. 9. And they had on polished steel cuirasses; and the sound of the right and left wings of their armies were of multitudes of cavalry rushing into battle. 10. And they trailed in their rear, or tails of their hosts, scorpion-artillery for destruction; and their power to hurt the rest of men westward was also one hundred and fifty years.

11. "And they had over them a king styled a CALIPH, the Messenger of Destruction among the subjects of the eastern Roman empire, or 'the abyss.' In the land of the Hebrew, he earned the name Abaddon, or Destroyer; and in the land of the Greek, that of Apollyon, which signifies the same.

12. "One woe, that of the fifth trumpet, is passed away after three

hundred years; and, behold, there come two woes more before the consummation — the sixth and seventh trumpets, after these things.”

III. HISTORICAL EXPOSITION

1. Origin of the Star

Justinian was invested with the majesty of the Sixth Head of the Dragon, or in other words, clothed with the sun, during a reign upon the Constantinopolitan throne of thirty-eight years, from A.D. 527 to A.D. 565. The triple scourge of war, pestilence, and famine afflicted his subjects, and “his reign is disgraced,” says Gibbon, “by a visible decrease of the human species, which has never been repaired in some of the fairest countries of the globe.”

After Justinian’s death the Byzantine throne was occupied by Justin II., Tiberius II., Maurice, Phocas, and Heraclius. Phocas reigned from A.D. 602 to A.D. 610; and his successor Heraclius till A.D. 642. It was in the reign of Heraclius that the fifth trumpet began to sound; and that “the abomination of desolation” *established* itself as the normal condition of things in the Holy Land.

The events transpiring in the Pit of the Abyss until it was opened by the Star, were contemporaneous with the first twenty-three years of the reign of Heraclius. Mohammed, who was the principal agent in the development of the Star-Power, began his career at Mecca, A.D. 609, by proclaiming the unity of God, and his own apostleship. In three years he had made fourteen proselytes; and in 613, assumed the prophetic office. On this occasion he said: “Friends and kinsmen, I offer you, and I alone can offer, the most precious of gifts, *the treasures of this world*, and of the world to come. *God has commanded me to call you to this service*. Who among you will support my burthen?” His uncle, Abu Taleb, tried to turn him from what he considered his impracticable design. “Spare your remonstrances,” rejoined Mohammed; “if they should place the sun on my right hand, and the moon on my left, they should not divert me from my course.” Like Alexander and the Napoleons, first and third, he felt within an impulse irresistible, which impelled him blindly upon a course, which had been marked out for him to run in the preparation of a power, that should torment and destroy the corruptors and enemies of the truth.

For ten years after, he labored in Mecca to turn the Arabs from idolatry to the belief and worship of a sole Deity. “Citizens and pilgrims,” said Abu Taleb, “listen not to the tempter, hearken not to his impious novelties. Stand fast in the worship of Al Lata and Al Uzzah.”

Nevertheless, Abu Taleb, the prince of the republic of Mecca, protected his person from violence. The leaders of the people repeatedly reproached him for this. "Thy nephew," said they, "reviles our religion; he accuses our wise forefathers of ignorance and folly; silence him quickly, lest he kindle tumult and disorder in the city. If he persevere, we shall draw our swords against him and his adherents, and thou shalt be responsible for the blood of thy fellowcitizens."

On the death of Abu Taleb, and the accession of Abu Sophian, a zealous votary of the idols, protection was withdrawn from the deserter and denier of the gods of Arabia; and Mohammed found it necessary to take flight from Mecca, accompanied by Abubeker who afterwards succeeded him, and to seek refuge in Medina. The flight of Mohammed occurred A.D. 622, and has fixed the memorable aera of the *Hegira*, which still discriminates the lunar years of the Mohammedan nations.

On his establishment in Medina, this Unitarian Prophet assumed the exercise of the *regal and sacerdotal* office. He was now a Pontiff-King in the Pit of the Abyss, rising into great power and dominion, like that other Pontiff-King in Rome, who was at the same time, as the spiritual chief of the image-worshippers of "the abyss," assuming divine supremacy over "the earth." Of the two, Mohammed was, doubtless, less of an impostor than the prophet of the west. The pope is an idolator, and the prince of idolators; but the Prince of Medina among his companions was the champion of the Divine Unity; and the uncompromising enemy of idolatory in every form. He was now "a star in the heaven," where he shone without a rival till A.D. 632. After a reign of six years,

The Flight (Hegira) of Mohammed

In 622 A.D. Mohammed fled from Mecca to seek refuge in Medina. The Islam calendar commenced at that time, A.D. 622 being Year One according to its reckoning, and 1917 being year 1335 (the moslem year being based on lunar times). The time-periods of Daniel's prophecy reveal some interesting conclusions when reckoned from that commencing date.



fifteen hundred Moslems, in arms and in the field, renewed their oath of allegiance. The deputy of Mecca witnessed the review, and was astonished at the devout fervour of his attendants. "I have seen," said he, "the Chosroes of Persia and the Caesars of Rome, but never did I behold a king among his subjects like Mohammed among his companions."

2. The Pit Becomes A Burning Furnace

The choice of an independent people had exalted the fugitive of Mecca to the rank of a sovereign; so that he was now invested with the prerogative of forming alliances, and of waging offensive or defensive war. In other words, being now the Star of the Pit he possessed the power of kindling within its limits *a burning furnace*, in which might be melted down into one homogeneous mass, all the tribes of Arabia. This was the arduous work before Mohammed in the last years of his reign — to eradicate idolatry, subdue the Jews, and to conquer the Arabs, so as to unite all under his standard. His former moderation, the effect of weakness, was superseded by a fiercer and more sanguinary tone; and he gave out that he was commanded to propagate his religion by the sword, to destroy the monuments of idolatry, and to pursue the unbelieving nations of the earth. The martial prophet fought in person at nine battles, or sieges; and fifty enterprises of war were achieved in ten years by himself or lieutenants. "The Key of the Pit of the Abyss was given to him;" nor was he ignorant of the nature of *the key* bestowed upon him. "*The sword*," said he, "*is the key of heaven and of hell.*"

It was not long before the fire was kindled in the furnace of the pit. The battle of Beder, A.D. 623, was the spark that set the fuel all ablaze. This led to the battle of Ohad, six miles north of Medina. In this, Mohammed was wounded. In A.D. 625, Medina was besieged by the troops of Mecca, but without capture; and on retiring, the enemy no longer hoped to subvert the throne, or to check the conquests, of the invincible exile.

By exciting and joining in this attack upon Medina, the Jews of Arabia brought upon themselves the fierce wrath of the Star of the Pit. The fiery furnace he had kindled consumed them. Their castles were reduced, and Chaibar, the seat of the Jewish power in Arabia, submitted to the yoke. Under the reign of Omar, the Jews of Chaibar were transplanted to Syria; in justification of which he alleged the dying injunction of Mohammed, that only the one true religion should be professed in his native land Arabia.

The attack upon Medina was retaliated upon Mecca. Mohammed assembled ten thousand soldiers for its conquest. The idolators being

hopeless of success, surrendered at discretion. Their prince, the haughty Abu Sophian, presented the keys of the city, observing, that the son of Abdallah had acquired a mighty kingdom, and confessing, under the scymitar of Omar, that he was the Apostle of the true God. Mohammed forgave the guilt, and united the factions of Mecca. The chiefs of the idolators were prostrate at his feet. "What mercy," said he, "can you expect from the man whom you have wronged?" "We confide in the generosity of our kinsman." "And you shall not confide in vain: begone! you are safe, you are free!" The people of Mecca deserved their pardon by the profession of Islam; and after an exile of seven years, the fugitive missionary was enthroned as the prince and prophet of his native country.

The conquest of Mecca determined the faith and obedience of the Arabian tribes. Yet an obstinate remnant still adhered to the idolatry and liberty of their ancestors. Four thousand pagans descended into the valley of Honain hoping to take the prophet at disadvantage. At first, the battle prevailed against the Moslems, and their prophet greatly endangered; "O my brethren," he repeatedly cried with sorrow and indignation, "I am the son of Abdallah, I am the apostle of truth! O man, stand fast in the faith! O God, send down thy succor!" The flying Moslems returned from all sides to the holy standard. The tide of battle had turned against the idolators, which Mohammed, standing in his stirrups to overlook the conflict, perceiving, clapped his hands with joy, and exclaimed, "at last *the fire is kindled in the furnace.*" His conduct and example had restored the battle, and he animated his victorious troops to inflict a merciless revenge.

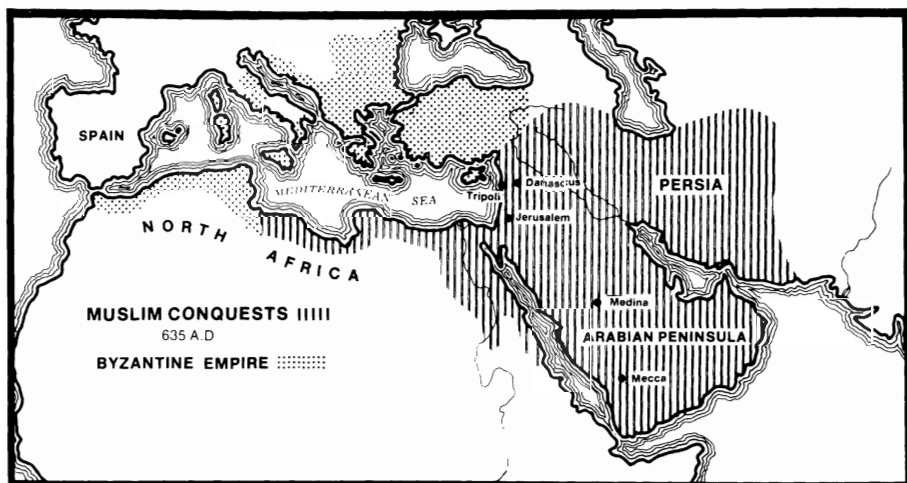
From the field of Honain, he marched to the siege of Tayef, sixty miles southeast of Mecca. After a siege of twenty days; he sounded a retreat, but he retreated with a song of devout triumph, and affected to pray for the repentance and safety of the unbelieving city. He was followed by the deputies of Tayef, who dreaded the repetition of the siege. "Grant us, O apostle of God, a truce of three years, with the toleration of our ancient worship." "Not a month, not an hour." "Excuse us at least from the obligation of prayer." "Without prayer religion is of no avail." They submitted in silence; their temples were demolished, and the same sentence of destruction was executed on all the idols of Arabia. His lieutenants, on the shores of the Red Sea, the ocean, and the gulph of Persia, were saluted by the acclamations of a believing people. Thus, the fiery wars of this "great furnace" of the pit destroyed idolatry, and brought the Arab nation to submit to the God and sceptre of Mohammed. The sword of Arabia was the sword of God, forged and sharpened for judgment upon the idolators of Syria and Greece. Hitherto, the Pit

of the Abyss was closed. The wars raging within were internal fires, whose smoke had not drifted toward the west. The star-power that had kindled the furnace, had first to subdue all enemies within the pit of the abyss, before it could issue forth, and precipitate its incendiary fires upon the nations of the abyss itself.

The *key-sword of power* was not only given to the Star of the Pit, but he was to use it in *opening* the pit. The fact that the reigning star power in the heaven did open the pit, the manner in which he opened it, and in what sense the smoke arose from the pit, and locusts issued out of it “into the earth,” as the falling of the star therein — is illustrated by what follows.

3. The Pit of the Abyss Opened

When Heraclius, emperor of the Roman world, returned victorious from the Persian war, A.D. 629, Mohammed having conquered and converted the idolators of Arabia, and thereby united them into one kingdom, judged that the time had come to invite the princes and nations of the Catholic Idolatry to abandon the worship of images and demons, commonly known among the ignorant as the ghosts of dead men and women. He beheld with great disgust and contempt the condition of the catholic apostasy from the religion of Christ. He *saw* what Gibbon relates. “The christians” (!) says he, “of the seventh century had relapsed into a semblance of paganism; their public and private vows were addressed to the relics and images that disgraced the temples of the east: the throne of the Almighty was darkened by a cloud of martyrs, saints, and angels, the objects of popular veneration; and the Collyridion heretics who flourished in the fruitful soil of Arabia, invested the Virgin



Mary with the name and honors of a goddess." In the Koran, or Mohammedan Bible, ch. 5., the catholics of the Roman empire are distinctly charged with worshipping the Virgin Mary as God; and in ch. 9, it is said of the priests and monks specifically: "Very many of the priests and monks devour the substance of men in vanity, and obstruct the way of God." This referred to their fraudulent gains by the sale, exhibition, and false miracles attached to relics. Mohammed was right; these shaven crowns "obstructed the way of God," as the clergy of all orders and degree in "christendom" have been doing, and are doing, ever since, even to this day. Though originally an ignorant pagan Arab, and afterwards but imperfectly instructed in the scriptures, he had become wiser than the whole catholic world. He not only spurned the gods of his native land, but he vindicated the Divine Unity against "*the infidels*" who darkened the Almighty's throne by the senseless objects of their disgraceful and demoralizing superstition. Being the providentially developed military apostle of the Divine Unity, he offered all idolators, or worshippers of demons, the alternative of conversion and peace, or idolatry and war. Hearing of the presence of the Roman emperor at Emesa, he sent an ambassador to him, and invited him to the profession of Islam. At first their intercourse was amicable, but their friendship proved of short continuance. One of his envoys had been murdered; and the rapacious spirit of the Saracens — the lion tooth characteristic of the locusts — inflamed by the new religion, or smoking in the pit, burned to be avenged. The murder afforded their star-king a decent pretext for gratifying it; and he forthwith ordered the invasion of *the territory of Palestine eastward of the Jordan*, A.D. 630. A small force of three thousand Saracens encountered the Roman army at Muta. After losing three generals, they effected a safe retreat under Caled, who afterwards was renowned as "*the Sword of God*." This was the first military action that tried the valor of the Moslems against a foreign enemy. It was *an opening* of the pit; the initiation only of the enterprise in which the forces of the Star may be said to have got the worst of it.

Mohammed now solemnly proclaimed war against the Romans. The Moslems were discouraged. They alleged the intolerable heat of the summer. "Hell," said the indignant prophet, "is much hotter." He advanced at the head of ten thousand horse, and twenty thousand foot. After a painful march, in which they suffered much from lassitude and thirst, aggravated by the scorching and pestilential winds of the desert, they arrived at Tabuc, midway between Medina and Damascus. Beyond this he did not advance. Caled, however, spread around the terror of his name, and the prophet received the submission of the tribes and cities, from the Euphrates to Ailah, at the head of the Red Sea. The power,

styled by Schlegel, "*the new power of hell*," was still restricted to "the pit of the abyss." An expedition against Syria had been set in motion, but was arrested in its march at Medina, by the death of Mohammed in that city, A.D. 632.

Mohammed was succeeded in the throne of the kingdom of Arabia by the venerable Abubeker, who was now "Successor of the prophet, Caliph, and Commander of the Faithful." But the death of Mohammed was the signal of independence; and Abubeker found himself the chief of a power and religion which tottered to its foundations. He forthwith assembled an army of forty thousand men to subdue the rebellion, which sought the reestablishment of the old idolatry. Thus the *furnace was rekindled in the pit of the abyss, and smoke ascended toward the heaven*. After exhorting the Moslems to confide in the aid of God and his apostle, Abubeker attacked the idolators vigorously. Though unsuccessful at first, he at length broke the power of the rebels, who, without chief or cause, were suppressed by the power and discipline of the rising monarchy; and the whole nation again possessed, and more steadfastly held, the religion of the Koran.

4. The Smoke and Locusts Ascend Out Of The Pit

The time had now arrived for the Star-Kingdom-Power of the Arabian Pit to "fall into the earth," and to open it completely and permanently for the egress of the smoke with its clouds of locusts, for "the darkening of the sun and the air." At this crisis, as we learn from the fourth verse of the chapter under consideration, "it was commanded them (the smoke issuing locusts) that they should not hurt the grass of the earth, nor any green thing, nor any tree; but those men only who have not the seal of the Deity in their foreheads." This is explained by what follows. Abubeker, who was the first caliph, by his victory over the rebels had restored the unity of the faith and government; and he now resolved, A.D. 632, to provide immediate exercise for the restless spirit of the Saracens, in the prosecution of a holy war. He accordingly despatched a circular to the locusts of the pit, saying: "This is to acquaint you that I intend to send the true believers into Syria, to take it out of the hands of the infidels" (or to darken their sun and air); "and I would have you know that the fighting for religion is an act of obedience to God."

The summons was responded to by numerous intrepid bands of Saracens, who flocked to the camp at Medina, where they were reviewed by the Caliph. In his instructions to the chiefs of the army, he said: "Remember that you are always in the presence of God, on the verge of death, in the assurance of judgment, and the hope of Paradise. Avoid injustice and oppression; consult with your brethren, and study

to preserve the love and confidence of your troops. When you fight the battles of the Lord, acquit yourselves like men, without turning your backs; but let not your victory be stained with the blood of women or children. *Destroy no palm trees, nor burn any fields of corn. Cut down no fruit trees, nor do any mischief to cattle, only such as you kill to eat.* When you make any covenant or article, stand to it, and be as good as your word. As you go on, you will find some religious persons who live retired in monasteries, and propose to themselves to serve God that way: let them alone, and neither kill them nor destroy their monasteries. And you will find *another sort of people that belong to the synagogue of Satan, who have shaven crowns: be sure you cleave their skulls, and give them no quarter till they either turn Mohammedans or pay tribute.** These shaven crowns of the synagogue of Satan were THE MEN WHO HAD NOT THE SEAL OF GOD IN THEIR FOREHEADS; and the alternative of death by the sword, conversion, or tribute, was the “torment” to which they were to be subjected during “five months” of years.

5. The Sun And The Air Darkened

After these things, *the earth* was invaded, and Damascus, the capital of Syria, attacked. An army of seventy thousand succors — indifferently styled *Syrians*, from the place of their birth or warfare; *Greeks*, from the religion and language of their sovereign; and *Romans*, from the appellation still assumed by the successors of Constantine — were encountered and dispersed; and, after a siege of seventy days, Damascus was taken by storm and capitulation, A.D. 634. While being surrendered in one quarter, the city was betrayed and taken by assault in the opposite. Caled, the Sword of God, rushed in with his rapacious and sanguinary lion-toothed locusts. “No quarter,” he cried, “no quarter to the enemies of the Lord;” his trumpets sounded, and a torrent of Mariolatrous blood was poured into the streets of Damascus. A large majority of the people accepted the terms of toleration and tribute offered by Abu Obeidah, the general in chief; but Caled, “the lieutenant of the Commander of the Faithful,” was for a general massacre. The fury of “the Sword of God” was at length appeased; nevertheless he sternly declared that, after a respite of three days, all who left the city as exiles, with Thomas, their valiant, though unsuccessful defender, might be pursued and destroyed by the Moslems. On the fourth day, he issued

* Notwithstanding this precept, the Arabs are the implacable enemies of the monks, who, in the seventh century, were generally “laymen.” They wore their hair long and dishevelled, and shaved their heads when they were ordained priests. The circular tonsure was sacred and mysterious: it was the crown of thorns; but it was likewise a royal diadem, and every priest was a king. This will explain to the reader the origin of the phrase “shaven crowns,” which is figurative of catholic priests.

from Damascus in pursuit. Having overtaken the promiscuous multitude of priests, monks and citizens, encamped in a pleasant valley, insufficiently provided with arms, and already vanquished by sorrow and fatigue, Caled and his cavalry rushed upon them, smoking with fury. Except a captive who was pardoned and dismissed, the Arabs enjoyed the satisfaction of believing that not a Virgin-Mary worshipper of either sex escaped the edge of their scymitars.

Thus, the Pit of the Abyss was effectually “opened” by the *key-sword* in the hand of the first of the Caliphs. The “smoke of the pit” was curling and drifting over “the earth” in the direction of the Great Sea. After the battle of Yermuk, the conquest of Jerusalem, and then of Aleppo and Antioch, Heraclius fled from the country, and bid an eternal farewell to Syria, which, A.D. 639, bowed under the sceptre of the Caliphs seven hundred years after Pompey had despoiled the last of the Macedonian kings. Thus, *the sun and the air were darkened by the smoke of the pit*; and Syria, now become Arabian, became the seat and support of the house of Ommiyah; and the revenue, the soldiers, the ships of that powerful kingdom were consecrated to enlarge on every side the empire of the caliph-kings of the locusts, “the angel of the abyss,” the ABADDON, in the land of the Hebrew tongue.

But the “torment” of the catholic worshippers of images and daemons was not to be confined to the land of Israel; it was to extend to the countries where Greek was the vernacular, and there the caliph-power was to be revealed as the most potent and absolute of the globe. It was to torment with an intensity that should acquire for it in Greek the name APOLLYON, the *destroyer*. In the ten years of the administration of the caliph Omar, the Saracens reduced to his obedience thirty-six thousand cities or castles, destroyed four thousand churches or temples of the unbelievers, and erected fourteen hundred mosques for the exercise of the religion of Mohammed. One hundred years after his flight from Mecca, the arms and reign of “the Angel of the Abyss” extended from India to the Atlantic Ocean, over the various and distant provinces which may be comprised under the names of Persia, Syria, Egypt, Africa, and Spain. Their armies, which consisted chiefly of cavalry and archers, advanced with the speed of horses, and fought with the courage of lions; and it excites no little perplexity in the mind of the historian to explain by what means the church and state of the Roman world were saved from destruction by so invincible a foe. But their preservation is attributable, not to the virtue, skill and power of those establishments, but to the fact that “to them it was given that they should not kill them.” The Greek Church and State were not to be broken up and to become politically extinct; and therefore, though Constantinople was twice be-

sieged by the Saracens, the first time for seven years, and the last for thirteen months, they could not capture it, and abolish its dominion. They were not to inflict political death upon the Byzantine Empire, which they would certainly have done had they captured Constantinople. This consummation was reserved for the Four Angel-Powers of the Euphrates, under the sixth trumpet. The horse-like locusts were only to darken, torment, and injure, for a specific period; and when this was passed, according to the analogy of the insects to which they were likened, to settle down so as at length to be found no longer tormenting "the earth."

6. The Torment and Injury

The words used by John with respect to their mission are *basanizo*, and *adikeo*. The first is rendered *torment*, the last, *injure*. The Spirit, doubtless, intended different ideas to be represented by the different words. They were to torment, but not to kill. It is clear from this that killing was not an element of the torment. *Basanidso* signifies *to rub upon the touchstone*, or *basanos*; hence, *to try the genuineness of a thing*. The touchstone used by the Saracen Locusts was "the Koran, tribute, or the sword." They rubbed all the unsealed upon this; and according to the result, was the *genuineness*, or true character, of the party in their estimation. If they accepted the Koran, they were then fellowshipped as devout Moslems, and subjected neither to tribute nor death; but if they rejected the Koran, or refused to become Mohammedans, which was the same thing, then they must either pay tribute or be put to death. Such a touchstone as this could not seriously affect those who had the seal of the Deity in their foreheads. *The Saracens were particularly*



favorable to all who were persecuted by the constituted authorities of the Greeks. They became their protectors and allies, not their tormentors. To the Saracen touchstone they replied after this sort: "The Greeks are determined to abide the determination of the sword; but with the Greeks we desire no communion, either in this world or in the next, and we adjure forever the Byzantine tyrant, his synod of Chalcedon, and his Melchite slaves. For ourselves, we are resolved to live and die in the profession of the gospel and unity of Christ. It is impossible for us to embrace the revelations of your prophet; but we are desirous of peace, and cheerfully submit to pay tribute, and obedience to his temporal successors."

The word *adikeo* contains no idea answerable to that of using a touchstone of any kind. To *injure*, without defining how the injury should be inflicted, conveys all the meaning of the word in the text. They were to apply the touchstone five months of years; and they were to injure, or *commit offensive operations*, for an equal length of time. This we shall find was the fact. Power to torment and injure was divinely appointed to "the Angel of the Abyss" for three hundred years; and beyond this limitation he could not destroy.

7. The Angel of the Abyss

The locusts had a king over them, the Angel of the Abyss — not the angel of *the pit* of the abyss, but of "the abyss" at large. The star was especially related to "the pit"; and the Angel-king, to "the abyss. The star-power, as we have seen, was *the kingdom of Arabia* before its forces were precipitated upon "the earth"; while the Destroying Angel of the abyss was *the Arabian Empire of the Caliphs*, which, but for the Star-power of the pit, would never have existed in the world to torment and injure the nations of the abyss.

The caliphs united in their own persons the kingly and priestly characters. The first caliph was Abubeker, who began to reign on the death of Mohammed, A.D. 632. In A.D. 718, the end of the first century of the *Hegira*,* the caliphs were the most potent and absolute monarchs of the globe. They reigned by the right of conquest over the nations of the east. Under the last of the Ommiades, the Arabian empire extended two hundred days' journey from east to west, from the

* The *Hegira*, or *Flight* is the title given to the flight of Mohammed to Medina (then called Yathrib) from the wrath of the merchants of the polytheistic idolators of Mecca in A.D. 622. The Islamic calendar dates from 1 July of that year, as indicated by the letters AH (*Anno Hegirae*). Thus A.D. 622 is AH 1 in Islamic time. It is interesting to note that from that period of time 1260 added brings to 1882, the year Britain occupied Egypt; 1290 brings to 1912 and the Balkan wars which weakened Turkey; and 1335 brings to 1957 which followed the successful Suez attack by Israel, and witnessed the signing of the Rome Treaty that brought into existence the E.E.C. — Publishers.

confines of Tartary and India to the shores of the Atlantic ocean. In the year 750, a revolution dethroned the caliphs of the house of Omniyah, styled the Omniades, and set up in their stead the descendants of Abbas, uncle to Mohammed, and known as the Abbassides. Hitherto, Damascus had been the throne of the Arabian empire; but it was removed by Almansor to Bagdad, "the City of Peace," on the eastern bank of the Tigris, A.D. 762. This was a few miles beyond the old Roman Euphratean frontier. War was now no longer the passion of the Saracens; their stern enthusiasm was softened by time and prosperity, and it was no longer easy to allure them by the hopes of spoil and of paradise. The luxury of the caliphs relaxed the nerves and *terminated the the progress* of the Arabian empire. *The application of the touchstone* now necessarily ceased. The power of the caliphs being established over "the abyss," the alternative of "the Koran, tribute, or the sword," could no longer be propounded to them. The "torment," therefore, by this touchstone was no longer applied. It could not be in the nature of things. Power was given to them to *basanize* the Virgin-Mary and image worshippers *five months*, and beyond this period they could not "torment." When did these five months begin? and how long a period do they represent?

In answer to the first question, I reply that they began when Abubeker, the first caliph, fulfilled the fourth verse of this ninth chapter, in commanding the generals and captains of his Syrian army to apply the touchstone according to his instructions. This was A.D. 632, which is doubtless the beginning of the five months of tormentation.

As to how long a period these five months represent, the key to this question is the nature of the torment. We now know what this is; and we know also, from history and the nature of things, that the torment *did not cease at the end of five months of days*, but continued for many such terms of five months each. On the contrary, it continued until there were no more within the scope of the woe to be tormented, the power of the caliphs having reached the full. In the sanguinary civil war between the Ommiades and the Abbassides, the Greeks had seized the opportunity of avenging themselves, and enlarging their limits: so that, A.D. 781-2, found the Greeks arrogant, and the frontier of the Arabian empire diminished. This was *five months of years*, or 150 years, from Abubeker's command to torment, or "cleave the skulls" of the shaven crowns of the synagogue of Satan, and to give them no quarter till they turned Mohammedans or paid tribute.

But, though the power to torment had passed away with the period assigned for tormentation, the *Apollyon*-Caliphs were still formidable, and powerful for *offensive military operations*, such as occur between hostile states. From A.D. 782 to A.D. 805, the caliphs Mohadi and Ha-

rour al Rashid inflicted great calamities upon the Greeks. Haroun invaded their territories eight times; and, as often as they declined the payment of the regular tribute, they were taught to feel that a month of *depredation*, or *adikia*, *injury*, was more costly than a year of submission. They were exposed to these hostile inroads so long as the caliphs held the sceptre of the east. In the national and religious conflicts of the two empires, peace was without confidence, and war without mercy. Quarter was seldom given in the field; those who escaped the edge of the sword were condemned to hopeless servitude, or exquisite torture; and a catholic emperor relates with visible satisfaction the execution of the Saracens of Crete, who were flayed alive, or plunged into caldrons of boiling oil.

But, the time allotted for the Arabian and Greek empires to cease their sanguinary conflicts, in the beginning of the tenth century was drawing to a close. The destroying power of the caliph-angel of the abyss, as against the Greek empire, was limited to three hundred years, or the end of the second period of *five months*. It was to decline and fall. The luxury of the caliphs, the rebellion of the Carmathians,* and the revolt of the provinces, at length deprived the Arabs of the sceptre of the east. The revolt of the provinces circumscribed the dominions of the caliphs within the walls of Bagdad; until the independent Persic-Moslem dynasty of the Bowides† interposing on account of factions prevailing there, advanced A.D. 933, to Bagdad; stripped the caliph of his *secular* office and supremacy; and reduced him to his *spiritual* functions as Chief Pontiff of Islamism, the mere phantom thenceforward of the departed power of the Destroying Angel of the Abyss. Thus died "Apolylon" by the suicide of his own hands *twice five months of years*, or three complete centuries, from the issuing of the smoke out of the pit of the abyss A.D. 632.

"The first woe is passed away," A.D. 933; "behold, there come yet two woes after these things."

* The Carmathians were a Moslem sect, centred in Bahrein that followed the lead of a Yemenite Moslem named Hamdan Carmat. They practised a brand of Shi'ism (the Shi'ites are the dominant sect in Persia today), and opposed the Caliphate of Baghdad, seeking to weaken his power. For considerable time they dominated Arabia by the sword, and attempted to win all the East to their cause by its same persuasive argument. — Publishers.

† The Bowides comprised a dynasty of Persia established by three brothers descended from Abu Shaja Buya. Under the reign of the Bowides (or Buwayids), the language and influence of Persia were restored, and the Arabs, three hundred and four years after the death of Mohammed, were deprived of the sceptre of the East. Their political and military influence extended from the Persian Gulf to the Caspian Sea, and included Bagdad itself. Though nominal respect was given the Caliphate, its political influence was greatly weakened under their rule. This prepared the ground for the assumption of Islamic power by the Turks, and the ultimate establishment of the Ottoman Empire.—Publishers.

ACT II — SIXTH TRUMPET OR SECOND WOE

1. Eastern Part

Summary

Still in response to the prayers of all saints, a voice from the four horns of the golden altar of incense commands the four messenger powers, confined by the great river Euphrates, to be loosed. They are prepared for successful aggression against the Byzantine empire during “the hour and day and month and year,” that, at the end of this period, they may slay with political extinction, the power of the men who ruled the Eastern Third of the Roman orb, and worshipped demons and images, and were murderers, and sorcerers, fornicators, and thieves; and had not been smitten by the judgments of the four winds — See *Tabular Analysis*, Vol. 2 page 116.

TIME OF EVENTS

From April 29, A.D. 1062, to May 29, 1453 — 391 years 30 days.

TRANSLATION

Apoc. 9:13-21

13. And the sixth angel sounded, and I heard one voice out of the four horns of the altar of gold which *is* in the sight of the Deity, saying to the sixth angel, who had the trumpet, “Loose the four angels, which have been bound by the great river Euphrates.”

15. And the Four Angels having been prepared were loosed for the hour and day and month and year, that they might kill the third of the men.

16. And the number of the hosts of the cavalry *was* two myriads of myriads: and I heard the number of them.

17. And thus I saw the horses in the vision; and those who sat upon them having breasts fiery and hyacinthine and sulphurous; and the heads of the horses *were* as the heads of lions, and out of their mouths there burst forth fire and smoke and sulphur. 18. By these three were killed the third of the men, by the fire and by the smoke and by the sulphur, bursting forth out of their mouths. For their powers are in their mouth and in their tails; for their tails are like ser-

pents, having heads, and with these do they injure.

20. And the rest of the men who were not killed by these plagues changed not from the works of their hands, that they might not worship the daemionials and idols of gold and of silver, and of brass, and of stone, and of wood, which can neither see nor hear, nor walk. 21. And changed not from their murders, nor from their sorceries, nor from their fornication, nor from their thefts.

NOTES

In the above translation there are some variations from the English Version. Instead of "a voice," I have rendered *phonen mian*, *one voice*; for, although it issued from the *four* horns of the altar, there were not *four* voices, but only *one*, as in the text.

Instead of "in the river," I have preferred the rendering of *epi to potamo*, "by the river;" the preposition is rendered in this sense in Matt. 24:33, "He is near *epi thurais* by or at the doors."

In verses 17 and 18, I have rendered *ekporeuetai* and *ekporeuomeno* by "burst forth" and "bursting forth," instead of "issued or "proceeded," as in the Bible Union version. I have so rendered it from the use of the verb in Apoc. 4:5, where it is used in connection with lightnings and thunders from the throne; when they go forth, they do it burstingly.

The phrase *to triton ton anthropon*, I have rendered "the third of the men," instead of "the third part of men," — "part" is not in the Greek, and the definite article *ton*, should be translated as referable to a certain class of men; those of the Byzantine Third, namely, not having the seal of the Deity in their foreheads. It was that third which was to be killed, not the third of mankind in general; but "the third of," or belonging to, "the men who were unsealed."

In verse 16, *ho arithmos strateumatou tou hippikou*, is rendered in the C.V. "the number of the army of the horsemen." This is a version very regardless of the original. I have translated it *the number of the hosts of the cavalry* — the number having regard to the individual troopers in the aggregate.

In verse 19, the English Version reads "their power is in their mouth and in their tails." Griesbach and Tregelles prefer, "the power of the horses is in their mouth and in their tails." Greenfield's edition of Mills, omits "and in their tails" from the text, and inserts it in the margin. I prefer the reading *hai exousiai auton en to stomati auton eisi, kai en tais ourais auton*, *their powers are in their mouth, and in their tails*; my reason for this preference will appear in the exposition.

1. THE SYMBOLS EXPLAINED

1. "One Voice of the Four Horns"

"And I heard One Voice out of the Four Horns of the Altar of Gold which is in the sight of the Deity, saying, &c." This is the same altar as that in the scene pictured in Apoc. 8:3, which may be fitly reproduced here by way of remembrance. "And another angel came and stood by the altar, having a golden censer; and there was given to him many odors, that he might cast for the prayers of all the saints, upon the golden altar which is in sight of the throne. And the smoke of the odors for the prayers of the saints ascended out of the hand of the angel, in the sight of the Deity. And the angel took the censer, and filled it from the fire of the altar, and cast into the earth and there were voices and thunders and lightnings and an earthquake. And the Seven Angels having the seven trumpets prepared themselves that they might sound."

This scene is, as it were, a general preface to the sounding of each of the seven trumpets. That is, each trumpet develops its judgments retributively upon the enemies of the saints, and responsively to their prayers. The prayers of the saints were not to be confined to the apostolic age; but to ascend till Christ the avenger should return. "Men," said Jesus, "ought always to pray, and not to faint." This saying he illustrated by the parable of the unjust judge and the widow, in Luke 18:1-8. "Avenge me," said she, "of mine adversary;" but he would not, until wearied by her importunity, he complied to get rid of her complaints. If an unjust judge would do this, "shall not the Deity," the just judge of all the earth, "avenge his own elect, who cry day and night unto him, though he bear long with them? I tell you," said Jesus, "he will avenge them speedily. Nevertheless when the Son of Man cometh, shall he find the faith upon the earth?"

In all apocalyptic times, the elect of the Deity are represented as crying unto him "to judge and avenge their blood on them that dwell upon the earth" (ch. 6:10). In Apoc. 8:3-5, the sounding of all the trumpets is dramatically represented as responsive to "the prayers of *all* the saints;" and consequently, not to the prayers of those saints only who lived between A.D. 324 and A.D. 395; but also to the prayers of the saints living contemporarily with all the trumpets. The successive soundings of the first five trumpets have brought us down to A.D. 933; and we have seen how the safety of the saints was guaranteed by the command of the Angel of the Abyss to his destroying agents to torment only the unsealed. The saints were not to be harmed by the special plagues; for they were "nourished" while the unsealed, who were their enemies, were being scourged.

In all the days of their nourishment, which were 1260, their prayers were “ascending out of the angel’s hand in the sight of the Deity.” They ascended as sweet odors of the golden altar, for his eyes were always upon the Woman’s place in the wilderness — ch. 12:14. Her seed had been contemporary with the seals as the four living ones full of eyes; they were coeval with the first five trumpets as the golden altar; with the sixth, as “the four horns of the altar of gold; and with the seventh trumpet as the four living ones, and in its seventh vial manifestation, as “the nave of the Deity” and “the four and twenty elders sitting upon their thrones” (ch. 11:16-17; 19:4). Hence, in all the apocalypse, under one symbol or another, the saints are discerned in position; and that position is always in opposition to “the men who have not the seal of the Deity in their foreheads;” and as constituting no part of the symbols representing their civil and ecclesiastical organizations.

Now, although, according to the pattern in the Mosaic Tabernacle, this living altar of gold has four horns answering to the four living ones, and four corners of the square, but on spirit pervades the whole. The multitude of true believers which compose the altar “are of one heart and of one soul” (Acts 4:32). In singleness of heart — “with one mind and one mouth they glorified the Deity, even the Father of the Lord Jesus Christ” (Acts 2:46; Rom. 15:6). With this spirit of unanimity, resulting from their being sealed in their foreheads with the seal of the living God, they cause their prayers to ascend as burning odors — as *one voice out of the four horns* — and not a distinct and discordant voice from each horn. In “the vision” there was only “one voice.” It was the voice of the altar of gold, for it proceeded from the four horns thereof. This *voice of prayer* said, “Loose the four angels;” and, in the answer to the prayer addressed “to the sixth angel, that had the trumpet,” “the four angels were loosed.”

This unanimous voice of prayer, ascending from hearts whose faith was more precious than gold which perishes, was addressed, I say, to the sixth angel. This was equivalent to addressing the Father-Deity, whose apocalyptic symbol is “a Lamb as it had been slain, having Seven Horns and Seven Eyes.” This represents Omnipotence and Omniscience manifested in flesh that had been slain, and afterwards “justified in spirit.” These seven horns and seven eyes, viewed apart from the slain Lamb, represent “the Seven Spirits of the Deity *sent forth* in all the earth.” These seven spirits as sent forth are symbolized by the Seven Angels, who in all the earth sound the seven trumpets. It is the Omnipotent and Omniscient Spirit, in sevenfold manifestation, that sounds. HE, incarnate in the Lamb, creates power in the earth, stirs up their ambitions, and impels them on to destinies which they can neither control nor

see. "There is no power," says Paul, "but of the Deity;" and when judgments are abroad in a country, the spirit of Yahweh is in an unquiet state (Zech. 6:8). In the previous trumpets, we have seen illustrations of the terrible nature of the inquietude of the Spirit. The Goths, Huns, Vandals, and Saracens, were embodiments of this unrest. When they acquired motion, they swept as a tornado over the guilty; fell upon them like hail and fire mingled with blood; plunged in among them as a great mountain burning with fire; scathed them as with a burning torch; smote them, darkened them, destroyed them with scorpion-torment, and killed them, as we shall see, with serpents. And all this in vindication of "the truth as it is in Jesus;" in retribution of blasphemy, daemon-worship, and idolatry; and in retaliation of war against the saints, whom they labored, but too successfully, to subdue.

Now, the Spirit created and excited these powers as he operated upon Pharaoh when he hardened his heart; and as he will hereafter operate upon the powers that be now, when he shall put in their hearts to fulfil his will, and to agree, and give their kingdom, or power and strength unto the Eighth Head of the Beast, until his words be fulfilled (ch. 17:13,17). It was the same Spirit that inhabited the golden altar, only that it was incarnate in the altar by the truth understood, believed, and obeyed. This incarnation of spirit is holy, and, standing "in the sight of the Deity," as his holy altar, "smokes" with the fragrant odors of enlightened zeal and indignation against "every high thing that exalts itself against the knowledge of the Deity." With "one voice" this emanation of spirit cries day and night, through the angel of the altar, to be avenged. This cry ascends *from* spirit, *through* spirit, *to* the Eternal Spirit — *from* the truth incarnate in the saints; *through* "the Lord the Spirit," who makes intercession for them; *to* the Father of the Lord Jesus Christ. The answer to this cry sets in motion the whole machinery of judgment exhibited in the scenery of the apocalypse, which ultimates in the consummation which completely and thoroughly avenges his elect.

In addressing the sixth angel, then, the Deity was addressed by the "one voice from the four horns of the altar of gold." The Spirit had the trumpet, which he sounded in the loosing of the four angels, in the killing of the Third, and in the overthrow of the Tenth of the City (ch. 9:15,18; 11:13); and all of this, a judicial development through seven centuries, in response to that one voice so influential before the throne.

The altar of gold is said to be *enopion tou Theou*, which I have rendered, "in the sight of the Deity." Literally, *enopion* signifies *in the eye*, from *en*, *in*, and *opi*, dative of *ops*, the eye. The Golden Altar Community is in the eye of the Deity, in the same sense that the twelve tribes of Israel were in his eye when they dwelt in the Holy Land; but, when expel-

led therefrom by the Assyrians, were said to have been removed *out of his sight* (2 Kings 17:18). The Golden Altar Community have never been “removed out of his sight,” as Israel and Judah were. But, can any thing be removed out of the sight of him who sees all things? In a certain sense it can. Now, concerning the Holy Land, by way of illustration, Moses says, in Deut. 11:12: “It is a land which Yahweh thine Elohim careth for; *the eyes of Yahweh thine Elohim are always upon it*, from the beginning of the year even unto the end of the year.” When, therefore, Israel and Judah were dwelling there, they were in his sight; for his eyes were upon them, being upon the land; but, when expelled, they were not within the landscape, and, therefore, out of his sight. But they are to return from captivity; and then, the prophet says, “in the third day he will raise us up, and we shall live *in his sight*” (Hos. 6:2); that is, in the Holy Land. In a like sense, the Golden Altar Community is in his eye, or in his presence, or before him. It is sojourning, and has been for a long series of ages, among the nations, kindreds, and tongues, which have been given over to the Dragon and the Beast, and which have been made drunk by the Mother of Harlots that sits upon them. But in the midst of all these, it is not hidden from his sight. It is before him in all the brightness of fine gold. It is the Altar of gold from which ascends sweet odors in the holy and heavenly in Christ Jesus.

2. “Loose The Four Angels”

To loose is the opposite of to bind. The nature of the loosing depends upon that of the thing bound. The things to be loosed in the text before us are “the four angels.” These are the symbols of the “two myriads of myriads of cavalry” by which “the third” is killed. The four angels, therefore, represent four powers. These were “bound”. A power bound is either a power restrained from action, or bound by its own territorial limits. An example of the former occurs in the Dragon shut up in the abyss. Here the Dragon-power is restrained from acting — from “deceiving the nations.” When it is “loosed,” its wonted action is restored, and it returns to its old work of deceiving (ch. 20:3,7,8). The four angel-powers of the sixth trumpet were bound territorially; for we are informed that they “*had been bound — dedemenous* — by the great river Euphrates.” This river was the boundary of their dominion, and divided it from the territory of “the Third” which they were to kill. To *loose* these Oriental powers was to cause them to cross the Euphrates, to invade with their myriads of cavalry the Eastern Third of the Roman inhabited earth, and to extend their own dominion at its expense.

They “*had been bound* by the great river Euphrates,” until the time of their loosing arrived. They were eastern powers, therefore. The

countries east of the Euphrates were the area of their preparation for the work they had to do. They were prepared angel powers; therefore it is written, "The four angels *having been prepared* were loosed." While they were in preparation, or being prepared, they were confined, or bounded within confines, that did not extend further west or southwest than the Euphrates. The powers or angels were not contemporary. They were not all four being prepared at one and the same time. They were successively prepared messenger-powers, to be brought into action one after the other. Hence, the loosing of the four angels was not simultaneous. First, one angel was loosed: then followed an interval; after that, a second: then a second interval; the third angel was next unbound, and executed his mission: a third interval then ensued; and, lastly, the fourth angel was loosed, and he consummated the work of killing "the third." Thus, these four angel-powers may very properly be styled Euphratean. The fourth angel still exists, and occupies the capital in which the throne of the extinct "third" flourished for a thousand years. It is, therefore, by origin and possession, Euphratean; for this "great river" flows through its territory. Hence, "the Great River Euphrates" is made the symbol of the fourth angel in the period coincident with the advent of Christ (ch. 16:12,15).

3. Symbolic Period of the Loosing

These four angel-powers of the Euphratean region of the globe, were loosed for the execution of a mission to be completed in a specific period — "they were loosed that they might kill the third of the men *at the end of, eis, until, THE hour, and day, and month and year,*" *eniaton*. Here was a whole period, which began with the complete preparation of the first angel-power, and ended with the consummation of the work of the four angels, which was the putting to death of "the third" (ver. 18). Of how many years was this period composed? The answer to this question is, of *three hundred and ninety-one years and thirty days*. The time of the preparation of each angel-power, is not stated. The transactions, which developed the angels beyond the Euphrates, do not enter into the vision; nor the time they consumed. The period of time has exclusive reference to the operations of the "two myriads of myriads of cavalry" against the Eastern Third peoples, after their crossing the Euphrates.

But, it may be further asked, How are these 391 years and 30 days arrived at? In answer to this it may be remarked, that it is absolutely certain from the historical illustration of the fifth trumpet, that the two periods of "five months" each, were periods of 150 years; and that the whole ten months, or 300 years, was the aeon, or cycle, allotted to the tormenting and injuring ascendancy of the Caliph-Angel of the Abyss.

Events having clearly demonstrated the duration of *five months*, we are thereby instructed as to the number of years contained in *one month*. A symbolical month, then, is *thirty years*. When a month, therefore, is associated with "hour, day and year" in symbolic time, these must be relatively proportional. The *year, eniautos, that which returns into itself*, or a circuit of time, must be twelve times the length of "the month;" and "the *day*" one thirtieth of the month; and "the *hour*," one twelfth of "the day." In the case of the *five months* events have proved that Apocalyptic time is based upon the principle of *a day for a year*. According to this, an *eniautos* or year, being twelve times more than a month of years, would be equal to three hundred and sixty ordinary years; a day, *one year*; and an hour, *thirty days*. These added together give the whole number of years for the period of the execution of the mission of the four loosed angel myriads of Euphratean cavalry, as stated above; and may be tabularly presented thus:

	Years	Days
An Hour, equal to	0	30
A Day, equal to	1	00
A Month, equal to	30	00
A Year, equal to	360	00
<hr/>		<hr/>
Whole Period of the killing	391	30
		<hr/>

In the Greek text the definite article *ten* is prefixed only to *horan, hour*. It does not read, "for *the* hour, and *the* day, and *the* month, and *the* year;" but, *one article is prefixed to the whole time — eis ten horan* and so forth; "for, during or until the end of *the hour*," &c. This was, doubtless, significant; and designed to indicate, that the divisions of time were to be taken as proportional parts of a whole period.

4. Number of the Cavalry

"And the number of the hosts of the cavalry was two myriads of myriads" — *theo muriathes muriathon*. This is the symbolical number of the four angel-powers — two myriads of myriads *hippikou* of cavalry — equestrian myriads. The number is enormous when literally stated; but, however great, is in strict accordance with the truth of history. A *myriad* is ten thousand. But this must be multiplied by *two*, for there are "two myriads," or *twenty thousand*. In the phrase "two myriads of myriads," this twenty thousand becomes the multiplier of "myriads," which is the multiplicand. If *muriathon*, genitive plural, is to be taken as one myriad of ten thousand, then the "two myriads of myriads" will represent two

hundred millions, or twenty thousand ten thousands. These 200,000,000 must not be taken as the numeration of the angel-hosts at any one time; but as the aggregate of the equestrian forces of the four angel-powers in all the 391 years and 30 days of the killing period — their numbers were computed by millions.

5. The Horses and Their Riders

“And thus I saw the horses in the vision; and those sitting upon them.” The description which follows exemplifies the “thus.” He saw the equestrian millions *in vision*. What a host to contemplate! He beheld them embattled, and vomiting forth fire and smoke, and deadly missiles. The horses he saw were not real horses, but *horses in vision*, or symbolical horses and symbolical riders; which in solid array and in action presented certain characteristics illustrative of the historical reality.

I find the following concerning the horse in symbol in Daubuz. He says: “The horse was of old used only for warlike expeditions, and not barely to ride, draw, and drudge, as it is now practised with us. Hence, in that noble description of the horse, in Job. 39:18-25, there is no notice taken of any quality of his but what relates to war. So that the horse is the symbol of *war and conquest*.” When, therefore, the Spirit saith in Zech. 10:3, “Yahweh Tz’vaoth hath visited his flock the House of Judah, and hath made them as his goodly horse in the battle,” the meaning is, that he will ride them as their Commander-in-Chief, and make them conquerors over his enemies, glorious and successful.

Thus in Psa. 45:5 *r’chav, to ride*, is rendered in the Septuagint by *basileuein, to reign*. And in several other places *to ride*, signifies to have dominion. “Agreeably to this,” the Oneirocritics say, “that if any one dreams that he rides upon a generous horse, it denotes that he shall obtain dignity, fame, authority, prosperity, and a good name among the people; in short, all such things which may accrue to a man by good success in martial affairs.” And hence, from the horse being an instrument of conquest, and therefore the symbol of the dignity, fame, power, prosperity, and success he causes, when Carthage was founded, and a horse’s head was dug up by the workmen, the soothsayers gave out that the city would be warlike and powerful.”

“As a horse is warlike, so he is also a swift creature, and is therefore not only the symbol of conquest, but also of the speediness of it” (Joel 2:4; Jer. 4:13).

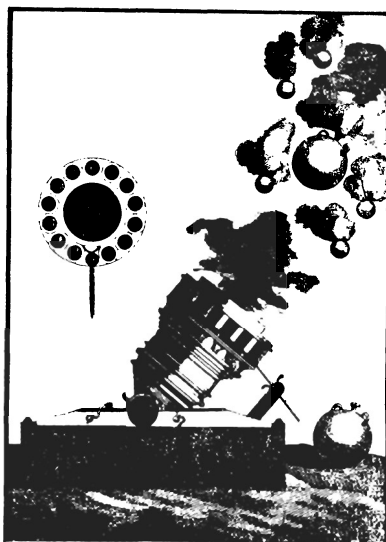
The following in Hab. 1:8, concerning the swift, fierce, and invincible career of the Chaldeans against Judah, is expressive also of that of the four Euphratean angel-powers, as represented by the equestrian myriads in the sixth trumpet vision: “Their horses are swifter than the

leopards, and are more fierce than the evening wolves: and their horsemen shall spread themselves, and their horsemen shall come from far; they shall fly as the eagle hasteth to prey. They shall come all for violence they shall scoff at the kings, and the princes shall be a scorn unto them: they shall deride every stronghold; for they shall heap dust, and take it”.

6. Breasts Fiery and Hyacinthine

But, there were characteristics pertaining to the armed equestrian myriads seen in vision by John, that Habakkuk did not see in the Chaldean hosts. He says, the horsemen *had breasts thorakas, fiery and hyacinthine and sulphurous.*” These were *breast-works*, in military phraseology; and on these were mounted “heads,” in which were “mouths.” They were equestrian lion-heads, very fierce and destructive; and out of these horse-lion-head mouths “burst forth fire, and smoke, and sulphur.” These horses were what is now styled *horse-artillery*: artillery drawn by horses, without which they would be of little use in war. “The heads of the horses were as the heads of lions,” because of their *roaring*; “and out of their mouths burst, or *roared* forth the fire, smoke, and sulphur.” Hence, the horses in the vision besides being symbolical of the equestrian character, and of the swift and fierce invincibility, of the Euphratean angel-powers, are representative of the new and powerful artillery used by the fourth Euphratean Angel in putting to death “the third” — the third that belonged to the men who were unsealed. These

The Apocalypse predicted that the eastern Empire would be brought to its end by “fire, smoke and brimstone” (or sulphur — Rev. 9:18). This describes the use of cannon and gunpowder. In describing the fall of the Eastern Empire, Gibbon in *The Decline And Fall Of The Roman Empire* makes specific reference to the use of such weapons in the overthrow of Constantinople.



A Turkish Mortar, 15th Century.

lion-headed horses, roaring and vomiting fire, smoke, and sulphur out of their mouths, were cannons belching forth destruction. John saw them mounted on breastworks, which breasted the troops behind them; and from these "breasts," as well as from the "mouths," burst forth fire; for the riders had "breasts fiery, hyacinthine, and sulphurous." He saw these artillery mounted breastworks actively at work; and the nature of their activity he signifies by the sight and smell. They appeared to the eye "fiery and hyacinthine." This is the symbolism of *the flash* seen on the discharge of loaded cannon. If a little saltpetre and sulphur be triturated together, and then thrown into the fire, the hyacinthine color will be seen in their combustion. In other words, this combustion will be "fiery and hyacinthine." Hence, breastworks, lined with cannon in explosive operation, would be fiery and hyacinthine to the eye, being illuminated with these colors at every flash. The smell also would be highly "sulphurous," owing to the composition of matters vomited out of the roaring mouths of the great guns.

7. "With the Heads They Do Injure"

But what he saw and smelt were not mere holiday salutes. He saw and smelt them in the battles which extinguished the political existence of "the third" — *to triton*. There were not only color and smell, but death also, in "the fire, and the smoke, and the sulphur;" for "by these three," saith he: "were killed the third of the men by the fire, and by the smoke, and by the sulphur bursting forth out of their mouths. And the reason given for the deadliness of these three agents in combination, when bursting forth from the mouths of the lion-headed horses, or artillery, is "because their powers are in their mouths and in their tails." A cannon, in modern style, is divided into breech, barrel, and mouth. The Spirit only indicates the *mouth* and the breech, which he terms the *tail*, which is an appendage thereto. These "tails" were "like serpents," in the similitude of their destructive operation; for the tails were not headless. Had they been headless tails, they could have done no injury; no more than a serpent without a head. When a serpent injures, it coils, and making a fulcrum of its tail, shoots forth its head from amid the coils, which are straightened by the spring, and with its head strikes its victim with a deadly stroke. Hence, the death-dealing *powers* of the serpent are in its head, or mouth, and in its tail. So it is with flying artillery, and with artillery mounted on breastworks, compared herein to "serpents." Without the tail of the piece the mouth thereof could not injure; and without the mouth, or outlet, the tail could do no harm. As in the natural, "the powers" of these artillery serpents "are in their mouths and in their tails." The projecting power is in the tail of the piece; many

pieces, therefore, in our time, being “breech-loading.” But until of late, the projecting power and the projectile were always mouth, or muzzle-loaded — they went through the mouth into the tail; and being well rammed, they spring or shoot forth with the voice of a lion, straightening themselves from tail to mouth, out of which they rush in “fire, smoke, and sulphur,” dealing death and destruction upon what things soever may be encountered by their “head,” their tail-heads, or *cannon balls*; “for their tails have heads, and *with these* do they injure.” Thus, “by the fire, and by the smoke, and by the sulphur,” as an exploding power projecting the tail-heads, were “the third of the men killed.” The *scorpions* of the first woe were highly incendiary; but they did not make breaches in walls, and overturn lofty towers: the *serpents* of the second woe did all this; and in opening breaches by their tail-heads, gave admission to the fourth Euphratean angel-power into the capital of the Eastern Third, where he has been enthroned upwards of four hundred years, the observed of all observers; some of whom long for his decease, that they may be enriched by the division of his estate.

8. Fire, Hyacinth, and Sulphur

“*Fire, hyacinth, and sulphur*,” and “*fire, smoke, and sulphur*,” are symbolical of *gunpowder*, which is composed of charcoal, saltpetre, and sulphur. These three substances in their normal, distinct, and quiescent state, have no resemblance to fire, hyacinth, and smoke; but while, in combustion, they are the appearances, which, with the sulphurous smell, most forcibly strike our senses. Hence, the phenomena resulting from the combustion, become symbolical of the projecting force, or power, which drives forth the power that strikes with the stroke of death. Saltpetre, or nitrate of potassa, is symbolized by hyacinth-color, because of the analogy it bears to it in color when in deflagration. Nothing could be more significant of this destructive agent, first used in the warfare of nations in the fourteenth century, than the terms employed by the Spirit in this vision. The hieroglyphic can mean nothing else than the great destroying machinery of modern warfare.

9. “Lake of Fire Burning with Sulphur”

It will be in place here to remark, that “these plagues,” as they are fitly termed in verse 20, will be terribly operative in the destroying of the body of the beast, and in the binding of the dragon, and casting of him into the abyss (Dan. 7:11). They will be swamped in “*a fiery stream*,” and “be given to the *burning flame*.” This is apocalyptically styled, “a Lake of Fire burning with sulphur” (ch. 19:20). The territory upon

which the beast and false prophet dominion exist, will be turned into a lake of fire by this sulphur-burning machinery of war. The saints will be in that lake, "executing the judgment written," in tormenting with fire and sulphur the worshippers of the beast (ch. 14:10). Fire, sulphur, and smoke, in these places, symbolize the same agent as they do in the second woe. The governments are not casting great guns, and storing up munitions of war in vain. They are preparing them blindly for their own destruction. Their arsenals will fall into the hands of the Lamb and his people, who will plunge incessant fire upon their enemies, the smoke of whose torment will ascend, until their power shall be totally and finally destroyed. From thenceforth, war will be no more for a thousand years.

10. "The Rest Of The Men"

In the twentieth verse, the Spirit refers to *hoi loipoi ton anthropon*, "the rest of the men who were not killed by these plagues." The *to triton ton anthropon*, the third of the men were killed by the plagues. The former class who were not killed, though filled with consternation at the fate of "the third," still flourished in political existence. The fourth Euphratean angel-power, though it injured them greatly in its wars upon them, was unable to kill them, as he had slain their brethren of "the third." *The others*, *hoi loipoi*, in habit of all those countries of the Roman orb not included in the Ottoman empire, or fourth Euphratean angel dominion. They are known as "the Latins," who in ch. 13:4,5, are said to worship the beast, and to be subject to his Mouth, which speaks great things and blasphemies. These are said in ch. 9:20, to worship the Daemonials and idols, the work of their hands. Notwithstanding the signal overthrow and political annihilation of their daemon and image-worshipping brethren of the eastern third, they, the Latins of the west, still continued the same abomination, as at this day. Hence, the work of judgment ceased not with the death of the third; but continues still, and will continue, until all "the daemons" are cast out, and "the idols" are thrown to the moles and the bats, and Yahweh alone is exalted in the glory of His majesty and might (Isa. 2:17-21).

11. "The Daemonials"

In the English Version of Apoc. 9:20, *ta daimonia*, in very improperly rendered "devils." In my translation I have merely transferred it from the Greek, leaving it for explanation as a symbol.

Under the word *daimonion*, I find the following among other significations of the noun: "Especially an inferior race of divine beings; the name by which Socrates called his *genius*, or the SPIRIT he supposed to

dwell within him." (Not diminutive from *daimon*, but neuter from *daimonios*). The root of the word is *daimon*, of which one of the senses given is "*the souls of men of the golden age* hovering between heaven and earth, and acting as tutelary deities; they formed the connecting link between gods and men, and so Æschylus calls the deified Darius *daimon*, a daemon; hence, when *daimones* and *theoi* are joined, the *daimones* are gods of lower rank; and here note, that *theos* is never used for *daimon*, though *daimon* is for *theos*. In later authors, as Lucianus, in general, *departed souls*" — Liddel and Scott's Lex.

This was the sense of the word among the heathen who worshipped images. They foolishly imagined that all men, women, and children have within them a *genius*, *spirit* or *soul* which they considered to be a particle of the essence of Deity, whoever or whatever he might be; and that, therefore, said genius, spirit, or soul, was absolutely and essentially immortal or deathless. This was the *daemon* in a living man, such as Socrates surrendered himself blindly to the guidance and protection of. But, when men, women, and children, ceased to be creatures *visibly* existing, they supposed, that they still continued in being, only invisible to the naked eye. Their bodies they often burned to ashes, which they deposited in urns; nevertheless, they supposed that they were still in existence, only in a new form. They conceited that the real man was the indwelling soul; and that when the body ceased to breathe, said soul ascended into the air, or aerial, where it "hovered between heaven and earth." These were *deified souls* — souls made deities by human decrees, or *apotheosis*. They styled them "Immortal Gods," though but "an inferior race of divine beings." Of these gods were Darius, Caesar, Alexander, and a host of others, who had made themselves "great," in the estimation of the blind multitude, who decreed divine honors to their souls, and erected statuesque copies of their perished forms, for the glorification of their friends, and the factions they were supposed to have adorned. The immortal soul in the aerial called Darius, and decreed to be a god, was what they called a *daemon* or a *daemonion*. Such daemons the heathen worshipped, and placed themselves, their families, their property, and countries, under the protection of. Hence, they styled them "tutelary deities," or divine guardians.

"In classical use," says Dr. Geo. Campbell, "*demon* signified a divine being, though not in the highest order of their divinities, and therefore supposed not equivalent to *Theos*, but superior to human, and consequently, by the maxims of their theology, a proper object of adoration." "All demons," says Plato, "are *an intermediate order* between God and mortals." "It was customary with the pagans to deify abstract qualities, making them either gods or goddesses, as suited the gender of

the name.” “They sometimes deified men who had been their benefactors.” “The proper notion of *demons* is, beings in respect of power superior to human, but inferior to that which christians comprehend under the term *divine*.”

“What are men?” says a dialogist in Lucian. The answer is, “*Mortal gods*. What are gods? *Immortal men*.” In fact, immortality disembodied was almost the only distinction between them. *Disembodied immortals* is the idea represented by *demons*.

“The pagans were a kind of superstitious atheists,” says another writer, “who acknowledged no being that corresponds to our idea of a deity. Besides, a great part of the heathen worship was confessedly paid to ghosts of departed heroes, of conquerors, and potentates, and of the inventors of arts, whom popular superstition, after disguising their history with fables and absurdities, had blindly deified. Now, to all such beings they themselves, as well as the Jews, assigned the name *daimonia*, demons.”

The whole superstructure of paganism is based upon the unscriptural dogma, and invention of the carnal mind, of an immortal essence in man capable of disembodied existence after death. But for this stupid fiction there would have been no daemons, nor any of the thirty thousand gods and goddesses, nor any guardian saints, or tutelary deities, of ancient and modern Greece and Rome. A scribe well instructed for the kingdom of the heavens, knows that man has no such daemon in him; and that however high he may be “in honor,” if he understand not the truth, “is as the beasts that perish” (Psa. 49:12,20).

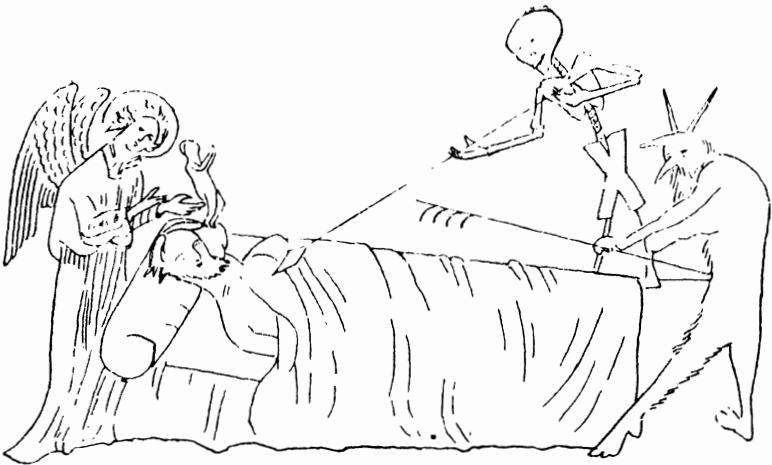
In the apocalypse *daimonia* occurs only once, and that in ch. 9:20; while *daimon* in the genitive plural is found twice; first, in ch. 16:14; and then in ch. 18:2. In ch. 9:20, it is really the neuter plural of the adjective *daimonios*, of, or pertaining to, daemons: “that they should not worship *ta daimonia things related to daemons*” — things supposed to exist in the aerial, “between heaven and earth.” In ch. 16:14, the word is different, because it refers to different things, and pertaining to a different region. Both in this text, and, in ch. 18:2, the things signified by *daimones* are related to earth, though, among the inhabitants of the Roman earth, they occupy a position *analogous* to that of the daemons of the mythical aerial between the political heaven and the peoples beneath. The habitation of these daemons is the aerial of Babylon: “*the hold of every foul spirit, and cage of every unclean and hateful bird*,” such as popes, cardinals, bishops, priests, monks, and other officials of the state. In ch. 16:14, they are the gods of the political aerial, whose policies, or “*spirits*,” develop remarkable and notable events. The daemons of these two texts are men of high degree — real men of flesh and blood, in the official

exercise of power; and not objects of superstitious worship. But this is not the case in ch. 9:20. Here *the things related to daemons* are associated with idols or images, in the phrase *ta daimonia kai eidola*, where the definite article *ta* serves both for *daimonia* and *eidola*; and very properly so, because the *eidola* are the visible representations of the *daemonia*.

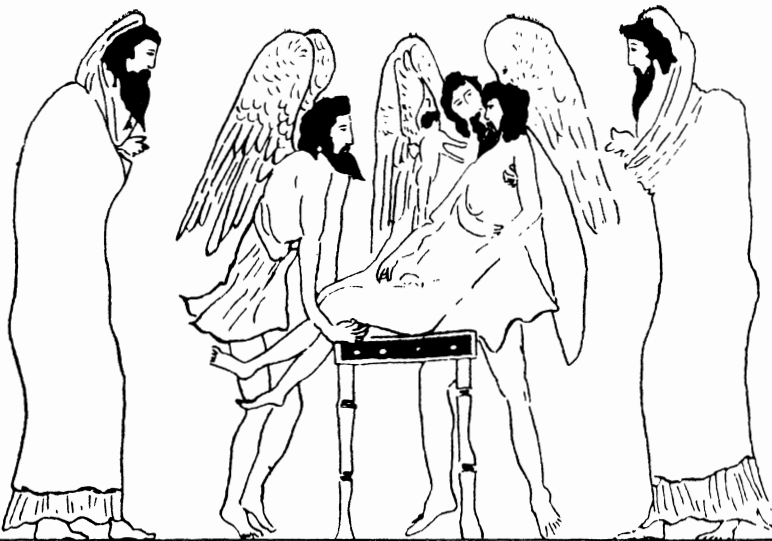
"The passage in which," says Mr. Tayler Lewis, in his Platonic Theology, "we find the most express and the clearest mention of daemons is in the Epinomis," which he renders thus: "Next to these, and under these, the Daemons, an aerial race, having the third seat, *must we honor by prayers*." They are spoken of as possessing wonderful intelligence, as feeling a deep sympathy in human affairs, as loving the good, hating the bad, and, in consequence of their middle position in the air, acting as interpreters and *mediators* between gods and men. To the same effect Socrates speaks of them in the Symposium, as: "For the whole demonial race is between Deity and mortals, acting as *interpreters* or *messengers* to both. Through this passes all divination, and the whole prophetic art; for Deity mingles not directly with the human race, but through these media is ever carried on the intercourse between Heaven and men, both when awake and when asleep."

Such were the *daimones*, *daemons*, *ta daimonia*, *the things pertaining to daemons*, of pagan antiquity. They were unsubstantial, unreal, imaginary phantasms, and fit only to make symbols of, as representative of other abominations analogous to, and as unreal as, themselves.

The Greeks and Romans have never relaxed their hold upon daemonolatry or demon-worship to this day. They have only changed the character of their daemons and idols. When they became catholics they did not really cease to be pagans; they only "baptized" their daemons, and called them by other names. Jupiter, the Latins styled St. Peter, and the idol representative of "the father of the gods and men" became the image of St. Peter, "the Prince of the Apostles." Jupiter's wife, Juno, the Queen of the Universe, was converted by the Collyridion "heretics," who changed her name to "Mary, Mother of Mercy, Queen of the whole world, Mother and Spouse of God." After this fashion, they have conferred the names of fabulous saints and angels upon the gods and daemons of ancient Greece and Rome. All that the old heathens affirmed of their deities, the modern heathens of the Greek and Latin communions affirm of their martyrs, saints, and angels. The daemonology of the ancient world is the daemonology of the Apostasy, catholic and protestant. These are in fellowship with Plato, Socrates, and other pagans, in their views about "souls" and "departed spirits"; and, with all their "ripe scholarship," as they absurdly style proficiency



The Struggle, as depicted by the Medieval Mind, for the Soul of a Dying Person. (Fourteenth Century MS. in British Museum. From Twining's "Symbols and Emblems in Christian Art.")



Grecian Conception of the Departure of the Soul (Reproduction from Wiedemann's "The Ancient Egyptian Doctrine of Immortality.")

These two illustrations show how closely the fiction of an immortal soul as taught by the Apostasy approximates to the pagan teaching of Grecian mythology. See comments on p. 124.

PRAISED BE JESUS AND MARY.



TO OUR MOST SWEET AND HOLY
AND IMMACULATE MOTHER
MARY,
AND TO HER DIVINE SON,
THE EVER BLESSED
INFANT JESUS,
THESE BOOKS FOR CHILDREN
ARE OFFERED.
MAY THEY LEAD
THE POOR LITTLE CHILDREN
TO LOVE
THE DEAR INFANT JESUS,
AND HIS BLESSED MOTHER,
MARY.

The Dedication of J. Furniss' Books for Children and Young Persons as were offered as recommended reading by Roman Catholic booksellers illustrating the blasphemy of the Roman Catholic Apostasy. See comment on p. 124 — Publishers.

in "the foolishness" of their collegiate "divinities," they are not one step in advance of the Platonists upon these subjects. That is, they know no more about souls and departed spirits, and their *post mortem* relations, than did they who had no revelation at all to guide them into truth.

Protestants and Catholics now believe, with all the heathen, that there is inherent in man a particle of the Divine Essence, endowed with all the attributes of deity, in like proportion as part bears to whole. This they call "soul," or "spirit," or "immortal soul;" because they imagine it is incorruptible, indestructible, deathless. They regard this fiction as the real man. The body, in their psychology, is of no account. The soul is God in man's nature — an immortal god in mortal flesh — both in combination constituting what the pagan poet styles "a mortal god." When what is mortal of this god dies, that which they style "the immortal soul" still lives, and becomes what their brother Lucian denominates "an immortal man;" that is, a daemon of inferior rank, nevertheless a god!

Now catholics and protestants hold such gods as these in high esteem. The old mythologist had thirty thousand daemons; as —

"For thrice ten thousand wait upon our earth;
Jove's everlasting guards for mortal men.
Who roam the world in robes of air conceal'd."

But their successors of the Laodicean church have millions. The immortal soul-daemons of all their favorites are "sainted in heaven," as soon as they are supposed "to shuffle off the mortal coil." The disembodied immortal soul-daemons of what are called men, women, children, babes, are decreed by their theologies, or daemonologies, to be saints and angels in the aerial or sky. The soul-daemon of a babe is transformed into "a little darling angel" with wings, and is symbolized by painters, as wild in their imaginations as the poets, by a head with wings peeping out of a cloud. The air, which these phantoms are supposed to inhabit, they term the "spirit-world," "the spirit-land," "the eternal world," "the world to come," "kingdom come," and so forth; for, in reference to them in the words of Hesiod, they say —

"close at hand,
Immortal eyes behold us evermore"

Or, as Milton expresseth it —

"Millions of spiritual creatures walk the earth,
Unseen, both when we sleep and when we wake."

But, though they suppose all individuals of the human race have immortal souls, catholics do not worship all soul-daemons. All these they suppose to go to "purgatory"; but it is only those of the dead they

delight to honor whom they exalt to the aerial between heaven and earth. They do this by a process in their ecclesiastical court called *canonization*. Having tried their characters in this court, and heard all the Devil's lawyer has to say against them, they are, in spite of the Devil, decreed to be adorable saints, and are translated out of purgatory beneath, to the aerial between heaven and earth!

Apotheosis was the deification of the disembodied ghosts, or soul daemons, of pagan heroes and great men, by which they were exalted to the aerial between earth and heaven, and became, in their new position, adorable daemon gods, interpreters, mediators, angels or messengers, guardians and protectors of persons, families, nations, temples, and states. Now, what *apotheosis* was among the worshippers of Jupiter, *canonization* is among the worshippers of the fictitious ghost which they call "the Virgin Mother and Spouse of God." It is the next process to what they style *beatification*. The ghost supposed to be a blessed or beatified ghost after a scrutiny of its embodied life, in the presence of the Roman bishop and his cardinals, is proclaimed *a holy one*, or what these "worshippers" of the daemonials and images term "a saint," upon which the Pontiff decrees the canonization and appoints the day.

On the day upon which the beatified soul daemon is installed by sovereign authority among the saint-protectors and mediators of the Laodicean aerial, the episcopal chief of the apostasy officiates in white, and his cardinals are dressed in the same. The temple dedicated to the ghost-god whom they christen "St Peter," is hung with rich tapestry, upon which the arms of the Romish High Priest, and of the prince or state requiring the deification, are embroidered in gold and silver. A great number of lights blaze around the temple, which is crowded with a swinish multitude, who await with the impatient devotion of ignorance and superstition till the new daemonial has made his public entry into the aerial paradise between earth and heaven, that they may offer up their petitions to his demon-godship without danger of being rejected.

The catholic aerial is full of these deified ghosts, whose demonial images and relics are stored in the church bazaars dedicated to them, for the adoration of their besotted worshippers. All the apostles, and "the noble army of martyrs," and the popes and cardinals, and "the fathers," and Constantine, and Theodosius, and St. Ambrose, St. Augustine, St. Jerome, and a countless host of the same sort of deities, with the Immaculate Goddess Mary, "the Queen of Heaven," at the head of them, are all supposed to be there, interceding with Mary's Son for the safety and prosperity of their catholic adorers "whose public and private vows," says Gibbon, "were addressed to their relics and images which disgraced the temples of the east." This catholic aerial is supposed to be

before the throne. The reader, therefore, may easily perceive the fitness of the historian's style, in continuing: "The throne of the Almighty was darkened by a cloud of martyrs, saints, and angels, the objects of popular veneration; while the Virgin Mary was invested with the name and honors of a goddess." They are, indeed, a cloud darkening the Almighty's throne, so that no worshipper of daemonial ghosts, daemonial relics, and daemonial images, can see that throne, or find transmission for a single sigh.

Such were the many new deities raised to the rank of celestial and invincible protectors of the Roman empire. The intelligent reader will know that they exist only in the intoxicated imaginations of their deluded worshippers, as do the phantoms seen by an inebriate in *delirium tremens*. Immortality is neither innate nor disembodied. "The Deity only hath it," Paul says; and he only bestows it upon obedient believers of the truth as it is in the Jesus he preached; and that bestowal is upon men and women bodily existing; and by clothing their bodies with incorruptibility and deathlessness after resurrection from among the dead. This is what the scripture teaches in opposition to the mythologies of the ancient and modern worlds. If "the simplicity which is in Christ" had not been departed from, there would have been no catholic and protestant *daemonialism*. The dogma of inherent immortality in sin's flesh would have remained with the old pagans; but the faith was departed from by those who ought to have been its earnest defenders. They abandoned the word, and substituted the vain imaginations of the heathen, which are all resolvable into the reasonings and speculations of the brain, unenlightened by revelation of any kind. They became *polytheists* in spite of revelation; and polytheists they will remain till Babylon falls; and the divine reprobation is stamped upon its idolatry in its destruction by the judgment to be executed by the saints.

The clergy, who are in all ages the blind adherents and patrons of profitable errors, came to perceive that this *polytheistic daemonialism* would be more valuable to them than gold or precious stones. This stimulated them to a fraudulent multiplication of *daemonial relics*, such as the bones, hair, teeth, toe nails, blood, and so forth, of some fictitious saint or martyr; all of which were declared to be holy and endowed with miraculous powers for the healing of the sick, and even for the resurrection of the dead. "Without much regard for truth or probability," says Gibbon, "they invented names for skeletons, and actions for names. The fame of the apostles, and of the holy men who had imitated their virtues, was darkened by religious fiction. To the invincible band of genuine and primitive martyrs, they added myriads of *imaginary heroes* who had never existed, except in the fancy of crafty or credulous legen-

daries; and there is reason to suspect that Tours might not be the only diocese in which the bones of a malefactor were adored instead of those of a saint."

But, he believes that "the progress of superstition would have been much less rapid and victorious if the faith of the people had not been assisted by the seasonable aid of visions and miracles" (termed by Paul, "all power, and signs, and wonders of falsehood") "to ascertain the authenticity and virtue of the most suspicious relics." He then gives an account of how the remains of Stephen were discovered by the appearance of Gamaliel to one Lucian, a presbyter of Jerusalem, in the reign of Theodosius II., A.D. 421-460. The ghost named Gamaliel revealed the place of Stephen's burial. When his alleged coffin came into view, the earth trembled, and an odor such as that of Paradise was smelt, which instantly cured the various diseases of seventy-three of the assistants. These fragrant daemonial relics were transported in clerical procession to a church-bazaar constructed in their honor on Mount Zion; and the minute particles of those relics, a drop of blood, or the scrapings of a bone, were acknowledged in almost every province of the Roman world to possess a divine and miraculous virtue. Augustine, bishop of Hippo, a renowned saint of the Apostasy, and the great exemplar of Mr. Elliott's "sealed ones," attests the innumerable prodigies performed in Africa by the daemonial relics of the catholic St. Stephen. In his work, the *City of God*, he enumerates about seventy miracles, of which three were resurrections from the dead, in the space of two years, and within the limits of his own diocese! Paul had such "saints" as this Augustine before his mind when he wrote to Timothy that in later times there would be "seducing spirits, with teachings concerning daemonials; speaking lies in hypocrisy; having their conscience seared as with a hot iron." If we enlarge our view to all the dioceses and all the saints of the catholic world, it will not be easy to calculate the fables and the errors which issued from this inexhaustible source.

"Whatever might be the condition of vulgar souls in the long interval between the dissolution and the resurrection of their bodies, it was evident," says Gibbon, satirically, "that the superior spirits (or deified ghosts) of the saints and martyrs did not consume that portion of their existence in silent and inglorious sleep. To the pious worshippers, it was evident that these daemonial spirits enjoyed the lively and active consciousness of their happiness, their virtues, and their powers, and that *they* had already secured the possession of their eternal reward. The enlargement of their intellectual faculties surpassed the measure of the human imagination, since it was proved by the (alleged) experience of their worshippers that they were capable of hearing and understanding

the various petitions of their numerous votaries, who, in the same moment of time, but in the most distant parts of the world, invoked the name and assistance of Stephen or of Martin." The confidence of their suppliants was based on the supposition that the saints, by daemional transformation were reigning with Christ, and were warmly interested in the prosperity of the catholic church; and that the individuals who imitated the examples of their faith and piety, were the peculiar and favorite objects of their most tender regard. They imagined that the daemonials viewed, with partial affection, the places which had been consecrated by their birth, their residence, their death, their burial, or the possession of their relics. In short, as the daemonials of the aerial were the mere fictions of disordered imaginations, the vagaries of the human mind in its passion and desires were ascribed to them. Thus, they were as proud, avaricious, and revengeful as their votaries, neither more nor less. As all they had to say to their worshippers was said or interpreted by lying and hypocritical priests and monks, they testified their grateful approbation of the liberality of their votaries; and hurled the sharpest bolts of punishment against those impious wretches who violated their magnificent shrines or disbelieved their supernatural power. "The imagination, which had been raised by a painful effort to the contemplation and worship of the Universal Cause, eagerly embraced such inferior objects of adoration as were more proportioned to its gross conceptions and imperfect faculties. The sublime and simple theology of the primitive christians was gradually corrupted; and the monarchy of heaven, already clouded by metaphysical subtleties, was degraded by the introduction of a popular mythology, which tended to restore the reign of polytheism."— *Gibbon*.

Thus, contemporary with the sounding of the fifth and sixth trumpets the latter of which did not cease to sound till A.D. 1794, the daemons of pagan Rome recovered their places in the aerial under new names; and became the patrons and protectors of the catholic apostasy. These trumpets were terrible judgments inflicted upon mankind because of their daemonolatry and idolatry. Protestantism appeared on the stage of action about the time of, or a few years before, the killing of the third of the men by the fourth angel power. But, though it protested against some catholic abominations of the grosser sort, it still clung tenaciously to the beatified existence of the daemonials in the aerial. It holds to all the absurdities which flow from the dogma of hereditary immortality, and the disembodied existence of the immortal essence after death. It erects statues in honor of its departed great, and dedicates them with clerical prayers and other ceremonies; and proclaims the dead to be alive in heaven, whence they look down with pleasure and

grateful satisfaction upon the demonstrations of their admirers. Protestant daemonolatry is no more agreeable to heaven than the daemon worship of the catholic world. Behold the vengeance that desolates the protestant South, and that oppresses the protestant North with death and perplexity. These sectarian sections, being composed of all kinds of polytheists, are being plagued for reasons similiar to those which caused the locust-torment, and the loosing of the four trans-Euphratean angel-powers. Erecting statues, and memorial windows in churches, in honor of "immortal souls in heaven," is worship, homage, or reverence, and they who practise such things are as much guilty of "worshipping the demonials," as are they who bow down before the image of a "saint."

12. "Idols"

The All Seeing Spirit, in ch. 9:20, intimates that the "plagues" of the first and second woes were designed to abolish, or punish, the worshiping of daemonial things, and idols or images. There were many other abominations concurrent with these woes not specified; but *daimonia*, and *eidola*, things related to daemons, and idols, are especially named, because the ages contemporary with the fifth, and the interval preceding the sixth trumpet, were conspicuous for the legal establishment of the worship of daemonials, and their idolatrous symbols, called images or idols.

The introduction and establishment of daemonial and idol worship as an institution of the catholic apostasy, was progressive. It began with a "voluntary humility and worshipping of angels" — and intruding into the unseen, and a vain inflation of the mind of the flesh, in the apostolic age, as appears from Col. 2:17; and was established as early as the end of the sixth century, but more firmly by Greek and Papal authority in the eighth and ninth. In the beginning of the eighth, the idol worship was in full magnitude, and became a striking characteristic of the Laodicean Apostasy; so that with Jews, Saracens, Turkmen, Monguls, and *Bible Christians*, apocalyptically styled "the Golden Altar," and the "sealed," catholics and idolators were and are but different terms for the same thing.

As I do not write for "the learned," who are supposed to know all about the history of the past, but whose ability to apply it rightly for apocalyptic exposition is at zero; I shall give the reader a brief account, condensed from Gibbon, of the *idolatry* which brought the judgments of the first and second woes upon the "the men" of the Greek and Latin sections of the Roman world.

At the head of certain ecclesiastical phenomena, by which the decline and fall of the Roman empire were materially effected, "We may,"

says he, “justly rank the Worship of Images, so fiercely disputed in the eighth and ninth centuries;” since this question of popular superstition produced the revolt of Italy from the Greek, or Sixth Dragon-Head of the empire; developed the temporal power of the popes; and the restoration of the Roman empire of the west under its last, or Eighth Head.

Images or idols are symbols. They are symbols which represent *the things related to daemons — ta daimonia*. Hence, when a catholic idolator looks upon the statue or image of Jupiter, which he has been taught to regard as the image of Saint Peter, that Saint Peter upon which the catholic church is built, he immediately has before “the mind of his flesh,” *ho nous tes sarkos autou*, a disembodied ghost, with a bunch of keys, at the gates of Paradise, called Saint Peter. He bows before this image and kisses it, as the nearest approach he can make to bowing before the daemon-ghost in the aerial. It is to him not merely an image, but a representative image, or idol, before which certain attitudes are assumed, offerings presented, vows made, prayers repeated, which get no nearer heaven than the eyes, ears, and pockets of the hypocrites who minister before the symbol. The first introduction of this symbolic worship was in the veneration of the cross, and of relics. At first, the experiment of daemonial relic and image worship was made with caution and scruple. By a slow though inevitable progression the honors conferred on the original daemon were transferred to the copy, whether in *picture*, or in marble, wood, brass, silver or gold the votary prayed before the image of a deified ghost; and the pagan rites of genuflexion, luminaries, and incense, reappeared in the catholic church. The use, and even the worship of images, was ineradicably established before the end of the sixth century. They were fondly cherished by the warm imagination of the Greeks and Asiatics; and the Pantheon and Vatican were adorned with the emblems of the new superstition.

Five hundred years after the crucifixion, a certain bishop “speaking lies in hypocrisy,” pretended to have discovered a true image of Christ, which he presented to the devotion of the times. It was enthroned at Edessa in Syria, where it was adored by the catholics as the immediate creation of the divine original. The style and sentiments of a Byzantine hymn will declare how far their worship was removed from the grossest idolatry. “How can we with mortal eyes contemplate this image, whose celestial splendor the host of heaven presumes not to behold? *He* who dwells in heaven condescends this day to visit us by his venerable image. He who is seated on the cherubim visits us this day by a picture, which the Father has delineated with his immaculate hand, which he has formed in an ineffable manner, and which we sanctify by adoring it with fear and love.” Before the end of the sixth century, these *acheiropoietal*



Blasphemy in the Vatican. Statue of Peter in the pontiff's robes and regalia. The toe of this image has been worn away by the kisses of deluded worshippers as described by the author of *Eureka*.

images (images *made without hand*, were propagated in the camps and cities of the Eastern Third; they were the objects of worship, and the instruments of miracles. The fruitful precedent was speedily transferred to the Virgin Mary, and the daemonials of the catholic air; not very god-like, doubtless, being but faintly and flatly delineated by monkish artists in the last degeneracy of taste and genius.

In the beginning of the eighth century, in the full magnitude of the abuse, many of the Greeks were awakened to the conviction, that under the name of christianity they had restored the idolatry of their fathers; and they heard, with grief and impatience, from Mohammedans and Jews the incessant charge of worshipping daemonial images, which were incapable of defending themselves, much less the cities which superstition had placed under their protection. In ten years, the Saracens had subdued all the daemonially protected cities of Syria, Palestine, and Egypt, by which conquest, in their opinion, the Lord of hosts had pronounced a decisive judgment between the adoration and contempt of their mute and inanimate idols. In this season of distress and dismay, when the worshippers sought death, but found it not; and desired to die, and the death fled from them (ch. 9:6) the eloquence of the monks was exercised in the defence of images. "But," says the historian, "they were now opposed by the murmurs of many simple or rational christians, who appealed to the evidence of texts, and of the primitive times, and secretly desired the reformation of the church."

This reformation was attempted by Leo III., surnamed Iconoclast, who ascended the throne of the Eastern Third, A.D. 726. After ten years, he proscribed the existence, as well as the use of religious pictures; the church-bazaars of Constantinople were cleansed from idolatry; the images of Christ, "the Virgin, and the saints," were demolished, or a smooth surface of plaster was spread over the walls of the edifice. For these things, Leo the Isaurian, and his party, were styled Iconoclasts, or Image breakers; by whom under six emperors, the East and West were involved in a noisy conflict of one hundred and twenty years. They held a synod in Constantinople, A.D. 754, which, after a session of six months, decreed, that all visible symbols of Christ, except in the eucharist, were either blasphemous or heretical; that image-worship was a corruption of christianity and *a renewal of paganism*; that all such monuments of idolatry should be broken or erased; and that those who should refuse to deliver the objects of their private superstition were guilty of disobedience to the authority of the church and of the emperor.

The execution of the imperial edict was resisted by frequent tumults in Constantinople and the provinces; the person of Leo was en-

dangered, his officers were massacred, and the popular enthusiasm was quelled by the strongest efforts of the civil and military power. Of the Archipelago, or Holy Sea, the numerous islands were filled with images and monks; and their votaries abjured the emperor, without scruple, as the enemy of Christ, his mother, and the saints. They sallied forth in armed boats and galleys against the capital, depending upon the succor of a miracle for success. But monkish miracles were inefficient against Greek fire, which wrapped their fleet in a sheet of flame, and gave victory to the image breakers; who forthwith suppressed the monks, ever the faithful slaves of the superstition to which they owed their riches and influence; dissolved their fraternities; converted their monasteries into magazines, or barracks; and confiscated their lands, movables, and cattle, to the use of the state. With the habit and profession of monks, the public and private worship of images was rigorously proscribed; and a solemn abjuration of idolatry was exacted from the clergy of the Eastern Third of the Roman orb.

The patient east abjured, with reluctance, her sacred images; while they were fondly cherished, and vigorously defended, by the Italians. Their popes were the chief advocates of "the daemonials and idols." It is agreed, that in the eighth century, their dominion was founded on rebellion, and that the rebellion was produced and justified by the heresy of the Iconoclasts. In the epistle of Pope Gregory II. to the Emperor Leo, A.D. 727, he says: "You now accuse the catholics of idolatry; and by the accusation you betray your own impiety and ignorance. To this ignorance we are compelled to adapt the grossness of our style and arguments: the first elements of holy letters are sufficient for your confusion; and were you to enter a grammar school, and avow yourself the enemy of our worship, the simple and pious children would be provoked to cast their horn books at your head." After this very episcopal salutation, he maintains a distinction between the idols of antiquity and the catholic images. The former were the fanciful representations of phantoms or daemons; while the latter are the genuine forms of Christ, his mother, and his saints, who have approved by a crowd of miracles the innocence and merit of this *relative worship*; and falsely asserts the perpetual use of images from the apostolic age. Then addressing Leo, he continues: "You assault us, O Tyrant! with a carnal and military hand; unarmed and naked, we can only implore the Christ, the prince of the heavenly host, that he will send unto you a devil, for the destruction of your body and the salvation of your soul. You declare with foolish arrogance, I will despatch my orders to Rome, I will break in pieces the image of St. Peter; and Gregory, like his predecessor Martin, shall be transported in chains, and in exile, to the foot of the imperial throne. Incapable as you

are of defending your Roman subjects, the maritime situation of the city may perhaps expose it to your depredations; but we can remove to the distance of four and twenty stadia, to the first fortress of the Lombards, and then — you may pursue the winds. Are you ignorant that the popes are the bond of union, the *mediators* of peace (*daimones*, in the sense of ch. 18:2), between the east and west? The eyes of the nations are fixed on our humility (“pride that apes humility”); and they revere, as a God upon earth, the apostle Saint Peter, whose image you threaten to destroy. The barbarians have submitted to the yoke of the gospel, while you alone are deaf to the voice of the shepherd. These pious barbarians are kindled into rage: they thirst to avenge the persecution of the east. Abandon your rash and fatal enterprise; reflect, tremble, and repent. If you persist, we are innocent of the blood that will be spilt in the contest; may it fall on your own head.”

When Leo’s proscriptive edict arrived in Italy, the catholics trembled for their domestic deities; the images of Christ and the Virgin, of the angels, martyrs, and saints, were abolished in all the church-bazaars of the country; and a strong alternative was proposed to the pope, the imperial favor of the Dragon Chief as the price of compliance, or degradation and exile as the penalty of disobedience. Gregory refused to submit, and gave the signal of revolt. The Italians swore to live and die in the defence of the pope, and the holy images. They destroyed the statues of Leo, withheld the tribute of Italy, and put to an ignominious death the officials who undertook to enforce his decree. To punish these flagitious deeds, and to restore the dominion of the Dragon in Italy, Leo sent a fleet and army into the Adriatic gulf. In a hard fought day, the invaders were defeated, and the worship of images vindicated in a baptism of blood. Amidst the triumph of the idolators, their Chief Pontiff, with the consent of a synod hastily convened, pronounced a general excommunication against all who by word or deed should attack the traditions of the fathers and the images of the saints. They spared, however, the relics of the Byzantine dominion. They delayed and prevented the election of a new emperor, and exhorted the Italians not to separate from the body of the Roman monarchy: and till the imperial coronation of Charlemagne, A.D. 799, the government of Rome and Italy was administered in the name of the successors of Constantine.

While the popes established in Italy their freedom and dominion, the images, the first cause of their revolt, were restored in the eastern empire. The tree of superstition had been hewn down, but the stump was still enrooted in the soil. The idols were secretly cherished by the monks and women, whose fond alliance obtained a final victory over the reason and authority of man. The ambitious empress Irene, A.D. 780,

undertook the ruin of the Iconoclasts. In her restoration of the monks, a thousand images were exposed to the public veneration; and a thousand lying legends invented of their sufferings and miracles. The seventh general council was convened at Nice, A.D. 787. The legates of the Roman God, and the eastern patriarch, sat in the synod of three hundred and fifty bishops, who unanimously decreed, *that the worship of images is agreeable to scripture and reason*, to the fathers and council of the church. The acts of this council are still extant; a curious monument of superstition and ignorance, of falsehood and folly. The comparative merit of image worship and morality in the judgment of these bishops, is illustrated by the following anecdote. A monk had concluded a truce with the daemon of fornication on condition of interrupting his daily prayers to a picture that hung in his cell. His scruples prompted him to consult the Abbot. "Rather than abstain from adoring Christ and his Mother *in their holy images*, it would be better for you," said he, "to enter every brothel, and visit every prostitute in the city."

The final victory of "the daemonials and idols" was achieved by a second female, the empress Theodora, who was left guardian of the empire A.D. 842. Her measures were bold and decisive. She ordered the Iconoclast patriarch to be whipped with two hundred lashes. Upon this the bishops trembled, the monks shouted, and idolatry reigned supreme. The churches of France, Germany, England, and Spain, steered a middle course between the adoration and the destruction of the idols, which they admitted into their temples, not as objects of worship, but as lively and useful memorials of faith and history. Among the barbarians of the west the worship of idols advanced with silent and insensible progress, because among them were "nourished the Woman and the Remnant of her seed" (ch. 12:14-17); but a large atonement is made for their hesitation and delay, by the gross idolatry of the ages which precede the protestant modification of Romanism, and of the countries, both in Europe and America, which are still immersed in the gloom of daemonial superstition.

Thus, having become inveterate idolators "the inhabitants of the earth" were given over to their delusions, and nothing remained but to inflict upon them the sanguinary judgments of the three woes, or fifth, sixth, and seventh trumpets. As I have said, the second woe ended in A.D. 1794; and since then, the third woe has been doing its work upon the daemonialists and image worshippers of the European and American sections of the globe. Its judgments have not yet ceased; for "the rest of the men" have "not changed from the works of their hands, that they should not worship the daemonials and idols;" nor have they of the "religious world" abandoned murder, sorcery, fornication, and theft.

Therefore the judgments of the third woe will not cease, until all the catholic, protestant, and sectarian systems of Daemonialism shall be destroyed; and Yahweh be alone exalted as Elohim and King over all the earth in a peaceful and glorious reign of one thousand years (ch. 5:10; 20:4,6).

II. HISTORICAL EXPOSITION

As we have seen, the two periods of five symbolic months of years pertaining to the fifth trumpet, terminated with the divesting of the Caliph-Angel of the Abyss of all temporal power, which had enabled him to "torment" and "injure," or destroy, the catholic worshippers of the daemonials and idols, for 300 years. Since that notable event, A.D. 933, their superstition and demoralization continued to intensify to the full establishment of what the moderns, in the plenitude of their own conceited wisdom, term "the dark ages." Dark enough they were; nevertheless there were more in those ages than in this, who were scripturally enlightened in "the truth as it is in Jesus." These were "the golden altar," "the altar" of sacrifice, and "the holy city trodden under foot of the Gentiles" (ch. 11:1,2); in other words less highly figurative, "the Woman in the Wilderness" and the remnant of her seed, who keep the commandments of the Deity, and have the testimony of Jesus Christ" (ch. 12:6,17).

Parallel with the ascendancy of the Caliph-Angel of the Abyss, and far transcending the epoch of his loss of temporal power; that is, from A.D. 660 to A.D. 1200, the Woman's Seed, under the tolerating government of the Arabs, and under the cruelly persecuting rule, both of the image-worshipping and Iconoclastic Greeks, was exceedingly active in opposing the superstition of the catholics of the Eastern Third. We shall have to speak of these more particularly in the exposition of the eleventh chapter; I need therefore only say here, that, while their labors were beneficial to individuals in regard to their eternal salvation, and as a protest against iniquity, it worked no change in the public conscience. The one hundred and thirty years that intervened between the Caliph-Angel's loss of temporal power, and the loosing of the first of the four angel-powers from its Euphratean boundary, were a period of supine superstition. Indeed, not only for this period, but "from the beginning of the eighth century," says Gibbon, "to the last ages of the Byzantine empire, the sound of controversy was seldom heard; curiosity was exhausted, zeal was fatigued, and in the decrees of six councils, the articles of the catholic faith had been irrevocably defined; and the prostrate Greeks were content to fast, to pray, and to believe, in blind obedi-

ence to the patriarch and his clergy. During a long dream of superstition, the Virgin and the Saints, their visions and miracles, their relics and images, were preached by the monks and worshipped by the people, including the first ranks of civil society." The Iconoclasts somewhat rudely disturbed this dream; but the Eastern World embraced or deplored its visible deities, and the restoration of images was celebrated as the feast of orthodoxy. In this passive and unanimous state, the ecclesiastical rulers were relieved from the toil, or deprived of the pleasure of persecution. The old pagans had been superseded by the new; the Jews were silent and obscure; the disputes with the Latins were rare and remote hostilities; and the sects of Egypt and Syria enjoyed a free toleration under the shadow of the Arabian Caliphs. One enemy alone remained to disturb their spiritual slumbers; and these were the Altar-Worshippers of the apocalypse, whom they selected as the victims of diabolical tyranny: "the earth" that "helped" them (ch. 12:16) was at length exasperated to rebellion; and the exile into which they were driven, scattered over the west fresh seeds of antagonism to the Papal Power, styled "the Beast and his Image" (ch. 13).

What, then, could be done with such an incorrigible generation of daemonial and idol-worshippers, but to prepare powers, which when loosed against them, should proclaim idolatry a sin punishable with slavery or death? This was the course of the Eternal Spirit, as revealed in the vision of the second woe. The Euphratean Powers were prepared powers — powers prepared for a special mission, and therefore "angels" or messengers; and messengers are so called, because they are sent to perform, or execute missions. The mission of these Euphrateans was to make war upon idolatry with sword and gun, until the dominion of the Eastern Dragonic Third should be transferred to the Conqueror; and so, in relation to the daemonial and idol-worshipping community, to all intents and purposes, "killed." In the order, then, of things presented to our hand, I shall proceed to relate the

1. Preparation of the First Angel

The *loosing* must not be confounded with the *preparation* of the four angels. If they had been "*prepared* for the hour and day and month and year," we might have been led to look for their contemporaneous existence during all that period; which would have made any effort at exposition a hopeless failure. Each individual power was neither prepared nor loosed for a separate and independent continuance of 391 years and 30 days. This period was the time appointed of the Spirit for *the work of killing the third of the men*. He could have caused them to be resolved into political extinction in a much shorter period; but this

would not have been a sufficient punishment for their daemonialism. The enormity of their offense in worshipping deified immortal souls, and images of the bodies of such fictions of fancy, demanded nearly four hundred years of severe national suffering. In these centuries they were baptized in blood and calamity, and no rest was granted them day or night.

The word rendered "prepared," *hoi hetoimasmenoi*, is the perfect participle passive, and signifies *having been prepared*. Thus, it may be read, "*the four having-been-prepared angels were loosed for the hour and day and month and year.*" Their preparation and loosing were for the work of this period. The time and circumstances of their preparation are not indicated; nor how long each angel was to continue loose, or unrepressed. These particulars must be learned from history, which gives us the following information with respect to the preparation of the first of the four Euphratean angel-powers.

In tracing the preparation of the first angel-power, the reader must transport himself beyond the Caspian Sea, to the original seat of the Turkmans, against whom the first crusade was principally directed. One of the greatest of their princes, for whom the title of *Sultan* was first invented, was Mahmud the Gaznevide, who reigned in the eastern provinces of Persia from A.D. 997 to A.D. 1028. His name is still venerable in the east, where he was very successful against the idolators of Hindostan. Ten millions sterling were offered him for the preservation of the idol of Sumnat by the Brahmins; but he refused it, saying, "Never in the eyes of posterity shall Mahmud appear as a merchant of idols." The fame of his zeal reaching Baghdad, Mahmud was saluted by the Caliph with the title of Guardian of the Fortune and Faith of Mohammed.

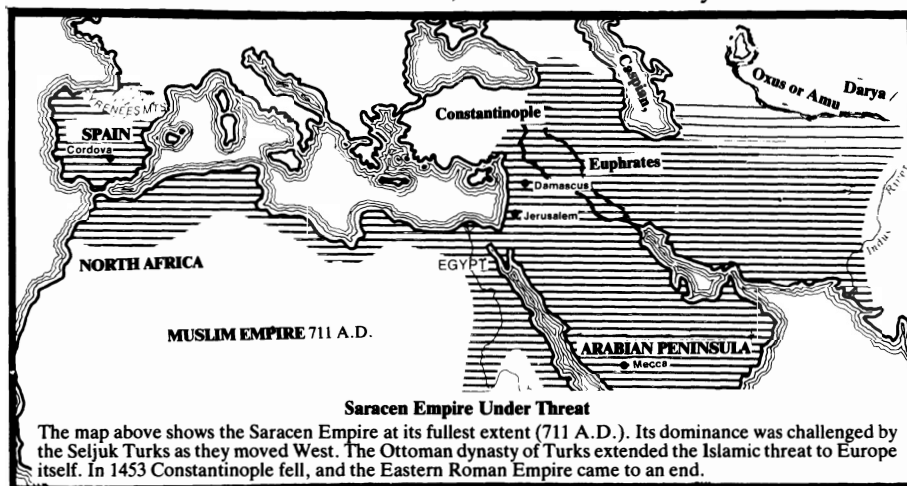
The Eastern Turkmans whom he had introduced into the heart of his Persian kingdom were a cause of grief to him in the latter years of his reign. He discerned the impolicy of his course in the replies of Ismael, a chief of the race of the Seljuk, who dwelt in the territory of Bochara. The sultan had inquired what supply of men he could furnish for military service. "If you send," replied Ismael, "one of these arrows into our camp, fifty thousand of your servants will mount on horseback." "And if that number," continued Mahmud, "should not be sufficient?" "Send this second arrow to the horde of Balik, and you will find fifty thousand more." "But," said the Gaznevide, dissembling his anxiety, "if I should stand in need of the whole force of your kindred tribes?" "Despatch my bow," was the last reply of Ismael, "and as it is circulated around, the summons will be obeyed by *two hundred thousand horse.*" The apprehension of such formidable friendship induced him to transport the most obnoxious tribes into the heart of Chorasán, where they would be

separated from their brethren by the river Oxus, and enclosed on all sides by the walls of obedient cities. But on the death of Mahmud, these Turkman shepherds became robbers; the bands of robbers were collected into an army of conquerors; as far as Ispahan and the Tigris, Persia was afflicted by their predatory inroads; and the Turkmans were not ashamed or afraid to measure their courage and numbers with the proudest sovereigns of Asia.

Massoud, the son and successor of Mahmud, had neglected too long the advice of his ministers. "Your enemies," they repeatedly urged, "were in their origin a swarm of ants; they are now little snakes; and unless they be instantly crushed, they will acquire the venom and magnitude of serpents." This he essayed to do, but with ill success; for, though for a time alternating between victory and defeat, he at length lost his crown and life in battle; and in Persia, as the result of his overthrow, was founded the dynasty of the shepherd kings, A.D. 1038.

The victorious Turks immediately elected Togrul Beg, the grandson of Seljuk, for their king. His ambition was equal to his valor, and both were great. He extended his dominion eastward to the Indus. In the west, he annihilated the dynasty of the Bowides, the Persian protectors of the caliphs; and by the conquest of Media he approached the confines of the Roman earth, from whence he despatched a herald to demand the tribute and obedience of the emperor of Constantinople.

From the Oxus to the Euphrates the military colonies of the Turks were protected and propagated by their native princes, under the royalty of Togrul, who promoted the most deserving of the Persians and Arabians to the honors of the state; and the whole body of the Turkish



nation embraced with fervor and sincerity the anti-idolatrous religion of Mohammed.

With the belief of the Koran, Togrul imbibed a lively reverence for the caliph, the now feeble successor of Mohammed. On the fall of the Gaznevide dynasty, the caliph named the Seljukian sultan his temporal vicegerent over the Moslem world. In the palace of Bagdad, the Commander of the Faithful still slumbered, a venerable phantom. The prince of the Bowides could no longer protect him from meaner tyrants; and the presence of a conqueror was therefore implored as a blessing. Togrul obeyed the holy summons at the head of an irresistible force. As conqueror of the east, he entered Bagdad, where, seated upon a throne by the side of the caliph's, his commission was publicly read, which declared him the temporal lieutenant of the Vicar of the Prophet. Two crowns were placed on his head; and two scymitars were girded to his side, as the symbols of a double reign over the east and west. The alliance of the Caliph, the spiritual, and of Togrul, the temporal, chief of all faithful Moslems, was cemented by the marriage of Togrul's sister with the caliph, and the caliph's daughter with Togrul. *The preparation of the first angel was now complete.* An anti-idolatrous power had been developed upon the old Mohammedan basis, whose dominion extended to the Euphrates, by which it was "bounded," and divided from the daemional idol-worshipping peoples, on the west. The royal nuptials of Togrul, A.D. 1062, were soon followed by his death, A.D. 1063.

Since the fall of the Caliphs, the Saracens had respected the Asiatic provinces of Rome; which, by the victories of the Greeks, had been extended to Antioch and the eastern boundaries of Armenia. Twenty-five years after the death of Basil, A.D. 1050, myriads of Togrul's horse overspread a frontier of six hundred miles from Tauris to Erzeroum, and the blood of a hundred and fifty thousand worshippers of daemional relics, ghosts, and idols, was a grateful sacrifice by the children of the Arabian prophet. This, however, was not a loosing of the angel-power; for the arms of Togrul made no deep or lasting impression on the Greek empire. The torrent rolled away from the open country; and he retired without glory or success within his Euphratean boundary; beyond which he had found it impossible for *him* permanently to extend westward the territory of the Turks.

2. The Loosing of the First Angel

Togrul, the Temporal Chief of the Mohammedan World, dying childless, was succeeded by his nephew Alp Arslan, "the Valiant Lion." As soon as he was seated on the throne, he determined to continue the work of extending his dominion westward at the expense of "the third of

the men," whom he very correctly denounced as idolators. "He passed the Euphrates," says Gibbon, "at the head of the Turkish cavalry," A.D. 1063, "and entered Caesarea, the metropolis of Cappadocia, to which he had been attracted by the fame and wealth of the temple of St. Basil." He carried away the doors of the shrine incrustated with gold and pearls, and profaned the relics of the guardian saint.

The final conquest of Armenia and Georgia, began by Togrul, was achieved by Alp Arslan, who by this success gave proof that the power of the Seljukian Turks was no longer "bound by the great river Euphrates," but emphatically "loosed." The loss of this important frontier was the news of a day; but as the idolators inhabiting the country were also heretics, the orthodox idolators of the capital were neither surprised nor displeased that they had been abandoned by their deities to the invader. The Turkish sultan and his son Malek were indefatigable in this "holy war;" their captives were compelled to promise both spiritual and temporal obedience; and to wear an iron horse-shoe, as a badge of ignominy, if they still adhered to the daemonial and idol worship of their fathers.

The Turks had penetrated into the heart of Phrygia; and their numerous detachments were scattered over Asia in the security of conquest. These were separately surprised and defeated by the Greeks under their emperor Romanus Diogenes; who, in three laborious campaigns, *drove the Turks beyond the Euphrates*; and then undertook the recovery of Armenia. The report of this bold invasion brought Alp Arslan again into the field. He flew to the scene of action at the head of forty thousand horse. His hopes of victory were in the arrows of the Turkish cavalry. After wasting the greater part of a summer's day, fatigue compelled the Greeks and their Latin allies to retire to camp. At this crisis, the Turkish squadrons poured in a cloud of arrows. The destruction of the army followed; the emperor was taken prisoner, and the Asiatic provinces of Rome irretrievably lost. "The third of the men" inhabiting the provinces "were killed." Their sovereignty was abolished, and they became the slaves of the victorious Turks, whose dominion was advanced from Antioch to the Black Sea — A.D. 1068-1071.

Alp Arslan fell by the hand of an assassin, A.D. 1072, and was succeeded by his son Malek Shah, who reigned prosperously twenty years. He was the first Turk who bore the title of "Commander of the Faithful." By his personal merit and the extent of his empire, he was the greatest prince of his age. From the Chinese frontier, he stretched his immediate jurisdiction or feudatory sway to the west and south as far as the mountains of Georgia, the neighborhood of Constantinople, the holy city of Jerusalem, and the spicy groves of Arabia Felix. This domin-

ion surpassed the Asiatic reign of Cyrus and the Caliphs. His hunting train consisted of forty-seven thousand horses; a stud, surpassing that doubtless, of Nimrod, the “mighty hunter before the Lord.”

But the greatness and union of the Seljukian angel-power expired in the person of Malek Shah, who died A.D. 1092. His vacant throne was disputed by his brother and his four sons. After a series of civil wars, the empire was divided into four dynasties — the *Persian*, and those of *Kerman*, of *Syria*, and of *ROUM*. The last invaded the Roman provinces of Asia Minor, A.D. 1074, under the lead of the valiant Soliman, who extended the bounds of the Seljukian kingdom of Roum to the Bosphorus and Hellespont; which, instead of “the great river Euphrates,” became the eastern boundary of the Roman world.

“Since the first conquest of the caliphs,” says Gibbon, “the establishment of the Turks in Anatolia was the most deplorable loss which the church and empire had sustained.” Soliman’s new kingdom of the Romans, or *Roum*, is described as extending from the Euphrates to Constantinople, and from the Black Sea to the confines of Syria, Nice, the capital of Bithynia, was chosen for his fortress and palace; by which the throne of the Dynasty of Roum was planted one hundred miles from Constantinople. On the hard conditions of tribute and slavery, the Greek “worshippers of the daemonials and idols” might enjoy the exercise of their superstition; but their most holy temples were profaned; their priests and bishops were insulted; many thousands of their children were circumcised; and many thousand captives were devoted to the service, or the pleasures of their masters. A fleet of two hundred ships made Alexius, the Greek emperor, tremble behind the walls of his capital; and caused him to supplicate the compassion of the Latins in succour for the defence of the city of Constantinople.

3. The Beginning of the 391 Years and 30 Days

Such is a brief sketch of *the loosing of the first, or Seljukian, angel-power*, that it might be no more “bound by the great river Euphrates.” The commencement of this loosing enterprise was the attempted separation of the Asiatic provinces of the Roman empire by Togrul, and perfected by Alp Arslan, A.D. 1071, by the capture of the emperor Romanus. Hence, the loosing covered a period of several years. The period of the symbolic time allotted to “the killing of the third of the men,” that is, of “the hour and day and month and year,” is no more to be calculated from the loosing of the first angel, than from that of the last three. The calculation must be made from the perfected preparation of the first angel-power — “having been prepared” for the work of kill-

ing. The tense of the participle passive proves this, indicating, not partial, but complete preparation before loosing.

We know the day and month and year in which the work of killing, with political death, "the third of the men" was accomplished. About this there can be no mistake. The Imperial Eastern Roman Third was "killed" with the slaying of its last emperor and the capture of the capital. This event came to pass, May 29, 1453. This was the last day of the 391 years and 30 days, which long period must consequently have commenced April 29, 1062, before the death of Togrul, and after, or at, his adoption by marriage into the domestic circle of the Caliph-Angel of the Abyss.

4. The First Interval

The second Euphratean angel power did not immediately follow the first. At the close of the eleventh century, and not more than forty years from the inauguration of Togrul, Constantinople and its empire were on the verge of ruin by the power of the Seljukian kingdom of Roum; and nothing less than a superhuman intervention seemed capable of averting it. To have permitted "the killing of the third of the men" "worshipping the daemonials and idols" at that epoch, would have falsified the vision. They were to be killed, not by bows and arrows, but "by the fire, and by the smoke, and by the sulphur bursting forth out of the mouths of the horses." This was a power of destruction, not in operation in the days of Soliman, the Seljukian king of Roum. An intervention, therefore, was a divine necessity, that the word of the Deity might be established. Nor was the necessity unprovided for. The daemonial superstition of the pope's barbarians of western Europe finding vent in the "crusades," though ultimately ineffective in Syria, was made the instrument of so crippling the Seljukian power, as for two hundred years to aid in upholding against it the Greek empire, which tottered on the verge of destruction. In the age of the crusades, the catholic idolators of the east and west, insisted upon their peculiar title to the Holy Land, then as now in the possession of the Turks; and that this title, which was inalienable, had been sealed by the blood of their divine saviour. On this assumption, they affirmed that it was their right and duty to rescue their inheritance from the Mohammedans, its unjust possessors, who profaned his sepulchre, and oppressed the pilgrimage of his disciples.

But in this argument, which overwhelmed Asia and depopulated Europe, there were fatal errors; first, in the assumption that they, these worshippers of daemonial ghosts, relics, and images, were christians; and secondly, that it is the right and duty of christians to possess themselves of the Holy Land. It is indeed true, that the true believers have an

inalienable title to the land; and that that title was sealed by the blood of Christ, when by his death he brought the Abrahamic covenant into force; so that the land becomes their inheritance; but it is not true, that it is the right and duty of these heirs to become crusaders to wrest their inheritance from the enemy. They are heirs, indeed; but they are also "joint-heirs with Christ," and have therefore no right, and consequently it is not their duty, to take possession of it in his absence, even if they were able. He must first return from the far country in which he has resided so long; and return, too, with power and authority from the Father-Deity to take possession jointly with his fellow-heirs of their inalienable inheritance.

But what a monster evil the idolators of "Christendom" brought upon themselves by the false assumptions of the argument, by which they sought to justify their mad enterprises for the deliverance of the land and sepulchre of Christ. Their ignorance and fanaticism were made the means of the destruction of myriads. In the council of Clermont, Urban II. proclaimed a *plenary indulgence* to those who should enlist under the banner of the cross; the absolution of *all* their sins, and a full receipt for *all* that might be due of canonical penance. At the voice of the pope, the robber, the incendiary, the homicide, arose by thousands to redeem their souls, by repeating on the Moslems the same deeds they had practised against their papal brethren; and the terms of atonement were eagerly embraced by offenders of every rank and denomination. They set out for Asia, A.D. 1096, early in the spring, under Peter the Hermit and Walter the Pennyless, a herd of nearly three hundred thousand of the most stupid and savage refuse of the people, who mingled with their devotion to the cross a brutal licence of rapine, prostitution, and drunkenness; while their genuine leaders were a goose and a goat, who were carried in the front, and "to whom," says Gibbon, "these worthy christians ascribed an infusion of the divine spirit." In their march along the Rhine, they pillaged and massacred many thousands of the Jews, numbers of whom, with their families and wealth, perished in the rivers or the flames. As they advanced their numbers increased; but in Hungary and Asia Minor, unrelenting vengeance retaliated upon them the punishment of their crimes. In the plain of Nice, they were overwhelmed by the Turkish arrows. Of these first crusaders 300,000 had already perished before a single city was taken from the kingdom of Roum; and a pyramid of bones became the memorial of their defeat.

This herd of savages was followed by the chivalry of the nations. Their principal force consisted in cavalry; and when mustered in the plains of Bithynia, the knights and their martial attendants on horse-

back amounted to one hundred thousand fighting men, completely armed with the helmet and coat of mail. Besides these, the promiscuous crowd was lost in its own disorder. The Greeks were astonished at the overwhelming inundation; and the Princess Anne, the daughter of the Emperor Alexius, exclaims, "That Europe was loosened from its foundations, and hurled against Asia." Provoked by the loss of his capital, Soliman collected the Turkman hordes against them to the number of three hundred and sixty thousand horse. But the battle went against him, and he found it necessary to evacuate the kingdom of Roum. The crusaders at length obtained possession of Antioch, but with the annihilation of their splendid cavalry; and the loss of many thousands of every rank by famine, sickness, and desertion. In the month of May, A.D. 1099, the relics of their mighty host laid siege to Jerusalem, which they entered July 15. The capture of the city was followed by the foundation of the Latin Kingdom of Jerusalem. The Latins now reigned *beyond the Euphrates*; and the four cities of Hems, Hamah, Damascus, and Aleppo, were the only relics of the Mohammedan conquests.

The Latin Kingdom was conquered by Saladin, A.D. 1187; but the expulsion of the Latins from Syria was delayed till A.D. 1295; when the Sultan of Egypt, at the head of sixty thousand horse, and a hundred and forty thousand foot, closed the age of the crusades with the capture of Acre, the expulsion of these forces from the Holy Land, and the death or slavery of sixty thousand worshippers of the daemonials and idols of the catholic aerial.

5. Preparation of the Second Angel

The rise and progress of the Ottomans are founded on a previous knowledge of the great eruption of the Moguls and Tartars; whose rapid conquests may be compared with the primitive convulsions of nature which have agitated and altered the surface of the globe.

The spacious highlands between China, Siberia, and the Caspian sea, the ancient seats of the Huns and Turks, were occupied in the twelfth century by many pastoral tribes, of the same descent and similar manners, which were united and led to conquest by the formidable Zingis Khan. His private name was Temugin, but from a naked prophet, who claimed to be able to ascend to heaven on a white horse, he condescended to accept the title of *ZINGIS, the Most Great*; and a divine right to the conquest and dominion of the earth. In a general diet, he was solemnly proclaimed Great Khan, or Emperor of the Moguls and Tartars. War was his delight, and his maxim was that peace should never be granted unless to a vanquished or suppliant enemy.

His religious system was that of pure theism and perfect toleration. He was in direct opposition to the impious fools of Europe, who believed nonsense and defended it by cruelty. His first and only article of faith was the existence of one God, the author of all good, who fills by his presence the heavens and earth, which he has created by his power. Such a potentate was an appropriate scourge for the idolators of the Roman world.

In the west, his empire touched the dominions of the Sultan of Carizme, who reigned from the Persian Gulph to the borders of India and Turkestan. It was his wish to establish a friendly and commerical intercourse with the most powerful of the Moslem princes. But he was not met in the same spirit. In the vast plains north of the Jaxartes, 700,000 Moguls and Tartars under Zingis and his four sons, encountered the Sultan with 400,000. In the first battle, 160,000 Carizmians were slain. The Sultan retired into his fortified cities. But, aided by his Chinese engineers, and informed of the secret of *gunpowder*, they were unable to withstand the attacks of Zingis. From the Caspian to the Indus, his Moguls ruined a tract of many hundred miles, which was adorned with the habitations and labors of mankind; so that five centuries have not been sufficient to repair the ravages of four years.

Zingis died in the fulness of years, A.D. 1227, leaving his empire to successors of his own race and family. In the sixty-eight years of the first four of these, the Moguls subdued almost all Asia, and a large portion of Europe. Thus, a power was prepared eastward of the Euphrates, which, A.D. 1258, under Holagou, the grandson of Zingis, by the storm and capture of Bagdad, and the territory of its jurisdiction, extended to the Euphrates; the east of which the stream of Mogul hostility was driven back from the south by the Mamelucs of Egypt. Hence, it was a prepared power "bounded by the great river Euphrates."

6. Loosing of the Second Angel

When the Mogul-power suppressed the Caliphate, which had been held by the race of Abbas above five hundred years, it spread beyond the Tigris and Euphrates, pillaged Aleppo and Damascus, and threatened to join the Franks in the deliverance of Jerusalem. Egypt would have been lost had it been only defended by natives. But the Mamelucs were now established there; and they were equal in valor and superior in discipline to the Moguls. These were heading in the wrong direction. Their mission was towards Constantinople and the west. It was necessary, therefore, that they should be turned thitherward. Hence, the Mamelucs were stirred up to withstand them by their inva-

sion of the south. They met them in many a well fought field, and at length drove them to the east of the Euphrates.

But they could not be "bound" there, for the time had come for the second angel to be loosed. The Mogul inundation overflowed with resistless violence the Kingdom of Armenia, which was possessed by the daemional worshippers of idols; and then crossing westward into the upper region watered by "the great river Euphrates," they flooded the Kingdom of Anatolia, which was possessed by the Turkish sultans of Iconium. These opposed some resistance to the Mogul arms, till Azzadin sought refuge in Constantinople, and his feeble successors, *the last of the Seljukian dynasty*, were finally extirpated by the Mogul Khans of Persia, A.D. 1272.

No sooner had Octai, one of the four sons of Zingis subverted the northern empire of China, than he resolved to visit with his arms the most remote countries of the west. Fifteen hundred thousand Moguls and Tartars were inscribed on the military roll. A third of these were intrusted to his nephew, Batou, the son of Tuli, who reigned over his father's conquests to the north of the Caspian; and such was the ardor of his *innumerable cavalry*, that in less than six years they had measured a line of ninety degrees of longitude, a fourth of the circumference of the globe. They ravaged with equal fury the countries they hoped to possess, and those they were hastening to leave. They reduced the Russians to a servitude of two hundred years; made a deadly, though transient, inroad into the heart of catholic Poland; and penetrated as far as the borders of Germany. They approached the shores of the Baltic; and in the battle of Lignitz, filled nine sacks with the right ears of the slain. From this extreme point of their march westward, they invaded Hungary with five hundred thousand horse. The whole country north of the Danube was lost in a day, and depopulated in a summer. Of all the cities and fortresses of daemional and idol worshipping Hungary, three alone survived this Mogul-Tartar invasion.

The Latin world was darkened by this cloud of second-angel hostility to the idolators of the west; and the remote nations of the Baltic and the ocean trembled at the noise of their approach. Since the invasion of the Arabs in the eighth century, Europe had never been exposed to a similar calamity. The Roman high priest of the daemonials attempted to appease and convert to his idolatry these invincible pagans by a mission of Franciscan and Dominican friars; but "His Holiness" was astonished by the reply of the Khan, *that the sons of God and of Zingis were invested with a divine power to subdue and extirpate the nations*; and that the pope would be involved in the universal destruction unless he visited in person, and as a suppliant, the royal horde. This was apocalyptically true;

they were indeed so invested. Their mission was divine. They were one of the four Euphratean angel-powers, "invested with divine power" against the catholic world. Vengeance upon this "Sodom and Egypt, spiritually so called" (ch. 11:8) — was heaven's decree; and the invincible sons of Zingis were the ministers of its wrath.

In this shipwreck of nations, Constantinople and the Greek empire, then divided between the Greeks and Latins, escaped surprisingly. Had the sons of Zingis undertaken the siege of the capital, it must have yielded to the common fate. In a second expedition, death arrested the Khan in full march to attack Constantinople. His brother Borga, however, was diverted from the Byzantine war which he had carried into Bulgaria and Thrace by an alliance with the Mamelukes against the Moguls of Persia.

In the reign of Michael Palaeologus, the Seljukian sultan, who had fled to Constantinople, was released from his exile among the Greeks. The first terror of the arms of the Monguls secured, rather than disturbed, the peace of the Roman Asia. The Seljukian sultans of Iconium, were a barrier, which, when overthrown exposed the defencelessness of the Greeks. Holagou, the grandson of Zingis, threatened to march to Constantinople at the head of 400,000 men. The news of this spread terror among the idolators of Nice, where the doleful chant of a procession in honor of some of their saints, "from the fury of the Tartars, good Lord, deliver us!" scattered the belief of an actual assault and massacre; and it was some hours before the city could be delivered from this imaginary foe. But the ambition of Holagou and his successors was diverted by war with the Moslems of Bagdad and Syria, which disposed them to unite with the Greeks and Franks. They offered the Seljukian kingdom of Anatolia to an Armenian vassal, whose emirs all confessed the supremacy of the Mogul Khans of Persia. The death of Cazan, one of the greatest and most accomplished princes of the house of Zingis, terminated their salutary control A.D. 1304; and the decline of the Moguls gave free scope to the rise and progress of the OTTOMAN EMPIRE, or Fourth Euphratean Angel-power.

7. The Second Interval

On the dissolution of the Carizmian power by the Moguls, some of the Turkman chiefs engaged in the service of Aladdin, the sultan of Iconium; and among these were the obscure fathers of the Ottoman line. They had formerly pitched their tents near the southern banks of the Oxus. At the head of a Carizmian force, Soliman Shah was drowned in the passage of the Euphrates. His son Orthogrul became a soldier of

Aladdin. He was the father of Othman. The Seljukian dynasty was no more; and the decline of the Mogul Khans soon freed him from the control of a superior.

He was situate on the verge of the Greek empire, which he first invaded, A.D. 1299. The conquest of Prusa by his son Orchan, A.D. 1326, may be dated as the true aera of the Ottoman power. The Seljukian coin was changed for the name and impression of the *new dynasty*. Orchan subdued all Bithynia to the shores of the Bosphorus and Hellespont; and A.D. 1341, crossed for the first time into Europe, where they established themselves in the province of Thrace, A.D. 1353. They soon subdued the whole province from the Hellespont to Mount Haemus, and the verge of Constantinople. Adrianople was now their capital; and at this fatal hour, the Greeks were surrounded, both in Asia and Europe, by the arms of the same hostile monarchy. But Amurath I. postponed for a while this easy conquest; and turned his arms against the Slavonians between the Danube and the Adriatic.

His son Bajazet I, subdued his brother emirs from the Euphrates to the Danube, and after the conquest of Iconium, the ancient kingdom of the Seljukians was revived in the Ottoman dynasty. He now accepted the patent of *sultan* from the caliphs who served in Egypt under the yoke of the Mamelukes: a last and frivolous homage yielded by force to opinion, by the Turkish conquerors to the Abbassides, and the successors of the Arabian prophet. Bajazet's ambition was inflamed by the obligation of deserving the august title; and he turned his arms against Hungary, the perpetual theatre of Turkish victories and defeats. In the battle of Nicopolis, he defeated a confederate army of 100,000 catholic idol worshippers, who had proudly boasted that if the sky should fall, they could uphold it on their lances. In the pride of victory, Bajazet threatened to subdue Germany and Italy; and that he would feed his horse with the bushel of oats on the altar of St. Peter at Rome.

The Roman world was now contracted to a corner of Thrace, between the Propontis and the Black Sea, about fifty miles in length and thirty in breadth. At length the ambition of the victorious sultan pointed to the conquest of Constantinople, which he claimed as his own. A refusal to surrender caused it to be more closely pressed by war and famine; and the savage would have devoured his prey, if, in the fatal moment, he had not been overthrown by another savage stronger than himself, A.D. 1402; an event that delayed the fall of Constantinople about fifty years.

8. Preparation of the Third Angel

The conquest and monarchy of the world was the first object of the

ambition of *Timour* or TAMERLANE. He was born forty miles to the south of Samarcand in the fruitful territory of Cash, of which his fathers were the hereditary chiefs, as well as of a *myriad* or toman of ten thousand horse.

In the twenty-fifth year of his age he stood forth as the deliverer of his country: but not being duly supported, he retreated from the hills of Samarcand to the desert with only sixty horsemen. They were overtaken by a thousand foes, whom he repulsed with incredible slaughter, and they were forced to exclaim, “Timour is a wonderful man; fortune and *the divine favour are with him.*”

At the age of thirty-four, after various adventures, he was invested in a general diet with *imperial* command over Zagatai and the East, a dominion five hundred miles in length and breadth. But this did not satisfy him; for Timour aspired to the dominion of the world; and before his death, Zagatai was only one of the twenty-seven crowns which he had placed upon his head.

In the year 1380, he invaded the kingdoms of Persia; and the whole course of the Tigris and *Euphrates*, from the mouth to the sources of these rivers, was reduced to his obedience. He extended his conquests eastward into Hindostan, and made his triumphal entry into Delhi, the capital. While on the banks of the Ganges he was informed of the revolt of the catholics in Georgia and Anatolia, and of the ambitious designs of Bajazet, the Ottoman sultan. He was now sixty-three years of age, and unimpaired by his innumerable fatigues, which had subjected the greatest part of Asia to his laws. The Mogul and Ottoman conquests now touched each other in the neighbourhood of Erzeroum and *the Euphrates*, by which Timour’s dominion was “bound.” Of these ambitious monarchs, Timour was impatient of an equal, and Bajazet was ignorant of a superior. A quarrel was soon excited between them that could only be composed by blood. “Dost thou not know,” said Timour to the sultan, “that the greatest part of Asia is subject to our arms and laws? That our invincible forces extend from one sea to the other? That the potentates of the earth form a line before our gate? And that we have compelled fortune herself to watch over the prosperity of our empire? What is the foundation of thine insolence and folly? Thou hast fought some battles in the woods of Anatolia; contemptible trophies! Thou hast obtained some victories over the christians of Europe; thy sword was blessed by the apostle of God; and thy obedience to the precept of the Koran, in waging war against the infidels, is the sole consideration that prevents us from destroying thy country, the frontier and bulwark of the Moslem world. Be wise in time; reflect; repent, and avert the thunder of our vengeance, which is yet suspended over thy head.

Thou art no more than a pismire; why wilt thou seek to provoke the elephants? Alas! they will trample thee under their feet."

Bajazet was deeply stung, and in his replies poured forth the indignation of his soul. His rage was ungovernable. He reproached TIMOUR as the thief and rebel of the desert, and declared that he had never triumphed unless by his own perfidy and the vices of his foe. "Thine armies are innumerable;" said he, "be they so: but what are the arrows of the flying Tartar against the scymitar and battle-axes of my firm and invincible janizaries? I will guard the princes that have implored my protection: seek them in my tents. The cities of Arzingan and Erzeroum are mine; and unless the tribute be duly paid, I will demand the arrears under the walls of Tauris and Sultania."

After enjoying some tranquil months of Samarcand, Timour proclaimed a new expedition of seven years into the western countries of Asia. Complaints and menaces fermented two years before the final explosion; and though the political quarrel was embittered by private and personal resentment, yet in his first expedition, Timour was satisfied with the destruction of Sebaste, a strong city on the borders of Anatolia; and revenged the indiscretion of Bajazet on the garrison of four thousand Armenians, who were buried alive for their fidelity. As a mussulman, he seemed to respect the pious occupation of the Ottoman, who was still engaged in the blockade of Constantinople; and after this salutary lesson, the Mogul conqueror checked his pursuit, and turned aside to the invasion of Syria and Egypt, A.D. 1400.

Thus was prepared the third Euphratean angel-power. The time was fast approaching for it to be loosed, that it might superadd its vengeance upon "the worshippers of the daemonials and idols" of the catholic church, and prevent the fall of their eastern empire by the arms of the Ottoman sultan, until the full expiration of the 391 years and 30 days.

9. The Loosing of the Third Angel

The sack of Aleppo and Damascus signalized the loosing of the Timour-Mogul power from its Euphratean boundary. In a peaceful conference with a doctor of Mohammedan law, he said: "You see me here a poor, lame, decrepit mortal. *Yet by my arm has the Almighty been pleased to subdue the kingdoms of Iran, Touran, and the Indies.* I am not a man of blood; and God is my witness, that in all my wars I have never been the aggressor, and that my enemies have always been the authors of their own calamities." During this peaceful utterance, the streets of Aleppo streamed with blood, and re-echoed with the cries of mothers

and children, and the shrieks of violated females; and the cruelty of his Moguls was enforced by the peremptory command of producing an adequate number of heads, which, according to his custom, were curiously piled in columns and pyramids. After a period of seven centuries, Damascus was reduced to ashes; and in his return to the Euphrates, he delivered Aleppo to the flames. Bagdad shared the same fate, and upon its ruins he erected a pyramid of ninety thousand heads. He again visited Georgia; and proclaimed his resolution of marching against the Ottoman emperor, whom he styled, the *Kaissar of Roum* the Caesar of the Romans. Conscious of the importance of the war he collected his forces from every province — “myriads of myriads” — variously estimated at from 800,000 to 1,600,000 men.

During the diversion of the Mogul arms into Syria, Bajazet had two years to collect his “myriads” for the encounter. John, doubtless, in vision, saw the *myriads of myriads*, which the Moguls counted by *tomans* of ten thousand each, collected by these rival destroyers of mankind for the slaughter upon the field of Angora; but without “the fire hyacinth and sulphur,” which had not been introduced into Asiatic field warfare. Timour himself fixes the Ottoman army at 400,000 men, horse and foot. He invested Angora, A.D. 1402, in the heart of the Ottoman kingdom, which became the scene of a memorable battle, which has immortalized the glory of Timour and the shame of Bajazet. For this signal victory, the Mogul was indebted to the rapid evolutions of his numerous “cavalry,” skillfully worked by a master hand. The genius of Bajazet sank under a stronger ascendant, and the unfaithfulness of his troops. The fleetest of his horses could not place him in safety. He was pursued, and taken; and after his capture, and the defeat of the Ottoman powers, the kingdom of Anatolia submitted to Timour. The Mogul squadrons were only stopped by the waves of the Propontis. Smyrna was taken by storm; and the trunkless heads of the daemonial worshippers were launched from the engines of assault.

From the Irtish and Volga to the Persian gulph, and from the Ganges to Damascus and the Archipelago, Asia was in the hands of Timour; his armies were invincible, and his ambition boundless. He touched the utmost verge of the land; but an insuperable, though narrow, sea rolled between the two continents of Europe and Asia; “and the lord of so many *tomans*, or ‘myriads,’ of horse, was not master of a single galley.” He invested Soliman, the son of Bajazet, with the kingdom of Thrace. The Greek emperor paid the same tribute to him as he had to Bajazet, and took an oath of allegiance to “the king of the world.” The Ottoman sultan died in captivity beyond the Euphrates. The Ottoman power seemed ruined, or fatally and finally merged in the

third angel-power. It was in abeyance beyond “the great river Euphrates,” where it was “bound” with but little prospect of being revived. Before it could reappear, the power of the Great Mogul must be broken, or rolled back within its natural limits. When released from this restraint, it would be no longer “bound by the great river Euphrates” but *loosed* for the work that still remained to be done in “the hour, day, month, and year.”

Timour returned in triumph to Samarcand, where for two months he ceased to exercise his power. He considered these the only happy period of his life. But he was soon awakened to the career of government and war. But the angel of death met him on his march to China and terminated his career in the seventieth year of his age, A.D. 1405 and thirty-five years after ascending the throne of Zagatai. The race of Timour was perpetuated in the Great Moguls of Delhi, whose empire has been dissolved, and their kingdoms possessed by the “Empress of India” and “Queen” of the remote islands of the northern sea — VICTORIA GUELPH.

10. Third Interval, in which the Preparation of the Fourth Angel is Completed

It would be well for the fame of fortunate destroyers of their species, if they would remember and be admonished by the remark of Ahab to Benhadad, king of Syria: “Let not him that girdeth on his harness boast to himself as he that putteth it off.” The sultan Bajazet belonged to the numerous class of military vain boasters, which is not, while we write, even now extinct. We have seen, that A.D. 1402, Constantinople and the Greek empire, were on the verge of destruction at his hand. The really formidable chivalry of the west had intervened to save them, but had been broken in the battle of Nicopolis. The Ottoman sultan saw no power to make him afraid; and supposing himself master of the situation, he thus addressed the Dragon-emperor: “Our invincible scymitar has reduced almost all Asia (Minor) and many and large countries in Europe (“the Rest of the Men”) excepting only the city of Constantinople; resign that city, or tremble for thyself and thine unhappy people.” The killing of “the third of the men” thus seemed imminent full half a century before the prophetic period of 391 years and 30 days had elapsed that fixed it. But the eyes of the Eternal Spirit are always upon the truth. He never slumbers nor sleeps; so that all the boastful Bajazets in creation can neither expedite nor delay what he has decreed. As we have seen, He prepared the TIMOUR-MOGUL *angel-power* to make vain the boasts of the Ottoman sultan, and to delay the catastrophe of the vision until the expiration of the period of the time appointed. Thus, “the

savage," as Gibbon says, "was forced to relinquish his prey by a stronger savage than himself; and by the victory of Tamerlane the fall of Constantinople was delayed about fifty years."

Bajazet died in captivity, A.D. 1403; but the Ottoman Dynasty did not expire with him. "The massy trunk was bent to the ground, but no sooner did the hurricane pass away, than it again rose with fresh vigor and more lively vegetation." When Timour, in every sense, had evacuated Anatolia, he left the cities without a palace, a treasure, or a king. The open country was overspread with hordes of shepherds and robbers of Tartar and Turkman origin; the recent conquests of Bajazet were restored to the emirs; and his five sons seemed eager, by their civil discord, to consume the remnant of their patrimony. *There was as yet no fourth angel-power to be loosed.* Its preparation, so far as it had progressed during the second interval, was interrupted, with little prospect of renewal and completion.

But the events of the ensuing eighteen years changed the face of affairs. This was a period of preparation, in which was completed the development of the fourth Euphratean angel-power. It was a period of war between the sons of Bajazet, which resulted in the destruction of them all, except Mohammed I. This prince, before his father's captivity, had been intrusted with the government of Amasia, and the Turkish frontier. In his rapid career, Timour overlooked this obscure angle of Anatolia, "bounded by" Georgia on the east, the Greek kingdom of Trebisond on the west, and the "great river Euphrates" on the south-west; where Mohammed, without provoking the conqueror, maintained his silent independence. He obtained Anatolia by treaty, and Thrace by arms. The last eight years of his reign were employed in banishing the vices of civil discord, and restoring on a firmer basis the fabric of the Ottoman monarchy.

He was succeeded by his son Amurath II., who, by the aid of the Genoese, captured Adrianople, and so reunited the Ottoman empire, A.D. 1421.

11. Loosing of the Fourth Angel

The conquest of Adrianople was followed in the ensuing spring, A.D. 1422, by the siege of Constantinople. The religious merit of subduing the City of the Caesars, attracted from Asia a crowd of volunteers, who aspired to the crown of martyrdom. It was besieged over two months by 200,000 Turks; and "the old resources of defence," says Gibbon, "were opposed to *the new engines of attack*" — "the horses in the vision." The credulity of "the worshippers of the daemonials and idols"

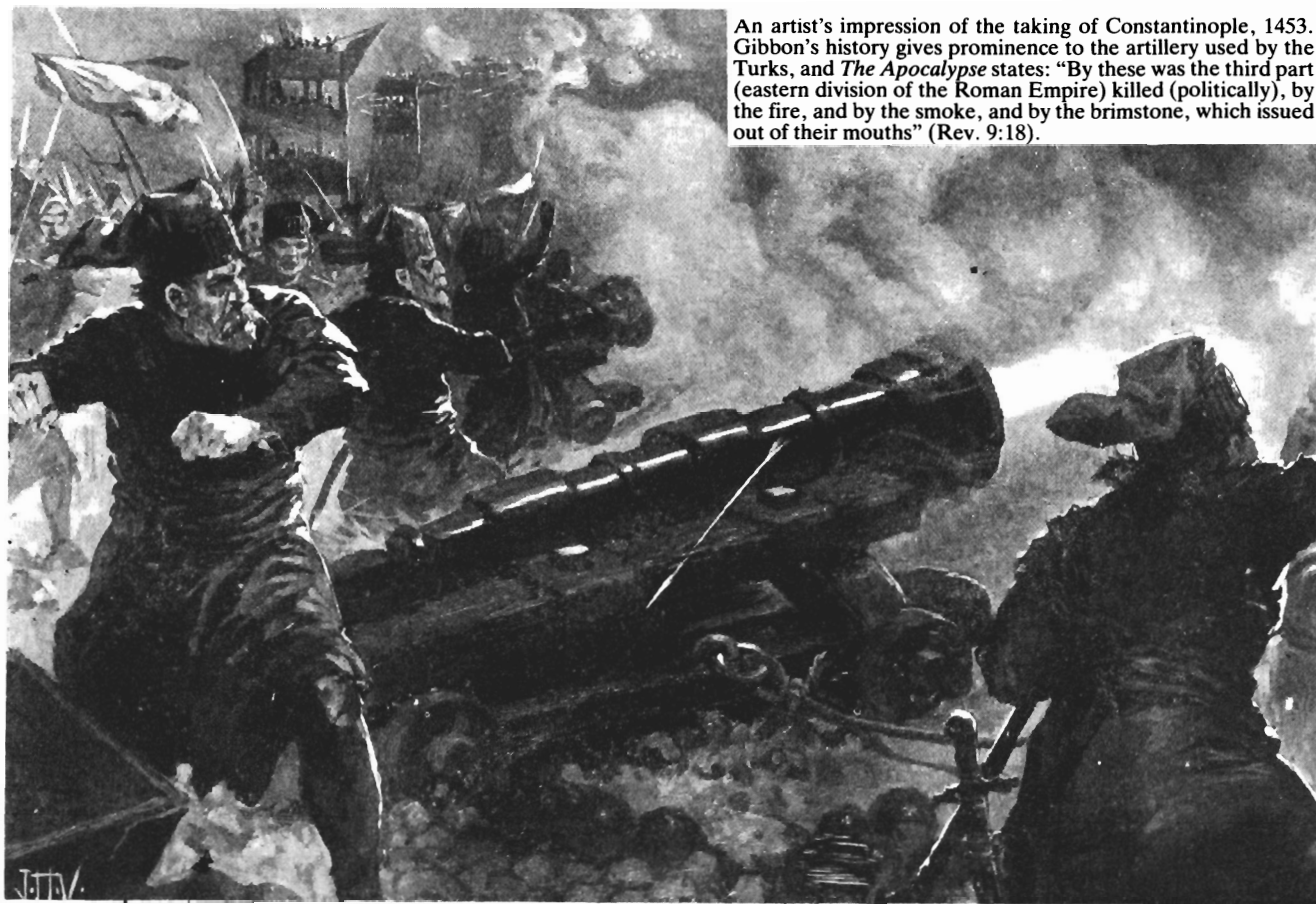
Mohammed II (1430-1481) overthrew the eastern Roman Empire when he successfully captured Constantinople. The strongly defended city resisted attack for some time, but on May 29 a general assault was made, and the city was carried by storm. Turkish artillery (as required by *The Apocalypse* as expounded by J. Thomas) played an important part in the overthrow. The illustration on p. 159 is an artist's impression of the attack. He has correctly given prominence to the artillery used by the Turks, referred to in Scripture and also by Gibbon in *Decline and Fall of the Roman Empire*.



beheld the Virgin Mary, in a violet garment walking on the rampart, and animating their courage. But their time for political death ("when Ephraim offended in Baal, he died," *i.e.* a political death) had not quite arrived. It was not to their Daemonial Mother of God, nor to their own courage, that they owed their deliverance, at this time; but to the recall of Amurath by a domestic revolt, which demanded the presence of his arms for its suppression. When this was extinguished, he led his janizaries to new conquests in Europe and Asia; a diversion which obtained for the Byzantine empire a servile and precarious respite of thirty years.

12. "The Fire, the Smoke, and the Sulphur"

"By these three," says John, "was the third of the men killed, by the fire, and by the smoke, and by the sulphur, which burst forth out of the



An artist's impression of the taking of Constantinople, 1453. Gibbon's history gives prominence to the artillery used by the Turks, and *The Apocalypse* states: "By these was the third part (eastern division of the Roman Empire) killed (politically), by the fire, and by the smoke, and by the brimstone, which issued out of their mouths" (Rev. 9:18).

mouths of" the horses. The time had now arrived, which John saw illustrated in the vision by what Gibbon styles, "*the new engines of attack.*" When John was in Patmos, there was no name in any of the languages of mankind by which to designate these "new engines." They were represented to John by *appearances and effects*; as Mexicans might have done to Montezuma when they first saw a horse with a rider and a gun trailing after him, suddenly wheeling into position with their tails towards him, and fire, smoke, and sulphur bursting forth from the gun's mouth, with a roaring noise, and hurling a ball into their midst. John was taught to call these new engines "horses;" a name analogous to what would be afterwards bestowed upon them when they should come into use-*horse-artillery*. I would here add to what I have already said on the *breasts* of the riders. These had "fiery hyacinthine, and sulphurous breasts." Not only do the "breasts" represent the *breast-works* upon which exploding horses would be mounted, but also the breasts of the riders themselves, before which would be planted *carbines*, which when fired by cavalry in line, would give a fiery hyacinthine, and sulphurous smell and appearance to their breasts.

Having narrated the failure of Amurath's attack upon Constantinople, Mr. Gibbon calls the attention of the reader to the invention of gunpowder and balls as "the powers" by which "the new engines" became effective. He remarks, that the only hope of salvation for the Greek empire, and the adjacent kingdoms, would have been some more powerful weapon, some discovery in the art of war, that would give them a decisive superiority over their Turkish foes. Such a weapon was in their hands, and such a discovery had been made *at this critical period of their fate*. The chemists of China or Europe, had found that a mixture of saltpetre, sulphur, and charcoal, produces, with a spark of fire, a tremendous explosion or *bursting forth* — *ekporeusis*. It was soon observed that if the expansive force were compressed in a strong tube, a ball of stone or iron "heads," might be expelled with irresistible and destructive velocity. The precise æra of the invention and application of gunpowder is involved in doubtful traditions and equivocal language; yet we may clearly discern, that it was known before the middle of the fourteenth century; and that before the end of the same, the use of artillery in battles and sieges, by sea and land, was familiar to several states. But it was found impossible to circumscribe the secret within the pale of catholic idolatry; it was disclosed to the Turks by the treachery of apostates to Moslemism and the selfish policy of rivals; and the sultans of the fourth angel-power had the sense to adopt, and wealth to reward, the talents of a catholic engineer. It was probably by the hands of the Genoese that Amurath's cannon was cast and directed at the siege of

Constantinople. The first attempt was indeed unsuccessful; it could not be otherwise, the time appointed for "killing the third" being yet distant upwards of thirty years.

13. The Killing of the Third

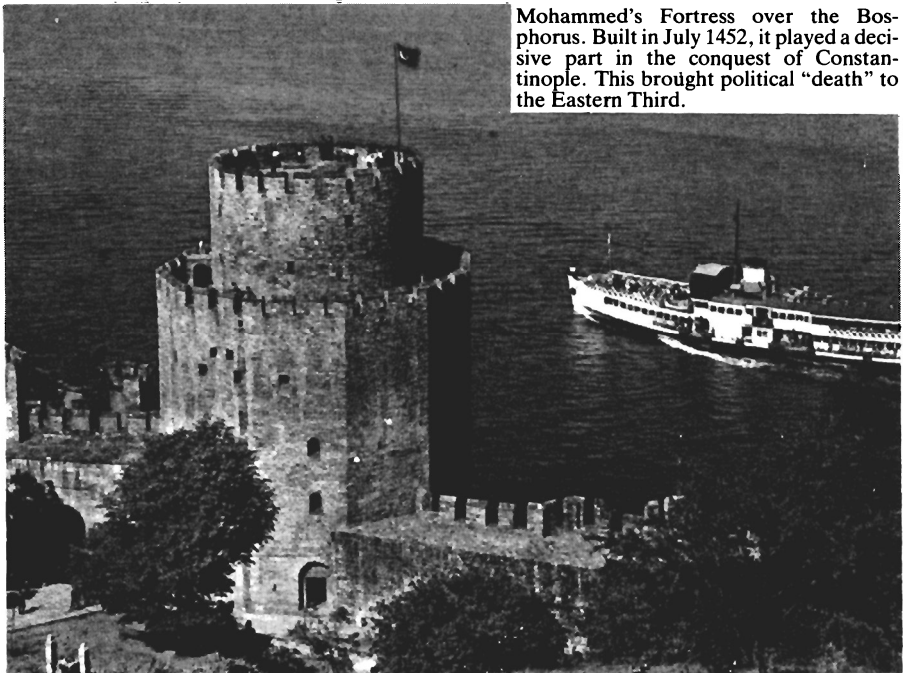
Amurath II was succeeded, A.D. 1451, by his son Mohammed II., styled by Gibbon, "the Great Destroyer." His passions were at once furious and inexorable. In the palace, as in the field, a torrent of blood was spilt on the slightest provocation. Constantinople has sealed his glory, and placed him among "the basest of men" whom the Eternal Spirit "sets up" to fulfil his will. Under his command the Ottoman "myriads" were always more numerous than their enemies; "yet," says the historian, "their progress was *bounded by the Euphrates* and the Adriatic."

Mohammed II., though the proudest of men, could stoop from ambition to the basest arts of dissimulation and deceit. Peace was on his lips, while war was in his heart; and he incessantly sighed for the possession of Constantinople. The indiscretion of the Greeks afforded the first pretence of a fatal rupture. Instead of laboring to be forgotten, they continually annoyed him with their demands, until patience being exhausted, his vizir addressed them in the following strain: "Ye foolish and miserable Romans, we know your devices; and ye are ignorant of your own danger. The scrupulous Amurath is no more; his throne is occupied by a young conqueror, whom no laws can bind and no obstacles can resist; and, if you escape from his hands, give praise to the divine clemency which yet delays the chastisement of your sins. Why do you seek to affright us by vain and indirect menaces? Release the fugitive, Orchan; crown him sultan of Romania; call the Hungarians from beyond the Danube; arm against us the nations of the west; and be assured that you will only provoke and precipitate your ruin."

Hostile in mind, Mohammed proceeded to build a fortress on the Bosphorus, about five miles from the city, to command the strait and close the Black Sea. This was, in effect, commencing the siege. He began this work A.D. 1452, which he pressed and directed with indefatigable ardor, and quickening the diligence of the workmen with the eye of a despot, whose smile was the hope of fortune, and his frown the messenger of death. In vain did Constantine, the last of the Greek emperors of the Dragon power, try to divert him from the work. The sultan was implacable, and listened with joy to all complaints, which only afforded him occasions for treachery and violence. At length the gates of the city were closed, and a last message forwarded to the sultan: "Since

neither oaths, nor treaty, nor submission, can secure peace, pursue," said the emperor, "your impious warfare. My trust is in God alone: if it should please him to mollify your heart, I shall rejoice in the happy change; if he delivers the city into your hands, I submit without a murmur to his holy will. But, until the Judge of the earth shall pronounce between us, it is my duty to live and die in the defence of my people." Constantine did not know, and there was no one able to show him, that the Judge of the earth had recorded the decree against him over thirteen hundred and fifty years, and that that decree was death to "the third" of which he was the imperial head. The sultan's answer was hostile and decisive; and, having finished his fortress, he prepared to besiege the city in the ensuing spring of A.D. 1453.

The conquest of the City of Caesar seemed to haunt him day and night. About the second watch, he started from his bed, and commanded the instant attendance of his prime vizir. This secret friend of the idolators, surnamed Gabour Ortachi, or foster-brother of the infidels, alarmed at the summons, hastened with a guilty conscience to the palace with a slight tribute of gold. "It is not my wish," said the sultan, "to resume my gifts, but rather to heap and multiply them upon thy head. In my turn, I ask a present far more valuable and important —



Mohammed's Fortress over the Bosphorus. Built in July 1452, it played a decisive part in the conquest of Constantinople. This brought political "death" to the Eastern Third.

CONSTANTINOPLE." As soon as the vizir had recovered from his surprise, "The same God," said he, "who has already given thee so large a portion of the Roman empire, will not deny the remnant and the capital. His providence and thy power assure thy success; and myself, with the rest of thy faithful slaves, will sacrifice our lives and fortunes." "Lala," continued the Sultan, "do you see this pillow? All the night, in my agitation, I have pulled it on one side and on the other; I have risen from my bed; again have I lain down, yet sleep has not visited these weary eyes. Beware of the gold and silver of the Romans. In arms we are superior; and, with the aid of God, and the prayers of the prophet, we shall speedily become masters of Constantinople."

His artillery surpassed whatever had yet appeared in the world. "Am I," said the sultan to a founder of cannon, who had deserted from the Greeks, "able to cast a cannon capable of throwing a ball or stone of sufficient size to batter the walls of Constantinople?" "I am not ignorant of their strength," replied the artist; "but were they more solid than those of Babylon, I could oppose an engine of superior power: the position and management of that engine must be left to your engineers." At the end of three months, Urban produced a piece of brass ordnance of stupendous and almost incredible magnitude, capable of projecting a stone bullet weighing six hundred pounds. The explosion was felt or heard in a circuit of a hundred furlongs; the ball, by the force of gunpowder — "the fire, the smoke, and the sulphur" — was driven above a mile; and, on the spot where it fell, it buried itself a fathom deep in the ground. For the conveyance of this destructive engine, a carriage-frame of thirty waggons, linked together, was drawn by a team of sixty oxen; two hundred men on both sides were stationed to poise or support the rolling weight; two hundred and fifty pioneers marched before to smooth the way and repair the bridges; and near two months were employed in transporting it one hundred and fifty miles.

In the beginning of the spring, the Turkish vanguard swept the towns and villages as far as the gates of the capital: all who submitted were spared and protected; whatever presumed to resist was exterminated with fire and sword. The whole mass of the Turkish "myriads" are estimated at two hundred and fifty-eight thousand. Constantinople was still peopled with more than a hundred thousand inhabitants; but, of all these, only four thousand nine hundred and seventy were found able and willing to defend the city. These were increased by two thousand foreigners, under John Justiniani, a Genoese. These seven or eight thousand soldiers were all that could be mustered to defend Constantinople, a city of thirteen or sixteen miles circuit, against the fourth angel-power, to which Europe and Asia were open, but closed against

the Greeks.

The siege began April 6, A.D. 1453, and lasted fifty-three days. The Propontis and the Harbor protected it on two sides, while the land side was defended by a double wall, and a ditch one hundred feet deep and four English miles in length. Against this the fourth angel-power directed its chief attack. "The incessant volleys of lances and arrows were accompanied," says Gibbon, "*with the smoke, and the sound, and the fire*, of musketry and cannon. Their small arms discharged at the same time either five or even ten, *balls of lead*, of the size of a walnut; and, according to the closeness of the ranks and *the force of the powder*, several breastplates and *bodies were transpierced by the same shot*." This is quite apocalyptic. John, in vision, saw this described by Gibbon. John also speaks of "the smoke," and "the fire," and "the sound," or "bursting forth" roarily; for "the horses had heads of lions, and out of their mouths burst forth fire, and smoke, and sulphur." Gibbon likewise calls our attention to the *breasts* of them who handled "the horses of the vision," or "sat upon them," in speaking of the *musketry* as well as the cannon. He connects the smoke, and the fire, and the sound, with their breasts, in speaking of their musketry; for it need not be proved that, in a line of musketry discharging its pieces, a breastline or work of small arms is presented to the observer, which, in activity, are, as John says, "fiery, and hyacinthine, and sulphurous breasts." Gibbon also calls our attention to the apocalyptic "heads." "They had heads" says John, "and with them they do hurt." A dull, stupid, round-headed fellow is often styled a *bullet-head*. The Spirit termed balls and bullets in the vision "heads," hissing like serpents from the lion-mouths of the pieces; and as Gibbon says, illustratively of the "hurt," that "they transpierced breastplates and bodies" of the Daemonial Virgin's troops, the idolatrous Greeks. Lastly, Gibbon is particular to explain to us what John terms "their powers." Projectiles were not new things at this siege; but *the powers* by which they were made *to hurt* were new. He says it was by "the force of the powder" that the bulletheads, or shot, transpierced the bodies. Here were two powers or forces — the *force* of the powder, and the *force* of the shot; the one the propelling power, and the other the striking power; and both these powers, Gibbon says, were in the musketry and the cannon; and John says the same thing in other words: — "*their powers*," says he, "*are in their mouths and in their tails*; FOR their tails are like to serpents, having heads, and with them (the heads) they do hurt." The serpent hiss of these heads is distinctly heard while they are whizzing through the air in their course from the mouth of the piece to their destination.

Now, if Gibbon was so particular to narrate these details to his con-

temporaries, who were as familiar with them in every day practice as himself, need we wonder that the Spirit should give them great prominence in the vision? Gibbon could no more dispense with his dissertation on gunpowder, musketry, and cannon, in treating of the fall of the Roman empire, than could the Spirit in representing the same event. And for this reason: what Gibbon styles “the new engines of attack” were the instrumental cause of that fall; and it was the indispensable duty of an accurate and faithful historian to dwell upon the remarkable fact, that Constantinople was the chief city taken, and the Roman the first empire subverted by the smoke, and the sound, and the fire, and the balls, of musketry and cannon. This testimony of history is in harmony with the testimony of the Omniscient Spirit, who, “by his servant John,” says: “By these three was the third of the men killed, by the fire, and by the smoke, and by the sulphur, which burst forth of out their mouths.” If it had not been for this “force of powder,” “the third of the men” would not have been killed at the time appointed — the end of “the hour and day and month and year.” By the aid of “the powers” of powder and shot, it took the Ottoman angel-power fifty-three days to take the city and overthrow the empire, so as to execute the work in the appointed limit; but without these it would have taken a much longer time, or have resulted in failure as before. The third of the men, then, was emphatically “killed” by gunpowder — “by the fire, by the smoke, and by the sulphur bursting forth out of” the cannons’ “mouths;” for, without this “force of powder,” shot, cannon, and musketry, would have been perfectly harmless. Such is the strict accord between prophecy and history. Hence, “the vision is certain, and the interpretation thereof sure.”

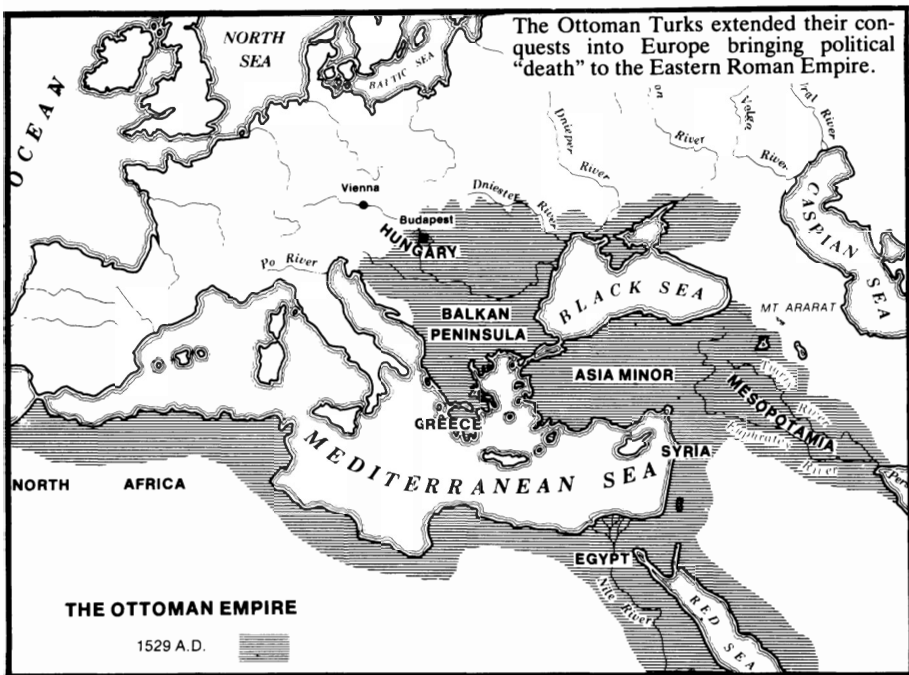
“The great cannon of Mohammed,” says Gibbon, “has been separately noticed — *an important and visible object in the history of the times*; but that enormous engine was flanked by two fellows almost of equal magnitude. The long order of the Turkish artillery was pointed against the walls; fourteen batteries thundered at once on the most accessible places; and of one of these it is ambiguously expressed, that it was mounted with one hundred and fifty guns, or that it discharged one hundred and fifty bullets, or “heads.” The great cannon could only be loaded and fired seven times in one day and at length burst, destroying several engaged in working it.

The resistance of the idolators was so obstinate and surprising that the perserverance of Mohammed was fatigued, and he began to meditate a retreat. The reduction of the city appeared to be hopeless, unless a double attack could be made from the harbor as well as from the land. This he at length effected. He constructed a floating battery, upon

which he planted one of his largest cannon. The fire of the Greeks was controlled and silenced by the superior fire of the Turks; and, after a siege of forty days, the fate of Constantinople could no longer be averted. The fortifications, which had stood for ages against hostile violence, were dismantled on all sides by the Ottoman cannon; many breaches were opened, and four towers had been levelled with the ground. The crisis for the assault had arrived; but, wishing to spare the blood of his soldiers, he invited the worshippers of canonized immortal souls and idols to submission with circumcision or tribute; but if they preferred still to resist, *death* was to be their fate. It was heaven's decree that they should be *killed*. The emperor of the Greeks determined to abide the last extremities of war. Several days were employed in preparations for the assault; but singularly enough, *Mohammed did not trust himself to appoint the day when it should be made*. He had recourse to his favorite science of astrology, that it might fix for him the day. He thus surrendered himself to "fate;" and that fate had already decreed that the Roman Empire of the East should fall at the end of 391 years and 30 days. However he might arrive at the conclusion by the principles of his science, I am not astrologer enough to tell. I doubt not but that, as in the case of Saul and the witch of Endor, the Spirit made use of his infatuation to determine him to do at the right moment what he had, over thirteen centuries before, marked out for the fourth Euphratean angel-power to accomplish. Be this as it may, Mohammed's astrology ordered him to make the assault on the twenty-ninth of May, as the fortunate and fatal day.

All was depression and abject superstition within the city. The "celestial image of the Virgin" was paraded in solemn procession; but their "divine patroness" was deaf to their entreaties. This, their daemonialism and idolatry, had brought upon them the calamities they endured. The shouts of the *myriads* without their walls proclaimed the truth by which they were condemned — "God is God! there is but one God!" and this one God it was, who, by all the four Euphratean angel-powers, was vindicating his Unity against the more than pagan multitude of the gods and goddesses of the catholic aerial. The morning of May 29, 1453, at length dawned. The *myriads* pressed forward to the breach, while the Ottoman artillery thundered from all sides; and the camp and city, the Greeks and the Turks, were involved in a cloud of smoke, which could only be dispelled by the deliverance or destruction of the Roman empire. The Turks were a hundred times more numerous than the idolators. The double walls were reduced by cannon to a heap of ruins; and their valiant emperor had fallen in the fight, and lay buried under a mountain of the slain. After his death, resistance and order van-

ished; the Greeks fled towards the city; and, in the heat of the pursuit, two thousand worshippers of the Virgin fell beneath the scymitars of the victorious Turks; and, thenceforth Constantinople became the capital of the Fourth Euphratean angel power. Thus was killed the Eastern Roman Third of the men, at the full end of "the hour, and day, and month and year," or 391 years and 30 days from the perfected preparation of the first angel-power.



Chapter 10

III — THE LITTLE OPEN SCROLL

Fourth Section of the Seventh Seal

“The Great Day of Ail-Shaddai”

Summary

The son of Man similitude, seen by John originally, in the midst of the seven lightstands, reappears in this chapter. As the Lamb that had been slain, he saw him take the seven-sealed scroll then unrolled, and which no man could open or “see” (ch. v. 6,7); but in this chapter, as the Lion of the Tribe of Judah, who had prevailed to unroll the scroll, he sees him with a little scroll in his hand unrolled, or opened. He stands with his right foot upon the sea of the ten-horned dominion; and his left on the earth of the two-horned dragon power; burning with devouring fire: and roaring with the voice of a lion in the utterances of seven thunders; and in the annunciation, that there should be, chronically, no more time: but that in the days of the sounding of the seventh angel, or third woe, the mystery of the Deity as he had declared the good news to his servants the prophets, should be finished.

John, as a representative of his constituents, digests the little open scroll of seventh vial judgments. He is embittered in the execution of them, but sweetened by the results; for he executes on peoples, nations, tongues, and kings, the judgments written; and afterwards rejoices in “victory over the beast, and over his image, and over his mark, and over the number of his name.”

See “Tabular Analysis,” Vol. 2 pp. 120-124

TRANSLATION

Apoc. 10

1. And I saw another powerful angel descending out of the heaven, having been clothed with a cloud, and the rainbow upon the head, and his face as the sun, and his feet as pillars of fire.
2. And he had in his hand a little scroll which had been opened, and he

placed his right foot upon the sea, and the left upon the earth, and he cried with a loud voice like as a lion roars: and when he cried, the seven thunders uttered their voices. 4. And when the seven thunders uttered their voices, I was about to write: and I heard a voice out of the heaven, saying, to me, Seal, the things which the seven thunders uttered, and write them not.

5. And the angel whom I saw standing upon the sea, and upon the earth, lifted up his hand to the heaven, and swore by him who lives for the aions of the aions, who created the heaven and the things in it, and the earth and the things in it, and the sea and the things in it, That the time shall not be longer: but in the days of the voice of the seventh angel when he shall sound, the mystery of the Deity shall also be finished, as he hath announced the glad tidings to his servants the prophets.

8. And the voice which I heard out of the heaven *was* again speaking with me, and saying, Go, take the little scroll which has been opened in the hand of the angel who stands upon the sea, and upon the earth. 9. And I went to the angel, saying to him, Give to me the little scroll. And he saith to me, take and eat it up; and it shall imbitter thy belly, but in thy mouth it shall be sweet as honey.

10. And I took the little scroll out of the hand of the angel, and I ate it up; and it was in my mouth as honey, sweet: and when I had eaten it, my belly was imbittered.

11. And he saith to me, Thou must again prophesy against many peoples, and nations, and tongues, and kings.

EXPOSITION

The political death of the eastern Roman empire, and the transfer of its capital to the Ottoman Dynasty, interrupts the continuity of apocalyptic prophecy, as it did that of history. Having brought us down to the death of "the third," the historian informs us of the grief and terror of "the rest of the men who were not killed by the plagues of the second woe; and who changed not from the worship of the daemonials and idols;" and then bidding an everlasting farewell to the Greeks, carries the reader back over four hundred years to the consideration of the state of Rome, A.D. 1000.

Not so, however, with the apocalyptic prophecy. It does not carry us back in this tenth chapter. It leaves the Euphratean Ottoman angel-power in possession of the Dragon throne; and takes no further notice of it for upwards of three hundred and sixty years. At the end of this period, it again invites our attention to "the great river Euphrates" — to the power so named, because it was the fourth angel "bound by the great river Euphrates," as it is bounded eastwardly at this day. Our attention is called to it in ch. 16:12, as to a sign in the heavens of the coming of the Son of Man; in other words, as to the sign of the approaching descent of

the powerful angel out of the heaven, having the rainbow upon the head. The *water* of this Euphrates is said to be *dried up* in preparation of *the way of the Kings of a Sun's risings* — *he hodos ton basileon ton apo anatolon heliou*. The drying up of the water of a river is the destroying of the river; and consequently, of the power represented by the river. The fourth Euphratean angel-power, "the great destroyer," is itself doomed to destruction; and its decadence is a great sign in the political aerial of the approaching descent of the RAINBOWED ANGEL, out of the heaven; in other words, of the manifestation of the sons of the Deity, the future kings who shall rule the earth and sea.

This tenth chapter carries us forward in vision to this great crisis of the world; even to "that great day of the Deity who is All-powerful." "Behold," saith the Spirit, "I COME AS A THIEF" (ch. 16:15). The rainbowed angel is the Spirit's symbol in that coming. It represents him in "that great day" — "the great and terrible day of Yahweh;" when he shall "roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake; and he shall be the hope of his people, and the strength of the children of Israel" (Joel 2:31; 3:16).

The time of this vision is the concluding period of that division of the seventh trumpet termed the "sixth vial." The rainbowed angel is developing "in his chambers, with his doors shut about him; and hidden as it were for a little moment" (Isa. 26:20) under that vial; and before the gathering of the kings of the earth, and of the whole habitable into the place called in the Hebrew tongue ARMAGEDDON." From this obscurity he emerges, and descends with burning and destructive effect upon the nations of "the earth" and "the sea." His advent being before the conclusion of the sixth vial, he has all the work of the seventh vial as "his work before him" (Isa. 40:10; 62:11). We are now living under the sixth vial, contemporarily with the drying up of the fourth Euphratean angel-power, and the diplomatic operation of the unclean spirits of daemons like frogs. The next event is the development of the powerful angel of this tenth chapter. It is therefore not in the past, as nearly all the commentators of the world imagine; among whom stands out conspicuously the author of the *Horae Apocalypticæ*. But we need not waste time and space in the consideration of their theories. The things represented by the scene are yet future. We have, therefore, no historical illustration to offer. Hence, my business will be to analyze the symbols, and reduce them by the process to their literal signification, that we may know "what the Spirit saith," by the vision, "to the ecclesias."

But before proceeding to this analysis, I remark, that the position of this sceno-dramatic vision in the apocalypse is admirable. Having disposed of the Greek division of the apostasy by the death of its

sovereignty; and having likewise by the first four trumpets previously eclipsed the luminaries of the Latin West — the Spirit now sets strikingly before us, that all-powerful organization which will result from the Nave of the Deity opened in the heaven, with the ark of his covenant in the midst, as revealed in ch. 11:19. In the eighteenth verse of this chapter, the resurrection of the saints, their judgment, and consequent recompense, are set forth. These, in their spiritual relations, constitute “the Nave,” or the Most Holy Heavenly, within the veil; no longer flesh and blood, but spirit, as Jesus now is; for they are to be “like Him” (1 John 3:2). Being thus identified with him, and “glorified together,” and in the free reception of all things with him (Rom. 8:17,52) only not equal to him in rank (Eph. 1:22; Col. 1:18) the saints are also “the ark of the covenant in the nave.” This being all developed in the hidden chambers (Isa. 26:20) into which the outer world has no admission, the doors being shut against it, they are apocalyptically “in the heaven,” though standing upon the globe. In this secret place of the Highest, they are in preparation, or being prepared for manifestation — for the *epiphaneia* and *apokalupsis*, epiphany and apocalypse, of Rom. 8:19, and 2 Thess. 2:8.

When thus prepared in the chamber under all the circumstances indicated in the phrase, “Behold I come as a thief” (ch. 16:15), they stand forth in manifestation as the “powerful angel descended out of the heaven, clothed with a cloud; a rainbow upon the head; his face as the sun, and his feet as pillars of fire.” This is the Strong Man of Psalms 19:5; in other words, “the Spirit and the Bride” of Apoc. 22:17, who in this glorious manifestation are “one,” as the head, and the body, and the life, are one. As a bridegroom, he will have come out of his chamber; and as a strong man he will rejoice for the race he has to run.

This all-powerful angel is not only strong, but he is a Man of War. *Yahweh ish Milkhamah*, says Moses; *Yahweh shemo*; “HE WHO SHALL BE is a man of War; YAHWEH is his Name (Exod. 15:3). This angel of the tenth chapter is this same Yahweh-Warrior, styled in a multitude of places, *Yahweh Tz’vaath*, HE WHO SHALL BE HOSTS. The “HE” is the Eternal Spirit “who created the heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things that are therein” (ch. 10:6); and the “hosts,” Jesus and his Brethren. The phrase is very incorrectly rendered in the English version, “the Lord of hosts;” but *Yahweh* does not signify *Lord*; nor is it in the construct case. It is absolute, and signifies simply, with *Tz’vaath*, *hosts*, not of *hosts*. *YAHWEH Tz’vaath*, is a title chosen by the Spirit to intimate that at a certain time appointed he would be *apocalypsied in hosts*. He has been manifested in One, styled “His Holy One” and “the Holy and the Just One”

(Acts 3:14); but he is also to be manifested in “hosts” of holy and just ones, after the same manner. This multitudinous manifestation of the Spirit by spirit is the basis of the symbols of the Apocalypse, as I have already shown in the first volume of this work. The Son of Man similitude is identified with multitude by “his voice,” which is “as the sound of many waters” (ch. 1:15); “many waters” in this book signifying “peoples and multitudes, nations, and tongues” — ch. 17:15; hence Ezekiel, who saw the same hosts in symbol, speaks of the voice, or noise, as “the noise of great waters, as the voice of strong ones, *shaddai*, the voice of speech, as the noise of a host” (ch. 1:24); and Daniel who saw the same multitude says, “the voice of his words like the voice of a multitude” (ch. 10:6).

In the tenth chapter of the Apocalypse are set forth these seen of Ezekiel, Daniel, and John, as the rainbowed angel. He is herein ready for action — the strong and mighty warrior prepared for combat with the Man-Image seen by Nebuchadnezzar in his dream. Here, then, are two men, representing two belligerent powers — the one, that of the Kingdom of Men; the other, that of the Kingdom of the Deity. Nebuchadnezzar’s Image was the aggregation into one symbolic man, of a multitude of powers contemporary with many generations; so this one powerful angel is an aggregation into One Body, named Yahweh Tz’vaoth, of all saints accounted worthy of cooperation with the Lord Jesus in the execution of “the judgment written.” “Judgment,” says Daniel, “was given to the saints;” and this rainbowed angel is their symbol, representing their aspect in the possession of judicial power, and ready to “destroy them who corrupt the earth” (ch. 11:18).

This, then is the “ALL-POWERFUL LORD GOD, *who is, and was, and is to come*” (ch. 11:17); in “the Omega” and *terminal* manifestation of the Eternal Spirit. This manifestation is yet in the future — is “*to come*,” and therefore, it is spoken of in ch. 16:5, as one that “*shall be*,” for “Shall be is his name” — *Yahweh shemo*.

The symbol of these “hosts” is styled “an angel,” because the Spirit incorporate in them has a mission; which is to “take the kingdom, and to possess the kingdom and dominion, and the greatness of the kingdom under the whole heaven” (Dan. 7:18,27); or, as it is expressed in Apoc. 11:15, “the kingdoms of this world,” that they may be the kingdoms of this powerful angel, styled there, “*our Lord and his Christ*” or YAHWEH ELOHIM.

1. The Clothing with Cloud

The angelic symbol is *periblemenon nephelen*, *one who hath been clothed with a cloud*. Hence, there was a time when this clothing had not

been developed. Understanding that the nucleus of the symbol is “the Lord the Spirit,” who is “the resurrection and the life,” we may perceive, that there is an epoch, or point of time, when the Spirit had not as yet clothed himself with the *cloud*. In symbolic language, *cloud* is representative of a mighty host. Thus, in addressing Gog, the Spirit saith: “Thou shalt be like *a cloud* to cover the land, *thou, and all thy bands, and many peoples with thee*” (Ezek. 38:9). This is a very ample cloud, widespread as the Holy Land; and composed of “a great company, and a mighty host” (verse 15). So also, in Jer. 4:7,13, speaking of the lion of Babylon, the destroyer of the Gentiles, he says, he should come against Judah “*as clouds*, and his chariots as a whirlwind.” *Cloud* signifies the same sort of thing in the scene before us; that is, a *host* or multitude. The point of time when the Spirit is not clothed with this multitudinous cloud, is from his first touching ground at his coming to the completion of the judgment of his household. How many months may be occupied in this judicial cleansing of the house, I am not prepared to say. In ch. 11:18, it is styled, “the time of the dead that they should be judged;” but how long the time of their judgment may be, is not revealed. It will not be the work of an instant; for the dead in Christ have first to be brought out of their graves; and then gathered by angelic agency from one end of heaven to the other (Matt. 24:31). After this “gathering together unto the Lord Jesus Christ” (2 Thess. 2:1); the risen dead, and the contemporary living, of the household, have all to give account of themselves to the Deity (Rom. 14:12). This is “the dead, small and great, standing before the Deity; and being judged out of those things written in the books, according to their works” (ch. 19:11). Whosoever of them cannot give a scripturally good account of themselves, are rejected, and expelled into the darkness of the outer world of “the earth” and “the sea,” where they will in body receive things evil (2 Cor. 5:10); and “of the flesh reap corruption” (Gal. 6:8); but, on the other hand, those whose account of themselves is deemed good, they will receive in body things which are good, and “of the Spirit reap life everlasting.” This is their quickening, transformation, or change, “in a moment, in the twinkling of an eye, at the last trump;” that is, the seventh, to which the rainbowed angel belongs (1 Cor. 15:52). This is their being “clothed upon with their house which is from heaven,” not from the grave; a clothing in which, in relation to each one so clothed, “mortality is swallowed up of life” (2 Cor. 5:2-4).

Here, then, is work for an epoch, but of how long a duration, I cannot tell. This, however, we may know, that the accepted will be a *host* — “a great multitude which *no man* can number, of all nations, and kindreds, and people, and tongues, who stand before the throne, and before

the Lamb, clothed with white robes, and palms in their hands" (ch. 7:9). This is the host symbolized by the *cloud*. The Spirit clothes himself with them all, when, by their quickening, they become spirit, on the principle, that they who have been born of the spirit are spirit (John 3:6). And how could we better symbolize this Spirit-Host than by "a powerful angel clothed with a cloud" — a great cloud of witnesses, of whom, in the days of their flesh, "the world was not worthy?"

2. The Rainbow

Now, over or upon the head of this angel, John saw "the rainbow." Before *iris*, all the recent editors of the text insert *he*, "*the*" which is no doubt correct, as having special reference to the rainbow in ch. 4:3. This is the symbol of the covenant, and inseparably connected with the throne. Upon this sat one like a jasper and sardine stone; and, as the rainbow was round about the throne, it was also over Him who sat thereon. The occupant of the throne is the Spirit, and those to whom he says, "he that overcomes will I grant to sit with me in my throne;" so that the rainbow arches over all such. The Spirit-Host is the pillar of cloud between the Cherubim, which reflects the light of the divine countenance, and develops the bow. This token of the Abrahamic covenant is well and appropriately placed over "the Head" of the Angelic Spirit-Host, seeing that in Him all the fulness dwells; and that, in the days of his flesh, his blood was the blood of that covenant brought into force by His death; and by which all the individuals of the cloud were sanctified (Heb. 9:15; 10:10). Arching over this symbol, it signifies that the angel is a company of kings and priests, related to the rainbowed throne — the throne covenanted to David and his seed.

The *rainbow* occurs only twice among the symbols of the Apocalypse; once in the fourth chapter, and again in the tenth. When seen by the scribe instructed for the kingdom of the heavens, it reminds him of "the covenants of promise," in which he has become interested by adoption into "the Commonwealth of Israel," when he put on Christ by immersion, as "the obedience of faith" (Eph. 2:12; Gal. 3:27,29; Rom. 16:26). The rainbow token in a scene reminds him, that the symbol with which it is associated, has to do with the Holy Land, and the Kingdom, of which the land is the territory. It suggests, that the things signified by the symbol are connected with the avenging of the holy (Dan. 8:14), when the covenant with Jacob, and the covenant with Isaac, and the covenant with Abraham, has been remembered; and the land also (Lev. 26:42).

3. The Face as the Sun

The *face* of the angel is identical with the *countenance* of the symbolic Son of Man in ch. 1:16 — “his face as it were the Sun;” or, “his countenance as the sun shineth in his strength.” In the vision which Daniel saw of the same, “his face was as the appearance of lightning, and his eyes as lamps of fire” (ch. 10:6). Ezekiel saw the same brightness in his vision of the Elohim; “whose appearance was like burning coals of fire, like the appearance of lamps; . . . the fire was bright, and out of the fire went forth lightning” (ch. 1:13). *Fire and glowing brightness* are symbols of the Spirit in intense and destroying activity “Our Deity,” says Paul, “is a consuming fire.” The bright and fiery aspect of this apocalyptic symbol, identifies it with spirit-manifestation. It is a symbol of which the Sun of Righteousness is a constituent; and hence the sun-shine of his face. This symbolic fire and brightness John saw in vision, find their significance in part, in 2 Thess. 1:8; and 2:8; where Paul speaks of the apocalypse of the Lord Jesus *with a fire of flame*, and *consuming* with spirit of his mouth, and *destroying with the brightness* of his presence. Hence, the fire and brightness of the symbol are indicative of the consuming and destroying characteristics of the hosts, which are glorified together with him, and invest omnipotence as a cloud.

4. Feet As Pillars of Fire

The *feet* of the angel as pillars of fire. The import of this has been expounded in the first volume in treating of the feet of the symbolic Son of Man, which John says, were “like to fine brass, as if they burned in a furnace.” The feet are symbols of progress, of advance into the arena of conflict; and when in intense ignition, of terrible destruction in their career. Feet, without the adjunct of “pillars of fire,” are “beautiful,” and indicative of good; as, “How beautiful upon the mountains are *the feet* of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thine Elohim reigneth!” (Isa. 52:7). But the feet of the rainbowed angel are not beautiful; they are moving pillars of fire, dreadful and terrible in their desolating tramp; for wherever they tread, they kindle a fire that cannot be quenched. The rainbowed angel proclaims no good tidings, nor does he publish peace and salvation. His voice is not addressed to Zion. He is altogether a symbol of war, and destruction by the burning flame (Dan. 7:9-11). He is a fiery stream issuing and coming forth from before the Ancient of Days; and his tread is the tramp of myriads, whose mission it is to slay the beast, destroy his body, and give it to the burning flame.

In the execution of this mission, he develops the judgments of the second and third angels of ch. 14:8-11; and of the scenes described from verse 14 to 20 inclusive. He is the Lord of lords and King of kings, having been clothed with the called, and faithful, and chosen; and prepared for combat with the Powers that be, whom he overcomes (ch. 17:14). He is the angel that enlightens the earth with his glory, and announces the fall of Babylon with a mighty voice (ch. 18:1-2); and is the powerful Lord God, who judgeth her, and burns her utterly with fire — ver. 8. As constituents of the cloud with which he has been clothed, are the people of the Deity, who have separated themselves from the Apostasy; the heaven, and holy apostles and prophets; for these are exhorted to reward her as she rewarded them, to give her torment and sorrow, and to rejoice over her fall; all of which implies their previous resurrection, judgment, and acceptance (ch. 18:4-8; 20,24). Embodied as the rainbowed angel, they are seen again in ch. 19:11-21, as the King of kings and Lord of lords, followed by the hosts of the heaven, prepared to smite the nations, and to tread the winepress of the fierceness and wrath of the All-powerful Deity. He is the angel standing in the sun, verse 17; and lastly; he is seen as the Binder of the Dragon, and the deliverer of the nations from the civil and ecclesiastical power of them by whom they are now deceived and oppressed. Such is the career of the powerful angel with “his feet as pillars of fire.”

5. The Little Opened Scroll

In the second verse of the tenth chapter, John says: “He had in his hand a little scroll *which had been opened*,” — *biblaridion aneogmenon*. This was not like the scroll John speaks of in ch. 5., which was *closed* with a sevenfold sealing; “so that no man in the heaven, nor in earth, neither under the earth, was able to open the scroll, neither to look thereon.” This “little scroll” in the angel’s hand *had been opened* before John saw him. The opening had been completed before he took up his position upon the earth and sea. The opening of the little scroll is not represented in this chapter any more than the clothing of the angelic symbol with the cloud. These are processes accomplished in the secret place of the Most High; and before the angel presents himself before the nations as Judah’s lion. The opening of the little scroll, and the clothing with the cloud, belong to “the time of the dead when they are judged and rewarded” — when they stand before the Deity in the scene exhibited in ch. 20:12-15. In this scene the three books, or scrolls, are opened. These are the scroll of the Seven Seals, the little scroll, and the scroll of life. Down to “the time of the dead,” the first is *being unsealed and unrolled*, as I have been expounding the operation in this volume. But

when the apocalyptic developments reach this extraordinary and notable crisis of the resurrection, judgment, and quickening of the approved, whose names are written in the scroll of life, *the mode* of apocalyptic development is no longer as during the centuries past. The manner of apocalyptic fulfilment is changed. This change of method will be so demonstrable, that all the Deity's servants will see it; for they will be a part of it. The Spirit will have prevailed to open the seven-sealed scroll in creating the crisis which crowns the centuries; and in clothing himself with the cloud, or hosts, in, with, and by whom he destroys the Fourth Beast, and takes away the dominion of the other three. The supernatural element is now introduced, which wonderfully quickens and consummates the end. But the infusion of this into the situation does not supersede the free action of the enemy, and the counteraction of him by the symbolic angel upon seemingly ordinary principles. The scroll is opened, not to him, but to the saints, to whom the judgment is given. The Fourth Beast, or Nebuchadnezzar's Image, which covers the whole area, will contend against them, as if they were a Zinghis or Tamerlane, until defeat and destruction on every side give mankind a practical understanding of the opening of the seven-sealed scroll.

The opening of the seven-sealed scroll in the giving a reward to the servants of the Deity is, to them, also, the opening of the "little scroll of the angel's hand." It is a little scroll of judgment: the scroll is little, not the judgment. The scroll unrolled is *not long*. The seven-sealed scroll, extending from John's day to "the time of the dead," is *long*. Upon its roll are inscribed judicial events extending over nearly eighteen centuries. This is not a little scroll, but a very long one. A scroll extended gives us the idea of *length*; and this is representative of *time*. A little scroll is *a short time* in which things written therein are to be accomplished — a period, say of forty years, according to the testimony of Micah 7:14-17, in which "the nations shall see, and be confounded at all (this angel's) might: they shall lay their hand upon their mouth, their ears shall be deaf. They shall lick the dust like a serpent; they shall move out of their holes like worms of the earth; they shall be afraid of YAHWEH OUR ELOHIM, and shall fear because of thee." This is a short-time hand to hand conflict between the Seed of the Woman and the Seed of the Serpent, in which he gets bruised on the head (Gen. 3:15). The rainbowed angel having come to the throne of judgment, and been crowned, received the testimony in receiving this little scroll, in which is written his mission. Being the king's son, he succeeds to the throne, and is crowned; and the custom established in Israel was, to deliver to the crowned ruler the testimony, according to which he was to execute justice and judgment (2 Kings 11:12). The little scroll is the finishing of the

mystery of the Deity, as he hath declared, announced, or testified, the glad tidings to his servants the prophets (ch. 10:7); and it is the rainbowed angel that hath to finish it. This short-scroll finishing of the mystery is the completion of the judgments written on the outer side of the seven-sealed scroll. It is, therefore, the concluding part of this scroll — that part, namely, which pertains exclusively to the saints, in the execution of the judgment given to them, by which they possess themselves of the kingdoms of the world.

This “little scroll” is the most important fragment of the apocalypse. It contains the catastrophe of the plot, without which all the rest would be of little interest to the believer. By the angel holding the little scroll “in his hand,” his power is identified with the execution of its contents, and the character of these is indicated by his voice. They are “the lightnings, and voices, and thunderings, and earthquake, and great hail,” of ch. 11:19 — the judgments of the seventh vial; which exhaust the wrath of Deity, and give victory to the saints, and rest for a thousand years (ch. 15:2; 14:13; 20:4).

6. The Position of the Angel, and how it is Acquired

“And he set his right foot upon the sea, and his left upon the earth.” He set or placed his feet in this position. John does not reveal to us where he was before he set his pedal pillars of fire upon the sea and upon the earth. This has to be learned from other testimonies. The things represented by this colossal angel were in existence somewhere before he made a forward move in order to set his fiery feet upon the sea and upon the earth — upon the sea first; and afterwards upon the earth. The *nucleus* of the RAINBOWED UNITY is in present existence at “the right hand of power.” It is there in the form or “fashion of a Man,” “justified by spirit,” and therefore spirit; and “made strong” as the Man of Yahweh’s right hand, “whom he has made strong for himself” (Phil. 2:7; 1 Tim. 3:16; John 3:6; Psal. 80:17). This Spirit-Nucleus is the Lord Jesus Anointed, and by the anointing made what he is. He is the Eternal, by spirit manifested in Flesh, justified and glorified. As the nucleus of the Rainbowd Unity, he is not now standing upon the sea and upon the earth; but is in a far country, whither he went many centuries ago to receive the kingdom, and afterwards to return (Luke 19:12). This return has been long expected and earnestly desired by his servants; but, as yet, their expectation has not been fulfilled. Nevertheless, at the time appointed, styled by Paul, *kairois idiois*, “his own times,” the manifestation of the Lord Jesus Christ will be shown by “the Blessed and Only Potentate, the King of kings and Lord of lords, who only hath immortal-

ity, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see" (1 Tim. 6:14-16). This is the individual, personal, and simple nucleus of the Rainbow Angelic Unity — omnipotence incorporate in one man — "the Man Christ Jesus" — the Spirit-Man, who says: "Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame" (Apoc. 16:15).

But, where is he to come to? Where will he first stand with his feet when he returns, having received power and authority to "revive his work in the midst of the years?" In what part of the globe, or spot of earth, will he take up his position, as the place where his saints shall be gathered to him, who have made a covenant with him by sacrifice (Psa. 50:5)? Before replying to this inquiry, I remark, that different prophets in vision have seen him approaching Jerusalem at different stages of his course. One sees something in point that another did not see; but, by noting what they all saw, we are enabled to trace out his career till his "pillars of fire" stand upon the sea and upon the earth.

The blessing of Israel by Moses before his death, is, unquestionably, a prophecy of their happy condition in the latter day, when dwelling in safety alone, and treading upon the high places of the earth (Deut. 33:28,29). The blessing upon Levi, Benjamin, and Joseph, is clearly indicative of this. Thus, of Levi, he said: "Let thy Thummim and thy Urim be with *the MAN* *thine* HOLY ONE *l'ish chasidecha*, whom thou didst prove at Massah." This, in relation to Levi, has never been yet. "And of Benjamin he said, The Beloved of Yahweh shall dwell in safety by him." This is yet future; for, when the Beloved of the Father dwelt in the canton of Benjamin, his habitation was unsafe, and his life in danger every day. "And of Joseph he said, The ten thousands of Ephraim, and the thousands of Manasseh, shall push the peoples together to the ends of the earth." This yet remains to be fulfilled.

Now, in the preface to this prophetic blessing, it is written that Moses said: "Yahweh came from Sinai, and rose up from Seir unto them; he shined forth from Mount Paran, and he came with ten thousands of saints" — ver. 2. It was historically true that Yahweh came *to* Sinai; but is there nothing more in this than an historical allusion? Without other light than this affords, we could hardly answer the question with full satisfaction. We know that Israel's history is typical, and that the text is in connection with prophecy still, *came* is so decidedly *past time*, that it causes one to pause before we affirm that it here predicts the future.

But the Spirit enlarges our conception somewhat on this point, in Psa. 68:17,18. Here it seems to indicate a future manifestation in the

wilderness of Sinai and Paran. "The chariots of Elohim are twenty thousands, thousands repeated: the Lord (Adonai) among them, *Sinai in the holy*." Then follows, in the 18th verse, the prophecy of Christ's ascension, as Paul interprets it; after which in verse 22, "the Lord saith, I will bring again from the depths of the sea." The English Version interjects "is among them *as in Sinai in the holy place*." But *Sinai bakkodesh*, is equivalent to *in Sinai the holy*. This conclusion is strengthened by verse 22 for how can "the Lord bring AGAIN from the depths of the sea," unless he gather his people in the vicinity of the Red Sea?

But Habakkuk has made certain what, without his testimony might be thought open to dispute. In the third chapter of his book, he prays that Yahweh would "revive his work in the midst of the years; in the midst of the years make known, or manifest; and in wrath remember mercy." In response to this, he is favored with a vision, in describing which, he saith: "ELOAH (singular, *not Elohim*) came from Teman, and the Holy One from mount Paran. Selah. His glory covered the heavens, and the earth is full of his praise." If this testimony had been faithfully translated, there would have been no obscurity in it. The prophet did not write, "Eloah came from Teman." The word rendered *came* is not *bah*, as in Deut. 33:2, where it is correctly translated, but *yahvo*, the future of the same verb, and, therefore, to be rendered *shall come in*. The text should be rendered thus: "Eloah shall come in from the South, and the Holy One from mount Paran. Selah. *Eloah* is the word used for the setter up of the kingdom, in Dan. 2:44. It signifies the Adorable One, or the Strong One. It is the Deity made flesh, and justified by spirit, and equivalent to "the Holy One" — Messiah.

I conclude, then, from this positive declaration of Habakkuk, that Moses spake not historically but prophetically. The coming of Yahweh to Sinai in the days of Moses was representative, as to power, place, and purpose, of his coming in the latter day. Since Habakkuk wrote the words, "Eloah shall come in from the South and the Holy One from mount Paran," the prediction has not been fulfilled in any sense. If it had, "His glory would now cover the heavens, and the earth be filled with his praise," which is very far from being the fact.

This, then, I believe is the place or country to which the personal Son of Man, "the Man Christ Jesus," will come first at his approaching advent. The region is admirably adapted for the manifestation of omnipotence, in the judicial manifestation of the mystical Son of Man, or Rainbow Angel. The Peninsula of Sinai is the southern region which is reserved in solitude for a future display of great signs and wonders far transcending anything witnessed by Israel in the olden time. This peninsula is formed by two arms running into the land from the north end of

the Red Sea, and is bounded by the one styled "the tongue of the Egyptian sea" (Isa. 11:15) on the southwest, at the end of which is Suez; and by the other, or Elanitic Gulf, called also the Gulf of Akaba, on the east. These waters form two divergent sides of a triangle, within the area of which are mounts Sinai and Paran, and a "waste howling wilderness," containing nothing to be desired. Moses styles it, "a great and terrible wilderness, wherein were fiery serpents, and scorpions, and drought, where there was no water" (Deut. 8:15). It is a dry, hot, sandy, mountainous region, that no government seeks to annex, and which no emigrants undertake to people. The few that are found within it are the descendants of Hagar — wild men, whose hand is against every man, and every man's hand against them (Gen. 16:11). From Suez to Akaba, at the northern extremity of the Gulf of Akaba, a road was constructed by the Romans, measuring 125 miles in a straight line. The peninsula included within these limits is filled up with mountains, and narrow valleys, and desolate plains. Of these mountains, the chain or elevated circle of Sinai is the chief.

To the northward of the central region of Sinai, and divided from it by a broad valley, called El Sheikh, is a mountain range extending eastward, called Zebeir. North of this are sandy plains and valleys, the most barren and destitute of water of the whole country. This section borders still further north on another mountain chain, termed El Tyh, which stretches nearly across the peninsula from gulf to gulf. Still north of this range is the desert of El Tyh, through which ran the old Roman road, and, at present, the great pilgrim road from Egypt, by Suez to Akaba, on the way to Mecca.

North and northwest, and, indeed, inclusive of the desert El Tyh, is the wilderness of Paran, a tract so called after mount Paran, a chain of mountains bordering the desert of Paran on the east. The wilderness lies between the southern border of Palestine and the Mediterranean on the north; Egypt on the west; Idumea, or Edom on the east; and the El Tyh range of the peninsula on the south. "The Holy One," says Habakkuk, writing in Jerusalem, "will come in from mount Paran." By the help of Moses, we understand that he arrives at Paran "from Sinai," which Habakkuk styles, *taiman*, "the south". Habakkuk had a vision of what was to be transacted in the country of the south, which will be left in the rear by an advance from mount Paran, after bringing affliction there on the tents of Cushan, and causing the curtains of the land of Midian to tremble (ch. 3:7).

The reader is requested to note, that when Moses delivered his prophetic blessing upon the tribes of Israel, he was in the plains of Moab, and soon about to leave them. This was about a hundred miles

north of mount Paran. When Israel heard the blessing, would they not desire to know, in view of Moses' speedy death, where help was to come from to establish the blessing? In reply to this, the answer is found in the oracle: "There is none like the AIL of Yeshurun riding heavens in thy help, and clouds in his potence: the Elohim of olden time a refuge; and underneath the arms of olahm: and He shall thrust out the enemy from before thee; and shall command to destroy. Israel shall then dwell in safety alone a people saved by Yahweh, the shield of thy help, and the sword of thy excellency! And thine enemies shall be found liars unto thee; and thou shalt tread upon their high places."

But, though satisfied that Ail, or the omnipotence that had helped them through the Elohim hitherto, was their only help; yet, they were accustomed to the manifestation of divine power in specially appointed places; where, then, were they to look for him in his coming to help? Where would he "rise up unto them," when he should appear to destroy their enemies, and cause them to dwell in safety alone? The answer to this in Deut. 33:2, presupposes the accomplishment of the enterprise; because, although it is yet in the future, it is as certain to come to pass, as if it had already been fulfilled. For this reason, the future event is foretold in terms of the past; and we read, "Yahweh came in from Sinai, and rose up from Seir unto them; he caused to shine forth from Mount Paran, and he came with ten thousands of the holy; from his right hand a fiery mandate for them. Yea, he loved the peoples; all his saints are in thy hand." Moses speaks in this of an entrance from Sinai — a coming into the land from Sinai by way of Seir and Paran; not of a coming to Sinai. The word I have rendered "came in," or entered *bah*, "from Sinai," is different from "*came* with ten thousands," which is *ahthah*. The word *zahrach*, "rose up," signifies to *rise up as the sun* hence the sun-rising in Seir, and the shining forth from Mount Paran. This Mosaic vision is unquestionably identical with John's. The Ail of Yeshurun riding heavens and clouds, with a mandate of destruction in his right hand, is no other than the Rainbow Angel with the little scroll of fiery judgments in his hand; which, when executed, result in the deliverance of Israel, and the overthrow of all their enemies.

The south end of the Dead Sea is about a hundred and ten miles east of north from Akaba, at the north end of the gulf. Between these two points runs a valley, called towards the north El Ghor, and towards the south, El Araba, and forming a prolongation of the valley of the Jordan, through which in all probability, in very ancient times, before the overthrow of the cities of the plain, that river poured its waters into the Red Sea. There is a chain of mountains on the east of this great valley, forming the continuation of those which surround the eastern side of the

Dead Sea. The portion of this chain eastward of El Araba is Mount Seir. "*Yahweh rose up from Seir unto them.*" Near this are situated the ruins of Petra the ancient capital of Edom; and the due north of these, and still in Idumea, and southeast of the Dead Sea, so noted in the prophecy of Isa. 63:1. Rising up from Seir with "his face as it were the sun," he advances "in the greatness of his strength" to Bozrah, and thence still northward through the plains of Moab, to the vicinity of Mount Nebo, where Moses died.

But let us return to Sinai, distant from Jerusalem, in a straight line, about two hundred and eighty miles; but by Paran, Seir, Bozrah, and the Plains of Moab, about three hundred and ten miles. The upper region of Sinai forms an irregular circle of thirty or forty miles in diameter, possessing numerous sources of water, a temperate climate, and a soil capable of supporting animal and vegetable nature. It is upon this highest region of the peninsula, that the fertile valleys are found; and Burckhardt says: "I think it probable, that this upper country, or wilderness, is, exclusively, the *Desert of Sinai*, so often mentioned in the account of the wanderings of Israel." He describes the central summits of Mount Sinai, as abrupt cliffs of granite from six to eight hundred feet high, whose surface is blackened by the sun, and surrounding the avenues of approach. They enclose the holy mountain on three sides, leaving the east and north east sides only, toward the gulf of Akaba, more open to the view. These cliffs are entered by a narrow defile about forty feet wide, with perpendicular granite rocks on each side. A gentle, but constant, ascent leads up this valley, whose aspect is terrific but ever varying. It does not attain more than two hundred feet in width; and the mountains rise to an immense height on either side. The scenery is stern. "But what," says a visitor, "had the beauty and softness of nature to do here? Mount Sinai required an approach like this, where all seemed to proclaim the land of miracles, and to have been visited by the terrors of Jehovah. The scenes are suited to the sound of the fearful trumpet that was once heard there;" and will be heard again, when "the Lord himself shall descend from the heaven with a shout, with the voice of the Archangel, and with the trump of Deity" (1 Thess. 4:16). Sinai has four summits, and that of Moses stands almost in the middle of the others. The view from this summit is very grand. From one of these peaks a view is commanded of some parts of the two gulfs of Akaba and Suez; also innumerable ranges of rocky mountains; but around the mount the open places are but few.

Such is the elevated platform upon which is to be inaugurated the Most High and Holy Heavenly — the ever-living Nave of Deity, containing the testimony, the bread of heaven, and the life; "the glorious

and fearful name YAHWEH *Elohaikha*,” of Moses (Deut. 28:58); the “YAH that rideth in the deserts,” of David (Psa. 68:4); the “King YAHWEH *Tz’vaoth*,” of Isaiah ch. 6:5; the “Four Living Creatures with the likeness of a Man,” of Ezekiel ch. 1:5,12; the “Man with the voice of a multitude,” of Daniel ch. 10:5,6; the YAHWEH *Elohim of hosts*, YAHWEH *his memorial*” of Hos. 12:5; the “YAHWEH *Givborim* — the *Yahweh-mighty ones*” of Joel 3:11; the “Saviours who come up on Mount Zion to judge the mount of Esau,” of Obadiah, ver. 21; the “Man of Bethlehem Ephratah” with his companions, who delivers Israel from the Assyrian, and wastes Assyria with the sword, of Micah 5:2-6; the “Eloah upon his horses and chariots of salvation,” of Hab. 3:3,8; the “four chariot-spirits of the heavens,” and the “one Yahweh and one Name,” of Zechariah 6:1,5; 14:9; the “Son of Man, the Lamb with seven horns and seven eyes, the rainbowed angel, and the hundred and forty four thousand, who follow the Lamb whithersoever he goes,” of John’s Apocalypse: — all the things signified by these divers forms of speech are essentially one and the same theophany, or God-Manifestation, simply expressed by the words *the Eternal Spirit by spirit incorporate in Jesus and his Brethren*.

The Lord Jesus, then, comes first to Sinai; for before he can enter the holy land “from Sinai,” “from Seir,” and “from Mount Paran,” he must come to the places named. He comes to Sinai with ten thousands, who are styled by Paul in 2 Thess. 1:7, *aggeloi dunameos autou*, *angels of his power*; that is, all power is given to him — all authority and ability to do whatever is appointed to be done, in heaven and upon earth (Matt. 28:18). He is therefore omnipotent; “for to this end he both died, and rose, and revived, that he might be Lord both of dead and living ones” (Rom. 14:9). Hence, everything that is done in “the time of the end,” is done by the power, or “energy, whereby he is able to subdue all things to himself” (Phil. 3:21). But, it is not to be supposed, that so august and powerful a prince would come to Sinai alone, or unattended, by ministering officials. All the Elohim of olden time *elohai kedem*, have been commanded to worship, or do service on account of those hereafter to inherit salvation (Psa. 97:9; Heb. 1:6,14). They are then his messengers, excelling in strength who do his commandments, hearkening to the voice of his word; his ministers that do his pleasure (Psa. 103:20,21). Hence, they are angels, or messengers, who execute his decrees, and therefore *angels of his power*.

He comes to Sinai with ten thousand of these. But what brings him there with these angels of his power? This is answered in the words, “Thou, Eloah, wentest forth for the salvation of thy people, for salva-

tion with thine Anointed" (Hab. 3:13). *Thy people*; that is, first, "those who have made a covenant with him by sacrifice" — *the saints*; secondly, for the salvation of that people who shall be made willing in the day of his power — *the twelve tribes of Israel* (Psa. 50:5; 110:3). The saints are those of the circumcision justified by belief of the things promised, or covenanted, to the fathers, said covenant being confirmed and brought into force by the death of the Seed; and those of the circumcision and uncircumcision who, since the crucifixion, are justified by belief of "the things of the Kingdom of the Deity, and of the name of Jesus Christ;" and have been immersed into him, and thereby become Abraham's Seed, and heirs according to the promise (Rom. 3:30; Acts 8:12; Gal. 3:29). These are the saints developed upon the principle of belief of the "exceedingly great and precious promises" of Deity, both during and since the times of the law. Multitudes of these are "sleeping in the dust of the earth;" and a few living ones are to be found in the British empire, and in these States of America. The dead saints, who are now lying in the dust of divers and remote countries, are to be raised into renewed existence; and, with the few that are alive, and have not tasted death, are to be "gathered together unto our Lord Jesus Christ" (2 Thess. 2:1). "Gather my saints unto me" is the command; and doubtless, the first to be fulfilled after his descent to Sinai. This command of the Judge can only be delivered to the angels of his power. This is their work in all the earth; for it is written, "He shall send his angels with a trumpet of great sound, and they shall gather together his chosen ones from the four winds, from one end of the heavens to the other" (Matt. 24:31). They will gather them to Sinai; for the prophet, who saw *Adonai Yahweh* go forth with whirlwinds of the south, says, "YAHWEH my *Elohim*, all the saints, shall come in with thee" (ch. 9:14; 14:5). But, how can they enter the land of Palestine with *Adonai Yahweh*, *He who shall be lord*, who comes from Sinai, and the south, unless they were first gathered there unto him by the angels of his power? The angels had to do with his own resurrection, when he was delivered from death by the glory of the Father; we conclude therefore, that, while the saints are raised by the same power, the application of that power in all individual cases, will be made by the angels of his power under his supremacy. The "trumpet of great sound" is not necessarily a sound making a stunning impression upon ears of flesh. It is the power of the seventh trumpet, which has been sounding for seventy years without arresting public attention. It is the power of this period for the resurrection of the saints, which will be loud enough for them to hear; for they respond to it and come forth (John 5:28,29). An angel's whisper can wake the dead, when breathed by the command of Him, who is the resurrection and the life. This would

be a "*great sound*," though inaudible to ears of flesh.

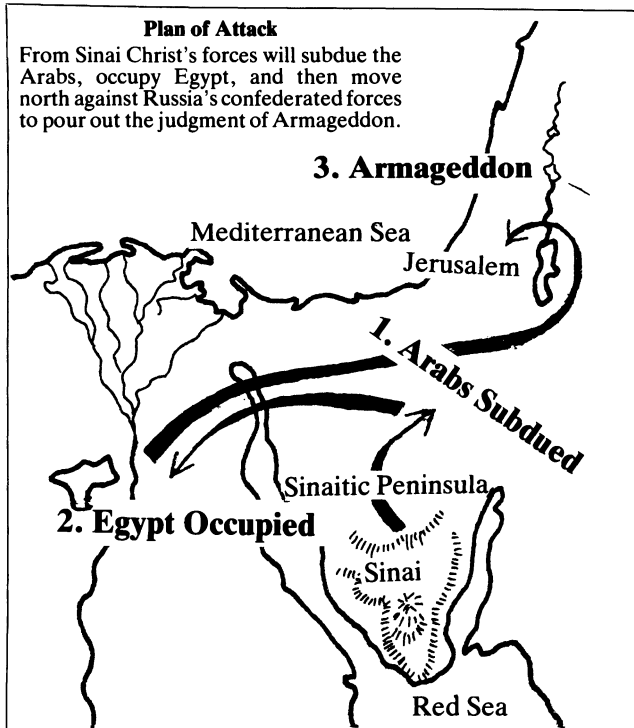
When the angels of the Lord's power shall have finished the gathering of the saints from one end of the heavens to the other, they will have collected together "a cloud of witnesses," by whom will be concentrated in one general assembly the living history of all ages and generations. These will be Abel, Enoch, Noah, Shem, Abraham, Isaac, Jacob, Moses, Elijah, David, Daniel, John, and all the prophets and apostles, with a multitude beside, that no man can number; all in their day, intelligent in the word, and zealous for the truth, in the service of which many were accounted fools, and many lost their lives. In the later ages of their separation from the nations, the governments of the Gentiles, symbolized by the beast and his image, made war upon them, and overcame them, or prevailed against them (Apoc. 13:7; 11:2,7; Dan. 7:21). But, now that the Ancient of Days has come to Sinai, and they are gathered unto him, and approved on the ground of having continued in faith, rooted and settled, and not moved away from the hope of the gospel (Col. 1:22,23); they are transformed, and become like Christ Jesus in all things, except that he is preeminent in rank and authority. They are "equal to angels," who excel in strength (Luke 20:36).

Now, reader, ascend with me into the Mount of the Elohim, and from the top of the rocks look into the open spaces of this elevated region of the peninsula; what seest thou outspread before thee? What but the goodly tents and tabernacles of the "*Holy Nation*," the "chosen generation," the "royal priesthood," the "purchased people," the "Israel of God" (1 Pet. 2:9; Gal. 6:16); "as the valleys are they spread forth, as gardens by the river's side, as the trees of lign aloes which Yahweh hath planted, as cedar trees beside the waters...whose King shall be higher than Agag (Gog), and his Kingdom shall be exalted." Behold them "abiding according to their tribes" — those tribes apocalyptically "sealed in their foreheads with the seal of the Deity" (ch. 7:4-9). How beautiful are they in their encampment, who as the four living ones, lie foursquare, and as broad as their length, being 144 cubits, which is "the measure of a Man, that is, of the Angel" — even of the RAINBOWED ANGEL (Apoc. 21:16,17); whose altitude is equal to his breadth; an altitude by which his relationship to "the light which no man can approach unto," is established and revealed.

But, why do they lie there in their encampment? What is their angelism? Why are they thus marshalled, "looking forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners?" Why have they been hastily transported hither in clouds? Why are they here in convention with the Lord in the aerial? Are they to remain here permanently encamped in the elevated region of the peninsula? No, the

wilderness of Sinai is only the place of gathering where the saints are organized, and developed into this mighty angel. They are the SWIFT CLOUD upon which the Spirit rides. In their camp, they are but waiting for "judgment to be given to them," that they may go forth and "take possession of the kingdom under the whole heaven." "He stood and measured the earth." The wings of their flight upon the prey are not yet expanded. Though they had been gathered by the angels of his power into the presence of Israel's King, preparation for action upon the outer world was not complete. Israel after the flesh has to be "made willing" to move in obedience to the commands of Jesus, as the Leader and Commander of the people" (Psa. 110:3; Isa. 55:4). This may be also the mission of the angels. But this work of the Spirit, however, executed by the angels or by the saints, it would seem to be a necessary preliminary to a general movement for their deliverance. This is after the order of the type. The Spirit's Messenger in the bush sent Moses and Aaron to the elders of Israel to make the people willing to remove from Egypt under their leadership, before any communication was opened with the court of Pharaoh, or any judgment had been inflicted upon their enemies and oppressors.

But all things being prepared, the quietude of the camp of Sinai is changed for "the noise of great waters." The scene becomes tempestuous. When they stood inactive, they let down their wings. But judgment having been given to them, they extend their wings; and the noise thereof is the noise of a host marching against the foe. Habakkuk saw this angelic multitudinous unity in full career. They would, of course, attack the peoples first who were nearest to their encampment. These are



“the tents of Cushan” and “the curtains of Midian,” which are afflicted and made to tremble. This Cushan is east of the Tigris and north of the Persian gulf; the Midianites are the Arabs of the desert, who are to “bow down before him” (Psa. 72:9).

But, it is written, “Yahweh rideth upon a swift cloud, and shall come into Egypt: and the vanities of Egypt shall be moved at his presence, and the heart of Egypt shall melt in the midst of it” (Isa. 19:1). In this invasion of Egypt then in the hands of Gog, the king of the north, who hath power over its gold, and silver, and precious things (Dan. 11:43) the troops of Sinai would have to march round the head of the gulf of Suez, or to pass over the sea, or through it. The last alternative seems to be the course to be adopted at some epoch of the enterprise; which will probably be on return from the conquest of Egypt, in the march to Zion. “I will *bring again from the depths of the sea,*” saith the Spirit in Psa. 68:22. And these words were written in Jerusalem, implying that they were coming Zionwards. In Psa. 66, after announcing the universal subjection of the nations, the reader is invited to the contemplation of the means by which the conquest is effected: “Come and see the doings of Elohim, terrible of deed towards the sons of men. *He turned the sea to dry land;* they passed through *the river on foot:* there did we rejoice in him.” And Isaiah says: “*Yahweh shall utterly destroy the tongue of the Egyptian sea;* and with his mighty wind shall he shake his hand over *the river* (Euphrates) and shall smite it into seven streams, and cause to go over in shoes . . . *like as it was to Israel in the day that he came up out of the land of Egypt*” (ch. 11:15,16). And yet again in ch. 50:9, Isaiah, by the inspiration of the Spirit saith in relation to Israel’s future redemption, “Awake, awake, put on strength, O arm of Yahweh; awake *as in the ancient days,* in the generations of old. Art thou not the same that cut in pieces Rahab (Egypt) and wounded the dragon? Art thou not the same that dried the sea, the waters of the great deep; that made the depths of the sea a way for the ransomed to pass over?” These were the awakenings of ancient days; and by the prophet’s petition, which was the word of the Spirit, the dividing of the sea and the river in a future exodus is indirectly foretold. “*Therefore the redeemed of Yahweh shall return, and come with singing unto Zion* (not from Egypt to Sinai, as of old); and everlasting joy (*simchath olahm*, joy of the future age) shall be upon their head.”

The Rainbowed Angel being constituted of individuals who are all “like Jesus,” who descended to Sinai, and in the days of his flesh even, walked upon the sea; showing thereby that He, and therefore they, are untrammelled by the natural laws: it will be unnecessary and superfluous to divide the sea on their account. It is Israel according to the flesh, who

are subject to the natural laws, that are to be “brought again from the depths of the sea;” beside showing his power, and gaining praise and fame in the earth in drying up, or destroying the Egyptian gulf; the passage of the sea by Israel in Egypt under the leadership of “the Prophet-like Moses,” is designed to serve for a national baptism into Christ by which “all their sins will be cast into the depths of the sea,” according to the testimony of Mic. 7:19. When they passed through the sea under Moses, “they were all baptised into Moses in the cloud and in the sea” (1 Cor. 10:2); so when saved from their long captivity by Christ, they will be nationally baptized into him by a like marine investment; and thus be able, as “a people saved by Yahweh,” nationally to sing “the song of Moses the servant of the Deity, and the song of the Lamb, saying, Great and marvellous thy works Yahweh Elohim almighty; just and true thy ways, O king of the nations. Who shall not fear thee, O Lord, and glorify thy Name? For thou only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest” (Apoc. 15:3,4).

The testimony seems to indicate, that at the time of Yahweh’s riding upon the swift cloud into Egypt, there will have been collected there a considerable Jewish population, which will be grievously oppressed by the king of the north, or Russo-Assyrian Gog. This appears from Isa. 19:20, which says, “they shall cry unto Yahweh because of the oppressors, and He will send them a Saviour, even a great one, and he shall deliver them.” This saviour is YAHWEH *Elohim Tz’vaoth*, He who shall be the mighty ones of hosts, the Rainbow Angel, “and he shall deliver them.” This almighty organization having planted itself in Egypt, all the vanities or idols of Egypt, Greek, and Latin images of saints, and those who worship them, “Shall be moved at His presence.” And what then? “The heart of Egypt shall melt in the midst of it.” But why? Because “Yahweh shall smite Egypt” to “recover the remnant of his people from Egypt” (Isa. 11:11). In this process, “Yahweh will beat off from the channel of the river (Euphrates) unto the stream of Egypt” (the Nile); and thereby subdue the whole south of the grant to Abraham “from sea to sea,” from the Mediterranean to the gulf of Persia.

When the south is thus freed from the domination of “the House of Esau” (Obad. 18-21), the healing of Egypt will commence. “Yahweh shall smite Egypt and heal it; and they shall return to Yahweh, and he shall be entreated of them, and shall heal them.” This healing will be curative of all the population, Gentile and Jewish, that survives the heart-melting judgments of the crisis. Egypt will no longer be proverbial for its darkness that may be felt: for in the day of the Rainbow Angel, “shall five cities in the land of Egypt speak the language of Canaan, and swear (allegiance) to YAHWEH *Tz’vaoth*, (to ‘him who shall be hosts’):

one shall be called, The City of Destruction. In that day there shall be an altar to Yahweh in the midst of the land of Egypt, and a pillar at the border thereof to Yahweh. And it shall be for a sign and for a witness unto YAHWEH *Tz'vaoth* in the land of Egypt." And this is the reason of the destruction which gives name to one of the five cities; "for they shall cry unto Yahweh because of the oppressors," as they did in the days of Moses; "and he shall send them a Saviour, even a great one (the Rainbowed Angel) and he shall deliver them. And Yahweh shall be known to Egypt, and the Egyptians shall know Yahweh in that day, and shall do sacrifice and oblation: yea, they shall vow a vow to Yahweh, and perform it . . . and they shall return even to Yahweh; and he shall be entreated of them, and shall heal them (Isa. 19:18-22).

Egypt appears to occupy a very important position in the restoration of Israel by the Rainbowed Angel. Egypt, Cush and Seba are appointed for their ransom (Isa. 43:3) — the wilderness and deserts of the south into which they are to be brought for discipline, to fit them for settlement in the land of Israel (Ezek. 20:33-44). In reference to this crisis, the Spirit saith, "Remember ye not the former things, neither consider the things of old. Behold, I will do a new thing; now it shall spring forth; shall ye not know it? I will even make a way in the wilderness, and rivers in the desert. The beasts of the field shall honor me, the dragons and the owls; because I give waters in the wilderness, and rivers in the desert, to give drink to my people, my chosen. This people have I formed for myself; they shall show forth my praise" (Isa. 43:18-21).

This is all part of the work of the Rainbowed Angel, in which "*Adon* (the Lord) adds his hand to redeem a second time the remnant of his people which shall be left from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea" (Isa. 11:11). This is an area of wide extent, stretching from the Nile to the east of the Tigris; and thence north to the Caspian; and then westward to the Mediterranean, in and beyond which are the islands. It is not to be supposed, that such a revolution in the south of Asia and north of Africa, developing a new power of extraordinary might, could progress without making a powerful impression upon France, Turkey, and Russia, which are so sensitive in regard to their supposed interests in Egypt, the Red Sea, and the east. It will throw them all into a state of terrible belligerency. So great a danger will confederate them for a great effort to scatter it. All Europe will be moved; and "rush forth as a whirlwind to scatter me;" saith the Spirit: "their rejoicing was as to devour the poor in ambush" (Hab. 3:14): "they will ascend and come like a storm, and like a cloud to cover the land, that is (or that portion of it which is) brought back from the

sword, and is gathered out of many people, who are dwelling safely *in the midst of it* (Ezek. 38:9,8,10,12): under the protection of the Rainbow-bowed Angel. The conquest of Egypt will, doubtless, operate powerfully upon England: for nothing can affect Egypt without greatly disturbing the policy of Britain, and deeply wounding her commerical interests. The Russo-Assyrian King of the north will have inflicted this injury upon England, previous to Yahweh riding into Egypt upon the swift rainbow-bowed cloud. Hence, the invasion of Egypt, and the destruction of the power of the king of the north in Egypt, will, doubtless be rejoiced in by the British government; and may lead to an alliance between England, the modern Tyre, and the New Power, the common enemies of Gog and the Papacy, after the type of Hiram and Solomon, or of the Queen of Sheba, and the King of Israel. In this event, “her merchandise and her hire will be holiness to Yahweh: it shall not be treasured, nor laid up; for her merchandise shall be for them that dwell before Yahweh, to eat sufficiently, and for durable clothing” (Isa. 23:18). And in Psa. 45, which Paul endorses as a testimony for Jesus and his followers, the Spirit testifies, that in the day when, “his right hand shall teach him terrible things,” “the daughter of Tyre shall be there with a gift; even the rich among the people shall intreat his favor” (verse 12); and again, “the kings of Tarshish and of the isles shall bring presents: and the kings of Sheba and Seba shall offer gifts” (Psa. 72:10): and “surely the isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them unto the Name of Yahweh thine Elohim, and to the Holy One of Israel, because he hath glorified thee, O Zion” (Isa. 60:9).

These testimonies indicate a different relationship between the regenerators of Egypt, and the maritime power of the world, from that with the continental powers. These are fiercely hostile; while maritime Tyre, Tarshish, Sheba and Seba, are subservient to the angelic mission for the protection and regeneration of Israel. The riches of these countries, by some powerful influence in exercise at the time, are placed at the disposal of the saints, who become thereby complete masters of the sea. The present tendency of Britain to insulation is then perfected; and her destiny is identified with the New Power of the East. In this cooperation, she becomes “the land shadowing wide with wings, extending from beyond to rivers of Cush” — the Tigris and Euphrates; whose shadow shall be as the night in the midst of the noonday, for the hiding of the outcasts in the land of Moab (Isa. 18:1; 16:3-5). At this epoch, the land becomes prosperous — “a land of unwallled villages, whose inhabitants are at rest, and dwelling safely, all of them dwelling without walls, and having neither bars nor gates. The desolate places of central Palestine

are then inhabited, by a gathering out of the nations, which has become wealthy in cattle and goods" (Ezek. 38:8,11,12).

But this prosperity becomes an irresistible temptation to the king of the north to invade the land, and if possible to annex it to his dominion bordering upon it, by Hamath, Armenia, and Assyria. "He will ascend like a storm, like a cloud to cover the land;" for "tidings out of the east, and out of the north shall trouble him: therefore he shall go forth with great fury to destroy, and utterly to make away many. And he shall pitch the tents of his entrenched camp between the seas," the Mediterranean and sea of Tiberias, which will extend "to the mountain of the glory of the holy" (Dan. 11:44,45). Thus all the nations of this northern confederacy are gathered by Yawheh against Jerusalem, after his descent to Sinai and before his own entrance into the city. He permits it to be taken, and rifled by the spoiler, and its inhabitants to be partly expelled and sent into exile (Zech. 14:2). Their hope would now seem to be lost, and themselves finally cut off from their parts (Ezek. 37:11). They had, doubtless, thought that the long expected rest had been established beyond the possibility of disturbance. They were at rest in the midst of the land; but the whole house of Israel was not there; and the nations were not yet acquainted with the omnipotence of "the Kings of the Sun's risings."

The land being covered with the northern hosts as with a cloud, the Russo-Assyrian Gog is the lord ascendant of the country, with none to dispute his authority, but "Edom, Moab, and the chief of the children of Ammon," south and east of the Dead Sea, and the river Arnon. In this region, his power is contested. "Sheba and Dedan, and the merchants of Tarshish, with all the young lions thereof," protest against the invasion of the land, but without effect. Doubtless, he will feel too strong to be deterred from a grand solution of the Eastern Question in his own behalf. But "he shall be broken without hand:" the stone-power is near ready to fall upon him, and grind him to powder — the power of the kingdom embodied in the rainbow organization (Matt. 21:44; Dan. 2:45; 8:25). The northern Gog pays no respect to the young lions and merchants of Tarshish; but invades the country, and dominates it with an iron rule, as exemplified in the history of daemonial and idol worshipping Poland. The fate of this province of the papal empire was a punishment due to them as worshippers of the beast and his image; but the people "dwelling in the midst of the land," in central Palestine, in peace and prosperity, belong to the Rainbowed Angel; and to invade and oppress them will not be tolerated: "for thus saith YAHWEH *Tz'vaoth*, after the glory," manifested in the land, "hath he sent me unto the nations who spoiled you; *for he that toucheth you toucheth the apple*

of his eye" (Zech. 2:8).

At this crisis, then, of extreme peril to the Jewish population of Palestine — of that "tenth" indicated in Isa. 6:13 — "the fury of *Adonai* YAHWEH comes up into his face" — his eyes become as a flame of fire, and his countenance as the sun shining in his strength (Apoc. 1:14,16; 10:1). He comes out of Egypt, as it is written, "Out of Egypt I called my son" (Hos. 11:1). This was true of "Israel my son, my first born" (Exod. 4:22), in the days of Moses; of the child Jesus, prophetically named *Israel* in Isa. 49:3, the Beloved Son of the Eternal Father, in the days of his infancy (Matt. 2:15); and it is also true of Israel in Egypt, and of the Rainbow Angelic Son of Man, the Yahweh Name, their King, in the day when Gog, in the latter-years manifestation of the Little Horn of the Goat, the King of fierce countenance, "shall stand up against the Prince of princes" (Dan. 8:25). The Son of the Eternal Father in these several manifestations of Sonship, is called out of Egypt.

But affliction attends the Son more or less in Egypt. Sojourn in Egypt is because of distress in Canaan; and how can Israel sing for joy of heart in a strange land, while the land of their inheritance is trampled under foot of the spoiler! Hence the testimony, "I will bring them again also out of the land of Egypt, and gather them out of Assyria; and I will bring them into the land of Gilead and Lebanon, and place shall not be found for them. And he shall *pass through the sea with affliction*, and shall smite the waves of the sea, and all the deeps of the river (the Euphrates) shall dry up; and the pride of Assyria (of Gog) shall be brought down, and the sceptre of Egypt shall depart away" (Zech. 10:10).

In leaving Egypt, then, the Rainbow Angel leads Israel out as a trembling bird (Hos. 11:11). He does not lead them by the Isthmus of Suez, but after the example of Moses and the angel, his prototype, he leads them to the seashore. "Was thy wrath against the sea," saith the Spirit, "that thou didst ride upon thine horses (Apoc. 19:11,14) thy chariots of salvation? Thou didst walk through the sea with thine horses, through the heap of great waters. When I heard," says the prophet as representative of his people in the flesh, "my belly trembled; my lips quivered at the voice: rottenness entered into my bones, and I trembled in myself, that I might rest *in the day of trouble*" — that day so great that none is like it; even the time of Jacob's trouble, out of which he shall be saved" (Jer. 30:7).

Having destroyed the tongue of the Egyptian sea, and brought Israel up again from its depths, the Rainbow Angel leads them into the wilderness of Paran. Habakkuk sees him here in great power and indignation; for "before him goes the pestilence, and burning coals from his feet," apocalyptically styled, "pillars of fire."

“He beheld,” when he came from mount Paran, and “rose up from mount Seir unto them.” “*Adonai* YAHWEH (He who shall be lord) shall blow the trumpet, and shall go forth with whirlwinds of the south” (Zech. 9:14). “He shall march through the land in indignation, and thresh the nations in anger” (Hab. 3:12). In this march, he arrives at Bozrah in Edom, where his presence confronts the forces of the Russo-Assyrian king; “and all the men that are upon the face of the land shake at his presence.” He causes them to turn their swords against one another. He smites every horse with terror and blindness, and his rider with madness (Zech. 12:4). He pleads against them with pestilence and with blood; and rains upon him and upon his bands, and upon the many people that are with him, an overflowing rain, and great hailstones, fire, and brimstone (Ezek. 38:22).

This is the crisis which fairly inaugurates “the war of that great day of the all-powerful Deity” in the field of Armageddon (Apoc. 16:14,16); “the great winepress of the wrath of Deity” (ch. 14:19). Israel under the leadership of the Rainbow Angel on the one side; and the Powers that be, upon the other, are the belligerents in this war. In the overthrow of the enemy at Bozrah, however, Israel after the flesh had no part. The breaking in pieces of the oppressor in Idumea, in this day of “Yahweh’s vengeance, and year of recompences for the controversy of Zion” (Isa. 34:8); is the glory of the Rainbow Angel alone. “I have trodden the winepress alone,” saith the Spirit; “and of the people there was none with me: for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment. For the day of vengeance is in my heart, and the year of my redeemed is come” (Isa. 63:3). By this treading of the winepress, the Rainbow Angel magnifies and sanctifies himself; and is known in the eyes of those many nations confederate with the king of the north, who come to know that he is YAHWEH (Ezek. 38:23).

“YAHWEH is known by the judgment he executeth” (Psa. 9:16). This New Power of Southern Asia is known to be theocratic, as was that of Joshua and his hosts by the Canaanites, when the walls of Jericho fell at the sounding of Israel’s trumpets the seventh and last time. The treading of the winepress in its initiation at Bozrah is accompanied with a great shaking in the land of Israel, by which mountains are overturned, and towers fall, and all walls are prostrated (Ezek. 38:20); for it is “the day of the great slaughter when the towers fall;” when “Yahweh causes his glorious voice to be heard, and shows the lighting down of his arm, with the indignation of his anger, and with the flame of a devouring fire, with scattering and tempest, and hailstones; for through the voice of

Yahweh shall the Assyrian be beaten down, who smote with a rod" (Isa. 30:25,30).

But the Rainbowed Angel's pedal pillars of fire may not halt long at Bozrah. Isaiah in vision saw him "*coming from Edom, with dyed garments from Bozrah;*" and describes him as "glorious in his apparel, and travelling in the greatness of his strength" (ch. 63:1). John's rainbowed angel is symbolical of this traveller, who proclaims himself "mighty to save;" and powerful to tread down the peoples in his anger, and to make them drunk in his fury, and to bring down their strength to the earth — verse 6. The mutual slaughter of the enemy, the sword called for against him throughout all the mountains of Israel, and the pestilence, make his overthrow coextensive with the land. It reduces the invading hosts to only one sixth of their original force; as it is written, "I will turn thee back, and leave but the sixth part of thee" (Ezek. 39:2,4). This wreck of the invading force falls back upon Assyria, to which the war is transferred from the Holy Land. A great and marvellous change comes over this country politically, socially, and physically. The peace so long and earnestly prayed for (Psa. 122, 125, 128), and promised (Psa. 72:3,7; 85:8,10; Isa. 9:6,7; 26:12; 32:17; 54:13; 66:12; Ezek. 34:25), is at length established; so that "from this day forward" (Ezek. 39:22) there will be no more war in the land of Israel for a thousand years; and the house of Israel will come to know that the ETERNAL SPIRIT is *Yahweh their Elohim*, manifested in the Lord Jesus Christ and his Brethren, symbolized by the Rainbowed Angel of the Rainbowed Throne.

There is reason to believe, that from the Idumæan Bozrah the Rainbowed Angel advances to the plains of Moab; and compassing the north end of the Dead Sea, crosses the Jordan into the plains of Jericho, according to the signification of the things represented in the passage of that river in the days of Joshua. According to Hosea, Israel is allured and brought into the wilderness (of Paran). From thence, Solomon sees them coming up from the wilderness leaning for support upon the beloved (Cant. 8:5); "coming out of the wilderness like pillars of smoke" — 3:6. "I will bring her into the wilderness," saith the Spirit, "and I will give her vineyards from thence, and the *Valley of Achor* for a door of hope: and she (Hephzibah and Beulah, with their inhabitants, the Messiah's national bride — Isa. 62:4,5,12) shall sing there, *as in the days of her youth* (thé days of Joshua), and as in the day when she came up out of the land of Egypt" (Hos. 2:14,15). The Valley of Achor near Jericho, is "a door of hope;" when the Rainbowed Angel has led Israel to this encampment, it is only the *earnest* of the restoration of "the whole house of Israel." He has overthrown the king of the north throughout the land. The country has been evacuated; but the national graves of Israel have

not yet been opened. They had been gathered "one by one" into the wilderness of Egypt; yet multitudes continued in the Assyrian empire, ready to perish, especially, too, since the overthrow of the Assyrian upon the mountains of Israel (Isa. 27:12,13; 24:25). The van only of Israel's hosts had entered the door under the rainbow-banner; but from the plains of Jericho they looked in hope, sure and certain, of "the restitution of all things which the Deity hath spoken by the mouth of all the holy prophets, *ap aionos*," from the beginning of the Mosaic dispensation (Acts 3:21).

From the Valley of Achor, the Rainbowed Angel advances westward. The redemption of Zion is unaccomplished until the Angel of the Covenant establishes Yahweh's throne in Jerusalem; that as the Spirit has testified, "they may call Jerusalem the throne of Yahweh" (Jer. 3:17). His face is, therefore, Zion-ward, and he takes up his line of march in that direction, until he stands with "his pillars of fire" upon the Mount of Olives, which is before Jerusalem upon the east. In the great shaking which threw down mountains, towers, and walls, the mount trembled at the presence of Deity in the land; and divided asunder in the midst, leaving a very great valley between the halves of the mountain removed to the north and south. The people will be panic-stricken, and flee as they fled before the earthquake in the days of Uzziah king of Judah. After this, the Pillars of Fire appear upon the mount, and in view of "the City of the Great King."

But the remnant in the city know not that YAHWEH *Elohim Tz'va'oth* has returned to the mountain, whence, in the time of Ezekiel (ch. 11:23) and in the days of the apostles (Acts 1:11) he had taken his departure. The prediction of Ezek. 43:2, is now fulfilled, that "the glory of the Elohim of Israel came *from the way of the east*; and his voice was like the noise of many waters; and the earth shined with his glory." This was the Rainbowed Angel from the Valley of Achor, "the way of the east." The common idea is, that the Lord Jesus is to make a perpendicular descent, and to touch the earth for the first time upon Mount Olivet. The text in Acts 1:11, is cited to prove it. But this says nothing about the place he should first descend to; but only that he should come again; and that he should come again "in like manner" as he departed. This was verified in his descent to Sinai; and, as we have seen, he arrived at the place of his departure, "travelling in his strength" "from the way of the east."

But the gates of the city before him are closed. He had said to them in the days of his flesh, "Ye shall not see me henceforth, till ye shall say, 'Blessed is he who cometh in the name of Yahweh'" (Matt. 23:39). That crisis has now arrived; and he sends his heralds of the rainbow to de-

mand admission into the city for the king of glory. Approaching the gates, they exclaim, "Lift up, O gates, your heads; and be ye lifted up, ye doors of the future age (*olahm*), and the King of glory shall come in!" But not knowing who he is, they inquire from within the city. "Who is this King of glory?" to which his heralds reply, "YAHWEH strong and mighty; *Yahweh mighty from war*: lift up, O gates, your heads, and lift up, O doors of the future age, and the King of the glory will come in!" But, the porters and sentinels still hesitate; and, as if to gain time for deliberation, or in expectation of further information, they repeat the inquiry, "Who is He this King of the glory?" They are then further informed, that "YAHWEH *Tz'vaoth* He is the King of the glory," so amply revealed in the prophets (Psa. 24:7-10).

This conference at the gates of Jerusalem will, doubtless, result in the opening wide the entrances to its interior. Then the strong and mighty one attended by his multitude will descend from Olivet, and enter the gates of Zion amidst the rejoicings of his retinue, crying, "Hosanna to the Son of David; Blessed is he that cometh in the Name of Yahweh; Hosanna in the highest!" Of course, all the city will be moved, and say, "*Who is this?*" This question will be answered in a solemn assembly of the notables of the city. One will then put the inquiry in the form, "What are these wounds in thy hands?" the reply to which will reveal the crucified Nazarene to his astounded inquisitors — "The wounds with which I was wounded in the house of my friends" (Zech. 13:6). Thus, after an absence of over eighteen hundred years, the King of the Jews proves his identity to his subjects, as he had before proved it to the apostle Thomas; and, after the representation in the case of Joseph (the type of the Shepherd and Stone of Israel — Gen. 49:24), he makes himself known to his brethren according to the flesh in his appearance before them the second time. Upon this a like result ensues: "They look upon him whom they pierced, and mourn because of him as one mourns for an only son In that day there shall be a great mourning in Jerusalem as the mourning of Hadadrimmon in the valley of Megiddon (*Armageddon*)" (Zech. 12:10). This national repentance results in the salvation of the tents of Judah, whose sin and uncleanness is covered and cleansed (verse 7; 13:1); and henceforth they rejoice in the Son of David as their king. Such is the development in relation to Judah of Apoc. 1:7: "Behold he cometh with clouds; and every eye shall see him, even they who pierced him; and all the kindreds of the earth shall wail because of him. Even so, Amen."

The seven months ensuing "the great slaughter" will be occupied in burying the dead that the land may be cleansed (Ezek. 39:11-16). This, however, does not interrupt the prosecution of the war. The

Bethlehem-born Judge of Israel being duly installed upon the throne of his father David as king over the little mustard seed like kingdom of Judah (Matt. 13:31,32), invades the land of Assyria, and the land of Nimrod, and wastes them with the sword. Thus, he will not only deliver Judah from the Assyrian when he cometh into their land, and treadeth within her borders; but the Rainbow Angel will also take away the dominion of the first three beasts of Daniel — ch. 7:12. But, though deprived of dominion, they will still exist as national organizations; for “their lives shall be prolonged for a season and a time,” or a thousand years. Their kingdoms will become the Rainbow Angel’s, and they will be blessed in the new administration of their affairs. While Yahweh inherits Judah his portion in the Holy Land, and dwells in the midst of Zion, these nations are joined to him, and become his people (Zech. 2:10,12). The regeneration of Egypt, Israel, and Assyria becomes complete. His right hand is established in the rivers, and his left in the sea; and he is already higher than the kings of the earth (Psa. 89:25-27): and by his prowess he has changed the face of the east, having wrested those fair and luxuriant countries from the destroyer; and made the land that was desolate, the enchanting Paradise of God (Ezek. 36:35; Isa. 51:3). “In that day there shall be a highway out of Egypt to Assyria, and the Assyrian shall come into Egypt, and the Egyptian into Assyria, and the Egyptians shall serve with the Assyrians. In that day shall Israel be the third with Egypt and with Assyria, a blessing in the midst of the land, whom Yahweh T’zvaoth shall bless, saying, Blessed be Egypt my people, and Assyria the work of my hands, and Israel mine inheritance” (Isa. 19:23-25).

But the vindication, or avengement, of the Holy Land (Dan. 8:14 — *we-nitzdaik kodesh*) and the conquest and regeneration of Egypt and Assyria, do not consummate the work of the Rainbow Angel; they only serve to “place his right foot upon the sea;” and to prepare him for setting “his left upon the earth.” He has conquered the lion, the bear, and leopard: he has taken away their dominion, and placed them under his own: but there still remains that “dreadful, and terrible, and exceedingly strong fourth beast,” which came up out of the same sea as the others. This is not simply to lose his dominion, and yet continue as a body politic to exist like the others “for a season and a time.” The contrary of this, would be the continuance of the European commonwealth as now constituted in church and state, but without human government, for a thousand years. This however, can never be. The decree of heaven has long been on record for its utter and total destruction. The decree is this: “Because of the voice of the great words which the horn spake; I beheld till the beast was slain and his body destroyed, and given to the

burning flame" (Dan. 7:11). This is the grand catastrophe of the apocalypse — the slaying of the Latin Catholic Beast, and the destroying of its body politic by the Rainbowed Angel — by the Spirit manifested in the saints. His "pillars of fire" march through the countries of Europe with the destruction of a "burning flame;" the result of which is "judging among the nations, filling their countries with dead bodies, and the bruising of the Head over an extensive region" (Psa. 110:6).

This exposition, then, of "the mystery of the Deity as he hath declared the glad tidings to his servants the prophets," defines the position of the Rainbowed Angel; and brings him up before us as a colossus prepared to bestride the world. By his right foot being placed upon the sea, it plants his left foot, of course, upon daemonial and idol worshipping Spain, brings before him all the countries of the Latin and Greek churches, as Spain, France, Belgium, Holland, Britain and Ireland, Norway, Sweden, Denmark, Russia, Prussia, Germany, Austria, Switzerland, Italy, the Pope's temporality, Turkey, and Greece. In this enumeration there are protestant countries; but they all belong to the Fourth Beast dominion, being 'the Harlots and Abominations of the earth' which all acknowledge the Church of Rome as their common "mother" — "the Mother of all the Churches."

Such is the commonwealth or body politic to be destroyed root and branch, by the saints when judgment is given to them, and they proceed to "prophesy before many peoples, and nations, and tongues, and kings" (ch. 10:11). Then will the high praises of AIL (*the Eternal Power* — THE FATHER) be in their mouths; and "a two-edged sword in their hand; to execute vengeance upon the nations, and punishments upon the peoples; to bind their kings with chains, and their honorable ones with fetters of iron: to execute upon them the judgment written: this honor have all his saints. Praise ye YAH" (Psa. 149:6-9).

7. The Roaring of the Angel

These are "the labors" to be performed by the Rainbowed Angel before he can "rest" (Apoc. 14:13). But, before he advances against the daemonial and idol worshippers of "Christendom" so called, "he cries with a loud voice as when a lion roars." Being "the lion of the tribe of Judah," his proclamations are the roarings of that lion; and the carrying of them into effect, is the noise of the roaring (Ezek. 19:1-9). Before *the noise* of his roaring lays waste their cities, and desolates their land and the fulness thereof, he is still awaiting the result of his manifesto to the nations of the west. Enthroned in Jerusalem his dwelling-place, he is fearless of attack. "I will be still," says the Spirit: "yet in my dwelling-

place I will be without fear — as dry heat impending lightning, as a cloud of dew in the heat of harvest” (Isa. 18:4). Such will be the condition of the political aerial, styled in Apoc. 16:17, “the air,” at the crisis when “the lightnings, and voices, and thunderings, and earthquakes, and great hail” (ch. 11:19; 4:5) shall be about to rend the heavens, shake the earth, and beat down the corrupters of the world. During this ominous sultriness, and portentous calm, the strong lion of Judah “sends of those who have escaped” “the whirlwinds of the south,” of the saved remnant of Judah, “to the nations Tarshish, Pul, and Lud, sounders of the truth, to Tubal, and Javan, and the isles afar off, that have not heard his fame, nor seen his glory; and they shall declare the glory” of which he is the king, “among the nations” (Isa. 66:19). But, they will not only declare his glory throughout the west; they will also make known the *aion-evangelie*, the good news concerning the millennial cycle, soon to commence in all its blessedness; and with a loud voice throughout the aerial, styled “mid-heaven,” invite mankind to “fear the Deity, and give glory to him, because the hour of his judgment,” which is to destroy the catholic and protestant constitution of things, “has come” (Apoc. 14:6,7).

But this proclamation will not be complied with by the governments of the catholic world at least. They will “prepare war, and wake up their mighty men.” The ten horn-royalties of the European Commonwealth will make war with the Lamb, and contend with him in battle (Apoc. 17:14; 19:15). Foreseeing this issue the Rainbow Angel will roar out of Zion, and utter his voice from Jerusalem; and go forth as a MIGHTY MAN, and stir up jealousy as a man of war. He will cry, yea, roar; he shall prevail against his enemies. “I have,” saith he, “holden my peace *maiolahm*, from the (conclusion of the Mosaic) cycle; I have been still, and refrained myself: now I will cry like a travailing woman; I will destroy and devour at once. I will make waste mountains and hills, and dry up all their herbs, and I will make rivers dry deserts, and I will dry up the pools” (Isa. 42:13-15). This testimony shows the import of the action expressed in the phrase “as a lion roareth.” In the fearful conflict that ensues “he causes the nations to tremble, and the mountains of antiquity to be scattered, and the hills of the cycle to be bowed down: the goings of the cycle are his. He threshes the nations in his anger” (Hab. 3:6,12). That great day is the great and terrible day of Yahweh. It is the day of the seven thunders when they utter their voices, in the midst of whose echoes, Babylon falls; and those who worship the beast and his image, and have the mark on their forehead, or on their hand, are tormented with fire and sulphur “in the presence of the holy angels, and in the presence of the Lamb;” that is, in the presence of the Rainbow Angel.

When these aerial reverberations shall have died away, and calm

shall be restored to the trembling heavens, and the quaking earth, "the labors of the saints" will be finished, and they will enter into the rest, or sabbatism, that remains for the people of the Deity. There will then be found nothing answering to the image of Nebuchadnezzar; nor to the Fourth Beast of Daniel. They will have become "like the chaff of the summer threshing floors, carried away by the tempest; so that no place is found for them." The judgments of the seventh vial are exhausted; "for the Lamb has conquered;" and executed all the bitternesses of the little scroll. There is now no longer any Papacy to stultify humanity; all names and denominations are abolished, and all the political hills and mountains, or Gentile, imperial, regal, and republican states, that upheld them, are overthrown. A glorious consummation is this! The Laodicean Apostasy is destroyed; and all Europe delivered from the immense mass of ignorance and superstition that bewilders and demoralizes its catholic and protestant populations. No longer will it be possible for spiritual pretenders, and political knaves to mislead them for their own glorification and aggrandizement. This will be among the occupations gone. Clergy and ministerial craft will be ruined; and men will practise it, as sorcerers spiritualism under the Mosaic law, at the hazard of their lives. For "it shall come to pass when any shall yet prophesy (for, in modern phraseology *preach*) then his father and his mother that begat him shall say unto him, Thou shalt not live; for thou speakest lies in the name of Yahweh: and his father and his mother that begat him shall thrust him through when he prophesieth. And it shall come to pass in that day, that the prophet (clergy and parsons of all grades and classes) shall be ashamed every one of his vision when he hath prophesied: neither shall they wear a rough garment (or professional garb) to deceive," or impose upon the ignorant (Zech. 13:3,4). For the nations conquered by the Lamb and those cooperating with him, who are called, and chosen, and faithful (Apoc. 17:14) are also enlightened by them; for "the earth is lightened by the glory of the Rainbow Angel" (ch. 18:1). And under the influence of this light, "many peoples will go and say, Come ye, and let us go up to the mountain of Yahweh, to the house of the Elohim of Jacob; and HE will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the law, and the word of Yahweh from Jerusalem" (Isa. 2:3). Thus of a free and willing mind "the Gentiles will come from *the ends of the earth*, and shall say, Surely our fathers have inherited lies, vanities, and things in which there is no profit" (Jer. 16:19). Such will be the judgment of posterity upon the spiritual wisdom of their ancestors. The creeds, articles, and confessions of faith which are now cherished with so much zeal, will be pronounced by a succeeding generation mere lies and unprofitable vanities. And so

they are. They can teach no man the way of salvation; and therefore they are mere "vanities;" and they teach what is either not true, or they nullify the truth; so that they are neither more nor less than "lies." These lies and unprofitable vanities, which constitute the poisonous elements of that "strong delusion," which Paul predicted the Deity would send upon the professors of christianity "that they should believe the lie," as a punishment for their "not receiving the love of the truth to the end that they might be saved" (2 Thess. 2:10,11) these false teachings will all have been suppressed by the victorious heroes of the covenant, who will have "turned to the people a pure language;" and have taught them all to "call upon the name of Yahweh, and to serve him with one consent" (Zeph. 3:9). What an extraordinary and unparalleled revolution will this be among the nations of the earth! Catholic, Protestant, Sectarian, Mohammedan, and Pagan, all without exception freed from their special ignorances and blasphemies, and meeting together unanimously in peace and concord; indignant at the old fooleries imposed upon them by their pious predecessors; enlightened in the truth; delivered from the crippling tyranny of thieves and robbers in church and state; and blessed in Abraham and his seed; whom all nations, though conquered by them, joyfully proclaim to be the blessed (Psa. 72:17-19). The sea upon which the Rainbowed Angel stands in ch. 15:2, will no longer be mingled with fire. It will cease to be troubled with unrest, casting up only mire and dirt (Isa. 57:20); but will have subsided into a calm which no storms nor tempests will disturb for a thousand years. It will be a glassy sea like to crystal before the throne (ch. 4:6); the beast with seven heads and ten horns will have been exterminated from its waters (ch. 13:1); and it will have become transparent, and affording in every part transmission to the glorious, illuminating, and healing beams of the Sun of Righteousness, whose enlightening influence will pervade the earth to the dispersion of all darkness in its utmost corners, and profound depths. The present dead sea of nations will be filled with the choicest fish; fished by those incomparable "fishers of men," the companions of Deity in flesh (Matt. 13:47,48; 4:19). Upon this bright blue sea, purified by commingled fire from the colossal feet of the Rainbowed Angel, the victorious saints will stand with the harps of the Deity. Each one will himself be a living harp, a living embodiment of melody and song. And such music will ascend as no concert of earth-borns has executed, and no inventor has composed before. This rainbowed multitude, in throng which no man can number, will sing what none besides themselves can sing — the great song of their redemption and triumph (ch. 5:9,10; 14:3; 15:3,4). Victory crowns their labours, and they rest in a strong and peaceful reign of a thousand years (ch. 20:6).

8. The New World and the Angel of the Bow

The destruction of the fourth beast of Daniel by the Rainbow Angel's pillars of fire will be the dissolution of the European commonwealth. When the old world hath fallen thus, what will be the destiny of the new? Will it escape "the burning flame?" and, when "the kingdoms of the old world become the kingdoms of Yahweh and of his Anointed," will the colonial and republican institutions of the American continent remain intact? Why should they so remain? American society is but an extension of European. Their civil and spiritual institutions are identical; their superstitions and blasphemies as God-dishonoring, word-nullying, and perverse of "his way." The earth is as corrupt as in the days of Noah; "for all flesh," in both hemispheres, "have corrupted his way upon the earth" (Gen. 6:11,12). It is only necessary to understand *the way of salvation* as taught by the apostles to see this. Seeing, then, that the Deity swept into the abyss the whole human family except Noah and his house for this crime, why should not the American world be punished, being guilty of the same iniquity? There is every reason to conclude that judgment will fall upon it with great severity. Its idolatry of self is God-defiant; and it needs to be taught that there is One almighty than the dollar, and stronger than the human will.

There is no symbolical revelation of events to be developed upon the American arena; there are, however, general declarations, which show what must of necessity be developed in the course of the Rainbow Angel's mission upon this continent from one end of it to the other. Thus, the principle is oracular, that "ALL *nations* shall come and worship before the all-powerful Yahweh Elohim;" and that "they will learn righteousness." This necessitates instructors, and a system of instruction, such as does not exist on earth at this time — an enlightening power no less than divine. It also requires a disposition, a child-like disposition, which exists not in the public mind, neither in the ignorant people, nor in their blind and conceited guides. To correct this fatal evil, and to break the power of ignorance, which is "the power of Satan," the angelic "pillars of fire" must march through the land; for it is written, "When the judgments of Yahweh are in the earth the inhabitants of the world will learn righteousness" (Isa. 26:9; Apoc. 15:4).

And when they have learned this lesson, so difficult for individuals and nations, their lofty looks will be humbled, and their haughtiness will be bowed down, and Yahweh alone will be exalted (Isa. 2:10,11). British and American pride will be prostrate in the dust; and "the people the source of all power," an exploded fiction of the past. "In that day, Yahweh alone shall be exalted." Popular sovereignty will be a dead put-

rescent carcase; and all who derive their power and authority from it will be abased. Such a consummation as this, and so devoutly to be wished, can only be developed by Omnipotence — by the powerful angel of the covenant. The fate of the old world must necessarily be the fate of this whole American continent; for it is written of the Spirit, saying to the Son of David, “I will give thee the nations for thine inheritance, and the uttermost parts of the earth for thy possession” (Psa. 2:8). This is certainly comprehensive of the western hemisphere. The Eternal Spirit gives this to the Rainbowd Angel in fee. All power and authority here must, therefore, be derived from him, not from the people; and in these there will be no democracy or republicanism, but divine and imperial despotism, pure and simple; for “he shall rule the nations with a rod of iron” (Psa. 2:9; Apoc. 19:15; 2:26-27); “and Yahweh shall be king over *all the earth*; in that day there shall be one Yahweh, and his name one” (Zech. 14:9). This is conclusive. No one believing the scripture can respect the traditions of Americanism. The Monroe doctrine and the millennial perpetuity of the Union, will be a derision to the cloud-invested angel, as they are now to all who have “the patience of the saints,” “the commandments of the Deity, and the faith of Jesus” (Apoc. 14:12). All the States of the new world will be taken possession of by them; for “the kingdom, and dominion, and the greatness of the kingdom under *the whole of the heavens* is given to the people of the saints of the Most High Ones . . . and *all dominions* shall serve and obey him” (Dan. 7:27). It is manifest, therefore, that the destiny of all colonies, and republics, and empires, upon the American arena, has long since been decreed; and that destiny is unquestionably glorious and blessed — that of being delivered by judicial power from the debasing tyranny under which they now groan; and of becoming the flourishing and happy provinces of an imperial dominion, coextensive with the globe, under which life, liberty, and property, will be secure; “mercy and truth meet together, and righteousness and peace embrace each other;” and “glory will be to the Deity in the highest heavens, over the earth peace, and goodwill among men” (Psa. 85:10; Luke 2:14). “Hitherto is the end of the matter” (Dan. 7:28). The wars of the Angel of the Bow culminate in the conquest of a peace, which extinguishes all belligerent conflagration in the earth for a thousand years.

9. The Angel Rests from his Labors

Synchronical with this “end of the matter” is the blessedness of the dead in “rest from their labors.” The end of the Exodus from Egypt, and the destruction of the fourth beast in all its relations, domestic and

foreign, being now attained by their almighty prowess, the end of Micah's 40 years is duly arrived at. It is, therefore, written by command of a voice from the heaven, newly planted and firmly established (Isa. 51:16): "Blessed at this time are the dead who die in the Lord. Yea, saith the Spirit, that they may rest from their labors: and their works HE goes with them" (Apoc. 14:13). This is the time for the righteous dead, who have been caused to spring out of the earth, and afterwards been quickened by Christ who is their life, to be blessed in the Millennial Sabbatism. The millennial rest cannot be enjoyed by the called, and chosen, and faithful saints so long as the fourth beast ecclesiasticism is undestroyed. The *Lion-Mouth* of this system of ignorance and imposition "speaks great things and blasphemies," by which the Deity is blasphemed in "blaspheming his name, and his tabernacle, and them that dwell in the heaven" (Apoc. 13:5,6). The saints, though resurrected and immortalized, can have no rest while this, their old enemy, who, in the days of their flesh, made war upon them and overcame them (ver. 7; 11:7; Dan. 7:21), remains unconquered and undestroyed. When this is compassed their rest is attained. *At this time, aparti,* or, *from now*; the *now* beginning at this consummation of their works. They had "died in the Lord," which they only do when they die who believed the glad tidings of the kingdom of the Deity and name of Jesus Christ, and are subsequently immersed; they had been caused to spring forth from the earth; they had been judged; and, by quickening, had been organized into the cloud-invested angel of the covenant, or bow; and following the Lamb whithersoever he went, in all his wars, had conquered three of Daniel's beasts, and destroyed the fourth; and, in so doing, had delivered and regenerated the twelve tribes of Israel, restored all things, and abolished the superstition of the world. These are their works, the works of Jesus and his Brethren, and the consummation of them, which brings to them rest for "a season and a time."

But, in the text before us, we are given to understand that Jesus and his Brethren did not do all these wonderful and mighty works by their own independent and inherent power. In the days of his flesh, Jesus said to the Jews, "I can of my own self do nothing;" and again, "Verily, verily, I say unto you, The Son can do nothing of himself . . . but what things soever the Father doeth, these also doeth the Son likewise" (John 5:19,30); and "the Father who dwelleth in me he doeth the works" (John 14.10). This doctrine is incorporated in the apocalyptic symbology. It is true in regard to all the works of that remarkable prophecy. It is the Father, the Eternal Power, the Spirit, who doeth the works: as he said to Zechariah, "Not by might nor by power, but by my Spirit, saith YAH-WEH *Tz'vaoth*" (ch. 4:6). Of their own selves Jesus and his Brethren

can do nothing. Their almightiness is of the Father-Spirit, "Whithersoever the Spirit was to go they went" (Ezek. 1:12,20); and where they went, there the Spirit of their Father worked. Hence the peculiarity of the sentence, *ta de erga auton akolouthei met' auton* — "and their works He goes with them." He attends upon them as *akolouthos*, a camp-follower. He is present in all their encampments; and all the defeats they give their enemies is by his power. How could it be otherwise? For, having been begotten and born of the Spirit, they are as much Spirit as that which has been begotten and born of the flesh is flesh (John 3:6). Therefore, what they do must of necessity be done by the Spirit — "he goes with them;" and "their works," the works of the Angel of the Covenant, signified in his roaring, in the little scroll, and in the seven thunders, He does with almighty and invincible power.

10. The Seven Thunders

Apocalyptic thunder is significant of war. *Seven thunders* are either so many distinct wars; or, they are war of complete and intense severity; or the wars are styled *seven thunders*, because they are the thunderings of the Seven Spirits of the Deity sent forth from before the throne into all the earth (Apoc. 4:5; 5:6). This, I believe is the correct definition. If the spirits of the Deity had been *eight* instead of seven, it would have changed the arrangement of the whole prophecy. There would then have been eight apocalyptic epistles to eight ecclesias, eight seals, eight trumpets, eight vials, and eight thunders. But seven is the Divine Number of the Spirit; and, therefore, all these are numbered sevenfold; and the Spirit is symbolized by "seven horns and seven eyes," as significative of omnipotence and omniscience.

The Rainbowed Angel is the Seven Spirits incorporate in Jesus and his Brethren going forth in their wars into all the earth. Hence the connection between the lion-roar of his voice and the voices of the seven thunders — "And he cried with a loud voice as when a lion roareth; and *when he cried*, the Seven Thunders uttered their voices." If the angel had not crashed forth his voice, there would have been no thunderings reverberating their echoes through the aerial of the Sin-Powers of the world. The thunders are, therefore, the echoes of the voice of the All-powerful and Omniscient Seven. They are the wars of the Saints in the execution of "the judgment written," and "given to them;" and waged against Babylon and the apocalyptic beasts in what remains of the sixth vial after the return of Christ, and in all the seventh, until the wrath of Deity is filled up, and the smoke from his glory and power no longer prevents an entrance into the nave (Apoc. 15:8).

“And when,” says John, “the seven thunders had uttered their voices, I was about to write.” The *voices* of these thunders imported the things to be transacted in the wars. When John heard the revelation of them, he was about to make a record of them for the information of the servants of the Deity; but this he was forbidden to do by a voice from the heaven, saying, “Seal up those things which the seven thunders uttered, and write them not.” This shows that the voices of the thunders were their utterances; and that these were things expressed in words that could be intelligibly recorded. To *seal up* is to conceal; and to conceal what he had heard them say, was to obey the command, “Write them not.” When the time of the thunderings from the rainbowed throne arrives, the things they uttered will be unsealed. The unsealing of them will be the practical development of them in the execution of the judgments by the saints in the time of the end. This also will be the unclosing and unsealing of the words and the book which Daniel was commanded to shut up and seal till the time of the end (ch. 12:4,9); and this unclosing and unsealing in that time is symbolized by the little open scroll in the angel’s hand. As the apocalypse is a revelation for the sealed servants of the Deity alone, it was deemed inexpedient to write in detail the things in which they would be practically engaged. The apocalypse is not for their enemies; hence the universal failure of all their attempts to expound it. To these, the prophesyings of the thunders were to be impenetrable. They were not to be permitted even to read them; therefore, the Spirit said, “Write them not.” Thus, they can only be read in the history of “the terrible doings of the Elohim toward the children of men,” in bringing them to submit themselves to the glorious majesty of the kingdom (Psa. 66:3-7). The utterances of the thunders will be written upon the historic page by the valiant and mighty deeds of all the saints. This is the only record of them the world will be permitted to inspect.

11. The Angel’s Oath

The oath is the protestation of the saints-spirit swearing by Spirit — by the all-creating Spirit — concerning the termination of the times attested in the oath of the Spirit in the hearing of Daniel 12:7. This prophet saw in vision a man clothed in linen, standing upon the waters; and John saw a man clothed with a multitudinous cloud, standing upon the sea. They both have their feet upon the waters; which imports that the peoples shall be subject to them whom they represent. Daniel heard the question put to the linen-invested man, “How long to the end of these wonders?” This elicited an oath from him with uplifted hands to heaven, in which he declared by THE LIVING ONE OF THE FUTURE AGE,

b'khai ha-olahm (ho zon eis tous aionas ton aionon), that it should be “for a time, times, and a half:” that is, that the ending of the wonders should be synchronical with the end of that cycle of time. In this oath he declared the duration of the wonders, but not the beginning of the period. The duration expressed in figures is 1260 years. Daniel did not hear when they began; but he was informed of a certain event that would characterize their terminal epoch — the concentration of the power of the holy people. So long as the twelve tribes of Israel remain scattered among the nations, their power is scattered. It will occupy forty years after the Rainbowd Multitude commence their labors before they will have established the twelve tribes in the Holy Land, an independent, glorious, and powerful kingdom, under David II., their King and Prince for the future age (Ezek. 37:21-28). When this is accomplished, the multitudinous angel of the covenant will have “accomplished, to scatter the power of the holy people;” which is the same as to cease to scatter it, or equivalent to restitution in the era of Israel’s regeneration (Matt. 19:28). The development of this work will be terminal with 1260, which ought to be a jubilee year, in which every Israelite of that generation shall return to his possessions (Lev. 25:10). Be this as it may, this 1260 will not end so long as “the whole house of Israel” is helplessly trodden under foot of the Gentile governments. It must be restored “as in the days of old” (Amos 9:11-15; Acts 15:16); and then the wonders revealed to Daniel will have been fully developed.

Thus he heard, “but,” says he, “I understood not;” he then inquired about the end of these times, saying, “O my lord, what the end of these?” — of “the time, times, and a half?” But, the only additional premises supplied was the coeval termination of 1335 years*; when his lot or inheritance, should be developed, as the result of wonders elaborated during 40 subsequent years; and he should stand in it.

Such was the scanty information vouchsafed to Daniel 2400 years ago. The times, however, still remained incomprehensible to him. He was like other prophets “who inquired and searched diligently searching what, or *what manner of time* the Spirit of the Christ that was in them did signify, when it testified beforehand the sufferings of the Christ, and the glory that should follow. Unto whom it was revealed, that not for themselves, but for us they did minister the things which are now reported unto you by them (the apostles) who have preached the gospel unto you with the Holy Spirit sent down from heaven; which things the angels desire to look into” (1 Pet. 1:11,12). He might have been told, that the

* The Author’s love for the Lord’s appearing (2 Tim. 4:8) led him into the mistake of interpreting the three time-periods of Daniel 12 as having a “coeval termination”; in other words, all terminating at the same time, though commencing at different periods. See our comment in Vol. 2, pp. 10,11. The comment of Peter (1 Pet. 1:11-12) can apply also to the Author of *Eureka*. — Publishers

times, or 1260 years, when the glory should follow, would end in a certain year of the world's age. This would have been very gratifying to his curiosity and to ours; but such information was not granted to any "until the time of the end." He was therefore commanded to go his way, which is the way of all the earth. He was to die in ignorance of the year of the world's age when the 1260 should terminate; but he is to rise again in the time of the end, and to become one of the cloud with which the Spirit will then be invested. Then the words will be no longer closed and sealed. He will himself be engaged in the work of unclosing and unsealing in the time of the end, when "the mystery of the Deity will be finished," and fully "opened" to his view.

But, six hundred and thirty-eight years after Daniel went his way (he died in the first year of Cyrus' sole reign, B.C. 540; which was the *third* from the capture of Babylon, and the death of Lucifer — Dan. 1:21; 10:1; Isa. 14:12; Dan. 5:30), John was favoured with a vision of the same man seen by Daniel, only instead of seeing him clothed with linen at the time, he saw him "clothed with a cloud." He had to communicate with John upon the same subject he had been treating of with Daniel — upon the "How long to the end of the wonders?" In effect, he swore by Him who lives for the Millennial Future, that when he should stand upon the sea and upon the earth, *chronos ouk estai eti* — *Time should be no longer*; that is, "the time, times, and a half" should expire; therefore, he adds, "But *in the days* of the voice of the seventh angel, *when he shall sound otan melle salpiseion*, the Mystery of the Deity should also be finished, as he hath declared the good news, *hos evangelise*, to his servants the prophets" (ch. 10:6,7). The *time*, concerning which Daniel inquired, saying: "What the end of these times?" is to continue "no longer" than the sounding of the seventh and last trumpet. When this shall sound, *the 1260 time* of Dan. 12:7 will all be in the past — this time will be longer; but will be superseded by another "manner of time," commonly styled, "The Millennium;" by Daniel *hah-olahm*; and by John, as in verse 6, *hoi aiones ton aionon*, *the cycles of the cycles*, which constitute YAHWEH'S TIMES, or the *future age* (Isa. 33:5,6).

Such is the angel's oath. It is to be remarked, that he did not swear, that the 1260 times should be no longer than when the seventh angel should *begin* to sound, as rendered in the English Version; but "when he shall sound," which sounding will occupy "days;" for he said, "*in the days* of the voice." This indicates an indefinite continuance of the voice; indefinite as far as the words of the oath are concerned. In the days of sounding, neither at the beginning, nor in the middle, of the sounding; but when the sounding shall be progressing, the mystery shall be finished. The sixth trumpet ended with "the remnant giving glory to the

Deity of the heaven" (Apoc. 11:13); which was nationally proclaimed MAY 7, A.D. 1794. Since that event the seventh angel has been sounding. He is sounding his trumpet at the present time. It is "the third woe," in the development of which, direful calamities befall the catholic and protestant "worshippers of the daemonials and idols," not expressly detailed. This American woe, which afflicts the old and new worlds, is, doubtless, an unwritten calamity of the seventh trumpet. It is a just punishment upon "the spirituals of the wickedness in the heavenlies" — in Church and State, and upon the blind multitude which is led by them into the ditch, "the last ditch," which will engulf them all. This seventh trumpet is "the last trumpet;" and will not cease to sound until "the mystery of the Deity is finished as he hath declared the glad tidings to his servants the prophets;" that is, until the end of the seventh vial, in the consummation of which John heard the announcement from the throne "IT IS DONE!" (ch. 16:17). What is done, or finished? The only answer possible is, "the Mystery of the Deity is finished."

Now, on the ground of the commencement of the seventh trumpet "quickly" after the ending of the sixth; that is, in the same year; the seventh trumpet has been sounding seventy years in the current A.D. 1865. But it will probably continue to sound forty years longer, or till A.D. 1905-8; making in all a period of one hundred and ten years. Hence, this century and a fraction answers to the "days of the voice of the seventh angel." *In these days* the mystery is to be finished; and the "time" of the mystery "will be *no longer* — the 1260 will be all expired, and the thousand years begin. Looking at the events of the past seventy years, and at the present woeful condition of this "evil world," no one can be so blind as to say that the mystery is finished. Its finishing then, is unquestionably in the future; which will be an epoch of the world's history — "a time of trouble, such as never was since there was a nation to that same time" (Dan. 12:1): "Blessed is he that watcheth, and keeps his garments;" and is able to discern the time (Apoc. 16:15).

12. The Mystery

In my translation, I have rendered the words *euaggelise, as he hath declared the glad tidings*. The English Version reads *as he hath declared*. But this is not the full import of the verb *euaggeliso*. This is compounded of the adverb *eu, good*, and the verb *aggello, to announce by one sent*; by a messenger, or angel. The context of the English Version shows that the thing declared to the prophets was "the mystery," or secret purpose "of the Deity;" but its rendering does not indicate whether the import of that mystery was good or bad. The original gives us to understand that

the subject-matter of the mystery was *good* — or glad tidings of great joy. Good, of course, to the servants of the Deity, the Father's sealed ones; not to those who are obnoxious to the "pillars of fire," which march in indignation through the countries of "the earth and sea." This mystery of the Deity to be finished is styled by Paul "the mystery of Christ," "the mystery of the gospel," "the mystery of the Deity's will," "the mystery of Godliness," "the mystery of the Deity, even of the Father and the Christ." These are not many mysteries, but one and the same mystery, which he says, was "*hid from the aiones*," or Mosaic and prophetic cycles of time; "and from the *genea*," or thrice fourteen, that is from the forty-two generations between Abraham and Christ; and in another place he says that it was "hid from the aions in the Deity;" or "kept secret *chronois aioniois* in the times of the aions.

It was the special function of the apostles to make known this mystery in their preaching. Paul was a prisoner in bonds because of his zealous labors in this enterprise. As we have seen before, it was revealed or declared to the prophets; but the revelation was not in the same form as was the revelation of it to and by the apostles. This appears from Paul's teachings, who says concerning "the mystery of the gospel, for which he was an ambassador in bonds," "in other generations it was not made known to the sons of men *as it is now apokalypthe, apocalypsied or revealed* to his holy apostles and prophets by spirit;" among whom he includes himself in saying, "*kata apokalupsin*, by revelation be made known to me the mystery." They were commanded to go and make manifest this important and long concealed secret to every creature under the Roman heaven. This was the apostolic work in which John and his companions were engaged. The whole ground of their prophesying was covered by the *euaggelion*, by the *kerugma*, and by the *apokalupsin musteriou*; that is, by the *good-announcement* they made as the messengers of heaven; by the *proclamation* of Jesus as the Christ; and by the *revelation of the secret*, which none of the chief men of their time knew anything about. These are the three grand divisions of the great subject they handled, and in the right understanding of which they sought to establish all true believers. In addressing such, Paul says, the only wise Deity establish you "by my *evangile*," good-announcement, or gospel, "and proclamation of Jesus Christ; by the revelation of the mystery which was kept secret in *aionian* times, but now is made manifest through the prophetic writings by command of the *aionian* Deity (the Deity of the times of the law) made known for obedience of faith to all the nations." They set forth in their teaching the gospel preached to Abraham; and afterwards preached by Moses to the enslaved Israelites in Egypt; and next *propeggeilato*, previously announced through His

prophets in the holy writings; and then by John the Baptist, Jesus and his disciples, before the crucifixion; after this, they proved that Jesus was the promised and expected Christ, or Son of David and Son of the Deity, raised from among the dead to be King of Israel; and they showed how remission of sins and eternal life might be obtained through his name. "The sufferings of the Christ and the glory that should follow," are the more general and twofold division of the mystery; or in other words, "the things concerning the Kingdom of the Deity, and the Name of Jesus Christ;" which every one taught by them who desired to share in the great salvation, practically elaborated by the Spirit-Angel of the Bow, believed, and obtained a right to by being aqueously immersed into Christ. From this exposition, then, the reader will perceive, that, the mystery previously announced through the prophets, and preached by the apostles, is not yet finished. Multitudes have received the remission of sins and a right to eternal life, on the basis of the sufferings of the Christ, belief of the truth, and immersion into his name; but the realization of their right in the kingdom of which they are "heirs;" and the blessedness of all nations in Abraham and his Seed, are parts of the mystery previously announced to the prophets, "the Hope of the Gospel" and "the Hope of Israel," which yet remain to be developed by the almighty power of the Spirit-Angel of the Bow, in "the days of the seventh angel," when he shall synchronically consummate "the wonders" and "the times" (Rom. 1:2; 16:25,26; 1 Cor. 2:7,8; Eph. 1:9,10; 3:3-9; 6:19,20; Col. 1:26; 4:3; Matt. 1:17).

13. The Dramatic Consummation of the Vision

The prophecy of this tenth chapter is descriptive of a piece to be performed upon the arena of the fourth-beast dominion. The *dramatis personae* are the Voice in the heaven, the Angel, and John. "I am *the Voice*," said John the Baptist, "of one crying in the wilderness." It is correct, therefore, to say that "the Voice in the heaven" is a person. The Voice personates the Father and the Son, who "are one;" and the Angel personates a multitude, who are "made perfect in one, as the Father is in Jesus, and Christ in him" (John 17:23); and shall we say that John only personates his individual self in the midst of this multitudinous unity? I believe not; but that, in this dramatic scene, he is the representative of a class of agents; and that the part which he performs in it is symbolical of their agency in connexion with the angel in carrying into effect the judgments written in the little opened scroll. It was said to John, as recorded in verse 11, "Thou must prophesy again before many peoples, and nations, and tongues, and kings." He did not do this in any sense between

his release from Patmos and his decease. His prophesying, therefore, as herein specified, must be in the future: and can only be then subsequently to his resurrection from among the dead. As a resurrected, approved, and immortal man, he will again stand before kings and nations, and "prophesy." But not he alone. He will only be one among "thy servants the prophets, and the saints, and them that fear thy name, both small and great" (ch. 11:18). These all will "prophesy again before many peoples," &c., after they are raised and immortalized. Hence, John in the scene before us, is their representative; and what he does by command of the Voice in the heaven, they will all likewise have to do.

Illustrative of this, John was commanded to "go and take the little scroll which had been opened in the angel's hand." Here was an action to be performed. When commanded, John had not the book, or scroll; nor was he where the angel stood: but when he obeyed, he stands with the angel, the scroll disappears in John's substance, and he confronts the peoples, nations, tongues, and kings. This dramatic consummation demonstrates that the Angel and the class of agents John represents are identical. The Angel, therefore, symbolizes John and his associates as the scroll incorporate; that is, after they eat the scroll they occupy the position of the angel upon the sea and upon the earth; and in their prophesying again, their voice crashes with the roaring of the seven thunders. They become, like James and John, "the sons of thunder" (Mark 3:17); and shake the heavens with their voice.

"Go and take the little scroll that has been opened." They "go" when "gathered" by the angels of his power to the Lord Jesus Christ in the Peninsula of Sinai: and they "take" the scroll when transformed into the likeness of the body of his glory by the energy whereby he is able to subdue all things to himself (Phil. 3:21). Having taken the scroll they are commanded to "eat it up." "Thy words were found," says Jeremiah, "and I did *eat* them; and thy word was unto me the joy and rejoicing of mine heart: for thy name is called upon me, O Yahweh Elohim of hosts" (ch. 15:16). Jeremiah is one of those who will eat the little scroll; and in consequence become a constituent of the same; that is, of the angel. We may see from this, that words may be eaten as well as more material substances. To eat words is first to know them, then to understand their meaning; thirdly, to believe this heartily, and to assimilate it to our mental habitude, that it may become the rule of our thought and action. When this result is attained, the words are not only eaten, but *eaten up*, or thoroughly digested; and they become part and parcel of the eater inseparably.

Ezekiel was put through this dramatic exercise as well as John and Jeremiah; and from the account he gives we may derive assistance in the

exposition of the matter before us. A scroll held in a hand was sent to him. It was a scroll of judgment to be executed; for therein were written lamentations, and mourning, and woe (ch. 2:8-10). This he was commanded to eat, and then to go and speak to Israel. What he ate was suggestive of what he afterwards spoke and wrote in his book. It was said to him, "Son of man, cause thy belly to eat, and fill thy bowels with this scroll that I give thee. "Then," says Ezekiel, "did I eat." Now, the effects produced upon him by the eating to fulness being identical with those affecting John, we are enabled, upon the principle of like causes producing like effects, to determine what the contents were of the little scroll eaten by John. Ezekiel and John were similarly affected. "It was in my mouth," says Ezekiel, "as honey for sweetness;" and then, in ch. 3:14, he tells us "the Spirit lifted me up, and took me away, and I went in bitterness, in the hot anger of my spirit: and the hand of Yahweh was strong upon me." And when John applied for the opened scroll, and it was given to him, he was told by the angel it should make his "belly bitter, but in his mouth be sweet as honey."

Ezekiel's scroll when eaten, though prophetic of judgments causing lamentations, and mourning, and woe, was as honey for sweetness, because, "the judgments of Yahweh are true and righteous altogether; more to be desired than gold, yea than much fine gold: sweeter also than honey, and droppings of honeycombs. Moreover by them is thy servant warned; and in keeping them there is great reward" (Psa. 19:10,11). This explains the sweetness in the mouths of Ezekiel and John. The contents of the scrolls were the joy and rejoicing of their hearts; for in the complete execution of "the judgments written," they saw the development of the promised recompense of reward.

But this sweetness of mouth was followed with bitterness of belly. This condition of body imports "hot anger," as is manifest from Ezekiel 3:14. Moses connects *bitter* with destruction in his threatening of punishment upon Israel: "They shall be burnt," says he, "with hunger, and devoured with burning heat, and with *bitter destruction*" (Deut. 32:24). Fellows inflamed with anger, and ready to execute vengeance upon the objects of their wrath, are said to be "bitter of soul:" this appears from the original of Judg. 18:25, where the Danites say to Micah, "Let not thy voice be heard among us, lest fellows *bitter of soul* run upon thee, and thou lose thy life, with the lives of thy household." Here, loss of life to Micah and his dependants is predicated upon the bitterness of soul or body, of his enemies. Also in 2 Sam. 17:8, David and his mighty men are said to be *mahrai nephesh*, "*bitter of soul as a bear robbed of her whelps in the field:*" the robbed bear is a striking illustration of the nature of the bitterness — that it is a very fierce condition of mind. But, I need add no

more examples illustrative of the import of the phrase, "my belly was bitter." John ate the scroll. The effects produced upon him by the eating proved it to be the scroll of "judgment given to the saints," when they are prepared "to execute the judgments *written*." It is sweet to their taste, because of its truth and righteousness; and the great reward its consummation will secure them: and their body corporate becomes *bitter* when they set forth to destroy Babylon, and the powers which sustain her. Their blood had been shed copiously by the civil and ecclesiastical authorities of "Antichristendom;" and now the time arrives to repay them "double." They become a flaming and consuming fire; and pour out their bitterness of soul, "the fierceness and wrath of Almighty God." In Babylon, at "the Hour of Judgment," "is found the blood of prophets, and of saints, and of all that were slain upon the earth;" and, as it is written, "precious in the eyes of Yahweh is the death of his saints;" therefore they are exhorted in their bitterness of soul, to "reward her even as she rewarded them, and to double unto her double according to her works; in the cup which she hath filled to fill to her double. How much she hath glorified herself, and lived deliciously, so much torment and" sorrow are they to "give her: for she saith in her heart, I sit a queen and am no widow, and shall see no sorrow. Therefore shall her plagues (*the seven thunders*) come in one day, death, and mourning, and famine (*judgments written in the little open scroll*); and she shall be utterly burned with fire (*with the "Feet like pillars of fire"*): for strong is the Lord God (*the cloud-invested angel of the bow*) who judgeth her" (Apoc. 18:24; 6-8). After this manner, they will "prophesy again" against their old enemy, in bitterness of belly. But before they can do this, they must be like Ezekiel, only in a higher degree, "lifted up by the Spirit, with the hand, or power, of Yahweh strong upon them." They must be exalted from flesh to spirit. Their bitterness will then be "bitterness in the heat of their spirit;" and in that bitterness they will go forth to "destroy them that corrupt the earth" (ch. 11:18; 19:2). This accomplished, they will rejoice in concert with the holy apostles and prophets, over the desolated and fallen prostitute; for the Deity will then have avenged them upon her (ch. 18:20; 19:1-3).

14. "Prophecy Again"

After John, as the representative of all the saints, had eaten up the little scroll of the judgments to be executed when the Angel of the Bow shall have been developed, he was told by the angel in vision, that he "must *prophesy again* against many peoples and nations and tongues and kings." In the Acts of the Apostles we have several instances of their

prophesying and its effects. They all stood before the Sanhedrin and prophesied; and their prophesying resulted in an antagonism between them and the rulers; who, being then the more powerful party, ordered them to be scourged and imprisoned. Much of their prophesying was a proclamation of "the mystery of the Deity's will, according to his good pleasure, which He hath purposed in himself;" which purpose is, "that in the economy of the fulness of the times (of the "time, times, and half a time" of Dan. 12:7) He would gather under One Head the all things in the Christ; both the things in the heavens, and the things upon the earth, in him — the things in the heavens, "things visible and invisible, whether thrones, or dominions, or principalities, or powers;" and things upon the earth, "peoples, nations, and tongues" (Eph. 1:9; Col. 1:16; Dan. 7:14). The proclamation of this purpose — of ruling mankind in righteousness by the crucified King of the Jews, whom he had raised from among the dead — was exceedingly offensive to the Roman emperor and his adherents. An imperial edict was, therefore, published, forbidding any one to say, that there is another king than Caesar; a proclamation that troubled both the people and their rulers (Acts 17:6-8,31). The apostles and their co-laborers, however, were not daunted by decrees and threatenings; they continued their prophesying both before and against the world, to the loss of liberty and life, which in the nature of things was almost inseparable from their "prophecy."

But, the time will come to them when the nature of things will be changed. They will "prophesy again" when power will preponderate on their side. Their function then will be, like Ezekiel's, "to prophesy and smite" (ch. 21:14); to "turn waters into blood, and to smite the earth with all plagues, as often as they will" (Apoc. 11:6). This is the sort of prophecy resulting from eating up the little scroll. They proclaim the purpose of Deity, and that the time to carry it into effect hath arrived. In this they prophesy what is about to be; and they require all "peoples, nations, languages, and kings" to submit to the New Monarch of the earth. If these believe and obey the prophecy, it will be well with them; but if they resist it, the prophets will proceed to establish their prophecy with fire and sword. Their body will be like Samuel's of old, who, in bitterness of soul, "hewed Agag in pieces."

Chapter 11

SECOND SECTION OF THE SEVENTH SEAL

ACT II. — THE SIXTH TRUMPET

or
SECOND WOE
WESTERN PART
Apoc. 11:1-13

SUMMARY

The woman in the wilderness and the remnant of her seed (ch. 12:6,14,17) as the nave of the Deity, the altar, and the worshippers therein, measured by John. These (as the Holy City, and posterior to their measurement), are trodden under foot forty and two months by the Lion-Mouth Gentiles of the unmeasured outer court; that is, until the Ancient of days come (Dan. 7:21,22).

But, "the Earth helps the Woman" from the time of her flight into the wilderness of the Two Wings of the Great Eagle, where she is protected for a time, times, and a half a time. To "the Earth," as the two witnesses against the woman's persecutors, power is given to maintain their testimony in sackcloth 1260 days. In the exercise of their mission, they smite the earth with all plagues as often as they will. At length the Lion-Mouthed Beast of the sea (ch. 13:7) effects their subjugation and political extinction. But after three days and a half they stand upon their feet again, and ascend to the heaven in sight of their enemies. At this crisis, an earthquake overthrows a tenth of the city Babylon the Great: titular distinctions within the sphere of the convulsion are abolished, and many of those who rejoice in them slain: the rest are terror-stricken; and give glory to the Deity of the heaven (Apoc. 11:1-14).

During the testifying, or prophesying of the witnesses the Ten Horns, the Two-horned Beast of the earth and the Image of the wounded sixth head of the best, appear upon the arena.

TIME OF EVENTS

From A.D. 312 to A.D. 1794, a period of 1482 years.

THIRD SECTION OF THE SEVENTH SEAL

ACT III — THE SEVENTH TRUMPET OR THIRD WOE: JUDICIALLY AFFECTING BOTH EAST AND WEST Apoc. 11:15-19

SUMMARY

The events aforesaid being accomplished, the Seventh Trumpet begins to sound; and ends in the casting down by the angel of the Bow of the thrones, and the setting up of the kingdom of the Deity; who, as the measured nave, altar, and worshippers therein, commences His reign. The casting down is preceded by the revelation of divine wrath in a time of international belligerency; and by the resurrection of the saints; who, as the nave and containing Ark of the Covenant, are manifested in the heaven; and with lightnings, voices, thunderings, earthquake, and hail, destroy the corrupters of the nations — Verses 15-19.

TIME OF EVENTS

From A.D. 1794 to A.D. 1905, a period of 111 years.
See *Tabular Analysis*, Vol. 2, pp. 110-112.

TRANSLATION

Apoc. 11

1. And there was given to me a reed like a rod: and the angel stood saying, Rise up, and measure the nave of the Deity, and the altar, and those worshipping in it. 2. And the court which is outside of the nave cast away out, and measure it not, for it has been given to the nations; and the Holy City they shall trample forty two months.

3. And I will give to my two witnesses, and they shall prophesy a thousand two hundred and sixty days, having been clothed with sackcloths.

4. These are the two olive trees, and two lightstands, which have stood before the god of the earth. 5. And if any will to injure them, fire bursts forth out of their mouth, and devoureth their enemies; and if any will to injure them, in this way must he be put to death.

6. These have power to shut the heaven, that rain may not fall in their days of the prophecy; and they have power over the waters to turn them into blood, and to smite the earth with every plague, as often as they may have willed.

7. And when they may have finished their testimony, the beast ascending out of the abyss will make war with them, and overcome them, and put them to death.

8. And their corpses *shall lie* upon the breadth of the Great City styled spiritually Sodom and Egypt, where also our Lord was crucified. 9. And they shall see their corpses among the peoples, and tribes, and tongues, and nations three days and a half, and they shall not suffer their corpses to be put into tombs. 10. And they who dwell upon the earth shall rejoice over them, and be exultant: and they shall send gifts to one another; because these two prophets tormented them who dwell upon the earth.

11. And after the three days and a half, spirit of life from the Deity broke in upon them, and they stood upon their feet; and great fear fell upon those who beheld them.

12. And they heard a great voice from the heaven, saying to them, "Ascend hither!" And they ascended into the heaven in the cloud, and their enemies beheld them.

13. And in that hour there was a great earthquake, and the tenth of the city fell, and there were destroyed in the earthquake seven thousand names of men: and the rest were terrified, and gave glory to the Deity of the heaven.

14. The second woe has passed; behold the third woe comes immediately.

The Third Woe

15. And the seventh angel sounded, and there were great voices in the heaven, saying, the kingdoms of the world have become our Lord's and his Christ's, and he shall reign for the aions of the aions.

16. And the twenty and four elders sitting upon their thrones in the presence of the Deity, fell upon their faces, and did homage to the Deity, saying, We give thanks to thee, O Lord, the almighty Deity, who is and who was and who *art* THE COMING ONE, because thou hast assumed thy great power, and reignest.

18. And the nations were made angry, and thy wrath came; and the time of the dead to be judged, and to give the reward to thy servants the prophets, and to the saints, even to those who fear thy name, to the small and to the great; and to destroy those who corrupt the earth.

19. And the nave of the Deity was opened in the heaven, and the ark of his covenant was seen in his nave: and there were lightnings, and voices, and thunders, and earthquake, and great hail.

Exposition

1. Zechariah's Symbolism

In the fourth chapter of Zechariah there is a very remarkable symbolic prophecy concerning Zerubbabel and the "great mountain." In this there is contained a hidden mystery — wisdom concealed, which the prophet confessed he did not understand. The exposition of the eleventh chapter of the apocalypse cannot be satisfactorily unfolded irrespective of Zechariah's prophecy; for this portion of John's is a sym-

bolical revelation of the mystery therein contained. We shall therefore briefly look into what the spirit said to Zechariah about Zerubbabel.

First, then, the prophet was symbolically awakened by an angel out of a symbolic sleep, to show that what was about to be revealed would in its consummation, be manifested after he should rise up from among the dead.

Being thus figuratively introduced into the resurrection state, he saw therein a group of symbols representative of post resurrectional Spirit-manifestation. The one group consisted of a golden lightstand with a hollow ball, or bowl, upon the top, from which projected seven tubes and burners. On each side of this was an olive tree, one on the right, and the other on the left; and from a branch on each tree a golden pipe connected with the bowl. When the prophet beheld the lightstand and the two trees, he inquired of the angel what it meant; or what was the solution of the mystery? But, instead of a definition of the symbols with an analytic exposition of the truth, he was told in very general terms, that the group represented the Spirit in manifestation, prepared to level the Great Mountain, and to establish the Head Stone triumphantly — verses 2-7.

This “great mountain” is the mountain out of which the Head Stone is cut without hand (Dan. 2:45); and symbolizes “the kingdom of men” as existing at the epoch of its final overthrow, when “the kingdoms of this world become the Lord’s and his Christ’s.” “Before Zerubbabel” it becomes “a plain.” The HEAD STONE is the Spirit in olive-tree and lightstand manifestation, and surnamed Zerubbabel — *scattered in Babylon*. “They shall see the plummet in the hand of Zerubbabel those seven, which are the Eyes of Yahweh” (v. 10). This is the “one stone of seven eyes” surnamed Zerubbabel. It is the Spirit head Stone so named, constituted, not of one individual only, but of a number of individuals, “which no man can number,” with one individual at the head of them, named Jesus the Anointed.

But, Zechariah in looking more narrowly at the symbolic group discerned *two* remarkable *olive branches*, one upon each of the olive trees; and he saw besides *two golden pipes*, one proceeding from each olive branch to the golden globe of the lightstand. He perceived, that the pipes were for the conveyance of the *golden colored oil* from the olive branches into the globe of the lightstands, that it might be combusted in the seven burners at the end of the seven tubes projected from the top of the golden globe. But he did not see into the truth or meaning of the mystery of the two olive branches, and the two golden pipes; he therefore asked the angel what they represented? He gave him, however, very scanty information. He simply replied, “these are the two Sons of

Oil standing before the Lord of all the earth" (ver. 14).

2. The "One Body" the Golden Lightbearer of the Spirit

Such was the symbolic scene beheld by Zechariah after his symbolic resurrection — two antagonistic powers; the one the Spirit, the other, the mountain-dominion of the world. But, had we no more light thrown upon the subject than granted to the prophet, the truth symbolized would be as inscrutable to us as it was to him. But, happily for them who are "the servants of the Deity sealed in their foreheads" with his seal, the hidden mystery hath been apostolically and apocalyptically revealed. The apostles, whose teaching consisted largely of "the revelation of the mystery hid from the aions and generations," have supplied that which the angel carefully concealed from Zechariah. They have taught us, that the Golden Lightbearer of the Spirit is the "One Body," of which the Lord Jesus is the head, or globular reservoir of the oil, anointed with the holy oil of truth; for "the spirit is the truth," says John. This is the stem, and the bowl, and the seven tubes branching from the top, and the seven burners, and the two pipes; through which flows the spirit-oil of the truth, that it may "shine before men." This one body, or lightbearer, is "the light of the world" (Matt. 5:14-16). It has been set up in the world to "give light unto all that are in the house," that they may see the good works of them who are burners of the spirit-oil, and "glorify the Father who is in heaven." It is through them that the Spirit operates in enlightening mankind, in "opening their eyes, and turning them from darkness to light, and from the power of Satan (which is ignorance) to the Deity;" and in "pulling down of strongholds, and casting down imaginations, and every high thing that exalteth itself against the Deity's knowledge, and bringing into captivity every thought to the obedience of the Christ" (Acts 26:18; 2 Cor. 10:5). In doing this, the seven Eyes of the Deity shine like lamps of fire from the burners of the lightstand. In apostolic times, they stood before the principalities and powers in the heavenlies making known to these rulers of the earth the manifold wisdom of the Deity, according to an exposition of the aions which he made concerning Jesus their anointed Lord (Eph. 3:10,11). Without this lightbearing body, the world in all the ages and generations from apostolic times until now, would have been in lightless outer darkness. The One Body has been the golden seven branched lightbearer in all the gloomy period of the times of the Gentiles. "Their testimony," which is their light, is not only enlightening to the understanding of the ignorant, but it is *tormenting* to the adherents and advocates of the traditions and sophistries of the catholic and protestant apostasy (Apoc.

11:7,10). It vexes and annoys them; and especially when the eyes of the common people are sufficiently opened, if not to see the truth so as to be saved by it, at least to discern the imposition practised by those who would be their spiritual guides; but whose guidance they reject as mere quackery, and certain to precipitate all who trust it into the ditch. This effect of the light-burning stirs the gods of the earth up to inextinguishable wrath and causes them to make war upon the lightburners and to try to put out their light by breaking their lightbearing body to pieces — 11:7; 13:7. But “the earth helps the Woman,” who is indirectly nourished and cherished by the democratic and revolutionary adversaries of arbitrary power in church and state. These are her helpers, though not members of her body; and owe their political existence to the leavening influence of the divine principles she irradiates. They are her fire and sword by which her enemies are killed and devoured (Psa. 17:13; Apoc. 11:5,6): and, but for whose chivalrous devotion to what they style “the rights of man,” she could in no wise have withstood for ages the exterminating efforts of the enemies whom her testimony hath tormented and provoked.

The apostles have also taught us that the Spirit-Lightstand, or one light-bearing body, is constituted of *two classes* of mankind, which are fitly represented by Two Olive Trees; the one, “a wild olive tree,” and the other, “a good olive tree” (Rom. 11:17,24). The former, we are taught in this chapter, represents the non-Israelitish portion of mankind; while the latter is representative of the twelve tribes of Israel. In the Zechariah-group of symbols, these two olive trees are united to the light-bearing body by the two golden pipes extending from a branch of either tree. This *intermediate union* of the two trees is allegorical of the union of Israelites and Gentiles in one body through Jesus Christ. In the apostolic allegory, the union of the two classes is represented by grafting branches taken from the wild olive tree among the branches of the good olive tree, whose root and fatness supply wholesome nourishment to the grafts. In other words, the engrafting is done by “the word of truth,” which is therefore styled “the engrafted word received with meekness, which is able to save the soul” (James 1:21). This word received with meekness by wild-olive men, makes them intelligent believers of “the things concerning the kingdom of the Deity, and of the name of Jesus Christ;” and, by causing them to be immersed into the Christ-Name, they become members of the one body. By adoption, or engraftment, through Christ Jesus, they become good olive-men; and being “cut out” of the wild olive in all “the times of the Gentiles,” during which blindness afflicts Israel, they supply the place of the Jewish branches broken off because of unbelief.

This transfer of branches from the wild to the cultivated olive is the reason of there being two olive trees in the symbolic group. In the first few years of the apostolic era, there had been no breaking off of branches from the good olive tree; and no grafting in of wild olive branches in their place. The engrafted word was preached and received by Israelites alone; for, until Peter was taught to "call no man common or unclean" (Acts 10:28), the gospel was not preached to the Gentiles; so that the one body consisted only of believing and immersed Jews. But, when it was found experimentally that Israelites were fast becoming deaf and blind to the word, it was propounded to the Gentiles, from among whom a rich fulness has been separated. As faith decayed in Israel it grew vigorously among the Gentiles. The natural branches of the good olive became sapless; and were broken off with violence, when the Little Horn of the Goat received a host against the daily because of transgression, and cast down the truth, in its Mosaic representation, to the ground (Dan. 8:9-12). A.D. 70.

But the One Body is destined to flourish *in two states*. The Zechariah-symbolic group represents it in the state inaugurated by the resurrection. John saw it in this state, as "a Son of Man in the midst of Seven Lightstands," invested with all the attributes of omnipotence (Apoc. 1:12-16). Being in the midst of the seven, he occupies the same relation to the light-irradiating ecclesias that the seven tubes of Zechariah's group do to the golden bowl, and the seven horns do to the Lamb (ch. 5:6). The whole group of John and Zechariah is symbolical of the Omniscient and Omnipotent Spirit in post resurrectional corporeal manifestation — the "One Body" perfected and glorified in all its members.

But, before the One Body thus symbolized can stand in the presence of the nations to "enlighten the earth with his glory" (ch. 18:1), it must pre-exist in all "the times of the Gentiles;" that is, in the interval between the breaking off of the natural branches of the good olive tree, say from A.D. 70, to "the time of the dead when they should be judged, and a reward given to the prophets and saints" (ch. 11:18). This state of being, Paul styles, "the present evil world;" we term it commonly, "this world," and "the present state," in contrast with "the future state," or "the other world," or "the world to come." Seeing, then, that the One Body, a great multitudinous unity, Jesus and his Brethren, is related to these two states, it is interesting to know —

- I. What *position* it occupies in respect to the nations of the earth?
- II. What its *mission* while so placed? and,
- III. *How long* is that position to be held?

A correct answer to these questions will furnish us with the solution of the mystery contained in the eleventh chapter of the Apocalypse.

I. POSITION OF THE ONE BODY IN THE PRESENT STATE

Zechariah does not aid us here. He was briefly informed, that the two olive branches emptying the golden oil through the two golden pipes into the bowl, were “the two Sons of Oil standing before the Lord of all the earth.” They represented Sons generated by the Golden Oil, or “word of truth” — the “unction from the Holy One, which teacheth of all things, and is the truth” (1 John 2:20,27). They stand before the Lord, *al-adon*, or before the Ruler of all the earth. True; but who is the ruler here referred to? Is it the Spirit-King, Yahweh Tz’vaoth, Isaiah saw? (ch. 6:1,5). Is it he exclusively, or is there a truth concealed, indicating some other ruler as well? The answer to this question must be deferred until we come to the exposition of Apoc. 11:4. We shall proceed now to the consideration of the first verse of this chapter.

1. “Rise Up!”

In this we find John in a like situation with Zechariah. They are both in the presence of an angel, and both asleep. That John was lying down asleep appears from a voice saying to him, *egeirai, awake, or rise up!* When John had the vision of the One Body, as related in the first chapter, he “fell at his feet as dead,” and from this symbolic death was restored again by the Spirit who spoke to him; so, in this eleventh chapter, being in the same presence, namely, of the Rainbow Angel, of whom he says, “the Angel stood,” he was prostrate in symbolic death, from which he was commanded, not by the angel, but by the voice of the power that developes the angel, to “Awake,” or “Rise up.” The angel is placed there, very much to the perplexity of the grammarians and commentators, who have proposed to abolish him from the text altogether, as an inconvenient superfluity — as the representative of the One Body in the post resurrectional period; as indicated by the symbolical resurrection of John, who, when awake or risen up, sees him standing — “the Angel stood.”

But why was John made the subject of a symbolic resurrection when he was about to transact business having regard to the position and mission of the One Body in the times antecedent to “the time of the dead?” The answer is, because the business he had to transact would ultimate in the resurrection of the One Body, of which, in its awaking or rising up, he was the dramatic representative. The literal resurrection of

the dead saints develops the angel he saw standing when he opened his eyes to see. The things revealed in this eleventh chapter ultimate, as any one may see, in the resurrection of the saints, and the establishment of their kingdom. They are the Spirit's dead men, and they arise as his dead body. This is a grand consummation in regard to them. They now "dwell in dust," where they are fast asleep; but they shall "awake and sing," as the climax of their position and mission in this present evil world (Isa. 26:19; Dan. 12:2).

This is a notable feature in all prophetic oracles, namely, the primary statement of the end to be established as the result of, or consequent upon, the details immediately to follow. There is another striking illustration of this in the fifteenth verse of this chapter. Here, the end resulting from the finished judgments of the seventh trumpet is summarily stated before the details of the trumpet are specified. A neglect of this peculiarity would lead the reader to suppose that "the kingdoms of this world became the Lord's" at the first blast of the seventh trumpet. This, however, would be a great mistake; for subsequent specifications show that such a notable and world-astounding result is not to be expected until the sounding is about to cease. But, of this apocalyptic characteristic I need adduce no further examples, for it must be obvious enough to all.

2. "A Reed like to a Rod"

This being so, I proceed further to notice, that the power commanding John to rise up, gave to him "a reed like to a rod." The use he was ordered to make of it shows that it was a *measuring reed*. "Rise up," said the voice of the Spirit, "and *measure* the nave of the Deity, and the altar, and them that worship therein." When we consider the things to be measured, it is clear that the reed must be a rule of faith, a rule of practice, a rule of time, or all of these; not a material rule, such as a builder would use. It was "a reed like unto a *rhabdos*." In writing to the saints in Corinth. Paul says to them: "What will ye? Shall I come unto you with a *rhabdos* or with love, and a spirit of meekness?" (1 Cor. 4:21). This shows that a *rhabdos* is something different from love and meekness in expression. The use of it in this chapter of the apocalypse is evidently representative of the same idea as in Paul's inquiry. The scope of the prophecy shows this; for the two olive trees are to "prophesy 1260 days, having been clothed in sackcloths" (ver. 4,3); and to be overcome and denied a burial (ver. 7,9). This unhappy fate was a *rhabdos* — a severe infliction. Hence, the measuring reed was like to severe infliction. But, *how long*? The answer to this question is the reed — 1260 days. The

reed then was a *rule of time*, indicating a period of severe trial; and therefore “like to a rod;” and upon the principle of loving chastisement — “whom the Lord loves he chastens, and scourgeth every son whom he receives” (Heb. 12:6).

It is to be noted here, that John, and not the angel, is the measurer. The measuring, therefore, is different from the measuring of chapter 21:15. In this place, it is one of the seven angels of the vials, the seventh, that is the measurer. John has a reed, and this angel has a reed; but the reeds differ in this, that John’s is “like a rod,” and the angel’s is “a golden reed.” Being different reeds or rules, they are used for different kinds of measurements. The reed like a rod measures the nave still in connection with altar-worship; while the angelic golden reed measures “the great city, the holy Jerusalem,” in which there is neither nave nor altar.

There was great symbolic decorum in appointing John to be the measurer, in giving the reed like a rod to him. “Rise up and measure!” was the voice of the Spirit. The measuring is here connected with the rising up; in other words, *John’s symbolical resurrection was the limit of the measuring*; at all events, of his measuring; for, where his correctional mensuration ends, there the angelic measuring by the golden rule begins.

3. The Altar

The altar in the text is the altar of sacrifice. Had it been the altar of incense it would have been specified, as in ch. 8:3, “the golden altar before the throne.” The altar John measured was the altar under which the saints lie, who are slain for the word of the Deity, as in ch. 6:9. In this place, the symbolic souls are represented as “crying with a loud voice, saying, *How long?*” But the measurement of this was not revealed. They were told that it was “for a little season;” but the number of days contained in this short period was not measured off for their information. Not so, however, in John’s measuring. He gives in symbolic days the period of altar-worshipping; that is, the period during which the saints would be liable to death at the hand of their enemies because of their testimony. In all “their days of the prophecy they were an afflicted people. As the Spirit had foretold in Dan. 7:21, the Little Horn with Eyes and a Mouth of blasphemy was to make war upon the saints, and to prevail against them till the Ancient of Days came. The saints being *in* Christ Jesus, the altar, they “worship therein,” and are “partakers with the altar” in altar-sufferings; in other words, “they are partakers of Christ’s sufferings; that when his glory shall be revealed, they may be also partakers of that, and be glad with exceeding joy” (1 Pet. 4:13; 5:1).

But, was this altar to be deluged with the blood of victims in all the

period elapsing from A.D. 70 to the coming of the Ancient of Days? John's measuring answers this question in the negative. The worshippers in the altar were to be slain, and to rise again, and to ascend to power, and to strike terror into their enemies; and, though not free from tribulation because of the word, their sufferings are not represented as unto death as aforetime. They are prevailed against till the Ancient of Days comes, but not under the same sanguinary conditions.

4. All not of the "One Body" Excommunicate

John's measuring was restricted to the One Body, the mystical body of Christ, the saints. He was expressly commanded to excommunicate all the Gentiles not of the One Body. "The Court," said the Spirit-Voice, "that is outside of the nave, *ekbale exo, cast away out*, and measure it not;" and the reason given for this excommunication is, "because it hath been given to the nations." Hence, the apocalyptic court is the Court of the Gentiles; and the antitype of the Court of the Gentiles under the Mosaic constitution. It may be remarked here, that in Solomon's building there were *three* courts; first, the outmost court of all, into which the Gentiles might enter; next, the *Court of Israel*, for native Israelites, if clean according to the law, otherwise admission was denied even to them. Between these two courts, there was a "middle wall of partition," upon which were notices forbidding Gentiles to pass beyond it on pain of death; and, third, the *Court of the Priests*, where the brazen altar of burnt-offerings, and the brazen laver for washings, stood, and where the priests and Levites exercised their ministry. Israelites, who offered sacrifices, might bring their victims to the inner part of this court, but could not pass a certain separation which divided it; they withdrew as soon as they had delivered their sacrifices and offerings to the priest, or had made their confession, with laying their hand upon the head of the victim, if it were a sin-offering. Beyond the Court of the Priests was the temple proper, subdivided within into the Holy Place, and the Most Holy Place, or Nave. These two Holies were divided from each other by the Veil or curtain. In the Holy Place were the golden altar of incense, the show-bread table, and the seven-branched lightstand, in whose seven burners was consumed the light-giving golden oil of olives. Into this place, the priests, if purified by blood and water, and invested with the holy garments, might enter at all times; but were forbidden to enter into the Most Holy beyond the Veil. Into this, the Aaronic High Priest alone could enter, but not at all times, nor without blood, on pain of death. When within the nave, he stood, as "the angel stood" (ch. 11:1), before the throne of Yahweh, whose power dwelt in a cloud be-

tween the Cherubim, made of the Olive Tree, and overlaid with pure gold; and above the propitiatory, or mercy-seat, or coverlid of the ark, styled the Ark of the Covenant, because it was a chest containing the stone tables of the law, cut and engraved in heaven, and delivered thence by angels to Moses on the mount. Within were also contained the pot of manna, the bread that came down from heaven, and Aaron's dead rod that budded into life and bore fruit. Such was "the House made with hands" — an interesting fabric of the Mosaic parable foreshadowing certain "things of the kingdom of the Deity, and of the name of Jesus Christ."

As we have seen elsewhere, these temple arrangements have been incorporated into the structure of the Apocalypse. The text before us appropriates the apocalyptic outside court to the Gentiles. "The middle wall of partition" having been broken down, by nailing the threatening handwriting of ordinances to the cross (Eph. 2:14; Col. 2:14); *no Court of Israel is introduced into the apocalypse*. Israelites and Gentiles not of the One Body, are constituents simply of the unmeasured court. Their position in relation to the Nave and the Golden Altar, and the Altar of Sacrifice, is that of excommunicate outsiders. In the aggregate, they are "the court outside of the nave cast away out, and not measured." They are therefore, without remission of sins, and consequent right to the tree of life; they cannot offer acceptable prayer and praise to the Deity; nor have they any intercessor within the veil. Their court is wholly occupied by Daniel's Fourth Beast. There is not a foot of its area which is not so occupied; so that there is room within its limits for no other beast; for this beast is resolved, apocalyptically, into the dragon, the beast of the sea, the beast of the earth, the image of the beast, and the scarlet colored beast and its rider. In other words, the Unmeasured Court is Christendom, so called, in its civil and ecclesiastical constitution — "Babylon the Great."

The altar, which in the first verse includes the Court of the Priests, and the Holy place, because the constituents of the altar are constituents also of the court and the holy, is surrounded by the Court of the Gentiles; that is to say, the One Body in the present evil world, is a pilgrim and a sojourner in the midst of its enemies. It is surrounded on every side by the children of "the Great Harlot;" whose ecclesiastical institutions are apocalyptically labelled, "the Mother of Harlots, and of all the Abominations of the Earth." This ecclesiastical family of adulteresses belong especially to "the beast that ascendeth out of the abyss, and makes war upon the saints, and overcomes, and kills them" (ver. 7; 13:7). They are the defiling women of ch. 14:4; with whom "the Virgins," or Altar-worshippers, have nothing to do, except to prophesy

against them, and to torment them with their testimony.

In this Court of the Gentiles, "the spirituals of the wickedness in their high places" are rampant revellers in tradition and blasphemy. Their court is illustrated by one great "Name of Blasphemy" (ch. 13:1); which towers in pride and arrogance ("its look more stout than his fellows" (Dan. 7:20) above all the other blasphemous "Names and Denominations," of which it is so "full" as scarcely to afford space for novelty in this department of iniquity, transgression, and sin (ch. 17:3). These Names and Denominations of Blasphemy fill up the Court; a fact expressed in the text quoted, by the words, "a scarlet-colored beast, *full of the Names of Blasphemy*." Those of them in alliance with the civil powers of the court, are styled "Harlots;" these can be counted upon the fingers; as, the Church of England and Ireland, the Church of Scotland, the Lutheran Church, the Calvinian Church of Switzerland, and the Gallican* Church. These are the Harlots, who have sold themselves for gain to work the will of them who keep them. They are ecclesiastical incorporations of "all that is in the world, the" sanctimonious "lust of the flesh, the lust of the eyes, and the pride of life;" and therefore "not of the Father" (1 John 2:16). Their diversities are but the diversities of mere human speculation and views of expediency. The same substratum of blasphemy and scripture-nullifying tradition, pervades them all. They teach nothing aright; for their divinities and theologies, are the mere fleshly thinkings of the natural man. Though their spirituals claim to be "ministers of the gospel," and "ambassadors of Jesus Christ," and "successors of the apostles;" their claims are stamped spurious and their high pretensions ignored, by the command given to John not to measure their court, but to "cast it away out." They are a denounced apostasy, as far removed from the One Body as the east from the west. Ministers of the gospel indeed! How can men minister that of which they are profoundly ignorant in letter and spirit. If ministers of anything, it is of "the wisdom from beneath; which is earthly, soulish, and demoniac." By their fruits they are known to the One Body which alone has spiritual intelligence to discern their true character. This measured community knows, that they are a base counterfeit that can only be made to pass current among those who are ignorant; and who mistake brass for the fine gold of the temple. The spiritual institutions of their unmeasured and excluded court, have no vitality in them; and can therefore save no one. Their way is the way of death — the wide gate and the broad way

* The Gallican Church is the Church of Gaul of France. It is associated with the French Roman Catholics, but maintains the right to be in certain respects free from Papal control. Its independence in that regard dates back to 1398. It recognises the pope's spiritual authority but denies his temporal authority. Its influence has spread beyond France, and is today known as the Catholic Liberal movement. — Publishers

leading to destruction.

These Harlot-Churches of the Court are the leading novelties of modern times. They had no place in the Court four hundred years ago. Then the court was wholly occupied by Greek and Latin catholic idolatry; the Latin section of which they ignorantly acknowledge as the true church; the common "Mother of All Churches." This is true. The state churches are all her bastard progeny, begotten of her adulteries with the kings of the earth (ch. 18:3). Hence, her apocalyptic name, "MOTHER OF HARLOTS."

But, besides these harlot daughters, whose presence in the court she is too drunk and feeble to prevent — "drunk," not so much with wine as with folly, and "with the blood of the saints and witnesses of Jesus" (ch. 17:6) she has a multitudinous brood of young serpents, styled "All the Abominations of the Earth." These are the Anti-State churches of the Court — churches, not allied to the state, but holding dogmas, which are a mere dilution of the traditions of the Harlot Mother of Christendom. They pervade all the British isles and possessions, under the general denomination of "Protestant Dissenters;" and all the original United States, north and south. In the American section of the Court of the Gentiles, as there is no Harlot "by law established" with privileges from which her sister-prostitutes are excluded, "the Abominations" are not styled "Dissenters" and "Nonconformists." In this section of the court they are all equal before the world's law; but not equally respectable and orthodox in the world's esteem. Wealth, classical (or pagan) scholarship, and numbers are the criteria of their relative respectability and orthodoxy. The rulers and politicians of the "Model Republic," players all upon the world's board, are the honored members or patrons of "all the Abominations of the Earth;" so that from the stage to the pulpit, and from the pulpit to "the floor of the House," there is no wider step than from the sublime to the ridiculous and profane. The legislators and executives of the protestant sections of the Court are the incarnations of the profanities and blasphemies inculcated by the spiritual craftsmen who live by "the Abominations," or "Denominations" of the earth. Hence, their legislation and rule are devilish and oppressive; and calculated to bring down upon them catastrophe and judgment, as at this day, but more intensely and generally hereafter.

An enlightened spectator, contemplating the festering abominations of the European and American papal and sectarian sections of the Court of the Gentiles, might wonder at the long suffering and forbearance of the Deity, whose Name and Tabernacle they so grievously blaspheme. He might exclaim, "How long, O Yahweh, wilt thou not avenge thine own cause!" But, to him it might be replied, that the Deity remains

silent, not because he is not indignant at the blasphemies, corruptions, and cruelties perpetrated against his dignity, and the well-being of his two witnesses or prophets; but because the Antichristian Court is “cast away out, and not measured.” For this reason, the Gentiles have liberty to set up any, and all kinds of abominations in their court, or area of operation, without being subjected to immediate judgment for their crimes. Hence, polygamous Mormonism, and adulterous Romanism, courtesan state-churchism, and hypocritical sectarianism, all flourish in their several spheres of abomination. They are permitted to do as they please, *until the measure or limit of the One Body’s sackcloth probation is attained* — a measure indicated by John’s symbolic resurrection from the death-sleep. John’s rising up measured the altar worshipping of the nave, or saints of Deity. When these rise from the dust, and he with them, “the Angel stands” prepared to “finish the mystery of the Deity as he hath announced the good news to his servants the prophets” — to break up the court, and to level the Great Mountain of human dominion and corruption, with which it is filled. There will then be no more Court of the Gentiles, and no more apocalyptic altar-worshipping for the One Body. All “the Abominations of the Earth,” mere lies, vanities, and “things which are of no profit,” will then be swept away with the besom of destruction; and nothing will survive, but the victorious and glorified community, symbolized by Zechariah as the Seven Branched Light-stand, and Olive trees. These will then burn the golden oil in the kingdom of their Father; and enlighten the subject nations with their glory.

Such is the position of the One Body in the present altar-worshipping state. It is down-trodden — trampled upon by the “miserable sinners” of the Court of the Gentiles — “the Holy City,” said the Spirit-Voice, “shall they tread under foot.” This is their present fate, in common with Israel after the flesh, who, for an evening morning of 2400 years past, according to the LXX, have also been trodden under foot by the Gentiles of the Court (Dan. 8:13,14). The One Body, or “Holy City” is essentially antagonistic to the Sin-Powers of the Court, by what symbol or names soever they may be represented; for it is the Woman and her Seed in opposition to the Serpent and his Seed; two parties between whom there is irreconcilable hostility, which can only cease with the utter destruction of the Serpent-Powers of the Court (Gen. 3:15).

In the apocalypse, the Holy City occupies a conspicuous and interesting position. The Holy City measured by John, and the Holy City measured by the Angel, are the same Holy City *in two different states* — in the preresurrectional; and in the postresurrectional, states. Every immersed believer of the gospel of the kingdom and name, is an adopted citizen of the Holy City. Paul writing to such believers says: “Ye are

come to Mount Zion, and unto the City of the Living Deity, the Heavenly Jerusalem,” “the Mother of us all” (Heb. 12:22; Gal. 4:26). “Ye are come;” that is, not personally; but by faith; because “we walk by faith, not by sight.” All that is promised concerning the future glory of the “barren Jerusalem that beareth not,” and is now trampled upon by the Fourth Euphratean, or Ottoman, Angel-power, they heartily and affectionately believe: and believing these “exceeding great and precious promises,” together with the things concerning Jesus, and the apostolic revelation of the mystery, they are reckoned by adoption through immersion into Christ, as if they had been royally born in the Asiatic city; and consequently entitled to share officially in all its good fortune when it shall break forth into singing, because her light is come, and the glory of Yahweh is risen upon her (Psa. 87:5,6; Gal. 4:27; Isa. 54:1; 60:1). The true believers in the present altar-worshipping state are collectively the Holy City, the Municipality elect, and divinely appointed to rule in the restored Jerusalem, when it shall have been delivered by the Angel of the Bow from the Serpent-Power of the unmeasured court by which it is now “trodden under foot.”

5. The Holy Polity Trampled Forty-two Months

The Holy Body Politic is measured — the period of its down-treading by Gentile barbarism is measured. The Court of the Gentiles will continue to exist a longer time than their trampling of the Holy City. Not being measured, it does not appear how much longer it will continue; but as the Holy Polity is to destroy the Court and its sin-powers, it follows necessarily, that the altar-worshipping and sackcloth prophesying of the Body, must come to an end before judgment is given to it. This limit of tribulation had been revealed to Daniel in the words of the oracle: “The Horn shall make war upon the saints, and prevail against them until the Ancient of Days come, *and judgment be given to the saints*” (ch. 7:21,22; and in verse 25, “they shall be given into his power until a time and times and the dividing of time.” In other words, at the end of this period the Ancient of Days will come; and then the saints will no longer be prevailed against, or “the Holy City be trodden under foot.” This coming of the Ancient of Days is the limiting event of the down-treading measured off by John with “the reed like to a rod” given to him by the Spirit. In the record of his measurement, he turns Daniel’s “time and times and the dividing of time,” into “Forty and Two months.” He says: “The nations shall trample the Holy City forty and two months” (ch. 11:2). Hence, at the termination of these months the trampling is to cease in the advent of Christ and the resurrection of his brethren — “the time of the dead” (ch. 11:18). Now he comes “as a thief” under the sixth

vial, while the Franco-Frog power is in active operation (ch. 16:12-15); hence, the "forty and two months" must terminate then; an end that must be exceedingly near.

But, are these forty and two months simply months of days; or are they symbolic months of days, each day signifying a year? To affirm that they are months of days and nothing more, would be a violation of all decorum. To have evolved a scriptural exposition of the reed, the rod, the angel, the nave, the altar, the court, and the city; and to have shown that John and his actions were representative; and then to affirm, that the time related to these things is to be expounded upon an entirely opposite principle — that the time is literal months and no more, is irrational, contrary to the analogy of scripture, incongruous to the subject treated of, and contrary to historic fact. Nearly eighteen hundred years have elapsed since John saw the vision of the eleventh chapter. When he saw it, the One Body was in the altar-worshipping and sackcloth situation. It was then warred upon by the pagan Roman power, the Little Horn with the Eyes of a Man, and a blaspheming Mouth, having then no existence in the Court of the Gentiles. But, instead of being "prevailed against," "overcome and killed," the One Body "overcame the great red Roman dragon by the blood of the Lamb, and by the word of their testimony" (Apoc. 12:3,9-11). It was not "trodden under foot" of pagan Rome; but Rome pagan is placed under its feet, under the symbol of "a Woman with the Moon under her feet" (ch. 12:1). Hence, there is no sense in which it could be then said of the one Body, "the Holy City shall the Gentiles trample forty and two months" of days, and days only: for history shows that the trampling was the reverse of this; and that the conflict between the pagan dragon and the Holy City was neither forty and two months nor 1260 days, nor 1260 years; but the much shorter period of 226 years from the time John measured the Holy City until "the dragon was cast out into the earth."*

Now, the historic fact is, that over two hundred years after the pagan dragon was overcome by the saints, the Eyes and Mouth of the Little Horn were constitutionally established as "the God of the Earth" (ch. 11:4). The Little-Horn power that had destroyed the Asiatic Jerusalem, disregarded the god of his fathers, called Jupiter; and this new god, whom his pagan predecessors knew not, he honoured, and legally established in his estate, or empire (Dan. 11:37,38). This was the

* The period of 226 years extends from the time that John received *The Apocalypse* which the Author dates as A.D. 96, until the resumption of persecution of the Church by Licinius in A.D. 322 which led to the battles of Adrianople (July 1, 324) and Chrysopolis (Sept. 18, 324). The numerically superior forces of Licinius were defeated, and Constantine ruled as sole monarch of the Roman world. "Christianity" was made an official religion, and in the following year (325), Constantine presided at the council of Nicaea. — Publishers.

Little Horn ecclesiastical element, into whose hand, or power, Daniel was told that the saints should be given, until the elapse of “a time and times and the dividing of a time” (ch. 7:25). Many periods of forty-two literal months elapsed in these two hundred years; in all of which the saints were untrampled by the nations. But when this New God came up in the midst of their court, the situation of the Holy City was entirely changed. Forty and Two months of years have nearly elapsed since then; and in all this time the Holy City has been in the altar-worshipping and sackcloth prophesying measurement of time. Shall we ignore this remarkable fact and say, “Oh, that is nothing at all!” and, for the sake of reducing all students of the prophecy to one common low level of ignorance, affirm “that the fulfilment of what is written in the book of The Revelations, from chap. 4 inclusive, is still future?” For men to affirm this, is proof of their entire and gross ignorance of the whole subject. But many people, who are lost in the night of Egypt, desire to be thought as wise by others as they are in their own conceits. In regard to the apocalypse, they feel poignantly and painfully their deep and ineradicable ignorance; they can make nothing of it, and being too self-conceited to be taught, or envious and hateful of those who are able to teach them, they aim to allay their vexation by the comforting delusion, that its events and times are all in the future, and “in close connection with the appearing of Christ;” so that, of course, the most intelligent and the most ignorant in the word and history, are equally in the dark concerning it. This is very consoling to the envious, who love darkness rather than light, if the light proceed from any but themselves. The Apocalypse all in the future except the first three chapters!! If the reader has followed our exposition from the beginning of the fourth to the present writing, we believe he will find it impossible to endorse such “a foolish notion.” He will be able to say boldly, that the dogma of the futurists is a mere old wife’s fable; and utterly unworthy of the grave consideration of a true believer — a servant of the Deity sealed in the forehead with the seal of the living God (ch. 7:2,3).

In my exposition of the ninth chapter, I have shown that “months” there can only signify periods of *thirty years* — verses 5,10,15. The word

Opposite top: A portrayal of the “Visions of Constantine of the Cross” which he claimed to have seen flash across the sky prior to his victorious battle against Maxentius at Milvian Bridge outside Rome, 28 October, AD 312. This gave rise to a new system of policy and religion introduced by Constantine after the seizure of power, although this was not perfectly established till the last and peaceful years of his reign.

Opposite below: A mosaic in San Vitale Ravenna portrays the emperor Justinian (Ad 482-565) handing a liturgical dish and patten to representatives of the Catholic Church. On the far right is the Bishop Maximian. The Emperor regarded it as his mission to restore the former glory of the Roman empire, and issued in AD 529 his *Codes Justinianus*, a series of laws and instructions, including the proclamation of the Bishop of Rome as “Universal Bishop of the Church.”



The illustration shows Cardinal Gonsalvi presenting the Concordat of 1802 to pope Pius VII forbidding the exercise of any papal jurisdiction in France without permission of the government. In 1870 pope Pius IX (top illustration), was made prisoner in the Vatican for the rest of his life; the Italian government now separated church and state and the papacy was not formally recognized until the Concordat of 1929, a primary fulfilment of the prophecy limiting the downtreading of the Holy City from Phocas' decree to the loss of temporal power of the Papacy to 42 months (606-608—1866-70). At the end of that period the Truth was providentially revived through the labours of Bro. Thomas and R. Roberts to culminate in the establishment of the Most Holy at Jerusalem after the destruction of the Beast and the False Prophet. (See Publishers' Comments, p. 237, and Bro. Thomas' remarks on pp. 238-239).

blood (ch. 17:1-3).

There are no data in the first and second verses of this eleventh chapter to show at what epoch these “forty and two months,” or 1260 years of trampling begin. We are informed that they shall end at John’s *rising up*, which is the terminal *measure* of their continuance. This, as I have shown, is the import of the command to him, “*Rise up and measure.*” But, the same Spirit told Daniel, that the time was the period of the saints being in the hand of the Little Horn with Eyes and Mouth; if, therefore, it can be ascertained when they were turned over by authority to the ecclesiastical horn-power, the commencement of the “forty and two months” will be determined.

The words of the oracle, are, “they shall be given into his hand. This implies a *giver* — one having power, by which he would be able to place the saints under the jurisdiction of him who should “wear them out, and think to change times and laws” (Dan. 7:25). This powerful giver was unquestionably the Sixth Head of the Dragon; or “the king that shall do according to his will, and shall honor a god whom his fathers knew not.” The throne of this dragon-king is Constantinople. It was removed here from Rome by Constantine “the Great;” a removal, that prepared the way for the manifestation in Rome of this new god, who would speak great things against the Most High. The principal bishop of the catholic idolatry in Rome was developed into “the God of all the earth” by the legislative favor of the imperial Constantinopolitan power. This development was legislative and circumstantial, and therefore progressive. He was no meteoric upstart in the Seven-hilled city; but a bastard deity, who had been begotten in the Roman Mother by the adulterous embrace of the imperial power. Rome was pregnant with this blasphemous deity during a gestative “set time” of two hundred and eighty years — nine months and ten days being the physiological period of human incubation. From A.D. 324 to A.D. 604-8, was this “god of guardian saints” in the embryo, or foetal state. He was *quickened* into political life as a future imperial element of the fourth beast dominion of the Court, by Justinian’s Code, A.D. 529, and his Decretal Epistle, A.D. 533; which *affirmed* the Roman Bishop’s universal supremacy in spiritual affairs. Seventy-five years after this quickening, he was born God of the Roman earth by Phocas, the Dragon emperor, acknowledging the supremacy of his See, A.D. 604;* in grateful commemoration of which, and other benefits, the New Deity caused to be erected by the exarch of Italy a Corinthian fluted column of Greek marble, standing on a pyramid of eleven steps, on the top of which was a gilt statue of

Phocas. The date of the pillar was A.D. 608; and the occasion of the honor is stated in the inscription to be, "*Pro innumerabilibus Pietatis ejus Beneficiis, et pro Quiete procurata Italioe, ac conservata Libertate.*" Surely, the birth of "the God of the earth" was an event to be celebrated in grateful honor upon the imperial creator! Perhaps a baser wretch than Phocas never wore the dragon-crown; but the baser the more worthy in the estimation of the new god. By the murder of the imperial family, the usurper had given absolute liberty and supremacy to the Roman bishop; besides bestowing liberal donations upon the Roman churches. He was therefore entitled "His Piety;" and the pillar was erected "For the innumerable benefits of His Piety, and for the quiet procured to Italy, and the preservation of liberty."

Thus, by this development of the Roman bishop into the irresponsible "god of the earth," all spiritual things were "given into his hand" by imperial authority and power. He was constituted the Lord Spiritual of all christians, who were denounced as heretics fit only for fire and sword, if they dared to question his divinity. Under his supremacy they were adjoined to the flames, had their tongues cut out, denied "christian burial," as he styled it, and deprived, not only of the benefits of society, but of the common birthright of men. Such was the iron yoke forged by the decrees of the Greco-Dragon emperors, who gave all their subjects into the hand of the God they set up in the pre-Constantinian seat of their dominion; thus, "giving him his power, his seat, and great au-

* The Author of *Eureka* identifies the woman about to bring to birth the man-child who would "rule all nations" (Rev. 12:1-2) as apostate Christianity, through whose assistance Constantine was brought to political birth. The analogy is exact to the time period provided. Constantine came to political birth as Emperor of Rome 280 years (A.D. 313) from the establishment of the Ecclesia after the resurrection of Christ. It is significant that on the day for a year principle, this is equivalent to the period of human gestation, and therefore appropriate to the symbolism. Now, remarkably, the Author shows that the establishment of the Papacy followed a similar period of gestation. Christianity was universally recognised in A.D. 324 when Constantine attained full and sole control of the Empire. But though an apostate Christianity was officially recognised, the Papacy as such still awaited its political "birth". Conception is followed by quickening, and this took place when Justinian through his Code (A.D. 529) and Decretals (533) honoured the Bishop of Rome by proclaiming him "universal Bishop". This took place some 200 years after the establishment of Christianity as a state-recognised religion in 324, and is represented by J. Thomas as the "quickening" of the foetus in the pregnant "woman" of Christianity. The birth came exactly 280 years after 324 in the unexpected elevation of one of the greatest criminals to sit upon the throne of Constantinople. Phocas came to power in 604 and subsequently issued a decree proclaiming the Bishop of Rome as "head of the churches". The Papacy had come to birth, and once again, the symbolism was according to nature at the appropriate time, illustrating that "the times are thoroughly adjusted to God's command" (Heb. 11:3 — *Diaglott*)—Publishers.



All That Time Has Spared From The Glorious Yesterday Of the Forum Romanum

Once a hub of the world, men began to excavate the rubbish-heap of the Forum in the significant year 1870! — the same year as the temporal power of the Papacy was withdrawn. In the foreground are the three columns of the Temple of Vespasian and the Temple of Saturn, and in the centre the Column of Phocas referred to by the Author of *Eureka*. Phocas was a brutal centurion elevated to power, but with no real ability to rule. He initiated a reign of terror, and died himself on the scaffold in 610. The Column was set up in A.D. 608 — Publishers.

thority" (ch. 13:2): that "he might as God sit in the temple of the god, showing himself that he is a god" (2 Thess. 2:4).

This epoch, then, of the four years between A.D. 604-8, in which the Roman Bishop was set up for the supreme deity of the Court of the Gentiles — above all civil rulers; or, as Paul expresses it, "above all that is called a god, or that is worshipped;" is the only one that I can discover in history in harmony with the word, as the epoch of commencement for

the "forty and two months" of years, or 1260 years, for the trampling of the Holy City by the nations. The terminal epoch, of course, upon this basis will be between the end of the years A.D. 1864 and 1868. In these terminal four years ending in the spring of '69, it may therefore be expected, that "the time of the dead" to *rise up*, as prefigured by John, will have arrived; when the forty and two months* being ended, the trampling of the Holy City will be no more.

II. THE MISSION OF THE ONE BODY IN THE ALTAR-WORSHIPPING AND SACKCLOTH-PROPHESYING SITUATION OF ITS AFFAIRS

The third verse of this chapter testifies as follows: "And I will give to my two witnesses, and they shall prophesy a thousand two hundred and sixty days, having been clothed with sackcloths." Here is a proposition plainly stated. There can be no mistake, one would think, as to the personage who makes the statement. The "I" is, doubtless, the Spirit who speaks to the ecclesias, and who said to John. "Rise up and measure the nave of the Deity." He gave John power to do this in giving him the "reed like to a rod," the symbol of the measurement. John, on awaking, no doubt, obeyed the order; having accomplished the work, the Spirit added, "*And I will give to my two witnesses*" a certain mission to perform. The measuring was John's work; the prophesying, theirs; and with this John was to have nothing to do, in person, until he shall "rise up" in "the time of the dead," and rejoin his classmates, as a constituent of the Angel of the Bow; and with one foot upon the sea, and the other upon the earth, prophesy with the voice of Boanerges in the utterances of Seven Thunders, "before many peoples, and nations, and tongues, and kings" (ch. 10).

The Spirit styles them "*my two witnesses*." They are therefore the Witnesses of the Spirit, styled in ch. 17:6, *hoi martures Iesou, the witnes-*

* Forty-two months are 1260 days, and on the day for a year prophetic basis, 1260 years, which, from the time of Phocas, extends to 1868-70. This epoch, as anticipated by the Author of *Eureka*, witnessed several notable historical developments in accordance with prophecy. It saw the temporal power of the Papacy withdrawn permitting a further stage in the latter-day development of the witnesses, and decline in the political power of the Roman Catholic Church. It witnessed increasing interest by Jews in *Eretz Israel*, and the establishment of the first Agricultural School called Mikve-Israel (*Hope of Israel*) in the Land. This was to serve Jews who had begun to make their way back there as "agriculturists and traders" (See *Elpis Israel* p. 441). It was, therefore, a terminal date of prophecy, and though it did not reveal "the time of the dead" to be raised, it did commence a train of events that led to the elevation of the Holy City from the down-treading it had experienced for so long, and which constituted a sign of the impending resurrection (see Luke 21:24-28). Meanwhile, in 1930, by a concordat issued by Mussolini, the Temporal Power of the Papacy was restored as required by prophecy, and the present activities of the Pope in the political field are in accordance with its requirements (see Rev. 18:7). In relation to the time periods see footnote Vol. 2 p. 10.—Publishers.

ses of Jesus — of Yah the Saviour. A witness is one who gives testimony to the truth at the hazard of liberty, estate, and life. The Spirit's witnesses are witnesses of this kind. They testified to "the truth as it is in Jesus," in opposition to "every high thing that exalteth itself against the Deity's knowledge;" consequently, they were conspicuous in testifying against the catholic worshipping of the daemonials and idols; and all the other abominations they encountered in the Court of the Gentiles. Many of them incurred the loss of all things — "they love not their lives unto the death" (ch. 12:11); therefore they are described in "the time of the dead," as "the souls of them who were beheaded for the witness of Jesus, and for the word of the Deity, and who had not worshipped the Beast, neither his Image, neither had received the mark upon their foreheads, or in their hands;" and to show that these witnesses are the Saints, it is added, "and they lived and reigned with Christ a thousand years" (ch. 20:4).

To these witnesses something was given — "And I will give to my two witnesses," saith the Spirit. What was this that was given? It could be nothing else than *the gift of prophecy*; for it is immediately added, as the result of the gift received, "and they shall prophesy." Now, the nature of the gift is determined by what, as prophets, they were to accomplish. They were to devour their enemies by fire bursting forth out of their mouth; to shut the heaven that it rain not; to turn the waters into blood; and to smite the earth with every plague (verses 5,6). These effects were to result from their testimony delivered "in *their days* of the prophecy;" for when those days were expired, "their testimony was finished," and they could neither prophesy, nor do any of these terrible things. Their tormenting power was gone, and the agency by which it was executed was silenced in death (verses 7-10).

The nature of the prophetic gift bestowed upon these formidable witnesses was divine. It was a divine power imparted to them, which none of their adversaries of the unmeasured Court could gainsay or successfully resist. It had been given to them when the angel, who had ascended from the east, sealed them in their foreheads with the seal of the Living Deity (ch. 7:2,3): A.D. 325, and onwards. As the result of this sealing, the word of the Deity dwelt in them richly in all wisdom and spiritual understanding; and as "the word of the truth of the gospel" is a great unfulfilled, as well as partially fulfilled, prophecy, the sealed, in vocalizing its testimony before the ignorant, are "prophets," whose inspiration is the word understood and believed. For this reason it is, that the saints are said to "prophesy," when they state, illustrate, and prove the truth. "He that prophesieth," saith Paul, "speaketh unto men to edification, and exhortation, and comfort" (1 Cor. 14:3); and "he that

prophesieth edifieth the ecclesia" (ver. 4); therefore he saith in another place, "despise not prophesyings."

The essential difference between the prophets of antiquity, and "the two prophets" of this eleventh chapter, is not as to the *matter* given, but the *manner* in which that matter was imparted. The ancient prophets and apostles received the subject matter they proclaimed by revelation direct from Deity; while the apocalyptic prophets receive it by hearing expounded, and reading the writings in which the direct revelation is contained. A merely natural man is an empty earthen vessel. He contains none of "the golden oil." What he knows, he knows only as a natural brute beast; and like other animals, obeys only the impulses of his "inner consciousness." Such a human creature is utterly destitute of inspiration; and the efforts to enlighten him prove fruitless, he is fit only for capture and destruction. The unmeasured Court of the Gentiles is the aggregate of such; and in the midst of so dark and dangerous a community, the Spirit's Witnesses were appointed to operate for a testimony against them.

These witnessing prophets were inspired by the truth; and the truth is declared to be "the power of the Deity for the salvation of every one that believes it" (Rom. 1:16). "Power bēlongeth unto him;" and "he giveth strength and power to his people;" and the truth is his power by which his witnesses are able to do, what mere naturals are utterly impotent to effect. But the truth in His witnesses is the power of the Deity to work intellectual and moral results; and is "the savor of life ending in life" to those who believe; and of "death ending in death" to those who do not. Hence, it divides the peoples in the Court into two general divisions, believers and unbelievers, between whom the truth generates implacable hostility; for as in the days of Isaac, "he that was born after the flesh persecuted him born after the Spirit, even so it is now," "in all their days of the prophecy" (Gal. 4:29). This state of feeling is the "enmity" put between the two seeds by Divine Power (Gen. 3:15); so that a man's foes are often those of his own house.

But the truth in the Spirit's witnessing prophets is not uniform in its effects. The character of these depends materially upon the nature of the soil into which the incorruptible seed is sown (Matt. 13:19-26). In this parable, there are no less than six varieties of product from the same sowing — the way side, the stony, the thorny and the good; and three varieties even of the good. These all received the word sown into their hearts, even with joy; but it was only those who, with honest and good hearts, understood it, brought forth fruit unto endless life. The good soil believers are the Spirit's witnessing prophets; while the other soil believers, not sufficiently evangelized for their own personal salvation, are too

much enlightened to accept the dogmas of the Great Harlot, of her Harlot-Daughters, and of the Denominations, *alias*, the Abominations, of the earth; or to conform to their ordinances and institutions. Hence, the Court of the Gentiles, besides containing the Harlots and Abominations, has a numerous class of nondescripts, who are not professors of any of the superstitions of the Court. These are variously styled by the spirituals of the world, "infidels," "liberals," "revolutionists," "disorganizers," "democrats," and so forth; but apocalyptically they are termed, "THE EARTH" (ch. 12:16).

In the way previously explained, this apocalyptic earth is a creation of the truth ministered by the Spirit's witnessing prophets, "who keep the commandments of the Deity, and have the testimony of Jesus Christ." It is not a homogeneous rabble such as may be found in all ages and generations of the world. It is, on the contrary, a heterogeneous company of divers sorts and conditions of men, as appears from Gen. 6:12, where the phrase is applied to "*all flesh*;" as, "the *Earth* was corrupt; for *all flesh* had corrupted Yahweh's way upon the earth;" and again, "Hear, O Earth, the words of my mouth!" (Deut. 32:1). But relatively to the Spirit's witnessing prophets, "the earth" is used in a more restricted sense. "The Earth that helps the Woman" is all those upon whom her testimony or principles, or both, have made a favorable impression. Though they may not at all be influenced by her moral and doctrinal precepts for salvation, they incorporate her principles of "civil and religious liberty," and what they call "the rights of man," which were abolished by the edicts of the Imperial Dragon, when he subjected the nations of his dominion to the absolute sovereignty of the Episcopal God of the earth, A.D. 529*. No one imbued with the principles of civil and religious liberty could forbear to testify against arbitrary power in Church and State; and when natural men become impregnated with such principles, they become impetuous and impatient of oppression, which is said to drive even a wise man mad; and in their fury organize resistance, and seek the overthrow and destruction of the oppressor. Such an "earth" as this did not exist in the ages and generations of Rome pagan. The Woman then had no Earth devoted to religious liberty to interpose itself between her and the arbitrary ferocity of "the great red dragon;" the whole brunt of this sanguinary despotism fell directly upon

* Prior to the elevation of Justinian the state of Roman Law was in great disarray. He sought to correct this by establishing a general constitution of law. The completed work is known as the *Codex Constitutionum* and was published in A.D. 529. This was followed by the publication in 533 of an imperial statute further endorsing the *Codex Constitutionum* with supporting statements from the published works of authorised jurists clarifying the *Code*. This is known as the *Digesta* or *Pandectae* of Justinian. It established the basis of European Law to the nineteenth century. In these decrees the bishop of Rome is named as "the head of all the churches". Publishers.

her unprotected self. It was not till after the establishment of that worse than pagan superstition — that “dreadful and terrible” blasphemy, surnamed the Holy Catholic Church, that “the Earth” in its witnessing relations appeared upon the arena. When aroused to action in the unmeasured Court, it was a terror of the oppressors of the saints. It tormented them with all the plagues of war; and devoured them with fire and sword, as its own peculiar testimony against “the God of the earth,” and the Sin-powers that sustained him.

An arrangement of this sort was absolutely necessary for the preservation and protection of the One Body, witnessing for the truth against “the worshipping of the daemonials and idols,” in the midst of the nations, and “before the God of the earth;” the weapons of whose warfare were civil disabilities, and the infernal tortures of anti-heretical crusaders and inquisitions. The One Body, of which Christ is the Head, is commanded by him, not to avenge itself; not to take any other sword than “the sword of the Spirit, which is the word of the Deity;” not to resist evil; if smitten upon one cheek to turn the other; and many other precepts, of which his own individual conduct when in the hands of his enemies, was an unmistakable illustration. In view of these commands, how was such a Polity to devour its enemies with fire, to turn waters into blood, and to smite the earth with plagues? Manifestly such a work of death and destruction was incompatible with obedience to such precepts of non-resistance. War and desolation are no part of christian duty. “The servant of the Lord must not strive; but be gentle unto all.” This principle faithfully and duly observed by all the Lord’s servants in his absence, will prevent them from avenging their own wrongs; or lending themselves as instruments in the quarrels of others, be they individuals or nations. No degradation more ignominious can befall a servant of the Lord than that of being a bloodshedder in the service of any of the Sin-powers of the unmeasured Court. To be employed in such a service, is to be servant of the Lord’s enemies. “No man that warreth entangleth himself with the affairs of life; that he may please him who hath chosen him to be a soldier.” This is the duty of all soldiers — they must labor to please their owners. Hence, the world’s soldiers must please the world, who is their lord and master; and “if I please men,” says Paul, “I should not be the servant of Christ;” for Christ himself says, “that which is highly esteemed among men is abomination in the sight of the Deity” (Luke 16:15; Gal. 1:10). The saints cannot serve two masters, Christ and Sin. If they “endure hardness as good soldiers of Jesus Christ;” and “fight the good fight of faith” scripturally, they cannot at the same time “serve Sin” in the armies of “the God of the earth” — the armies of the nations of the Court. Their mission is to “contend earnestly for the faith

once for all delivered to the saints;" which protests against all the wars and fightings of the Gentiles as emanating from their unhallowed and unbridled lusts. What has the Holy City, trampled by the Gentiles, to do with what they deem great, sacred and good? What is the judgment of these worth in the premises? Doth not the word testify that they are all fools and drunk? And shall saints, the salt of the earth and the light of the world, lose their savour in the service of such, and be darkened by the fog of their delusions?

Thus were organized in the unmeasured Court of the Gentiles two powerful antagonisms — *civil and religious despotism*, on the one hand; and *civil and religious liberty*, on the other. The adherents of the despotisms, in their civil and ecclesiastical organization, were the Dragon, the Ten Horns, the God of the earth, the Great Harlot, her Daughters, and the Abominations of the earth — a blind, corrupt, and cruel host; while opposed to these, were the *One Body* and its unconscious instrument, "*the Earth*" — unconscious that it was the divinely appointed and divinely energized agent for the aid, nourishment, and vindication of the Spirit's witnessing prophets against their enemies.

Here, then, were two cooperative organizations against the Catholic Apostasy of the Court. Without any treaty of alliance offensive and defensive, and without any direct mutual understanding, the ages and generations of the past found them standing side by side in witnessing and prophesying with tormenting effect against the blasphemies and abominations of "them who dwell upon the earth." Each witness had its own speciality. Christ's brethren testified the gospel, and laid before the Court the way of salvation. They showed men what they must believe and do for the remission of all their past sins; and for the obtaining a right to the tree of life in the Holy City, when it shall be measured by the angel of the golden reed — ch. 21:15; 22:14. In doing this, they did their utmost to neutralize the teaching of the Jeromes, Augustines, Ambroses, and Martins, of the apostasy; and to turn the hearts of the peoples from their profane fables to "the engrafted word which is alone able to save their souls." In this work they were eminently successful. They filled the Court with their doctrine, which inflicted great torment of mind upon the clerical and ministerial craftsmen, whose pride, arrogance, and flesh, fattened upon its superstitions and delusions.

Such torment, of course, could not fail to arouse all the bitterness and animosity of sin's flesh. The firm of the Jeromes, Augustines, and company, perceived that their episcopal craft was in danger; and that if they left this witness alone, the evil might become so great, that they might not be able to hold their own. Something, they concluded, must be done for the preservation of their fables and traditions. It had not yet

become the custom for catholic to burn heretic; although the tendency to that orthodox solution of inconvenient questions was becoming rife. In A.D. 385, the blood of Priscillianists* had been shed by catholic ministers; but this was not the rule. When the Christadelphians, or Brethren of Christ, undertook to protest against these practices which they regarded as superstitious and unscriptural, they were then, as now, assailed with every expression of contumely and rancor. But the wordy passion and invectives of their enemies broke no bones, and destroyed no lives. These witnessing prophets of the Spirit were not to be deterred by hard words. They continued to contend earnestly for the “one body, one Spirit, one hope, one Lord, one faith, one baptism, and one Deity;” and to admit of no truce or compromise with anything that rendered one or all of these of none effect. Their course was onward by the light of the word, and by that only; so that by the time the Roman Bishop was primarily developed into “the God of the earth” by Justinian’s Decretal Epistle, A.D. 529, they had become a numerous and influential community in all the nations of the West.

But, when this “Name of Blasphemy, speaking great things,” had received political life; and had been set up as a living Image of Imperial Power, styled “the Image of the Beast” in ch. 13:14; a change for the worse came over the situation of affairs. “All, both small and great, rich and poor, free and bond,” were commanded to worship this image upon pain of death; and “to receive a mark in their right hand, or in their forehead; and that no man might buy and sell, save he that had the mark, or the name of the beast, or the number of his name.” This pressed with great hardship upon the One Body; and upon those who were pledged to the antipapal principles of civil and religious liberty. Multitudes preferred death to submission to this decree; and determined to draw the sword in defence of “conscience and the rights of man,” thus violently assailed by the new “god of all the earth.” This Moloch of the Seven Hills was not backward in affording them scope for the development of their prowess in all the nations of the court. He proclaimed crusades against them; and called upon his worshippers to gather their hosts, and to take the field against them, and to slay them with utter and exterminating slaughter. “The Earth,” the Spirit’s other witness, embraced the conflict, undismayed by the power and ferocity of the foe. With fire and sword, which was their testimony practically administered, they tormented the minions of the oppressor. The prophesying of

* A sect within the church that followed the lead of a Spanish theologian Priscillian, a member of the Catholic Church who advocated mysticism and celibacy. Priscillian, with six of his companions, was burned alive at Treves in A.D. 385, and extreme repressive measures were exerted against his following. Nevertheless, the sect continued under persecution until the 6th Century.—Publishers.

“the Earth” that “helped the Woman,” was not to be despised by the priests and rulers of the nations. They devoured their enemies in war; and shut the heaven of the Court, that there should be no peace “in their days of the prophecy.”

1. “The Light Shining in Darkness”

Thus, the history of the ages and the generations of the unmeasured Court is in strict harmony with this prophecy of the witnesses. For a period considerably over a thousand years after Rome renounced its old gods for the ghosts, dry bones, and fables of the catholic superstition, the Spirit had provided himself with *Two Witnessing Classes*, to whose custody he providentially committed the truth, and its judicial vindication by fire and sword. This was their combined mission in all that long series of centuries. The one witness was the military arm of the other; and both in combination were the two arms of the Spirit, holding the Olive Branch in one hand, and the Flaming Sword, in the other. “These,” said the Spirit-Voice to John, “are the Two Olive Trees and two Lightstands, which have stood before the god of the earth.” That is, the Two Olive Trees, or Branches, and Two Golden Pipes, about which Zechariah made special inquiry, represent these two classes of anti-catholic and antipapal, but not “protestant,” though protesting, witnesses. They are represented by two olive trees, because, though generically one, they are distinct species of witnesses. They are both olive trees, in whom light-giving oil was generated, as already explained; but the one class of witnessing prophets is of the wild olive species; while the other is of the good, or cultivated olive.

In the eleventh chapter of Romans, Paul compares all mankind to two olive trees of the wild and cultivated species. The twelve tribes of Israel to whose country the olive is indigenous he likens to “a good olive tree,” with a “holy root,” representing “the fathers” Abraham, Isaac, and Jacob, on whose account the whole nation is beloved. The rest of mankind he compares to “a wild olive tree,” which is smaller and inferior in all its parts. Eliphaz in Job 15:33, compares a wicked man to an olive tree whose flowers fall before their season, and consequently brings no fruit.

Such is the primary import of these two trees, symbols of Israel and the Gentiles. But, the Israelitish Olive Tree, and the Gentile Olive Tree, signified something more than this in the symbols before us. There was a specialty to be represented which had been apostolically elicited. This was the adoption of believing Gentiles into the Israelitish Family, that they might be Israelites in every particular, except the accident of birth according to nature. This adoption, Paul styles “grafting

in;" and figuratively represents the process, as a breaking of branches off from the wild Gentile olive, and inserting them into the place of certain sapless branches of the good Israelitish olive, which had also been broken off, and cast away. This teaches allegorically that while the good olive tree represents the Israelitish peoples generally; there is nevertheless a Gentile element in the nation, equally interested in *the promises* made to their fathers, which are "the fatness of the tree." Thus, the good olive tree represents "the Israel of the Deity," constituted of Israelites and Gentiles, who believe "the promises covenanted to the fathers;" and who, since Pentecost, A.D. 34, have believed "the truth as it is in Jesus," and by immersion into him, have been adopted, or grafted into the Commonwealth of Israel, as it will be in the times of restitution.

This union of Israelites and Gentiles into One Body, or Holy City, was represented to Zechariah, by connecting the two trees by means of two golden pipes with the one golden bowl of the lightstand; the idea of branch-union being set forth in the connection of the pipes with certain branches of the trees.

In the eleventh chapter of the Apocalypse, the two olive trees are not united by pipes into one lightstand, as in Zechariah. This is an important item in the premises. In the first chapter, there is only one Lightstand with seven burners; but in the text before us, we have "two lightstands" with a tree to each. Had there been but one class of witnesses, composed of faithful and obedient Israelites and Gentiles, there would, doubtless, have been only one Lightstand, indicative of their union into One Body. We should then have found it impossible to interpret "the prophecy" in harmony with the anti-war principles delivered to it. But we are relieved of this difficulty by the introduction into the vision of two separate and distinct lightstands. A wild olive branch and a lightstand are symbolical of "the Earth" — the anticatholic and antipapal champion of civil and religious liberty, and the rights of man, standing defiantly "before the god of the earth," and the other branches of the wild olive tree. Fed by the revolutionary principles of wild olive liberalism, the earthy lightstand shone with light amid the deep and universal gloom of "the dark ages."

But, if this "*lux lucens in tenebris*," or *light shining in darkness*, had been the only light, it would have been a feeble one indeed. It would have been like the light of "peace democracy" shining in the abolition darkness of the past four years. There was another lightstand and a good olive branch. These symbolized the One Body, witnessing the truth. This lightstand shone with the light of the word, "Thy word is a lamp unto my feet, and a light to my path" (Psa. 119:105). This was "the golden oil" of the good olive, by which the lightstand burners were fed. It

was “the unction from the Holy One by which they knew all the things” they witnessed; and by which they were taught, “and is the truth” (1 John 2:20,27). By the shining of the light from this lightstand, the gross darkness of catholic superstition and idolatry were made tormentingly manifest. The god of the earth, his cardinals, bishops, priests, deacons, monks, and such like, were exhibited to the peoples of the Court, as profane mountebanks, and blasphemous impostors. The light showed them to be, what they are to this day, unrepentant hypocrites, and a generation of poisonous serpents. Multitudes were enlightened to discern this; and caused thereby to desert the temples of the god. They recruited the ranks of the witnesses, and greatly increased their power; until the issue was formed, that either these lightstands must be extinguished; or the spirituals of the wickedness of the Court would find their occupation gone.

2. “The God of the Earth”

Now, it is expressly said, that these “two witnesses,” “two olive trees,” “two lightstands,” and “two prophets,” “have stood before the god of the earth.” This was to be their position. This god is not to be mistaken for the Eternal Creator. Though he made the earth, and the sea, and all things that are therein; and claims them all as his, He is not styled in this prophecy “the God of the earth.” His title in this chapter is “the God of heaven,” to whom glory is ascribed at the concluding act of the second woe (ch. 11:13). It is true, these witnesses in a certain sense stand before the Creator; but in the sense of *giving testimony against*, they do not; and that *enopion, before*, is to be understood in the sense of *against*, is evident from the effect of their testimony which “torments,” and stirs up the powers to destroy them (verses 7,10). These two witnessing classes of antipapists confront the representatives of the papal deity in all the nations of the abyss; and in so doing, they stand in a hostile attitude before the God of the earth.

I have already shown, that this was a deity newly come up from the abyss, which was entirely unknown to the nations of the fourth beast dominion, commonly styled the pagan Roman empire; and that he was two hundred and eighty years, after the similitude of a *foetus in embryo* being two hundred and eighty days in developing into “THE MAN OF SIN, the Son of Perdition, who opposeth and exalteth himself over every one called god, or an object of fear” — *sebasma* — into the Lawless One, *ho Anomos*, who, Daniel was informed, would “think to change times and laws;” and “whom the Lord will consume with the Spirit of his mouth, and destroy in the manifestation of his presence — *te epiphaneia tes parousias autou* (2 Thess. 2:3,4,8). This lawless deity of the court, who

sets himself above all law even in his decrepitude, while he has to be supported upon his tottering throne against "the Earth" by French bayonets, claims to be the successor of the apostle Peter, and Vicegerent of Jesus Christ — in other words, THE ANTICHRIST — *anti, instead of, christos, Christ.*

That the term deity, or god, is rightly applied to this imperially apotheosized Roman bishop, is apparent from the following testimonies:

"The venerable name of *Pope* (or *Father*)" says Gibbon, speaking of A.D. 500, "was now appropriated to the Roman Pontiff." Addressed by *nations*, it was an *imperial*, and originally a *divine* title. So Ovid says to Augustus, "Thou hast that name through earth, which in high heaven is Jupiter's; thou, the *Father* of men, He of the gods." And Horace, "Here thou mayest love to be called *Father* and Prince." The title as given to the Roman Bishop, was sometimes in the form *Pater Patrum*, Father of fathers; as in a letter from the bishop of Larissa to Boniface II., A.D. 531, in which occurs the sentence, "to my holy lord, and over all most blessed, and truly venerable Father of Fathers, the universal Patriarch (Chief Father) Boniface." The *imperial* and *royal* sense attached to the title *pope*, is illustrated in the legend of the medal of Julius III.; "*Dominus Julius Rep. Christianae Rex. ac Pater* — "Lord Julius, King and Father of the Christian Commonwealth."

In the time of Charlemagne, A.D. 799, a Roman Council declared, that the Pope who was the judge of all men was above being judged by any other than himself. So in the year 1090, "that the right of judging concerning every church is to the Pope alone; but he himself, indeed, is subject to the judgment of none." Afterwards in the *Canon Law*, collected and published by Gratian in the 12th century, it was said, "It is certain that the Pontiff was called a *God* by the pious prince Constantine; and it is manifest that God cannot be judged by men." This claim continued unchanged in the 15th century. So A.D. 1463, on Paul II. dismissing Platina after his election, and Platina's threatening to bring the case before the judges of the Rota, Paul fiercely replied, "Thou bring us before the judges? Would'st thou not know, that all laws are placed in the repository of our breast? . . . I am Pontiff: and upon the pleasure of my mind it depends both to rescind, and approve the acts of others." Assuredly, no future antichrist can be more entitled to the name, "Lawless," than the popes.

They exalted themselves above all called god, or an object of homage, worship, or fear. This papal exaltation and superiority above all royal majesty, Innocent III. declared to be that of the sun above the moon; and Gregory VII. affirmed that it was fit that all Princes should

kiss his feet. He claimed to make and unmake kings; to assign kingdoms and to take them away. Pius II. proposed even to the sultan of Turkey to give him a legal title to the Greek empire, if he would assist him. And to come nearer to our own times, we find Pius VII., while suffering under the deep humiliation inflicted upon him by Napoleon, asserting the same authority. "Let them learn," said he, in his excommunication of Napoleon, June 10, 1809, "that they are subjected by the laws of Jesus Christ to our throne, and to our commandment." Concerning Celestin III., on occasion of the coronation of Henry VI. of Germany, A.D. 1191, Roger of Hoveden, gives the following illustration of the pope's exaltation of himself "above all called god." "The Lord Pope," says he: "sat in the pontifical chair, holding the golden imperial crown between his feet; and the Emperor bending his head received the crown, and the Empress in the same manner, from the feet of the Lord Pope. But the Lord Pope instantly struck with his foot the Emperor's crown, and cast it upon the ground; signifying that he had the power of deposing him from the Empire, if he were undeserving of it. The Cardinals however lifted up the crown, and placed it on the Emperor's head."

The pope was frequently addressed as Christ, and received the title as distinctively and only his due. Illustrative of this S. Bernard in the 12th century writes to Pope Eugenius, "Consider that thou art the Vicar of Christ, the Christ of the Lord." Another and later illustration occurs in an official report about Pope Martin's embassy to the Greek Emperor containing the following description of the Pope by his own accredited orator: "The most Holy and most Blessed One, who hath divine judgment, who is Lord on earth; successor of Peter, the Lord's Christ, Lord of the universe, Father of kings, Light of the world, the Chief Pontiff Pope Martin." It was the command of Gregory VII., that "the name of the pope alone should be recited in the churches;" and Southey observes, that men were required to *bow at the Pope's name* (so recited) as at Christ's.

In setting up for Vicar, he claimed to be the substitute, not of a pure man, but of the true God — "*Summus Pontifex non hominis purised* "VERI DEI, *vere Vicarius appellatur:*" — ruling in place of the true God on earth — "VERI DEI, VICEM gerit in terris," as said Innocent III. "Sir Culling Eardly," says Mr. Elliott, from whose Latin notes I have translated these gleanings, "in a late pamphlet, notices the following title of a book, published with the sanction of the Neapolitan censorship in 1724, and which illustrates the common application of this title *Vice-God* to the popes, even in the 18th century: "*Istoria dell' antica Repubblica di amalfi; Consecrata al VICE DEO Benedetto decimo-terzo, Pontefice Ottimo Massimo. Con licenza dei Superiori*" — History of the ancient Republic

of Amalphi; Consecrated to the *Vice-God* Benedict XIII., a perfectly good supreme pontiff. With license of the Superiors.

The Papal Casuists say, "that honor which is due to Christ, according to what God is, is due to the Pope; because honor is due to power. But the power of Christ, according to what God is, and of the Pope, is one." The same had been set forth by Innocent in his Decretals, "the Pope is God because the Vicar of God: also in the Canon Laws' statement, before referred to, that Constantine called the pope *a God*; with the gloss, "Our Lord God the Pope."



The Pope carried in Godlike State like the ancient Babylonian Pontifex Maximus (From a Roman Painting depicted in *Horae Apocalypticæ*, vol. 3) illustrating the comment in *Eureka*. The Pope is depicted holding aloft "the Host", a bit of dough transformed, he asserts, into the real flesh and blood of Christ. This fable was derived from pagan Babylonian mythology. See Hislop's *Two Babylons*.

The following is a striking statement to the same effect from the "*Speculum Vitæ Humanæ*" of Rodericus Sancius, Romish Bishop and Refendary of Paul II.; a book published at Rome by Papal authority, in 1468, and many times afterwards. "The majesty of his most sacred state impairs every human intellect. If nothing in this world is more excellent

than the state of simple priests, what must be thought of the Chief Pontiff who rules on earth instead of the true God? who is exalted, not only to a human sovereignty, but to a *divine one*; not to ruling mortals alone, but angels; not to judging the living, but also the dead; not on earth alone, but in heaven, by the great God, and in his place."

The saying of a certain French writer concerning a particular pope would be well and truly applied to the whole fraternity of papal gods. "The bulls of John XXIII.," says he, "commenced with a lie — *Servant of the servants of God*. He ought rather to have entitled himself *Lord of lords*. Seeing that he boasts himself of having as much power as *Jesus Christ* possesses, *as God and man*."

Some lines were addressed to an elephant presented to Leo X., two of which were as follows:

*Si servire Deo vere est regnare, Leoni
Dum servis regnas: nam Leo in orbe DEUS.*

If to serve God truly is to reign, while thou servest Leo thou reignest; for Leo is God on earth — *App. to Roscoe's Leo, X.*

This exaltation of the Roman Bishop from a Patriarch, or Chief Father, into the God of the earth, was not altogether approved by his brethren. Arnulph of Orleans in the Synod at Rheims, A.D. 991, exclaimed in reference to John XV.: "What is this, Reverend Fathers, sitting upon a lofty throne, radiant with a golden and purple vesture; what, I say, think ye that this is? Doubtless, if he is destitute of love, and puffed up and exalted with knowledge only, he is Antichrist sitting in the temple of Deity and exhibiting himself as if he were God." Arnulph's suspicion was well founded, only he erred in supposing that Antichrist was to be found sitting in the temple of the true God. This is an universal error. The temple of the Deity who created all things, is a living temple; a house not made with hands. In such a temple as the Roman, he does not dwell. His habitation is that Spiritual House, built up by his formative word, of lively precious stones, called saints, because they are "sanctified in Christ Jesus." In this temple of the Deity, Antichrist has never yet sat enthroned, nor ever will. He sits in his own temple — in the temple of the God of the earth; and there, as represented in an engraving published at Rome with license of the authorities, and republished in Elliott's Hor. Apoc. he sits upon the high altar of the Cathedral dedicated to Peter; and receives the adoration of his scarlet-robed cardinals, who worship him by bowing down before him, and kissing his toe! Thus, he sits in the temple of the deity as a deity, publicly exhibiting himself that he is a deity." This is what Paul said, and most strikingly and literally it has come to pass.

In the year 727, Gregory II, boasted to the Dragon-Emperor, that "all the kings of the west held the pope to be a God upon earth." In this he told the truth; for when Stephen visited France to obtain aid from the Franks against the Lombards, Pepin received him, according to Sismondi, as a Divinity.

In Elliott's repository of papal curiosities, I have before me copies of medals, which illustrate very forcibly the "great things and blasphemies" of the Man Eyes and Mouth of the Little Horn, which were developed into the deity of the earth; before whom the witnesses stood, and by whose command they were at length killed.

The first is a medal struck by order of Martin V., A.D. 1417. The Roman Bishop is sitting upon a throne, with the Holy Spirit symbolized by a dove, hovering amidst rays over its canopy. Two cardinals, one on each side of him, are crowning him with the tiara, or conical cap with three diadems one above another, and surmounted at the peak by a ball and a cross. On the right of the throne is an altar with a cross upon it, and a light burning on each side of it. Before the altar and throne is a figure upon his knees, his hands lifted up in prayer, and his head thrown back in devout contemplation of the pope. Opposite to this representative of the multitude, are three cardinal princes and electors, who represent the spiritual and sovereign influences by which they were inspired in the election. On the margin, is the inscription "*Quem creant adorant Romae.*" *Whom they create they worship at Rome.*

Another medal was struck by Calixtus III., A.D. 1456. Upon a knoll stands a cross with a tiara above it, and rays of spirit shed upon it. Behind the mound, intended to represent Calvary, is the open sea, studied with sailing craft, and a mountain peering up above the horizon, symbolical of the governments of the world. In this symbolism, the Pope appears as Christ's substitute, or vicar. Jesus had all the sufferings; the Pope claims all the glory. The legend of this medal shows this — "*Omnes Reges servient ei*" — *All Kings shall serve him;* that is, the Pope!

A third is a medal struck by Clement VII., A.D. 1525, commemorative of his opening of heaven at the jubilee. On the right is a doorway that had been walled up for the occasion. Standing before the wall is the Roman God with a pickaxe hard at work demolishing the walls, which is represented as about a third open, and the rubbish piled up at his feet. Above him in the air, and sitting upon a cloud with a key in his hand about the size of the pick, is Peter before the gate of heaven, which is unobscured by cloud in proportion to the opening in the gate below. The relation between the two gates is shown by a parallelogram of rays from Peter's opening to the Pope's. Behind the divine pickman

are five waiting figures upon their knees, representative of the multitude, who have friends in purgatory. They are watching for the entire demolition of the wall, as the sign that Peter will have then finished his job above; and his door in heaven being wide open (and if the God below had not picked out his door, Peter's would have never been opened at all) their suffering friends will pass through it, out of the scorching flames into the refreshing coolness of paradise! The legend of this medal is "Et Portae Coeli apertae sunt" — *And the gates of heaven are opened.*

A fourth medal struck by Alexander VII., A.D. 1655, represents the Roman God creating God out of bread for the people to worship, and then to eat. Upon a *sedia gestatoria*, or chair of state borne on clerical shoulders, the Pope is represented as kneeling before his breaden god, which he holds up to public gaze in a pyx, or small box, mounted on a stand. Above him is a canopy decorated with crosses, keys, and tiaras; and on either side of the *sedia* are priests bearing wide-expanded *flabelli*, or fans of peacocks' feathers, mounted on staves, so as to flank the pope from his shoulders upwards, and considerably above his head. The eyes of the fans signify the innumerable eyes of the Cherubim; so that the Roman God, while kneeling upon his *sedia*, is "dwelling between the Cherubim!" Surely blasphemy like this cannot be surpassed. The rest of the medal shows a crowd of worshippers, whose superstition is expressed in the legend, "Procidamus et adoremus in Spiritu et veritate" — *We fall prostrate and adore in spirit and in truth!*

A fifth medal also by Alexander VII., A.D. 1655, illustrates the asserted power of the Vice-Christ over the so-called "spirit-world." He is represented sitting upon a judgment seat with his cardinals on his right and left sitting in double rows, with an open space before them; across which is a bar in the foreground. Over the canopy of his throne is the symbol of the Spirit, the dove with expanded wings, and surrounded with rays and angel-heads. The legend informs us, that the matter before this divine consistory is an inquiry for reckoning Bishop Francis among the saints — "*Blato Francisco Episcopo inter sanctos relato.*"

A sixth medal by Gregory XV., A.D. 1622, commemorates his award of heaven to five of the dead, and their apotheosis. The tiaraed god is sitting upon his throne, with a book of judgment supported upon the head of a figure kneeling before him, in which he is about to sign the decree of canonization. On the left, and above the group of attendants, are opened clouds between which is the dove, from which rays of light descend towards the book, indicating divine approval. Around the whole is the legend, "Quinque Beatis Caelestes Honores decernit" — *He decrees celestial honors to five Blessed Ones.*

In a seventh medal, struck by order of Clement X., A.D. 1670, is a group of five figures, four men and one woman, kneeling, standing, and sitting upon a cloud, with the dove shedding his rays upon them from above. Each has a halo of glory round the head. The figures are symbolical of the daemonials, or deified ghosts, of a king, a cardinal, a pope, a priest, and a matron, as indicated by a crown, a hat, a tiara, a crucifix, and a babe. The central figure, the cardinal, has a book in one hand, and a pen in the other, symbolical of their admission among the gods of the catholic aerial, being consequent upon the decree of the God upon the earth below! This is expressed in the legend, “Decor ejus Gloria Sanctorum” — *His grace the glory of the saints!*

3. “The God of the Earth” and “the Antichrist” Identical

Thus, in this eleventh chapter, two Deities are presented to view; the one living and true Deity, styled in the C.V., “the God of Heaven,” and his counterfeit and rival, called “the God of the Earth.” This is the Antichrist — *ho antichristos*. The preposition *anti* in composition has the force of instead, equal to, like, corresponding to, counter, against, &c. In the word *antichrist*, which is not a classical word, but one especially coined by inspiration, it signifies AN Anointed One *substituted for* THE Anointed One; and therefore an usurper of the rights of the true. This is certainly a hostile position for one to hold, and puts him in antagonism to Christ. But *an enemy to Christ* is not the force of the word. It signifies, as Mr. Elliott contends in his note upon *antipope*, one *occupying the true Christ’s place, receiving his honors, and exercising his functions*.

The *germ* which in after ages was fully developed into the Antichrist was *the denying of the Father and the Son* (1 John 2:22). This denial was in the sense of *not confessing that Jesus Christ is come in the flesh* (2 John 7). All who held this damnable tradition (which in our time is an article of “orthodoxy” so called) forsook the fellowship of the apostles, and were thus manifested as antichrists.

“Ye have heard,” says John, “that The Antichrist comes; even now are there many antichrists. They went out from us, but they were not of us.” These were “false prophets,” spirits, or teachers, whose doctrine was “that of the Antichrist that should come; and *even now already*,” says John, “*is in the world*” (1 John 4:3). They confessed not, that he whom they called Jesus Christ was a man in the flesh common to all mankind, which is *sarx amartias*, Sin’s flesh (Rom. 8:3). They maintained that he had another kind of flesh, which was pure, holy, and immaculate. They confounded his immaculate, or spotless, character, with his maculate flesh. This was a fatal heresy; for if Jesus was not crucified

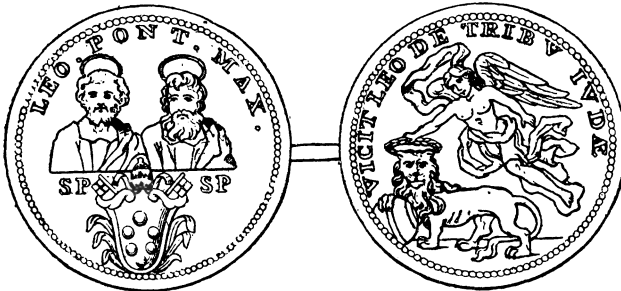
in *the flesh* common to us all, then “sin was” not “condemned in the flesh,” as all the apostles taught; and there has been as yet no sacrifice for sin, and consequently there are no means of remission of sins extant.

This immaculate nature of Jesus was the germ of the Catholic Apostasy headed up in the Antichrist, or Deity of the Earth. All who taught the dogma were the founders of a New Religion, and became its “Fathers;” and all who received their traditions became, with them, the Mystical Body of Antichrist, whose Head is the Deity of the Earth. The immaculate nature of Jesus, however, involved “the Fathers,” and their “Father of the Fathers” — *pater pateron* — in the necessity of transforming the mother of Jesus into an immaculate virgin-goddess — immaculate in her conception, and therefore not of the common flesh of Jewish nature. The Deity of the Apostasy was bound to decree this to avoid the inconvenient questions, “Who can bring a clean thing out of an unclean?” (Job 14:4); and, “How can he be clean that is born of woman?” (Job 25:4). Job says, “Not one” can do this. But this paragon of patience knew nothing of the Pope! He undertook to accomplish Job’s impossibility; for nothing is impossible with the Great Blasphemer of the Deity of the Heaven!! He decreed that the woman Mary was of clean and holy flesh; and therefore the thing born of her was “a thing” — spotless flesh untainted of Adam’s sin, though *eph, ho pantes emarton, in him all sinned*, which an unsophisticated mind would suppose included all liable to death; Eli, Mary, her mother, and Jesus all died, and must necessarily have been included federally in Adam. But these considerations are no difficulty with the Chief Sorcerer of “Christendom.” His magic wand, “thus I decree,” transforms all lies into divine truths, and the grossest absurdities into the sublimest and most adorable mysteries!

Thus, then, “the Antichrist” is the imperial and pontifical incarnation of immaculate-conceptionism; ideally conceived in apostolic times; personally enthroned A.D. 604-8; and culminating in the pontificate of Leo X., A.D. 1513-21. The blasphemies of the Antichrist, the Eyes and Mouth of the Beast of the Abyss (ch. 13:1) attained the most audacious phase of their profanity in his reign; and from the intense disgust they created even in the monkish mind, became the occasion of the renowned ANTIPAPAL REBELLION led off by the Augustinian monk of Erfurt. At this crisis, there was no impiety this Lion-Mouth forebore to utter. His pretensions were as high as heaven; his moral degradation, deep as “the lowest hell.” His assumption of divine honors, as the Christ-Impersonation, is symbolized in a pontifical medal, on the reverse of which is a *lion* with his right foot resting on the globe, representing the pope, who assumed the name of Lion X., being crowned by an

angel; with the legend, or utterance of the angel, "*Vicit Leo de Tribu Iudae*" — *The Lion of the Tribe of Judah has conquered.*

POPE LEO X. AS THE LION OF THE TRIBE OF JUDAH.



The medal struck in Rome by Leo X (1513-21) just before the Reformation. It depicts him as being crowned by an angel, whilst the words *Vicit Leo de Tribu Iudae* provide the caption: "The Lion of the Tribe of Judah has conquered." During his pontificate papal revenue increased dramatically mainly through the sale of indulgences and offices. This called forth the criticism of Protestants as illustrated in the drawings below. That on the left depicts Christ expelling the moneychangers from the temple, on the right, under the title Antichrist, the pope is seen on his throne, disposing of bishoprics and archbishoprics and selling dispensations and indulgences.—Publishers.

Passional Christi und



Er bat funden ym tēpel vorleuffen / schaff / ochsen vñ tarben
vñ wechslē sigen / vñ hat gleich eyn geffil gemacht vñ strickē
alle schaff / ochsen / taubē vñ wechslē außem tempell triben /
das gelt vertribt / die gall biēdt vñ fart vñ giden die tarben
vor auffem geppochen. Gehr euch hin nit diesen auß mañs
waren hauf / solt ir nit ein hauff hauff machē. Joh. z. Jr habet
vñd sunst / darab gebet vñd sunst. Mat. 10. Dein gelt sy mit
dir yn vor dan auß. Act. 8

Antichrist.



Sie siē der Antichrist ym tēpell gotes vñ ergeyt sich als got
wie Paulus vorlundet. z. Taffal. z. vorandert alle gotlich o.d /
nung / wie Daniel sagt / vñd vñdrückt die heilig schryff /
vorleufft dispensacion / Ablass / Pallia / Bissthum / Lehen / erhebt
die schēg der erden / löst auff die ehe / beschwerdt die gewoßnen mit
seynen gefirgen / macht recht / vñd vñd gele nureyft er des /
Erhebt heyligen / bendeyt vñ maledyct yns vierde geschlecht
vñd gebewt sein syym zühden / gleich wie gotes firm. c. sic oia.
dist. 19. vñd nūmante / all ym cnynden. 17. q. 4. c. Tēmini.

Such is the Antichrist, once a formidable power in all Antichristendom by which he was worshipped; but now, as the phrase is, "standing upon his last legs," a bye-word and a scorn to millions. But, although the lines of his temporality are contracted almost to the limits of "the Seven Mountains," his divine attributes are acknowledged by many nations, and peoples, crazed and intoxicated by the wine administered to them by the spiritual knaves who are devoted to his will. Respect for this deified impropiator of the attributes of "the Father and the Son," is, however, not wholly confined to papists. The governments of Protestant peoples send their representatives to his court; and subsidize his emissaries in their states. Their schools are patronized by pious sinners of "orthodox" antipapal "abominations;" who, being profoundly ignorant of the history of "the God," or not believing its testimony, entrust the formation of their children's minds to his spirituals, whose intoxicating superstition and blasphemy inscribe "his mark in their foreheads," and prepare them for drinking the wrath of God in the outpouring of his indignation (Apoc. 14:9,10). Many calling themselves protestants recognize the popes, cardinals, bishops, priests, and such like, as christians; and the church over which they preside as a true one, and the Mother of all others. In such a recognition is abundant proof, that they do not know what constitutes a christian; and that, consequently, they have no scriptural claim to the name themselves. The church of the Antichrist is undoubtedly the mother of all protestant churches. This I would in no wise dispute; for their dogmas are all stained with the "great things and blasphemies" of his mouth. The fathers of protestantism, in a qualified sense benefactors, were but the rebellious servants of the Antichrist, who revolted from his authority, but held on to many of his traditions. While they rejected Antichrist they did not submit to Christ; but allied themselves with sinful princes and governors of the court. The papal scheme of salvation was through *penances and works of merit*; the Lutheran and its fellows, "*justification by faith ALONE*." These two schemes divide the Court of the Gentiles. They are both equally false; and therefore, neither of them "the power of God for the salvation of them that believe." The principle of the Spirit's witnessing prophets, is "*justification through the One Faith*." This "One Faith" is proposed *for faith*, which, if it hath not works, is dead, being alone" (James 2:17). To the one faith belongs "the law of faith," which excludes all boasting; and where law is, obedience is required (Rom. 3:27). To the one faith was intrusted the apostles that they might go forth, and publish it "for obedience to the faith for his name among all nations" (Rom. 1:5; 16:26). All who received the one faith, and yielded the obedience it demands, "believed the things concerning the kingdom of the Deity, and of the name

of Jesus Christ; and were immersed into the name of the Father, and of the Son, and of the Holy Spirit, for repentance and the remission of sins (Acts 8:12; 2:38; Matt. 28:19). The firm of Luther, Calvin, Knox, Cranmer and Company*, knew nothing of this; yet they were highly useful in their day. They were Satan casting out Satan, whereby his kingdom was greatly weakened. They fought their master with his own weapons, and prevailed and became the founders of Harlot-Superstitions, which flourished in power and worldly glory, while the Spirit's Witnesses were lying dead and unburied in the breadth of the Great City, which spiritually is called Sodom and Egypt, where also our Lord was crucified" (ch. 11:6,9). In this breadth, *plateia*, they still flourish in all pomps and vanities of sin and folly. They are useful antagonists to the power of the Antichrist, while they are themselves but antichristian fellowships inimical to the truth. But, the Deity of the heaven, in his providence, educes good out of evil to his saints, "for whose sake are all things." The antagonisms of Satan so neutralize his power, that his Deity in Chief can no longer torment them unto death. So shorn is he of his glory, that though still upon his throne, and wearing the pontifical mitre and the imperial tiara, his divine bombast is a bursted bubble, and he stands before the world "the False Prophet of the Beast" (ch. 16:13; 19:20); and unconsciously waiting with the beast, until the expiration of the "forty and two months;" when the Lord Jesus Christ, whom he has burlesqued and blasphemed; and the saints whom he has murdered, shall pay him in his own coin; and utterly destroy him in the brightness of their manifestation.†

4. How the Two Prophets Destroyed their Enemies

Before this Deity of the earth, while in the plenitude of his power, the Spirit's witnessing prophets had to stand in all the breadth of his dominion. The *One Body* and *the Earth* that helped it were the Mordecai in the gate, who, in all the west, refused to salute him and to do him honor. But the time was at length approaching when their mission for a while would be fulfilled; and a substitute would be found for them in their testimony against the Antichrist, though not in their exhibition of the engrafted word for salvation, in the antipapal rebellion soon to blaze forth.

As I have shown, their mission was warlike as well as doctrinal. In the prophecy, what "the earth" executed as the minister of divine wrath,

* These are prominent Protestants who though in error, and rejecting the basic doctrines of the Truth, opposed the Papacy, and in doing so established Protestant Churches. — Publishers.

† See footnote Vol. 2 pg. 10.

both were said to do; unless we understand the plural to refer to the multitude of which “the Earth” was composed. “If any will to injure them” — if any power undertake to fall upon them with the sword — “fire burst forth out of their mouth and devours their enemies; and if any wills to injure them, thus must he be put to death.” This is prophetic of the wars that would be waged against the forces raised by the antichrist for their extermination. The Deity of the heaven did not require the members of the One Body to stand and be murdered by their enemies without help. If persecuted in one city they were to fly to another; but “the Earth,” not believing in non-resistance and passive obedience to ecclesiastical tyranny, stood their ground, and devoured their enemies, after the introduction of gunpowder in war, at the cannon’s mouth. In this way “the Earth” performed their part. This was their mode of prophesying against the Antichrist; which, “in all their days of the prophecy,” was very effective in the preservation of civil and religious liberty, and the rights of man; and in perpetuating them to succeeding generations. Moreover, being not without political organization under their Counts, they were enabled to exercise a will in these matters. They could will to make war upon their enemies at pleasure; and, in so doing, they had “power to shut the” antichristian “heaven, that rain might not fall in their days of the prophecy.” I say, the antichristian heaven — the heaven of Antichrist’s inhabitation; the heaven in which “the God of the earth” dwells, under the whole of which “the Earth” and the “Holy City” stood while testifying or prophesying against him. To shut up any sort of heaven that rain might not descend upon those who lived under it, is figurative of divine wrath upon the sufferers. This appears from Deut. 11:17 — “And Yahweh’s *wrath* be kindled against you, and he *shut up the heaven that there be no rain.*” This shutting up was the effect of divine displeasure. The shutting up of a heaven is never significative of blessing upon any people, but always of calamity of some sort. The genial, refreshing and fertilizing character of the administration of human affairs by the Mystical Christ — Jesus and his Brethren — is compared to an opened heaven from which rain descends in gentle showers upon the grass newly mown: as, “There shall be a ruler over mankind, a Just One, ruling in the righteous precepts of Elohim. And as the brightness of morning, He shall rise the Sun of an unclouded dawn *shining forth after rain* upon tender grass out of the earth” (2 Sam. 23:4); and, “He shall descend like rain upon the mown grass; as showers that water the earth.” The meaning of which is, that “In his days shall the righteous flourish; and *abundance of peace* so long as the moon endureth” (Psa. 72:6,7). But, when the heaven is shut, the reverse of this obtains — the righteous do not flourish, but are “in sackcloth;” and there is no peace.

Thus, by way of illustration, while I now write, the atheistic abolition faction is prophesying against their brethren in Antichrist dwelling in the South*. Until the day of their own judgment comes, "they have power to shut the heaven that rain fall not in their days of prophesying," neither upon themselves nor upon their enemies. In other words, while they have the ability to carry death and desolation to the hearths and altars of their coreligionists, they prevent the righteous flourishing, and peace descending with its blessings upon the people. Hence, this infidel faction is the Deity's scourge upon communities of religionists, who corrupt his way, and make void his word by their traditions. The faction is itself a compound of "abominations of the earth" — an aggregation of pious and profane infidels, being *choris christou* and *atheoi en to kosmo*, *without Christ and atheists in the world* (Eph. 2:12). Hence, they are fit only for a providential work of blood; in which, while they are blindly executing vengeance for him, they are preparing disaster and ruin by which they will be themselves submerged into "the lowest hell" — *sheol tachtiyah* (Psa. 86:13; 9:17). As delighting in carnage and desolation, they must be scattered, and all their knavish devilry confused; for so the Spirit taught the Psalmist to pray — "Scatter thou the people that delight in war" (Psa. 68:30).

But, his witnessing prophets of the Holy City do not delight in war. The Earth that helps them only draws the sword to "turn the waters into blood, and to smite the earth with the plagues" of war, when the rulers of those waters, or "peoples and multitudes and nations and tongues," will to deprive them of civil and religious liberty and the rights of men. Hence, these rulers in the anti-christian heaven bring the evils of war upon themselves. But, it must be noted, that civil and religious liberty and rights are only sacred in the sight of heaven when it is the liberty and rights of his people that are in question. He has granted a dispensation to no set of men to worship him "according to the dictates of their own conscience". This is a liberty and right that he has granted to none. All that he has granted is liberty to enter his august presence, and to do him worship according to the dictates of his word. All else is mere "will-worship and voluntary humility," of which he has recorded his contempt (Col. 2:18,23). This is the character of the worship offered by the State Harlots and Dissenting Abominations of their Great Mother. They are worships according to their unpurified, and therefore evil, consciences; for none of them are to be found in the living word of the Deity of the heaven. All of them, therefore, being of this category or order of things,

* This is a reference to the American Civil War then raging between the northern and southern States. The reference to "abolition" relates to the abolition of slavery which the North was demanding and the South resisting. — Publishers.

they are an offence to him, as offerings superseding his appointments, and which he has not required at their hands. Such worshippers as these are the worshippers of the unmeasured or excommunicated court; the worshippers of the Beast and of his Image, and the mark of whose name is indelibly impressed in their foreheads. To such he had granted neither liberty nor rights. The liberty he grants is the freedom with which the truth makes free (John 8:32,36); perfect law of liberty, into which whoso looketh narrowly and continueth therein, not being a forgetful hearer, but a doer of the work, shall be blessed in his deed (James 1:25). This is the only true liberty, to which none have any right save those who repudiate the worships of the Court, and become the adopted freemen of the Holy City.

But, while all others, not of the Earth and the Holy City, are mere liberty-brawlers, “promising liberty to others, while they are themselves the slaves of corruption,” the Deity of the heaven has granted the right to none to forbid men adopting any worship they please. In this negative sense, the rights of all men are in themselves a common birthright. Hence, the Antichrist has no divine right to compel all men to be papists; nor have the State Harlots such a right, though they often experimented in that direction even to the shedding of blood. The right exercised by the Antichrist he derived from the Dragon Imperiality of the East, styled by Daniel the Little Horn of the Goat; a right afterwards recognized by that other Little Horn, which came up in the midst of, and after, the Ten Horns of the European Commonwealth. “The Dragon gave him his power, and his throne, and great authority” (Apoc. 13:2); and it is by virtue of this, which is mere right based upon might, the right of brute force, that “the Devil and his Angels” — Antichrist and the Sin-Powers of the Court — have sought to force men, thus given into their hands, to worship what they call God according to their dictates. Now, it is in opposition to this blasphemous assumption, and in the negative sense already defined, that the witnessing prophets of the Deity of the heaven, champion civil and religious liberty and the rights of man. The enemies of these are their enemies; for if the spiritual and temporal Sin-Powers were to deprive society of these, their testimony or prophesying would inevitably be suppressed also. The conflict, therefore, which raged for ages in the Court of the Gentiles was one of life or death to *the witnessing existence* of the One Body, and the defensive self-devotion of the Earth. This conflict of ages was long and bloody for all concerned. The saints of the Holy City fell by thousands under the savage and merciless hand of the Roman God. His Spouse of Babylon became red and drunk with their blood, which, like the righteous Abel’s, still cries for vengeance upon the ruthless harlot that sits upon the beast (Apoc.

17:3). The Earth valiantly helped her, but could not destroy the murderer. It gave her papistic myrmidons frequent and signal overthrows. It gave them blood to drink, and smote them with the plagues of war; so that, if they were determined to trample the Holy City of the Faith, they should not be permitted so to do with impunity.

But in process of time their power of resistance was diminished. This was attributable to the testimony of the One Body being enfeebled by the admixture of traditions which had crept in, and, in so far, rendered it ineffectual. The pastors, whose business it was to keep the light-stand well supplied with golden olive oil of truth, were deteriorating in faithfulness and aptitude for teaching. Hence, the light grew dim and smoky, and men did not see their way as in former years. In consequence of this enfeebled perception, their christian virtue became too easy and tolerant of the traditions of the apostasy, until at length their individuality converged towards, and was finally lost in, the indefiniteness and confusion of the Lutheran and Calvinistic novelties of the sixteenth century. This fatal termination of their labors is styled in the prophecy, *the finishing of their testimony*. Their word having lost its power, the energy of their ancient helper, the Earth, was enfeebled likewise. When men's hold upon principles is relaxed, they lack that enterprize and force which is necessary for their preservation in this evil world. A worldly and "charitable" spirit generates indifference, by which the pointedness and sharpness of the truth are destroyed. The word handled in a worldly spirit is always "charitable" or tolerant of traditions, which make it of none effect. The word being ministered thus, the power of energetic resistance, and of a bold and valiant advocacy of their ancient principles, was wanting, and deprived both classes of witnesses of their efficiency. Hence, the spirit had no longer any use for them; for the protestantized testimony they were now only able to give, was not of that brightness necessary to constitute them the Golden Oil Light of the world. Men may testify against the Roman Antichrist, and denounce both him and his co-religionists as idolators, which is unquestionably true; but such a testimony leaves the Court as much in the dark as to what must be believed and done for remission of sins, and for obtaining a right to eternal life, as though nothing had been said. This is Protestantism. Its protests truly, that the pope is a blasphemous impersonation of the Christ; but it cannot delineate Christ Jesus according to the prophetic and apostolic testimony. It is, therefore, simply a negation; it denies every thing, but can scripturally affirm nothing. Such a witness as this is of no account in the premises; its doctrine and institutions are devoid of all power for the salvation of the soul.

III. CONCERNING THE TIME DURING WHICH THE WITNESSES PROPHECY IN SACKCLOTHS

“And I will give to my two witnesses, and they shall prophesy a thousand two hundred and sixty days, having been clothed in sackcloths.”

I have shown elsewhere that Daniel’s “time and times and the dividing of a time,” and John’s “forty and two months,” are the same measurement; and both relating to the same subject — the Saints as the Holy City; and both terminating at the same crisis — the resurrection at the advent of the Ancient of Days*; and both constituted of 1260 years. And here we have immediately following, a repetition of the same duration. In the second verse, the Holy City is consigned to a trampling of forty and two months; and in the third, the Witnesses are to prophesy in tribulation 1260 days. It will, of course, strike the reader as remarkable, that a coequal length of years should be prefigured in different terms. But the reason is, that the two periods relate to different subjects, and are not coterminal. The trampling of the Holy City was one thing, and its prophesying in sackcloth was another. These two series of events were not to be parallel in the whole of their course; so to prevent confusion, the two periods of equal duration were stated in different terms. As the Holy City was to be trampled forty and two months by the Gentiles; and as these were to trample it under the inspiration of the Antichristendom Mouth of the Beast, the power given him for this purpose by the Dragon-Emperor was to be operative for the same length of time, which, in order to show this relation between the Mouth and the Holy City, is also expressed by the same formula of “forty and two months” (Apoc. 13:5). And, for a somewhat similar reason, that is, to connect the sackcloth witnessing of the Holy City community with the fugitive woman and the earth that protected her by its help (Apoc. 12:6,16), the things affirmed of the woman in relation to her feeding are expressed in the same kind of time as the duration of the witnessing — 1260 days; and, furthermore, to show that 1260 symbolic days are equivalent to “a time and times and the dividing of a time” (a formula which occurs nowhere else in the Apocalypse, and pertains exclusively to the measurement of the Holy City) the 1260-feeding of the woman by the earth, in the fourteenth verse of the twelfth chapter, is styled her *nourishing* “for a time and times and half a time;” for to feed and nourish her are the same idea; so that the one statement of the duration of her feeding, is expository of the duration of her nourishment.

* See footnote Vol. 2 pg. 10.

This view of the matter which I believe is the only correct one, helps us greatly in determining the commencement of the saints witnessing after the sackclothes had been put upon them by their enemies. This beginning carries us back to the epoch of the Woman's flight into the wilderness, or two wings of the Great Roman Eagle. Her flight, by which she turned her back with contempt upon the honors and riches of the world; which she left to the leaders of the Catholic Apostasy — the Eusebiuses, Lactantiuses, Ariuses, Athanasiuses, and Chrysostoms of the day* — her fugitive separation from these, by which she became a witness for the truth against their worldliness and traditions, occurs after the birth of the Man-Child of Sin — that sanguinary Cain, who, as the Antichrist, in the power of his manhood and impiety, afterwards slew the Abel of the Faith, whose blood cries for vengeance against him from the ground.

The birth of this imperial child of the woman occurred in the enthronement of Constantine in Rome on his defeat of Maxentius at the battle of Saxa Rubra, A.D. 312. This introduced a remarkable epoch in the history of the woman, to be particularly considered in my exposition of the twelfth chapter. It will be sufficient to remark here, that this was the epoch of her deliverance from pagan persecution by the celebrated edict of Constantine published at Milan, A.D. 313; and of her introduction to an acquaintance with the worse than pagan persecution, which sought to exterminate her in the after years of Catholic ascendancy. Constantine delighted to style himself "THE DELIVERER OF THE CHURCH." He was truly the deliverer of the Catholic Church; but he was also the first to inflict persecution and death itself upon those, "who kept the commandments of the Deity, and retained the testimony of Jesus Christ." The edict of Milan, the great charter of toleration, had confirmed to each individual of the Roman world, the privilege of choosing and professing his own religion. *But this inestimable privilege was soon violated*; with a smattering of truth, the woman's child imbibed the maxims of persecution, and the Dissenters from the Catholic Church were afflicted and oppressed by its political triumph over Paganism. Constantine easily credited the insinuation that the HERETICS, as they were called, who presumed to dispute *his* opinions, or to oppose *his* commands, were guilty of the most absurd and criminal obstinacy; and that a seasonable application of moderate severities might save those unhappy men from the danger of an everlasting condemnation. Confounded with these so called Heretics, as has been the case in

* These were leaders of the Church as it drifted into contention and apostasy around about the time of Constantine.— Publishers

all ages since, were those who held the testimony, and therefore, the witness of Jesus. Not a moment was lost in excluding their pastors and teachers from any share in the rewards and immunities Constantine had so liberally bestowed on the Catholic Spirituals. But, as the Dissenters might still exist under the cloud of imperial disfavor, the conquest of the East was immediately followed by *an edict which announced their total destruction*. After a preamble filled with passion and reproach, he absolutely prohibits the assemblies of "Heretics," and confiscates their public property to the use, either of the revenue, or of the Catholic Church. Some of the penal regulations were copied from the edicts of the pagan emperor Diocletian; and this method of conversion was applauded by the same bishops who had felt the hand of oppression, and pleaded for the rights of humanity.

But Constantine was not the only oppressor whose tyranny bore heavily upon the woman. His imperial colleague, Licinius, also within the limits of his jurisdiction, made her to groan with anguish. "Those who had done no evil," says Eusebius, "were led away to punishment without any pretext, just like murderers and assassins. Some also endured a novel kind of death, having their bodies cut into many small pieces, and after this savage and terrible spectacle, were thrown as food to the fishes into the depths of the sea. *Again the worshippers of God began to flee; again the open fields, the deserts, forests, and mountains, received the servants of Christ.*"

The fleeing of the woman was the reduction of her to a state of humiliation and tribulation, far removed from the exaltation and haughtiness characteristic of the region of imperial grace. The gates of this clerical paradise were closed against her. She has nothing to do with emperors and courts. These are only for the votaries of fashion, and parasitic spirituals, who hold the persons of rulers in admiration for the sake of gain. Bishops, cardinals, archbishops, and other princes of the church, flourish in regions of imperial sunshine; but for the woman and her seed, the farther off they flee from such a heavenly, the clearer will they see the truth, and the better able will they be to "keep the commandments of the Deity," and to testify with the approval of Jesus Christ.

Thus, then, the woman in flight is related both to state and place. She fled because she was persecuted by "the angels of the Dragon" — officials in power, both imperial and magisterial. The interval from the birth of her child, A.D. 312, to the conquest of the East by the overthrow of Licinius, A.D. 324, was occupied in ecclesiastical legislation in favour of the Catholic Church, and against Dissenters; and in carrying off her son unto deity, and the throne thereof. Here was an epoch of

twelve years. At the end of this, that is, A.D. 325, he sat as a god, a presidential episcopal god, in the Council of Nice, exhibiting before the world the type of that full grown Man of Sin, who should be worshipped by all the nations of the unmeasured Court as "the Deity of the earth."

Now, it was at some point in this epoch of twelve years, that the 1260 years of witnessing began. As the woman's seed in their sackcloth witnessing were to "stand before the deity of the earth" in the sense of testifying against him, it is reasonable to refer the commencement of the witnessing period to the time of the formation of an issue between him and them. Let us then see what is the state of the case bearing upon this result.

The complaints and mutual accusations which assailed the throne of Constantine, as soon as the death of Maxentius, A.D. 312, had brought the Roman Africa into subjection to his victorious arms, were ill adapted to edify an imperfect proselyte.* He learned with surprise, that the provinces of Africa, from the confines of Cyrene to the columns of Hercules, were distracted with religious discord. The cause of dissension, for the most part, ceases to characterize religious disputes after the fervor of the onset subsides. This is proved in numberless instances. It is so in the case before us; for though the election of two rival bishops fanned the latent heat into a flame, the cause of the Great Secession which was about to ensue, must be sought for in the deep rooted affection of "the faithful" for the ANCIENT GOSPEL AND APOSTOLIC TRADITIONS. In the second of Acts, Luke informs us, that on the Day of Pentecost there were Jews from "Egypt, and the parts of Africa, which are about Cyrene." Many of these, no doubt, obeyed the gospel preached by

* No fact in history more faithfully illustrates the true character of the pretended "religion of Christ" called *Catholic* which had gained the ascendancy in the beginning of the 4th century than the "*conversion of Constantine*." "The first of the *Christian* emperors," says Gibbon truly, "was unworthy of that name till the moment of his death." A.D. 337. During fourteen years he had the reputation of a christian, he assumed the character of a bishop, he presided at ecclesiastical councils, gave judgment against christians reputed "heretical" by catholics, enjoined the solemn observance of the First day of the week, which he styled *Dies Solis*, the Day of the Sun, after his once favorite god, and in the same A.D. 321 directed the regular consultation of the *Auruspices*; he was permitted by the Catholic Church to enjoy most of its privileges — instead of retiring from the congregation when the voice of the deacon dismissed the profane multitude, he *prayed* with the faithful, disputed with the bishops, *preached* on the most sublime and intricate subjects of theology, *celebrated* with sacred rites the Vigil of Easter, and publicly declared himself, not only a partaker, but, in some measure, a priest and hierophant of the christian mysteries — how, I say, shall we judge of such a religion, whose professors would permit and even applaud, such flagrant violation of the first principles of christianity? Such a community is no other than the CHURCH OF ANTI-CHRIST, and her imperial proselyte, the MAN-CHILD OF SIN. This unbaptized imperial bishop, aided and advised by ignorant, proud, and superstitious ecclesiastics, constituted the tribunal, before whom those who rejected their traditions and commands, were arraigned and condemned, as odious and pestilent heretics! Shall we receive their sentence as just, and denounce whom they condemn? If we were, we should be led into great error concerning the merits or demerits of the proscribed; for nothing is more common than for the catholics, as the so called "orthodox" do at this day, to misrepresent their principles, blacken their characters, and stigmatize them by some obnoxious and opprobrious name.

Peter, and carried it to their adopted homes, where they would persuade others to embrace the faith of Jesus Christ. The churches thus formed in these parts, secluded from the theatre, and inducements of the ecclesiastical discord and ambition, would be more likely to “retain the testimony of Jesus Christ,” than the churches of those princely bishops, which had transferred their devotion from apostolic to worldly objects. The disciples in the country could not but grieve at the apostasy and corruption of the church in the cities, which would be equally deplored by the “few names which had not defiled their garments” in these assemblies. But corruption may be lamented by the few, and yet continued by the many, unless some incident transpire, often trivial in itself, or some master-spirit arise to unfurl the standard, and rally around it the friends of christian purity, liberty, and truth. Such, I apprehend, was the state of things in the Roman Africa, Italy, and Gaul, at the time we are now considering. The church in Carthage, the metropolis of the Roman Africa, and the second ecclesiastical throne of the Roman West, was the occasion of the dispute which involved the province in the most calamitous convulsions. Mensurius, the bishop of the church, having died in A.D. 311, the *majority* of the people chose the chief deacon Caecilianus to succeed him. In these times of Laodicean corruption and apostasy it is not to be supposed, that because the majority elected him, he was *therefore* best qualified for the “good work” of which Paul treats in 1 Tim. 3:1, and Tit. 1:7; nor is it to be taken for granted that because the majority were Laodicean, the minority was all blameless and pure. the ground of their rejection of Caecilianus, if true, was certainly just and valid, and honorable to those who made it the occasion of their secession from a church so corrupt and insensible to its christian dignity, as to appoint a man for their episcopal ruler, who had abandoned his brethren under persecution and distress, and had received ordination from an apostate, who had delivered up the Holy Scriptures to be burned.

This traditorial archdeacon, Caecilianus, then, had been elected and ordained by a party. His opponents, however, refused to acquiesce in his ordination. By their influence an assembly of bishops was convened, and Caecilianus was cited before them; but, being contumacious, he was condemned as unworthy of the episcopal office. Majorinus, a deacon, was therefore chosen in his place. The charges in their specification were, that Felix, who assisted at his ordination, was a *traditor*,* and therefore disqualified for the service by his apostasy; and

* A Traditor is one who accepts as authoritative, alleged sayings or teachings of Christ and the Apostles outside of what is recorded in the Gospels, or who accepts teachings that is claimed to have the authority of the Holy Spirit, even though it has no written support.—Publishers.

that Caecilianus himself was unfit, because of his cruelty to his brethren under persecution, whom, though a deacon, he had abandoned in a merciless manner, leaving them without food in their prisons, and precluding the grant of relief from those who were willing to succour them. These were grave specifications; and, if true, ought to have placed Caecilianus among "heathen men and publicans." A party which could choose and ordain such a spiritual guide must have been as unworthy as their chief. His principal opponent was DONATUS, a bishop from Casae Nigrae. The excitement spread through all the African Wing of the Great Eagle, so that there were two opponent parties in every city. In A.D. 313, the DONATISTS, as they were now called by way of distinguishing them from the Catholics, carried the affair before Constantine at Rome. The principal bishop there, and eighteen others, were appointed by him to settle the dispute. As might have been supposed, judgment was given against the Donatists. In A.D. 314, the case of Felix was brought before the Proconsul of Africa. The Donatists were again in the minority. Seventy African bishops had condemned Caecilianus; nineteen Italian bishop had acquitted him. In A.D. 315, the whole affair was again agitated before a numerous assembly at Arles, in Gaul. The Donatists were again cast. In A.D. 316, Constantine himself examined the case "in sacred consistory," at Milan. But here again their plea was rejected. He deprived them also of their places of worship, sent their bishops into banishment, and punished some of them with death. Caecilianus was now unanimously acknowledged by the civil and ecclesiastical power as the true and lawful primate of Africa. The Donatists protested against the Emperor's sentence as an unrighteous one; and that his credulity had been abused by the insidious arts of his advisors. But they could get no redress from the Man-Child, whose persecuting edicts drove them into exile from the high places of the State. Thus, "the woman fled into the wilderness," where it was appointed for her to remain, testifying in the sackclothes forced upon her, during 1260 years.

These trials in Rome, Milan, and Arles, would be well calculated to subserve the interests of the truth. They afforded the Donatists scope for their testimony against the imperialized catholicism in Italy and the South of France. They doubtless dropped their word in these regions copiously; and failed not to enlist many in their protestation against it. "What has the emperor to do with the church? And, what have christians to do with kings, or what have bishops to do at court?" These were their inquiries, which, in the face of scripture, the State Church party found to be both inconvenient and unanswerable. In these countries,

there were already many dissenters from catholicism, the Novatians,* who were in sympathy with them. The DONATIST TRIALS no doubt infused new life into these, who, co-operating with them would develop the evangelism, which, in our seventh chapter, has been considered under the symbolism of the Sealing Angel of eastern origin (Apoc. 7:2). Thus, this whole proceeding, which, from the first appeal to the final sentence, lasted three years, became an important epoch in the woman's history. "This incident," says Gibbon, "so inconsiderable that it scarcely deserves a place in history, was productive of a MEMORABLE SCHISM, which afflicted the provinces of Africa above 300 years, and was extinguished only with christianity itself." The inflexible zeal of freedom animated the Donatists to refuse obedience to the courtly bishops, whose spiritual powers they denied. Excluded themselves from the civil and religious communion of mankind by an edict of banishment, they boldly excommunicated the rest. They asserted with confidence that the Apostolical Succession was interrupted; that all the bishops of Europe and Asia were infected by the contagion of guilt and schism; and that the prerogatives of the universal church were confined to the chosen portion of the African believers, who alone had preserved inviolate the integrity of their faith and discipline. This sounds like the testimony of Jesus Christ in the mouth of his witnesses. Gibbon terms it "a rigid theory," and says "it was supported by the most uncharitable conduct," in his opinion. "Whenever they acquired a proselyte, even from the distant provinces of the East, they carefully repeated the sacred rites of baptism and ordination, as they rejected the validity of those he had already received from the hands of heretics and schismatics." The Novatians before them, and the Waldenses after them, did the same; and so do all those who coincide in faith and practice with the writer of this exposition of the apocalypse. *We repudiate the immersion of every one as invalid, who is not, previously to immersion, the enlightened subject of the one faith.* Mr. Gibbon would probably regard this "theory" more "rigid" than theirs. We do not, however, accept him, nor our clerical contemporaries of antichristendom, as competent to give a scriptural decision in the case. We know that a man must first believe "the truth as it is in Jesus" before he can obey it. This is as certain as that two and two make four. Being only "christians" of the antichristian type, their preaching, praying, praises, and performances, are but the spiritualism

* The Novatians were a sect dating from the time of the Emperor Decius (249-251). He demanded that people of all beliefs (including Christians) sacrifice to the gods to obtain a certificate of loyalty to the State Religion; and threatened those who refused with the penalty of death. Many capitulated to the pressure, including Cornelius, the bishop of Rome. Novatian refused to give way, and indicted Cornelius for doing so. As the anti-pope of the age, he defiantly "stood before the God of the earth" (Rev. 11:4). The Novatians continued as an anti-pope sect after the death of their leader.

— Publishers.

of the unmeasured court — the outpourings of “the spirit that now works in the children of disobedience.” The “divinity” with which they profess to “cure souls” is not therapeutic; and as effective for the transformation of sinners into saints, as the philosopher’s stone for the alchemical transmutation of ignoble metals into gold. This being our conviction from an upwards of thirty years study of the word, we have as little respect for their “ripe scholarship” and scholastic traditions, as Paul had for those of the renowned Barjesus; or Christ for “the wise and prudent” of his day.

This “uncharitable” exclusiveness, and “bigoted” devotion to the primitive apostolic faith, was the truly christian spirit of the woman and her seed at the epoch which initiated the 1260 years of their sackcloth-witnessing against the apostasy. In repudiating all its institutions, the Donatists drank of this spirit, and maintained, as Gibbon confesses, the sentiment of a greater part of the primitive church. Such was their abhorrence of the apostasy, that if they came into possession of a church which had been used by the catholics, they purified the building with the same jealous care which a temple of the old idolatry might have required. The learned du Pin,* who is their adversary says: “They did not teach anything that was contrary to the (apostles’) creed; but they were so rash as to affirm that all the churches everywhere, which had embraced the communion of Caecilianus and his party, ceased to be the true churches of Jesus Christ; that thus the catholic church was only found among themselves, *having ceased to exist in other parts of the world*. Besides which, being *very fond of the ancient doctrine* of the African churches, that baptism and the other sacraments conferred out of the church were null and void, they rebaptized such as had been baptized by the Catholics, trampled upon their eucharist as a profane thing, and maintained that the consecration, unctions, and ordinations performed by the Catholics were of no avail. They burned or scraped the altars which the latter made use of, as being polluted by impure sacrifices, and broke their (communion) cups. They looked upon the vows made in their communion as of no value; in a word, they would not communicate with them. They maintained that *the church ought to be made up of just and holy men*, or at least of those who were such in appearance; and that, although wicked men might lurk in the church, yet it would not harbor those who were known to be such.”

This was *spuing the apostasy out of their mouth* as effectually as the Eternal Spirit threatened to do to the Laodiceans, because of their

* L.E. du Pin (or Dupin — 1657-1719) was a French ecclesiastical historian, and considered an expert on circumstances and beliefs of the Donatists.—Publishers.

lukewarmness (Apoc. 3:16). They drew as broad a line between themselves and all other churches, as could possibly have been drawn by any claiming to be the Woman and her seed, and the party allied to imperial power that made her flight into the wilderness necessary to her preservation. Their testimony against the catholic church, whose system of tradition had become in this epoch "the religion of the State" was in strict accordance with that of the Spirit, who denounced it as "wretched, and miserable, and poor, and blind, and naked." The Donatists testified neither more nor less than this; and their view of what a church ought to be, harmonized with what the Spirit exhorted the Laodiceans to become. I have, therefore, no doubt that the three years' conflict of the Donatists with the party of the Imperial Man-Child was the epoch which truly marks the beginning of the witnessing period of the 1260 years. Here, then, we take our stand, and, with the following extract from Mosheim, conclude, for the present, what we have to say concerning this notable crisis of the fourth century. "The doctrine of the Donatists was conformable to that of the church, as even their adversaries confess; nor were their lives less exemplary than those of other christian societies, if we except the enormous conduct of the CIRCUMCELLIONS,[†] *which the greatest part of the sect regarded with the utmost detestation and abhorrence.* The crime, therefore, of the Donatists lay properly in the following points: in their declaring the church of Africa, which adhered to Caecilianus, fallen from the dignity and privileges of a true church, and deprived of the gifts of the Holy Spirit, on account of the offences with which the new bishop, and Felix who had consecrated him, were charged; in their pronouncing all the churches, which held communion with that of Africa, corrupt and polluted; in maintaining that the sanctity of their bishops gave their community alone a full right to be considered as the true, and the pure, and the holy church; and in their avoiding all communication with other churches from an apprehension of contracting their impurity and corruption. This erroneous principle was the source of that most shocking uncharitableness and presumption (poor Dr. Mosheim!) which appeared in their conduct to other churches. Hence, they pronounced the sacred rites and institutions void of all virtue and efficacy among those christians who were not precisely of their sentiments; and not only rebaptized those who came over to their party from other churches, but even with respect to those who have been ordained ministers of the gospel, they observed the severe custom, either

[†] The Circumcellions comprised a fanatical sect associated with the Donatists and located mainly in North Africa. They resisted with what arms they had the opposition of the Catholic Church, and became noted for their intemperance and violence, so that they were feared wherever they were found. They proved an embarrassment to the more moderate Donatists. — Publishers.

of depriving them of their office, or obliging them to be ordained a second time." If such only was "the crime" of the persecuted Donatists, had I lived in their day, I should have been guilty of their "shocking uncharitableness and presumption" too.

1. "Their Days of the Prophecy"

In the sixth verse of the chapter are the words, *en hemerais auton tes propheteias*, about which "the recent editors" are at variance with their predecessors. They recommend that it be changed, and translated, "during the days of their prophesying." But, with all due respect to their recencies, I suggest that the words be left alone, and translated, "in their days of the prophecy."

The whole apocalypse is "the prophecy;" for so it is termed in ch. 1:3. But the days in which the witnesses stand bearing testimony against "the God of the Earth," do not extend through all the days of the prophecy. The God of the earth was undeveloped in all those days of the prophecy extending from John's location in Patmos to the birth of the Catholic Woman's Man-child. In all this time, therefore, the witnesses could not stand before him; and, consequently, these years were no part of "their days." And from the finishing of their testimony to their resurrection and ascension, was over two hundred years. These, therefore, were no part of "their days," unless a man can be said to stand in the presence of another, and testify against him while he is dead. It must be evident, then, that the days of the prophecy are of much longer measure than the days of the witnessing against the Antichrist. These days are the 1260, and therefore they are emphatically and specially "their days" — the portion of time appropriated to the One Body and its Helper, to contend earnestly for the "one Lord, one faith, and one immersion;" and to testify against the Vice-Christ and his idolatrous institutions.

And these "their days" neither begin nor end with the days of the prophecy. They began, as I have shown, in the three years' epoch of A.D. 312-316, and would consequently end A.D. 1572-76; because $1260 + 316 = 1576$. Thus, their sackcloth-witnessing had its beginning and ending, long before the deliverance of the Holy City from its "forty and two months" of subjection to the Gentile governments. The Holy City still exists under Protestant ascendancy, in the lowest stratum of the abyss — trampled in the dust; but it is nowhere to be found under Catholic ascendancy, witnessing against the Antichrist, and tormenting him and his adherents with their testimony. In all catholic countries the saints have been "prevailed against;" and, though existing in Britain and America to a very limited extent, their witnessing for the truth as originally proclaimed by the apostles, and their testifying against "the

spirituals of the wickedness in" protestant and catholic "high places," and their gospel-nullifying traditions and institutions, command but little attention. Sceptical indifference, and profane contempt for "the testimony of Jesus Christ," are the characteristic of the times in which we live. The Holy City has but few citizens left, whose voice is overpowered in the unintelligible babble and confusion of the Great City. They testify, nevertheless, as this exposition of the apocalypse evinces; but their witnessing is not "in sackcloth." Since their ascension, their enemies have been restrained from the use of the whips, and chains, and fire, and faggot. These, which used to be the most powerful arguments against which they had to contend, have been wrested from their destroyers by "the Earth;" so that now they can advocate the truth, and testify against the apostasy, none daring, however willing, to make them afraid.

Now, the "forty and two months," measure of the Holy City is bounded by two events — the giving of the saints into the hand of the Little Horn of the West, for its beginning; and the resurrection, for its ending: so also, the days of its sackcloth-witnessing are placed between the flight of the Woman, for their commencement; and the finishing of her testimony, for their termination. We find this ending indicated in the seventh verse, as, "*when they may have finished their testimony*, the beast which ascendeth out of the abyss will make war with them, and overcome them, and put them to death." The beast herein referred to, is that which John saw arise, and describes in chap. 13:1-7. As John saw it arise, it was not extant in his day, but appeared afterwards. It was a new development of powers upon the same territory as that upon which Daniel beheld his fourth beast. It was the ten horns and little horn of this in middle-age manifestation — the Civil and Ecclesiastical Polity of the Gentiles who trampled the Holy City. The Mouth of this beast represents the same power as the Eyes and Mouth of the Daniel's Little Horn. John says, that the beast's Mouth made war with the saints, and overcame them; and Daniel says, "the little horn made war upon the saints, and prevailed against them;" by which, John and Daniel identified the horn and mouth as symbolical of the same power.

With such testimony as this before us, we ought to find 1260 years after the Donatist trials in the presence of the Woman's Imperial Man-child, a people specially obnoxious to the ecclesiastical and civil authorities of the nations with whom they were at war, for the purpose of putting them to silence, and suppressing their principles, by the advocacy of which they were "tormented." We ought to find, too, that the conflict of this people with the powers was not only unsuccessful, but that it resulted in the death of the cause of civil and religious freedom, and the rights of man, in all the countries of the beast. We are however,

not to suppose that they were not made war upon before the end of the 1260 years; I have shown before that there were frequent wars, in which they smote the earth with plagues as often as they willed. But, this at the end of “their days of the prophecy” was a special war, resulting as no previous wars had hitherto done, namely, the putting of them to death in the symbolic sense of the prophecy.

This war was to supervene upon their finishing their testimony — *hotan telesosi*, “when they may have finished their testimony” for Jesus Christ, and against the Antichrist. The testimony concerning the faith was silenced first; afterwards, that against the Antichrist, and for civil and religious freedom. “The Earth” maintained the conflict longest, having been energized by the accession of new life from the antipapal rebellion of the Lutherans and Calvinists. These not being of the Holy City, but advocates of a reformed national system of religion, were prepared to draw the sword against the papal powers with potent, though not universally subversive results. After a lapse of twelve hundred years, these sturdy combatants arose to disturb the peace, in which the worshippers of the Roman God were glorifying themselves greatly. They fought valiantly, but did not conquer: and, though in Germany, Holland, Denmark, Sweden, Switzerland, and Britain, they established governments independent of “the God of the earth;” yet, *in all the Breadth of the Great City — epi tes plateias poleos tes megales*, which is allegorically styled Sodom and Egypt, — in Rome, Italy, Belgium, France, Spain, Portugal, the Austrian states and Poland, “the witnesses were overcome and put to death.”

In the year 1530, the witnesses had been entirely employed in paving the way for union with the German reformers. Those of them residing in the South of France, did not encounter the enemy with their usual fortitude. They shrunk from the cross, and fell into the practice of feigning acquiescence with the national forms of worship. In the middle of this century also those of them residing in Calabria, coalesced with the Presbyterian church under the pastoral care of the celebrated John Calvin and Theodore Beza at Geneva. The consequence of this was, that several Presbyterian ministers of their school settled among the witnesses of Calabria, as pastors of their churches. This was their situation in A.D. 1560. The Calvinists and Lutherans, both princes and divines, claimed fellowship with them; and the claim was unscripturally allowed; for, while Swiss and German Protestantism in those days, was a powerful antagonism to popery, it had no affinity in faith and practice to the ancient apostolic religion, of the primitive age. It is an unbaptized speculation, which no true Christadelphian, or Brother of Christ, can fellowship without incurring the crime of apostasy from the faith. This

was the position of the witnessing prophets in A.D. 1576. "Their testimony," with which for 1260 years they had tormented their adversaries, "was finished." "Their days of prophecy" were now expired. They could no longer teach others "the great salvation" by which they might escape the guilt and condemnation of sin unto eternal life in the kingdom of the Deity; and as for protesting against "the God of the earth," the Lutheran and Calvinistic antipapists, with whom they had fraternized, were effective enough for that.

Thus, then, having finished their testimony, the impending sentence of conquest and death was about to burst upon them in a dreadful storm of massacre and desolation. Exactly 1260 years from the birth of the Imperial Man-Child of Sin (who, they testified had no more to do with the church, than christians with kings, or their bishops with courts); that is, in the year 1572, the first of a terminal epoch of four years, a dreadful calamity befell them in Paris and other cities of France. This was the celebrated papal massacre of "St. Bartholomew's Day," as the 24th of August is termed by the worshippers of the saints. The murderers ravaged the whole city, and in three days butchered above ten thousand lords, gentlemen, presidents, and people of all ranks. From Paris the massacre spread throughout the whole of France. According to Thuanus, 30,000 persons were destroyed in this massacre; or, as others affirm, 100,000. This was a notable beginning of that war which "the beast ascending out of the abyss" was to wage against them. It burst forth upon them most unexpectedly in that section of the *plateia*, or breadth, of the Great City, styled in the thirteenth verse, *to dekaton, the tenth* — one of the Ten-Horn-Kingdoms of the Beast.

I must leave to history the narration of the details of the events of this war between the beast and the witnesses. It will be sufficient to remark that, in the course of it, Richelieu, the cardinal premier of France, was convinced that either the antipapists must be admitted to the full enjoyment of unlimited liberty, and of all the privileges of the state, uncontrolled by catholics, and even at the hazard of the permanent establishment of the catholic faith, or that *they must be totally subdued*. He preferred the latter; and to accomplish it, turned the whole power of France against them; and succeeded in totally disarming them, leaving them, however, in possession of considerable privileges, civil, and religious, guaranteed to them by the Edict of Nantes.

In this Tenth of the Papal Breadth they still amounted to over 1,500,000; many of them wealthy merchants, skilful manufacturers, able sailors and soldiers. The question with the Antichrist and his "eldest son" Louis XIV., was, should such a sect be permitted to exist; and whether their power was not now able to subdue it, and extirpate the

Massacre of St. Bartholomew's Day

Charles IX with his mother Catherine de Medicis watch the slaughter of their Protestant guests from the balcony of their palace. Catherine de Medicis was the moving power behind the massacre. As a result of it, many Huguonots fled the country to Great Britain and America only to return to France to play a part in the French Revolution. Below: St. Bartholomew's Day Massacre as painted by a Huguenot who survived the butchery. Similar massacres occurred throughout France.



heresy? The king believed that God had raised him up and prospered him for this very thing. The season seemed to them favorable. There was none of the European States that could protect them. England was weakened by its own discontents. The Emperor of the West was engaged in a war with Turkey. Spain was unable to contend with France. Other states were awed by her power, and however willing to support

Henry of Navarre, who became Henry IV of France in 1589, was the most popular king who ever reigned there. He became leader of the Huguenots, and after his victory of Coutras reached an agreement with King Henry III of France, and was recognised as his heir. After the assassination of Henry III in 1589, Henry's succession was opposed by the Catholic league, but in 1593 through expediency he joined the Catholic Church, declaring that "Paris is worth a mass", and was crowned at Chartres the following year. His sympathies, however, were with the Protestants and particularly the Huguenots, and in 1598, by the edict of Nantes, he secured toleration for them. Henry was assassinated by a Roman Catholic fanatic, and was succeeded by Louis XIII. The revocation of the Edict of Nantes, which abolished all the privileges granted the Huguenots was brought about by Louis XIV in 1685. The date of the Edict of Nantes is given as 1599 in previous editions of *Eureka*, but, in fact, it was granted in 1598. — Publishers.



the Huguenots, dared not to provoke so mighty and unrelenting a foe as the GRAND MONARQUE. He was therefore free to essay their conversion to Romish idolatry, or to exterminate them from his kingdom. He accordingly began this great work of *putting to death the witnesses* by revoking the Edict of Nantes granted by Henry IV., April 1, 1598. The revocation was decreed October 23, 1685. It provided, that all their churches should be forthwith demolished; that there should be no meeting for religious worship in any place, on any pretence; that every kind of religious exercise in the houses or castles of nobility or gentry should be punished with death and confiscation of property; that all non-catholic ministers should leave the kingdom in fifteen days, or embrace the catholic religion; that all their schools should be absolutely shut up; that their children should be "baptized" by the curates of the parish in which the parents resided, on pain of 500 livres; and that every one attempting to leave the kingdom should be condemned to the galleys or death: but, that all who were not decided, or not prepared to declare themselves, until it pleased God to enlighten them, might remain where they resided, continue their trades or arts, and enjoy their property undisturbed, *provided they refrained from all exercise of their religion, and from every kind of meeting on that account.* This was putting them to silence, or killing them as witnesses against Romish idolatry. So long as their mouths were closed they were unable to testify; so that *as witnesses*

they were literally dead, though not therefore buried.

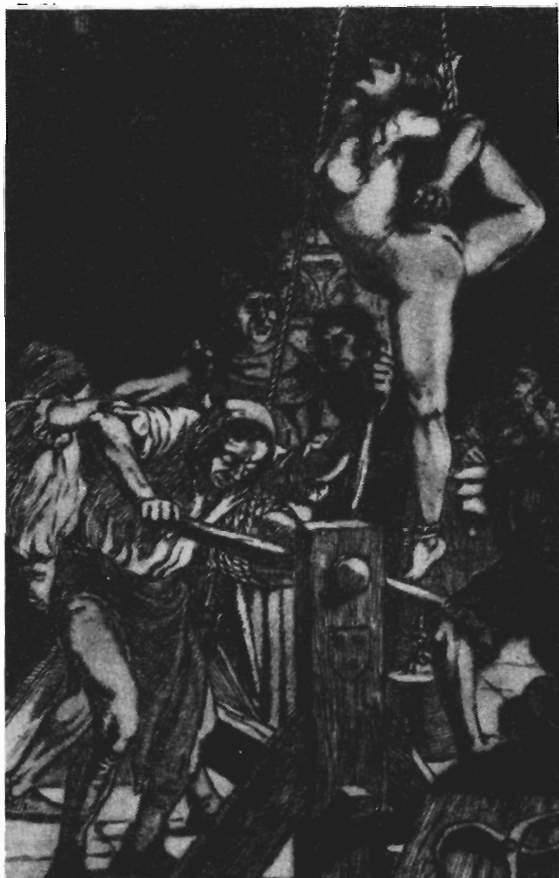
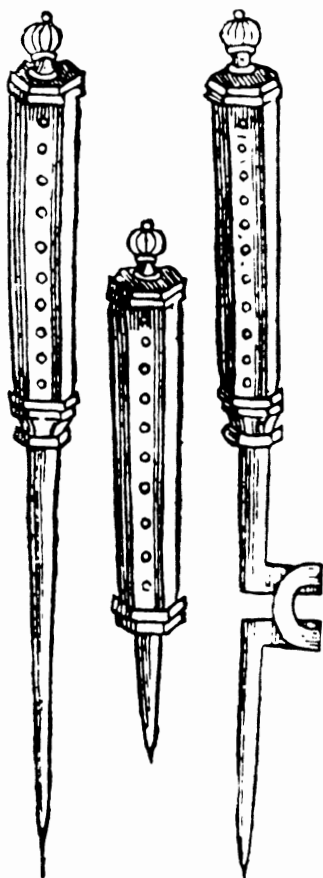
The execution of this decree was terrible, and its consequences most deplorable. Many were cruelly tortured and put to death; many were imprisoned or sent to the galleys; dragoons, "the basest troops of the kingdom, fellows that would stick at nothing," were quartered upon them, who insulted and pillaged them, in order to force them to change their religion. Terror and dread marched before them, and the cruelties of 1572 were enacted over again. "*Die or be catholics!*" was the war-cry of these savages who executed the behests of the Little Horn. M. Claude, in his *Short Account*, published in 1686, says: "Amidst a thousand hideous lamentations and horrid blasphemies, they hung men and women by the hair of their heads, or by the feet, to the roofs of their chambers; or to the racks in the chimneys, and there smoked them with wisps of wet hay, till they were no longer able to bear it; and when they took them down, if they would not sign, they immediately hung them up again. They plucked off the hair of their heads and beards with pincers, till they left none remaining.

"They threw them on great fires kindled on purpose, and did not pull them out till they were half roasted. They plunged them again and again into wells, from whence they would not take them up till they had promised to renounce their religion. They bound them as they do criminals put to the rack, and in this posture, with a funnel poured wine down their throats, till the fumes of it depriving them of reason, they were made to say they were catholics. They stripped them naked, and after having offered them a thousand indignities, they stuck them all over with pins. They lanced them with penknives, and sometimes with red hot pincers took them by the nose, and so dragged them about the room till they promised to turn catholics. They bastinadoed them most cruelly, and then dragged them thus bruised to the churches, where this forced appearance was accounted abjuration. They kept them from sleeping seven or eight days together; they tormented them in a thousand ways. They tied them to bed posts, and ravished their wives and daughters before their eyes. They plucked off the nails from the fingers and toes of some; and blew both men and women up with bel-lows till they were ready to burst."

Such were the infamous dragoonings by which the Earth was subdued and silenced by the beast of the abyss. A million of them are said to have emigrated into other countries; and to have carried with them two hundred millions of money, besides their skill in arts and manufactures. The flame was smothered, but the embers remained, yet again to be fanned into a terrible and consuming conflagration. But for the present they were prostrated, as "corpses upon the breadth of the Great City

spiritually styled Sodom and Egypt.”

Such, then, was the war by which they were overcome and put to death. It continued with intermissions during a period of a hundred and thirteen years from A.D. 1572. But although their testimony was silenced, and they were as dead “among the peoples, and tribes, and tongues, and nations,” upon which the Great Harlot sits in reeling instability, “drunk with the blood of the saints AND with the blood of the witnesses of Jesus” — their inanimate polities did not suffer dissolution. Their corpses remained entire. Communities of them still were seen in “the breadth of the Great City” awaiting “spirit of life from the Deity” to break in upon them for their resuscitation.



Methods used by the Inquisition to extract confessions. *Left:* Prickers used to find the Devil's mark — the patch on the skin insensitive to pain. The one in the centre has a retractable blade to find so-called proof of guilt. *Right:* The strappado. The accused, often naked, had heavy weights tied to his or her feet and was then hoisted into the air.



The Medal struck by Pope Gregory XIII in 1572 to commemorate the massacre of the French Huguenots on "St. Bartholomew's Day". The slayer holds the Crucifix in one hand and the drawn sword to kill in the other. The words *Hugonotorum Strages* signifies "Slaughter of the Huguenots". Thus did Rome "rejoice over them, and make merry, and send gifts one to another" (Rev. 11:10).

2. Rome Rejoices at their Slaughter

The massacre with which they were overwhelmed at the outbreak of the war against them in 1572, and which was then supposed to have entirely ruined them, when known in Rome was a cause of great joy to their enemies in that city. When the letters of the Pope's legate residing at the Court of Charles IX., were read in the assembly of the cardinals, by which he assured the Pope that all was transacted by the express will and command of the French king, it was immediately decreed that the pope should march with his cardinals to the church of St. Mark, and in the most solemn manner give thanks to God for so great a blessing conferred on the See of Rome and the "Christian World;" and that on the Monday after, solemn mass should be celebrated in the church of Minerva, at which Gregory XIII., and the cardinals were present; and that a jubilee should be published throughout the whole of "Christendom," and the cause of it declared to be, to return thanks to God for the extirpation of the enemies of the truth and the church in France. In the evening, the cannon of St. Angelo were fired to testify the public joy; the whole city illuminated with bonfires; and no one sign of rejoicing omitted that was usually made for the greatest victories obtained in favor of the Roman church. In addition to this medals were struck com-

memorative of the joyous event. A copy of it is before me in Elliot's work, taken from Sir. W. Cockburn's work on the massacre. It is about two inches and five eighths diameter. On one face is the bust of the Roman deity, Gregory XIII; and on the obverse a winged angel with an uplifted cross in the left hand, and a drawn two-edged sword in the right, symbolizing the papal destroyers of "the earth" in France. Men, women, and children are before the angel dead, dying, falling, and about to fall by his sword; while in the background is a woman, with uplifted arms supporting a mantle, and looking complacently upon the massacre, symbolizing the Catholic church. On the margin is the legend, "Ugonottorum Strages, 1572" — *The Massacre of the Huguenots, 1572*. These medals were for free distribution to one another commemorative of the death blow inflicted upon the hitherto unconquered enemies of the catholic idolatry. Thus was fulfilled the tenth verse of this eleventh chapter, saying, "They that dwell upon the earth shall rejoice over them and make merry, and shall send gifts (of medals) one to another; because these two prophets tormented them that dwelt upon the earth."

The conquest and symbolic death of the witnessing prophets, then, was illustrated by the Revocation of the Edict of Nantes, Oct. 23, A.D. 1685. This was the conviction of the whole anti-papal world at the time. The poor sufferers in France especially who survived, were of opinion that these unequalled persecutions were the slaying of the witnesses; and they were, therefore, in high expectation looking for the end of the

TIME PERIOD OF THE WITNESSES

(Rev. 11)

A.D. 312 — Controversy between Donatists and Church, and commencement of persecution. Witnessing in sackcloth (mourning) commences.

1260 — Forty-two months of Witnessing in persecution.

1572 — Massacre of St. Bartholomew — commencement of the war of v.7.

1598 — Edict of Nantes: measure of success to the witnesses: privileges granted them.

1685 — Revocation of the Edict of Nantes — Death of the Witnesses.

105 — Rome celebrates the death of the witnesses (a lunar $3\frac{1}{2}$ days, v.9, representing 105 normal days) during which the bodies lie in the street of the city.

1790 — The French Revolution: the political revival of the witnesses.

— Publishers.

“three days and a half,” during which they were to continue politically dead, though not buried, or excluded from the observation of their merciless destroyer. Peter Jurieu, a Huguenot pastor, whose work, entitled, “The Accomplishment of the Scripture Prophecies,” was published in English two years after the Revocation, 178 years ago, treating on the Resurrection of the Witnesses; the Fall of the Tenth of the City; and so forth, says: “It is a truth which must be held as certain (being one of the keys of the Revelation) that the City, the Great City, signifies, in this book, not Rome alone, but Rome in conjunction with its empire; the name of this great city is Babylon.” “This being supposed and proved, that the city is the whole Babylonish and Antichristian empire, it must be remembered, that this empire of Antichrist is made up of Ten Kingdoms, and of ten kings, who must give their power to the beast. A tenth of the city fell, *i.e.*, one of these ten kingdoms which make up the Great City, the Babylonish empire, *shall forsake it.*” “Now, what is this tenth of the city which shall fall? In my opinion we cannot doubt that it is France.” The “kings who yet remain under the empire of Rome must break with her, leave her solitary and desolate. But who must begin this last revolt? It is most probable that France shall.” “Seeing the tenth of the city which must fall is France, this gives me some hopes that the death of the two witnesses hath a particular relation to this kingdom. It is the *street*, or place of this City, *i.e.*, the most fair and eminent part of it. The witnesses must remain dead upon this street, and upon it they must be raised again. And as the death of the witnesses and their resurrection hath a relation to the kingdom of France, it may well fall out, that we may not be far distant from the time of the resurrection of the witnesses, seeing that the three years and a half of their death, are either begun, or will begin shortly.

“I lay not down the exact time of the resurrection of the witnesses. I do not say it shall be exactly in such a year; for I have declared, and do still declare, that I know not from what time God shall please to begin the reckoning of the three years and a half; but I strongly hope that God intends to begin it at the time of the Revocation of the Edict of Nantes, but this does not arise to a full assurance.”

3. The “Great City Where our Lord was Crucified”

It was in the *plateia*, or *Breadth*, of the GREAT CITY, the witnesses were to be killed and to lie unburied for three days and a half. This is the first place where the phrase, *the Great City*, occurs in the apocalypse. It is evidently both a city and a country; for it is said to be “called spiritually Sodom and Egypt.” The literal Sodom sunk into the abyss in the days of Abraham; it cannot, therefore, be the city of Lot. But, though

destroyed, its memorial remains in the Daughters of Sodom. Since its destruction, the city has “spiritually” existed again in Jerusalem, which was “spiritually called Sodom,” because of the Sodomitish abominations of her rulers and citizens. They were declared to be “a sinful nation, a people laden with iniquity, a seed of evil doers, children that are corrupters; who had forsaken Yahweh; provoked the Holy One of Israel; and gone away backward,” or become apostate: so that “the whole head was sick, and the whole heart faint”. From the sole of the nation’s “foot even unto the head, there was no soundness in it; but wounds and bruises and putrifying sores” (Isa. 1:4-10). Hence, because of this moral likeness to Sodom and Gomorrha, the rulers and people were styled “the rulers of Sodom,” and “the people of Gomorrha;” and would have met with the fate of those cities, but for the saving influence of “a very small remnant.”

Now Jerusalem as a daughter of Sodom, is illustrative of the moral condition of the Great City in whose breadth the witnesses were slain. It is spiritually called Sodom, because its rulers and people are the moral counterpart of the Jews in their worst condition, upon whom that name was imposed because they were even worse than “the cities of the plain” (Matt. 11:23,24). There is nothing affirmed by Isaiah of Jerusalem as a spiritual Sodom, which is not literally descriptive of the uncleanness and filth of the Antichristian city and dominion. It is spiritually, or allegorically, styled Sodom, because of its moral likeness thereto, and because, being destitute of even “a very small remnant,” the like fate is decreed against it. The original Sodom suddenly went down crashing into hell; so, when the Angel of the Bow, Yahweh Elohim, shall judge the Great City, “as a great millstone cast into the sea,” she will go down surging and plunging into her subterranean abyss, and “be found no more at all” (Apoc. 18:21).

But, the Great City is also allegorically styled “Egypt”. It is the great “House of Bondage” in which Israel after the flesh, and the “very small remnant,” not of the city, but trampled in it, “the Israel of the Deity,” are sojourning, and waiting for deliverance. It is also spiritual Egypt because of its moral likeness to the literal land of Mitzraim. Its superstition, its ignorance of Yahweh, its hatred and oppression of his people, its hardness of heart, its sorcery, adulteries and murders, its darkness that may be felt — transcend the infamy of Pharaoh and his hosts in these abominations. The Great City is, therefore, well and truly styled Egypt. But it is also thus allegorized, because the plagues of Egypt await her; and because, the Eternal Spirit will judge her to an overthrow, as terrible and effectual in the judgment as when he judged the Egyptians by the hand of Moses.

This Sodom-and-Egypt territorial arena of Gentilism is the Great City “where also our Lord was crucified.” This is indicative of the empire allegorized by “Sodom and Egypt.” Christ was crucified by Rome without the walls of Jerusalem. He was, therefore, crucified in a province of the Roman empire; for the Jews then inhabiting Palestine earnestly testified that they had no other king than Caesar — John 19:15. Hence, the Great City is the empire of Rome, whose frontiers were decreed by Caracalla to be the limits of the city. The empire and city, then, are coextensive; in other words, they are the same. In this Great City, three thousand miles in one direction, and two thousand in another, the personal and mystical Christs were both crucified, or put to death by violence of the Fourth Beast power — Jesus in Palestine; and the witnesses of Jesus in the *plateia*, or western breadth thereof — the special jurisdiction of Antichrist.

In Apoc. 14:8, this Great city is styled BABYLON, for a like reason that it is called Sodom and Egypt. It is spiritually styled Babylon; for it is as much a city of confusion as was the original Babylon when the language of mankind was confounded in the days of Nimrod. Its name signifies *confusion*; and certainly, if ever there was a city in which “confusion worse confounded” was enthroned, “the Great City” is that domain. In Apoc. 18:10,21, it is styled, “that Great City Babylon,” to be hereafter “divided” under the Seventh Vial “into three parts” (Apoc. 16:19). In ch. 17, this Great City is likened to a Drunken Harlot, gorgeously arrayed, and sitting upon a Scarlet-colored Beast, the symbol of the power over which she reigns — verse 18. Her name is emblazoned in the fifth verse as, “MYSTERY, Babylon the Great, the Mother of Harlots and Abominations of the Earth.” She is styled “Mystery,” because she is the embodiment of that “Mystery of Iniquity,” which Paul says, was working at the time he was writing — 2 Thess. 2:7. Scaliger testifies that “Mystery” was once worn as an inscription on the Pope’s tiara; but afterwards removed by Julius III. The term “Mother,” as applied to the Great City in its ecclesiastical relations is recognized by all. As Jerusalem is the Mother of all the Saints; so Rome is the Mother of all their enemies — “Romana Ecclesia,” says the Council of Trent, “quæ omnium Ecclesiarum Mater est et Magistra” — *The Roman Church, which is the MOTHER and MISTRESS of all churches*. The Popes themselves seem determined that there shall be no lack of evidence to prove the identity of the ecclesiastical polity of which they are the deified head, with the apocalyptical Great City Babylon. On occasion of the last Jubilee a medal was struck, a copy of which is given in Elliott. It is the size of a quarter of a dollar; on one face, is the effigy of Leo XII; and on the obverse, a Woman, symbolizing the Roman Church, sitting on a



The "woman" with the Golden Cup. The medal on the left was struck by Pope Innocent XI in 1680, and that on the right by Pope Leo XII in 1825 as mentioned in the text of *Eureka*. — Publishers.

globe, with rays of glory on her head, a cross in the left hand, and a cup, signed with a cross in its mouth, in her extended right hand, as if presenting it to be drunk. Beneath her is the date, and around her face the legend "Sedet super Universam. Anno Iubi. MDCCCXXV — *She sits upon the world. In the year of Jubilee, 1825* — Apoc. 17:4,15. Yes, she sits upon the world, or "upon many waters," the shameless strumpet of the unmeasured court; and like certain notorious prostitutes of pagan times, bears her ignoble name upon her forehead.*

But the Great City is not only spiritually styled *Babylon* because of the confusion of spiritual speech that obtains among all the "Names and Denominations" of which it is ecclesiastically constituted; but because it is the modern development of the same power that existed in the days of the Chaldean Babylon; whose golden head, for the time being, was the Dynasty of Nebuchadnezzar: and because a similar fate awaits her. It is, I say, the same power, only modified by time and circumstances. I do not say *by place* as well as by time and circumstances; for, when the Gogue of Ezekiel shall have attained to the full extent of his latter day dominion, much of Babylonia, even more than he now possesses, will be his. He will be, in the full manifestation of his power, the very apex of

* "In allusion," says Bp. Newton, of whose church she is Mother, "to the practice of some notorious prostitutes who had their names written on a label upon their foreheads, as we may collect from ancient authors. Thus Seneca says, *Nomen tuum pendit in fronte: pretia stupri accepisti* — "Thy name hath hung upon thy forehead: thou hast received the reward of thy dishonor."

the Little Horn of the Goat — the Hellenistic Horn of the Great City, which even now includes to site of Babylon in its domain.

Now, Nebuchadnezzar who was, as it were, the second founder of Babylon, which he had built for the house of the kingdom, by the might of his power, and for the honor of his majesty (Dan. 4:30), was much interested to know what would be the fate of the kingdom over which he ruled. That he might know the thoughts of his heart (ch. 2:30) a symbolical representation was presented before him in a dream, illustrative of the general fortunes and consummation, of the kingdom of Babylon “in the latter days.” Hence, the kingdom of Babylon has been in continuous existence from his reign until now, for we are now living “in the latter days.” It is true, that “the House of the kingdom” has not always been the Babylon, which was the beginning of Nimrod’s dominion (Gen. 10:10); it has been sometimes at one place, sometimes at another, until at length Rome became “the House” of the Great City. Various dynasties have become the inheritors of the kingdom of Babylon. After Nebuchadnezzar’s, there was the silver dynasty and the brazen dynasty, and the iron dynasty, and the clay dynasty — five dynasties ruling over one and the same kingdom; called also, “THE KINGDOM OF MEN” — Dan. 4:17. This Babylonish kingdom in its latter-day manifestation, the Spirit styles apocalyptically, “that Great City Babylon;” and is the arena upon which will stand erect and complete in all its parts the entire Image, which, in these latter days, is to be smitten by THE STONE, or Angel of the Rainbow.

Now, a similar fate awaits the Roman House that in the days of Belshazzar befell the Chaldean House of this same kingdom of men. The Median *father* Darius, and his political *son*, but fleshly nephew, and Yahweh’s Messiah and Shepherd — Cyrus the Persian, besieged the Shinar House. He dried up “the great river Euphrates” from the city; and marching their “sanctified ones” along its bed, captured the House of the Kingdom, and slew Lucifer, the Son of the Morning, with the sword (Isa. 13:3,17; 14:12; 44:28; 45:1; Dan. 5:30). But in these things that were transacted against the original Babylon, there was a mystery. Cyrus, whose Hebrew name *Chores*, which is a contraction of *Chayoraish*, and signifies *Like the Heir*, was, as his name was intended to express, the type of Christ in the execution of his mission against “the Great City Babylon” of the latter days. Yahweh’s sanctified ones, the Medes and Persians, under Cyrus, were also typical of the saints, who with Christ Jesus “the Heir of all things,” and “joint heirs with him,” at the head of the armies of Israel, are to enter the Great City when “the great river Euphrates,” in a political sense, shall be sufficiently “dried up” to admit of their passage through into the Roman House of the kingdom of men, in which they will slay the papal Lucifer — “the Beast and

the False Prophet" — the Little Horn that has Eyes and a Mouth speaking great things and blasphemies. The great river Euphrates, which flows into the Great City, has dried up greatly; that the way of these kings from the Sun's risings, may be prepared — the power of the fourth, or Ottoman, angel is now only nominal; and the Gallic Frogs have well-nigh performed their mission: what, then, remains, but that Yahweh whom we seek should suddenly come to his temple, even the Messenger of the Covenant whom we delight in? (Apoc. 16:12-15; Mal. 3:1) and having broken, as a thief, into the strong man's domain, bind him with chains and cause Babylon to fall, no more again to rise and curse the world with her cruelty and deceit.

Thus did the Spirit select three of the most infamous centres of iniquity among the ancients by which to allegorize the Great City, upon the arena of which has been developed and matured the great Greek, Latin, and Protestant apostasy. It is "spiritually," or figuratively, called by these names, Sodom, Egypt, and Babylon, because of its striking resemblance to them in their beastiality, superstition, blasphemy, oppression of God's people, and fate. Hence in Sodom, in Egypt, and in the Great City Babylon, "our Lord was crucified;" not in his own person only, but in that also of his witnesses; for what is done unto the least of his brethren, is done also unto him (Matt. 25:40); therefore in crucifying, or putting them to death, after their testimony was finished, he was again crucified with them in the Great City, they having been massacred

Louis XVI was a moderate ruler who, at first, welcomed the calling of the States General, believing it would help solve many problems adversely affecting France. But the tide of revolt was too strong for the King, and ultimately he and his family died at the hands of the Revolutionaries. His fate illustrated the prophecy of Rev. 11:12-13. The calling of the States General by the King comprised the "great voice from (the political) heaven saying unto them (the common people) come up hither (to rule) ... and there was a great earthquake (Revolution) and the remnant were affrighted" (by the reign of terror that followed). — Publishers.



in the noble service of witnessing for him against the deified usurper of his sovereignty and rights.

4. The Death-State of the Witnesses

“And they shall see among the peoples, and tribes, and tongues, and nations, their corpses three days and a half, and they shall not suffer their corpses to be put into tombs.”

The *ptomata*, in this text rendered *corpses*, are so called because they had *fallen down* from their former position of “*standing* before the God of the earth.” They were to be in this prostrate condition until something providential should occur to cause them to “*stand upon their feet*,” when, of course, they would no longer be *corpses*. The text before us, then, informs us, that the witnessing prophets having finished their tormenting testimony, were silenced. When witnesses are put to silence, they are symbolically dead; and so long as they are compelled by authority to keep silence, they are in the death-state: and though they may continue associated into bodies, yet being forbidden to assemble, and to propagate their principles upon pain of death, as by the Revocation of the Edict of Nantes, they are to all witnessing intents and purposes, *dead bodies*, or *corpses*.

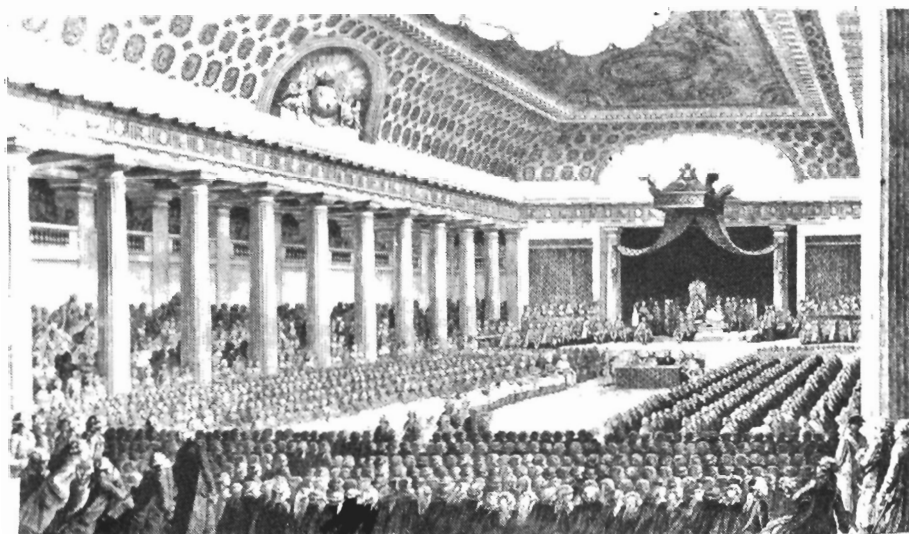
They were reduced to this condition of death in all the breadth of the Great City over which the Deity of the earth exercised ecclesiastical sovereignty: not in France alone, but in Italy, and other papal countries also. This appears from the formula *blepsousin ek ton laon, &c.*, *they shall see among the peoples, &c.*, their corpses. They must have been put to silence among these peoples, tribes, tongues, and nations, or they could not have been seen by them as unburied corpses. These nationalities had often experienced the potent effects of their witnessing when “in their days of the prophecy” they had turned the waters into blood: but this they were now no longer able to do, for they had *fallen down* from their *standing* in their midst; and the time was come for these “waters upon which the Great Harlot sits,” to rejoice over them in this the day of their prostration.

Now, when people are dead, it is usual for the living to put them out of sight, or to bury them, as soon as possible; but, in the case of these corpses “they would not suffer them to be entombed.” Who would not suffer it? Their enemies? Or some others friendly towards them? Certainly not their enemies; for these did their best to destroy them, and to blot out the remembrance of them for ever. It was the protection afforded them in the Protestant States that prevented their burial and decomposition. The refugee witnesses that fled by hundreds of thousands from the presence of the Deity of the earth and his regal adherents, settled in Holland, Britain, Protestant Germany, and America; where,

under the protection of the laws, they existed as corporate societies, but bearing no testimony as of old. Some of these governments remonstrated in their behalf which was not without influence in staying the destroyer's hand. Hence, an unburied remnant of them was permitted to remain in the breadth of the Great City — a prostrate remnant, no longer able to testify, but waiting in silence for their resurrection to life and power.

5. The "Three Days and a Half"

And what length of time was to elapse from the slaying of the witnessing bodies in A.D. 1685, to their resurrection? The answer of the text is in mystical terms "three days and a half." Now during all the time of their lying dead and unburied in the breadth of the Great City, no one was able rightly to conjecture what number of years was signified by this enigmatical formula. But, when they arose and "stood upon their feet," they convulsed the Great City, and made it tremble in all its ten kingdoms. There could be no mistaking the fact, that the advocates of civil and religious liberty and the rights of man, who had been so cruelly massacred by Louis XIV., were again, in the reign of Louis XVI., in intense and terrible activity. This was, therefore, a resurrection of the same class that had been slain. New life had entered into them, and they were again a power in the state.



The opening ceremony of the Estates General at Versailles on 15 May 1789. The clergy are on the King's right, the nobility on his left, the Third Estate at the back of the hall, with spectators crowded behind the pillars.



The States-General, or Estates-General comprised a Parliament of France, and was forced upon the king by the demands of the Revolution. The objective was to provide for just and equitable rule, and hence half of the deputies was from the people as representing the lower classes, and the other half was made up of nobles and clergy in equal numbers. Brother Thomas gives the number as 601 deputies, 285 nobles and 308 clergy which totals 1194 in all, but he gives the total as 1254. The actual figures are somewhat confusing in the different accounts, and his total may exclude other officials such as the royal party and so forth. The general figures normally given are 600 deputies, 300 representatives of the clergy; 300 representatives of the nobles; 1200 in all. As Bro. Thomas notes, whilst the aim was equality and unity, the higher status of the clergy and nobles was maintained by the form of dress that all were called upon to wear. The deputies were forced to appear in deliberately modest clothes in order to display the immense distance that separated them from the representatives of the privileged orders; the clergy wore their ceremonial dress, the high ecclesiastics in glittering robes; the representatives of the nobility wore silk coats and plumed hats as illustrated above. The dress of the clergy is depicted by the figure on the left; that of the nobles in the centre; whilst that of the common people is shown on the right. — Publishers.

On May 15, 1789, the States General of France, consisting of 601 deputies of the Third Estate; 285 nobles; and 308 clergy; in all 1254 representatives, opened their sitting at Versailles. The Third Estate, which was the popular element, desired that the three orders should form but one assembly. This the nobles and clergy at first refused to do. On the 17th June, however, some of the clergy having joined the Third Estate, the deputies declared their assembly to be the only legal one, and constituted themselves as THE NATIONAL ASSEMBLY; which, on the 27th, was joined by all the rest.

On the 23rd of Aug. this new assembly published a decree proc-

laiming *liberty of opinions, religious* as well as political; on Oct. 1, it made a declaration of *the Rights of Man* in society; and on Dec. 24, issued a decree declaring all Frenchmen *who are not Catholics* admissible to all offices, both civil and military. *Civil and religious liberty and the rights of man* were the ancient testimony, both of the true believers, and of “the Earth” that helped them; and here we find the doctrine authoritatively reaffirmed by “the Earth” in its National Assembly, which restores these inestimable blessings to all non-catholic Frenchmen, who had been so mercilessly deprived of them in Oct. 1685. A Louis had taken away this liberty from his non-catholic subjects; and his grandson by the same class of people was compelled to restore it.

Here, then, are two important and signal dates — Oct. 1685, and Oct. 1789. These decrees of the National Assembly were as “the Spirit of life from the Deity;” and on the 10th July 1790 “they stood upon their feet;” for the Earth’s Assembly on that day decreed, that the property of the expelled Huguenots unsold at date, confiscated by the Revocation of the Edict of Nantes, should be restored to their heirs. They called this *the National Justice*, which is was the providential mission of the Third Estate to execute; and with terrible fidelity did they fulfil it in vindicating the oppressed, and in punishing the oppressor.

Now, between 1685 and 1790, is a period of 105 years. This is the duration of the death state in which the witnesses were deficient of all political life; and must consequently be the sum in common years of the mystical formula “three days and a half.” But, then, the enigma still remains to be solved, namely, *upon what principle do “three days and a half” represent 105 years?* As we have seen, two years after 1685, Peter Jurieu proclaimed to the world, truly, that the Revocation of the Edict of Nantes signalized the death of the witnesses; and three years after the decree restoring to them their unsold confiscated estates; that is, in 1793, Mr. Bicheno, pastor of a Baptist church in Newbury, England, who, though cloudy upon some points, was sufficiently sound to be regarded as one of the resurrected witnesses, proclaimed his conviction in a pamphlet styled, “*The Signs of the Times*,” that 1789-’90, was the year of their standing again upon their feet; and that the 105 years then terminating were the full measure of the “three days and a half.” But the best of his discovery was, that he was enabled to explain to the public upon which principle “three days and a half” are symbolical of 105 years. The reader will, no doubt, be gratified in perusing what he has to say about the matter; I shall, therefore, reproduce it in this place:

“What length of time,” he inquires, “is intended by these three days and a half? My answer is, that *days* in this eleventh verse are the same with *months* in the second verse, or, if you please, *lunar days*, reckoning

as the Jews did, thirty days to a month, and as is the method in calculating the above forty and two months, to make them agree with the 1260 days in the third verse."

Thirty multiplied by *three*, adding *fifteen* for the half day, makes 105. When this way of reckoning first occurred to my mind, I had no idea of the events which this number connected; for I did not recollect the year when the Edict of Nantes was revoked. But looking over *Quick's Synodicon*, I found it to be Oct. 18, 1685, to which, if 105 be added, it brings us to 1790; take off the few months (if that should be thought necessary) for the event taking place before the half day is quite expired, and it brings us to 1789, when "the witnesses were to be quickened." This is not necessary, as the 105 year belongs partly to '89 and partly to '90, in both which the quickening was in process of development.

"Whether this may strike others," he continues, "as it struck me, when I first observed the coincidence, I cannot tell; but from this agreement of the number 105 with the time which elapsed between one of the greatest persecutions ever experienced by christians, and this wonderful revolution which has taken place, a thousand ideas rushed upon my mind. Is it probable, is it possible, that this can be the quickening of the witnesses? What! The Olive Trees? The Candlesticks? I have always supposed these to be all Saints!* And can that zeal which hath fired Frenchmen to combat for civil and religious liberty, to be 'the Spirit of life from God?' Is this resurrection, in the vision, the rising of this civil and religious liberty, previous to better days? — I will do all that I can to discover the truth."

"I feel great satisfaction that this interpretation of a most important passage, about the publication of which I felt so much, has been approved by some of the best judges of such matters; and that some have strengthened the hypothesis by additional arguments, and those more apposite than what occurred to me. What the sensible and indefatigable author of *Illustrations of Prophecy*, has brought forward to show the propriety of this uncommon use of the term *day*, is very much to the pur-

* "There are doubtless many characters among the French reformers who seem not to deserve the honorable title of witnesses; but was there ever a cause, however good, which agitated a nation in which some bad characters did not mingle with the excellent? A mixture of good and evil seems inseparable from the present state of things. And let it be recollected, that as God in his providence may employ even bad men in a good work, especially if, to effect the good, it should be necessary to use them as instruments to inflict the divine judgments, as is to be the case when papal tyrannies are about to perish; so also for the part which they act as the instruments of God, and not on account of their moral character, they may be distinguished by an honorable title, like this of *witnesses*. Thus the idolatrous and cruel Medes and Persians, who had no pity, are denominated Yahweh's *Sanctified Ones* (Isa. 13:3) and Cyrus, their leader, is adorned even with that title, which is one of the chief distinctions of the Son of God — his *Messiah*, his *Christ*, or *Anointed* (Isa. 45:1). The great and leading principles for which the French Reformers have borne *witness*, the principles of civil and religious liberty, are no novel nostrums of philosophers, but such as were coeval with human nature, and which have been long recognized in this country, and what makes our happy constitution the boast of Englishmen and which it is to be hoped, they will never cease to cherish."

pose. ‘A *prophecy* concerning future events, is a picture or representation of the events in symbols (I quote from Dr. Lancaster), which being fetched from objects visible at one view, or cast of the eye, rather *represent the events in miniature*, than in full proportion. And therefore, that the duration of the events may be represented in terms suitable to the symbols of the visions, *the symbols of duration* must also be drawn in miniature. Thus, for instance, if a vast empire persecuting the church for 1260 years, was to be symbolically represented by a beast, *the decorum of the symbol* would require, that the said time of its tyranny should not be expressed by 1260 years, because it would be monstrous and indecent to represent a beast ravaging for so long a time, but by 1260 *days*’. In the like manner, in the present instance, as Daubuz expresses himself: ‘The Holy Ghost was tied to the decorum of the main symbol of a dead body that will keep no longer unburied without corruption.’ From these observations, it will, I think, appear evident, why, in the prophetic scenery, it was proper to represent the body of the witnesses as having lain dead only three days and a half antecedently to their symbolical resurrection.”

6. Revival of the Witnessing for Gospel Truth

“We have long been praying *thy kingdom come*, and is there any probability,” says Mr. Bicheno, “that the preludes to it are arrived? And shall we be unconcerned about the signs of the times? It is deserving the most serious consideration, whether the revolution in France be not *the beginning* of the fulfilment of this prophecy. I say beginning; for according to the prophecies, if this be the event pointed out by the resurrection of the witnesses, we have as yet seen but *the dawn of what is to come*, nor shall we perhaps for some time. *Black and conflicting clouds will darken the hemisphere and obscure our prospect; but they will spend themselves and vanish*. But were we such that this event (the resurrection of the witnesses) is what we conjecture, yet no man could say how long it would be before ‘the Spirit of Life from God,’ by those more excellent operations, and in that larger degree, which we look for, *enter into the witnesses for gospel truth; for they may be quickened with political life, and yet remain some time with a small share of spiritual life*.”

“Although the French people are actuated by an astounding zeal for civil and religious liberty, yet their character seems very far from agreeing with what we expect from the witnesses for gospel truth. In the things of religion they appear to be no further enlightened at present than to see the rights of conscience, and the absurdities and cruel oppressions of the Papal system. This is certainly an important part of truth, and what promises to pave the way for the triumphs of pure religion; and perhaps; considering the greatness of that darkness emerged

from, it may be as much as could rationally be expected at the beginning of such a reformation. But of true godliness there appears but little at present; and it is to be feared that they, as well as most other nations, must endure great sufferings before we shall see that repentance which must precede the happy days promised in God's word."

These things were written by Mr. Bicheno seventy-two years ago. He lived at the crisis of the resurrection of the witnesses and at the opening of the Third Woe; consequently, only in "the dawn of what was then coming." Since then, "dark and conflicting clouds" have darkened the hemisphere, spent themselves, and vanished away; for since he wrote, five of the vials of the third woe trumpet have been entirely drained of their wrath; and forty-five years of the sixth, have brought us over the year 1864; when he supposed the 1335 years of Daniel would end; and the work of destroying the remains of tyranny, and purifying and enlarging the Gentile church, would be finished; and the glorious appearing of the Lord be manifested. This work however, we, who are contemporary with 1865, know to be yet in the womb of futurity. Mr. Bicheno did well in stirring up his own generation to the study of the apocalypse; and in discovering for us the true import of the "three days and a half." His labor was not lost; and we thank our Heavenly Father for raising up such witnesses, whose memory the faithful in Christ Jesus do always delight to honor.

The laborers of this class were contributing to that very resurrection he looked for; a resurrection, not merely of political life, but for that more excellent resuscitation of a witnessing for gospel truth. The establishment of the British and Foreign Bible Society in March 1804, by which the scriptures, in defiance of the mandates of the God of the earth, have been circulated greatly among those nations in which the witnesses stood upon their feet again, has strengthened "the earth" in its resistance to arbitrary power; and prepared the minds of many to receive, and to seek for "the truth as it is in Jesus" for eternal life. When the truth gets a sufficient hold of these prepared seekers of the unmeasured court, it makes them restless and dissatisfied with the dry, stereotyped, superstitions of their fathers. Hence, they are caused to make efforts for a return to the gospel and order of things, as preached and instituted originally by Christ and the Apostles. There have been more of these efforts since the resurrection of the secular witnesses to renewed political life and vigor in France, than for upwards of a century before. Indeed, I am not aware, that there was any such effort at all in the great City of Babylon from 1572 to 1789; but since this last date there have been several in the outlying regions of the British Isles and America. The Baptist Sect arose in England *before the witnesses were*

put to death in the papal jurisdiction of the Great City. They were a separation from that class of "the Earth" known as "The Independents." The Word of God got possession of their minds and affections, and would permit them no longer to remain among "the children of disobedience." They therefore separated themselves in 1638; and, having renounced the PAPAL ORDINANCE of *Baby-Face sprinkling*, profanely termed by all Laodiceans, "*baptism*," they dispatched one of their number to Holland to be immersed by the ANABAPTISTS* (as they were ignorantly styled by Luther and his class) that on his return he might be qualified to immerse his friends at home. Hence, these immersed brethren became witnesses of the Holy City class; that is, of the "One Body." They preserved the truth from dying out in England during the death-state of the witnesses in the papal section of the continent of Europe; and after 1789-'90, we find their testimony reviving in the writings of Mr. Bicheno and the organized circulation of the scriptures — a society instituted by "the Woman" and "the Earth" which "helped" her.

During the time the witnesses were lying politically and spiritually dead (and of this death the Baptists partook as well as "the Earth," adopting Calvinistic, Armenian, and Free Communion traditions, which make void the Word of the Deity), a bootless effort was made to return to first principles by Mr. John Glass, a Calvinist "divine" of the Scottish Daughter of the Roman Mother. To his honor be it said, that he was expelled by this apocalyptic "Harlot," on the charge of entertaining a design of subverting the National Covenant, and of sapping the foundation of all national religious establishments, by maintaining that *the Kingdom of Christ is not of this world*; in other words, he was expelled for affirming what Christ himself, "the Faithful and True Witness," bore witness to before Pilate. Would a church of Christ have been guilty of such iniquity as this? Such papistic deeds only prove that "the churches" committing them have no claims to be regarded as christian in any scriptural sense. Mr. Glass, then, was expelled by this "woman," with whom he had been apocalyptically "defiled" (Apoc. 14:4), in the year 1728. He and his adherents formed themselves into churches, which they endeavored to conform to the primitive order of the New Testament. Soon after the year 1755, one of their elders, named Robert Sandeman, became a prominent advocate of their principles. He taught that justifying

* The term Anabaptists signifies Re-baptisers. It was a nickname given to the sect because of its repudiation of infant-baptism, and the need of those who had been so "baptised" to be re-baptised when they came to the age of discretion and knowledge. The Inquisition bitterly opposed the Anabaptists, and many were cruelly tortured, and burnt at the stake. The sect arose in Holland about the middle of the Sixteenth Century, and was also known as Mennonites after their leader Menno Simonis. The Baptist sect of England were inspired by the Anabaptists and likewise opposed Infant-baptism. They originally published a Statement of Faith very similar in many important particulars to that of the Christadelphians today. — Publishers.

THE BAPTISTS IN 1660

Eureka makes reference to the Baptists as part of the witnessing body of the 17th century.

The following confession of faith, signed by John Bunyan and forty other elders, deacons, and brethren, and approved by more than 20,000 others, was presented to King Charles II., in London, 1660. They declared: "We are not only resolved to suffer persecution to the loss of our goods, but also life itself, rather than decline from the same." Where are the Baptists of 1660?

Art. 22: "We believe that the same Lord Jesus who showed himself alive after his passion by many infallible proofs (Acts 1:3), which was taken up into heaven (Luke 24:51), shall so come in like manner as he was seen to go into heaven (Acts 1:9-11). 'And when Christ, who is our life, shall appear, we also shall appear with him in glory' (Col. 3:4). 'For the kingdom is his, and he is the governor among the nations' (Psalms 22:28), and 'king over all the earth' (Zech. 14:9); 'and we shall reign with him on the earth' (Rev. 5:10). 'The kingdoms of this world' (which men so mightily strive after here to enjoy) 'shall become the kingdoms of our Lord and His Christ.' (Rev. 11:15). 'For all is yours (ye that overcome this world), for ye are Christ's and Christ is God's' (1 Cor. 3:22,23). 'For unto the saints shall be given the kingdom, and the greatness of the kingdom, under the whole heaven' (Dan. 7:27). Though alas! how many men be scarce content that the saints should have so much as a being among them; but when Christ shall appear, then shall be their day; then shall be given unto them power over the nations, to rule them with a rod of iron (Rev. 2:26,27). Then shall they receive a crown of life, which no man shall take from them, nor they by any means turned or overturned from; for the oppressor shall be broken in pieces (Psalms 72:4), and their vain rejoicings be turned into mourning and lamentations, as it is written (Job 20:5,7).

We believe that there will be an order in the resurrection; Christ is the first-fruits; and the next, or after, they that are Christ's at His coming; then, or afterwards, cometh the end. Concerning the kingdom and reign of our Lord Jesus Christ, as we do believe that he is now in heaven, at his Father's right hand, so do we believe that at the time appointed by the Father, he shall come again in power and great glory; and that at, or after his coming the second time, he will not only raise the dead and judge and restore the world, but will also take to himself his kingdom, and will, according to the Scriptures, reign on the throne of his father David, on Mount Zion, in Jerusalem, for ever.

"We believe that the kingdom of our Lord will be a universal kingdom, and in this kingdom the Lord Jesus Christ himself will be alone, visible, supreme king of the whole earth.

"We believe as this kingdom will be universal, so it will be also an everlasting kingdom, that shall have no end, nor cannot be shaken; in which kingdom the saints and faithful in Christ Jesus shall receive the end of their faith, even the salvation of their souls; where the Lord is they shall be also.

We believe that the new Jerusalem that shall come down from God out of heaven, when the tabernacle of God shall be with them, and he will dwell among them, will be the metropolitan city of this kingdom, and will be the glorious place of residence of both Christ and his saints for ever; and will be so situate as that the kingly palace will be on Mount Zion, the holy hill of David, where his throne was" (*Crosby's History of Baptism*, vol. 2. App. 58).

faith was a simple belief of the divine testimony, passively received by the understanding; which testimony carries in itself sufficient ground of hope to every one who believes it, without any collateral spiritualistic operation; that the gospel contained no offer but that of evidence, and that it was merely a record or testimony to be credited; that there is acceptance with God through Christ for sinners, while they are sinners, before “any act, exercise, or exertion of their minds whatsoever;” consequently, before repentance. Hence, his theory was, *justification by passive belief of the truth alone!*

He was very severe, but not more so than was in accordance with the truth, in his criticism of the “popular preachers.” “I would be far,” says he, “from refusing even to the popular preachers themselves what they so much grudge to others — the benefit of the one instance of a hardened sinner (the thief on the cross) finding mercy at last; for I know of no sinners more hardened, none greater destroyers of mankind, than they.”

The Sandemanian section of “the Earth” differed from other sects of the Court, in the weekly administration of the supper; in dining together at each other’s houses between the morning and afternoon meetings; these dinings were their love-feasts, of which every member was required to partake. They differed also in the kiss of charity, as the act of receiving into fellowship; in a weekly contribution for all expenses; in mutual exhortation; in abstinence from blood and things strangled; in washing of feet; in a plurality of elders, pastors, or bishops, in each church, who, though unlearned and in trade, are sufficiently qualified for their office, if answerable to the specifications found in 1 Tim. 3:1-7; Tit. 1:6-9. They separated themselves from all such religious societies as appeared to them not to profess the simple truth for their only ground of hope, and who do not walk in obedience to it.

The Baptist churches in Scotland imbibed a considerable part of these principles, by which a nearer approach was made to the apostolic order of things; but not sufficiently to constitute them resurrected witnesses for the Ancient Gospel of Jesus Christ. The theory they professed was an improvement upon that of the Scottish Harlot. It might be assented to as a basis for immersion; but would still leave the confessor “in the gall of bitterness and the bond of iniquity.” The philosophy and vain deceit of Protestantism had so “defiled” the baptist mind in the period of death they had passed through, that their resuscitation as a society witnessing the gospel had become hopeless. It remained, therefore, to be attained in the face of their active endeavors to suppress it.

The effort was renewed in the United States of America, and crowned with the result desired.

Another "reverend divine" of the Scottish Harlot's family was stirred up to attack the institutions which had given him birth. In 1819, or thereabouts, he separated himself and a few others from her communion, and joined the Baptists. Upon this, he commenced a periodical called the *Christian Baptist*, in which he ably exposed the unscriptural character of the faith, order, and practices of the so-called "religious world". He was particularly severe upon his clerical brethren, and "the benevolent institutions of the day," by which they proposed to introduce the Millennium! His unsparing attacks upon all the "Names and Denominations" caused him to be denounced on every side, as a demoralizing disturber of all ecclesiastical peace and comfort. Papists, Presbyterians, Baptists, Methodists, and others, were all made to writhe in the anguish of his tormenting testimony against them; and would willingly have extinguished him after the approved fashion of former days, but for his brethren of "the Earth," who, at the epoch of their resurrection to political life and power, had founded the new government under which he lived. This guaranteed civil and religious liberty to all sects and persons; and protected them in the freest exercise of all their natural and acquired rights. The French army, which was sent to help "the Earth" established its independence of the Anglican Daughter of the Roman Harlot, on its return to France reimported into that land the principles of liberty and the rights of man; which, after the "three days and a half" were ended, as "Spirit of Life from the Deity, broke in upon" the constituents of the Third Estate, and caused them to "stand upon their feet" to the great terror of all who beheld them (Apoc. 11:11).

This onslaught upon the Laodicean Apostasy in the United States produced a powerful effect upon multitudes, who separated themselves from all of its Names and Denominations. These were formed into churches by Messrs. Walter Scott, Alexander Campbell, and their co-laborers, upon a simple confession that Jesus is the Christ, and immersion for the remission of sins. Many of the principles taught by Messrs. Glass and Sandeman were engrafted upon this stock; and "Campbellism," divested of its Calvinism, became a new edition of Scotch Baptistism in America.

The legends of this new sect, which it afterwards refused to practise, were: "Prove all things, and hold fast that which is good;" and, on the obverse of its medal, "Style no man on earth your Father; for he alone is your Father who is in heaven; and all ye are brethren. Assume not the title of Rabbi; for ye have only one Teacher; neither assume the title of Leader; for ye have only one Leader, the Messiah." The sentiment of these precepts is admirable; and, had it been carried into prac-

tice, would have led the disciples of these reformers into the very Holy City itself. But, as it turned out, they adjudged themselves unworthy of so distinguished an honor, and are now grovelling among the dust of "the Earth."

In those days, the author of this exposition of the apocalypse, then a young man of about thirty years of age, found himself among them, before he understood their theory in detail. He applied himself diligently to the thorough understanding of it by the study of the writings current among them. This he acquired; so that he needeth not that any should testify of Scotto-Campbellism; for he knows what is in it, and that it falls infinitely short of its pretension to be the "restoration of the ancient gospel and order of things."

The author adopted with great zest and zeal the sentiment of their legend. He proceeded to "prove all things," and to "hold fast what" he believed to be "good;" and to call no man father, teacher, or leader, but Christ, THE TRUTH (John 14:6). In doing this, he devoted himself to the study of the prophetic and apostolic writings, under the impression that he was engaged in a good work; and, as he was then publishing a periodical entitled *The Apostolic Advocate*, he would from time to time report to his brethren for their benefit, what he found taught therein. In pursuing this study, he found many of their principles to be at variance with "the word," which was made void by them. Perceiving this, and supposing that the spirit of their legend was the spirit of their body, he did not hesitate to lay his convictions before them that they might *prove* them, and *hold* them, or *reject* them, according to the testimony. This raised quite a storm among them, the thunderbolts of which were aimed at him by the thunderer of their sect. This uproar caused the author to discover that he had made a mistake in his reading of their legends; and that their reading of Paul's words was, "Prove all things which we have proved; and hold fast what we believe to be good;" and of Jesus, "Call no man father, teacher, or leader, but Alexander Campbell." These were readings that he had never agreed to; and, therefore, he continued to read and publish according to the old method, very much to the indignation and disgust of the Simon Pures who misled the multitude.

But he saw that they did not walk honestly according to the truth, or the principles they professed. The gospel proclaimed by this sect of "the Earth," was a misunderstanding of Peter's pentecostian address. It preached "baptism for remission of sins" to every one who confessed that Jesus was the Son of God. This was styled "the Ancient Gospel." The preachers of the Baptist sect denounced it as a damnable heresy. Many of these same preachers, however, from divers causes, changed their minds, left their own mother, joined the Scotto-Campbellites,

and, without reimmersion, became “evangelists” and “pastors” among them. Considering this fact, it occurred to the author to inquire, “If, when ye were baptist ‘divines,’ ye denounced what, as Scotto-Campbellite ‘evangelists,’ ye now preach and believe to be the Ancient Gospel; what was that gospel ye obeyed when ye were immersed into baptism?” They either could not, or would not, answer this question; for they were acute enough to perceive that a scriptural reply would have convicted them of preaching a gospel for remission of sins which they had not themselves obeyed; and, consequently, that they were but pious unpardoned sinners, promising to others liberty while they were themselves the servants of corruption. These “evangelists” were the ruin of the sect. They succeeded in closing the eyes and ears of the multitude against the truth; and they remain closely sealed to this day.

The numerical increase of the sect, without regard to the scriptural qualifications of their proselytes, was the standard of the “good” done. They preached the immortality of the soul; the translation of righteous immortal souls to kingdoms beyond the skies at death; the dismissal of unjust immortal souls into eternal torments in hell at death; the salvation of the immortal souls of infants and pagans — a salvation, consequently, without faith; they proclaimed that the church is the kingdom, and was set up on the day of Pentecost; that Jesus is now sitting on the throne of David; that the apostles are ruling with him, and sitting upon twelve thrones, judging the twelve tribes of Israel; that the old testament scriptures are as an old Jewish almanac out of date; that the gospel is, that Christ died for our sins, was buried, and rose again; and that whosoever believed these “three facts,” and confessed that Jesus was Son of God, had the “one faith;” that he was justified by this belief, or pardoned, though he might be in doubt; therefore, to make assurance doubtless, they prescribed immersion for that enjoyment that comes from knowledge of remission of sins; that this was the “one baptism;” that there were *three salvations* — salvation from present ills, salvation from sins, and salvation from hell-torments; that there were *three kingdoms* — that of law, that of grace or the church, and that of glory; that the first was entered by birth of flesh; the second, by birth of water, or the right hand of fellowship; and the third, at death. Such were the leading traditions with which the leaders intoxicated and demented the multitude for their own advantage; and surely he must be judicially blind, who cannot see that the Scotto-Campbellite sect, which, indeed, shook American ecclesiasticism severely, was, nevertheless, not the resurrected witnessing of the saints for the veritable ancient apostolic faith.

But, after all, good was done. The influence of the clergy over the multitude was vastly diminished; and great numbers were stirred up to

read the scriptures, and to think for themselves. The author and many of his friends were of this "very small remnant." Under the inspiration of the word believed, he could not be silent, whatever consequences might arise. Hence, in October, 1834, he raised his voice against the system in an article upon baptism. He maintained, that *before immersion could be scripturally recognized as the "one baptism," the subject thereof must be possessed of the "one faith"*. This was a hard blow upon the baptistic Scotto-Campbellite "evangelists;" and they felt it. It also condemned the author's immersion; which, however, he did not discover till twelve years after. He maintained —

1. That *belief*, built on the testimony of the prophets and apostles concerning the Christ; confession that Jesus of Nazareth is that Christ, the Son of the Living God; and immersion into the name of the Father, and of the Son, and of the Holy Spirit, for repentance and remission, are part and parcel of, and necessary to, the ordinance of purification of sin, styled by Paul, the "ONE BAPTISM."
2. That mere immersion is not baptism; but that a man cannot be aqueously baptized without being immersed in water.
3. That they whose immersion is predicated upon "a certificate of former good character," and a tale of sights and sounds, frames and feelings, called "experience," with no more faith than amounts to a belief that "the word of God is a dead letter," and that "if they don't get religion they'll be damned" — that an immersion in the name of the Father, &c., predicated on such premises, is not christian baptism.
4. That the subjects of any baptism not predicated upon the "good confession," are not entitled to the spiritual blessings consequent on the "one baptism."
5. That the Deity, having placed his name in his institutions, all communicable blessings flow through those institutions, of which christian baptism is one.
6. That every immersed person who is not immersed on "the good confession," is not founded upon THE ROCK; and consequently forms no part of the Church of Christ.
7. That the reimmersion of such a believer is not a re-baptism, and therefore justifiable — such reimmersion being his first scriptural baptism.

Such was the testimony of A.D. 1834. In the course of the year following he called in question their speculations and traditions concerning the soul, heaven, hell, eternal torment, the Devil, their salvation without faith, and so forth. He was not quite clear upon these topics himself; but their violent attacks, threw him upon the defensive, and compelled

him to fortify. By a closer study of the word he attained to full assurance of faith, which was only confirmed by the feebleness of their arguments in debate. He maintained:

1. That "a living soul" was not an "immortal soul," but a *Body of Life*, exemplified by the first Adam.
2. That *immortality* was not an abstract essence, but life endlessly developed through incorruptible organic substance, or body.
3. That "the Deity only hath immortality" underived.
4. That incorruptibility and life, or immortality, are a part of the reward promised only to the righteous, on condition of their patient continuance in well-doing.
5. That they only are the righteous who believe the truth and obey it.
6. That "the dead know not anything."
7. That the just and unjust are rewarded at their resurrection from among the dead, and not before.
8. That "the righteous shall be recompensed in the earth," when the meek will inherit it.
9. That the wicked and the sinner will also be recompensed in the earth; from which they will "be cut off and rooted out," as unfit to inhabit it: for being without understanding of the word, they are like the beasts that perish.
10. That the clerical devil is a mythological fiction.
11. That the devil of scripture is, first, sin manifested individually in and through our common nature; secondly, sin in ecclesiastical and political manifestation. Hence, the powers of the world are styled "the Devil and his Angels."
12. That without faith there is no salvation.

The statement of these propositions stirred up the devil on every side, and made him roar like a devouring lion; but the truth of them turned his wrath into great bitterness. He denounced the author as "a moonstricken speculator," "a materialist," "an infidel," "an atheist, fit only for the society of Tom Paine, Voltaire, and that herd." These were the weapons, endorsed with all the influence and power of the sect for evil, against one man, whom he contemptuously spurned as "a stripling," and classed with the unclean beasts of the ark!

But "the Earth that helps the Woman" being in power, these ravings and roarings were permitted to break no bones. Great efforts were made to suppress both the author and his writings, till at length they so far succeeded as to prevent their flocks from reading them and listening to his discourse. Alas, for any people reduced by crafty and designing men to such a case! How can the truth enter those whose eyes and ears are closed? Nevertheless, its advocacy was not abandoned, though the

aspect of things was very discouraging. Several, however, avowed their conviction of the truth of these propositions; and though the policy of the Devil was to fight him by letting him alone, the study of "the faith once for all delivered to the saints" was continued; and, as it broke in upon his mind, was dealt out by the press and tongue to all who had "ears to hear what the Spirit had said to the ecclesias."

By the year 1847, he had illustrated and proved the following propositions to the conviction of increasing numbers:

1. That the Gospel preached by the apostles was originally preached to Abraham, announcing blessedness for all nations in him and in his Seed, when he should possess the gate of his enemies.
2. That this Gospel promised Abraham and his Seed that they should be the Heirs of the World, which they should possess forever.
3. That Abraham, "hoping against hope," was fully persuaded that what the Deity had promised he was also able to perform, and therefore it was counted to him for righteousness.
4. That the land in which he sojourned, and kept his flocks and herds, and in scripture styled the Holy Land, and Yahweh's Land was promised to him for an everlasting possession.
5. That this promise of the land became a confirmed covenant 430 years before the Mosaic Law was added.
6. That the Seed of Abraham, whose day he rejoiced to see, was to descend from the tribe of Judah in the line of David; and to be at once both son of David and Son of God.
7. That a covenant was made with David, ordered in all things and sure, promising that the Seed should descend from him; that he should possess a kingdom in a future age; that he should be Son of the Eternal Father; that he should be afflicted unto death; that he should rise again; that the throne of his kingdom should be David's throne; that Christ should occupy the throne in his presence; that he shall reign over the House of Jacob, in the covenanted land, during the age; and that of his kingdom there shall be no end.
8. That these covenants made with Abraham and with David are styled by Paul "the Covenants of Promise," and that they contain "the things concerning the Kingdom of God," which must be believed as a part of the faith that justifies.
9. That the Christ is the Eternal Father by his spirit manifested in the Seed of David, and that Jesus of Nazareth is he.
10. That in his crucifixion, Sin was condemned in the same flesh that had transgressed in Paradise, so that in the crucified body he bore the sins of his people upon the tree, that they being dead to sin, should live unto righteousness.

11. That he was raised from among the dead by the power of the Father, for the justification or pardon of those who believe the covenanted promises, and the things concerning him.
12. That the things concerning the Christ as a sufferer, and fulfilled in Jesus, are "the things concerning the Name of Jesus Christ," which must also be believed as the other part of the faith which justifies.
13. That *Repentance* is a change of mind and disposition, produced by "the exceeding great and precious promises" lovingly believed, and resulting in "the obedience of faith."
14. That repentance, remission of sins, and eternal life are granted in the name of Jesus Christ.
15. That the Obedience of Faith consists in believing the gospel preached to Abraham, the preaching of Jesus Christ, and the revealed mystery of his Name, and in being immersed into the Name of the Father, and of the Son, and of the Holy Spirit.
16. That repentance, remission of sins, and a right to incorruptibility and life are institutionally granted to believers of the truth as outlined above in being buried with Christ by immersion into death to sin, from whence they rise with Christ, to walk in newness of life.
17. That Abraham, the prophets, and the brethren under the Mosaic Law, are justified by the belief of the promises covenanted to Abraham and David, which covenants were brought into force by the death of the Testator, or Deity in flesh-manifestation called Jesus Christ; and that the immersed, and *they only*, whether Jews or Gentiles, from the Day of Pentecost to the return of the Ancient of Days, are justified by belief of the same covenanted promises and of things concerning the Name of Jesus Christ as specified above. Thus, there is one Deity who shall justify the circumcision *ek pisteos*, *by, from, or out of faith*; and the uncircumcision *dia tes pisteos*, "*through the faith*;" for whether under the Law or since the law, "the just shall live by faith," "without which it is impossible to please God."
18. That "the name of the Father, and of the Son, and of the Holy Spirit," is equivalent to "the Name of Jesus Christ;" and expresses "the great mystery of godliness," *the Deity manifested in flesh*: that this manifestation was first *an individual unity*, and then *a multitudinous unity*, in flesh and blood nature; that the individual divine unity was "justified by spirit" when Jesus was glorified; and that the multitudinous unity, consisting of all saints, will be made like him when he shall appear in power. Hence, when this consummation shall be complete, "THE NAME" will be the Eternal Father by spirit manifested in a multitude of immortals, whom no man can number. The scriptural designation of this DIVINE UNITY is *Yahweh echad* —

the ONE WHO SHALL BE.

19. That this name exists in Two States — the present and the future — which states are separated by the resurrection. In the present state, the Name is apocalyptically symbolized by “the Sealed,” “the Golden Altar,” “the Holy City trampled,” “the Woman and the remnant of her seed;” and in the future state, by “the Four Living ones full of eyes,” and “the four and twenty elders;” by the Rainbow Angel; by the Nave; by the 144,000 on Mount Zion; by harpists and singers; by the Lamb’s wife arrayed in white; by the armies in the heaven; and by the Great City, the Holy Jerusalem, as a Bride adorned for her husband.
20. That the Gospel is glad tidings, inviting men and women to become constituents of this Divine Name, and therefore Heirs of the World with Abraham, on condition of believing the truth as it is in Jesus, being immersed, and walking in the newness of life, as shown above.

Such is the system of truth in outline elaborated by the author from the word as the result of an earnest contention for the faith which, as I have said, continued about twelve years. Its operation on his own mind was to cause him to be immersed; and, being thus put right himself, to go forth and show the “straight gate and narrow way” to others. “The spirit of life from the Deity,” which Mr. Bicheno was looking for but did not see, had “entered into the witnesses for gospel truth,” as he expressed it, when in 1847, the Gospel of the Kingdom and Name was once more proclaimed for the obedience of faith. A few congregations had been collected upon this basis in America, and “the earth” has been to some extent impregnated with their principles. These earthborns, however, mix up many traditions with what they have learned, which make the truth of none effect for their salvation. They are known by various names, such as Millerites, Adventists, Storrites, and so forth, who while dissatisfied with their old mother and her daughters, have neither intelligence nor faith enough in the word to become citizens of the downtrodden Holy City. This witnessing society is “too exclusive,” “too dogmatic,” “too denunciatory of the christians of other denominations,” “makes too much of baptism,” to suit them. It affords no scope for money-making by preaching, for personal glorification by conventions, conferences, periodicals, and so forth. For these, and other reasons too numerous and burdensome to recount, they turn their backs upon those who are able to enlighten them, and exhaust their feebleness in the work of hewing out for themselves cisterns — broken cisterns — which will hold no water.

But, the author did not confine his testimony to the territory of “THE MODEL REPUBLIC”. In that “wonderful year,” A.D. 1848, sig-

nalized by the terrible shaking given to the kingdoms of the Great City by "the Earth," he reimported the testimony into his native land — a land of Bibles, whose truth was buried under mountains of tradition for want of a living witness to exhume it, and to set it intelligibly before the people. Two hundred and seventy discourses in a little over two years; the circulation of eleven hundred copies of *Elpis Israel*; and less than a hundred copies of the *Herald of the Kingdom*, per annum, for eleven years; with about a hundred and fifty copies of the first volume of this work — has been his agency in witnessing for the truth against the Laodicean Apostasy in Great Britain. The "very small remnant" has been increased by acquisitions in Britain. The Holy City has acquired voice; and though feeble, is making itself heard, and attended to, by the people. In 1862, the author revisited that country. He found several churches that had struggled into a semi-witnessing existence. The truth had more real friends than in 1848-'50; but it had also many more dangerous embarrassments to encounter, than at that time. Its worst enemies are its pretended friends. It is from these that the truth now suffers both in Britain and America. "The Earth" is a good breastwork against the Serpent; but it is too ignorant and wise in its own conceit to be "a witness for gospel truth." I trust, however, that a better day has dawned in the current 1866; when the principles herein outlined will find such an earnest expression: by their adherents, that no teaching will be endured among them, by press or tongue, that is not in strict accordance with the oracles of God.

I shall conclude this section by another quotation from Bicheno, respecting the "three days and a half." "*Days*, in the mystical language of prophecy, and particularly in the Revelation, generally signify years. But if that be their meaning here, an essential agreement is wanting; for the time, from the repeal of the Edict of Nantes to the French Revolution, was about 105 years. Terms of time among the ancients were ambiguous. Days, months, and years, had not always their proper signification; for 'months,' says Artemidorus, 'are sometimes denoted by years, and days too; and years and days by months; and months and years by days.' It was the subject, or the rule of proportion which determined the meaning of the terms. Hence, Daubuz observes respecting the terms of time in the symbolic language: 'Terms of time being thus ambiguous amongst the ancients, they must, in the symbolic language, be by the rule of proportion determined by the circumstances. Prophecy concerning future events is a picture, or representation, of the events in symbols, which being fetched from objects visible at one view, or cast of the eye, rather represent the events in miniature, than in full proportion; giving us more to understand than what we see. And, therefore, that the

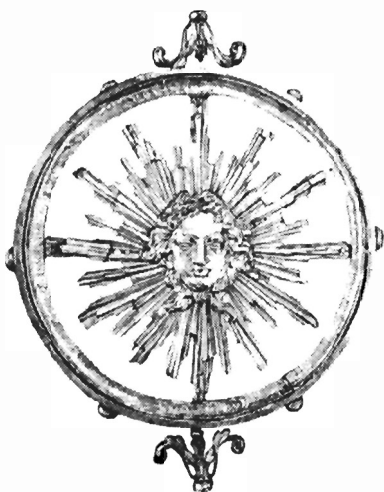
duration of the events may be represented in terms suitable to the symbols of the visions, the symbols of duration must also be drawn in miniature.'

"Days, then, may stand for months. And we may here see the reason why the witnesses are represented as lying dead *three days and a half*, rather than three months and a half, or 105 days. *The duration of events must be represented in terms suitable to the symbols of the visions.* The symbol is, dead bodies lying in the street. How monstrous would it be to represent dead bodies as lying in such a situation for 105 days! The time of their lying dead is therefore, drawn in miniature suitable to dead bodies lying in a street; and these lunar days, or months, are to be calculated in the same manner as the 'forty and two months' in the second verse. Thus $3 \times 30 + 15 = 105$ years; the time which elapsed from the repeal of the Edict of Nantes to the French Revolution."

7. Ascension of the Witnesses into the Heaven

"*And they heard a great voice out of the heaven saying to them, 'Ascend hither!' And they ascended into the heaven in the cloud; and their enemies beheld them.*"

By *heaven* in this place, we are to understand the political heaven which ruled over the *plateia* of the Great City upon which the corpses of the witnesses were extended: — the political heaven of "the tenth of the Great City." It was the power of this heaven embodied in the government of the "*Grand Monarque*," Louis XIV, that conquered and put



LOUIS XIV (1638-1715) was the most powerful monarch in Europe, presiding over a France at the height of its intellectual, economic and military powers. He exercised dictatorial powers, claiming that he ruled for God. Like Constantine, he claimed the title of the Sun King, representing himself as such in the emblem (left) designed for his glory (see Rev. 12:1). As a Catholic he set about repressing all religious opposition with great cruelty. On 18th October 1685 he revoked the Edict of Nantes that had granted concessions to Protestants. The consequences of this decision were disastrous, for this outrageously intolerant act provoked a mass exodus, with half a million citizens settling in neighbouring Protestant States. It led to the civil war of the Camisards, and the War of the League of Augsburg that lasted nine years; and to the weakening of Louis' power. History thus witnesses to the warfare between Catholics and Protestants symbolised in Rev. 11. — Publishers.

them to death; and it was the power of the same heaven that blindly legislated them into an erect position, so that they were able to "stand upon their feet."

The forces operating this result are very clearly exhibited in "Thiers' Hist. of the French Revolution." It would occupy too much space for details. The period was stormy and perplexing; and none were able to direct or allay the excitement, that agitated all classes of the people. The Court, the noblesse, the clergy, and the people, were all in antagonism; nor were these orders in the state agreed among themselves; added to which, the army was disaffected, the taxes intolerable to the masses, atheistic philosophy prevalent, depravity excessive, extravagance boundless, and the public treasury empty. Alison writing upon this crisis says: "THE AMERICAN WAR *was the great change which blew into a flame the embers of innovation.* Such was the universal enthusiasm which seized upon France at its commencement that nobles of the highest rank, princes, dukes, and marquises, solicited with impatient zeal commissions in the regiments destined to aid the insurgents. The passion for republican institutions increased with the successes of the American war, and at length arose to such a height as to infect even the courtiers of the palace. The philosophers of France used every method of flattery to bring over the young nobles to their side; and the profession of liberal opinions became as indispensable a passport to the saloons of fashion as to the favor of the people."

This combination of influences at length came to a head, and set, in a strong current, against the court. In order, therefore, to divert into another channel what might become an overwhelming flood, Louis XVI was now anxious for the convocation of the States General, the opening of which he fixed by "*a great voice,*" or edict, "*out of the heaven,*" saying, "*Ascend hither!*" on May 5, 1789. The Court ordained that the total number of the deputies should be at least a thousand; and that the *Tiers-Etat*, or Third Estate, should be equal to the other two orders united. The clergy, the nobles and the deputies of the people, were the three orders of the States General. The *third estate* comprehended nearly the whole nation; all the useful, industrious, and enlightened classes; for this reason, its deputies by the casting vote of Monsieur, who afterwards reigned as Louis XVIII*, were doubled, or exceeded the other two

* Louis XVIII (1775-1824) was a younger brother of Louis XVI who ruled during the Revolution, and was ultimately executed by beheading. Louis XVIII fled France (1791) during the Revolution, and after more than 20 years of exile returned in 1814 after the defeat of Napoleon. When Napoleon escaped from exile in March 1815 Louis was again forced to take refuge abroad, finally returning after Napoleon's overthrow at Waterloo in June. He favoured a moderate policy but from 1820 the ultra-royalists gained the ascendancy under the leadership of the count of Artois, brother of the king, who succeeded him as Charles X. During the early years of the Revolution, he took part in the States General and signed as "Monsieur" the equivalent of "Sir"; a form of address given to the second son or youngest brother of the king of France. — Publishers.

orders united by sixty-seven, the whole number being 1254. This number constituted what, in the prophecy, is termed "the Cloud."

In nature, by the electrical force exhalations are elevated from the earth to the dew point of the aerial, where they are condensed into visible masses, termed clouds. So, analogously in the generation of symbolic clouds. The sovereign power of a state by its edict elevates from among the people their representatives, who when they reach the place to which they are convoked, become a visible and recognized body in the state, or political aerial, on the verification of the powers of the members. This verification is the condensation of them into "a Cloud."

The public mind, agitated by events, full of the confused idea of a speedy revolution, was in a continual ferment. In the heat of this the elections took place. "Tradesmen, lawyers, literary men, astonished to find themselves assembled together for the first time, *raised themselves up by degrees to liberty*." It was an extraordinary resurrection.

The moment of the convocation at length arrived. The King alone, who had not enjoyed a moment's repose since the commencement of his reign, regarded the States General as the termination of his embarrassments! It was therefore with joy that he made preparations for this grand assembly; which was opened with great national, military, and religious pomp, by which all hearts were deeply moved.

The first business was the verification of the powers of the members. It became a question whether this should take place in common, or by separate orders. The Democracy insisted upon the verification in common. The nobility and clergy were for each order verifying its own members. The Democracy were determined not to give way. All compromise became impossible. The inertia of the inexorable Third Estate, who would do nothing till the nobility and clergy were merged with itself into one homogeneous assembly, exhausted the patience and prudence of their enemies; who, forgetting the animosities between the Court and the higher orders, sought reconciliation between them, that they might be enabled to repress the audacity of the *tiers-etat**, "whose power was rising with such rapidity." The nobles and titled clergy threw themselves at the feet of the King, and implored him to support their rights, which were attacked equally with his own. They strove to procure a dissolution of the States General, which would have been a dispersion of "the Cloud;" and a frustration of the providential purpose of its manifestation. But the commons would not allow their enemies to dispose of them

* The *tiers-etat* was the name given to the common people, the French bourgeoisie, then being politically organised as an integral and dominant part of the States General, or Revolutionary Parliament. As British rule was divided into three sections: lords spiritual, lords temporal, and commons, so also was France at that time — to the dismay of the first two.—Publishers.

after this fashion. They proclaimed themselves, after a stormy sitting, THE NATIONAL ASSEMBLY on June 17, 1789; whose mission it was to regenerate and restore the nation.

But, we are not to suppose that this heterogeneous *cloud of deputies* were the witnesses. The National Assembly contained many enemies to liberty and human rights and interests — many who were devoted friends of the Roman Deity and arbitrary power everywhere. Speaking of the witnesses against these, the prophecy says: “They ascended into the heaven *en te nephele, in the cloud.*” They were *in* the States General, and *of it*; but they were not themselves the States General, nor National Assembly. The following extract will show how the prophecy harmonized with facts:

“In the National Assembly,” says Ferrieres testifying concerning the deputies of his own party, “there were *not more than about three hundred really upright men*, exempt from party spirit, not belonging to any club, *wishing what was right, wishing it for its own sake, independent of the interest of orders or of bodies, always ready to embrace the most just and the most beneficial proposal, no matter from what quarter it came, or by whom it was supported.* These were the men worthy of the honorable function to which they had been called, who made the few good laws that proceeded from the Constituent Assembly; it was they who prevented all the mischief that was not done by it. Invariably adopting what was good, as invariably opposing what was bad, they have frequently produced a majority in favor of resolutions, which, but for them, would have been rejected from a spirit of faction; and they have often defeated motions, which, but for them, would have been adopted from a spirit of interest.”

This class of deputies was unquestionably “the Earth” — the ascended political witnesses of Jesus. Of “their enemies,” Ferrieres writes as follows: “While on this subject,” says he, “I cannot abstain from remarking on the impolitic conduct of the nobles and the bishops. As they aimed only to dissolve the Assembly, to throw discredit upon its operations, instead of opposing mischievous measures, they manifested an indifference upon this point which is inconceivable. When the president stated the question they quitted the Hall, inviting the deputies of their party to follow them; or, if they stayed, they called out to them to take no part in the deliberation. The Clubbists,* forming through this dere-

* The “Clubbists” were the various groups among the common people in the States General. The two main “clubs” were the Jacobins and the Girondins, much the same as there exists extreme and moderate groups within the various political parties today. Hence whilst they may combine against a common enemy, they also press their individual policies within the party of which they are members. So it was during the French Revolution. The deputies of the common people opposed the aristocrats, but were themselves divided in their policies. — Publishers.

fiction of duty a majority of the Assembly, carried every resolution they pleased. The bishops and the nobles, firmly believing that the new order of things would not last, hastened with a sort of impatience, as if determined to accelerate the downfall, both the ruin of the monarchy and their own ruin. With this senseless conduct they combined an insulting disdain both of the assembly and of the people who attended the sittings. Instead of listening, they laughed and talked aloud, thus confirming the people in their unfavorable opinion which it had conceived of them; and instead of striving to recover its confidence and esteem, they strove only to gain its hatred and contempt. All these follies arose solely from the mistaken notions of the bishops and nobles, who could not persuade themselves that the Revolution had long been effected in the opinion and in the heart of every Frenchman. They hoped by means of these dykes, to set bounds to a torrent that was daily swelling. All they did served only to produce a greater accumulation of its waters, to occasion greater ravages; obstinately clinging to the old system, the basis of all their actions, of all their opposition, but which was repudiated by all. By this impolitic obstinacy they forced the Revolutionists to extend the Revolution beyond the goal they had set up for themselves. The nobles and the bishops then exclaimed against injustice and tyranny. They talked of the antiquity and the legitimacy of their rights to men who had sapped the foundations of all rights."

The "Great Voice" from the French throne, in commanding this *Cloud of Deputies to ascend into the region of power, or "heaven,"* did not intend to convoke witnesses against itself, and against the nobles, the bishops, and their dependents, the natural pillars of every abomination in church and state. The electoral body of the nation, however, had different views and purposes. In response to the "great voice out of the heaven, saying, Ascend hither!" the electors sent up some whom they knew not — men of political integrity, lovers of justice, haters of oppression, detesters of hypocrisy and state craft, enemies of corruption, and friends of the people. These "ascended into the heaven in the cloud; and their enemies," the Court, the bishops, and the nobles, "beheld them." We have seen from Ferrieres, how they "beheld them"; and how they treated them. They beheld them with hatred; and would gladly, if they had been able, have scattered, and rolled them into the dust of "the earth," whence they had so astoundingly ascended to the sovereignty of the nation. But this was not to be. The day of vengeance for the national crimes of 1572 and 1685, had arrived; and they were the divinely appointed executioners of judgment upon the court, aristocracy and clergy; so that no device contrived against them was allowed to prosper.

When their enemies beheld them, their hatred was the result of

fear. History and prophecy both testify this. "Great fear," says John, "fell upon those who beheld them." Having resolved themselves into the National Assembly without regard to the court, aristocracy, and clergy, they performed an act of power, in legalizing the levy of the taxes, though imposed without the national consent; but that they should cease to be levied from the day of their being broken up: and placed the creditors of the State under the safeguard of French integrity: they then proceeded to examine into the causes of the dearth and of the public distress. "These measures," says Thiers, "produced a deep impression. The court and higher orders were *alarmed* at such courage and energy." The danger was equal for them all. The junction of the clergy with the Assembly was a revolution as prejudicial to the king as to the two higher orders themselves, whom the commons declared that they could dispense with. By the imprudent counsel of the aristocracy, the king endeavored to prevent the meeting of the Assembly, but failed. On June 23, he held a royal sitting, in which, as the mouth of the nobles and clergy, he launched reproaches and issued his commands, which, if not obeyed, he would establish by his sole authority as the representative of the nation. He ordered the Assembly to separate immediately. The nobility obeyed with part of the clergy: but the Commons had bound themselves with an oath, that they would not separate until they had given a constitution to the kingdom, established and founded on a solid basis; and this oath, they declared that nothing but the power of bayonets should prevent them from keeping. The populace applauded the Commons; and the joy of the court and aristocracy was instantly turned into alarm, and the greatest agitation. A minority of the nobles joined the Assembly; but terror seized those who directed the majority. They were exhorted by the court to give way to save the king. Their consent was at length extorted amidst uproar; and the majority, accompanied with the minority of the clergy, took their seats in the National Assembly on the 27th of June. "The family," said President Bailly, * "is complete. We can now attend without intermission and without distraction to the regeneration of the kingdom and of the public weal." Thus *great fear fell on their enemies when they beheld them.*

8. "The Great Earthquake"

"And in that hour there was a great earthquake, and the Tenth of the City fell."

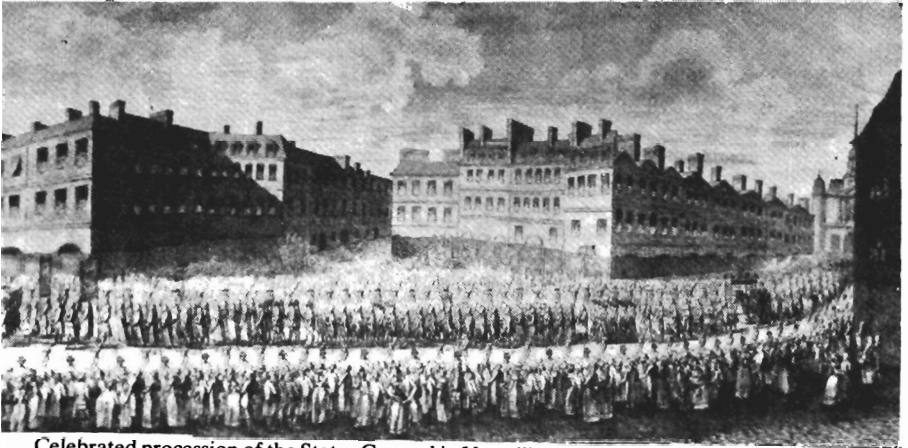
An *earthquake*, in symbolic language, is a shaking of "the earth," which, in the political system of the world, is representative of the com-

* Bailly was a plain citizen, known only by his virtues and his talents, on the union of the orders in the Assembly, was seen presiding over all the grandees of the kingdom and the church.

mon people. It answers to the phrase, *a democratic and social revolution*. There was to be a Great Democratic Revolution "in that hour," characterized by the ascent of the political witnesses of Jesus "in the Cloud" of Deputies "into the heaven," to the great alarm of all interested in the abuses and corruptions of Church and State. The events of that hour have since come to be spoken of as "the Great French Revolution," which has hitherto surpassed all others.

As the result of this great political convulsion, "the Tenth of the City fell." Not the other nine tenths of the Great City, which would have been the fall of the Great City itself; but of one tenth thereof. All the tenths are to continue unfallen, with the exception of the tenth before us, until after the advent of Christ, and the resurrection of his brethren. Then the Great City itself will fall, and be "found no more at all." Its thrones will all be "cast down," and not merely shaken; and the kingdoms which acknowledged their sovereignty will be taken possession of by Christ and his resurrected brethren.

The ten tenths of the Great City are symbolized in Daniel by the Ten Toes of the metallic image seen by Nebuchadnezzar; and by the Ten Horns seen by Daniel and John in their visions of the Fourth-Beast system of powers, commonly styled the European Commonwealth, acknowledging the Papal Supremacy. They are the Ten Kingdoms of the Great City, situated south and west of the Rhine and Danube. Until the late temporary development of the Kingdom of Italy, and as the re-



Celebrated procession of the States General in Versailles. The members of each order were separated by the distinguishing dress they were compelled to wear. But when the deputies of the Commons failed to obtain from the King the concessions they demanded, they made their way to an indoor tennis-court where they took an oath "never to separate" until an acceptable constitution was established "on solid foundations" for proper and equitable government of the nation. Made fearful by this show of force, the King agreed to grant concessions. Thus "they (the representative of the people) ascended up to heaven in a cloud; and their enemies beheld them" (Rev. 11:12).

sult of the Treaty of Vienna A.D. 1815, modified by the revolution of 1832, they were Belgium, France, Spain, Portugal, Greece, Bavaria, Hungary, Lombardy, Naples, and Sardinia. The Italian Duchies, Venice, and Switzerland, though upon the territory of the Great City, are not reckoned as horns, because their executives are not *diademed*. The order of things existing in 1865 is exceptional, and therefore only provisional. Bavaria, Hungary, and Lombardy, with the Roman States of the Church, are concorded with the Little Horn, or Catholic Germany. This symbolic order, however, is disturbed by the ambition of "the Earth," or revolutionary element of the Great City. Lombardy, Naples, and Sardinia, with the Duchies, and without Rome, is the unsymbolic order of things; and with France imperial instead of a simple *diademed tenth*. This arrangement of the city, I apprehend, will not last long*. It contains in it elements of conflict, which will probably result in a *threefold division of powers*, after the advent of Christ (Apoc. 16:19). Nevertheless, these powers continue to be styled "the ten horns, or kingdoms, which receive power as kings one hour with the beast; to whom, with one mind, they give their power and strength" (Apoc. 17:12,13). *Ten* has been the predominant number of the papal kingdoms; and, therefore, though they may vary at times, as the vision does not follow them in all their history, they are symbolically indicated as *the Ten*. Of these, France is the most conspicuous in its relation to the witnesses. It is therefore styled *kat exochen*, "the Tenth of the City," which was overthrown as a Diademed Horn by the executioners of the national justice upon the king, nobles and clergy — the class-murderers of the saints.

9. "In that Hour"

A period is herein allotted for the operations of "the Earth" upon the powers of the City. It is indicated by *an hour*; which, being a twelfth part of a Jewish circle of time, if that circle be *a day for a year*, would rep-

* Since *Eureka* was published, dramatic events have taken place in Europe in accordance with the expectations of its Author. In 1957, the Pact of Rome was signed that brought into existence the Common Market in Western Europe, in contrast to the Warsaw Pact of Communist countries east of the Iron Curtain. This has effectively divided the Continent into two parts answering to the feet of the Image (Dan. 2) upon which the confederacy of the last days must ultimately rest. In *Exposition of Daniel*, Bro. Thomas wrote: "Whilst the head, breast, arms, belly, thighs, legs and toes have all existed, the feet have not yet been formed; so that it has hitherto been impossible for the colossal Image to stand erect as Nebuchadnezzar saw it in his dream. It is, therefore, the mission of the Autocrat to form the feet and set up the Image before the world in all its excellent brightness, and terribleness of form; that all men subject to the Kingdom of Babylon may worship the work of its creator's power . . ." It would appear that the "feet" of the Image are today being formed in the manner in which Europe is divided and confederated into two parts: east and west. Though Bro. Thomas may have been a little sanguine in regard to the time in which his expectations would be fulfilled, the basis of his expositions is sound, so that they are being vindicated today. We can rejoice that the Lord did not come at the time he anticipated he would, and that the work Bro. Thomas commenced in these latter days of "preparing a people for the Lord" has continued to our days so long after his death. — Publishers.

resent a *month of days*, or thirty days; or if a *a year-time of years*, a month of years, or *thirty years*. I believe this is the proportional allotment of time for the earthquake and the events of the first five vials resulting from it.

The court, the nobles, the clergy, and the catholic superstition, were the chief objects of vengeance, and indignation in the earthquake. The epoch from 1789-'90 to A.D. 1794-'5, a period of about four years, was the epoch of this terrible earthquake, in which was demolished the order of things so carefully established in favor of the church by the emperor Justinian, whose Code was the civil law code of the kingdom of France. This code was first promulgated in the epoch between A.D. 529-534. The *code* was a summary of former laws that still continued in force; the *pandects* published four years afterwards, of the *principles* of the Roman jurisprudence; and the *novels* were Justinian's additions. These altogether made up the *Civil Law* of the Great City.

Justinian's Decretal Letter to "JOHN, the Most Holy Archbishop of the sacred city Rome, and Patriarch," dated March, A.D. 533, became thenceforth part of the civil law. In this the Roman See was recognized as the chief in all his dominion; and its bishop consequently as the head

A sixth-century manuscript of Justinian's *Digest* published 16 December, 533. It epitomised all previous laws, and laid down a basis for the legal and ecclesiastical constitution of Europe. It was translated into Greek, that being the more general language of the people, but the corpus of law was in Latin, the traditional language of law and administration. Justinian's code governed European law for 1260 years (Rev. 11:2), at which time it was abandoned in France by the French Revolution in 1793 when "the names" or titles of the aristocracy and religious orders of "the tenth of the city" were overthrown. See Rev. 11:13. — Publishers.



of all the churches, and to be judged by none. In those days, “magistrates were tyrants, and priests were wicked, superstitious, and intolerant, beyond any former age. Numberless laws and regulations were imposed in violation of Christ’s authority, which defaced christianity, and robbed christians of their dearest liberties. By Justinian’s Code those powers, privileges, and immunities were secured to the clergy; that union established between things civil and ecclesiastical, and those laws imposed in matters spiritual, which have proved such a hindrance to the truth, and so calamitous to mankind. Through the zeal of the clergy this code has been received, more or less, as the foundation of the jurisprudence of almost every state in christendom; and that, not only in things civil, but ecclesiastical; and by this means, as some author has observed, the old fancy of the Romans about the eternity of their command, is thus far verified.”

Thus Justinian’s legislation was all devoted to the building up and strengthening of the Catholic Church; while the legislation of the National Assembly was all directed to its destruction. It is a remarkable fact, that these two mutually antagonistic and subversive systems of legislation flourished exactly 1260 years apart from epoch to epoch; and that the one hour of 30 years added to it, or 1290, brings us to the beginning of the outpouring of the Sixth Vial, A.D. 1820, upon “the Great River Euphrates;” the drying up of whose waters prepares the way of the Sun’s Resurrected Kings for the destruction of the Great City, and the redemption of the Holy Land. Is this, indeed, the true ending of Daniel’s 1290? And if so, is A.D. 1865-6 the ending of the 1335, as well as of John’s “forty and two months”? If it be, then there is an epoch upon us of *four years*, in any day of which Christ may “come as a thief” (Apoc. 16:15): to enter upon a work which will not intermit until it has fully established the kingdom at the end of Micah’s period of forty years, about A.D. 1905§.

This appears to me, at this writing, to be the correct interpretation of the times. It is, of course, impossible to say that the interpretation is without error. The ensuing years will determine this point beyond dispute. While I write, it is the most satisfactory to my own mind. I have thought, that Daniel’s 1290 terminated in 1864; and his 1335 in 1909. But in writing the exposition of this chapter, the fact of the Great Earthquake-resurrection of the witnesses being exactly 1260 years after the promulgation of the civil law of the City; and *the Hour of 30 years* added, bringing us to the beginning of “the pouring out upon the Desolator of the Holy Land that determined” (Dan. 9:27), or 1290 years afterwards

§ See Vol. 2 pg. 110.

— I do not feel at liberty to persist in rejecting my original conviction, that the 1290 ends in 1820; and the 1335 forty-five years after, or in the epoch current with 1865-6, or thereabout. Besides that, the same evidence that limits the termination of the Holy City's "forty and two months," also confines the 1335 days to the event of the resurrection. John's symbolical "rising up" measures the continuance of the *forty and two months* practising (*poiesai*, to execute, practise, act) of the Beast's Mouth to the subjection, or trampling, of the Holy City (ch. 11:2; 13:5): even so Daniel's rising up measures the utmost limit of the 1335 days; concerning which he was told, "*thou shalt arise (tiamod) to thine inheritance at the end of the days.*" In view, therefore, of all the premises, I submit the following as a

10. Synopsis of the Times of Daniel and John

Before Christ

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| 1. Beginning of the Seven Times of the Babylonian Tree, or 2520 years of the Kingdom of Men from the 1st of Nebuchadnezzar — Dan. 4:16,23 | 612 |
| 2. Beginning of the Evening-Morning treading under foot of the holy and the host, or Septuagintal 2400 years in "the third year of Cyrus," being the first of his sole reign | 540 |
| 3. Beginning of the Seventy Weeks, or 490 years, in the 20th Artaxerxes Longimanus, king of Persia | 456 |

After Christ

- | | |
|--|--------|
| 1. End of the 70 weeks at "the cutting off of Messiah" | 34 |
| 2. Beginning of the "time, times, and dividing of a time" when the Saints were imperially "given into the hand" of the Episcopal Mouth of the Little Horn by the Civil Power — Dan. 7:25; identical with the Forty and Two months of Apoc. 11:2; 13:5; in the Phocan Epoch | 604-'8 |
| 3. Beginning of the "time, times, and a half," sworn to by the "Man clothed in linen" (Dan. 12:7); and by the Rainbow Angel, saying, that "the time shall be no longer" (Apoc. 10:6); which personages are identical | 604-'8 |
| 4. Beginning of the "abomination making desolate 1290" years (Dan. 12:11; in the Justinian Epoch | 531 |
| 5. Beginning of the 1335 day-years in the Justinian Epoch; they extend to "the time of the dead" when Daniel and | |

	After Christ
John rise to the inheritance (Dan. 12:12,13)	531
6. The Man-Child of Sin "revealed," being born of the Imperialized Woman at the end of a gestation of nine months, or 280 day-years (Apoc. 12:2,5); in the Donatist Epoch, in which the Sealing begins (ch. 7:3); and the flying into the wilderness ensues (ch. 12:6,14)	312-'16
7. "Silence in the Heaven about half an hour" begins	324
8. Beginning of a gestative period of 280 years, made notable by the Constantinian, or Laodicean, Pentecost, styled the Council of Nice	325
9. The Silence in the Heaven ends at the death of the emperor Constantine	337
10. The "God of the Earth" fully "revealed" in Rome in the Phocan Epoch, 280 years after the Council of Nice (Dan. 11:36-39)	605-'6
11. Beginning of the first period of "five months" appropriated to the tormentation of the unsealed by the Saracens (Apoc. 9:4-6)	632
12. Beginning of the second "five months" at the end of the first (Apoc. 9:10)	782
13. End of the second five months, 300 years after the beginning of the first, marked by the fall of Caliphs	932
14. Beginning of "the hour, day, month, and year", or 391 years and 30 days, appropriated to the subversion of the Greek Catholic Empire, or third of the Roman orb (Apoc. 9:15)	April 29 1062
15. End of the 391 years and 30 days, signaled by the capture of Constantinople by the fourth Euphratean angel, or Ottoman, power	May 29 1453
16. "The Remnant of the Woman's Seed" stands first before the Dragon, and afterwards before "the God of the Earth;" in all, "a time, times, and a half a time," or 1260 day-years (Apoc. 11:3; 12:6,14,17; which end with the beginning of the war upon the witnesses, waged against them by the MOUTH OF BLASPHEMY (Apoc. 13:5,7); in the St. Bartholomew Epoch	1572-'6
17. The war against the witnesses having continued 113 years, they are "prevailed against," or "overcome and killed," at the Revocation of the edict of Nantes (Dan. 7:21; Apoc. 11:7; 13:7)	1685
18. Having lain unburied corpses in the Breadth of the	

After Christ

- Great City “three days and a half,” or 105 years, the witnesses stand alive again upon their feet, and ascend into the heaven in the French revolutionary epoch, 1260 years from the Justinian (Apoc. 11:9,11,12)..... 1789
19. End of the period of 1290 years of abomination making desolate, signalized by the beginning of the outpouring, in the Greek revolutionary epoch, of “that determined upon the Desolator” of the Holy Land (Dan. 9:27); in the commencement of the Sixth Vial at the end of the Hour of Apoc. 11:13 1821
20. End of the Evening-Morning of 2400 years; notably signalized by the immediately succeeding quinquennial epoch of the American Civil, the Franco-Mexican, the Russo-Polish, and the Austro-Russian Danish, wars; with financial perplexity, the worst of which has not yet been seen 1860
21. End of the 42 months of Apoc. 11:2; 13:5. the terminus of the temple and altar measurement; also the end of the “time” — *chronon* — sworn to by the Rainbowed Angel; that is, of the “time, times, and a half” sworn by the “Man clothed in linen;” and of the 1335 day-years in the current epoch (Apoc. 10:6; Dan. 7:25; 12:7,12) 1864-’8
22. “THE TIME OF THE END.” A period of 40 years — Micah 7:15: in which the Rainbowed Angel finishes the Mystery of the Deity as declared in the Gospel of the Kingdom.
23. The terminal epoch of Micah’s 40 years, and of the Seven Times, or 2520 years, from the 1st of Nebuchadnezzar 1905-’8

11. Initial and Terminal Prophetic Epochs

1. The DONATIST EPOCH, a period of three years, signalized by the Donatist Trials and their condemnation by Constantine 312-’16
2. The JUSTINIAN EPOCH, a period of four years, signalized by the promulgation of the Civil Law of the Great City; and by great desolation in the Holy Land 529-’34
3. The PHOCAN EPOCH, a period of four years, signalized by the Bishop of Rome being recognized as Supreme Pontiff by the emperor Phocas 604-’8

After Christ

4. The ST. BARTHOLOMEW EPOCH, signalized by massacre and war upon the Huguenots on the day of that Romish saint..... 1572-'6
5. The FRENCH REVOLUTION EPOCH, a period of about five years, signalized by the fall of the French Monarchy and the Reign of Terror..... 1789-94
6. The CURRENT EPOCH, a period incomplete, and signalized by the American Civil and other wars; to be followed by the development of the Roman Question at the close of 1866..... 1860-67
7. The TERMINAL MICAH EPOCH, a period at the end of the ensuing 40 years adjusting the difference between that end and the end of the 2520 years 1905-'8
8. The POST RESURRECTIONAL EPOCH, a few years at the end of the Millennium, styled "a little season," finishing the Millennary Week of 7000 years from the Creation 2905-'8

12. Of the 2400

It may be as well to state here in relation to the number in Dan. 8:14, that there are various readings of the text. In some manuscripts seen by Jerome in the 4th century, the number was written 2200. The English Version on his authority reads 2300. But in the Septuagint, translated from the Hebrew, about 265 years before the birth of Jesus, for the use of the Jews in Egypt, who spoke Greek, the number is written 2400. Here, then, are the three different periods assigned to the duration of the "evening-morning" trampling of the Holy and the Host by the Little Horn of the Goat — 2200, 2300, and 2400. Which of these is correct?

As to the 2400, it does not depend alone upon what some regard as the questionable authority of the Septuagint. The celebrated missionary, Joseph Wolff, states that the Jews of Ispahan and Bokhara possess some ancient manuscripts of the prophetic writings of Daniel, in which chapter 8:14, reads "2400 instead of 2300 days;" also, that, when in Adrianople, in 1826, he saw an Armenian manuscript of the Bible in Greek, supposed to be of the fifth century, and translated by Mesrop, in which the same number occurs." The greater number of manuscripts read 2300. This, however, proves nothing more than the fact, that 2400, like the truth, is in the minority. "The authorities" and "competent judges," as they are regarded by Laodiceans without authority and incompetent, are most of them in favor of the 2300. They reject the test-

imony of the Septuagint as a *typographical* error; but this objection will not hold against the *manuscripts* seen by Wolff, which "the authorities" and "competent judges" have not hitherto succeeded, if they have attempted even, in convicting of error.

What is the correct reading of the number must be determined by something more reliable than Laodicean "authority." Only one of the three readings can be right; and it is not to be supposed, considering the carefulness with which the Hebrew text was preserved, that they are all wrong. The probability is, that some manuscripts were corrupted in, or soon after, the reign of "Antiochus Epiphanes, the Jewish Antichrist," so-called, in order to make out a theory of the fulfilment of "the Vision of the Evening-Morning," in his persecution of the Jews! The 2400* period was too long for the theory, and was probably shortened to suit; hence, the 2300; and, as the theory was "orthodox," and adopted by the leaders of the catholic idolatry as the true interpretation, of the prophecy, and by them handed down to the present generation of the children of the Great Harlot, as proved by the writings of Rollin, Mait-

* Time has proved Bro. Thomas to be wrong in his conclusions regarding the 2300 time period. He accepted the 2,400 reading on the ground that it *alone showed results*, and because of *his* intense love for the Lord's appearing, he anticipated his coming too soon. But, as is today obvious, evidence shows that he was incorrect in doing so. The assertion that the *Vatican MS* reads 2400 is not correct. It was based upon a certain printed copy into which the erroneous figure had crept. Not a single MS. extant reads 2400. The *Alexandrian MS.*, the *Peshito Version* of the Third Century, the *Latin Vulgates* of the Fourth Century, the *Authorised Version* and the *Revised Version*, all read 2300. The only witness for the 2400 is the claim of the missionary, Wolff (cited by Bro. Thomas above), who had seen an old MS. at Bokhara or Ispahan which read 2400. But even he admitted that the greater number of MSS. found in the East, like all others found in Europe, had the number 2300.

The dominant prophecy of Daniel 8 where the time-period is found is the contest between the Ram (Persia) and the He-goat (Greece) which resulted in the triumph of the latter over the former. Alexander's triumph resulted in the extension of European power over the Land of the Covenant. This commenced with the conquest of Greece by Philip of Macedon, father of Alexander the Great. His campaign began in B.C. 353/52, to which if 2300 years are added terminates in 1947, the year in which the UNO decided in favour of a Jewish State in Palestine, which was established in May 1948. But Alexander's decisive victories against the Persian Ram at Granicus and Issus in B.C. 333 effectively opened up the East to him. That commencement brings the terminal date to 1967 and the occupation of Jerusalem by the Israeli forces. The repercussions of the Six Day War have been felt throughout the world, as the Arabs commenced to use economic weapons against the Israelis and their sympathisers. As Bro. Thomas elsewhere shows, the word "sanctuary" in Dan. 8:13 is *qodesh* in the original and signifies *holy*, leaving it to be determined as to whether holy people, place, land or city is signified. The Lord cited this prophecy of Daniel in Luke 21, and in doing so showed that the "holy city" was what was referred to: "Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled" (v. 24). If this be accepted, we are now in the epoch of time which will see the fulfilment of the "times of the Gentiles". In commenting upon the statement of Daniel, "then shall the sanctuary be cleansed" (Dan. 8:14), Bro. Thomas in *Exposition of Daniel* states: "Let it be observed that this does not teach that the avenging of the holy is to commence *immediately*. It only gives us to understand that when that period is passed, the next series of events in relation to the holy land shall be the manifestation of things necessary to wrest it from the Gentiles, and to avenge it in their overthrow." This means that the termination of the 2300 period would introduce an epoch of time, and of events, that will terminate in the return of Christ, the outpouring of Armageddon, and the final cleansing of the Land. World events are moving towards that climax, and have been doing so at an accelerated pace, since the occupation of Jerusalem by Israel in 1967.—Publishers.

land, Moses Stuart, and so forth, the number, as an essential element of the theory, was patronized by “the authorities” and “competent judges” of the divinely excommunicated court, who, in the multiplication of manuscripts, are careful to insert 2300 instead of 2400.

Be this, however, as it may, the question with us is not so much how came the error, but what is the truth in the case? This is what I shall try to get at; and, in so doing, I remark, that it appears to me that the solution of the difficulty depends upon the working of the matter by a correct rule of interpretation. My rule or reed, then, is this, that *the time of the Vision must be calculated from the first event symbolized in the vision*. I see no flaw in this rule. I can see no reason why any of the events symbolically represented should be left out of the time given, whatever it may be. The time of the vision is the 2200, 2300, or 2400, as may be determined. Many affirm (and I was once of the same opinion, when I took for granted the correctness of the English text) that the commencement of the Seventy Weeks was the beginning also of the time of the vision, B.C. 456. But to begin at this date would be to exclude the symbolical events of over *eighty* years. Why should they be excluded from the time of the vision? I can see no reason for such exclusion; and, therefore, cannot consent to it. Besides this, it terminates too soon. This will appear from the Hebrew text, *l'eth-kaitz h'khazon*, “to the time of the end the vision.” The vision is to extend to the epoch of the manifestation of “the appearance of a man,” answering to the symbolism exhibited in Dan. 8:15-18; 10:5,6; when “the Holy shall be vindicated,” or avenged — ch. 8:14. If 2300 be assumed as correct, then, commencing as above, it terminated in the vulgar era 1843. This was *twenty-two* years ago; too long an interval for a correct ending. The Man has not appeared, nor has the Holy been justified, cleansed, vindicated, or avenged, in any sense. I therefore conclude that this beginning and ending in connexion with the 2300 is a mistake.

My rule excludes the idea of the time of the vision beginning with “the going forth of the commandment for causing to return, and for building Jerusalem,” in the 20th of Artaxerxes, B.C. 456. This commencement was assumed on the ground of the word, *nekhtak*, rendered in the English Version, “are determined,” signifying, *cut off*. It is true that this is one of its meanings; but it also signifies *cut upon*, or *notched*, *divided*, *decided*, *decreed*, *determined*. Sir Isaac Newton has the following note upon the word: “*Cut upon* — A phrase in Hebrew, taken from the practice of numbering by *cutting notches*,” the word in the prophecy for “cut off,” is *yikkaraith* — ver. 26. The Seventy Weeks were *divided off* from the time of the vision; but not necessarily from its first years. If a reed of any length represents the time of the vision, the most that can be argued

from the *cutting* import of the word is, that the seventy weeks, or 490 years, were *notched into* the reed — that they were placed between two notches; of which, the first answered to the decree of Artaxerxes; and the second, to the “cutting off of Messiah” by crucifixion.

But *decreed*, or *determined*, in the sense of divided or apportioned, is doubtless the sense of the word in this the only place it occurs in the book. Seventy weeks are apportioned out of the time of the vision for the development of certain specified events. Hence, their beginning or ending affects only themselves; and the commencement of the time of the vision must be sought for elsewhere.

Seeing, then, that it is reasonable that all the events of the vision should be included in the time of the vision, I am prompted to inquire, what was the first event symbolized in the Evening-Morning vision? The answer to this is in the words of Daniel: “The higher horn of the ram came up last.” This was the first event symbolized. It represented the Persian Dynasty of the Ram Empire succeeding the Median. Darius and Cyrus reigned conjointly in Babylonia two years, when Darius the Mede died, and Cyrus the Persian became sole ruler, B.C. 540. This was the third year of Cyrus from the death of Belshazzar; the first from the death of Darius (Dan. 1:21; 10:1). Now, if this be admitted as the commencement of the time of the vision, it is fatal to the claims of the 2300; for this number, calculated from B.C. 540, would end A.D. 1760, since which year over a hundred years have elapsed, in no part of which has the trampling of the Holy and the Host been finished, nor the Holy avenged.

For this reason, then, I reject the 2300 as spurious; and if so, I can have nothing to say for the 2200, which, by the same rule, terminated two hundred years ago. What then remains? One thing only, and that is, if my rule of interpretation be correct, that the 2400 is the best reading of the three, and alone worthy of all reception. Adopting this as the true time, we are brought by it to A.D. 1860-’1, which is the ending of the 2400th years. If I am right, A.D. 1865 is hard on the beginning of “the time of the end,” styled by John “the Hour of Judgment.” The numbers of Daniel and John all seem to terminate in the epoch now upon us. *After* the 2400 is finished, “the appearance of the Man clothed in linen,” “the voice of whose words is the voice of a multitude,” transpires, judgment is given to them, and the Holy is avenged; but how long exactly intervenes between the end of the 2400 and his appearing “as a thief,” I see no evidence to prove.

The vision, of which the 2400 is the time, is styled “the vision of the evening and the morning,” in allusion to “the day,” which was offered

in sacrifice every evening and morning under the law. No movement was to take place for its restoration until the end of a day of 2400 years. That end seems to have arrived, and with it the end of Daniel's "time, times, and a dividing of time," the 1335 days, and John's "forty and two months." I therefore now look for the advent of Christ, and the resurrection, at any time within the epoch ending in a very little season.

13. "The Tenth of the City Fell"

The object for which "the Earth" had exhaled from its stratum the Cloud of Deputies in response to the Royal Edict, saying, "Ascend hither!" was the establishment of a Constitution. The instruction given to its deputies energetically expressed its demand for this, with the understanding that the new government was to be monarchical and hereditary. The constituents of the deputies were all agreed in desiring the regeneration of France; and the whole French nation claimed with energy the rights of the citizen, liberty, and property, and the free communication of thought. It insisted on being free; and "the genius of France," says Clermont-Tonnerre, "hurried, as it were, the march of the public mind; and had accumulated for it in a few hours the experience which could scarcely be expected from many centuries."

Clermont-Tonnerre's "Genius of France," was John's "Spirit of Life from God." It was this that "hurried on the march of the public mind," and gave it a certain amount of wisdom for the crisis beyond its experience of ages.

But the instability of the king, and the infatuation of the court and aristocracy, proved an obstacle quite insurmountable by a wise moral force, and precipitated events which threatened, and at length effected, their destruction. Had the estates of the kingdom been left to their own action, the result would probably have been in favor of the old abuses; but there were forces exterior to these orders, vigilantly observing the course of events, and ever ready to shape them into the direction it was considered they ought to go for the development of the public good. These forces were famine and the fury of the people worked by agents invisible and unknown. The parliaments, the nobility, the clergy, the court, all threatened with the same ruin, had united their interests, and acted in concert. They were all pervaded with consternation mingled with despair. Their policy was to have the people commit as much evil as possible, that what they called good might be brought about by the very excess of that evil. In promotion, therefore, of this "political pessimism," compounded of spite and perfidy, the aristocracy began from the time of the capture of the Bastille to co-operate with the most violent members of the popular party.

Under the influence of these antagonist forces, unexpected events would result to the astonishment and dismay of all parties. The agitation was general. A sudden terror had spread itself everywhere. On the night between July 14 and 15, Paris was to be attacked on seven points, and the National Assembly dissolved. The treachery of the court was revealed by its imprudence, and effectually defeated by the fury of the people, who stormed the Bastille, July 14, 1789, and caused the Assembly to triumph over its enemies.

But the reconciliation was only transitory. The court resumed its pride, and people its distrust; and implacable hatred recommenced its course. Atrocious outrages were committed throughout the whole kingdom, which were rather increased than pacified by the spontaneous abolition of the feudal system, and the tithes without redemption. The king, who sanctioned this revolution, accepted the flattering but undeserved title of "the Restorer of French Liberty." His was a struggle of power against liberty; and every concession was a victory gained by the people, and one step nearer the precipice over which "the Tenth City" was doomed to fall.



The Storming of the Bastille in Paris

The storming of the Bastille is recognised as a decisive incident in the French Revolution. The Bastille, a huge building of eight round towers linked by walls eighty feet high, had originally been built as a fortress in the fourteenth century. Since then it had been used as a state prison for citizens who had been arrested on political grounds, but were not guilty of an offence punishable under common law. It therefore became a symbol of an intolerable regime by the common people, who stormed it and took it on 14th July 1789, an important date in Bible prophecy and world history, for it clearly showed to the King and Government the violent methods the people were prepared to use to obtain what they considered their rights, for the French Revolution changed the political constitution of Europe, and established the principles of Communism which, since then, have so dramatically affected all countries. — Publishers.

The work upon which the National Assembly was now engaged was the New Constitution. "The nation wills, the king executes:" these were its simple elements, and they imagined that they wished for a monarchy, because they left a king as the executor of the national resolve. Real monarchy is the *rule of one*, to which limits are set by means of the national concurrence. There the will of the prince in reality does almost everything. But the moment the nation can order what it pleases, without the king having the power to oppose it by a *veto*, the king is not more than a magistrate. It is then a republic with one consul instead of several. Such was the monarchy existing in men's opinions; and they were the republicans without being aware of it.

But events were too slow for the impatient populace; for while the court and the aristocracy were intriguing, and the National Assembly discussing, the people were crying for bread. The mob determined to go to Versailles, and call the king and Assembly to account for their hesitation to secure the welfare of the people. From all quarters was heard the cry of "The king to Paris!" which the aristocracy proposed to prevent by carrying him off to Metz where, in a fortress, the court might order what it pleased. All were in commotion. Paris poured forth its thousands, and attacked the palace of the king, whose foreign mercenaries would have been massacred but for the interposition of Lafayette. With frightful howlings, the mob demanded the removal of the royal family to Paris. At length they were gratified, and the procession started. "I hope," says Lafayette, "such a scene will never be witnessed again!" It was the conveyance of the royal representatives of Charles IX., his Queen-Mother, and Louis XIV., the sanguinary murderers of the witnesses of Jesus, prisoners of a mob as ferocious as they, to the place of their future execution. "These madmen, dancing in the mire and covered with mud, surrounded the king's coach. The foremost groups carried on long pikes the bloody heads of the life-guardsmen butchered in the morning. A group of women, ugly as crime itself, swarming like insects, and wearing grenadier's hairy caps, went to and fro, howling barbarous songs. Several of these abandoned women, drunk with wine and fury, rode astride upon the cannon, celebrating by their abominable howlings all the crimes they had committed or witnessed. Others, near the king's carriage were singing allegorical airs, and, by their gross gestures, applying the insulting allusions in them to the Queen. In the transports of their brutal joy, the women stopped the passers by, and yelled in their ears, while pointing to the royal carriage: 'Courage, my friends; we shall have plenty of bread now that we have got the baker, the baker's wife, and the baker's boy.' This scene lasted for eight hours before the royal family arrived at the Place de Greve.

They alighted at the Hotel de Ville, their first resting-place during protracted misery, that terminated afterwards in a horrible death. Thus ended the memorable 6th of October, 1789."

The new constitution being finished, it was sworn to by all parties on the anniversary of the destruction of the Bastille, July 14, 1790. Having concluded its labors, the National Constituent Assembly was replaced by the Legislative Assembly. The members of this body were of opinion that enough had not yet been done. Their minds were incessantly recurring to the idea of *a republic*. The National Assembly had changed an absolute monarchical despotism into a constitutional and very limited monarchy, but the hot-headed republicans of the new legislature, who occupied the highest benches, and thence dominated *The Mountain*, were all-powerful in the clubs and among the populace, and were determined to be satisfied with nothing short of the abolition of monarchy as an expensive and useless pageant.

The policy of the Legislative Assembly was the curtailing of the prerogatives of Royalty. Its predecessor had already wrested from the king the privilege of pardoning criminals. It continued the work by decreeing that he should no longer be addressed by the titles *Sire* and *Your Majesty*; and, on August 11, 1792, they suspended him, and formed an Executive Council to exercise his constitutional functions; and, on August 13, imprisoned him and the rest of the royal family in the Temple.

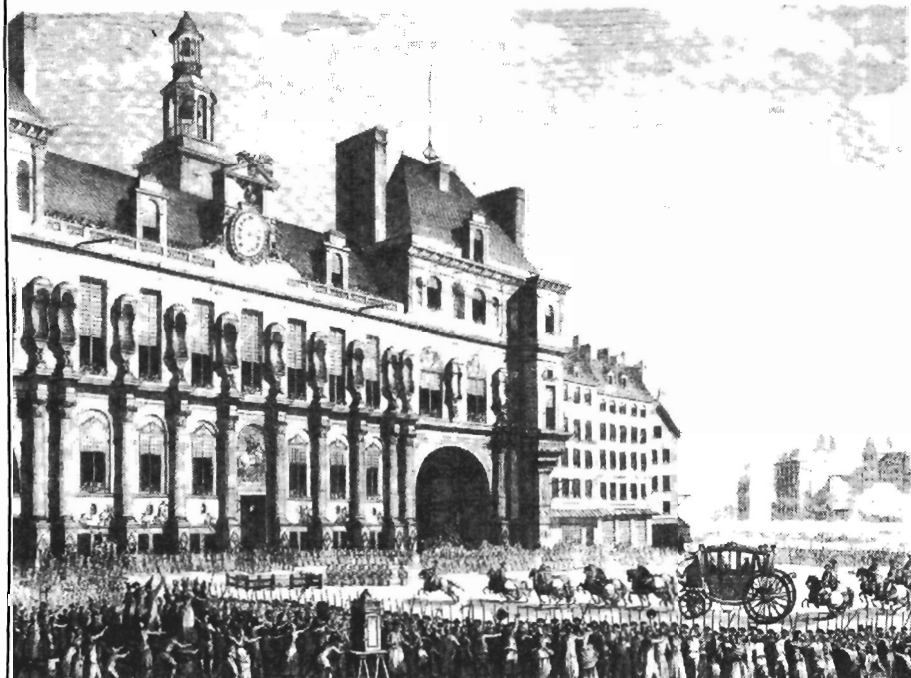
The Legislative Assembly held its first sitting October 1, 1791. It passed 2,140 decrees relative to administration or legislation, and closed its labor without abolishing monarchy, September 21, 1792.

During the brief reign of this Assembly some very exciting events had transpired in the history of the King. He considered himself as a prisoner in the hands of his enemies; more especially since the failure of his attempt to establish himself and family at Montmady. He had fled with them in disguise from Paris; but was recaptured at Verennes, whence he was brought back by the populace with ignominy.

On June 20, 1792, the mob invaded his palace in great tumult and in arms to lay before him their remonstrances. They highly disapproved of his use of the *veto*, and demanded that he should sanction the decrees of the Legislative Assembly against the priests, and for the formation of a camp of 20,000 men, for the defence of Paris against foreign enemies. But the king, true to the catholic instincts of his blood-stained dynasty, was indisposed to endorse the decrees which expelled non-juring priests from France, and demanded vigorous prosecution of hostilities against foreign powers, upon whose success against *the revolutionary "earth"* he looked for deliverance and restoration to his former despotic authority. He regarded the revolution as merely a transient popular movement



On 5th October 1789, some hundreds of women wild with fury through hunger and frustration seized weapons and marched to Versailles where the King and his family were staying. They demanded bread, and insisted upon the King and his family returning to Paris. The above is a contemporary print depicting them departing on their mission.



The King arriving at the Hotel de Ville on 6th October. He and his family returned in the royal carriage, but ended on the scaffold of the guillotine. His death ended an epoch for France, for Europe, and for the world. Out of the French Revolution emerged the spirit of Communism that has influenced world politics since.

that would soon be stopped by a few victories of the invaders. Neither he nor his Queen, Marie Antoinette, could be persuaded of the truth of Dumouriez's words, that the movement was "an almost unanimous insurrection of a mighty nation against inveterate abuses, the flame of which was fanned by great factions." Thus, by a kind of fatality, "says *Theirs* — yes, a fatality, apocalyptically registered, decreeing the fall of "the Tenth of the City" — by this fatality "the supposed intentions of the palace excited the distrust and fury of the people, and the uproar of the people increased the anxiety and the imprudence of the palace. Despair therefore reigned within and without." Utter detestation of royalty moved the heart of the abyss. "You see me very sad," said the Queen to Dumouriez. "I dare not approach the palace window which looks into the garden. Yesterday evening I went to the window towards the court just to take a little air. A gunner of the guard addressed me in terms of vulgar abuse, adding, 'How I should like to see your head on the point of my bayonet.' In this horrid garden you see on one side a man mounted on a chair, reading aloud the most abominable calumnies against us; on the other, a military man or an abbe, dragged through one of the basins, overwhelmed with abuse, and beaten; whilst other are playing at ball, or quietly walking about. What an abode! What a people!"

The Girondins,* who were enthusiasts for liberty and philosophy, ruled in the Legislative Assembly. They despaired of the king's sincerity. Therefore, having Paris at their back, they determined to make their party master of the king, and to forestall his suspicious intentions. Through Roland they declared to the king that "the declaration of rights is become a political gospel, and the French constitution a religion for which the people are ready to perish. That all attacks made upon it are but means of kindling enthusiasm in its behalf. That it was too late to recede, and that means of temporizing no longer exist. That the Revolution was accomplished in men's minds, and would be consummated at the expense of their blood, and cemented with it, if prudence did not prevent the calamities which it was yet possible to avoid. Gracious Heaven!" exclaimed they, "hast thou stricken with blindness the powers of the earth, and are they never to have any counsel but such as shall

* The Girondins was a republican, political group that took its name from the Gironde department from which many of its members came. The party dominated the assembly of 1791-92 when Louis XVI was forced to form a Girondin ministry. In the convention (1792-95) the Girondists advocated moderation, vainly trying to prevent the execution of the king. In June 1793 the party was overthrown and subsequently its members were dispersed or executed by extremists of the "Mountain" (so called from their high position in the assembly), who instituted the reign of terror. The Girondins were opposed by the more extreme Jacobins, a powerful political club which met at the Jacobin convent in Paris. Its membership was widespread and numerous. It reached the height of its power when the national convention met in 1792, and under the leadership of Robespierre was mainly responsible for the death of King Louis XVI, the destruction of the more moderate Girondins, and the reign of terror. The club survived Robespierre's fall (July 1794) by only a few months.—Publishers.

lead them to perdition!"

The combat had now commenced between the Girondins and the Court — a combat which was for life or death. Lafayette,† who was a constitutionalist, offered to deliver the king from his enemies by an armed rescue. But the king and queen refused to be saved by him a second time, hoping that salvation would come from the occupation of Paris by Austrian and Prussian troops. The discovery of Lafayette's intrigue made the popular party absolutely desperate, and it resolved to strike a blow at the court before it could carry into execution the plots of which it was accused.

June 20, 1792, was the insurrection of the *Sans Culottes*. They bore flags inscribed with the words, "The Constitution or Death." Ragged breeches were held up in the air with shouts of *Vivent les sans-culottes!* Besides which an atrocious sign was displayed to add ferocity to the whimsicality of the spectacle. On the point of a pike was borne a calf's heart, with the inscription, "Heart of an Aristocrat." The court had called in the disciplined barbarians of the North, by which its adversaries were stirred up to call in those other undisciplined barbarians, who by turns merry and ferocious, abound in the heart of cities, and remain sunk in depravity amid the most polished civilization. This motley multitude filed by thousands through the Legislative Hall, and there forcibly intruded themselves upon the king, whom they compelled to don the red Phrygian "cap of liberty." He consented to hear them read their petition. This terrible lecture of the rabble was listened to amid uproar and shouts, and the oft-repeated cries of "No Veto," "No Priests," "No Aristocrats!" "The Camp near Paris!"

At length, in the evening, these unwelcome visitors were persuaded to retire in peace and order. He was immediately rejoined by his family. Tears flowed copiously from these royal constituents of "the affrighted remnant" (ch. 11:13). The king, with the red cap still perched on the top of his wig, was overcome by the scene. Recollecting that the offensive symbol was still there, he flung it from him with indignation. The Queen perceived tears in the eyes of M. Thionville, a staunch republican deputy. "You weep," she said, "to see the king and his family

† The Marquis de Lafayette (1757-1834) was a French soldier and politician, who fought for the American colonists in the War of Independence against Britain. Returning to France, he became the leading figure in the French revolution, being elected to the states-general (1789) and made commander of the newly formed National Guard. Horrified by the attacks on the royal family in the Tuileries in June and August, he attempted to lead his army against Paris. Denounced as a traitor he crossed into Germany where he was imprisoned until 1797. During the rule of Napoleon he lived in retirement. In 1824-25 he made a triumphant visit to America; from 1825 he sat in the French chamber of deputies and in 1830 helped to place Louis Philippe on the throne. It is significant and appropriate that persecution drove protestors from France to America, from whence they returned to France to assist in the resurrection of the Witnesses and their elevation to power. — Publishers.

treated so cruelly by a people whom he has always wished to render happy." "It is true, Madam," replied he, "I weep over the misfortunes of a beautiful, tender-hearted woman and mother of a family. But, do not mistake; there is not one of my tears for the king or the queen — I hate kings and queens."

The attacks against royalty were as yet only indirect. None seemed to be satisfied with the constitution. One party wished to modify it by the intervention of foreigners; the other to overthrow it by establishing a republic. The report of the committees on public affairs was alarming, and caused the Assembly, on July 11, to pronounce the solemn formula: "Citizens, the country is in danger!" The meaning of this was, that every one should now lay down his life in behalf of the State. The Revolutionary ardour was excited to the utmost. An universal phrenzy seized the public mind. The idea of declaring that the king had forfeited the crown, and of forcing him to abdicate, was regarded as the only possible remedy for the evils which threatened France. Many departments openly defied the authority of government, and without any orders sent their contingents to form the camp near Paris. This was the commencement of the revolt that overturned "the tenth of the Great City."

Consternation pervaded the court, and a new trial of fortitude awaited the king. July 14, 1792, had arrived — the anniversary of the destruction of the Bastille — which was to be celebrated. An immense tree was planted by "the Earth," who styled it "the Tree of Feudalism." It bore on its branches *crowns*, blue ribbons, *tiaras*, *cardinal's hats*, *St. Peter's keys*, ermine mantles, doctor's caps, bags of law proceedings, *titles of nobility*, escutcheons, coats of arms, and so forth, and the king was invited to set fire to it. This, however, he declined, saying there was no longer any such thing as feudalism. The concourse of rabble, federalists from the provinces, and troops, was immense. No accident, however, occurred, and the king returned to the palace, glad at having escaped the dangers, which he conceived to be great, but alarmed at those he beheld approaching.

Everything indicated a speedy revolution. The Girondins foresaw and wished for it; but they did not clearly distinguish the means, and dreaded the issue of it. The people accused them of indolence and incapacity. They were weary of eloquent speeches without result, and the leaders of the clubs and sections demanded an active and concentrated direction, that the popular efforts might not prove unavailing.

This demand was supplied by a secret conclave styled *the insurrectional committee*. It was composed of Jacobins, who concerted the celebrated insurrection of the 10th of August, '92, "which was due," says Petion, "to the Guardian Genius which has constantly governed the

destinies of France ever since the first meeting of its representatives — “the Spirit of Life from God.”

The plan definitely adopted was to set the people in motion, repair in arms to the palace, and to depose the king. On the 3rd of August, Petion, the Mayor of Paris, was directed to petition the Assembly in the name of the forty-eight sections of the city, to decree the dethronement of Louis XVI. The crisis was now approachig. Everything was arranged by the royalists for the king's flight, which at the last moment was frustrated by his refusal to fly. A general agitation pervaded Paris. The drum beat the call in all quarters. The cry, “To arms!” was raised, and the insurrection proclaimed on the 10th of August. The dismal sound of the tocsin pervaded the whole extent of the Capital. At length it reached the palace, proclaiming that the terrible night had come — that fatal night of agitation and blood — destined to be the last the monarch should pass in the palace of his ancestors, a sanguinary and cruel race.

At dawn of day the palace was besieged by “the Earth,” full of fury against the royal and courtly representatives of the murderers of the saints and witnesses of Jesus. The king had with him about nine hundred Swiss mercenaries, and more than one battalion of the national guard, besides a crowd of hangers-on about royalty. But he lacked the boldness necessary to use them with effect; and though it is said that the Queen presented a pistol angrily at him, and said to him, with energy, “Sire, it is time to show yourself!” it was found impossible to arouse him from that judicial infatuation sent upon him by the Divine Avenger of his own. Instead of staying to defend himself in the royal den of Charles IX, who from its windows, had glutted his thirst for righteous blood in shooting Huguenot, men and women, while flying from their murderers in the streets, in 1572 — Louis took refuge with his family in the midst of the Assembly. Soon after their arrival, the roar of cannon and the roll of musketry was heard. The massacre, retaliatory for that of St. Bartholomew's had begun. The resurrected witnesses were striking terror and dismay into the hearts of their enemies; and a most sanguinary combat raged. The Marseillais and Bretons, boiling with fury, rushed forward with ardor, fell in great numbers, but at length made themselves masters of the palace. The rabble, with pikes, poured in after them, and the rest of the scene was one general massacre. They put to death every person without distinction. Streams of blood flowed everywhere from the roofs to the cellars. All were butchered alike. It was scarcely possible to set foot anywhere without treading upon a dead body. Modesty forbids the description of the mutilation of the slain. Among the perpetrators of these atrocious deeds were found women! Every corner of the palace was plundered by the mob. Devastation and death everywhere pre-

veiled. The butchery did not cease for hours. Carnage was the revelry of the day; and when "aristocrats" were no longer found, the rabble continued to drink blood in mutual slaughter; so that the mangled bodies of the seven hundred and fifty Swiss guards were covered with fresh heaps of the self-destroyed rabble.

The Assembly anxiously awaited the issue of the combat. Shouts of victory at length arose from the populace, intoxicated with joy and fury. They soon filled the Hall, bringing with them plunder, and the few Swiss prisoners they had spared. The king and his family, cribbed and confined in the reporters' box, beheld in these trophies the ruin of their throne, and the joy of their conquerors. The reward of victory was the abolition of royalty. The Assembly dared not refuse this. The celebrated decree was therefore passed to the effect, that

Louis XVI. is, for the time being suspended from royalty;
A plan of education is directed for the Prince Royal;
A national convention is convoked.

The tumult continued to rage with extreme violence, and, in the opinion of the people it was not sufficient to have suspended royalty, it behoved them to destroy it. In their petitions they insisted that the suspension should be changed into dethronement. They were pacified with the assurance that a convention had been decreed to decide irrevocably the great question. In the meantime the Royal Family was imprisoned in the T^émple.

Forty days after this event, Sept. 20, the National Convention was constituted at the Tuileries. A new constitution was to be formed, based upon absolute equality, and the sovereignty of the people. After certain motions and decrees, the question of royalty was brought forward. It was insisted that its abolition should be forthwith pronounced. "The people," it was said, "had just been declared sovereign, but it will not be really so till delivered from a rival authority — that of kings." The Assembly and the tribunes rose to express their unanimous reprobation of royalty. Discussion was proposed. "What need is there of discussion," it was objected, "when all are agreed? Courts are the hotbed of crime, the focus of corruption; the history of kings is the martyrology of nations. Discussion is not needed."

Profound silence ensued, and by unanimous desire, the President of the National Convention declared that ROYALTY WAS ABOLISHED IN FRANCE. This decree was hailed with universal applause. It was then proposed not to date 1792 the year 4 of liberty, but the year 1 of THE REPUBLIC. The year 1789, was no longer considered as having commenced liberty, and the new republican era began on that very day, Sept. 22, 1792; which was 1260 years from Justinian's delivery of the saints into

the hands of the Supreme Pontiff of the Great City.

14. Seven Thousand Names of Men

“And in the earthquake seven thousand names of men were put to death.”

In the English version this text reads, “were slain of men seven thousand.” This error has probably crept in through editors not being able to conceive how *names* could be *slain*. They have therefore left *onomata*, *names*, out of the text, without any good reason. In my translation it is restored as indispensable to the right understanding of the prophecy.

We have seen how “the Tenth of the City fell” by the concussion of “the Earth.” It required the shocks of three entire years to level it with the ground. It was caused to fall by the shaking of “the Earth” in a special sense. It was the fury of the populace, excited and directed by an invisible agency, dictating its will to affrighted assemblies, that overthrew the monarchy. The assemblies left to themselves would not have found the courage needful for such a work. Their sympathy was with royalty even after Aug. 10. The decree of heaven, however, could not be circumvented. “The Earth” had no love for the power that had crushed it in 1685. It hated kings, and all that constituted the pillars of their thrones. It began its work by throwing down the pillars, and having removed these, abolished the throne, and ignominiously executed its incumbent.

The aristocracies and hierarchy of a monarchy are its strongest supports. To these belong *names* of divers sorts. The names of aristocracy are the titled order of nobility, such as dukes, marquises, counts, and such like, to which are attached feudal rights, privileges, and immunities, denied to the common people. Hierarchical names are representative of ecclesiastical orders and associations, which are known by their titles — monks and priests, orders of men at once the creatures and supporters of despotism and superstition; the flatterers of princes, and the spoilers of the common people. To put these names to death would be to abolish them, both as to their associational existence, and the titles by which the classes of men, and the individuals of those classes, were distinguished.

These names are put down at *seven thousand*. This is the symbolical number by which the real number is expressed — a definite totality for an undefined whole; and equivalent to all orders of monks, priests, and nobles related to the Tenth Kingdom of the Papal City. Hence, the interpretation of the text is, that “in the insurrectional agitation of the democracy all the monastic and sacerdotal orders, together with all

ranks and degrees of nobility, should be utterly abolished." Such is the prophecy; and we shall find, that in the epoch of the fall of the French Monarchy, the things predicted were literally and sanguinarily fulfilled.

The destruction of the Bastille by the mob, and the excesses of the day, were a warning to the upper classes of their approaching ruin. Consternation, mingled with despair, pervaded to them all. On the 4th of August, 1789, these disturbances and the means of putting an end to them, were discussed. Two of the nobility, members of the National Assembly, urged that it would be silly to employ force to quiet the people; that the right way would be to destroy the cause of their sufferings, and then the agitation which was the effect of them would instantly cease. They proposed the abolition of the feudal rights, which were frightfully oppressive. A sudden paroxysm of disinterestedness seized upon the Assembly, and everyone hurried to the tribune to renounce his privileges. A sort of intoxication seized all orders, all classes, all the possessors of prerogatives of every kind, who sought only to cast them all away. As the commons had no privileges to give up, they relinquished those of the provinces and the towns. The equality of rights was thus established between individuals and all parts of the French territory. The Assembly abolished tithes without redemption, and decreed the maintenance of the clergy by the State, which was very humiliating to their pride.

The feudal system having been abolished, the Assembly proceeded to destroy those great bodies, or "names," which were enemies in the state against the state. The clergy possessed immense property, conferred on them by princes as feudal grants, or by the pious by way of legacy. Talleyrand, bishop of Autun, proposed to them to renounce the property of the ecclesiastical benefices in favor of the nation. The clergy, however, struggled against this proposition, but without effect. The Assembly decreed that all their possessions were at the disposal of the state; by which it destroyed their formidable power, and the luxury of the high dignitaries of the order; and secured those immense financial resources which so long upheld The Revolution. It declared also, that it ceased to recognize "religious vows," and restored liberty to all the inmates of cloisters. "From this moment," says Mignet: "The hatred of the clergy to the revolution broke forth. It had been less intractable than the noblesse at the commencement of the State General, in the hope of preserving its wealth; afterwards it showed itself not less opposed to the new regime."

The exasperated clergy continued to excited disturbances throughout France. They deemed themselves sacrificed to the creditors of the state. Their property was order to be sold. Rendered desperate by the

loss of the “filthy lucre” they adored, they circulated writings among the people, declaring that the plan of the revolutionists or John’s resurrected and ascended witnesses, was to attack the catholic religion — that great *name* by which they had their wealth; and whose functionaries had put them to death. They neglected no means to awaken the ancient fanaticism of Provence and Languedoc*. The protestants of these parts excited the envy of the catholics, whose priests took advantage of the dissensions to widen the breach. In this spirit it was proposed in the Assembly to declare, that the catholic religion was the only religion of the State. An ecclesiastic threatened them with malediction for intending to abolish the catholic religion. This was denied. In the course of the debate Louis XIV. was mentioned. “I am not surprised,” exclaimed Mirabeau, “that reference should be made to the reign in which the Edict of Nantes was revoked; but consider that, from this tribune whence I address you, I see that fatal window, where a king (Charles IX.), the murderer of his subjects, mingling worldly interests with those of religion, gave the signal for the massacre of St. Bartholomew!” The Assembly refused to make the declaration. The catholics and protestants had come to blows on the subject in the south; and the former were repulsed.

But, while the clergy were filling up the measure of their fathers, the nobles were not forgotten. On June 19, 1790, it was proposed to abolish the titles of count, marquis, baron, etc.; to prohibit liveries; in short, to suppress all hereditary titles. A noble asked what they would substitute for the words, “Such an one was created count for service rendered to the state?” “Let it merely be said,” replied Lafayette, “that on such a day such a person saved the State.” The motion was carried, notwithstanding the extraordinary irritation of the nobility, which was more galled by the abolition of its titles than by the more substantial losses which it had sustained since the commencement of the revolution. The more moderate portion of the Assembly had proposed that, in abolishing titles, those who chose to retain them, should be at liberty to do so. Lafayette tried to procure its return for amendment; but the king instantly gave his sanction, with the disingenuous intention, as some supposed, of driving things to extremities.

On July 30, 1791, decorations and orders of knighthood were suppressed; and to consummate the whole, the titles of *Sire* and *Your Majesty* were taken from the king. The Duke of Orleans assumed the

* These were provinces in the south of France noted for the relentless fury by which Catholicism set about destroying the Albigenses, a Protestant sect. The murder of a Papal legate was followed by a Catholic crusade to exterminate all members of it. The Inquisition was set to work to accomplish that aim with fanatical fury. Frightful repressive measures were used with the utmost ruthlessness, until finally the sect was crushed. — Publishers.

name of *Egalite*, in English, *Equality*. Thus, all were reduced to an undistinguished multitude, having no pre-eminence to title one above another. *Citizen* and *citizeness*, was the designation common to all the French.

"The clergy," says Thiers, "stripped of the immense possessions which had formerly been given to it, on condition of relieving the poor, whom it did not relieve, and of performing that worship which it left to be performed by poor curates, was no longer a political order. But its ecclesiastical dignities were preserved, its dogmas respected, its scandalous wealth changed into a sufficient, nay, we may say, an abundant revenue, for it still possessed considerable episcopal luxury."

But the time had arrived in Nov. 1793, to substitute for the clerical system of blasphemy, another equally profane. The National Assembly had made the dioceses and the departments the same, and caused the bishops to be elective like all other functionaries. This was the civil constitution of the clergy to which they were obliged to bind themselves by oath. From that day a schism had taken place. Those who took the oath, were called constitutional priests; and those who refused so to do, refractory priests. These were condemned by the Convention to exile.

At length people began to ask, why, when all the old monarchical superstitions were abolished, there should yet remain this clerical phantom, in which scarcely any one continued to believe? With the exception of reducing the pay of the bishops to the *maximum* of six thousand francs, the Convention kept silence upon the subject, leaving France to take the initiative in the abolition of this GREAT NAME OF SUPERSTITION by which it had been cursed for so many centuries. What the Convention feared to do, the Commune of Paris, less reserved, zealously undertook, and set the first example for the abjuration of the catholic worship of dæmonials and idols.

The dogma of the Commune was, that a nation ought to be governed by reason alone, and to allow no other worship, but that of reason. If they had gone a little further, and had said *by reason enlightened by scripture truth*, there could be no objection to the proposition, except from those who knew that the scriptures of truth and their systems are at variance. In the name of reason, then, the leaders of the municipality, Hebert and Chaumette, launched out against the publicity of the Romish mummery. A resolution was therefore obtained that the ministers of no religion should be allowed to exercise their worship out of the temples appropriated to it. Chaumette caused to be instituted new funeral ceremonies. The friends and relations alone were to accompany the coffin. All the religious emblems were to be suppressed in the cemeteries, and to be replaced by a statue of Sleep. Instead of cypress

and doleful shrubs, the burial-grounds were to be planted with such as were more cheerful and more fragrant. All the outward signs of the superstition were entirely abolished. It was also decided that there should not be sold in the streets "any kind of jugglery, such as holy napkins, St. Veronica's handkerchiefs, *Ecce Homos*, crosses, *Agnus Dei*s, virgins, bodies and rings of St. Hubert, or any powders, medicinal waters, or other adulterated drugs." The image of the Virgin was everywhere suppressed, and all the Madonnas in niches at the corners of streets were removed to make room for busts of Marat and Lepelletier*.

Anacharsis Clootz, a Prussian baron, and deputy of the National Convention, and who announced himself as the Orator of the Human Race, co-operated with Chaumette in incessantly preaching upon the worship of reason. To him deism appeared as culpable as catholicism itself. He never ceased to propose the destruction of tyrants, and of all sorts of gods, declaring that there is no other God but Nature, no other sovereign but the human race, the people-god; and that it was now high time to destroy religion, the only obstacle to the happiness of mankind.

The hopes of Clootz were all revived by the requisitions of Chaumette. He called upon Gobel, the constitutional Bishop of Paris. He persuaded him that the moment had arrived for abjuring, in the face of France, the Catholic Name, of which he was the Chief Pontiff. Gobel consented to go and abdicate the the episcopacy, and prevailed upon the majority of his vicars to follow his example.

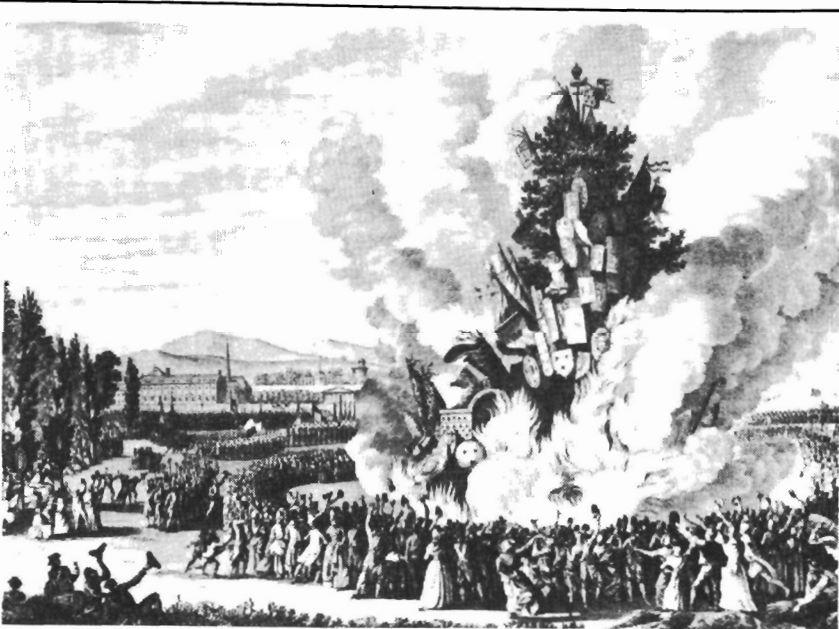
Accordingly, on November 7, 1793, all the constituted authorities of Paris accompanied Gobel and all his vicars to the Convention. Chaumette informed it that the Clergy of Paris had come to pay a signal and sincere homage to reason. Gobel was then introduced, with a red cap on his head, and holding in his hand his mitre, his crosier, his cross, and his ring. Addressing the Assembly, he said: "Born a plebeian curate of Porentruy, sent by my clergy to the first assembly, then raised to the archbishop of Paris, I have never ceased to obey the people. I accepted the functions which that people formerly bestowed on me, and now, in obedience to it, I am come to resign them. I suffered myself to be made a bishop when the people wanted bishops. I cease to be so now when the people no longer desire to have any." He spoke for himself and all his clergy, who ratified his declaration. Having laid down his in-

* Prominent revolutionaries. Jean Paul Marat (1743-93) brought out a paper, *Ami du Peuple* famous for the violence with which it demanded the execution of anyone less extreme than Marat himself. On 14 July 1793 he was stabbed to death in his bath by Charlotte Corday. Lepelletier (1760-93) was a deputy of the *noblesse* who became president of the parliament of Paris. In the Constituent Assembly he moved for the substitution of beheading for hanging. His vote for the king's death resulted in his assassination by a member of the king's body-guard on the eve of the king's execution (Jan. 20, 1793).—Publishers.

signia of office, the president replied that the Convention had decreed freedom of religion; that it had left it unshackled to each sect; that it had never interfered in their creeds, but it applauded those who, enlightened by reason, came to renounce their superstitions and their errors.

Several bishops and curates, members of the Convention, abjured catholicism. These abdications were nailed with tumultuous applause by the Assembly and the tribunes. The deputation then retired, and, attended by an immense concourse, proceeded to the Hotel de Ville to receive the congratulations of the Commune.

The example once given, it was not difficult to excite all the sections of Paris, and all the communes of the Republic to follow it. The sections all declared that they renounced the errors of superstition, and acknowledged no other worship than that of reason. The section of L'Homme-Arme declared that it acknowledged no other worship than that of truth and reason; no other fanaticism than that of liberty and equality; no other doctrine than that of fraternity and of the republican laws decreed



"In the earthquake seven thousand names of men were put to death" (Rev. 11:13). These "names of men" related to the titles assumed by the aristocracy and clergy, but which were abandoned during the French Revolution. In 1792 the king was obliged to condone the burning of the Tree of Feudalism bedecked with symbols of royalty, aristocracy and the papacy. It was then set alight as a bonfire. — Publishers.

since May 31, 1793. The section of La Reunion intimated that it would make a bonfire of all the confessionals and of all the books used by the catholics; and that it would shut up the church of St. Mary. The section William Tell renounced forever the worship of error and imposture. That of Mutius Scœvola abjured the catholic superstition. That of Les Piques that it would adore no other god than the God of liberty and equality. And that of the Arsenal also renounced the catholic religion.

“Thus the sections taking the initiation, abjured the Catholic Name as the established superstition, and seized its edifices and treasures, as pertaining to the communal domains. A great number of the departmental communes seized the movable property of the churches, which they said was not necessary for religion. All the churches were stripped, and deputations were sent to the Convention with the gold and silver accumulated in the shrines of saints, or places appropriated to devotion. They went in procession, and the rabble, indulging in their fondness for burlesque, caricatured in the most ludicrous manner the ceremonies of catholicism, which they took as much delight in profaning as they had formerly done in celebrating them. Men wearing surplices and copes, came singing hallelujahs, and dancing the Carmagnole, to the bar of the Convention. There they deposited the host or Wafer-god, the boxes in which it was kept, and the idols of gold and silver. They made burlesque speeches, and sometimes addressed the most singular apostrophes to the saint-daemonials themselves. ‘O you,’ exclaimed a deputation from St. Denis, ‘O, you instruments of fanaticism; blessed saints of all kinds; be at length patriots. Rise in mass. Serve the country by going to the mint to be melted, and give us in this world that felicity which you wanted to obtain for us in the other.’ Having thus trampled on the saints of Romanism, they unveiled the busts of Marat and Lepelletier, and pointing to them, said: ‘These are not gods made by men, but the images of worthy citizens assassinated by the slaves of kings.’ They then filed off before the Convention, again singing hallelujahs and dancing the Carmagnole, carried the rich spoils of the altars to the mint, and placed the busts of the revered Marat and Lepelletier in the churches, which thenceforth became the temples of a new worship.”

Such was the putting to death among the “seven thousand Names of men,” of the beast’s “Name of Blasphemy,” in all the territory of the Tenth of the Great City (Apoc. 13:1). It was a conflict between reason based upon the “vain philosophy” of Voltaire, and idolatry sustained by the power of the State. The power had first to be destroyed, and then the idolatry fall. Unenlightened reason and vain philosophy were too strong for catholic ghost and relic worship, and therefore it was destroyed. Thus one abomination was played off against another, and the most

guilty before God was treated by a base rabble even as contemptible and vile. How admirably the Deity avenges his own. He cast down the bloody throne of the Bourbons; caused the royal representatives of the murderers of his saints and witnesses first to be humbled in the dust and impoverished, then tried for their crimes by "vile plebeians," and insultingly condemned, and finally ignominiously guillotined before the mob; and as the crowning expression of his indignation, exhibited the symbols, superstition and imposture of his enemies to the contempt of an awakened world. These were wonderful events, all consequent upon the ascent of the political witnesses of Jesus "in the cloud;" and an earnest of that grander and universal judgment of the Great City, when the Lord God, YAHWEH ELOHIM, shall arise to exterminate its temporal and spiritual power, and to bless all nations in their deliverance.

As I have said, the spiritual bazaars, dedicated to the guardian ghosts of fictitious saints, called "churches," were turned into temples for the worship of Deified Reason! The bazaar, where the archbishops of Paris used to exhibit their spiritual wares, and dedicated to the ghost the Laodiceans style "Our Lady," was converted into a republican edifice called *The Temple of Reason*. A festival was instituted to be celebrated there every tenth day as a substitute for the catholic mummeries of Sundays. To this Temple of Reason the mayor, municipal officers and public functionaries repaired. Here they read the declaration of the rights of man and the constitutional act, analyzed the news from the army, and related the brilliant actions which had been performed during the Decade or past ten days. A *mouth of truth* was placed in this temple to receive *opinions, censures, advice*, that might be useful to the public. These letters were examined and read every Decade or tenth day; a discourse on morals was delivered, after which pieces of music were performed, and the ceremonies concluded with the singing of republican hymns.

"The first festival of Reason was held with pomp, on Nov. 10, 1793. It was attended by all the sections and constituted authorities. A young woman, the wife of a printer, personated the Goddess of Reason. She was draped in white, and a mantle of azure blue hung from her shoulders, and her flowing hair was covered with the cap of liberty. She sat upon an antique seat, entwined with ivy, and borne by four citizens. Young girls, robed in white and crowned with roses, preceded and followed the deified rival of the catholic Queen of Heaven. Then came the busts of the sanguinary Marat and the regicide Lepelletier (assassinated by a soldier because he had voted the death of Louis XVI.), with musicians, troops, and all the armed sections. Speeches were delivered, and hymns sung, upon which they left the Temple of Reason and presented

themselves before the Convention.

“Legislators!” said Chaumette. “Fanaticism has given way to reason. Its bleared eyes could not endure the brilliancy of the light. This day an immense concourse has assembled beneath the Gothic vaults, which, for the first time, re-echoed the truth. There the French have celebrated the only true worship — that of liberty, that of reason. There we have formed wishes for the prosperity of the arms of the republic. There *we have abandoned inanimate idols* (the images of saints) for reason, for that animated image, the masterpiece of nature,” — pointing to the printer’s wife, the new-made goddess of reason. This young and brazen beauty then descended from her seat, and went up to the presiding Jupiter of the Convention, who gave her the fraternal kiss amidst universal bravos and shouts of the Republic forever! Reason forever! Down with fanaticism! This farce being over, the procession, accompanied by the reluctant Convention, returned to the Temple of Reason, sang a patriotic song, and dismissed.

15. “The Rest Were Terrified”

The rest, styled in the text *hoi loipoi*, the others not of the titled and privileged orders, became terrified. These terrified people composed that inert and patient part of the population of France, on which political experiments were being made. They were the swinish multitude of catholicism, which still clung to the worship of demonials and the work of men’s hands. The refractory priests were the living deities of these terrified heirs of capture and destruction. In this great judgment the Deity of Heaven first smote “the world rulers of the darkness, and their spirituals of the wickedness in the heavenlies;” He was now about to descend in terrorism upon the guilty devotees of blasphemy, who in a past generation had lent a willing hand in slaying His witnesses, and suppressing their enlightening testimony.

The wicked are Deity’s sword for vengeance upon blasphemers of His word and Name, until the time come to give the execution of judgment into the hands of the saints. We need not, therefore, be surprised at finding among his political witnesses and avengers such men as Marat, Danton, Robespierre, St. Juste, surnamed “the Apocalyptic,” and such like. If He did not employ “the basest of men” to execute terrifying vengeance upon guilty nations, how would such have been punished during the past eighteen centuries? If nations will “blaspheme His name, and His tabernacle, and them that dwell in the heaven;” if they will persist in upholding spiritual impostures, and in making His word of none effect by their absurd and impious traditions, they must be

punished as nations; and, as real, scriptural, saints are so scarce, the vengeance of Samuel upon Agag must be in the meantime executed by wicked men as the blind instruments of His will.

A terrified people implies the existence of terrifiers; and that these terrorists were stronger than the terrified. The history of the period is in rigid harmony with this implication. The retributive and righteous providence of Deity, by successive shocks of the great earthquake, had brought the besotted worshippers of the dæmonials and idols under what has been styled by eminence "THE REIGN OF TERROR." This power was more terrific than any that has oppressed society since the flood. The twenty-five millions of affrighted catholic French "dared no longer express any opinion. They were afraid to visit their friends lest they might be compromised with them, and lose liberty and even life. A hundred thousand arrests, and hundreds of condemnations, rendered imprisonment and the scaffold ever present to their minds. They had to bear heavy taxes. Sometimes they had to give up their crops, or their most valuable effects in gold and silver. They durst no longer display any luxury, or indulge in noisy pleasures. They were no longer permitted to use metallic money, but obliged to take and give a depreciated paper, with which it was difficult to procure such things as they needed. They were forced, if storekeepers, to sell at a fictitious price; if buyers, to put up with the worst commodities. They had but one sort of black bread, common to the rich as to the poor, for which they were obliged to contend at the doors of the bakers, after waiting for several hours. Never had power overthrown with greater violence the habits of a people. It threatened all lives, decimated all fortunes, fixed compulsorily the standard of the exchanges, gave new names to all things, and abolished with insult the superstition of the 'terrified'."

This terrible power that blindly avenged the saints, found vent through the Jacobins of the Mountain. Of these, the most terrible was Marat. He was born of Calvinist parents, with a hideous face, and head monstrously disproportioned to his size. He had a daring mind, an ungovernable imagination, a vindictive temper, and the heart of a tiger. In the period of the earthquake, his natural enthusiasm rose to delirium, in which he preached upon revolt, murder, and pillage. In one of his speeches he said, "Massacre 270,000 partisans of the former order of things." "His political exhortations," says Sir Walter Scott, "began and ended like the howl of a blood-hound for murder. It was blood which was Marat's constant demand; not in drops from the breast of an individual, not in puny streams from the slaughter of families; but blood in the profusion of an ocean." "None exercised a more fatal influence upon the period in which he lived. To him was owing the idea realized at

a later period — the extermination of multitudes. He regarded the French as paltry revolutionists. ‘Give me,’ said he, ‘two hundred Neapolitans, the knife in their right hand, in their left a muff, to serve for a shield, and with these I will traverse France, and complete the Revolution.’ It was necessary, he asserted, to strike off several thousand heads, and to destroy all the aristocrats, who rendered liberty impossible. Under this name he included royalists, constitutionalists, and Girondins; and that none might escape, it was only necessary to fall upon those who had carriages, servants, silk clothes, and who were coming out of the theatres. All such are assuredly aristocrats. This pitiless avenger was supported by Danton, Robespierre, and others like them; sat in the National Convention as a member of the Mountain*, presided over the Society of Jacobins, and was ultimately deified in this carnival of blood.

“Marat was abhorred by his colleagues; but they did not abhor making use of him. They placed him in their midst, they put him in their van, they bore him as it were upon their breasts, like a head of Medusa. As the horror of such a man was everywhere, you fancied that you perceived him everywhere; you almost imagined,” said Garat, “that he was the whole Mountain, or that the whole Mountain was, as it were he. Among the leaders, in fact, there were several who found no other fault of the misdeeds of Marat, but that they were too undisguised.”

From this class of agents issued the sanguinary terror by which “the rest were affrighted.” After it had prostrated the Tenth Throne of the Great City, it filled the prisons with crowds of suspected sympathizers with royalty and the recent order of things. These arrests were made by the police under the direction of Marat, “whose name alone,” says Petion, “strikes terror into the souls of all peaceable citizens.” A rumor was started that there was a plot to liberate all the prisoners, who were then to spread themselves through Paris, to commit all sorts of excesses, and to carry off the king. Apprehensive of this, the secret directory caused the alarm gun to be fired, and the tocsin to be sounded. The mob collected, broke into the prisons, and, on September 2, 1792, began a work of carnage which continued for several days. Twenty-four priests were sent to the Abbaye for refusing to take the oath to the constitution. On descending from the coaches to enter the prison, they were immediately pierced by a thousand weapons, amidst the howls of an infuriated populace. Led by Maillard, they rushed to the church of the Carmelites, where they butchered two hundred priests of the Catholic Baal who had been confined there.

* This was the name given to the Governing group of the States General, because lifted up above the others. — Publishers.

Being refreshed with wine, they returned to the Abbaye. There they organized a criminal tribunal, of which Maillard was the terrible president. A list of the prisoners was placed before him. They were brought out in order and questioned. When he pronounced the words, "*Sir, to La Force!*" he was passed out at the gate, supposing that he was being transferred to that prison. But, when the doors closed upon him, he was suddenly hewn to pieces by the swords of the party posted there.

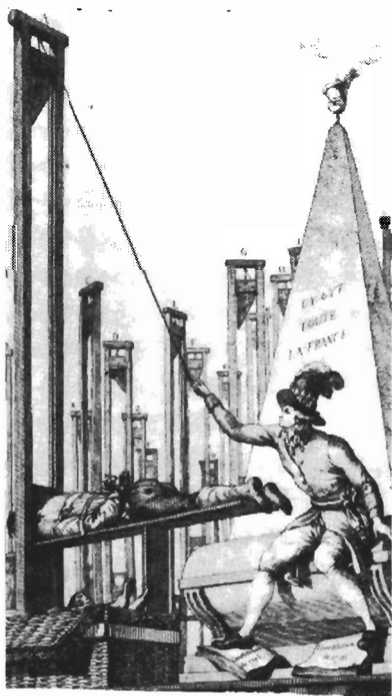
"Terror," was proclaimed to be "the order of the day," and a secret authority overawed that which was public. The massacre continued through the night. Amidst this carnage, however, they spared some victims, and manifested inconceivable joy in giving them their lives. A young man, declared pure from aristocracy, was acquitted with shouts of "*Vive la nation!*" and borne in triumph in the bloody arms of the executioners. The Governor of the Invalides was sentenced to La Force. Perceiving him from the prison, his daughter rushed out amongst pikes and swords, and, with piteous supplications, besought them to spare him. Handing her a pot of human blood, "Drink, then," said they, "the blood of the aristocrats!" She drank — and her father was saved.

"After thirty hours of carnage," says Peltier, "sentence was passed on Cazotte. The instrument of death was already uplifted; and bloody hands were stretched out to pierce his aged breast. His daughter, seizing him round the neck, exclaimed, 'You shall no get at my father till you have forced you way through my heart.' The pikes were instantly checked, and a shout of pardon was raised by a thousand voices. Elizabeth embraced the murderers; and, covered with human blood, but triumphant, proceeded to lodge her father safe in the midst of his family." Another of the few capriciously saved was escorted home with great attention by these Avengers. Dripping with blood, they begged leave to witness the joy of his family, and immediately returned to the carnage. "In this convulsive state," says M. Thiers, "all the emotions succeeded each other in the heart of man. By turns, a mild and ferocious animal, he weeps and then slaughters. Steeped in blood, he is all at once touched by an instance of ardent affection or of noble firmness. He is sensible to the honor of appearing just, to the vanity of appearing upright or disinterested."

During this terrific night, the avengers had divided, and carried destruction into the other prisons of Paris. Like massacres were perpetrated, and blood flowed in streams. Consternation pervaded all Paris. The slaughter of the four hundred and fifty prophets of Baal by the command of Elijah was nothing in comparison. The members of the Commune declared that the people had been just; that they had punished criminals only; and that, in their vengeance, if they had done wrong, it



The climax of the Reign of Terror was the execution of the King, and later the Queen, by beheading. The Guillotine was invented by Dr. Guillotin, a deputy of the States General, who claimed that it swiftly and comparatively painlessly executed criminals. It could not work quick enough during the Reign of Terror, when over one million people were put to death within a short time. — Publishers.



During the Reign of Terror the guillotine became almost a diabolical machine of perpetual motion, to the point where a contemporary print (*left*) represented Robespierre — the main instigator of the Terror — having executed all others, guillotining the executioner! Actually, Robespierre himself was guillotined on July 28, 1794, in one of the culminating acts of the Terror. — Publishers.

was merely by anticipating the sword of the law. The only place preserved from attack was the Temple, against the royal inmates of which the popular fury was particularly excited; so that, for six hours, it was very doubtful whether they would be massacred or not.

The Bicetre Hospital was the scene of the longest and bloodiest carnage. This prison was the receptacle of every vice; it was an hospital, also, for the foulest and most afflicting diseases. It was the sink of Paris. The avengers of crime put every creature there to death. Not less than 6000 were slain during the eight days and nights to the slaughter. Pikes, swords and muskets not being expeditious enough, recourse was had to cannon. A long and deadly resistance was made by the victims, but they were eventually all slain. During the three days of slaughter, about eight thousand prisoners were mercilessly put to death.

The prisons having been thus cleared by fire and sword, the terrorists began to fill them again by new arrests founded upon suspicions of *incivism*. While operating in Paris, terrorist commissioners were despatched to the departments to exhort them to imitate the sanguinary example of the Capital. Collot d'Herbois, surnamed the Tiger, was almost equal to Marat. When he departed for Lyons, he protested that the South should be soon purified. He employed a column of the revolutionary army, with cannon, to make up for the slowness of the guillotine. Freron displayed extreme activity and zeal in the work of death. He proclaimed the purpose of razing Toulon to the ground. Writing to Bayle, he says; "Things go on well here; every day since our arrival we have caused two hundred heads to fall, and already eight hundred Toulonese have been shot." Eight thousand Toulonese assembled in the Champs de Mars. The commissioners were shocked at the sight of this multitude of victims. Freron himself was terrified. A great number of the most guilty were instantly shot. The musketry shooting being insufficient, they afterwards had recourse to cannon. In another execution of this nature, in order to despatch the victims who had not perished by the first discharge, Freron cried out, "Let those who are still alive rise; the republic pardons them." Some arose, when he caused them to be immediately fired upon. On quitting Toulon, he went to finish the depopulation of Marseilles. Here they destroyed more than four hundred persons by a criminal tribunal; and caused some of its finest buildings to be demolished.

"Wearied with the slow operation of the guillotine," says Alison, "they destroyed their prisoners in masses by firing at them with grapeshot." In La Vendee, the *noyades* became celebrated; men and women, in vessels full or in couples, being there drowned by the victorious avengers, and the *noyades* called Republican Baptism and Repub-

lican Marriage. At Pillau, they roasted women and children in a heated oven. In these horrors, one regiment assumed to itself the title of *Infernal*. Altogether, the massacres during the Reign of Terror are reckoned at 1,022,351. Thus were avenged the 75,000 slain in France, A.D. 1572; the unnumbered thousands slain in the anti-witness war; the 100,000 destroyed at their political death; and the 800,000, or 100,000 ruined exiles of 1685. The kings of France are computed to have put to death in torments a million of the witnesses for Jesus under the Satanic inspiration of the Romish priests. Can we, then, in reading the horrors perpetrated in the Reign of Terror, and which principally fell upon the clergy and their adherents, forbear to exclaim, "Righteous art thou, O Lord, who art, and wast, and shalt be, because thou hast judged thus: for they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy. True and righteous are thy judgments!" (Apoc. 16:5).

The Terrorists were the sword and scourge of Deity upon the guilty. They were raised up by Him to retaliate upon the king, court, nobility, priests, and people, the murders and crimes of every sort, which had accumulated upon their heads until his longsuffering was exhausted. The nation was paralyzed, as well as astounded and affrighted. It was the Terrorists that condemned the king and queen to lose their heads, by which they broke definitively with royalty and all thrones; and afterwards destroyed the Girondins for their want of zeal in the regeneration of France by the guillotine. This was the overthrow of all legality, and the establishment of the Terrible Dictatorship, developed in the Committee of Public Welfare.

From May 31, 1793, commence scenes a hundred times more awful and more terrible than the massacres of the prisons of Paris. La Vendee, the stronghold of the priests, was all fire and blood. Their forces were styled, "the royal and catholic armies." The partisans of absolute power were simultaneously lifting up their heads for a grand rally against the Revolution. The conflict that ensued resulted in the establishment of the Committee of Public Welfare, which was absolute master of the situation, being empowered to send the people either to the field of battle, to the scaffold, or to prison; and, for the defence of the Revolution, was possessed of a sovereign and terrible dictatorship. The judgment-seat of this fearful committee was the Revolutionary Tribunal, whose institution was cased by Danton. Its familiars pervaded the land, and all the great cities of France experienced its vengeance. "THE MOUNTAIN" was now in the ascendant — it ruled with terror in the heaven into which it had ascended when called up thither by the "great voice," or edict of the king. The ruling power in the Mountain was Robespierre and the

Jacobins. The Committee and Tribunal were directed by them; and however great their vengeance upon nobles, priests, the rich, and their adherents, greater vengeance was soon to be displayed in Paris. It is a remarkable fact, that the cities and districts where the blood of the saints and witnessing prophets of Jesus had been poured out most abundantly and with the greatest barbarity, suffered the most horribly in the Reign of Terror. After the decapitation of Marie Antoinette and the Girondins, the sword of execution had no rest. All that was considered most noble and most generous was perishing either by suicide or by the blade of the executioner. "The whole country seemed one vast conflagration of revolt and vengeance. The shrieks of death were blended with the yell of the assassin and the laughter of buffoons."

In conclusion, under this head, I remark, in the words of Alison, that, after April, 1794, "one only power now remained — alone, terrible, irresistible. This was the power of Death, wielded by a faction (of which Robespierre was chief), steeled against every feeling of humanity, dead to every principle of justice. In their iron hands order resumed its sway from the influence of terror; obedience became universal from the extinction of hope. Silent and unresisted, they led their victims to the scaffold, dreaded alike by the soldiers who crouched, the people who trembled, and the victims who suffered. The history of the world has no parallel to the horrors of that long night of suffering!"

16. "And they gave Glory to the Deity of the Heaven"

This was the last demonstration of "the Earth" in its extraordinary agitations. In the prophecy four things are particularly noted as characteristic of the Great Earthquake which consummated the Sixth Trumpet, or Second Woe, namely:

1. The Fall of the Tenth of the City;
2. The putting to death of Seven Thousand Names of Men;
3. The affrighting of the Rest; and
4. The Ascription of Glory to the Deity of the Heaven.

These four characteristics have met in no other revolution of past ages than in that of the French Epoch from A.D. 1789 to A.D. 1794. It was the earnest of what is yet to come on a grander scale when the whole of the spiritual Sodom and Egypt, that is of the Great Papal City with all its kingdoms, or Tenths, and all its clerical and aristocratic orders, Romish, Protestant, and Greek, shall be destroyed; not by "the Earth," however, but by the Cloud-Invested Angel of the Bow. There will be this difference in the executing of the judgment by the saints. Their judgment will be more sanguinary and terrific; but in executing it, they will be guiltless of personal crimes. They will execute judgment in righteous-

ness. This was not the judgment executed by Marat, Fouquier, Tinville, Collot d'Herbois, Robespierre, and the like. These were blood-thirsty villains, who, in blindly punishing the blasphemous worshippers of saint-ghosts, relics, and images, aristocratic, clerical, and plebeian, accumulated upon their own heads heaps of trespasses, that could only be cancelled by the blood of the transgressors. They were thieves, adulterers, whoremongers, murderers, hypocrites, and atheists. These were the characters that flourished in the work of French regeneration as they styled it and were always babbling about virtue, integrity, fraternity, justice, and so forth; to all of which, in a scriptural sense, they were utter strangers. Nevertheless, they were not worse than the creatures they put to death. They were the mire and dirt of society which is itself infected and foul; and when stirred up from its lowest depths, throws upon its surface its putrefactions. In the reign of death, these were swept into the common sewer of headless humanity. The guillotine, which they termed "*holy*," was just and impartial in its vengeance; so that those who worked at it with revolutionary fury, were themselves at length compelled to pay justice with their lives.

As we have seen, in the total abolition of the names of men, the CATHOLIC NAME was abolished also. The destruction of this name in France was, in effect, to the glory of God; although its ruin was by the agency of a set of dissolute, fanatical, atheists. But these creatures marred the good work by decreeing likewise, that there was no Supreme Being, who was before all things, who made all things, and by whose power all things are sustained. "The fool has said in his heart, There is no God." The denial of Deity, and the deification of Reason, was, therefore, the work of fools. The prime movers of this blasphemy, however, were soon afterwards sent to the guillotine, which silenced their folly for ever.

The proclamation of the Parisian authorities denying the existence of Deity was exceedingly offensive to the deists of the Committee of Public Welfare and the Convention. The former had paid homage to moral ideas by making "integrity, justice, and all the virtues, the order of the day;" it could not, therefore, tolerate the atheistic deification of reason, which made such order impossible. "They beheld anarchy," says M. Thiers, "rejecting all belief in God, effeminacy and corruption rejecting all idea of order, mental delirium rejecting all idea of morals. They then conceived the republic as virtue assailed by all the bad passions at once. The word *virtue* was everywhere: they placed justice and integrity upon the order of the day. It yet remained for them to proclaim the belief in God, the Immortality of the Soul, all the moral creeds; it yet remained for them to make a solemn declaration, to declare, in short,

the Religion of the State. They resolved, therefore, to pass a decree upon the subject. In this manner they should oppose order to the anarchists, faith in God to the Atheists, and morals to the dissolute. Their system of virtue would be complete. The deistical committee made it above all a particular point to remove from the republic the stigma of impiety with which it was branded throughout all Europe. They resolved to say what is always said to priests who accuse you of impiety because you do not believe in their dogmas — WE BELIEVE IN GOD.”

The deistical dictators “had other motives for adopting a grand measure in regard to religion. The ceremonies of the new worship of reason had been abolished; festivals were required for the Decades or Tenth Days; and it was deemed of importance, when attending to the moral and religious wants of the people, to think of their wants of the imagination, and to furnish them with subjects of public meetings. Besides, the favorable condition of public affairs caused them to deem the moment most favorable for prostrating the republic at the feet of the Almighty. The occasion was grand and touching for those who believed. It was seasonable for those who merely complied with political ideas.”

“Let us remark,” continues M. Thiers, “one singular circumstance. *Sectaries*, for whom there existed no human convention that was respectable (so he designates the political witness of Jesus; and truly affirms, that for the witnesses of both classes, there doth exist no human convention that is respectable) who, from the extraordinary contempt in which they held all other nations and the esteem with which they were filled for themselves, *dreaded no opinion, and were not afraid of wounding that of all the world*; who, in matters of government had reduced everything to just what was absolutely necessary; who had admitted no other authority but that of a few citizens temporarily elected; *who had not hesitated to abolish the most ancient and most stubborn of all religions* — the Romish; such sectaries paused before two ideas, *morality and faith in God*. After rejecting all those ideas from which they deemed it possible to release man, they remained under the sway of the two last, and sacrificed a party to each idea. If some of them did not believe, they nevertheless all felt a want of order among men, and for the support of this human order, the necessity of acknowledging in the universe *a general and intelligent order*. This is the first time in the history of the world that the dissolution of all the authorities left society a prey to the government of purely systematic minds, and those minds which had outstripped all the received ideas adopted, retained the ideas of morality and faith in God. *This example is unparalleled in the history of the world: it is singular, it is grand, it is beautiful: history cannot help pausing to remark it.*”

M. Thiers did not know that he was pausing to remark upon an event that had been predicted eighteen centuries before by the Exile of Patmos — by that beloved companion of Jesus, who had distinctly spoken of those so-called “sectaries;” and expressly declared that they should do that “singular, grand and beautiful” thing, of pausing before the idea of faith in God, in “giving glory to the God of the heaven” in the throes of a grand convulsion, that should abolish monarchy, the names of men, and “the most stubborn of all religions.” It was an event which no historian of repute could venture to ignore.

Robespierre was reporter on this interesting occasion. He was the head of the Committee of Public Welfare, was consulted on all matters, and spoke only on important occasions. “For him,” says M. Thiers, “were reserved the high moral and political questions, as more worthy of his talents and his virtue. The duty of reporter on the question belonged to him of right. None had spoken out more decidedly against atheism, none was so venerated, none had so high a reputation for purity and virtue, none, in short, was so well qualified by his ascendancy and his dogmatism for this sort of pontificate.



ROBESPIERRE (1758-94). The famous revolutionary leader known as “The Incorruptible” is identified with “The Reign of Terror.” He was an extreme fanatic, and mainly responsible for the execution of the King. After Mirabeau’s death his power and influence increased, and he was elected a member of the Committee of Public Safety in 1793. As a leader of the extreme Jacobin party, he bitterly opposed the Girondists (the more moderate group), and was responsible for the execution of its leaders after a mere mockery of a trial. Robespierre aimed at a dictatorship of Republican France, but in spite of his status, was unable to control the terror he had unleashed. His tyrannical attitude antagonised members of his own party who rose against him. He was arrested, and after a brief trial, was condemned to death. He was guillotined with others on July 28, 1794.

“On May 7, 1794, about ten weeks before he lost his head, he addressed the National Convention upon the subject of ‘giving glory to the God of the heaven.’ He was listened to with profound attention. He justly observed, that it was not as the authors of systems that the representatives of the nation ought to discourage atheism and to proclaim DEISM, but as legislators seeking what principles are most suitable to man in a state of society. In the eyes of the legislator, all that is beneficial to the world and good in practice, is truth. The idea of the Supreme Being and of the immortality of the soul is a continual recall of justice; it is therefore social and republican.”

In his address he strove to counteract the idea that, in proclaiming the worship of the Supreme Being, the government was laboring for the benefit of the priests. “What is there in common,” said he, “between the priests and God? The priests are to morality what quacks are to medicine. How different is the God of Nature from the God of the priests! I know nothing that so nearly resembles atheism as the religions which they have framed. By grossly misrepresenting the Supreme Being, *they have annihilated belief in him as far as lay in their power.* The priests have created a God after their own image: they have made him jealous, capricious, greedy, cruel, and implacable: they have confined him in heaven as in a palace, and have called him to earth only to demand of him, for their own interest, tithes, wealth, honors, pleasures, and power. The real temple of the Supreme Being is the universe; his worship, virtue; his festivals, the joy of a great nation, assembled in his presence to knit closer the bonds of universal fraternity, and to pay him the homage of intelligent and pure hearts.”

He finished his report amidst the warmest applause, and proposed the following decree, which was adopted by acclamation:

“Art. 1. The French people acknowledges the existence of the Supreme Being and the Immortality of the Soul.

“Art. 2. It acknowledges that the worship most worthy of the Supreme Being is the practice of the duties of man.”

A solemn festival was ordered for June 8. The decree was read at a meeting of the Jacobins, who caused an address to be drawn up, and presented to the Convention by a deputation of their body. Their address concluded thus: “The Jacobins come this day to thank you for the solemn decree that you have just issued; they will come and join you in the celebration of that great day on which the festival of the Supreme Being shall assemble the virtuous citizens throughout all France to sing the hymn of virtue.” To this the president replied: “It is worthy of a society which fills the world with its renown, which enjoys so great an influence upon public opinion, which has associated at all times with all the

most courageous of the defenders of the rights of man, to come to the temple of the laws to pay homage to the Supreme Being."

A member of the Committee, named Couthon, then made a violent speech against atheists and corrupt men; and concluded by proposing on that solemn day of joy and gratitude to declare that ever since the commencement of the Revolution, the Jacobins had not ceased to deserve well of the country. This suggestion was adopted amidst thunders of applause. The Convention broke up in transports of joy, nay, indeed, in a sort of intoxication.

Congratulatory addresses to the Convention for proclaiming belief in the Supreme Being were very numerous. "The contagion of ideas and words," says M. Thiers, "spread with extraordinary rapidity among the French. Among a prompt and communicative people the idea that engages some few minds soon engages the attention of the public generally; the word that is in some mouths is soon in all. Addresses poured in from all parts, congratulating the Convention on its sublime decree, thanking it for having established virtue, proclaiming the worship of the Supreme Being, and restored hope to man. The section of Marat of Paris, appearing at the bar, addressed the assembly, saying: 'O beneficent Mountain! protecting Science! accept also our expressions of gratitude and congratulation for all the sublime decrees which thou art daily issuing for the happiness of mankind. From thy boiling bosom darted the salutary thunderbolt, which, in crushing atheism, gives us genuine republicans the consolatory idea of living free, in the sight of the Supreme Being, and in expectation of the immortality of the soul.'

"From that day, the words *virtue* and *Supreme Being* were in every mouth. Instead of the inscription, TO REASON, placed on the fronts of the temples, there was now inscribed, TO THE SUPREME BEING."

The day fixed for the festival in honor of the Supreme Being at length arrived. The principal part in the performance was unanimously assigned to Robespierre, whom his colleagues strove to flatter and to soothe by dint of honors. Vast preparations had been made, and the festival was to be magnificent. The multitude had collected, and after a considerable time, Robespierre appeared in the midst of the Convention. He was dressed with extraordinary care. His head was covered with feathers, and in his hand he held, like all the representatives, a bunch of flowers, fruit, and ears of corn. In his countenance, usually so gloomy, beamed a cheerfulness that was uncommon to him. An amphitheatre was erected in the centre of the garden of the Tuileries. This was occupied by the Convention; and on either side were several groups of boys, men, aged persons, and females. The boys wore wreaths of violets, the youths of myrtle, the men of oak, the aged people of ivy and

olive. The men held their daughters by the hand, and carried baskets of flowers. Opposite to the amphitheatre were figures representing Atheism, Discord, Selfishness. These were destined to be burned. As soon as the Convention had taken its place, the ceremony was opened with music. The president then delivered a first discourse on the object of the Festival. "Republican Frenchmen!" said he, "the ever fortunate day which the French people dedicated to the Supreme Being is at length arrived. Never did the world which He created, exhibit a spectacle so worthy of His attention. He has beheld tyranny, crime, and imposture reigning on earth. He beholds at this moment *a whole nation* assailed by all the oppressors of mankind, suspending the course of its heroic labors, to lift its thoughts and its prayers towards the Supreme Being, who gave it the mission to undertake and the courage to execute them."

After proceeding in this manner for a few minutes, he descended from the amphitheatre, and seizing a torch, set fire to the figures of Atheism, Discord and Selfishness. From amidst their ashes rose the statue of Wisdom, blackened by the flames from which it issued. Robespierre returned to his place, and delivered a second speech on the extirpation of the vices leagued against the Republic. After this first ceremony, the Assembly set out in procession for the Field of Mars. The pride of Robespierre seemed redoubled, and he affected to walk very far before his colleagues. But some indignantly approached, and lavished upon him the keenest sarcasms. Some laughed at the new pontiff, and said, in relation to his smoky statue of Wisdom, that his wisdom was darkened. Others uttered the word "tyrant," and exclaimed that there were still Brutuses. A deputy addressed to him the prophetic words: "The Tarpeian rock is close to the Capitol."

The procession at length reached the Champs de Mars. There arose a lofty mount, on the summit of which was a tree, beneath whose boughs the Convention seated itself. On each side of the mount the different groups of boys, old men, and women, took their places. A symphony commenced; the groups then sang stanzas, alternately answering one another; at length, on a given signal, the youths drew their swords, and swore to the elders to defend their country; the mothers lifted their infants in their arms; all present raised their hands towards heaven, and the oath to conquer was mingled with the homage paid to the Supreme Being. They then returned to the garden of the Tuileries, and the Festival concluded with public diversions.

Such was the famous festival in which "they gave glory to the Deity of the Heaven" — a glory or homage based on the abolition of the Catholic worship of the Roman God, "the deity of the earth," before

whom they had stood witnessing in sackcloth over twelve centuries. The "they" who gave the glory were the constituted authorities in the republican heaven, and who had been unwittingly invited up thither by the royal edict, and had ascended to their sovereign position "in the cloud." They were as impious, sanguinary and cruel as "Yahweh's Anointed Shepherd," Cyrus, and "his sanctified ones," the Medes and Persians, who ravished wives, spoiled houses, had no pity on the fruit of the womb, dashed children to pieces, and destroyed adults without mercy. This was the spirit that inspired Robespierre and his colleagues of the Convention and its committees, who all figured in this festival. On the days preceding and following that on which they were giving glory to the Supreme power of the heaven, they sent forty-three victims to the guillotine. Some of his colleagues did not like the festival. They said it had alienated many minds, and that those ideas of the Supreme Being, of the Immortality of the Soul, and those pompous ceremonies, looked like a return to the superstition of former times, and were likely to give a retrograde, impulse to the Revolution. Robespierre was irritated by these remarks, and insisted that he never meant to make the revolution retrograde, but had done everything to accelerate its course; in proof of which he had drafted a law to make the Revolutionary tribunal still more sanguinary. The law was passed, and in the forty-nine days succeeding the festival 1386 victims lost their heads on no other grounds than suspicion. We are not, therefore, to suppose the glory given commended the actors in the festival to Deity. John merely predicted it as an event that would obtain in the great earthquake, and as a sign by which that revolutionary crisis might be known to be the epoch of the ascent of the TERRIBLE WITNESSES against the Romish Idolatry to power.

THE THIRD WOE

"The Second Woe has passed away; behold, the Third Woe comes immediately."

The fifth trumpet, which summoned the Saracens against the Greek division of the Catholic Apostasy, was the *first woe*, and the sixth trumpet, which sounded forth the four angel-powers to put to death the Greek Catholic dominion, was the *second woe*. This was not only to extinguish this dominion, but to *torment with a terrible testimony* the world rulers and spirituals of the European Commonwealth in church and state, symbolized in the prophecy by "the beast with seven heads and ten horns." Hence, the judgments of the Second Woe were widely diffused over the whole of the Great City from the Euphrates to the Danube, the Rhine, and the ocean. They began their desolating career A.D. 1062, and continued in their work of death upon the worshippers

of the Demonials and Catholic Idols, until the demonial worship was destroyed in France, and its national homage transferred from the Roman "God of the earth" to "the Deity of the heaven," A.D. 1794, a calamitous period of 732 years. The ascription of glory to the Supreme Being was the remarkable act by which the second woe was consummated.

But, notwithstanding all the judgments that had fallen upon the Catholic World, it continued unrepentant of its idolatry, of its murders, its sorceries, its fornication, and its thefts. They had been terribly chastised in France. The blood they had shed there was avenged twofold; their spiritual sorceries had been abolished; the priests had been compelled to marry; and the wealth they had acquired by theft and fraud, they had been forced to disgorge. About two thousand priests had died by the executioner, many abjured their religion; and thousands had been expelled from the bloodstained country they had plundered and ruined. Still the Catholic world clung to its delusions, and repented not of its deeds. The Second Woe had exhausted itself upon "the Tenth of the City." The Reign of Terror ended with the execution of Robespierre and his collaborators. Forty-nine days after the Festival their heads rolled into the basket of the guillotine. Applause accompanied every descent of the fatal blade; and joy prevailed on every side, and the system of terror was overthrown. The woe had "passed away," and the time had come for republicanized France to become an *angel-power of destruction* against the worshippers of the beast in the other Tenths of the Great City.

"The third woe comes immediately" after the termination of the second. Between the predicted events of the first and second woes, that is, from the end of the first to the beginning of the second woe, there was an interval of about 130 years. But between the end of the second and the beginning of the third, there was no appreciable interval. It may therefore be considered as beginning in the year of the Festival, A.D. 1794. This third woe is, of course, the Seventh and Last Trumpet — the Seventh Trumpet Division of the Seventh Seal, and summarized in the following words:

"And the seventh angel sounded, and there were great voices in the heaven, saying, The kingdoms of the world have become our Lord's and his Christ's, and he shall reign for the aions of the aions."

This is the grand result of the sounding — a consummation to be perfected as the result of the sounding of the seventh trumpet. This third woe trumpet has been sounding during the past seventy one years. These are so many of "the days of the voice of the seventh angel" as have

hitherto elapsed. But they are not all "the days of the voice." They have brought us to the *terminal epoch* of the Holy City's "forty and two months" and I believe that there are yet forty more "days," or years, to fill up *all* "the days of the voice of the seventh angel." The fall of the Tenth of the city happened in a day, but it did not become the Lord's. All the tenths are to fall likewise by violence, to which they will be forced to yield, and to become the property of Him who overturns them. This overthrow will be the work of the "Hour of Judgment," which does not begin till after the advent of Christ, and the giving of judgment to the Saints; and consequently, after their resurrection and ascension to power in the heaven, as prefigured in the resurrection and ascension of the political witnesses "in the cloud." The judgments of the second woe terminated in the Reign of Terror, the most awful and terrible epoch ever yet experienced by a nation. It was emphatically the Reign of Death, oftentimes in its most appalling forms. But the consummation of the seventh trumpet will woefully surpass the Reign of Terror. This was limited to a single nation, of which the mighty were hurled from their seats into the lowest depths, and the rest sent empty away. But the terminal epoch of the seventh trumpet now upon us, will make the ears to tingle only to hear the report of its terrors. Daniel was informed that it would be "a time of trouble such as never was since there was a nation to that same time" (ch. 12:1). "The time of the end" of the third woe trumpet is a time of unsurpassed calamity, and will extend to all nations in all parts of the earth. Their trade and commerce will be ruinously perturbed; their countries devastated by war; their hundreds of thousands prostrated by famine, pestilence and sword; their armies scattered like chaff before the wind; their "religions" abolished as "abominations" and blasphemies; their priests, clergies and ministers punished as sorcerers, murderers, impostors, hypocrites, and plunderers of the poor; and their kings, nobles and gentry destroyed as "the destroyers of the earth."

The Spirit of the Eternal in Jesus and his Brethren is "the Lord and his Christ," by whom this world-wide revolution will be developed and directed. The political witnesses of Jesus developed and directed the great French Revolution. Theirs was a great and mighty, as well as a terrible work; but it is the witnesses of the Holy City, the One Body, who will constitute the Revolutionary Government, and to whom the higher and nobler, mightier and more terrible mission is assigned, of breaking in pieces the political fabric of the world; of emancipating the nations from the reign of ignorance and strong delusion, and of blessing them in Abraham and his Seed. This is the work that is before them, and which, when accomplished, will introduce them to *the reign of the aions of the*

aions, or THE THOUSAND YEARS.

And when this Millennial Sabbatism shall be duly established by the Eternal Spirit, the One Body, in glorious manifestation, and symbolized by the Four and Twenty Elders before the Deity, and “on their thrones,” “fall upon their faces and do homage to the Deity, saying, We give thanks to thee, O Lord, the Almighty Deity, who is, and who was, and who *art* the Coming One, because thou hast assumed thy great power, and reignest.”

But this is all in the future. It is the grand apocalyptic consummation of the gospel of the kingdom. It is the Divine purpose of the seventh trumpet *first stated*, but the *last accomplished*. The Spirit’s Body cannot be the Who is, and the Who was, and the Coming One reigning, so long as the saints are sleeping in the dust, and those who corrupt the earth are undestroyed. The resurrection of the holy generation is therefore indispensable to the denouement of the plot. The resurrection first comes in a time of trouble — a trouble which has doubtless begun, and which will not diminish, but increase, until there be great wrath among the nations. And so it is written in the eighteenth verse of this chapter, saying:

“And the nations were made angry, and thy wrath came; and the time of the dead to be judged; and to give the reward to thy servants the prophets, and to the saints, even to those who fear thy name, to the small and to the great; and to destroy those who corrupt the earth.”

The nations of this prophecy are those of “the earth and of the whole habitable” (Apoc. 16:14). They are “made angry” through the operation of the Frog Power, which is the Imperial Democratic Power of France, the policy of which acting upon the governments of Constantinople, Vienna and Rome, causes these powers in their political antagonisms to become threatening and warlike. Thus the nations they govern are “made angry,” and the world is again the theatre of war.

While they are in this international belligerency, developing their wrath upon each other, the wrath of Deity is manifested — “and thy wrath came.” But before this wrath can be manifested, He that is to execute the vengeance must have first come; and those who shall have the honor of co-operating with him in judgment, must be raised from among the dead, and have been themselves examined before his tribunal, accepted and quickened with incorruptible life. When the Divine wrath comes upon these nations, the revolutionary executors and directors of the indignation will be the Lord Jesus and his Brethren — the Saints. The work preparing for them by the Imperial Democratic Power, which is the political witnessing power of “THE MOUNTAIN” imperialized, will be assumed and consummated by the Saints, who are “the Kings from a

Sun's risings." The Mountain, whose representatives are the members of the Napoleon Dynasty, could not with all the power at its command, do the work of wrath assigned to these kings. The nations have felt the power and wrath of "the Terrible Mountain," when, under the generalship of the first Buonaparte, it inflicted "a noisome and grievous sore upon the men who had the mark of the beast, and worshipped the Papal Image," when it "gave them blood to drink" in the plains and valleys of Italy; "scorched with fire" the unrepentant blasphemers of Southern Germany; hurled the Roman God from his throne into captivity; filled his kingdom with darkness; caused his blaspheming priests and worshippers to "gnaw their tongues for pain." In short, the Imperialized Mountain had executed the wrath of the first, third, fourth and fifth vials of the Revolutionary Hour; and having regained its position in the heaven, from which it was expelled at the fall of Napoleon, &c., into which it originally "ascended into the cloud," it is blindly preparing a situation for the manifestation of the almighty and terrible power of the witnesses of the Holy City. The Mountain, though terrible and powerful, is not almighty; but the Holy City, when the forty-two months of its subjection shall have fully passed, shall be more terrible, and absolutely omnipotent in the execution of its mission. What "the Mountain" could not do, "the Stone" will fully accomplish, when it will "become a GREAT MOUNTAIN, and fill the whole earth."

"Thy wrath is come." The coming of this wrath is marked by the commencement of the Seventh Vial, which is poured upon "THE AIR" — *the political aerial* in which the kingdoms of the *kosmos*, or fourth-beast constitution of things, shine in all their glory. The wrath falls upon the Governments to their destruction. The Imperial Mountain overturned the Papal Throne; but after the fall of its Emperor, it was reestablished, as were also other thrones. But the Mountain having recovered its position, has the papal throne again in its powerful grasp. It will not be able finally to abolish it. This is not its mission. It is only the Holy City, the One Almighty Body, that can overthrow all thrones in its wrath, and prevent them from being again established. The One Almighty Body by Seventh-Vial wrath is to possess itself in the kingdoms of the Unmeasured Court of the Gentiles. The corrupters of the earth will then have been destroyed, and the coming wrath of the Deity exhausted.

1. "The Time of the Dead"

"The time of the Dead" is at "the Time of the End" — at the expiration of Daniel's 1335 days. This appears from the words, "Blessed he that waiteth, and cometh to the 1335 days. But go thou till the end; and

thou shalt rest, and arise to thine inheritance at the end of the days" (ch. 12:12,13). To wait and come to these days, is to wait during their course, and to come to their end. Daniel has been thus waiting, but has not yet come to their end. During the time he has been waiting he has been resting, or "sleeping in the dust of the earth" — *verse 2*. So long as he is there he knows nothing, and can inherit nothing; for "the dead know not anything", and can therefore be neither happy nor miserable. He expected nothing until he should "awake for a living one of the Olahm." He was told that this should be at the end of the 1335 days, in the words, "thou shalt arise to thine inheritance at the end of the days." These can only be the 1335 days whose end terminates Daniel's rest in the dust of the earth. He is to *arise to his inheritance*, because the inheritance promised is neither in the dust, nor in the sky, but a land from which he was expelled by the Chaldeans, and to which he never returned. He will arise from the dust of Persia, where he has been resting since "the third year of Cyrus," B.C. 540; and appearing before "Messiah the Prince," of whom he wrote, and being approved, as doubtless he will be, he will be strengthened, and henceforth be prepared to "speak with the enemy in the gate," who at present occupies the land.

"The time of the dead," then, is at the epoch which terminates the 1335 years. This being so, there will, of course, be no more trampling of the Holy City by the Gentiles after their expiration. But the Saints were to be prevailed against "for a time, times, and the dividing of a time," or 1260 years; and the Holy City was to be trampled "forty and two months," which are also 1260 years. This is true; and therefore it is evident that these two differently expressed, but identical, periods both terminate synchronously with the 1335. The end of these brings us to "the end" — the end of "the time, times, and dividing of a time;" the end of the forty and two months; the end of the 1335 years; and to the beginning of "the time of the end," which continues to the end of Micah's forty years.

The beginning of "the Time of the End" is "the time of the dead." The work of this time will take time; but how much time it will consume the testimony does not reveal. The Lord Jesus Christ who is "the resurrection and the life," as well as "the truth and the way," descends to Mount Sinai while the present Sixth Vial is continuing to pour out. "Behold!" says he, "I come as a thief." He comes before "the kings of the earth and of the whole habitable" are gathered into the region termed "in the Hebrew tongue Armageddon." How long before is not revealed; but between his thief-like advent and the Armageddon-gathering is "the time of the dead" and when his work is finished with his dead ones, "He gathers the kings together" — he operates upon a situation already

created by the Frog Power; and brings on the catastrophe, which that power is not capable of accomplishing.

But, how many months or years the work of setting in order his own Melchizedec Household will consume I know not. It will take time. The Lord is never in a hurry. He is always deliberate and dignified. If He pleased, He could flash everything into order; and all his enemies into destruction. But He has not acted in this way in the past; and it is clear from the word that He does not intend to act flashingly in the future. There is no question about His ability so to do. He can do what He wills; and He has revealed His will, and from that revelation, it is evident that He will be deliberate in all His movements.

In the work of "the time of the dead" every individual saint who has died since Abel in all countries of the earth, has first to be awakened from his sleep of death, and made to stand bodily upon his feet. After this, they are to be gathered together from all parts to the general convention, which brings them into the presence of Christ. In this gathering, the few living saints that may remain have to be visited by his messengers, and to be caused to report themselves to the King; for one who well knew what he spoke, says, "we must all appear before the tribunal of Christ." Now to accomplish all this will consume time; but it will, doubtless, consume more time in disposing of the business of the Court. For every one gathered to that grand assize will be called upon to give an account of himself. Of this there can be no doubt, for Paul says again, "everyone of us (saints) shall give account of himself to the Deity." This relation of experiences will consume time; and one would conclude no little time. Some will doubtless be very brief, having little to say, while others will be even "speechless;" but some will have a longer account to give, as in the case of Paul and others like him. Then there will be the verdicts with all their attendant circumstances; for after the accounts given, come the personal recompenses; for they appear at the tribunal that they may "receive in body the things according to that they have done whether good or bad." For what a man *sows in body* he must *reap in body* — "he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit, shall of the Spirit reap life everlasting." Saints who have sown to the flesh, and there have been many such, will, in this "time of the dead," be left in the body recently created from the dust; and of that body they will reap corruption that will utterly and finally destroy it. "This is the Second Death." But Saints, who have *sown to the Spirit*, in "denying themselves of all ungodliness and worldly lusts, and in living soberly, righteously, and godly in the world," will also in this "time of the dead" not be left in the body recently elaborated from the dust. That body will *reap of the Spirit* incorruptibility in being quic-

kened in the twinkling of an eye, by which it will become Spirit-body, and so conformed to the body of Jesus Christ. This is what Daniel terms "strengthening."

Thus, in "the time of the dead," there will be a judicial separation of *just* saints from *unjust* saints. A sinner becomes a saint by believing and obeying the truth; and he continues a just saint if he continues in well-doing; but, he becomes an unjust saint if he do not so continue. Now, the appearing at the tribunal of Christ by all the saints of these two classes is, that the just may be separated from the unjust; and that the unjust may be driven from the presence of judicial majesty into the darkness of the outer world, where they may ignominiously partake in the vengeance which is to "devour the adversaries." This explains the phrase in that text "the time of the dead *to be judged*." The judicial separation completed on this basis and the unworthy expelled from the Royal Presence, those who remain are "the called, the chosen, and faithful" — Ch. 17:14. They are the 144,000, having the Lamb's Father's name indelibly written in their foreheads; they are "the redeemed from the earth;" the undefiled virgins; the First-fruits unto the Deity, and to the Lamb; the guiltless and faultless before the throne — ch. 14:1-5. These are the saints, who have the honor of executing the judgment written against the kings, priests, and aristocrats of the Great City. They are all like to Jesus, who is their Head; and "equal to the angels." They constitute the Household, of which He is the High Priest, or Pontiff-King, after the order of Melchizedec. To manifest this household, or Divine Family, with all the attributes of Deity, is the great and interesting preliminary work for which "the time of the dead" affords sufficient scope. — The house being thus put in order and strengthened, the constituent members thereof are prepared to "follow the Lamb whithersoever he goeth;" which is equivalent to the phrase "whithersoever the Spirit was to go, they went" (Ezek. 1:20). They go with him in all his warlike expeditions, and royal progresses and visitations. They are one and indivisible, and inseparably knit together in all the bonds of love, power, and devotion; being "members of his body, of his flesh, and of his bones" (Eph. 5:30).

2. "The Reward"

"The time of the dead" was, not only for the judicial separation and exclusion of the unworthy, and the strengthening, or quickening, of the approved; but for the giving of "*the reward* to the servants the prophets, and to the saints, even to those who fear the name of the Deity, to the small and to the great." This testimony shows, that whatever "the reward" may consist in, the righteous do not obtain it until after their re-

surrection and strengthening. Christ himself, in the days of his weakness and suffering, plainly taught this. "Thou shalt be recompensed," said he, "at the resurrection of the just" (Luke 14:14). And again, he said: "The Son of man shall come in the glory of his Father with his angels; and THEN *he shall reward* every man according to his works" (Matt. 16:27). This is the teaching which belongs to "the simplicity which is in Christ." Nothing can be more plain and easy to understand. The resurrection has not yet transpired, because "the time of the dead to be judged" is yet future; and because the Son of Man, who is the resurrection and the life, has not yet come with his angels in his Father's glory. The resurrection being future, then, none of the righteous have yet received "the reward." Enoch, Elijah, Moses, and the few who came out of their graves after the resurrection of Jesus, have been "strengthened;" but even they have not received "the reward;" for this is only to be obtained upon the earth.

Now, reader, mark and inwardly digest what follows. All Greek, Latin, and Mohammedan "*priests*," all Protestant "*clergy*," and all Non-conformist, Dissenting, and Sectarian "*ministers*," of all the so-called "Names and Denominations of Christendom," teach the direct opposite to the doctrine of Jesus. In effect, this generation of hypocrites and serpents tells the Lord Jesus that he is either an ignoramus or a wilful deceiver of the people. It might refuse to say in so many words that he is a liar; because these priests, clergy, and ministers, all, save the Moslems, pretend to be called and sent of him, as his ambassadors to the world, to preach his doctrine; and it would be too gross plainly to declare that he is a liar and deceiver. There are, however, other ways of saying the same thing; and the most effectual with the least danger to their craft, is to teach in his name exactly the reverse of his teaching. This they do with the most unblushing effrontery. They tell their dupes, that man shall not be recompensed at the resurrection of the just; and that they have not to wait till the Son of Man comes with his angels, in declaring that men are recompensed as soon as the breath leaves the body in death. Thus, like the generation of vipers and hypocrites, who appeared to men to be righteous, with whom Jesus had personally to contend, by their tradition they make void his word. They convert it by their sorcery into a falsehood, as the old Serpent, their father, did before them in Eden. I testify against them as *hypocrites* in the classical sense of the word. A hypocrite is *one who plays a part* on a stage. A priest, clergyman, or minister, is exactly this. He plays a part on the ecclesiastical stage of the world; and a part, too, that is not his real character. He is therefore, a professional hypocrite — *a hypocrite by profession*. He professes to be Christ's ambassador, and when his credentials are demanded, he has

none to show. If I present myself at Washington, and claim to be an ambassador from the court of St. James, and I have no credentials to establish my claim, however sincerely I might believe in my ignorance, that I was an ambassador of Britain, I should be attempting to *play a part* that was not my true character. I should therefore, be, not only a hypocrite, but an impostor, and worthy of all contempt. Only think, reader, of an ambassador falsifying the instructions of the power by whom he is sent! What confusion this would produce in the counsels of the powers! An ambassador upon whose words no reliance could be placed! And here are spiritual ambassadors, Greek, Romish, Protestant, and Sectarian, all claiming to be sent from one and the same Divine Power, all of them differing and contradicting in a multitude of important particulars, but all agreeing to suppress the teaching delivered by Eternal Wisdom, and such “ambassadors of Jesus Christ” so-called; of such “ministers of the gospel;” and what think you of professed believers of the truth, who would forbid that these hypocrites, impostors, and wolves in sheep’s clothing, should be proved to be such, and being proved, should be so styled? An intelligent and sincere believer is not afraid to strip off the wool, and expose the naked wolf to the public gaze; his rule is to call things by their right names; and if a man be a quack, not to call him a physician, in order to make things pleasant all round. This course is necessary for the defence of the flock from these ravenous wolves. Spirituals are known to be wolves in sheep’s clothing “by their fruits.” Their teaching is one of their fruits. They teach contrary to Christ and his apostles, and so *injure the reputation* of their doctrine. This is defaming, reviling, calumniating, *blaspheming*, the truth. They are therefore blasphemers; and the Names and Denominations, of which they are the spirituals, are “*Names of Blasphemy*,” of which the scarlet-colored beast is full (Apoc. 17:3).

But these priestly, clerical, and ministerial teachers of blasphemy not only contradict Christ and his apostles as to *the time when* men shall be rewarded according to their works; but as to *the place where*. Eternal Wisdom has decreed that men shall be rewarded in the earth — in the arena of their contention and suffering for the truth. “*The righteous shall be recompensed IN THE EARTH; much more the wicked and the sinner.*” “No, no!” say the blasphemers; “no such thing! The righteous shall be recompensed at death, beyond the skiey realms of time and space; and the wicked and the sinner in the hell-flames of eternal torture, where they shall be tormented day and night by the Devil and his angels!” I do not know how it is with you, my reader, but I fell, with such contradictory propositions before me, that I am reduced to the

necessary alternative of turning my back upon one or other of these parties. I find it utterly impossible to believe with Eternal Wisdom and with the so-called “ambassadors of Jesus Christ.” One or the other must be trying to impose upon me; for it is logically impossible that both parties can be right. The reader can make his own election. I believe the teaching of Eternal Wisdom; and, therefore, repudiate the dogmata of blaspheming hypocrites with indignation and contempt; and, at the same time, burn incense of thanksgiving from the golden altar to His name, for His goodness in preserving me, by the enlightening influence of the engrafted word, from the evil machinations of impostors, who would have practised their sorceries upon me, and have made me twofold more a son of hell than themselves!

The time when, then, and the place where, the just and the unjust are to be rewarded, is *in the earth at the resurrection*. This is the fiat of Eternal Wisdom, which cannot be reversed. But what is the promised reward the righteous shall enjoy? “Of the Lord,” said Paul to the saints at Colosse, “ye shall receive *the reward of the inheritance*.” In writing to the saints in Galatia, he says, “The Deity gave *the Inheritance* to Abraham by promise.” By these testimonies we are taught that the subject-matter of the reward is an inheritance, or *an estate to be possessed*, when the time for the fulfilment of the promise shall arrive; and that this estate was given to Abraham, not actually donated and received before he died, but promised to him as an estate to be possessed when he should rise from the dead. “He died in faith,” says Paul, “not having received the promises, but saw them afar off, and was persuaded of them and embraced them.” And he tells us why he did not obtain immediate possession of the reward: it was because “the Deity has provided some better thing for us, that without us he might not be made perfect.”

There is no difficulty in learning what the estate is, and where it is situated, if we attend to what has been revealed in the word. Moses tells us that it was promised to Abraham that he should possess the country in which he was then living, the land of Canaan, in a certain far off age. That he should possess it for ever; and that his seed should be numberless as the stars; that he should be the father of many nations, which should be blessed in him and his Seed. Paul tells us, that these promises were made to Abraham and the Christ who was to descend from him; and that they were consequently to be “*THE HEIRS OF THE WORLD*.” Thus, the possession of the world was annexed to the possession of the land of Canaan; so that he who could prove that he was the divinely constituted heir of the one, proved also that he had a right to the other.

The Holy Land and the World of Nations were promised to Abraham and Christ; and people of all nations were invited by the gospel

preached to become heirs with them of the same promise; on condition of believing the promises, the Christship of Jesus, and the things concerning his name; and of being immersed into Christ, and thenceforth patiently continuing in well-doing. In this way they become Christ's; and, says Paul, "if ye be Christ's then are ye Abraham's Seed, and heirs according to the promise."

But, the apostle also saith, the reason why Abraham did not receive the Land and World at the time the promises were made, was because the Deity had predetermined "some better thing for us." This "better thing" is all that constitutes the world more desirable in the nineteenth century after Christ, than it was over nineteen hundred years before. It had not then been sufficiently subdued, improved, and replenished. There was too much unhewn forest; too many wild races of untamed humanity; too few of the conveniences and elegances of life; and the existing civilization itself was too barbarous to constitute a gift worthy of Deity to His saints. He therefore deferred the fulfilment of His promises until He had developed a world of kingdoms and nations of a higher order of civilization — such, in short, as now occupies the globe. This is the "better thing provided," the preparation of which has hitherto delayed the perfection of Abraham. When "the time of the dead" arrives, he, and all the prophets and postpentecostian believers, will stand upon their feet again, and be "made perfect;" and, when perfected in putting on incorruptibility, will receive the Holy Land and Modern World of kingdoms and nations for their reward.

This is "the reward" to be given "in the time of the dead." In writing to the saints in Corinth, Paul says: "The world and all things are yours," and "all things are for you sakes;" and, in arguing that the World was promised to Abraham, and that they who are Christ's are Abraham's Seed, he testifies that the World annexed to the Holy Land was promised to saints. The prophets, Jesus, and the apostles, all taught this doctrine; for the Eternal Spirit spoke by them all, and therefore their teaching was a unit. Hence, by David the prophet, he taught that "those who wait upon Yahweh shall inherit the earth;" and again, "The righteous shall inherit the land, and dwell therein forever." Jesus also says: "Blessed are the poor in spirit; for theirs is the kingdom of the heavens. Blessed are the meek; for they shall inherit the earth." And James says: "The Deity hath chosen the poor of this world, *rich in faith*, as heirs of that kingdom which he hath promised to them that love him." From all these testimonies, then, it is evident that "the reward" to be given to the immortalized saints is the Holy Land, occupied by Abraham's descendants, constituting a kingdom, with dominion, absolute and uncontrolled, over all the kingdoms of the world, annexed thereto. This is the kingdom and glory to which men are invited in "the gospel of the king-

dom.” The events of the “Hour of Judgment” are for the purpose of wresting this world-wide dominion from those who now possess it; and of transferring it to “the Saints of the Most High, who shall take the kingdom, and possess the kingdom for the Olahm, even for the Olahm, and beyond” the thousand years.

But here come in the modern scribes, pharisees, and hypocrites, with their blasphemous and word-nullifying traditions, and make all this teaching of none effect. “Yes,” say they, “the meek shall inherit the earth;” they do now inherit the earth in the farms they possess, which is as much of the earth as is good for them; but, as to the earth itself, it is not to abide for ever, but to be burned up in “the wreck of nature and the crash of worlds.” And as to the Holy Land, called also “the Promised Land,” they say: “True; Abraham did not possess it before he died; nor was it ever intended that *he*, Isaac, and Jacob, should. They were to possess it in the sense of their posterity possessing it under the Mosaic Law; for the Land of Canaan lying between the Euphrates and the Great Sea, was only typical of that ‘heavenly country,’ the true Canaan and happy land beyond the Jordan of Death, where souls immortal bathe in seas of endless bliss! This celestial country was the land promised to Abraham, to which he soared away upon the wings of angels, when his precious immortal soul was released from its ‘mortal coil’ in the article of death.”

Reader, one’s powerlessness alone restrains one’s indignation. No wonder Deity gave these hypocrites “blood to drink,” and caused them to “gnaw their tongues for pain,” in the great earthquake. It is because of their blasphemies vengeance has fallen upon this “MODEL REPUBLIC,” and will, ere long, descend in an avalanche of wrath upon “the kingdoms of the world.” The blasphemies of the clergy are enough to wreck any nation that upholds them. Even now, where they have the most power and influence, society is most rotten, most ignorant, and most miserable: what, then, will be the fate of all peoples, when “the time of the dead” arrives, to “execute the judgment written,” and to “destroy these corrupters of the earth?”

“The Reward,” in relation to its several elements, is exhibited apocalyptically under a diversity of symbols. These have been considered at large in the first volume of this work. To be strengthened with incorruptible life in the time of the dead, is “to eat of the tree of life, which is in the midst of the Paradise of the Deity” (ch. 2:7). To be an immortal king, is to receive “the crown of life” (ver. 10). To be approved, and acquitted of all guile and fault before the throne, and to be physically like Jesus Christ, is to eat of the hidden manna, to receive a white stone, and in the stone a new name written, and known only to the receiver — ver.

17. To operate with the Lamb in the setting up of the promised kingdom, is to receive power over the nations, to rule them with a rod of iron, and to shiver their image to pieces as a potter's vessel — ver. 26,27. To be endued with a clean and incorruptible nature, and to be divinely honored, is to be clothed in white raiment, and to be confessed before the Father and his angels (ch. 3:5). To become Deity manifested in glorified nature, and a constituent of the New Jerusalem, is to be made a permanent pillar in the Nave or Most Holy of Deity, with the Name of Deity, and the name of the city of Deity, the new name written upon him (ver. 12). And to reign with Christ, is to sit with him in his throne (ver. 21). Such is "the reward to be given to the prophets, to the saints, to them that venerate the Name of Deity, small and great;" so that, "even the least in the kingdom of the heavens," though a star of the smallest magnitude and glory, will be greater than the greatest of all the prophets in the mortal state (Luke 7:28); "the reward" offered to all who believe the glad tidings of this glorious and powerful kingdom, and are immersed into its Almighty King, and thenceforth seek for its glory, honor, incorruptibility, and life, by a patient continuance in well-doing (Rom. 2:7); the reward to be received in "the time of the dead," and not before.

3. "The Nave of Deity Opened"

"And the Nave of the Deity was opened in the heaven, and the Ark of his Covenant was seen in his Nave."

This nineteenth verse is parallel with ch. 4:1, in which John says, "a door had been opened in the heaven;" and looking through the door, he saw "a throne and one sitting upon it." This throne and its glorious occupant is identical with the Ark of the Covenant. In the typical Mosaic Tabernacle, the Ark stood in the Nave, or Most Holy Place. It was Yahweh's throne in Israel, on which He was said to sit between the Cherubim. From thence proceeded all His decrees for peace or war issued through the Prince of the host, the High Priest of Israel. It was a symbol of great significance in its appointed place. Had it been placed in the Holy place, and the Golden Altar in the Most Holy, that expressive significance would have been wholly destroyed. This transposition would have represented the Lord Jesus Christ as personally and visibly resident among the saints in all the past eighteen hundred years; and that when "the time of the dead" arrived, he would take his departure, and leave them to burn incense to his name in prayer and praise, as they do now. This would have been an entire reversal of the Divine Order of Manifestation.

The Nave and the Ark were beyond the Veil, which represents the

flesh (Heb. 10:20). The opening of the nave is therefore equivalent to that which constitutes the nave, being no longer simply holy in the flesh, but most holy in spirit-nature, having passed from flesh to spirit. The opening of the nave is a wonderful manifestation of power. It implies the descent of him, who is the resurrection and the life; the reorganization of the ashes of the saints, and the restoration to each of them of their identity; and their subsequent transformation into spirit-bodies by the instantaneous operation of the Spirit. And when this process is complete, to give them a commanding position "in the heaven," that, as the Ark of the Covenant, they may be the depository of almighty power, and prepared for the work of ruling in righteousness all the kingdoms, or heavens, of the world, and retaining undisturbed possession of them for a thousand years.

Thus, the Ark of the Covenant seen in the opened nave, is *the Deity in most holy manifestation* — manifested by spirit in Jesus and his Brethren "glorified together." Collectively they form the Ark and Cherubim, the Spirit answering to the manna, the budding almond-rod, and the testimony. This is evident from the discourses of Jesus as recorded by John. The anointing Spirit, or Christ-Spirit, speaking by Jesus, declared, that he is the bread of life, or true manna; the resurrection, or budding rod; and the covenanted truth, or testimony. The container of such a power is the chest, or ark thereof; and therefore styled the Ark of the Covenant — of the New Covenant, the Abrahamic; with a blood-sprinkled propitiatory or mercy seat, even Jesus; and all in him who worshipped in the altar. This is the throne, the Eternal Spirit's throne, to be established as such in Jerusalem, the Mother City of the Kingdom of the Ancient of Days.

In the fourth chapter, the Ark of the Covenant is distributed. The mercy seat and ark of which it is the coverlid, are exhibited there as the throne encircled with the rainbow of covenant-testimony; and the cherubim full of eyes, are taken down and placed about the throne, surrounded with a circle of representative royal presbyters. This distribution, when synthesized, or put together, constitutes the apocalyptic Ark. The time of the fourth chapter symbols is synchronous with "the time of the dead," when the judgment of the House of Deity shall have been completed; and the saints shall be ready, by their immortalization, to execute the judgment written against the world without.

"And there were lightnings and voices and thunders, and an earthquake, and great hail."

These are the same that burst forth out of the throne, as rep-

resented in ch. 4:5; and are the consummation of the wrath of the Eternal Omnipotence upon the objects of apocalyptic vengeance. These lightnings, voices, thunderings, earthquake, and great hail, of the fourth and eleventh chapters, are symbolical of the judgments of the Seventh Vial; which is the consummation of the judgments of the Seventh Trumpet, and of the Seventh Seal. "No one can enter into the nave until the seven plagues of the seven angels be finished" — ch. 15:8. This *entering into the nave*, is in the sense of *entering into the kingdom*, consisting of "the kingdoms of the world;" for it will require all the judgments of the Seventh Vial to complete the transfer of those kingdoms from the grasp of the wicked, or, "the Devil and his Angels," who now hold them, to the Saints who are to possess them for a thousand years. In all the period of the Seventh Vial "the Nave if filled with smoke from the glory of the Deity." The nave then exists, as constituted of glorified Christadelphians, or Brethren of Christ; but they smoke with burning and consuming indignation against the governments of the world and their armies; and until that smoke has passed away in victory, by which their wrath is assuaged, the Nave, in the sense of the most holy and blessed constitution of the thousand years can be entered upon by none.

The thunderings are the Seven Thunders of the last vial. They burst forth against the powers of the aerial in which they roll. They are accompanied with an earthquake, whose shocks surpass every thing of the kind experienced by men since they began to dwell upon the earth. It is described as "a great earthquake, such as was not since men were upon the earth, so mighty an earthquake and so great" (ch. 16:18). As the result of it, the cities or states, of the nations, are overturned: and great dismay pervades all classes. Besides this, a great hail falls upon the people, whose wickedness is great. It falls upon them "out of the heaven." It descends upon them from the Nave, "every hailstone about the weight of a talent." A talent is figurative of an individual. When he descends as a hailstone, he falls from the heaven of power upon the enemy to be judged. A multitude of such descending upon their enemies, becomes to them as a storm of hail. They constitute a mighty and strong power, "which, as a tempest of hail, and a destroying storm, as a flood of mighty waters overflowing, shall cast down to the earth with the hand" (Isa. 28:2). With such a hail will men be plagued; but instead of repenting of their iniquity, transgression, and sin, they will "blaspheme the Deity; for the plague of the hail will be exceeding great" (ch. 16:21).

We have now arrived at the conclusion of the eleventh chapter of that admirable symbolic representation of the things concerning the kingdom of men, in its antagonism to the kingdom of Deity, the Name

of Jesus Christ, and to them who are “the called according to His purpose.” There still remain eleven chapters to be expounded. These will constitute the subject-matter of the *Third* Volume of Eureka*. This second volume has brought us down to the appearing of THE ANCIENT OF DAYS in the midst of THE MANIFESTED SONS OF DEITY, in judicial and beligerent activity against the Four Mediterranean Dominions, symbolized by the Beasts, which Daniel saw coming up out of its tempestuous waters (Dan. 7:2,3). This is the wonderful *denouement* of the tragic drama of the Apocalypse. There is another grand development a *thousand years afterwards*. This is vastly important and intensely interesting to all the sons of men; for it reveals nothing short of the CESSATION OF EVERY CURSE by which humanity has been continuously afflicted since its primeval transgression of the divine law (Apoc. 22:3). But, of these two developments, the former is the most interesting at this crisis to the Brethren of Jesus Christ; for *to them*, the coming of the Ancient of Days is their speedy deliverance from “all the ills that flesh is heir to.” In relation to them, Mortality and Death will be swallowed up of life and victory (1 Cor. 15:54; 2 Cor. 4:4); and the curses, which now cleave to flesh and blood with leprous inveteracy, shall afflict them no more. They shall be “like Jesus” and “equal to the angels” (1 John 3:2; Luke 20:36). This is a consummation, not only to be devoutly wished and prayed for, but to be earnestly sought for, and labored for, “by a patient continuance in well-doing” — which is the only effectual seeking that will be wreathed with that which fadeth not away.

The end of this chapter conducts the faithful to this glorious consummation, in which, being immortalized, “judgment will be given to them” (Dan. 7:22,26). The “lightnings, and voices, and thunderings, and earthquake, and great hail,” burst forth from them in occupancy of the throne conjointly with the Ancient of Days. These are their judicial outpourings of wrath upon the “POWERS THAT BE.” The whole of the Seventh Vial, as well as the closing scenes of the Sixth, are assigned to them. We are now contemporary with the development of the preadventual FROG-SIGN in the third and last stage of its operation. Before this is completely finished, “the Ancient of Days comes as a thief;” so that Apoc. 16:15 and 11:17-19, are identical crises. This is the crisis now upon the world. The first throes of the parturient mountain which are to evolve THE STONE (Dan. 2:34,35,44,45) are being felt in all the Habitable of the two hemispheres. “No man is master of the situation.” This has been well said by an Austrian Journal. The Deity alone holds the key of the position. His servants know what that is; for to them He has

* *Eureka* was originally produced in three volumes; for convenience in resetting it in larger type we have extended it to five volumes. — Publishers.

made known His secret (Psa. 25:14; Prov. 3:32; Amos 3:7); and by its signs they are forewarned. That key is upon his shoulder, who opens and none shuts; and shuts and none opens even upon his, who shall be for a glorious throne to THE HOUSE OF DAVID (Isa. 22:20-25; Apoc. 3:7). He will "open a door in the heaven," and lead "his sanctified ones" into the royal palace of Babylon the Great; where all the might of the power, and the honor of the majesty of the kingdom of men, is temporally and provisionally enthroned. While the governments of the nations are unconsciously contributing to the formation of a situation to be signalized by their irretrievable and final overthrow, the Master of that situation proclaims to his Brethren, "Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame." May we, my reader, be of that happy number, who shall be found of him watching, and duly and fitly clothed.

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