

E U R E K A :
AN EXPOSITION
OF
THE APOCALYPSE,

IN HARMONY WITH

“THE THINGS OF THE KINGDOM OF THE DEITY,
AND
THE NAME OF JESUS ANOINTED;”

FROM THE FOURTH TO THE ELEVENTH CHAPTERS, INCLUSIVE.

TO WHICH IS APPENDED

The Chronology of the Scriptures,

AS CONTAINED IN THEIR

HISTORIC AND PROPHETIC NUMBERS AND DATES.

SET FORTH WITH THE CLEARNESS AND SIMPLICITY WHICH BELONG TO THE TRUTH; AND
EXTRICATED FROM THE UNFATHOMABLE ABYSS OF LEARNED MYSTIFICATION,
AND “SCIENCE FALSELY SO-CALLED.”

By JOHN THOMAS,

AUTHOR OF “ELFIS ISRAEL, OR THE KINGDOM OF GOD;” “ANATOLIA, OR AN EXPOSITION OF DANIEL;”
AND EDITOR OF THE HERALD OF THE KINGDOM.

VOLUME II.

“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.* i. 3.

“How long to the end of these wonders? * * * ‘It shall be for a time, times, and a half.’
* * * Then said I, Daniel, O my Lord, What the end of these?”

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PREFACE.

It is with no little satisfaction that the author is at length enabled to place this volume of his EXPOSITION OF THE APOCALYPSE in the hands of its subscribers. To subscribers and authors in general, the issuing of books by subscription must always be a work of anxiety; especially where, as in the instance of Eureka, the subscribers thereto have made its author the depository of nearly two thousand dollars in advance of the performance of what he had proposed in his prospectus. This was a signal act of confidence in his integrity, exceedingly gratifying to his feelings; for which he takes this opportunity of returning his sincere and heartfelt acknowledgment. It was an act of confidence also in his ability to perform the difficult work of exposition. He trusts, therefore, that now the volume is in the subscribers' hands, and they can leisurely familiarize themselves with its contents, they will come to see that their confidence has not been misplaced.

When the prospectus was sent upon its mission, the author was far from being sanguine of success. The general indifference, and prejudice existing against the Apocalypse; the great cost of the proposed exposition; and the uncontradicted calumnies so industriously circulated by the author's enemies, coöperated to create no little misgiving in regard to the success of the undertaking.

But, when Deity signified the Apocalypse to the apostle John, did He not intend it to be understood by His servants? Was it not revealed for their information; and especially for the enlightenment of that generation of them which might be contemporary with the *denouement of the plot* so skillfully laid, and admirably worked out, in all the ages and generations of the past, by "the Lion of the tribe of Judah, the Root of David, who had prevailed to open the scroll, and to loose the seven seals thereof?" Was all this wonderful and mighty working to be lost upon this generation, and to be in regard to it as though it had never been? This, the author could not bring himself to believe. His thorough and abiding conviction was, that the Apocalypse was not only given to be understood, but also to be understood before the appearing of THE ANCIENT OF DAYS. For otherwise, how could His servants watch, and perceive the signs therein revealed, and be prepared for his coming? The apocalyptic benediction is pronounced upon "HIM who knows accurately," and upon "THEM who give heed to the words of the prophecy, and observe narrowly the things written in it." But, how can this be done by them who understand it not? And where are they to whom it is intelligible? If any such exist, why is their light under a bushel; why hath it not shone forth to all that are in the house?

Without scriptural, historic, and chronological exposition, the Apocalypse is unintelligible to the people of the nineteenth century. Some imagine that because it is a revelation, it must necessarily expound itself to the illumination of a wayfaring man though a fool. This, however, is but a poor compliment to themselves; who, with all their boasted science and scholarship, are altogether in the dark concerning it. But, from the days of DIONYSIUS, "the great bishop of Alexandria," to the time of Pío Nono, the present spiritual incumbent of the tottering throne of the Roman Orb, all "the wise and prudent" declare, that without exposition the Apocalypse is an unintelligible mystery. Hence many learned and popular writers of divers of the "names and denominations" have attempted to expound it. Among these are Sir Isaac Newton, Mede, Bishop Newton, Fleming, Faber, Bickersteth, Brooks, Cunningham, Irving, Keith, Maitland, Elliott, Cumming, Lord, and so forth. But no one understanding "THE GOSPEL OF THE KINGDOM," and the doctrine concerning "THE NAME OF JESUS CHRIST," can possibly admit that they have succeeded. Believers of this gospel can come to but one conclusion, which is, that all their attempts are signal and decided failures. And, if this class of writers have failed, whither shall we look for an interpreter?

The fact is that there was none. The understanding of the gospel of the kingdom enabled the author to perceive, that the exposition of the Apocalypse was still a desideratum—a thing to be devoutly and earnestly desired. The Apocalypse was given by Deity to Jesus Christ, that He might show it to his servants; and the reason why no exposition was extant, is, that Jesus Christ, who is the truth, had not given the ability to "the wise and prudent" of the Laodicean Apostasy. His servants and brethren were not to be taught by the wise and prudent of the excommunicated COURT OF THE GENTILES. He had "spewed these out of his mouth;" and was it likely, then, that he would confer on such the honor of being the interpreters of his apocalyptic mysteries? By no means.

The exposition, as well as the apocalypse given, must be His. "Let Christ dwell in your hearts by faith." These are the words of Paul; and the Spirit that anointed Jesus said through him, "I AM THE TRUTH." Hence, there can be no correct exposition of the Apocalypse unless CHRIST THE TRUTH gives it. No writer on the Apocalypse can do anything aright apart from this inspiration. Unenlightened by "the truth as it is in Jesus," the most learned are as incompetent as the most ignorant. Mr. Elliott says truly: "The Apocalyptic subject is one altogether peculiar; being at once so important, so difficult, and so controverted." It is an arena upon which the foregoing extremes meet and cordially embrace. "None of the guilty shall understand." This is the irreversible decree; who can annul it?

A correct interpretation being Christ's, it was for Christ also to provide for its publication. Such was the author's conviction. If the work is the Lord's, he will provide the means. And remarkably has this conviction been verified. The truth opened Lydia's heart

to attend to the things spoken by Paul. She heard them, became interested in them, and attended to them. This is termed the Lord opening her heart. Upon the same principle, He opened some of the hearts of the subscribers to the author's exposition, that through its publication by their means, they and others afar off might come to the understanding of the things written in the apocalyptic prophecy; and that thereby they might obtain the blessing promised in chap. i. 3. The author has made personal application to none. The notice of his readiness to publish, if enabled so to do, is all the effort he has made in the premises. But the response was not encouraging; and the author came well nigh despairing of success. Christ, however, in the hearts of a few, willed otherwise; so that, by their spontaneous liberality to the amount of twelve hundred and sixty dollars, he was enabled to go to press; with the assurance also that, if he would proceed with the preparation of the third volume, the means for its publication should be promptly furnished.

This unexpected success in bringing forth so expensive a work has both rejoiced and surprised him. It is a practical attestation that he still lives in the esteem of "the excellent, in whom is all the delight of the Holy One." As one of the Holy City down-trodden in the earth, he has not escaped the efforts of the Serpent's Seed to bruise him in the heel; but he rejoices to find that they have not fatally affected his usefulness. Their "enmity," which broke out against him while passing the first volume through the press, has coiled around him in all the labors of the second. He has, however, given but little heed to it; being assured that when this volume, the fruit of much thought and labor amid great discouragement and conflict, shall come into the reader's hands, he will be able, by a comparison of the author's incessant labors, with their fitful and ephemeral, but malicious, attacks upon his name, to arrive at a true and righteous verdict in the premises. The elaboration of such works as the author's leave no spare time for evil courses. The matter of which they are composed, firmly believed, alienates from the petty jealousies and rivalries of minds spoiled by "science falsely so-called," and by all sorts of traditions, or crotchets, which make void the truth. "By their fruits ye shall know them." Public writers and teachers can only be thus known. Their writings and discourses are their fruits. The author's are before the world, and before "the saints who are on the earth;" and though all called saints are not "excellent," he has no apprehension of reprobation from those who are. He regards the defamatory writings of bad men and hypocrites as highly complimentary and laudatory. In the denunciations of such, the author rejoices greatly; for it is a public testimony to all concerned, that he sits not in their seat, and that "the hope of the hypocrite" is not his.

The appearance of this volume at the present crisis of human affairs is well-timed. The author believes that two years or so later would have been unseasonable, and possibly "TOO LATE." If his chronology be correct, the current epoch must be hard upon the terminus of the Papal Power, and the initiation of "THE TIME OF THE DEAD."

These two crises are conterminous. Their contemporary limitation is fixed to the ending of a symbolic "FORTY AND TWO MONTHS," which is an Æon, or cycle, of 1260 years. The signs of the times, apart from chronological computation, clearly indicate that this cycle has nearly described its course. The "DRIED UP" condition of the THE FOURTH EUPHRATEAN ANGEL-POWER, enthroned in Constantinople; and the dæmon-operation of the FRANCIC-FROG-POWER for the past eighteen years upon the Dragon, the Beast, and the False Prophet—are unmistakable signs of the speedy manifestation of THE ANCIENT OF DAYS. He comes in "as a thief." HE WAS with Moses at the Bush; HE IS at the right hand of Almighty Power; and HE IS THE COMING ONE—the Grand Master of the situation created by events in the development of which FRENCH IMPERIALISM has been HIS subordinate and procreative agency. The working of this is the great SIGN "IN THE HEAVEN OF THE SON OF MAN." It has been wonder-working until it has brought the False Prophet into the greatest peril. The withdrawal of French protection will, doubtless, leave him a prey to the hatred of his own children, whose rebellion will rapidly develop the end.

And how greatly is that end to be desired by all true believers! And how intensely interesting must be the proof of its extreme nearness to all such! Is it indeed true, that "THE TIME OF THE DEAD, that they should be judged," and that "the reward" so long promised should be given to "the prophets, and to the saints, and to them that fear the name of the Coming One, small and great"—is it indeed true, that this "Day of Vengeance and Year of the Redeemed," is at the very door? The author believes, that this volume will assist the reader greatly in his endeavour to acquire a satisfactory solution of this highly important and interesting problem. THE TIME OF THE DEAD is contemporary with a time of angry excitement among the nations—"the nations were angry, and thy wrath came, and the time of the dead, that they should be judged"—Apoc. xi. 18. Their anger is excited against ROME; which, when the Apocalypse was given, was styled, "that Great City having dominion over the kings of the earth"—Apoc. xvii. 18. She had it then; and but for the working of the revolutionary Frog-Power, would still manifest it to a greater extent than at present appears.

The approaching belligerency of the nations is an important element of THE ROMAN QUESTION. They are to hate the Harlot, and make her desolate and naked, and to eat her flesh, and burn her with fire"—Apoc. xvii. 16. THE PAPAL DEITY OF THE ROMAN ORB a refugee from his capital, or a captive in revolutionary bonds, may evolve an unclean, wonder-working, dæmon-spirit, from his mouth, which will go forth to the kings of the earth and of the whole habitable, including the American Continent, and gather them to a conflict for the suppression of the approaching EUROPEAN REVOLUTION, and the reestablishment of the PAPAL THRONE, which will signally accomplish the desolation of the Harlot. The Convention between the French and Italian powers, of September 15, 1864,

contains the elements of this coming struggle between DESPOTISM and the REVOLUTION. Within two years of this date, Rome is to be evacuated by the French, and "THE GOD OF THE EARTH" left to his own resources. The 15th Sept., 1866, is the fatal limit of the Franco-Italian Convention. May it not also be that at this date will be found the terminus of the FORTY AND TWO MONTHS allotted to the Papal Power to practise—*ποιῆσαι*? Forty and two months of years ago carry us back to A. D. 606, into the Phœcal Epoch. At this time the Bishop of Rome and the Patriarch of Constantinople were contending against each other for the Pontifical Supremacy of the Roman Orb. The only authority that could confer this Pontificate was the Emperor reigning in Constantinople. Maurice, the predecessor of Phocas, was in favor of the Patriarch; but a revolution set him aside, and elevated Phocas to the Imperial Throne. This sanguinary usurper favored the aspirations of the Bishop of Rome, known as BONIFACE THE THIRD. In compliance with his request, he *confirmed the right* acquired by John II. from Justinian seventy-five years before; and constituted "the See of the Roman and Apostolic Church THE HEAD OF ALL CHURCHES." This was "*giving the saints into the hand*" of the Episcopal Constituent of the Little Horn; and authorizing him to practise. Thus, by imperial authority "was given unto the beast a MOUTH speaking great things and blasphemies; and power was given unto him to practise forty and two months"—Apoc. xiii. 5. It was only by foreign secular power contributing its support, that the Pontiff-King of Rome has been enabled to eke out an existence to the present crisis. But for the French in "the Eternal City," the Papal Kingdom would have been numbered with the dead some twenty years before its time. The Deity sent the French to Rome in 1849 to strengthen it, that its Pontiff might be enabled to practise imperially to the end of the 1260 years for which its license was divinely granted. That cycle of preëminent lawlessness and blasphemy has nearly described its appointed course. A few months more will probably complete it; and the loss of power to practise, will be the death-knell of the Papacy, and the deliverance of the saints; the giving to them the honor of executing "the judgment written" to the subversion of all thrones; and the final abolition of this sanguinary pontificate from the earth.

Such a crisis, then, being just upon the world, how interesting and important must that work be which treats of the things, whose course has been long tending thereto. It is the purpose of this volume to unfold that series of events which has been consecutively evolved from the time the Apocalypse was given to the formation of the present situation. The labor bestowed on its elaboration has been itself a pleasure; and the author earnestly hopes, that in reading it its subscribers will find much advantage; or at least, have no cause to regret the pecuniary expenditure incurred in causing it to see the light.

In conclusion, the author would invite the attention of the reader particularly to the *ΧΡΟΝΙΚΟΝ ΗΕΒΡΑΪΚΟΝ*, which he has appended

to this volume. He believes that it is a correct extrication of the chronology of the Scriptures. But, if these are not reliable, then all chronological inquiries pertaining to antiquity, may be abandoned in despair. The scriptures, however, are the most authentic chronological records extant; and only require to be understood to excite the admiration of the student at the ingenuity and accuracy of their details. The study of these is highly useful and improving; and calculated to fix firmly and methodically in the mind the events and testimonies of the word.

The author intends to publish a small edition of his *CHRONIKON* apart from *Eureka*. It will be issued in a paper cover, at a price not exceeding seventy-five cents, including postage.

As to the *THIRD VOLUME OF EUREKA*, the author will proceed to its elaboration with all diligence, working while it is called to-day; for "the night cometh when no man can work." His earnest desire is, that a celestial visitant may find him thus engaged; and by divine authority serve upon him notice to quit; and forthwith to report himself for judgment in the presence of *THE KING*. But if such an event as this should not transpire so soon as he anticipates; and time should be afforded for the completion of the work; the author will in that case give due notice to the purchasers of the second volume, that they may in like manner possess themselves of the third.

As the author is his own publisher, it will be proper in this place to advertize the reader where and upon what terms, this *EXPOSITION OF THE APOCALYPSE* may be obtained. In order to this he reprints from his prospectus the following

T E R M S .

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☞ A few copies of the first volume can be supplied at THREE DOLLARS AND FIFTY CENTS "legal tender;" and postage 30 cents. No increase of price in Canada, Nova Scotia, and Britain.

All of which is respectfully submitted by

January, 1866. A. M. 5956.

THE AUTHOR.

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EXPOSITION OF THE APOCALYPSE.

CHAPTER IV.

THE chapters of this volume are numbered according to the numbers of the chapters of the Apocalypse; so that the fourth chapter of this work is an exposition of the fourth chapter of the Apocalypse, and so on to the eleventh inclusive.

SUBJECT.

THE THRONE COVENANTED TO THE SON OF DAVID ESTABLISHED IN THE HOUR OF JUDGMENT.

TRANSLATION.

APOC. IV.

1. After these things I looked, and behold a Door opened in the heaven, and that first voice which I heard as of a trumpet speaking with me, saying, "Ascend hither, and I will exhibit to thee things which must come to pass after these."

2. And immediately I was in spirit: and behold a THRONE was established in the heaven, and upon the throne One sitting. 3. And the One sitting was in appearance like to a jasper and sardine stone; and a RAINBOW circled about the throne in appearance like to an emerald.

4. And circling about the throne *were* TWENTY-FOUR THRONES: and upon the thrones I saw the twenty and four ELDERS sitting, having been invested with white garments; and they had upon their heads golden coronal wreaths. 5. And out of the throne burst forth lightnings and thunders and voices: and SEVEN LAMPS OF FIRE burning before the throne, which are the SEVEN SPIRITS of the Deity. 6. And before the throne a TRANSLUCENT SEA like to crystal. And in the midst of the throne, and in the circle of the throne, FOUR LIVING ONES, being full of eyes before and behind.

7. And the First Living One *was* like to a Lion; and the Second Living One like to a Calf; and the Third Living One having the face like to a Man; and the Fourth Living One like to an Eagle

flying. 8. And the Four Living Ones, one by itself, had each six wings circling about it; and within *they were* full of EYES; and they have no intermission day and night, saying, Holy, Holy, Holy, Lord, the Omnipotent Deity, who was and who is and who is coming.

9. And when the Living Ones shall give glory, and honor, and thanks, to the ONE sitting upon the throne, who liveth for the Aions of the Aions, the twenty and four Elders fall before the One sitting upon the throne, and they do homage to Him who liveth for the Aions of the Aions, and they cast their coronals before the throne, saying, 11. "Worthy art thou, O Lord, to receive the glory and the honor and the power; because thou createdst all things, and on account of thy will they exist, and were created."

EXPOSITION.

SECTION I.

A DOOR OPENED IN THE HEAVEN, AND THE LOUD TRUMPET VOICE.

"After these things I looked, and behold a Door OPENED in the heaven, and that first voice which I heard as of a trumpet speaking with me, saying, "Ascend hither, and I will exhibit to thee things which must come to pass after these."—*Versé I.*

In the English version, the fourth chapter of the Apocalypse begins with the words "after this;" as if the Spirit referred to one particular thing noted in the previous chapter, after which the subject of the fourth was to be initiated. But the original phrase is *μετα ταυτα*, and should be rendered "after these things;" the Spirit thereby intimating a plurality of things to be accomplished before the establishment of the throne.

The things to be perfected before the setting up of the kingdom were those styled in ch. i. 19, "the things which are." This sentence must be interpreted of the things existing while John was in Patmos. There are three sets of things indicated in ch. i. 9: *first*, "the things thou hast seen;" *second*, "the things which are;" and, *third*, "the things which shall come to pass, *μετα ταυτα*, after these." The first set consisted of the Seven Lightstands, the Son of Man, and the Seven Stars; the second, of the things treated of in the epistles to the Seven Ecclesias in relation to their spiritual condition, which was developing itself into irremediable apostacy and delusion; and the third, of the things to be accomplished after the removal of the lightstands out of their place in the ecclesias—

ch. ii. 5; after the tribulation of the ten days—ch. ii. 10; after fighting against the Balaamites with the sword of the Spirit's mouth; after the casting of Jezebel into a bed, and them who commit adultery with her into great tribulation, and the killing of her children with death—ch. ii. 22; after his coming upon the dead in trespasses and sins as a thief—ch. iii. 1, 3; and after the Spirit had spued them out of his mouth—ch. iii. 16. These things were all to come to pass before the promises affixed to each epistle could be fulfilled; which promises in their development in the "Hour of Judgment"—ch. xiv. 7—are symbolized in ch. iv. 2-11.

But as to the time that was to elapse from the epoch of John's abode in Patmos to the opening of a door in the heavens, or from the spuing of the sevenfold ecclesia in Laodicean manifestation out of the Spirit's mouth, to the establishment of the throne in the opened heavens, it is not stated in this chapter how long. As I have shown, the ecclesia (a remnant only excepted), transformed into "the Holy Catholic Church," had been spued out in the Constantine Era; still "the Church" continued. Jezebel and Balaam still flourish in the heavenlies, or high places of the earth; where they revel in all the pleasures of sin, and in the enjoyment of all the rewards of unrighteousness, the Gentile Balac, the son of Bosor, or the world-rulers of "the state" can bestow. As we have shown, Jezebel is representative of what Papists and Protestants agree to call "the Church," which maintains its ascendancy until the opening of a door in "the heavens;" and Balaam is representative of the Clerical Orders of "the church" which will also prevail as "the spirituals of the wickedness in the heavenlies" (Eph. vi. 12), until the throne is set. This is the order of things pertaining to the course intermediate between Constantine, A. D. 312-337, and the apocalypse of the Sons of the Deity, which is near at hand. In all this long period of over sixteen hundred and twenty years, LAODICEANISM has prevailed in the form of the Beast of the Sea, the Beast of the Earth, the Image of the Beast, the False Prophet, and the Scarlet-colored Beast bearing Jezebel, the Mother of Harlots, and of All the Abominations of the earth. The root of all these things is that Mystery of Iniquity at work in the christian community in Paul's day—2 Thess. ii. 7. It was then only being sown by those wolves in sheep's clothing he predicted would arise, speaking perverse things to draw away disciples after them. In this they succeeded marvelously; so that the true believers were reduced to a mere remnant, which at the present time is too inconsiderable to command the respectful attention of "the church."

But this Jezebel and Balaamite Mystery of Iniquity which continues to the adventual epoch, is to be consumed by the Spirit of the Lord's mouth, and utterly destroyed by the manifestation of his presence. Such is the testimony of Paul and Daniel, to say nothing of the rest. Now, this consuming and destroying manifestation of spirit is what John saw when he "looked and beheld a door opened in the heaven" of the apocalypse. What he saw is the *epiphany*, or manifestation of the Spirit's *parousia*, or presence. He beheld it in belligerent operation; for "out of the throne," he says, "proceed lightnings and thunders and voices," which are the symbols of war.

1. The Heaven and the Door.

I need not here repeat what has already been said about "the heaven." It will be sufficient to refer the reader to the captions on pages 139 and 146 of vol. 1. To the saints this aerial expanse is closed. At present they do not shine there as the sun, moon, constellations, and stars of the firmament. The luminaries of the heaven are the dignities, or glories, incarnated in the officials who figure as the civil and spiritual rulers of "the earth and habitable." Although the saints are promised "power over the nations to rule them" (ch. ii. 26, 27), "the heaven," in which national government is located, is shut and fast closed against them. Their principles incapacitate them for sharing power with the world-rulers in Church and State. A saint, who is one in deed as well as name, cannot condescend to subject himself to the conditions necessary to obtain the favor of the political mob, whether that mob be a mob of aristocrats, or a mob of what these call "the swinish multitude"; he cannot, I say, condescend, as a son of the Deity, a brother of Jesus Christ, and a king and priest elect for God, to seek the favor of "the dead in trespasses and sins," whose votes and patronage are indispensable to his exaltation to the heaven; in which he may figure by the eloquence of his speech, or the gaudy decorations of a court, as a star of the first or an inferior magnitude. No saint could by any other possibility than that based upon apostacy, consent to occupy the Papal Chair, or to fill an archiepiscopal, or other ecclesiastical or secular throne. The heaven, in which these seats of glory, honor, wealth, and power exist, is infected with such malarious and poisonous exhalations of sin's flesh, that he could not breathe them, and live and move, and have continued healthful spiritual existence in the Deity. Fortunately for the saints this heaven is shut against them, and its door bolted, locked, and

barred to keep out all who will not fall down and worship the Satan, who is prince of the Aerial, and bestows its glories upon whomsoever he approves.

But this heaven is not always to be shut up and barred against the saints—against the Lord Jesus and his Brethren. The Satan that now fills it, and monopolizes its heavenly things, is to be hurled from it with a mighty overthrow. This Satan, which is Sin in official manifestation, holds the power and glory of the world's dominions. They are delivered unto him, and to whomsoever he will, he gives them.—Luke iv. 5, 6. All the evil that afflicts humanity is “the power of the enemy,” or the Satan, whether that evil be enthroned in the heaven, or be found in the poison of serpents and scorpions. But the Satan in the heavenlies is doomed; for Jesus in vision of the future, said: “I beheld the Satan as it were lightning fall out of the heaven.”—Luke x. 18. He falls thence by virtue of a stronger than the Satan breaking into the heaven and casting him out. The Satan's house or kingdom is strongly fortified against all burglars and besiegers, at present upon the earth. Under existing circumstances, there is no chance of the saints being able to make a breach, or to open a door in the heaven, to effect an entrance into it, and after the example of Cromwell and his Ironsides, to expel the Satan, and eject him with all his instruments of mischief and abomination. But though this present inability exists, the expulsion is to be accomplished. The oracle before us proclaims “*a door opened in the heaven,*” which is equivalent to saying, that a power had been apocalypsed on earth, stronger than the Satan; that this power had made a breach in the enemy's works; and that this breach had become practicable, so that the breaching power could march through it as through a door, and take possession of the heaven, or “kingdom under the whole heaven.”—Dan. vii. 27.

The oracle does not say that *doors* were opened. Our attention is restricted to *a door*, that is, to one door. A door is that opening in a wall through which you pass into the area or room beyond. This is the scriptural use of the word. Understanding this, and that the apocalyptic heaven is that constitution of things expanded over all peoples, and nations, and languages, as the government by which they are regulated and controlled; the reader will perceive, that the *coup-d'état* by which the smiting power succeeds in placing itself in power and authority over any part of those nations or peoples, is a door of entrance to that new power into the heaven. That *coup d'état*, which gave Louis Napoleon introduction into the heaven, and placed him there enthroned among “the Powers,” was

“a door opened in the heaven” for him to pass through. This is easily comprehended, and makes the oracle before us easy of comprehension, as we shall endeavor to show.

From the condensed view I have given of “the Mystery of the Deity as he hath revealed the glad tidings to his servants the prophets,” under the caption of “*the Apocalypse Rooted in the Prophets*,” page 41, vol. i. the reader will have learned that the Deity proposes to enact a great and mighty *coup-d'état*, or stroke of policy, upon the world's government. He intends so to shape and overrule its ambitions and schemes, as to cause them to make the territory of His kingdom the seat of war between hostile confederacies, contending for dominion over the hundred and twenty seven provinces of Daniel's lion, bear, and leopard. “I will gather,” saith he, “all the nations against Jerusalem to war; and I will bring them down into the Valley of Jehoshaphat.” “They shall pitch the tents of their entrenched camp between the seas to the mountain of the glory of holiness”; a region which in Apoc. xvi. 16, is indicated by the Hebrew word “*Armageddon*.” This concentration of the hosts of the nations in the Holy Land, is its invasion by Gog, the Prince of Rosh, in hostility to the Merchant Power of Tarshish and its allies, then in possession of Jerusalem. But “this city shall be taken”; “and the land of Egypt shall not escape.” Advanced to this sovereignty, the Gog dominion stands forth as “the Dragon, the Old Serpent, surnamed the Diabolos and the Satan”—Apoc. xx. 2; and as the Image of the kingdom of men in its latter day manifestation, as represented to Nebuchadnezzar in his dream. In the development of these events a crisis is formed, such as the world, for magnitude and importance, has never seen before. The Satan will then have attained to the loftiest pinnacle of the temple, with the presumption that universal sovereignty is within the grasp of his omnipotence. The heaven will be filled with his glory; and no son of sin's flesh will find admission there, whose zeal runs not in the way of a ready and devout allegiance to the God-defying principles of “the spirit that works in the children of disobedience.”

But things having arrived at this crisis, under the leadership of the Lawless One, the time will have also arrived for opening a door into Satan's heaven, through which the saints may enter in. This will be done by a divine *coup-d'état* such as the Satan little expects. This political stroke consists in *the power* represented by a *Stone* falling upon the enemy, and crushing them with a terrible overthrow. This **STONE-POWER** is the power of the Eternal Spirit in

Jesus and the saints; who with sword, pestilence, rain, hail, fire, and brimstone, plead with the adversary, and destroy him from the Promised Land. In this way Yahweh makes Jerusalem "a cup of trembling, unto all the people round about when they shall be in the siege both against Judah and against Jerusalem: also a burdensome stone for all people, all that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it. Their multitudes and power will not appal him. He will go forth and fight against them, and stand victorious upon the Mount of Olives, which is before Jerusalem on the east. In this way, He, whom the prophet styles, *Yahweh my ELOHIM comes in*, all the saints with him." In proof of all this, the reader is referred to Ezekiel, Daniel, Joel, and Zechariah.

Thus YAHWEH *Elohim*, the saints, "*come in*." By the crashing power of the Stone a door is opened, and they march in. Their Prince, who came as a thief, obtains possession of Jerusalem and the Holy Land, and becomes a potentate among the thrones, dominions, principalities, and powers of the heaven, in which, until He breaks in upon them, "the Devil and his Angels" only can be found.

2. The First Voice as of a Trumpet.

A door being opened in the heaven when John was looking, a voice issued forth from the opening, and addressed him. He tells us that the voice was identical with "that first voice which he heard as of a trumpet speaking with him." This first voice is noted in ch. i. 10. It was a loud trumpet-like voice, and he heard it when "in spirit." In all this, John was a dramatic person; or, one through whom was represented in action certain things not narrated. When in Patmos, and about to behold something pertaining to "the Day of the Lord," he says he was "in spirit." This is equivalent to saying that, when he shall behold the *reality* of the similitude he saw in spirit, he will also be "in spirit"; which likewise intimates by implication, that he will have previously risen from among the dead and be spirit. The first voice, then, he heard behind him as the loud sound of a trumpet, was a symbolical voice of the seventh trumpet period, which will awake him from his death-sleep; for it is under the seventh, which is also the last, that the dead are raised, the prophets and saints are rewarded, the day of the Lord is introduced, and the Satan ejected from the heaven,

bound hand and foot, and shut down in the bottomless profound, there to remain for the thousand years ensuing—ch. xi. 18.

Now, in John having referred us in ch. iv. 1, to the first voice of ch. i. 10, it was equivalent to telling us, that the first and second hearing of the same voice related to the same epoch, or point of time. They both relate to the seventh trumpet period; and as John “turned to see” in the first instance, and “looked” and ascended in the other, the vision of the Son of Man, and the vision of the thrones, the elders, and the living ones, are both representative of things destined to come to pass after the advent of Christ and the resurrection of the saints. The apocalyptic Son of Man is the Stone-Power in manifestation. He shatters Nebuchadnezzar’s image to pieces; and having opened the heaven, establishes therein a throne, which becomes the centre of a dominion extending over all the earth. The first time John heard the voice of this trumpet, it was “loud.” It awoke him from the dust of death. But the second time, he does not say it was loud; this may be inferred, because it was the same voice. He was “looking,” before the words of the voice addressed him. He had risen, and was contemplating the opening of a door in the heaven; and while so looking, there was a speaking from the opening inviting him into the heaven. Hence the beginning of the first voice awoke him to life and action; and afterwards the same voice invited him to ascend to the heaven and to inherit the kingdom established there.

The trumpet to which this “loud,” “first voice” belongs, is that represented in “the memorial of the blowing of trumpets,” on the first day of the seventh month—Lev. xxiii. 24. It is that sounding by which the princes, heads of the thousands of Israel, are summoned to gather themselves together unto Christ, the King of Israel—Numb. x. 4. It precedes the sounding on the tenth of the seventh month, which proclaims liberty throughout the land unto all the inhabitants thereof—Lev. xxv. 9. The saints are first raised and exalted to the heaven; in other words, “*meet the Lord in the air*,” as symbolized in this fourth chapter; and then afterward, “the Great Trumpet” of the Jubilee is blown by **YAHWEH Elohim**, who in the “lightnings and thunders which proceed out of the throne” (ver. 5), goes forth with the whirlwind of the south—Zech. ix. 14.

The silver trumpet that sounds upon the first day of the seventh month, gathers together that “great multitude which no man can number of all nations, and kindreds, and peoples, and tongues”; of which John says he beheld that “*they stood before the Throne*, and

before the Lamb, clothed with white robes, and palms in their hands"—chap. vii. 9. "These had been dead, but when the trumpet sounded at the time of the dead that they should be judged, and that Yahweh Elohim should give reward to his servants the prophets and to the saints, and to them that venerate his name, small and great" (ch. xi. 18), when the loud trumpet-voice was heard at this time in the lower parts of the earth, all these, with John among the number, "turned" and "looked"—awake from their dusty bed, come forth from their graves, and gather together unto him (2 Thess. ii. 1) who, by the energy of the Eternal Spirit, will have raised them from among the dead. This "first voice" which brings them together to stand before the throne in the heaven, plants them as the symbolical 144,000, upon MOUNT ZION, the area of the throne and Most Holy Place of the heaven; it plants them there with the Lamb, in preparation to "follow him whithersoever he goeth"—ch. xiv. 1, 4. In preparation to go forth, not in actual progress. Another "loud voice" must be heard before they go forth in the lightnings and thunders of the war of "the great day of God the Almighty"—ch. xiv. 15; xvi. 14.

While prepared for war, but the lightnings and thunders not yet flashed forth from the throne (ch. iv. 5), the trumpet of the Jubilee is sounded for the gathering together of the congregation of Israel from the four corners of the earth. The sound of this trumpet is not an alarm for war—Numb. x. 7. It is the "loud voice" of the class-angel that flies in mid-heaven, making proclamation of the good news pertaining to the Millennial Aion; announcing that the time of its introduction has arrived, and inviting mankind of all nations and tongues, to fear the Deity and give glory to him, because the hour of his judgment is come—ch. xiv. 7. "The Great Trumpet," says Isaiah, "shall be blown, and they shall come which were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship Yahweh in the Holy Mount at Jerusalem"—ch. xxvii. 13. This testimony informs us that the blowing of the great jubilee trumpet on the tenth of the seventh month, will ultimate in the return of Israel to their fatherland; but this return will not result without war. The North will not give up, and the South will keep back, until both North and South are harvested, and gathered into the winepress of the wrath of God—ch. xiv. 15, 20. Assyria, or the North, and Egypt, or the South, will be the enemy oppressing them in their land. This being their condition, the ordinance appointed for their generations during the Mosaic Olam, enjoined upon the priests to blow the two

silver trumpets, with the assurance that the blasts thereof should cause them to be remembered before Yahweh their Elohim, and that consequently they should be saved from their enemies—Numb. x. 9. This was a prophetic memorial, the body or substance of which is of the Christ—Col. ii. 16, 17. It signified, that in “their latter end,” when oppressed by the enemy, “the Devil and Satan,” the loud angel-voices *sent forth* out of the throne (ch. iv. 5), should proclaim war; and command the Son of Man in his white clouds of warriors, to thrust in the sharp sickle, and reap down their oppressors, and so save them from their enemies.

The “first voice,” then, is the apocalyptic antitype of the Mosaic ordinance of the memorial of the blowing of the two silver trumpets, which were blown for the calling of the assembly, a holy convocation; and for the journeying of the camps. This “first voice” is heard by the class of which John is the apocalyptic representative, before the pouring out of the Seventh Vial “into THE AIR;” by which a breach is made, through which, as “a door,” the saints, who are raised under the Sixth Vial—“the kings which are from the Sun’s risings”—who hear the first voice as of a trumpet speaking to them, enter into the heaven. Raised under the Sixth Vial, which has been pouring out upon the symbolical Euphrates for the last forty years of the present century, they await further developments. They await the smiting of the Nebuchadnezzar Image upon the feet, which is to manifest the temple of the Deity in the open heaven; and in the midst of that temple of holy ones, the Messianic Ark of his Covenant, whose propitiatory or mercy seat, is the crucified Nazarene—ch. xi. 19.

3. “Ascend Hither.”

“Ascend hither, and I will exhibit to thee things which must come to pass after these.”—Ch. iv. 1.

After resurrection is ascension; but not necessarily instantaneously after. This is evident from the example given in the case of the Lord Jesus. He first came out of the sepulchre; and then, after a certain interval, “ascended to the Father;” an ascent which is not to be confounded with his *assumption* from the Mount of Olives, forty-three days after his crucifixion—John xx. 17; Acts i. 11. He ascended to the Father before he was “taken up.” The ascent was a necessary preparation for the taking up of the resurrected body; for a body such as he had, when he forbid Mary to touch him, was unfit for translation through the higher regions of our atmosphere, and the airless ethereal beyond. It was necessary

that he should be "in spirit" and so become spirit, that he might be with the Father. So John "looked" and "heard," which are vital actions; but though living and looking he saw nothing until after the invitation to ascend, with the promise, that subsequently to the ascent he should see an exhibition of things which should come to pass when "the time came for the saints to possess the kingdom" (Dan. vii. 22); which implies their resurrection and ascent after the similitude of the dramatic resurrection and ascension of John.

The invitation to John to ascend into the heaven was equivalent to inviting him to "meet the Lord in the air;" and by implication, an invitation to all whom he represented to do so likewise at the appointed time. This is the only place in the apocalypse where it is said to John *Αναβα ὠδε, ascend hither!* In ch. xvii. 1, and xxi. 9, it is said *Δεῦρο come here*, or "come hither;" and in doing so, he is "in spirit borne away into a wilderness;" and "upon a great and high mountain." In the wilderness he sees the Mother of Harlots, and the ensanguined Sin-Powers by which she is sustained; and from upon the mountain that overtops all other mountains, he beholds "the House of the Elohim of Jacob" (Isai. ii. 3), or, the New Jerusalem Community, in the light of which the nations of the Millennial Aion walk in peace and goodwill. But when "a door in the heaven is opened," John is not borne, or carried away; he is called up. He is invited to "ascend"—to ascend to the kingdom and throne to be established in the heaven. There is a testimony analogous to this in ch. xi. 12, where a class of persons not represented by John are addressed in the words, *Αναβητε ὠδε, ascend ye hither!* And it says "they ascended into the heaven in the cloud which ascended." This cloud of witnesses was the political element of the "*Two Witnesses*," which had been politically dead, but unburied, for 105 years, at the end of which, that is, in 1789-'90, they rose again, and ascending to the heaven in the sight of their terrified enemies, became the ruling power in the state. Hence for John to ascend into the heaven dramatically was indicative of those he represents, who have been prevailed against by the Sin-Powers of the Habitable, trodden under foot for the previous forty-two months of years, and sleeping in the dust, ascending from these depths of humiliation and degradation, to the high and exalted position of kings and priests for the Deity, through whom the world shall be ruled for a thousand years.

4. The Throne.

"I was in spirit: and behold A THRONE was established in the heaven."—iv. 2.

The word *throne* is from the Greek *θρονος*, an elevated seat with a footstool; and derived from *θραω*, to sit, metonymically, it signifies imperial and regal power. In the text before us it stands for "the dominion, glory, and kingdom," which Daniel says "was given to the Son of Man, that all peoples, and nations, and languages might serve him"—ch. vii. 14.

As soon as the invitation was given to ascend to the heaven, John was "in spirit." Immediately upon this he saw a throne in the heaven, which had not been there before in such glorious manifestation. It had many ages anterior to his time, occupied a place in the heaven contemporarily with the thrones of Tyre, and Egypt, and Sheba, and Babylon; but, while he was in Patmos, and for many ages before and since, even to this day, there is no such throne in the heaven. When it existed there of old, it was occupied by David and Solomon as the kings of Yahweh over Israel. It was then styled "the throne of Yahweh," and the throne of the kingdom of Yahweh over Israel"—1 Chron. xxviii. 5; xxix. 23. By the covenant of the Olahm, or Hidden Period, this throne was established in the family of David. The proof of this is found in numerous places of the Scripture. Thus in 2 Sam. vii. 12-16, the covenant to David reads, "YAHWEH will make for thee a house. When thy days shall be completed, and thou hast slept with thy fathers, I will cause to raise up after thee thy seed who shall proceed out of thy bowels; and I will establish his kingdom. He shall build a house for my name; and I will establish the throne of his kingdom מלכותו עתה עתה, *ad-olahm*, during the hidden period;" that is, the Millennium. "I will be to him for a father, and he shall be to me for a son; whom, in his being caused to bow down, I will chasten with a sceptre of men, and with stripes from the sons of Adam; but my mercy I will not take from him as that I put away from with Saul, whom I removed from before thee. And thy house and thy kingdom shall be established during the Olahm before thy face; thy throne shall be set up for the Olahm," or the thousand years.

Now when David's days were about completed, he thus expressed himself in reference to this covenant of the throne and kingdom. In 2 Sam. xxiii. 1, it is written: "Now these words of David, the last, are an oracle of David, son of Jesse; even an oracle of the mighty man enthroned, concerning an Anointed One of the Elohim of Jacob; and the pleasant theme of Israel's songs.

“Yahweh’s spirit spake by me, and His word was upon my tongue; Elohim of Israel spake to me, and the Rock of Israel discoursed, saying, There shall be a Ruler over mankind, ruling in the righteous precepts of Elohim. And as brightness of morning, He shall rise the Sun of an unclouded dawn, shining forth after rain upon tender grass out of the earth.

“Though my house is not so with ALL, yet He hath appointed for me THE COVENANT OF THE OLAHM, ordered in everything and sure: truly *this is all my salvation, and all my delight*, though he cause it not to spring forth.

“But the wicked shall be all of them as a thorn-bush to be thrust away; yet without hand shall they be taken; nevertheless A MAN shall smite upon them. He shall be filled with iron and the shaft of a spear; but with fire to burn up while standing, they shall be consumed.”

The above testimonies I have translated from the Hebrew. The reader can compare them with the English version, and adopt which he thinks the more intelligible and correct. He will find that both renderings agree in affirming this :

1. That a *dynastic house* was guaranteed to David ;
2. That the kingdom and throne of this dynasty should be established during a future period ;
3. That the commencement and duration of that period were hidden from David ;
4. That said kingdom and throne should be established by ALL ; or, as Daniel says, by “the *Eloah* of the heavens ;”
5. That the occupant of said throne should be a resurrected seed of David and Son of the Deity ;
6. That this seed should come to his death by the violence of his enemies ; and be pierced with a spear :
7. That the establishment of said kingdom and throne should come to pass after David’s sleep with his fathers, and before his face ; so that the establishment of the throne and kingdom would be after David’s resurrection from among the dead ;
8. That this Covenant of the then, and yet, Hidden Period, ordered in all things and sure, contained all that constituted the salvation looked for by David ; and in which was his delight ;
9. That He who should be at once seed of David and Son of the Deity should be Ruler over mankind, ruling them in righteousness and in glory, when occupying the covenanted throne ; and,
10. That he should utterly destroy the power of the wicked.

When these things were revealed to David, concerning his royal

descendant and his kingdom and throne, they became the anchor of his soul both sure and steadfast behind the veil of a future undefined. Now, David was a great poet; we may say, the greatest poet that ever lived; for the Songs of Israel were from his pen indited under the inspiration of Yahweh's spirit which spake by him, putting divine words upon his tongue. The covenanted seed, and the glorious things to him belonging, were "the pleasant theme of Israel's songs." In these songs, that which was "all his salvation and all his delight" was always prominent; and made them, not merely David's, but Yahweh's songs, which "Israelites indeed," found difficult to sing when captives in a strange and foreign land Psalm cxxxvii. 4. In the eighty-ninth of these songs, the Rock of Israel discoursed concerning the covenant, saying, "A hidden period of mercy shall be builded; thy faithfulness in them, the heavens, thou wilt establish. I have devised a covenant for my chosen one; I have sworn to David my servant, saying, during a hidden period I will establish thy seed; and I will build thy throne for a generation of the race." And in verse 24, "In my name shall his horn be exalted. And I will set his hand in the sea; and his right hand in the rivers. He shall call upon me, saying, Thou art my Father, my AIL, and the Rock of my Salvation. Yea, I will appoint him the Firstborn, the Most High to the kings of the earth. For the hidden period I will keep my mercy for him; and my covenant shall be stedfast for him. And I have appointed his seed $\eta\gamma\delta$, *lā-ūl*, for eternity (see diagram on p. 131, Vol. I.) and his throne as the days of the heavens." Once have I sworn by my holiness; verily I will not lie to David: his seed shall be for the hidden period; and his throne as the sun before me. As the moon it shall be established a hidden period; and as a witness steadfast in the firmament"—ver. 35. "As the sun" the throne will always be; but "as the moon," as a priestly throne, it shall continue only for the thousand years, until sin and death shall be destroyed.

Now, when we look into the heaven we behold no such throne and kingdom as those covenanted to David among the powers. We see there the Papal throne, the thrones of the Romish kingdoms, the imperial thrones of the Austrian, and Russian, and Turkish dominions, and so forth; but no kingdom and throne of David over Israel in the promised land. Is this present condition of the heaven permanent and final? Are these thrones and governments of the eastern and western hemispheres, always to rule the nations, and is there never to exist a throne and kingdom of David occupied and governed by his immortal household, as the kings and priests of the Deity? Whoever affirms these things, in so saying avers

that Yahweh's spirit has "lied to David." He charges the Deity with falsehood; and in so doing proves, that he himself is like his father the devil, "a liar, and that the truth is not in him." But no. The existing order of the heaven is not final. The things which are seen there are only temporary: *τα βλεπομενα προσκαιρα*—2 Cor. iv. 18. These thrones are to be cast down when the Ancient of Days shall sit; and judgment shall be executed by the saints—Dan. vii. 9, 22. When "his throne as a fiery flame" shall be manifested it will be established in the heaven, and not withhold its "lightnings, and thunders, and voices," till every one of them shall be in the possession of the seed covenanted to David.

But the absence of the throne and kingdom of David from the heaven for a long series of ages anterior to his resurrection was contemplated and expressly declared by the spirit in David and the prophets. In view of their suppression the spirit says in the psalm quoted, "But thou hast cast off and rejected; thou hast been very wroth with thine anointed one. Thou hast made void the covenant of thy servant; thou hast profaned his crown to the earth; thou hast broken down all his defences; thou hast reduced his strongholds to ruins. All who pass by the way spoil him; he hath been a reproach to his neighbors. Thou hast exalted the right hand of his adversaries; all his enemies thou hast made glad: yea, thou wilt turn the edge of his sword, and make him not to stand in war; thou hast made his brightness to cease, and his throne thou hast cast down to the earth. The days of his youth hast thou shortened; thou hast covered him over with shame. How long, O Yahweh? Wilt thou hide thyself לְנֶצַח, *lā-nētzāch*, perpetually?"

Such was the condition of things in relation to the throne in John's day as in our own. David, John, and all the saints from their time to ours, are all interested in the inquiry "How long?" Until when shall the kingdom and throne of David and David's Lord, be prostrate in the dust, and exist only as a matter of hope? This question has been long since answered by Ezekiel, who in ch. xxi. 27, says, the throne shall not exist "until He come whose right it is," and Yahweh Elohim will give it him. Jesus being the Christ, is He whose right it is. This is evident from Gabriel's word in Luke i. 3, saying to Mary, "Thou shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest; and Yahweh Elohim shall give unto him the throne of his father David; and he shall reign over the house of Jacob εις

τοὺς αἰῶνας, *during the Aions*, and of his kingdom there shall not be an end. The right to the throne, then, belongs to Jesus. But when he came into the world it was not in existence, nor while he remained here; and when he departed from the earth, instead of possessing a throne, "he went into a far country to receive for himself a kingdom;" and having received it "to return,"—Luke xix. 12. He has not yet returned, which is a proof that he has not "received for himself a kingdom." But he will certainly receive it according to Daniel's visions of the night—ch. vii. 13, 14; and when he returns in power and glory, and all the holy angels with him, then will he build again the tabernacle of David which is fallen down; and build again the ruins thereof, and set it up as in the days of old; and occupy the throne, which will then be the throne of his glory—Mat. xxv. 31; Amos ix. 11; Acts xv. 16. And this is that throne which John beheld "established in the heaven."

But it may be asked, in what terrestrial locality will this throne in the heaven be established? What is the topography of the substance, or reality, of the vision John beheld "in spirit?" The answer is MOUNT ZION IN JERUSALEM. This is where the Davidian covenant locates it, in saying to David, "THY kingdom shall be established during the Olahm before thy face; THY throne shall be set up for the Olahm," or hidden period of a thousand years duration. When these words were spoken to David he was reigning in Mount Zion in Jerusalem in the presence of ancients, the princes of Israel. Deeply impressed with this truth, as the poet of the House of Jacob, he celebrated the glory of Zion when he should behold her full of palaces tenanted by the saints, the Elohim of Israel. Hence, the psalms, are not only styled "Yahweh's Songs," and "Israel's Songs," but "the Songs of Zion." The following is a specimen of the teaching of the spirit concerning Zion and Jerusalem:

"Yahweh's foundation is in the mountains of holiness. He loveth the gates of Zion more than all the dwelling places of Jacob. Glorious things are spoken of thee, O city of the ELOHIM. Selah. This Man (the foundation-stone laid in Zion) was developed there: even to Zion it shall be said, the man, even THE MAN, was brought forth in her; and He the Most High, will establish her. In enrolling the peoples Yahweh will reckon (that) this Man was born there. Also singers as well as musicians (Apoc. v. 8, 9; xiv. 2; xv. 2, 3,) there: all my springs are in thee.—Ps. lxxxvii.

Again. In Ps. xlvi. it is written, "Great is Yahweh, and

greatly to be praised in the city of our Elohim, the mountain of his holiness. Beautiful of situation, the joy of all the earth, is the mountain of Zion, the sides of the north, the citadel of the Great King. Elohim in her palaces has been known for a defence. For behold, the kings (under Gog) were assembled, they perished together. They beheld; so were they in consternation; they were terrified, in terror they hasted away. Trembling seized upon them there, and anguish as a parturient woman. With a wind of the east thou wilt wreck the ships of Tarshish. As we have heard so have we seen in the city of **YAHWEH Tz'vaoth**, in the city of our **ELOHIM**. Elohim will establish her *ad-olahm*, during the hidden period," or **MILLENNIUM**.

Again. In Ps. l, "AII, *Elohim*, **YAHWEH** spoke and made proclamation to the earth from the rising of the sun unto its going down. Out of Zion the perfection of beauty Elohim shined forth. Our Elohim shall come, and not keep silence. A fire before him shall devour, and it shall be very tempestuous around him. He will make proclamation to the heavens from above, and to the earth for to vindicate his people: saying, Gather ye to me my saints, the separatists of my covenant by the sacrifice. And the heavens shall declare his righteousness; for He, the Elohim, is judge. Selah."

In Ps. xlvi. 4, also it says: "There is a river whose channels shall gladden the city of Elohim, the holy place of the tabernacles of the Most High. Elohim in her midst, therefore she shall not be moved. Elohim shall help her at the opening of the dawn. The nations were enraged; the kingdoms were moved. He uttered his voice and the earth shall melt. **Yahweh Tz'vaoth** is with us; a fortress for us the Elohim of Jacob. Selah."

In Ps. cxxii. it is written, "Our feet shall stand within thy gates, O Jerusalem—Jerusalem! that is builded as a city compactly joined together. Whither have gone up the tribes, the tribes of Yah, a testimony for Israel, to give thanks to the name of **Yahweh**; because there they have established thrones for judgment, *the thrones of the House of David*. Seek ye the peace of Jerusalem; they shall prosper who love thee."

Lastly, in Ps. cxxxii. 11, it is written, "**Yahweh** swore to David the truth; he will not turn from it, saying; Of the fruit of thy body I will set upon the throne for thee. If thy sons will keep my covenant and my testimony which I will teach them; their sons also shall sit in the throne for thee **אדי-אדי**, *adui-ad*, until the

beyond" (*see diagram on p. 131, vol. 1*). For Yahweh has chosen to be in Zion; he has desired it for a dwelling for himself. This is my rest until the beyond. Here I will dwell, for I have desired it. Blessing I will bless her provision; her poor I will satisfy with bread. Also her priests I will clothe with salvation, and her saints shall shout aloud for joy. There I will cause a HORN to bud for David; I have prepared a LAMP for mine anointed. His enemies I will clothe with shame; but upon him shall his crown flourish."

Such, then, is merely a specimen of what is testified in "the songs of Zion" of the relation she is destined to hold to Messiah's kingdom, when he shall sit and rule as a priest after the Order of Melchizedec, upon the throne to be established in the heaven, and shall bear the glory of his Father's house. The vision in the fourth chapter of the Apocalypse is of the "GREAT WHITE THRONE" of David's Son, encircled by the judicial thrones of the House of David, to be occupied jointly with him by the apostles and saints in general, as his ancients, according to his promise. They are the thrones to be established in the Era of Regeneration; when the Son of Man shall sit upon the throne of his glory, and the apostles upon twelve thrones governing the twelve tribes of Israel (Mat. xix. 19), "then shall Jerusalem be called THE THRONE OF YAHWEH; and all the nations shall be gathered unto it, to THE NAME OF YAHWEH, to Jerusalem (Jer. iii. 17); and because of its superior glory, majesty, and power, compared with any other throne that ever was on earth, or ever shall be for a thousand years, the luminaries of the political expanse which now shed their rays upon the earth of subject nations, peoples, and tongues, shall be darkened with a total and permanent eclipse, according to the testimony of the Spirit that "the moon shall be confounded, and the sun ashamed, when Yahweh Tz'vaoth shall reign in Mount Zion, and in Jerusalem, and before his ancients gloriously."—Isai. xxiv. 23.

5. "Upon the Throne One sitting."

"And upon the throne One sitting. And the One sitting was in appearance like a jasper and a sardine stone."—Verse 2.

He whom John saw "in spirit" sitting upon the throne; that is, He who will occupy it when it shall have been established in the heaven, is he whom the Spirit in Zech. vi. 12, styles "THE MAN, whose name is THE BRANCH," styled also in ch. iii. 8, "*My Servant the Branch.*" This is the Son of the Deity to whom the throne

belongs, and termed "His servant," because of his manifestation *to do service* for Yahweh in "planting the heavens, and laying the foundations of the earth, and saying unto Zion, "Thou art my people" (Isai. li. 16); or, as expressed in ch. xlix. 6, "His servant to raise up the tribes of Jacob, and to restore the desolations of Israel; and also to be for a light to the nations, and for his salvation to the ends of the earth." This is the "One sitting upon the throne" seen of Isaiah as well as by John. Isaiah saw him "in spirit" upwards of seven hundred years before he was made of a woman under the law" (Gal. iv. 4); John beheld him in flesh, looked upon him with his eyes, and handled him with his hands, when he dwelt among the Jews; and seventy years afterwards while an exile in Patmos, saw a similitude representative of him sitting in Millennial glory upon the throne of David and of Deity, as indicated in the chapter before us.

Isaiah being "in spirit" saw him enthroned. "I saw," saith he, "the ADONAI (*plural*) sitting upon a throne high and lifted up, and his train filled the temple.—I saw THE KING, Yahweh Tz'vath" — ch. vi. 1, 5. He saw the king of whom the Spirit afterwards said, "Take away the filthy garments from him"—the filthy garments of flesh, styled his "iniquity; and let them set a fair mitre upon his head"—Zech. iii. 4, 5. This has been accomplished in the perfecting of Jesus by spirit, as I have expounded it on p. 108, vol. 1. He is now prepared to rule the Father's house, and to keep His courts. He is the man, the Second Adam, to be enthroned upon that eminence, high and lifted up above all other high places of the political aerial, covenanted by the Eternal Power to his father David. Ezekiel, when "in spirit," saw him enthroned, and calls him "a Man"; that is, אָדָם, *Adam*, not אִישׁ, *ish*; but *adam*, as indicative of his original identity with the nature of the first man. John gives us to understand that he whom he saw sitting upon the throne was not only a man, *ish*, in the sense in which the three angel-elohim who appeared to Abraham are so styled; but that he was *adam*, a mortal descended from him who came out of אֲדָמָה, *ādāmā*, the ground. This is indicated by what he says in Apoc. v. 6: "I saw, and behold *in the midst of the throne*, and of the four living ones, and in the midst of the elders, A LAMB standing as if it had been slain, having seven Horns and seven Eyes, which are the Seven Spirits of the Deity sent forth into all the earth." In these words he exhibits a combination of flesh and spirit "in the midst of the throne," and therefore sitting upon it. The flesh is represented by a living lamb that had been slain,

but had recovered from the death-wound. It is well known to one intelligent in the word, that "*lamb*" is the metaphor, and in the Apocalypse, the symbol, of the sacrificial man, Jesus, who was delivered to death for his people's offenses, and whose mission is to take away the sin of the world; in other words, to "destroy that having the power of death," and to destroy the works of sin—the *Diabolos* and all that has originated from the flesh.

The sacrificial man, Jesus, then, is the apocalyptic lamb, one suspended upon a cross and forsaken of "the Seven Spirits of the Deity"; and consequently, not having at that time "seven Horns and seven Eyes"; but now, healed of the wound in his heel by resurrection and ascent to the Father, and by which he has become consubstantial spirit-flesh with Him, and therefore possessed of "the seven Spirits of the Deity," or holy spirit in perfection, by which he is omnipotent and omniscient, seeing and knowing all things; and therefore "a lamb with seven horns and seven eyes," and prepared to take up his position "in the midst of the throne," when a door shall be breached in the heaven, and the throne shall be established there.

The Lord Jesus Anointed, then, is the Adam hereafter to sit upon the throne. Installed in the heaven, the four living ones will give glory, and honor, and thanks to him; and the twenty and four elders will fall before him, and do homage, and cast there coronets before him, saying, "Worthy art thou, O Lord, to receive the glory, and the honor, and the power; because thou createdst all things, and on account of thy will they exist, and were created"—ch. iv. 9, 11.

In speaking of the appearance of the Man enthroned, John says, "it was like to a jasper and sardine stone." He is in this likened to a Stone most precious; not to a common stone, but to a very brilliant and inestimable living stone. He is symbolized here by a stone, because he is so designated in the prophets. In setting forth the military prowess of Joseph's posterity באחרית הימים *bē'achărith hāyāmim*, "in the last one of the days," he predicts that the arms of his hands shall be made strong by the Mighty One, the Ail and the *Shaddai* of Jacob, out of whom is the Shepherd, whom he styles "THE STONE OF ISRAEL"—Gen. xlix. 24, 25.

This Shepherd-Stone is typified in the two onyx stones of the Aaronic ephod, upon which the names of the twelve tribes were engraved in the order of the birth of their fathers, and which were to be borne before Yahweh upon the two shoulders of the one man officiating as High Priest, for a memorial—Exod. xxviii. 9, 12.

The prophet Isaiah also speaks of him to Judah thus: "Sanctify,"

saith he, "Yahweh Tz'vaoth himself, and let him be your fear, and let him be your dread. And he shall be for a sanctuary. But also for a Stone of stumbling, and for a Rock of offence to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem"—ch. viii. 14. This has in part been accomplished, and we wait now for this stone to be laid in the identical place where it was stumbled over; according to the words of the Spirit by the same prophet, saying, "Behold, I lay in Zion for a foundation a Stone, a tried stone, a precious corner stone, a sure foundation; he that believeth shall not be confounded"—ch. xxviii. 16. This is "the stone which the builders refused" which will then have "become the chief of the corner"—Ps. cxviii. 22, the head stone with Seven Eyes brought forth with shoutings of "Grace, grace, unto it!"—Zech. iii. 9; iv. 7, 10.

Two precious stones are selected by the Spirit to represent the appearance of the Man enthroned. These are a Jasper and a Sardius. The reason why two are indicated rather than one, is because THE KING is Spirit and Flesh in combination. Had he been mere flesh, or spirit uncombined with flesh, one stone would have answered every purpose; but being *deity manifested in flesh*, two precious stones were necessary: one to symbolize the Spirit, and the other to represent the Flesh. The jasper is the spirit symbol. It is a hard stone of various hues, as purple, cerulean, green. The glory and light of the New Jerusalem community are likened to "a stone most precious, even like a jasper stone, clear as crystal"—ch. xxi. 11; and in verse 23, this glory and light are styled the glory of the Deity and the Lamb. The wall of the city is also a jasper, which wall is the symbol of the Lord God Almighty and the Lamb; in other words, of the Spirit, who by Zechariah has said, "I will be unto Jerusalem a wall of fire round about, and the glory in the midst of her. Sing and rejoice, O daughter of Zion, for, lo, I come, and I will dwell in the midst of thee, saith Yahweh"—ch. ii. 5, 10. A beautiful cerulean gem clear as crystal, is the symbol of the Deity's spirit condensed into substance; and as it is the primary principle of the city whose builder and maker the Deity is, "the first foundation is a jasper."

The other gem is named in Hebrew אֶדְמִן. These are the same letters that compose the word applied to the creature Yahweh Elohim formed from the ground to be the father of our race. By the invention of the Masorites, instead of being pronounced *adam*, it is pronounced *odem*, and on being translated into the Greek, the Seventy rendered it by *σαρδιον*, because found about Sardis. It is a carnelian, and so called from its color having a resemblance to

that of flesh—a gem, therefore, fitly symbolical of the Adam-element of the one sitting upon the throne.

6. The Rainbow about the Throne.

“And a Rainbow circled about the Throne in appearance like an emerald.”—Ch. iv. 3.

The rainbow is referred to in four places in the scripture, and it is from these only can be deduced the import of the symbol before us. In nature, the rainbow is evolved by the action of showery vapor upon the sun’s rays, which, in passing through the aqueous globules, are refracted, and form an arch upon that part of the clouds opposite to the sun, glowing with all the colors of the prismatic, or solar, spectrum. The rainbow is never seen *except when the sun is shining, and when rain is falling between the spectator and the part of the horizon where the bow is seen.* These facts must not be lost sight of in considering the significancy of the rainbow when used as a symbol. Sun, light, rain, cloud, are elements necessary to the production of the natural bow; so are they also to the evolution of a symbolical arch in the heaven pertaining to the throne. In the absence of the Sun of Righteousness from the heaven, and of the light of life, glory, honor, and power, which he will irradiate the rainbow encircling the throne cannot be seen. Neither can the light irradiating from Him, be reflected to the spectator-world from the clouds of immortals about the throne, until the rain-showers of the heaven shall descend upon the mown grass to fertilize the earth. These are indispensable conditions to the evolution of the bow, which is the symbol of a clear and blessed sunshine after previous “lightnings, thunders, and voices from the throne,” contemporaneously with gently descending rain.

Based upon these principles, I remark that the order of the bow’s development is,

1. *The opening of the heaven* by the Stone-Power smiting Nebuchadnezzar’s Image upon the feet;
2. *The establishment of the throne in the heaven* by mowing the earth at harvest time (ch. xiv. 15); in the storm-period of “the lightnings, thunders, and voices proceeding from the throne” (ch. iv. 5); by which the kingdoms of the world are taken possession of by the saints;
3. The grass of the earth being thus mown, its harvest reaped, and its vintage trodden out, the rain of the heaven descends in the blessing of Abraham upon the nations; which, being subdued, are blessed in Abraham and his Seed, or in Jesus and the saints;
4. “As brightness of morning, THE RULER rises the Sun of an

unclouded dawn, shining forth after rain upon the tender grass of the earth." The effect of this shining is that the Rainbow-Throne covenanted to David is beheld through the descending rain, which diffuses the knowledge of its glory to the utmost bounds of the habitable world.

The rainbow, then, is the token, or symbol of the Covenant. The bow in the natural heavens has been so designated by the Spirit from the days of Noah, after his salvation by water; and all who have looked upon the phenomenon with minds enlightened by the truth, from his day to this, have viewed it as the memorial of Yahweh's covenant. The first place in which this covenant is alluded to is in Gen. vi. 18; it does not follow, however, that no covenant existed till the time therein indicated. Yahweh had a covenant which he styled, "My covenant." It was on account of this covenant that the race of Adam was perpetuated in Noah. If he had not found favor with Yahweh because of his faith in the covenanted promises, the race would have been exterminated from the earth. He became "heir of the righteousness which is by faith"; by that faith, which is "the substance of things being hoped for, the evidence of things not seen." Noah died in this faith "not having received the promises." He has not received them yet; nor will he receive them "*without us,*" for all the saints of all the generations are to be perfected together—Heb. xi. 7, 13, 39, 40. Hence, the things Noah believed were the promises of the covenant with which he had been acquainted several centuries before the Flood. They were the promises made when the lives of the animals were *cut off* in Paradise for Adam's transgression—Gen. iii. 15, 21. This covenant was renewed with Noah as its Heir, and afterwards with Abraham, Isaac, Jacob, and David. It was the covenant לְדֹרֹת עוֹלָם, *l'dōrōth olahm*, "for the generations of the hidden period"; and therefore styled בְּרִית עוֹלָם, *bērith olahm*, the "covenant of the hidden period."—Gen. ix. 12, 16.

Now, the total destruction of the Adamic race in the line of Cain did not shake Noah's faith in the covenant. He still hoped for the promises it revealed. Seeing this, the Eternal Spirit condescended to communicate with Noah, and to assure him through Angel-Elohim, that no such sweeping destruction by water should again afflict the race. Hitherto, he had seen the prismatic arch photographed upon the clouds by clear shining of the sun through the rain; but he had never beheld it as a token, or sign of any thing else than that the weather was about to fair off. The time, however, had now arrived when henceforth he would view it as the symbol of salvation. For Elohim said: "I have set my bow in the

cloud; and it shall be for THE TOKEN OF THE COVENANT between me and the earth. And it shall come to pass when I bring a cloud over the earth, that the bow shall be seen in the cloud. And I will look upon it, that I may remember the covenant of the hidden period between the Elohim and every living soul of all flesh that is upon the earth."

In his "visions of the Elohim," Ezekiel beheld the same scene as that presented to John in Patmos, respecting the Rainbow-Throne. He saw the appearance of the Man upon the sapphire throne, which he describes as of the color of amber flaming from the loins upward, and as fire from thence downwards, and brightness about the whole; which brightness was as the appearance of the bow that is in the cloud *in the day of rain*. All of which represented "the glory of Yahweh"—ch. i. 26, 28. The Man and the throne, and the glory he bears, being under the bow, are thereby indicated as the subject-matter of the covenant of which the rainbow is the token, symbol, or sign. This symbol points to a certain day, styled by Ezekiel, "the Day of Rain." There can be no bow except in such a day. "The day of rain" is a phrase which implies the existence of a day in which there is no rain; or, as the saying is "of a dry time." This is truly the character of the time in which we live; and not only so, but of all the time symbolized by "*the court given to the Gentiles*" (Apoc. xi. 2), a time during which they are treading the Holy City under foot; concurrently with which also the Two Witnesses are prophesying, and the rain, consequently, cannot descend; for "they have power to shut the heaven, that it rain not in the day of their prophecy"—xi. 6.

As in nature, then, so in grace, no bow can be seen but in a day of rain. At present every thing is dried up and parched. "All flesh is grass, and all the goodliness thereof as the flower of the field; the grass withereth, the flower fadeth; because the spirit of Yahweh bloweth upon it; surely the people is grass; but the word (preached) of our Elohim shall stand to the hidden period"—Isai. xl. 6. Such being the past, and present, and the future till the lightnings cease to flash, and the thunders to roll forth from the throne, no rainbow can or will be seen. It is now a day of perdition for want of rain. The people are withered, and shrivelled up for want of moisture; for their clergies are wells without water, dry clouds driven about of winds, withered trees without fruit, from whom no spiritual sustenance can be derived. A day of rain is the opposite of all this; and that the reader may have some idea of the nature of things when the bow shall be in manifestation about the throne, I invite his attention to the following testimonies.

“Give ear, O ye heavens, and I will speak; and hear, O earth, the words of my mouth. *My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass*; because I will publish the Name of Yahweh; ascribe ye greatness unto our Elohim. The Rock, his work is perfect; for all his ways are judgment; an AIL of truth and without iniquity; just and right is he.”—Deut. xxxii. 1. “There is none like the AIL of Yeshurun riding heavens in thy help, and clouds in his majesty. Elohim of the east a refuge, and underneath the powers of the hidden period: and he shall thrust out the enemy from before thee; and shall say, Destroy them. ISRAEL THEN SHALL DWELL IN SAFETY ALONE; the fountain of Jacob shall be upon a land of corn and wine; *also his heavens shall distil dew*. Happy thou, O Israel; who like unto thee, O people, saved by Yahweh, the shield of thy help, and who is the sword of thy excellency! And thine enemies shall waste away before thee; and thou shalt tread upon their high places”—xxxiii. 26. From the above we learn that when the name of Yahweh is being published to the peoples of the heavens and earth, the rain of the heaven is showering, and its dew in distillation; a state of the aerial favoring the appearance of the bow.

Between the opening of the door in the heaven, and the going forth of the lightnings and thunders, and voices from the heavens, there is no rain to cool off the sultriness of the aerial. For when the Ensign is lifted up upon the mountains, and the trumpet is being blown throughout the earth, Yahweh saith, “I will be still (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”—Isai. xviii. 3, 4; but when the storm of thunder and lightning has subsided, and which is to result in presenting Israel before their King; and in bringing them to the place of the Name of Yahweh *Tz'vaath* the Mount Zion; then “as the rain cometh down, and the snows from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth, and bud, that it may give seed to the sower, and bread to the eater; so shall my word be that goeth forth out of my mouth; it shall not return to me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it. For ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands. Instead of the thorn shall come up the fir-tree, and instead of the brier shall come up the myrtle-tree; and it shall be to Yahweh for a name, for the sign of the hidden period which shall not be cut

off"—Isai. lv. 10. This is the rejoicing of the nations with Israel, all blessed in Abraham and his Seed "in the day of rain"—the third day in which Israel is raised up, and lives in Yahweh's sight; whose going forth is prepared as the morning; and he shall come unto them as the rain, as the latter and former rain unto the earth—Hos. vi. 2, 3; see also Joel ii. 21-29, in which it is foretold that the Spirit shall be rained down upon all flesh to the praise of the Name of Yahweh Elohim in the midst of Israel, dwelling in Zion, his holy mountain; "then shall Jerusalem be holiness, and there shall no strangers pass through her any more."

The symbol of all this blessedness and glory in the day of rain is the "rainbow circling about the throne in appearance like to an emerald." The light green, the predominant color, typifying the fertilizing effect of the rain that forms the bow. The grass of the earth has become tender. It is then no longer tough, and withered, and parched. The old grass has perished; and emerald fertility obtains on every side; for the covenanted glory of Yahweh covers the earth as the waters the area of the deep.

SECTION II.

THE KINGS AND PRIESTS OF THE MOST HOLY.

"And circling about the throne were twenty-four thrones; and upon the thrones I saw the twenty and four elders sitting, having been invested with white garments; and they had upon their heads golden coronal wreaths"—Ch. iv. 4.

1. The Twenty-Four Elders.

The symbolization presented in this verse is representative of the fulfilment of the promise contained in ch. iii. 21, saying, "The victor, I will give to him *to sit with me on my throne*, as I also vanquished, and sat with my Father on his throne." To represent this, twenty-four thrones are circled about one throne; so that in occupying representatively, that is, by a representative in the vision, one of the thrones, the individual victor sits with Jesus on his throne; in other words, shares with him in his kingly and priestly administration of human affairs in the Millennial Aion.

The twenty-four elders, then, are the victors or conquerors who have overcome, in the sense indicated in the writing to the seven ecclesias. Hence, being victors, enthroned and wreathed, and invested with white, or priestly garments, we behold them in the vision as kings and priests for the Deity. We see them as those who have eaten of the wood of the life, and who are, consequently,

in the Paradise of the Deity; who are, in fact, collectively that living arboretum. We see them also in a position not to be injured by the second death; in possession of the Morning Star; clothed in white garments; pillars in the temple of the Spirit's Deity to go out no more; with the name of Deity written upon them, the name of the New Jerusalem, even the New Name; for they are the manifestation of Deity, the New Jerusalem, and the New Name.

As symbolical personages, the twenty-four elders are representative of the redeemed in their official capacity of kings and priests. This is apparent from the song they join in singing, in which, addressing Him upon the rainbow throne, they say, "Thou wast slain, and with thy blood hast purchased us for the Deity from every people, tribe, race, and tongue; and hast made us kings and priests for our Deity, and we shall reign upon the earth"—ch. v. 9, 10. They are representative of "the people taken out from among the nations for the name of the Deity," to whom it was testified that "they must through much tribulation enter the kingdom of God"—Acts xv. 14; xiv. 22. This is the testimony of James and Paul, who are two of the represented. Hence, in the apocalyptic drama, one of the elders declares the origin of the class invested with white garments (which is also the investment of the twenty-four), and in so doing the origin of himself and company, saying, "These are they who came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb; therefore are they *before the throne of the Deity*, and serve him day and night in his temple; and He that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters; and the Deity shall wipe away all tears from their eyes"—vii. 14.

2. Of the Number "Twenty-Four."

The twenty-four elders in the temple are a verification in symbol of these promises. The Lamb is there in the midst of them, and all tears are dried from their eyes. They are before the throne, and in the temple ready for service continually. The white garments with which they had been invested indicate the priestly office of the elders. They are "clothed with salvation" (Ps. cxxxii. 16), having been raised from among the dead, and invested with holy spirit nature consubstantially with the High Priest sitting upon the throne. They are victor kings as well as priests, as indicated by their

wreaths of gold; and they are "elders," because representatives of their class. Each elder is the symbol of an order, all the immortals being apportioned into twenty-four orders of royal priests after the type of David's divisions of the Sons of Aaron into four and twenty orders—1 Chron. xxiv. Aaron was a type of Christ in his family and official relations, though not his order. He had two sons, Eleazar and Ithamar; the former name signifying "God is his helper;" and the latter, "the place of Palm Trees." In David's time, Zadok was the chief of Aaron's sons in the line of Eleazar; and Ahimelech of those of Ithamar. Zadok signifies "the just one," and Ahimelech "the brother of the king." The interpretation of these names collectively is "God is (Israel's) helper" in "the place of palm trees," by "the Just One," the "fellow of the King." There were more chief men of the sons of Eleazar than of the sons of Ithamar. There were sixteen of the former, and eight of the latter; which together made twenty-four elders at the head of as many orders of priests, descendants of Aaron in the kingdom of David, that they might be princes of the sanctuary, and princes of the Elohim.

Such being the priestly arrangement in David's kingdom, the symbols representative of it in the restoration of the constitution, "as in the days of old," are derived from its ancient polity. When the Lord Jesus shall sit upon David's throne, "he will sit and rule as a priest upon the throne, and bear the glory;" and as High Priest be the head of the houses of Eleazar and Ithamar, which are represented by the numbers sixteen and eight, or twenty-four. According to this, Eleazar and Ithamar constitute his priestly household. Sixteen of the Elders in John's vision are figuratively of the house of Eleazar, and eight of the house of Ithamar; or, if named by their representatives in the time of David, sixteen are of the house of Zadok, and eight of the house of Ahimelech. Not, however, fleshly descendants of these men; for in the reconstruction of the government of Israel's commonwealth, "the flesh profits nothing." All in Christ are "made priests for the Deity," by the fact of being in him; and as he takes the place of Aaron, all in him take the place of Aaron's sons, and become, by adoption, thus the sons of Zadok. This change of persons does not alter the ordering of things. The twenty-four orders of priests will still obtain in the restored kingdom of David; and are therefore foreshadowed in John's vision as encircling the throne. Collectively, they are Zadok, *the just*, and Ithamar, "the place of palm trees;" for they are washed from their sins in the blood of the Just One; and are represented in ch. vii. 9, as "before the throne and before the

Lamb, clothed with white robes, and *palms in their hands*," the emblems of salvation and victory. They are also *Ahimelech* in the presence of David's Son. They are many in one; all of them the children of a King; children given to Jesus for his brethren; and therefore collectively "the brother of the King," or Christadelphians.

These twenty-four elders, then, are the twenty-four orders of the sons of Zadok, who shall enter into the sanctuary of Yahweh Elohim, and come near to his table to minister unto him, and shall keep his charge—Ezek. xlv. 15, 16. The flesh and blood descendants of Aaron, who ministered in the holy and most holy places in the Mosaic Olahm, will not be permitted in the Millennial Aion to come near unto the throne encircled by the elders. "They shall not come near unto me, saith Yahweh Elohim, to do the office of priest unto me, nor to come near to any of my holy things in the Most Holy; but they shall bear their shame, and their abominations which they have committed. But I will make them keepers of the charge of the house, for all the service thereof, and for all that shall be done therein"—verses 13, 14. Thus the natural descendants of Aaron are degraded to an inferior station in the new heavens and earth. They were unfaithful to the Deity under the law. They turned their backs upon him when Israel went astray after their idols, before which they ministered, and caused them to fall into iniquity; and "therefore, saith Yahweh Elohim, I lifted up my hand against them, and they shall bear their iniquity." This they will have to do during the thousand years; in which the saints will fill up the vacancy created by their degradation from their ancient rank near the throne to that of standing before the people to minister to them—ver. 11.

But besides the twenty-four orders of Aaron's sons, there were, in the ecclesiastical department of David's kingdom, twenty-four orders of Levites, sons of Asaph, Heman, and Jeduthun, whom he separated for the temple service, "to prophesy with harps, with psalteries, and with symbols, to give thanks and to praise Yahweh *Tz'vaoth*" The number of those "who were instructed in the songs of Yahweh," were two hundred and eighty-eight, and were divided into twenty-four companies of twelve each, "as well the small as the great, the teacher as the scholar" being reckoned in each twelve—1 Chron. xxv. 1, 3, 7. These were also typical of those symbolized by the twenty-four elders who were represented to John in ch. v. 8, as "having each one harps and golden censors full of incense, which are the prayers of the saints; and they sang a new song." There are twenty-four symbolical elders because the sons of the High Priest and the singers who did the service of the

temple under David's reign were twenty-four orders each ; and in the aggregate typified the saints, the Elohim of Israel, who shall perform the temple service of the restored kingdom of David, when David's Son, the "Greater than Solomon," shall be High Priest of the kingdom after the Order of Melchizedec. The twenty-four elders represent both the priests and singers of the Ezekiel Temple which is to be built by "the man whose name is The Branch"—Zech. vi. 12, 15. There will be twenty-four orders "as in the days of old"—Amos ix. 11 ; who will be "the harpers harping with their harps, and singing a new song"—Apoc. xiv. 2, 3 ; even "the song of Moses, the servant of God, and the song of the Lamb"—ch. xv. 2-4.

First in design, last in execution, is the order of the apocalyptic visions. The Spirit designs the priestly manifestation of the kingdom, as exhibited in the beginning of this fourth chapter ; but it will be the last in execution, for the manifestation cannot obtain until the saints have become victorious over the potentates of the earth. "The victor shall be clothed in white garments ;" and it is stated that "the twenty-four elders had been invested with white garments ;" which is as much as to say that their wars were over ; that they had destroyed the Fourth Beast of Daniel ; and that they had taken possession of the kingdom under the whole heaven, and were now entered upon their priestly functions in the presence of the Melchizedec High Priest sitting upon the rainbowed or covenanted throne "in the day of rain."

SECTION III.

THE LIGHTNINGS AND THUNDERS AND VOICES.

"And out of the throne proceed lightnings and thunders and voices ; and Seven Lamps of Fire burning before the throne, which are the Seven Spirits of the Deity."—Verse 5.

1. The Lightnings.

The throne established in the heaven in its inauguration is a throne of judgment ; so that when the throne is set, "the judgment is set and the books are opened"—Dan. vii. 10. This throne is "the Great White Throne" seen of John in ch. xx. 11. It is all conquering ; for from before the face of him who is to sit upon it, he says, "the earth and the heaven fled away ; and there was found no place for them." In other words, the Fourth Beast dominion was destroyed ; and the other three beasts had their dominion taken

away. At this crisis Daniel describes the throne as being a fiery flame, and the wheels, or hosts that obeyed its mandates, burning fire. He speaks of them as thousand thousands, and ten thousand times ten thousand. These he says, ministered to the King and stood before him; and in their going forth compares them to "a fiery stream issuing and coming forth from before him." The Spirit in David says, "He makes his ministers a flaming fire;" and therefore in this scene of the apocalypse, they are symbolized by "lightnings" with their attendant "thunders and voices." David also says, prophetically: "O Yahweh, bow thine heavens, and come down, touch the mountains, and they will smoke; flash forth lightning, and scatter them; send thine arrows, and discomfit them;" and the Spirit in Zechariah, foretelling the dissipation of the power of the sons of Greece at the advent, says: "I will render double unto thee, when I have bent Judah for me, filled the bow with Ephraim, and raised up thy sons, O Zion, against thy sons, O Greece, and made thee (Zion) as the sword of a Mighty Man. And Yahweh shall be seen over them, and his arrow (Ephraim) shall go forth as the lightning; and Yahweh Elohim shall blow the trumpet, and shall go with whirlwinds of the south"—ch. ix. 13. The teaching of this testimony is, that "in the day of the great slaughter when the towers fall," there will be war between Israel and the rest of the world. That this war will have been kindled by the Messiah after his return. That he will be seen at the head of the armies of Israel, as their Commander, surrounded by the Sons of Zion, whom he will have raised up. He and they will be the captains of Israel, of whom Judah will be the bow, and Ephraim, or the Ten Tribes, his arrow. When this military organization is put into operation, and it goes forth for conquest in "the war of the great day of the Almighty Deity" (Rev. xvi. 14), it will issue forth as "a fiery stream" from the throne, burning with the fire of the King's indignation; as lightnings flashing from the throne of David's Lord and echoing their thunders and voices, from one end of earth to the other, until "the controversy of Zion" shall be settled beyond all cavil or dispute. "In that day I will make the Governors of Judah as a hearth of fire among the wood, and as a torch of fire in a sheaf; and they shall devour all the peoples round about on the right hand and on the left; and Jerusalem shall be inhabited again in her own place, in Jerusalem"—Zech. xii. 6. These "governors" are the saints in lightning operation against the dominions symbolized by the four beasts of Daniel.

2. The Thunders.

Lightning is what philosophy terms electricity in luminous excitation. Scripturally, it is the "free Spirit of the Deity." Thunder is the sound produced by the electrical condensation of the constituents of the aerial. The free oxygen and hydrogen floating in the air are electrically combined, and thereby caused to occupy less space than before, and so giving out lightning, and forming a vacuum, into which the surrounding air rushes, causing a loud report, or thunder. Hence, it is an appropriate symbol for that operation by which the temporary constituents of the political aerial (and the things which are seen there are temporary) are condensed into one dominion under the glorious luminary of the New Heavens. Jesus named the sons of Zebedee "the Sons of Thunder." These were James, and his brother John, to whom this vision of thunder was revealed. The agents in this throne-scene are all sons of thunder. They are the Spirit-incarnations condensing all things into one kingdom with the thundering tumult of war in ch. x. 3, symbolized by "the Seven Thunders," whose utterances are "sealed up" till the storm-period which precedes "the day of rain" when the bow appears.

3. The Seven Lamps of Fire.

The whole scene is a manifestation of Spirit in preparation for the reduction of the great mountain before Zerubbabel to the level of a plain. This is to be effected, not by ordinary military prowess or force, "but by my Spirit saith Yahweh Hosts"—Zech. iv. 6. He that sits upon the throne is spirit, those represented by the twenty-four elders will be spirit like him, and those symbolized by the four living ones will be spirit also; so that all that is manifested is an embodiment of spirit, and all effected by the manifested ones is done by the energy of Divine Power. This power is symbolized by the "Seven Lamps of Fire burning before the throne." These are interpreted to signify "the Seven Spirits of the Deity:" not that there are seven distinct and independent spirits. We learn from Paul that there is but "One Spirit;" which one was represented to John by the symbol of perfection, "seven lamps of fire." In ch. v. 6, these seven lamps are termed "seven horns and seven eyes." The reason why the Spirit is symbolized by stationary lamps burning before the throne, as in ch. iv., is because it is connected with the throne in Zion as its fountain or reservoir—"all

my springs are in thee, Zion;" but, as "seven horns and seven eyes" upon a lamb, in locomotion (ch. xiv. 4) the one spirit is represented as "sent forth" from Zion, "unto all the earth."

The lightnings, and thunders, and voices, then, are those of the one spirit in seven-fold perfection sent forth into all the earth for the subjugation of the world. The spirit, however, does not go forth as free, uncombined, or naked spirit, as seen in the lightning and heard in the thunder of the material expanse. But it goes forth incarnated in the saints—in the Lord Jesus and his brethren; who are symbolized by the One sitting upon the throne and the twenty-four elders, and the four living ones.

4. When the Seven Spirits go forth.

The time when they begin to go forth into all the earth is, of course, subsequently to their resurrection. The sons of Zion are to be raised up against the sons of Greece, or the Gentiles. Being resurrected, they are in readiness to "follow the Lamb whithersoever he goeth"—ch. xiv. 4. "Blessed are the dead dying in the Lord, *απαρτι*, at this time." The epoch has then arrived for the generations of the righteous, who have previously died in the Lord, to be blessed—to take possession of the kingdom, or dominion, having been prepared for them from the foundation of the *κοσμος*, or existing order of things; for all things are for their sakes—Mat. xxv. 34; 2 Cor. iv. 15. At that time, they are to "take possession of the kingdom, under the whole heaven," "that they may take rest out of their labors; yea, saith the spirit, for he follows their works with them"—xiv. 13.

The time when the Lord's dead ones are blessed, is when they have consummated the work symbolized by the sickles, which are set to work by the voices that proceed from the spirit throne with the lightnings and thunders. There are three voices. One announces their resurrection-blessedness; the second proclaims the harvesting of the earth, and the third the gathering the clusters of the earth's vine—ch. xiv. 13, 15, 18. These voices belong to the Seventh Vial, which is the last period of the Seventh Trumpet, by which the Seventh Seal is consummated in all the events thereof. The wrath of the Deity is then exhausted, and peace reigns for the thousand years ensuing—ch. xv. 1. Until these lightnings, and thunders, and voices shall cease to proceed from the throne, "no man can enter into the temple"—verse 8. Hence, the exhibition of the twenty-

four priestly elders in the temple, is a scene that obtains, *after* "the war of the great day of the Almighty Deity" is over. The saints are then victors, and can give law and religion to the world. Hence, the Seventh Angel pours out his vial, into THE AIR; the result of which is that when it is emptied, "a great voice out of the temple of the heaven from the throne, says, "IT IS DONE." But while it is pouring out by the saints who are engaged in taking the kingdom under the whole heaven, "there are voices, and thunders, and lightnings; and a great earthquake, such as was not since men were upon the earth, so mighty an earthquake and so great"—ch. xvi. 17. This will be the time of trouble Daniel speaks of in ch. xii. 1, to result in the abolition of all human governments, and the establishment of the kingdom of the Deity.

5. The Translucent Sea.

"Before the Throne a translucent sea, like to crystal."—Verse 6.

In prophetic writing "Sea" is representative of nations. It is thus used in Ezek. xxvi. 3, where Yahweh Elohim addressing Tyre, says, "I am against thee, and will cause *many nations* to come up against thee, as the sea causeth his *waves* to come up." Here the waves of the sea represent the military forces of the nations marching against any enemy. Also in Jer. li. 42, the forces of the Medes and Persians which captured Babylonia are styled the sea; as, "the sea is come up upon Babylon: she is covered with the multitude of the waves thereof: her cities are a desolation."

Daniel's four great beasts are represented as arising out of the Great Sea, or Mediterranean, as the result of the striving of the four winds upon it. These four beasts are systems of powers which arose out of conflicts of the nations inhabiting that portion of the earth the central sea of which is the Mediterranean. Hence, this sea became their representative in the prophecy. It is also so used in the Apocalypse into the symbols of which it has been transferred, and with them incorporated. The beast having seven heads and ten horns exhibited in ch. xiii. 1, is a combination of Daniel's four, and therefore represented as "rising up out of the sea," which, of course, is the same sea.

The second trumpet was prepared to "blow upon the sea; and when it sounded the great Attila mountain burning with fire was cast into the sea; and the third part of the sea became blood; and the third part of the creatures which were in the sea, and had life,

died; and the third part of the ships were destroyed.”—Apoc. viii. 8. This was a representation of the judgments that were to fall upon the peoples of the Roman West occupying that third part of the great sea region and scourged by Attila and his Huns, as Mœsia, Thrace, Macedonia, Illyria, Lombardy, and so forth. But, until the Sealing Angel had done his work upon the servants of the Deity, the Angel of the second trumpet was commanded not to hurt the sea—ch. vii. 1, 3.

The rainbowed angel that descends from the heaven, is represented in ch. x. 2, 5, as planting his right foot upon the sea, and swearing that henceforth “there should be no delay in the finishing up of the mystery of the Deity as he had declared the good news,” or gospel of the kingdom, “to his servants the prophets.” This is the same sea; and the right foot of the angel resting upon it, indicates that it is to be subjected to the judgments of the Seven Thunders from the throne as well as the earth, or interior regions.

In chap. xii. 12, the sea is again introduced in the words, “Woe to the inhabitants of the earth and the sea! for the Devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.” Here the sea is regarded as an inhabited region to which the Devil would pay a visit in wrath. In this text it represents those provincial regions of the Fourth Beast habitable in which the last struggle for power between the Catholic and Pagan factions was to ensue, subsequently to the expulsion of the “what withholdeth,” from the Roman Heaven, in the Constantinian epoch—2 Thess. ii. 6, 7.

In chap. xvi. 3, the second angel-power is exhibited as pouring out his vial upon the sea; “and it became as the blood of a dead man; and every living soul died in the sea.” Here is a *sea of living souls* in anything else than a translucent state like to crystal. It was opaque with human blood to excess, as symbolized by the death of all the souls it contained. The naval anti-revolutionary war, which commenced in 1793, and continued with brief intermissions till 1815, illustrates this judgment upon the sea. It is a sea of living souls noted for their wickedness; and hence it is that the Spirit speaking of them, says, “The wicked are like a troubled sea when it cannot rest, whose waters cast up mire and dirt. No peace for the wicked, saith my Elohim.”—Isai. lvii. 20.

This is the present condition of the Apocalyptic sea, representative of the nations of the four beasts of Daniel; the people of the interior, as of Germany, Hungary, Poland, Russia, and so forth, being represented by “the earth.” The *sea-nations* are more especially before, or in the presence of the throne; the *earth-na-*

tions being more remote. Nevertheless, the nations, or "inhabiters of the earth and sea," are all of the same character, and in "the hour of judgment" equally obnoxious to the wrath of the Deity. They are both a dead and a troubled sea, and so charged with mire and dirt," that nothing can make it transparent to the light of the divine glory, but the judgments of the Deity—the bolts of the seven thunders pealing from the throne: "when his judgments are in the earth, the inhabitants of the world will learn righteousness;" and "all nations shall come and worship before Yahweh; because his judgments are made manifest."—Isai. xxvi. 9; Apoc. xv. 4.

This, then, is the purpose of the Deity upon the sea; to make it "like to crystal," transparent with righteousness and truth. This is the mission of Yahweh's servant when he comes in power to enlighten the earth with his glory. But this must be preceded by judgments upon the sea. The representation of this is found in Apoc. xv. 2, in which John says: "I saw as it were a translucent sea *that had been* mingled with fire (*μεμιγμενην* perf. part pass.)." But the fire had ceased to burn, and those who had gained the victory over the sea of nations, he also saw standing upon it, and with their harps celebrating their victory over the Papal and other dominions, and singing the song of Moses and the Lamb. The fire with which the sea will have been mingled is the wrath of the Deity contained in the Seven Thunders, or terrors of the Seventh Vial, to be hurled from the throne by Jesus and his Brethren, who constitute the Rainbowd Angel, "whose face is as the sun, and his feet as pillars of fire"—ch. x. 1.

When these judgments, which make the Deity "a consuming fire" (and "the Spirit follows with them," the saints) when they shall have subsided, "the Mystery of the Deity will be finished." The sea of nations will be no more lashed into fury and tempest for a thousand years. In the presence of David's throne it will be tranquil; and its waters so translucent, that those who stand upon it, having calmed its tempests and quieted its waves, will see into its utmost depths. But though at rest for a thousand years, and the power of the Satan submerged in the abyss, the sea will again become tempestuous, and cast up mire and dirt. "In the flesh dwells no good thing," and "it lusteth against the Spirit." At the end of the Millennial Period it becomes impatient of restraint, and the nations rebel against the saints who will have ruled them with a rod of iron so long in righteousness and peace. As "the sand of the sea" they again try conclusions with the saints; and as before the saints subdue them with a crushing and final overthrow. The end of flesh

and blood upon the earth will have then arrived, and there will be “no more sea”—ch. xx. 8; xxi. 1. A full end will then be made of all nations—Jer. xxx. 11. The nations of the earth and sea will then be superseded by “THE ISRAEL OF GOD,” every individual of whom, of all orders and degrees, will be consubstantial with the Deity, and the occupant of this then glorious planet which shall never be removed.

SECTION IV.

THE FOUR LIVING ONES.

“In the midst of the throne and in the circle of the throne Four Living Ones being full of eyes before and behind.”—Verse 6.

These four living ones being “in the midst of the throne and in the circle of the throne,” must be symbolical of those represented by the twenty-four elders, that is, of the saints. The elders, as we have seen, are representative of the saints in the peaceful exercise of their sacerdotal and regal functions, “resting from their labors” performed in “the war of the great day of the almighty Deity”; while the four living ones represent the saints in coöperation with the Spirit carrying on the war to its victorious consummation.

In the Common Version these four are styled “beasts.” The word in the original is ζῶα, and signifies simply *living ones*. In Ezek. i. 5, they are styled חַיִּיּוֹת *chayioth*, rendered in the E. V. “*living creatures*.” They are symbols representative of what is to be, not of what is yet manifested. That which is to be manifested exists, but the form of manifestation does not. That which exists is the all-pervading spirit radiant from the Divine Substance; but the spirit-forms, which do not exist, are the dead saints. These must be raised, and then transformed into spirit-bodies, instinct with life and power omnipotent; a transformation which in all its elements is aggregately represented by these “four living ones full of eyes before and behind.”

The Spirit of the Deity, then, is the great reservoir of power out of which they are born or developed. “That which hath been born out of spirit is spirit.” These are the words of Jesus to Nicodemus. The glorified saints, glorified after resurrection, are therefore spirit multitudinously manifested, and *ισαγγελοι*, *equal to angels*. In his “Visions of Elohim,” Ezekiel beheld this manifestation of the saints out of spirit in symbolic representation. He tells us that he was looking in a northerly direction, and in the

distance behold “a whirlwind, A GREAT CLOUD, and a fire came out of the North.” This was the Spirit in tempestuous and destructive operation. But to show that it was not free spirit, but embodied spirit, he goes on to say, that out of the midst of the fire issued forth “the likeness of four living creatures.” He then describes their appearance, and afterwards remarks concerning their movements, that they were identical with those of the spirit; for “they went,” saith he, “every one straight forward: whither the spirit was to go, they went”; and of this going, John says, it was “into all the earth.” They went with the Seven Spirits of the Deity, for they will be the seven spirits embodied. Hence the terms applied to the seven spirits by John, are applied to the four by Ezekiel, who says they were like burning coals of fire and like lamps; and that out of the fire, that is, from them went forth lightning; and that they ran and returned as a flash of lightning.

But though Ezekiel introduces them as four living ones and four wheels in ch. i. 5, 16, in referring to them in ch. x. 15, he speaks of them as one, saying, “this is הַחַיִּים, *hăchaiyah*, THE LIVING ONE.” In other words, the individuals of whom this Spirit manifestation is composed are, in the aggregate, what the voice issuing from their midst proclaims without intermission day and night, namely, the thrice or superlatively holy YAHWEH, the Omnipotent Deity, who was, and who is, and *who is coming*—Apoc. iv. 8. These are the ONE BODY, nearly all the atoms of which are now in death, “sleeping in the dust.” But, speaking of them as they are now in reference to its future, the Spirit styles them “MY DEAD BODY,” and says “they shall arise,” and, in view of the resurrection, exclaims, “Awake and sing, ye that dwell in the dust.” When they come forth from the dust they are no longer the Spirit’s Dead Body, but they become the Spirit’s Living One, and can then say, “I am the First and the Last, and the Living One: and I was dead, and behold I am living for the Aions of the Aions, the Amen.” Jesus is the visible Head of these. Without Him the Living One would be incomplete—Isa. xxvi. 19; Rev. i. 18.

Ezekiel clearly indicates what was represented by the four living ones and their wheels in ch. i. 24. He says, “The noise of their wings was like the noise of great waters, as the voice of שָׁדַדַּי, *shad-dai*, MIGHTY ONES, the voice of speech, as the noise of a host.” This was equivalent to saying that their wings represented “great waters,” which represented “Mighty Ones,” who gave utterance to their will and purpose, and that there was a multitude of them. These were the waters John heard responsive to the voice issuing

from the throne, saying, "Praise our Deity, all ye his servants, and ye that fear him, small and great." "I heard," says he, "the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, הַלְלֵי יְהוָה, *hallelu Yah*, praise ye YAH; for YAHWEH *Elohim* the Omnipotent reigns. Let us be glad and rejoice, and give the glory to him; for the marriage of the Lamb is come, and his wife hath made herself ready"—ch. xix. 6. This glorious multitude will be the embodiment of the power that is "to execute vengeance upon the nations and punishments upon the peoples; to bind their kings with chains, and their nobles with fetters of iron; to execute upon them the judgment written;" that is to perform all those things I have sketched under the caption of "*The Apocalypse Rooted in the Prophets*"—from page 41 to 85, vol. i.; to set up the kingdom and to establish glory to the Deity in the highest heaven, over the earth peace and goodwill among men.

These four living ones and their four wheels are "THE CHARIOT OF THE CHERUBIM." They are the chariot in which the Deity rides forth to battle against the enemies of the house of David, and upon which he sits enthroned over Israel. This appears from 2 Sam. xxii. 11, and Ps. lxxx. 1. In the former place, Yahweh is said to ride upon a cherub; and in the latter, to inhabit the cherubim. The etymology of the word is regarded as obscure. In view of this, I would suggest that we may take the root כָּרַב, *chārāv*, as having been the same with קָרַב, *khārāv*, to waste, to destroy, from which comes קֶרֶב, *khērēv*, a sword. This derivation is suggested by the text where *kheruvim*, or *cherubim*, first occurs in the scriptures; as, "Yahweh Elohim placed at the east of the garden of Eden the cherubim and the flaming sword which turned itself to guard the way of the tree of the lives." By rendering וְ, *wav*, by *even*, instead of "and," it would make the flaming sword expletive of the cherubim; as, "the cherubim, even the flaming sword"—the flame containing the cherubic power, as Ezekiel's "whirlwind, great clouds, and fire," did the four living ones he saw.

But, be the true etymology what it may, it is certain that they are symbols of a *wasting and destroying power*. When their wings are expanded they are in lightning operation; when let down, they are standing, and either preparing for action or "resting from their labors." They are "full of eyes before and behind;" or, as Ezekiel says, "their whole בָּשָׂר, *bāsār*, flesh, even their backs, and their hands, and their wings, and the wheels, were full of eyes round about." An eye is the symbol of intelligence; and when a multitude of eyes are aggregated together, each eye indicates a particular

or individual intelligence. Ezekiel informs us that the eyes were in *flesh* which was full of them. Each eye, then, was a flesh-intelligence; and, as the four had each a human face and hand, and were endowed with the faculty of speech, the intelligence was that of a man. Hence, each eye is representative of a man; and as the four sing, "Thou hast redeemed us," each eye is symbolical of a saint. The eyes are "a great multitude which no man can number;" yet they are symbolized by four, by 144,000, by a city lying four-square, and 144 cubits—that is, these numbers are symbolical of the saints; first, in relation to their encampment; second, to their nationality; third, to their municipality; and fourth, to their corporation limit.

1. Seraphim Identical with Cherubim.

In Isa. vi. 2, these cherubic symbols are styled שֵׁרָפִים, *serāphim*. "I saw the Adonai," saith he, "sitting upon a throne, high and lifted up, and his train filled the temple. SERAPHS stood near to it. . . . And one cried to another, and said, Holy, holy, holy, YAHWEH TZ'VAOTH (He who shall be hosts): the whole earth (shall be) full of his glory." There is no obscurity about the etymology of *seraph*. It signifies burning, fiery, deadly. The fiery serpents sent among the people (Numb. xxi. 6) are styled by Moses *seraphim*. By the saints, the seraphim and cherubim of Messiah's throne, the whole earth is to be filled with his glory. Being incarnations of Spirit, they will be more than a match for all the powers of the world. They will cast down their thrones, overthrow Babylon, waste the land of Assyria, reap the harvest of the earth, tread the winepress of wrath, and as a stream of devouring fire destroy the body of Daniel's fourth polity with their burning flame.

2. The Four Faces.

In the Most Holy Place of the Temple of Solomon there were two cherubic figures, which stood opposite to each other, with wings outstretched over the Ark of the Covenant. Each of these had four faces, which were so ordered that four different faces of the eight should look down upon the *caphporeth*, coverlid, mercy-seat, or propitiatory. By this arrangement, the face of the lion, of the ox, of the man, and of the eagle, all looked upon the coverlid, on which was sprinkled the sacrificial blood of the great day. Though the number of the cherubim varies, the faces are always

four. In the temple there was one body to four faces. Ezekiel saw four bodies with four faces each, and John saw four bodies, each body having one face. But though the number of the bodies differed, they were only the subdivisions of a general whole.

The faces are the faces of the Spirit. The show-bread placed on the golden table in the holy place is styled "the bread of the Faces taken from before the Faces of Yahweh," when it was given by the priest to David—1 Sam. xxi. 6. The faces of Yahweh were the cherubic faces over against the table embroidered on the curtain of the tabernacle. They symbolized the Spirit in flesh-manifestation and were therefore the faces of the Spirit.

Now collectively the saints are an encampment, and are so represented in Rev. xx. 9; where it is stated, that the rebel nations at the close of the Millennium go up against their "camp." As the saints are "the Israel of the Deity;" and though by the accident of birth multitudes of them were once Gentiles, yet by adoption through Jesus were grafted into the Commonwealth of Israel; they necessarily partake of its national organization. The camp of the saints, then, has its ensigns in conformity with those of the four camps into which the twelve tribes were distributed, whose captains or princes they become. From Numb. ii. we learn that the whole host of Israel was marshalled about four standards; the first, that of Judah; the second, of Reuben; the third, of Ephraim; and the fourth, of Dan; and in the midst of these four grand divisions was the camp of the priests and saints, and in their midst the tabernacle, in which was the throne of Yahweh over the Mercy Seat and between the Cherubim. Now, of these several camps of fighting men the following were their ensigns: first, the Lion, which symbolized the camp of Judah; second, the Man that of Reuben; third, the Ox that of Ephraim; and fourth, the Eagle for the camp of Dan. Hence it is that the Lamb in Rev. v. 5, is styled "the Lion of the Tribe of Judah." Being descended from that tribe, and the King of the nation too, the royalty of which belongs to Judah, he is symbolized by the ensign; and as the king is thus designated, so all his brethren, the saints, are apocalyptically divided into camps about the throne; each camp being represented by a living one; and the ensigns of the camps borrowed from the nation they are to rule. And that the reader may not erroneously suppose that the four living ones represent the fleshly descendants of Abraham, their standards are enumerated after a different order; it being first, the lion; second, the ox; third, the man; and fourth, a flying eagle.

Apocalyptically, then, we have the whole multitude of resurrected

and accepted saints marshalled into four camps in the midst of, and circling about the throne; and according to the law, "every man of the children of Israel pitching by his own standard with the ensign of his father's house." There will be the east camp composed of three gates, or tribes; on the north three; on the south three; and on the west three, ch. xxi. 12, 13; all ready to go forth following the Head to the place it may indicate (Ezek. x. 11) on the mission of the chariots and horses, of which we have treated already on page 74, vol. 1. In the new song they sing they say, "We shall reign on the earth;" not "we do reign." They go forth energized by the spirit to establish their dominion, and to fill the earth with glory; so that when their victory is complete they may as royal priests of the Deity, cast the coronal wreaths they have acquired before the throne; that he who sits upon it, whom in their wars they will have followed whithersoever he led them, may receive the glory and honor and power; for the reason that he has "created all things, and for his pleasure they are and were created."

CHAPTER V.

THE GLORY OF YAHWEH FILLS THE EARTH AS THE RESULT OF THE SCROLL BEING UNROLLED AND THE SEALS LOOSED.

APOC. V.

1. And I saw at the right of Him, seated upon the throne a SCROLL that had been written within and on the outside, sealed up with SEVEN SEALS.

2. And I saw a powerful messenger heralding with a loud voice, "Who is worthy to unrol the scroll, and to loose its seals?"

3. But no one was able in the heaven, nor upon the earth, nor under the earth, to unrol the scroll, nor to see it.

4. And I shed many tears, because no one was found worthy to unrol and to read the scroll, nor to see it.

5. But one of the elders saith unto me, "Weep not; behold the LION who is of the Tribe of Judah, THE ROOT OF DAVID, hath prevailed to unrol the scroll, and to loose its seven seals.

6. And I saw, and behold in midst of the throne and of the four Living Ones, and in the midst of the Elders, a LAMB having stood as having been slain, having Seven Horns and Seven Eyes, the

which are the SEVEN SPIRITS of the Deity, having been sent forth into all the earth.

7. And he went and received the scroll from the right of Him seated upon the throne.

8. And when he received the scroll, the four Living Ones, and the twenty-four Elders prostrated themselves before the Lamb, having every one harps, and golden bowls full of perfumes, the which are the prayers of the SAINTS. 9. And they sing a NEW SONG, saying,

“Thou art worthy to receive the scroll,
And to undo the seals thereof;
For thou wast slain, and with thy blood,
The price, hast purchased us for God
From every tribe, race, people, tongue;
And mad'st us kings and priests t'our God,
And we upon the earth shall reign.”

11. And I beheld, and heard a voice of many angels circled about the throne and of the Living Ones and of the Elders; and the number of them was ten thousand and thousands of thousands,

12. Saying with a loud voice,

“The Lamb that hath been put to death,
The power, riches, wisdom, strength,
And honor, glory, blessing too,
Is worthy to receive.”

13. And every created thing that is in the heaven, and things which are on the earth, and underneath the earth, and upon the sea, even all the things in them, I heard saying,

“To HIM that sitteth on the throne
And to the LAMB the blessing *be*,
The honor, glory, and the pow'r,
The Aions of the Aions for!”

14. And the four Living Ones said, “SO LET IT BE!” And the twenty-four Elders prostrated themselves, and did homage to him that liveth for the Aions of the Aions.

SECTION I.

GENERAL REMARKS.

In the previous chapter is exhibited "the manifestation of the Sons of the Deity" in the presence of the Eternal Creator, subsequently, of course, to the resurrection of the saints. "The adoption, *to wit*, the redemption of the Body" from the power of the grave is accomplished; and the time is come for them to execute the judgment given them, and to take the kingdom and possess it under the whole heaven. The chapter represents them as prepared for action, "according to the energy whereby" He who sitteth upon the throne, "is able to subdue all things to himself." They have joyfully acknowledged his lordship themselves, and cast their coronal wreaths before Him in recognition of the Sovereign Power whence they were derived; and they declare that He is worthy of universal glory, honor, and power, which it is their mission, as the embodiment of the Seven Spirits, to establish in all the earth. "Worthy art thou, O Lord, to receive the glory, and the honor, and the power; because thou createdst all things, and on account of thy will they exist, and were created."

But after what course, or successive development of things among the nations, is such an extraordinary consummation to be accomplished? "As I live," saith Yahweh, "the whole earth shall be full of my glory." "It shall cover the earth as the waters cover the sea." True, O Lord; but how shall it be effected; in what sequence of events; and by whom? In the time of the Apostle John this was a matter of great interest. In his day the saints were engaged in a severe and perilous conflict with Cæsar, who had learned sufficient of their doctrine to know that the Pagan or any other human constitution of the world was incapable of contemporaneous existence with the kingdom proclaimed and longed for by the saints. But, though Cæsar made war upon them they were not to avenge themselves; how, then, could the kingdom promised them be established? How could a door be opened in the heaven, and the throne of their kingdom be established there to the entire exclusion of Cæsar and his representatives? Would it be consequent upon and coeval with the downfall of paganism? Or would it be many ages after that event? And, whenever the time came, by what means will the Eloah of the heavens set up the kingdom,

and break in pieces the governments of the nations? These were questions "the servants of the Deity" needed light upon. They had the prophets, it is true; and among these Daniel especially: but still there were mysteries "sealed up and closed" in their writings which required information not yet extant to make them intelligible. Daniel "heard, but understood not," neither did any of his contemporaries—ch. xii. 8; viii. 27. Nor should we err if we were to say that this state of mind was characteristic of all the saints previous to the giving of this revelation, styled the Apocalypse, to Jesus Anointed. They "none of them understood" the development of the mystery the Deity had declared to his servants the prophets—Rev. x. 7. Nor need we be surprised at this when we consider that even after the mystery was solved by revelation, multitudes existed in and near John's time who had to confess that they could not comprehend the exposition of the enigma. They needed one to expound the exposition. Among these was Dionysius, styled by Eusebius the ecclesiastical historian contemporary with Constantine, "the great bishop of Alexandria." He flourished in the middle of the third century as an opponent of the thousand years' reign of Christ upon earth with his saints after their resurrection, which was ignorantly and maliciously ascribed to one Cerinthus, contemporary with the Apostle John, as its inventor. But Daniel taught the doctrine nearly seven hundred years before Cerinthus was heard of, as may be seen in the Apocalypse as contracted in his seventh chapter. Cerinthus may have grafted upon it some foolishness of his own; but of the doctrine itself he was no more the inventor than the Pope of Rome.

There are two works ascribed to Dionysius "On the Promises." They were written to oppose the idea that the promises given to holy men in the scriptures should be understood more as the Jews understood them, and that there would be a thousand years of delights on the earth. This position was taken up by a bishop in Egypt named Nepos, who wrote a book in defense of it, and styled it "Refutation of the Allegorists." Dionysius being an allegorist, warmly opposed Nepos in his work "On the Promises." In one of his works he thus speaks of Nepos: "They produce," says he, "a certain work of Nepos, upon which they lay great stress, as if he advanced things that are irrefragable when he asserts that *there will be an earthly reign of Christ*. In many other respects I accord with and greatly love Nepos, both on account of his faith and industry, and his great study in the scriptures; as also for his

great attention to psalmody, by which many are still delighted. I greatly reverence the man also for the manner in which he has departed this life. But *the truth is to be loved and honored before all*. It is just, indeed, that we should applaud and approve whatever is said aright, but it is also a duty to examine and correct whatever may not appear to be written with sufficient soundness. If, indeed, he were present, and were advancing his sentiments orally, it would be sufficient to discuss the subject without writing, and to commence and confute the opponents by question and answer. But as the work is published, and as it appears to some, is calculated to convince, and there are *some teachers who say that the law and the prophets are of no value*, and who give up following the gospels, and who depreciate the epistles of the apostles, and who at the same time announce the doctrine of this work as a great and hidden mystery, and who also do not allow that our brethren (the Allegorists) have any sublime and great conception, either of the glorious and truly divine appearance of our Lord, nor of our own resurrection, and our being gathered and assimilated to him, but persuade them to expect what is little and perishable, and such a state of things as now exists in the kingdom of God; it becomes necessary for us, also, to reason with our brother Nepos as if he were present."

It would seem from this, that while Dionysius, the allegorist, was a specimen of a modern clergyman, or pietist, affirming some good things about truth, while he was entirely mistaken concerning "the truth," there were, also, other clergymen who might be designated as "Millennarians." These rightly believed, that Christ will reign upon earth a thousand years with the saints, and with Jerusalem restored for the capital of his kingdom; but with this truth they blended errors that nullified it, and which are now constituents of the clerical orthodoxy of the nineteenth century. They regarded the law and the prophets as valueless, and thought but little of the epistles of the Apostles. This is practically characteristic of the clergy and their flocks; and the consequence is, that they, like the "great Bishop of Alexandria," in Egypt, and the Millennarians and Allegorists of his time, are incapable of understanding the apocalyptic expositions of Daniel and the prophets. Practically, they ignore the scriptures of the prophets and apostles, while with their lips they bestow upon them "faint praise;" and find it profitable to maintain the machinery by which they are circulated. This may be verified by any intelligent believer acquainted with "the churches;" gross scriptural ignorance being characteristic of them

all. No wonder, then, that though "the sayings of the prophecy of the Apocalypse are not sealed"—ch. xxii. 10.—it should be sealed, and therefore unintelligible to them. The truth of the matter they call "little and perishable;" and absurdly suppose that the Millennial reality expounded by Chiliasts is expected to be "such a state of things as now exists in" what they call "the kingdom of God," that is, in "Christendom." But the reason of this their folly is, that the things revealed by the Deity are not in conformity with "the thinking of the flesh." That which the Old Adam terms grand and sublime, is not truly so. The sublimity and greatness of his conceptions in relation to "the deep things of God," are mere foolishness. Dionysius and his brethren were of "the Synagogue of the Satan," "Jezebel and her children," who held the doctrine of Balaam, and taught "the depths of the Satan;" by which they were industriously developing the Laodicean Apostasy, which, in the reign of Constantine the First, became the religion of Satan's Kingdom, and continues such until this day. The Old Adam's foolishness was, therefore, especially theirs. Hence, the charge of their Millennarian contemporaries is perfectly just, that the Allegorists "have no sublime and great conception either of the glorious and truly divine appearance of our Lord, nor of our own resurrection, and of our being gathered, and assimilated to him."

In proof of how greatly Jezebel's children were puzzled by the Apocalypse within a hundred and fifty years after its publication—how utterly incapable they were in any sense "to see it"—I will still quote from "the great Bishop of Alexandria." "Some, indeed, before us," says he, "have set aside, and have attempted to refute the whole book, criticising every chapter, and pronouncing it without sense, and without reason," that is, totally opposed to the thinking of the flesh, or to the sense and reason of minds destitute of the truth. "They say," continues Dionysius, "it has a false title, for it is not of John. Nay, that it is not even a revelation, as it is covered with such a dense and thick veil of ignorance, that not one of the Apostles, and not one of the holy men, or those of the Church, could be its author." It will not be difficult for one of "servants of the Deity" to discern to what class of professors these critics belonged, and the true cause of their denunciation of the Apocalypse. It condemned them as "evil," as "liars," as false apostles, as Nikolaitanes, as spurious Jews of the Satan's synagogue, as the children of Jezebel, and so forth. They had sense and reason enough to recognize themselves as of the class repudiated under these terms in the apocalyptic epistles. They were con-

scious that they "held the doctrine of Balaam," and "the doctrine of the Nikolaitanes," and hence, their bitter enmity and contempt for the whole book which exposed them, and all of their class in all ages and generations, to the reprobation of all truly good and Christian men. They tried to persuade their contemporaries who professed christianity, that it ought not to be recognized as canonical: that it was no revelation from the Deity; and that consequently, pious, God-fearing people should not perplex their minds in the vain endeavor to understand it. Whatever its author might mean, was inscrutable, being imbedded "in such a dense and thick veil of ignorance." No doubt, there was such a veil between its meaning and their comprehension of it; but the fog was that which beclouded their own brains, and arose from the vain imaginations and traditions of their evil hearts: Mankind are prone to evil, and to the reception of foolishness rather than the truth. This has been characteristic of all generations since the original transgression in Eden. It was pre-eminently so of the generations immediately succeeding the delivery of the Apocalypse to John.* The Nikolaitanes and children of Jezebel, whose representatives in our generation are the "Holy Orders of the Ministry," the Spirituals of Modern Christendom, at length succeeded in persuading their dupes that they ought not to trouble themselves with the study of the Apocalypse, for that it was utterly unintelligible, or could not be seen; and calculated only to dethrone all sense and reason. The impression they made was deep and lasting. Repudiation of apocalyptic studies became a principal of "orthodoxy" in all succeeding generations, until in our own, a man's sanity is suspected if he is known earnestly to devote himself to the work of unfolding the mystery set forth, or revealed, in the symbols it contains.

But they were not content with simply denying the divine authorship of the book. They proceeded to justify the character assigned them in the Apocalypse by falsely ascribing it to one Cerinthus; who if he ever existed, is said, like many in our day, to have held some very absurd opinions in connection with the Divine truth of Christ's reign on earth. "Cerinthus," say they, "the founder of the sect of Cerinthians, so called from him, wishing to have reputable authority for his own fiction, prefixed the title. For this is the doctrine of Cerinthus, that there will be an earthly reign of Christ." In this he was perfectly correct. "And," continued they, "as he was a lover of the body; and altogether sensual in those things which he so eagerly craved, he dreamed that he would revel in the gratification of the sensual appetite, *i. e.* in eating, and drinking, and marrying." Whether he really held these opinions it is im-

possible to tell. His enemies say so; and these enemies have had the ear of the world to the exclusion of all testimony but their own. To the class denounced in the Apocalyptic epistles have belonged all the ecclesiastical historians through whom has come to us the meagre and insipid accounts of what they unscripturally style "the church." All not of the Laodicean Apostasy, they have proscribed and denounced as "heretics;" and where they could not procure the suppression of these by force, they have sought to hold them up to the reprobation and contempt of their contemporaries and posterity by "saying all manner of evil of them falsely for Christ's sake," as he foretold they would—Matt. v. 11. I know experimentally that this is the policy of professors and their spiritual guides of this nineteenth century generation. They affirm certain ridiculous falsehoods, and say I teach them. They do not care to inform themselves of the truth of the matter, which would be inconvenient, and might not answer their purpose. So it may have been in the case of Cerinthus. He may not have held the opinions attributed to him; or he might. But, if even he did, his errors did not change the truth of the Deity. He has decreed the reign of his king on Zion, the hill of his holiness; and it will assuredly come to pass, in spite of all the errors assigned to Cerinthus and others who believe it, concerning the nature and character of that reign.

Cerinthus was perfectly scriptural if he affirmed that there would be eating and drinking in the kingdom of the Deity. It is, however, difficult to believe that he taught that there would be marrying, in view of the saying of Israel's King, that they who attain to the resurrection and the kingdom "neither marry, nor are given in marriage; but are as the angels of the Deity." As to eating and drinking, this is as plainly taught by Christ, who not only ate with his apostles after his own resurrection, but promised them, saying, "ye shall eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel;" and again he said, "I will no more drink of the fruit of the vine until that day that I drink it new in the kingdom of the Deity"—Luke xxii. 30.; Mark xiv. 25. The enemies of Cerinthus did not believe this; but denounced it as sensuality, and in so doing, thought themselves wonderfully spiritual! They said that to give the eating and drinking "a milder aspect and expression," he taught that it would be "in festivals and sacrifices, and the slaying of victims," the sensual appetite of the redeemed would be gratified. Against this "milder aspect and expression," they exclaimed as loudly as our own clerical contemporaries and their disciples; for according to their system

of superstition, they can discern no place in the kingdom, whether on earth or in heaven, for eating and drinking sacrificially or in any other way. I perceive, plainly, in these charges brought against Cerinthus the great and rapid progress the apostasy Paul predicted had made within a short time after the apocalypse was revealed. Nay, even while he wrote the prediction, the Allegorists were actively engaged in the work of superseding the real, literal, and true, by the fictitious and imaginary, which they call the "spiritual," or allegorical, until now at length, everything is resolved into *feeling* and impressions, and the testimony of the Deity by prophets and apostles is practically ignored. A professor "feels good," and therefore he is good; he "feels that a thing is true," and therefore it is true; he "feels that it is false," and therefore it is false! With hearts full of such enlightened feeling as this; and with heads unfurnished with the divine testimony, we have the professor of the Laodicean Apostasy who has flourished in all the odor of sanctity, and orthodox contempt for the reign of Christ on earth, characteristic of the zealots in all "the times of the Gentiles." In their systems of fleshly pietism they have no place for the priesthood of the saints; nor for the temple, and festivals, and sacrifices of Ezekiel's testimony. All is figurative or allegorical; and nothing real remains but to save souls from eternal torment, and when the number of the elect is completed, to make a bonfire of terrestrial creation! Well might it be said of the allegorists, that "they have no sublime and great conception, either of the glorious and truly divine appearance of our Lord, nor of the resurrection, and the gathering, and assimilation to him."

But to return to Dionysius and the Apocalypse. He could not, it would seem, go as far as some of his predecessors and contemporaries in a total repudiation of the book. "For my part," says he, "I would not venture to set this book aside, as there are many brethren who value it much; but having formed a conception of its subject as exceeding my capacity, I consider it also containing a certain concealed and wonderful intimation in each particular. For though I do not understand, yet I suspect that some deeper sense is enveloped in the words, and these I do not measure and judge by my private reason; but allowing more to faith, I have regarded them as too lofty to be comprehended by me, and those things which I do not understand, I do not reject, but I wonder the more that I cannot comprehend." This was a candid admission on the part of Dionysius, that *he could "not see it."* He showed a better sense than many in not venturing to set it aside, because he could not see it. Inability to see it disqualifies the reader for enlightened

criticism. If he were able to see the apocalyptic scroll, he would discern knowledge and wisdom pervading it, which "no one in the heaven, nor upon the earth, nor under the earth" could have originated but the Deity who gave it to Jesus Christ. The proof of the divine authorship of the book is in this. I would, therefore, advise the reader to study it that he may be "able to see it"—to understand it. "Many brethren" in the days of Dionysius "valued it much," though he could make nothing of it. They valued it, doubtless, because they understood it, not that they could have expounded all its details; but keeping in mind "the gospel of the kingdom," the nature of that kingdom, and the great mystery of godliness, in the manifestation of the sons of the Deity, they saw into the *general import* of this wonderful book, and secured the blessing promised to him that knows accurately, and gives heed to its words, and observes narrowly the things it contains.

Let us, then, proceed under the enlightened conviction, that though there is no help to be expected from "the great bishops" of the Gentiles, babes in Christ may come to see the apocalypse, intellectually if they approach the subject in a teachable spirit, and from a right direction. I proceed then to remark, that while the fourth chapter introduces us to "the hour of judgment"—to the epoch when the door had been violently opened in the heaven, and a throne set up there, the fifth chapter shows that universal dominion over the earth shall be to him who unrolls the scroll and looses the the seven seals. The consummation of this chapter is coeval with the end of the seventh seal, the seventh trumpet, the seventh vial, and the seven thunders. The opening of the door in the heaven never to be closed again, marks the first minute of the judgment hour; and the ascription of blessing, honor, glory, and power to the Lamb by every created thing in verse 13, marks the last moment of the same hour in which the wrath of the Deity against the nations is entirely exhausted. This "hour" is a period of thirty years, in which the process of loosing, or finishing the loosing of the seventh seal is being completed. The seven seals are to establish the kingdom of David's house "for the Aions of the Aions." The chapter does not describe what is, but prophesies what shall be hereafter. It reveals that the personage is provided to whom is assigned the honor and glory of accomplishing the work termed the unrolling the scroll and the loosing of the seven seals; and no one can mistake him. In verse 12, he is declared by the saints and angels to be "worthy to receive" whatever is decreed. At this point it is not possessed; because the power and the glory are in the hands of "the powers that be," who are hostile to his claims;

and "shall make war with him," to prevent him from obtaining what the "ten thousand of ten thousands and thousands of thousands" proclaim him worthy of—Apoc. xvii. 14. "But he shall overcome them; for he is Lord of lords, and King of kings: and they that are with him" in his wars, that is, the saints, "are the called, and chosen, and faithful"—the 144,000, who follow him whithersoever he goeth—ch. xiv. 1-4. The result of this conquest is declared in verse 13, of this fifth chapter, which testifies, that every creature acquiesces in his receiving everything of which his brethren the saints and the angels of the Deity announce him to be worthy. All power, riches, strength, honor, glory, and blessing become his; and all nations find the blessedness of the gospel preached to Abraham come upon them, and established for the thousand years. A most unexpected result to them all; but one looked and longed for by those represented by the four living ones, and the twenty-four elders; who, both in their mortal state before resurrection, and as resurrected and prepared for action, exclaim, "So let it be!"

SECTION II.

"And I saw at the right of Him seated upon the throne a Scroll that had been written within and on the outside, sealed up with Seven Seals."—Chap. v. 1.

1. The Scroll.

It is scarcely necessary to remark that the occupant of the throne is the Deity, likened in chap. iv. 3, to a jasper and a sardine stone, emblematic of Spirit manifested in flesh. That chapter gives no intimation of this flesh having ever tasted of death; but in the fifth this great fact is brought out in connection with the scroll, as we shall see hereafter.

On the right of the manifested Deity was a scroll. It was written within and on the outside; and was sealed up. This was, doubtless, related to the same document as that referred to in Dan. xii. 4, 9, where it is written, "Shut up the words, and seal the book till the time of the end;" and "the words are closed up and sealed till the time of the end." Daniel was not informed with how many seals, or if by one only it was sealed up; but simply that it was sealed. It was all the same to him whether it was sealed up with one seal or many; for a scroll closed and sealed up is unreadable till unrolled, and the sealing is opened. The catastrophe, or final series of events, revealed to Daniel belonged "to the time of the end." He was instructed to look forward to that period, to which pertains the

apocalyptic "hour of judgment," for the termination of the wonders and times treated of in his book, or scroll. What had been communicated to him was principally concerning his people and his holy city. He had heard that the Saints were to be overcome by the Little Horn of the Fourth Beast that has Eyes and Mouth; and that their subjugation was to continue until the Ancient of Days came with a cloud of attendants numbered by "a thousand thousands and ten thousand times ten thousand," when the judgment would sit, and the fourth beast in body, head and horns should be destroyed by the burning flame of wrath proceeding from the cherubic throne of Deity. All this he had heard; nevertheless, there was a mystery closed up and sealed against his scrutiny that needed explication. What did that Little Horn with his Eyes like a man, and a mouth speaking great words against the Most High signify? Was the Ancient of Days by whom they were to be destroyed, Deity or angel; if the former, how manifested? If the latter, who was he? Who was that Son of Man brought before the Ancient of Days, to whom universal dominion upon earth is given? How could the conquered saints take the Kingdom under the whole heaven from the four beasts? These, and many other questions would suggest themselves to Daniel, which would only put him to grief, and place him beside the apostle John, who "shed many tears because no one was found worthy (and therefore *able*) to unroll and to read the scroll, nor to see it"—ch. v. 4. When Daniel saw the vision of his seventh chapter he said he "was grieved in spirit in the midst of the body, and the visions of his head troubled him;" and even after the meaning of what he saw was interpreted, he says his cogitations still troubled him much, and his countenance was changed. Thus if John and Daniel had been both in Patmos together studying "the matter" they would have been companions in tribulation consequent upon their fruitless investigations, and endeavors to unclose the words, and to unseal the scroll seen by the prophet in the first and third of Belshazzar's reign, and in the third of Cyrus the Persian King. Nor would their grief have been assuaged until this day had the scroll at the right of Deity manifested in flesh, and occupying the throne, been withheld. John could have instructed Daniel concerning the Ancient of Days and the Son of Man; he could have enlarged his views concerning the Saints; and have given him skill and understanding in the mystery of the gospel preached to Abraham; but as to the relations of the saints to the then existing government; the taking out of the way that which hindered the revelation of "The King who should do according to his own will," and in his empire

should honor a blaspheming god unknown to his pagan predecessors ; as to the rise of the ten horns ; the development of the Saracen and Turkish powers ; the pouring out of that determined upon the desolator of the Holy Land and City ; the coming of the Ancient of Days in power ; the resurrection ; the war of the great day of the Omnipotent ; the co-operation of the Saints ; the establishment of the Kingdom ; and so forth ; as to all these things John could give Daniel no connected and intelligible account. They were all written within and on the outside of that notable scroll on the right of the throne, or place of almighty power. In vision, or spirit, John looked wistfully upon that scroll, closely rolled up and exuberantly sealed. Daniel would have looked wistfully at it too ; and so would all the saints, both their contemporaries and ours. And if all this company could have occupied synchronously with John his position in the vision, and their feelings could have been simultaneously expressed, on hearing the question " Who is worthy to unrol the scroll, and to loose its seals ? " unreplied to by a solitary response ; there would have been a universal lamentation and shedding of tears abundantly. In saying this, I speak of the Saints of all ages and generations who are such in reality, and not merely in pretense. The saints of the Deity, or " his servants," who are such in deed and in truth, like John, take a deep interest in " the things of the spirit," and earnestly desire and diligently endeavor to " *know the truth*" of all " matters" the Deity has condescended to reveal. They seek to know the true import, the real meaning, of them all ; and if they do not succeed, it is a source of much anxiety and restlessness of mind. But saints so called who have a name like many in the ancient Sardis, " that they live, but are dead," would have seen the scroll at the right of power, and though they should have heard with John, " that no one was able in the heaven, nor upon the earth, nor under the earth, to unrol the scroll, not to see it," would have been far from joining him in " shedding many tears, because no one was found worthy to unrol and to read the scroll, nor to see it." Saints of this sort flourish in overwhelming multitudes in the present time. They might possibly so far have respected the presence of the apostle as not to have laughed at his " weakness ; " but behind his back, they hesitate not to laugh to scorn those who are interested in this scroll, and seek to understand, or " *see it*." They regard such as hairbrained and frantic fanatics, and exclaim in vast astonishment at their presumption. To them the scroll is " covered with a dense and thick veil of ignorance," which only the presumptuous and reckless would essay to lift or put aside. In holding these sentiments they condemn the weeping of the apostle. What

sense in his shedding many tears because no one could interpret such a document as they esteem it—a book calculated only to addle or dement the brains of all who try to understand it? Certainly none. In effect, then, they condemn the lamentation of the apostle; and prove to a demonstration, that they are not in fellowship with him; nor, by consequence, “with the Father, and with his son Jesus Christ,”—1 John. i. 3. Hence, the apostle in the vision does not represent saints of their class. In the apocalyptic drama he symbolizes no such impious professors. If a multitude of weepers had been introduced into the scenic representation instead of one tear-shedding apostle, the apocalypse-despising crowd would have found no standing room among them. Such profane and scoffing pietists could have no more place there, than as cherubic eyes in the four Living Ones, when the unrolling of the scroll, and the unloosing of the seals, will be complete. No, not these, but his own class, is symbolized or represented by John in the vision of this fifth chapter. He acts for those in fellowship with the apostles and prophets as these would have acted had they heard the proclamation of the vision in the time before the Lion of Judah’s tribe, was announced as the unroller of the scroll, and looser of the seals. His dramatic weeping argues, and indeed indicates, “the joy unspeakable and full of glory” characteristic of his class, the saints, in their “full assurance of faith and hope” that “all power has been given to him in heaven and upon earth” to unrol the scroll, and to loose the seals thereof; and that consequently, there is no throne, dominion, principality, nor power in the political firmament that can successfully contend against him; nor kindred, tongue, nation, tribe nor people, that can preserve their independence of the sovereignty of Judah and Israel’s King. In the ratio of the lamentation is the intensity of the joy by implication. Sensible men do not “shed many tears” over trifles. Hence, though it is not said that John was glad with exceeding joy when he heard that one was found who was able to unrol the scroll, read and see it, it is nevertheless implied, seeing that he was so movingly affected on the contrary supposition. That scroll, symbolical of its contents, must certainly have been inestimable which could be unrolled only by one in all the Universe deemed of worthiness sufficient by the Lord of heaven and earth. Its *denouement*, or unravelling of its subject matter, was to put John and all in fellowship with him, in possession of the great salvation—of the kingdom promised to those who are “rich in faith;” hence, to understand this *denouement* and to know that the Lord Jesus will carry it through, and establish it so that “it cannot be

moved," would develop the voices of this fifth chapter which are expressive of loud shouting for joy on the part of all who utter them.

These things being premised, I proceed to remark that the scroll at the right hand of power, occupying symbolically the place of Christ's present position, is all that section of the Apocalypse embraced in the seven seals. It does not contain the epistles to the seven ecclesias in Asia. In John's day, the subject matter of these letters were *ἃ εἰσὶ*, "the things which are;" but, in our time, they are *the things which were*; yet is the *are* and the *were* connected as the acorn and the wide-spreading oak. The reader will remember the Spirit's division of the Apocalypse, or "Revelation of Jesus Anointed which the Deity gave to him," in chap. i. 19. There John was told to write *ἃ εἶδες*, "the things seen;" *ἃ εἰσὶ*, "the things extant;" and *ἃ μελλεὶ γίνεσθαι*, "the things to be." The Apocalypse, in the largest sense of the word, is the writing John executed in obedience to this command, and comprehends all these three classes of things. The things he had seen at the time of the order to "write," were the things he saw when, in spirit, or vision, he was in the Lord's Day, the day when He comes in power and great glory, the account of which is in the first chapter, from the tenth verse to the eighteenth inclusive. The second class of things, or *things which are*, were those things charged upon the seven ecclesias in the epistles contained in the second and third chapters, and which, instead of being suppressed by the Spirit's reprobation of them, grew vigorously until they became a great and deadly upas, overshadowing the whole territory of Daniel's fourth beast dominion, miscalled "Christendom," as at this day. Hence John's *ἃ εἰσὶ*, or things extant, in the ecclesias named, were the "inside" seeds of things which afterwards became "THE CHURCH BY LAW ESTABLISHED"—an establishment consisting of the nauseous sputa ejected from the Spirit's mouth when the apostasy had attained its Laodicean development at the incipient loosing of the seventh seal. Its patrons, who by it had their wealth and honor, styled it "THE HOLY APOSTOLIC CATHOLIC CHURCH," and do symbolize it at this day by a woman clothed with the sun, and the moon under her feet, and angels crowning her with a crown of twelve stars.* The three ecclesiastical divisions of "Christendom"—Greek, Latin, and Protestant—contend earnestly for what their champions regard as the honor of this title. Each section would appropriate it exclusively

* See the frontispiece of a book published by E. Dunigan and Bros., New York, styled "*The Glories of Mary*."

to itself, but this exclusive appropriation is still in abeyance, and likely so to be interminably; for, as they have not been able to settle the controversy in fifteen centuries and a half, they are not likely so to do in the few years remaining of "the times of the Gentiles," when the loosing of the seventh seal will be complete.

But there were also written in the seven epistles certain predictions of *ἃ μελλει γινεσθαι*, "things which shall be," *μετα ταυτα*, "after these things"—the iniquities of the second class of things shall be consummated. Jezebel would be clothed with the sun and give birth to the Man-child of Sin; and her children, the Harlots and Abominations of chapter seventeen, would become rich by her, and develope "the depths of the Satan as they teach;" but then, it was predicted in what the Spirit said to the ecclesias, that professors should have "a tribulation ten days;" that He would "fight against them with the sword of his mouth;" that He would cast them into a bed . . . "into great tribulation, and kill them with death;" that He would "come on them as a thief;" that He would "make them come and worship before the feet of those who keep his word, and have not denied his name;" and that professors of the Satan's synagogue—professors not scripturally in Christ, and those who walk after the flesh—"shall know that he has loved the true believers" whom they despise; that He would bring "the hour of trial upon the whole habitable to try them that dwell upon the earth," and that, being "lukewarm," He would "spue them out of his mouth."

But, beside these threatenings against professors of christianity pretending to be apostles, or "successors of apostles," "Jews," and spiritually "rich and increased in goods, and in need of nothing," as in all the ages and generations of the Apostasy concurrent with the seventh seal, as at this day: but who, both "divines" and people, are apocalyptically denounced as "liars," holding with the teaching and practices of the Nikolaitanes, which the Spirit hates; as "the Synagogue of the Satan;" "holding the teaching of Balaam" in mass-sacrifices to images, and the fornication of a marriage-forbidding hierarchy; as "the woman Jezebel, who calls herself a prophetess, teaching and seducing God's servants to practice abomination; as "the Satan;" as "having the name that they live while really dead;" and as "wretched, and miserable, and poor, and blind, and naked." Besides the threatenings against these, the apocalyptic epistles abound in promises of a glorious destiny to those who "overcome." These are described as those "who cannot bear them who are evil," and who try claimants to apostolicity and inward

Jewship, and in default of scriptural proof reject them as "liars." They are described as those who "have borne and had patience, and for the Spirit's name sake have labored and not fainted;" as rich in faith and faithful unto death; as Antipas, who holds fast the name and has not denied the faith of the Spirit; as those whose "last works are more than the first;" as the "few names" in the midst of a christian community in a dying state, or "ready to die," who have "not defiled their garments;" as those who have "kept the word and not denied the name of the Spirit;" and as those who are "zealous, and hear the Spirit's voice; and hearing, respond to his voice, and open the door of their mind and affections to his entering in. These are they who "overcome the wicked one," and the false prophets of the world, whom the world heareth—1 John iv. 1, 4, 5; ii. 14. They are "born of the Deity," and therefore "overcome the world" by their faith. They all believe in his promises with an intelligent faith, and that Jesus is his first-begotten—the Chief of his many sons—through whom alone the scroll can be unrolled, and the loosing of its seven seals effected—1 John v. 4, 5.

To these, then, who are the heirs of victory, the epistles to the seven apocalyptic ecclesias teem with promises of abounding glory. The Spirit testifies in them that they shall "eat of the wood of life in the midst of the paradise of Deity;" that a coronal wreath of life shall crown them; that they shall receive a white pebble with a new name engraved upon it, known only to the receiver; that they shall have dominion over the nations, and govern them with an iron sceptre; that the imperial and regal constitution of the world shall break to pieces as the potter's clay vessels; that those who get the victory over the world shall receive the Morning Star; that they shall be clothed in white garments, and their names openly confessed by the Life-imparting Spirit in the presence of his Father and his angels; that they shall be eternal pillars in the temple of Deity; that the Quickening Spirit (1 Cor. xv. 45; 2 Cor. iii. 17) shall engrave them with the name of his Deity, and the name of the city of his Deity, the New Jerusalem, which descendeth out of the heaven from his Deity, even his new name; and that they shall sit with him in his throne after the example of what shall obtain in relation to himself and his Father's throne.

Here, then, are threatenings and promises—threatenings for spurious professors and apostates *within*, and for persecutors of the saints *without*; and glorious promises for those who gain the victory over their own lusts and the seductions of the world by faith. These were *the things to be*—the things of the third class, which the

apocalyptic epistles affirmed but *did not unrol*. They give no explanation concerning the how and the when the vision symbolical of the Lord's Day, or "the things seen" of John, in chap. i., and "the things which shall be," or the threatenings and promises, shall be developed. A revelation, then, was needed to exhibit the when and the how of the threatenings and the promises, and this need was amply supplied by the scroll at the right hand of power, written within and on the outside, and sealed up with seven seals. It was placed in the vision at the right hand of power, or, as it is expressed in the text, "at the right of Him seated upon the throne," to signify that none but the Omnipotent in manifestation was "able" or powerful enough to unrol it and loose its seals. Gabriel, whose name, גַּבְרִיאֵל, signifies *Mighty One of Power*, "who stands in the presence of Deity," had been employed to give Daniel skill and understanding in the vision and matter communicated to him in the third year of Belshatzar (Dan. viii. 16; ix. 21; Luke i. 19); but Gabriel was not worthy, able, or powerful enough to give John skill and understanding in the matter of the scroll; for, says John, "no one was able in the heaven, nor upon the earth, nor under the earth, to unrol the scroll, nor to see it."

The book of Daniel is to the Apocalypse as the acorn to the oak. The latter is the mystery of Daniel's prophecy symbolically revealed. This ministry of the things he ministered he thought much upon, and sought to find out with great diligence, but without success; for he was informed that the mystery was hidden, and could not be penetrated until a time appointed.

As already intimated, Daniel saw a scroll, as indicated in the phrase "the words and seal the book," as well as John. He was told that "the words were closed up and sealed till the time of the end." Hence, these were to Daniel "a scroll at the right of Him seated upon the throne written within and on the outside, sealed up with seven seals." That closed and sealed against Daniel's understanding was the mystery or secret of the words of the book.

But one might inquire, If the mystery were to be concealed "till the time of the end," in what sense can John's apocalyptic scroll and seals be a revelation of the hidden wisdom of Daniel's book, seeing that John's age was not "the time of the end"—a time which is only just now dawning upon the world? This we consider a very pertinent inquiry. In answer, the reader may be reminded, that the revelation to John was symbolical. He did not see the actual, but only the acted or dramatized events he describes. What he saw was a pictorial representation, as it were—

a speaking hieroglyphic signifying to his understanding things which in the time of the end shall all have become accomplished facts ; so that, in this end “the vision shall speak, and not lie”—Hab. ii. 3. The Apocalypse in its word-painting is the unrolling to the understanding of the servants of the Deity the series of events that should be successively unfolded, and which in their time of the end consummation should manifest as an accomplished result “THE END OF THE MATTER”—Dan. vii. 28.

The scroll had to be unrolled and its seals loosed before the vision it contained could be read and perceived, or intelligibly comprehended, when it should “speak at the end.” The speaking at the end truthfully, is what is styled in modern phrase the *denouement*, a word signifying the discovery of the plot, the unravelling or issue of the matter, termed in Daniel “the end of the matter.” This *denouement* was revealed to him ; but the unfolding of the particular series and succession of events thereunto leading, was not made known to him. He was informed in general terms, that the powers of the fourth beast dominion should make war upon and prevail against the saints until the Ancient of Days should come ; and that then the saints should become a power mighty enough to destroy the fourth-beast system of powers ; and to set up the kingdom of Deity. In the establishment of which as the great political fact of the age and generation, the *denouement* of God’s dealings with the nations all the time of their ascendancy over the saints, would be manifested. He was instructed that “the end of the matter” was to be a crisis elaborated providentially from antecedents evolved in the history of the fourth-beast nationalities ; but what was the particular vein to be worked out in its several lodes to conduct to the main and terminable results, he *did not* “see.” In dramatical representation, the spectators behold the unrolling of the author’s scroll, as the acting is in progress ; but they have to wait till the end of the piece, the time of the end, for the dramatist’s conception to “speak and not lie.” Unless they have read the play, or seen it acted before, they have to “wait for the end of the matter,” ere they can tell how the matter will come out, or what the ingenious dramatist designed should be the end of the whole, or the issue of the plot. It was thus with Daniel and John. The end of the matter had been revealed to them both. They had read the *denouement* of the drama to result at the end from all its shifting scenes ; but they had never seen nor read the play. The *acting* had not been revealed to them. In Daniel’s time the stage had not been prepared, nor the *dramatis personæ*, the company of per-

formers, collected and arranged in their several parts for the performance of the tragedy to be played. There was no fourth-beast dominion then; nor any saints who had "washed their robes, and made them white in the blood of the Lamb"—Rev. vii. 14—to be prevailed against thereby; and without these important parties in the premises, the actual tragedy could not begin; nor could a representation or rehearsal of the performance have come with any enlightening effect upon Daniel's mind, being ignorant as he was, of the mystery afterwards revealed in the apostolic ministration of "the word."

But by the time that John had come to be an exile in Patmos, all this was changed. Daniel's situation was no longer that of John and his brethren. The fourth-beast dominion was now upon the world's stage; and, as the Little Horn, not then as yet decorated with "Eyes like the eyes of a man, and a mouth speaking great things," had "taken away the Daily, and had cast down the place of its sanctuary," and practised and prospered. Messiah the prince, though faultless, had been "*cut off*" by this horn; and by the teaching concerning his kingdom and name, a people composed of Israelites and Gentiles according to the flesh, had been developed as the seed of the great father of the faithful and "friend of God," by adoption through Jesus as the prince; and stood confessed of heaven before "the inhabitants of the earth and sea"—the whole habitable—as "THE ISRAEL OF GOD."

In these two hostile communities exist all the elements to be afterwards developed into the parties of the play. The Israel of God on the one side, and the Fourth Beast, on the other, contained the germs of the conflicting good and evil of the ages and generations from John's day to the giving of "the kingdom, and dominion, and the greatness of the kingdom, under all of the heavens to the people of the saints of the Most High Ones, whose kingdom is the kingdom of Olahm (the hidden period), and all dominions shall serve and obey him;" which is "the end of the matter." While the apocalyptic tragedy was being rehearsed before John, in Patmos, God's Israel was already constituted of "two manner of people"—they who walked after the flesh; and they who walked after the spirit, which is the truth. Out of the former were afterwards developed the worshippers of demons and of "idols of gold, and silver, and brass, and stone, and of wood"—Rev. ix. 20: also, "the Mouth speaking great things and blasphemies—xiii. 5; the image of the beast; the drunken woman, and all the daughters of her prostitution, and abominations of the earth"—Rev. xvii. 1-5. These all are the fruit of the Mystery of Iniquity that was at

work in the mystical body of Christ, in the time of Paul and John. The apostolical epistles are full of protest against its insidious and corrupt working, which they clearly saw would "eat as doth a gangrene;" and therefore earnestly warned all who would be approved of God to have nothing to do with those who favored it—2 Tim. ii. 15-18; 2 John 10.

On the other hand, from the Israel of God who walked in the truth were developed in after ages and generations, "the souls under the altar slain for the word of God"—ch. vi. 9; "the servants of the Deity sealed in their foreheads;" the 144,000, or "holy nation," (1 Pet. ii. 9); the white-robed palm bearers—ch. vii; the temple of the Deity, the altar worshippers, and the holy city—ch. xi. 1-2; the four and twenty elders, and the four living ones; the fugitive woman and the remnant of her seed—ch. xii. 14, 17; God's name and tabernacle, and them that dwell in the heaven—the saints—ch. xiii. 6, 7; the redeemed from the earth, the virgins, the first-fruits unto the Deity and the Lamb, faultless before the throne—ch. xiv. 1-5; them who had gotten the victory over the beast, and over his image, and over the number of his name, having the harps of Deity—ch. xv. 2; the kings of the east, who watch and keep their garments—ch. xvi. 12, 15; the called, and chosen and faithful with the Lamb in his wars—ch. xvii. 14; the prophets and saints slain—ch. xviii. 24; the Lamb's wife arrayed in righteousness; and the squadrons of his power—ch. xix. 7, 8, 14; them to whom judgment is given, the beheaded souls, who worshipped not the beast, nor his image, and who reign with Christ as the priests of Deity for a thousand years; the beloved city—ch. xx. 4, 6, 9; the holy city, New Jerusalem, prepared as a bride adorned for her husband, the municipal aggregate of all written in the Lamb's book of life—ch. xxi. 2, 27; whose foreheads are enstamped with the name of Deity and the Lamb—ch. xxii. 4. These all constitute "the Israel of the Deity" upon whom Paul invoked "peace and mercy"—Gal. vi. 16; and for whose special information the apocalypse was rehearsed to John in Patmos; and who were, and are yet to enact a most conspicuous part in its public exhibition upon the platform of the habitable dominated temporarily by the fourth-beast system of powers, so dreadful and terrible to Daniel's sight—Dan. vii. 7.

As already remarked above, the Israel of God and this Fourth Beast Dominion contained of old all the germs of the good and evil which have mingled in devouring conflict for the past eighteen hundred years; and which will continue occurrent till the victory which shall culminate in the blessing of all nations in Abraham and his seed. We have traced the germinal development

of "the two manner of people" through the tragedy rehearsed to John. By examining the testimonies cited above, the reader will see how they diverged into an "enmity" that admits of no mitigation or compromise; but which apocalyptically results in the utter and final extermination of the Laodicean Apostasy from among the nations of the Fourth Beast where alone it has taken root. The reader will also see from the same testimonies that the apostasy generated in and evolved from the mystical body of Christ, or God's Israel, is found in alliance with the "dreadful, terrible, and exceedingly strong" dominion of "the whole habitable," against "the remnant who keep the commandments of the Deity and have the testimony of Jesus Anointed;" and that the fate of the one is that also of the other—the civil, military, and ecclesiastical constitution and institutions of "Christendom," which is the fourth-beast organization come to remediless perdition, as the result of the "judgment given to the saints."

In John's day, then, this Fourth Beast was in the germinal phase of its development, Daniel saw it with many horns upon it; but neither he nor John were contemporary with them. The beast had arisen out of the Great Sea countries, and John was living under the dominion of its Sixth Head—ch. xvii. 10; that is, under the rule of Rome Imperial. The beast had not then acquired horns; and it had not then become acquainted with that "god whom his fathers knew not . . . that strange god" who was afterwards to be "acknowledged" by the Emperors, and by them "increased with glory"—Dan. xi. 38, 39. This "god" had not appeared on the Roman Habitable then. John had no personal acquaintance with him; but in the apocalyptic rehearsal of what was in after ages to be publicly exhibited before the concourse of nations, he saw that he would appear and figure upon the blood-stained arena as the Image of the Beast—an image resulting from a coalition of the Laodicean Apostasy with the Roman State.

In the apocalyptic rehearsal, then, John saw this pagan dominion under which he lived developed into the Man of Sin-Power. He beheld its birth coeval with a great war in the heaven of the Fourth Beast—ch. xii. 5, 7. He saw the development of the Ten Horns as the result of the Fourth Beast Dragon being compelled to yield a portion of his power, his throne, and great authority to certain incomers upon the habitable, who divided with the imperials the sovereignty of the earth—ch. xiii. 1-4. He saw these new powers of the earth in alliance with a blasphemous power, under whose inspiration they would make war upon the saints, and overcome them. He saw, also, this persecuting power acquire great con-

sistence, and become imperial. Daniel's "Little Horn with Eyes and Mouth" rose up before him in the form of a beast coming out of the earth, having two horns as of a lamb, and speaking as a dragon. He saw the horn and mouth in this beast, and "the Eyes" in the image which the civil and military power would cause the people to worship upon pain of death—ch. xiii. He saw in this the Man of Sin-Power, begotten and born in previous centuries, developing into a "dreadful and terrible" tyranny, that would make the times perilous for the saints, and for all, who, from any cause, would not do it homage. He perceived, also, that it would have the ascendancy for a long time; and that it would do after its will for forty-two months of years. This long period he knew would reach to the coming of the Ancient of Days, and that the Fourth Beast dominion would then be in its full and final manifestation. The Man of Sin-Power would then be in full fruition, and in its final form. It was rehearsed to Daniel in this form with other three dominions; and was afterwards apocalyptically rehearsed to John as a scarlet colored beast with eight heads, bearing as its rider a drunken prostitute. He saw in this the Man of Sin Power in full maturity; and ready to contend with the Ancient of Days and his followers, "the called, chosen, and faithful," for the indefinite perpetuation of the Fourth Beast dominion "over all kindreds, and tongues, and nations"—ch. xvii. and xiii. 7. But "the end of the matter" divinely purposed required the victory of the Woman's Seed; and that the saints should possess "the kingdom and dominion, and the greatness of the kingdom under all of the heavens." This being the predetermination of the Deity, when the apocalyptic rehearsal had brought out the Sin-Power to the full, its judgment was forthwith represented to John as immediately consequent upon the manifestation of a great heaven-descended angel power upon earth. He saw that the judgment of the saints would fall with primary and especial violence upon the ecclesiastical element of the Fourth Beast—ch. xviii. Babylon the Great being thus abolished, he saw the civil power that had upheld her, and had caused all nations to bow their necks to her priestly yoke, subjected to relentless and exterminating war; the result of which was the total abolition of the Church and State of the Fourth Beast dominion. Consequent upon this, the Beast of the Sea, the Beast of the Earth, the Image of the Beast, and the False Prophet, the head thereof, are no longer found playing any part in the public affairs of the world. The all-conquering saints and the Dragon alone remain. John saw the Dragon chained in the bottomless profound.

There was no binding of the others. They were destroyed; but not so the Dragon. This is shut up and imprisoned for a thousand years, and afterwards released preparatory to his destruction then. Identical with this was the consummation represented to Daniel in ch. vii. 11, 12. There the Fourth Beast body politic is totally destroyed, while the lion, bear, and leopard nationalities are deprived of sovereignty by the saints, or bound for a season and a time, during which long period there is no power on earth to dispute its absolute possession by the SON OF MAN—*Jesus and His brethren*. More than this was not deponed to Daniel. He was informed, indeed, that the saints should possess the kingdom עַד-עַלְמָא אַד-עַלְמָא אַד-עַלְמָא *ad-ahlmah, wead ahlam ahlmaiyah*—“during the hidden period, even for a hidden period of the hidden periods:” but what was to transpire in regard to the suppressed dominion of the lion, bear, and leopard, after the expiration of the “period of the periods,” he did not see. It was reserved for the apocalyptic rehearsal to inform the servants of the Deity, that the lion, bear, and leopard dominion, should be “*loosed a little season*” after the expiry of the season and time period of their subjection to the saints; and should then renew their conflict with them, and so bring upon themselves swift and irremediable, and final destruction. “The end of the matter” with Daniel was the victorious establishment of the Millennial Kingdom of the Saints. Beyond this his vision did not penetrate. He knew nothing of the Son’s delivering up the kingdom to the Father as the result of a crisis culminating in the change of its constitution, the abolition of mediatorship, and the supercession of flesh and blood nature by spirit; so that all the dwellers upon earth shall be *ὁ Θεὸς τα πάντα ἐν πᾶσιν, the Deity the all things in all*—DEITY MANIFESTED IN FLESH—of which the glorified and anointed Jesus is now the type. This is the end of the matter rehearsed before John—the apocalyptic *denouement* of the divine purpose conceived by the Allwise Intelligence before the foundation of the world.

2. The Writing Within and on the Outside.

The scroll, then, is representative of the things rehearsed before John—the things which were to be transacted by the performers indicated in our previous sectional remarks in the public audience of the world, until the establishment of the kingdom promised to the poor, who may be found rich in faith, and deemed worthy to

possess it. It was "written within and on the outside." This was not stated without meaning. We have seen that it has reference to two general classes of actors in the drama; to those within the temple, and to those of the court without—ch. xi. 2. "We were troubled on every side," saith Paul; "*without* were fightings, *within* were fears"—2 Cor. vii. 5. The outsiders are those who make war upon and persecute the saints, such as the beasts, the image of the beast, dragon, and so forth. The things of the scroll written concerning these, were the things written on the outside; while those written on the inside, are the things written about the remnant of the woman's seed, the 144,000, the white robed palm bearers, the witnesses, the victorious harpists of the Deity, the Lamb's wife, his followers in the war of the great day of Almighty Power, and so forth. So long as the scroll was rolled up, and the seals not loosed, what was written without and within would be unreadable, and unseen. Hence the unrolling of the scroll, and the loosing the seals, were indispensable to a practical knowledge of its contents. Suffice it then to say in the absence of a present acquaintance with their details, that whatever the writing within may be, it could only be lamentation and woe on the outside; inasmuch as those who are "without are dogs, and sorcerers, and whoremongers, and murderers, and idolators, and whosoever loveth and invents a lie"—ch. xxii. 15. Such "in nowise enter into," or within "the city;" for no one that defiles is permitted to come in there. As it is written, "there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or inventeth a lie: save they who have been written in the Lamb's roll of life"—ch. xxi. 27. These only will be found therein; and to them only do the good things written within the scroll belong.

The things written on the outside pertain to the "dogs," against whom Paul cautioned those within, saying, "Beware of dogs, beware of evil workers, beware of the concision"—Phil. iii. 2. These were dogs who had got into the sheepfold unawares, and passed themselves off for sheep by a sheeplike demeanor. They were nothing but dogs, however, in the clothing of sheep. They were very pious; so much so, that in appearance they surpassed the sheep. They were righteous overmuch, and thereby destroyed themselves—Eccl. vii. 16. They were "evil workers" under pious pretences, who seduced the faithful from "the simplicity which is in Christ," teaching for doctrine the traditions which in after years intoxicated all the nations of the Fourth Beast dominion.

These "dogs" *without* are commonly styled "the Fathers" by

those who are without. These, in the estimation of the Gentiles of "the court which is without the temple," are of higher authority in all ecclesiastical or spiritual questions and "articles of faith" than all the prophets and apostles, or Jesus Christ himself. The Fathers of the Greek and Latin "Christendom" are the foundation upon which it is built for a habitation of the Satan, through the spirit that works in the children of disobedience. The spirituals of "the court of the Gentiles without the temple," in all "the times" allotted to the Gentiles to "tread under foot the Holy City," are the living incarnations, in all the ages and generations of those times, of the soul-destroying principles and practices of "the concision"—loved and invented by the Nikolaitanes, Balaamites, children of Jezebel, and the Satan—the Fathers of the Laodicean Apostasy. The priestly and ministerial incarnations of the principles of these Fathers in our day are "LEGION." They are the blind leaders of the blind into the perdition that is yawning to engulf the Man of Sin-power and all his agents. Their admirers designate them as "reverend divines," "ambassadors of Jesus Christ," "successors of the apostles," "ministers of the gospel," called and sent of God, as Aaron was, to preach and administer ordinances, "holy men of God," clergy, or God's lot, "holy orders," and so forth. They are the spiritual guides of the people in all the ways, the broad ways, of "the court without the temple of God." They are the learned and pious expositors of the traditions sanctioned by the innumerable "names and denominations," styled apocalyptically "names of blasphemy," of which the scarlet-colored beast of the "court without" is declared to be "full"—ch. xvii. 3. These "dogs without" are they who "are of the world, who therefore speak of the world, and whom the world consequently hears." By this broad fact, patent to all who understand the truth, all apocalyptic "dogs" may be discerned, and the spirit by which they are inspired perceived—1 John iv. 1-6. They are, as the prophet said of the watchmen of Israel, "blind; they are all ignorant (of the truth); they are all dumb dogs, they cannot bark; dreamy, lying down, loving to slumber. Yea, greedy dogs which can never have enough, and they are shepherds that cannot understand; they all look to their own way (or sect), every one for his gain to his quarter"—Isa. lvi. 10, 11. "They are shepherds that cannot understand," or "come to the knowledge of the truth"—2 Tim. iii. 7. They can understand, in some sort, the school divinity it is their business to grind for those who go "wondering after" them, and by whom they have their wealth; but to understand the gospel of the kingdom of the Deity, and of the name of Jesus Christ, is too high for them, they cannot attain to it. Let any man, intelli-

gent in the gospel, the preaching concerning Jesus, the revelation of the mystery and its fellowship, as set forth by the apostles (Rom. xvi. 25, 26; Eph. iii. 9), take in hand a Greek priest, a Papist sinner, a Protestant State Church parson, or a Dissenting minister of any of the sects of "the court without the temple," and try his best to exorcise him of his Gentileism, and to substitute in his understanding "the truth as it is in Jesus," and he will find experimentally, that they are all shepherds that cannot understand. With much care the truth was communicated to their predecessors of the apostolic age, who received it, but not in the love of it that they might be saved. They held it in unrighteousness, having the form of godliness, but denying its power. For this cause, God, as Paul threatened, sent upon them strong delusion that they should believe the lie they had invented and to this day so dearly love—2 Thess. ii. 10–12. This "lie" is the matter of the *φαρμακεια*, or poisoning by which all nations have been deceived—ch. xviii. 23. Its effect is to delude strongly all that swallow it, so that it is hardly possible for the truth to enter in.

Apocalyptically, "the dogs without" who administer this poison to the people are styled in the com. version "sorcerers," *i. e.* *φαρμακοι*, *poisoners*. They poison the people with their soul-medicines; and so having bewitched them, make merchandise of them from the cradle to the grave. It is evident from Acts xiii. 6, that a sorcerer is a false prophet or teacher. All, therefore who do not teach the truth are scripturally designated "sorcerers," poisoners, or false prophets, and are classed with the "filthy" and the "unjust," and are obnoxious to all the judgments written upon the scroll on the outside. It was for them, "those men who have not the seal of God upon their foreheads," that the scorpion-torment and the woe that followed were prepared. These judgments overwhelmed them with calamity, and reduced them to the basest servitude under which they groan until this day. Nevertheless, the rest of their class, upon which the ruin did not come, "repented not of their murders, nor of their sorceries, nor of their fornication, nor of their thefts" Rev. ix. From the Chief Sorcerer in Rome to the meanest poisoner among the western nations, this unrepentant state of mind is their characteristic. They still cling tenaciously to their superstitions, and are as murderously disposed towards all that oppose them as of old. On the side of the oppressor is power; and, wherever that power is, there are the priests, clergy, and ministers of the apostasy to be found sanctifying tyranny, and dividing with the plunderer the gains of extortion and the profits accruing from popular ignorance and folly. Because as murderers, they have shed the blood of

saints and prophets ; blood has been given them to drink ; they have been scorched with fire and have been made to gnaw their tongues with pain—Rev. xvi. 6, 8, 10. Yet “they repented not of their deeds.” The judgments that have been poured out upon them, and which have ensanguined the page of history to this present, have failed to bring them to repentance. The things written on the outside of the scroll speak only of the fullness of wrath for such. As they will not repent, utter destruction is written against them in their being made to “drink of the wine of the wrath of Deity, which is poured out without mixture into the cup of his indignation,” and in being “tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb”—Rev. xiv. 10. When this consummation shall have been developed, the saints’ war, which pertains to the great and dreadful day of Yahweh (Rev. xvi. 14 ; Joel ii. 31) will have expended itself in the conquest of the Ten Horns, or “kingdoms of the world” (ch. xi. 15 ; xvii. 14), the utter and fiery consumption of the ecclesiastical system of the Greco-Latin habitable (c. xviii. 4–8), the extinction of the beast and false prophet power in the lake of fire, and the binding of the Dragon in the bottomless abyss. These results belong to the things written on the outside of the scroll, and were a rehearsal before John of the finishing of the mystery of the Deity as he had already declared the glad tidings to his servants the prophets—ch. x. 7. All orders in the states and “churches” of the world, symbolized by the fourth beast of Daniel, will then have been judicially abolished, and the spiritual and temporal destroyers of the people will have been themselves retributively destroyed—ch. xi. 18. There will then be no more any priests, parsons, or preachers, ministering to the ignorance and superstition and sensuality of the multitude and their own especial gain and glorification. The influence of these “sorcerers” over the public conscience will have been reduced to zero. The blasphemous names and denominations which fill the eight-headed scarlet-colored beast will have been dissipated, and mankind will have at length attained to that unity of faith and practice so amply foretold in the writings of the holy prophets. Then, when the clergy and ministers of the Laodicean Apostasy shall have been thrust out of the way (for they, as upheld by the civil power and ignorance of their devotees, are the Babylonian hindrance to the Millennium), the *denouement* of the things written on the outside of the scroll will stand out in bold relief before all nations, which will then have learned obedience to God and his saints by the things they shall have suffered ; and they will say—

“To Him that sitteth on the throne,
 And to the Lamb the blessing be,
 The honor, glory, and the pow’r,
 The Aions of the Aions for!”—Apoc. v. 13.

And then, in the language of Apoc. v. 14, the victorious “kings of the east,” standing upon the sea of glass no longer mingled with fire (ch. xv. 2), shall joyously approbate the benediction, and proclaim the loud and mighty apocalyptic AMEN! So let it be for the thousand years, “until he has put all enemies under his feet”—1 Cor. xv. 25. Then will the “royal priesthood” of the heavens, being at that time in those heavenlies (1 Pet. ii. 9; Matt. v. 12), rejoice with the subject nations, upon whom the blessing of Abraham will have come, with loud acclamation, saying, “We give thee thanks, O Yahweh Ail-Shaddai, the Being, and the Was, and the Being Come, because thou takest to thee thy great power, and reignest”—ch. xi. 17. “Great and marvellous are thy works, Yahweh Ail-Shaddai; just and true thy ways, thou King of Saints. Who shall not fear thee, O Yahweh, and glorify thy name? for thou only art holy: for all nations shall come and do homage before thee: for thy judgments are made manifest”—ch. xv. 3, 4. “Hallelu-Yah, salvation, and glory, and honor, and power unto Yahweh our Elohim; for true and righteous are his judgments: for he hath judged the Great Harlot, which corrupted the earth with her prostitution, and hath avenged the blood of his servants at her hand. Hallelu Yah! Amen! Hallelu-Yah! Praise our God, all ye his servants, and ye that fear him, both small and great. Hallelu-Yah! for Yahweh Elohim omnipotent reigns. Let us be glad and rejoice, and give honor to him; for the marriage of the Lamb is come, and his wife hath made herself ready”—ch. xix. 1-7.

Such was the end of the matter written within the scroll, and rehearsed before John as inaugurative of the reign of the Great and Holy City, New Jerusalem, over the healed nations for a thousand years—ch. xx. 1-6; xxi. 2, 10, 24; xxii. 2—in all which the world is possessed by the city, the saint-city, the Royal and Priestly Municipality of Deity; and all nations are blessed with faithful Abraham and his seed—1 Cor. iii. 21, 22; Gal. iii. 9.

3. Sealed up with Seven Seals.

The words of the scroll rehearsed to Daniel, were “closed up and sealed;” and the scroll rehearsed before John was “sealed up with seven seals.” To seal up a scroll was to “close” it; but with

how many seals it was closed up, Daniel was not informed. This secret concealed from the "greatly beloved" Daniel, was revealed to the "beloved disciple," the exile of Patmos.

The allusions and references to seals and sealing are very frequent in the scriptures. We need not, however, do more here than to direct attention to instances in which a book or scroll sealed, is a volume whose contents are hidden so long as sealed. In Is. xxix. 10, is a remarkable instance of this. The prophet had a vision concerning Judah and Jerusalem, but it was to the Jews as a scroll sealed, and therefore while so, unreadable so as to be understood. "The vision of all," says the Spirit in Isaiah, "is become unto you as a scroll that is sealed, which one delivers to him that is learned, saying, Read this, I pray thee; and he saith, I cannot; for it is sealed." The books of the ancients were not like our books in form or material. They were rolls of papyrus, parchment, or other flexible substance, of various lengths. Zechariah's roll was twenty cubits long by ten broad; and was written "on this side" and "on that side," with the curse of consuming judgments—ch. v. 1-4. While rolled up they were sometimes fastened by sticking the edges of certain turns of the roll together; or by tying the same, and appending a seal, or seals, to the ligature. Hence, to read such a scroll it would be necessary to unloose the seals, in their order, when so much only of the scroll could be read as extended from the first to the second tying or sticking; then from the second to the third; afterwards, from the third to the fourth; then from the fourth to the fifth; after this, from the fifth to the sixth; and lastly, from the sixth to the seventh: and when this was untied, the whole scroll, if there were no more stickings or tyings, could be fully extended, and read from beginning to end.

Now, the written spaces, or intervals, from one fastening of the scroll to another, were called seals, or closures. To read them the closures must be loosed, otherwise the contents of the scroll would be forever concealed. They could no more be discerned, or seen, while in the sealed state, than our modern books could be read so long as locked by one, two, or more clasps. Seals, then, being closures, they became symbolical of secrecy. This appears from Apoc. x. 4, where John is commanded to "seal up those things which the seven thunders uttered, and *write them not.*" The not writing them, which John was about to do before the command was given, was to keep what he had heard to himself, so that no one else might know what was spoken—but the class he represented when they and he, as "sons of thunder" should execute

the utterances; and this concealment of the mystery of the seven thunders was the sealing of them up. Hence, the unsealing of them will consist in their actual development without previous rehearsal to any but John.

The scroll that John saw at the right hand of Power was sealed, or closed up with seven seals or closures. This signified that there must be seven unloosings enacted before the mystery contained in and on the outside of the scroll of the Divine purpose, could be all performed upon the stage of the "whole habitable" in the sight of all nations.

The apocalyptic drama in being *visually* rehearsed before John has been *verbally* rehearsed to us; for the rehearsal he witnessed, he has recorded for the information of the rest of his brethren in all after ages; or, that is to say, until judgment shall be given to them at the appearing of the Ancient of Days. The apostle's brethren may therefore see from a perusal of the written rehearsal, that the seven seals represent *seven parts of the great drama*, consecutively developed, and issuing in the establishment of their dominion over all the nations of the earth.

In the apocalyptic drama prefigured in the rehearsal before us, however, these parts are unequally distributed. They pertain to three grand divisions of the performance, which are defined by the nature of the situation. Thus, it is obvious, that the kingdom promised to the saints could not be established so long as the Man of Sin Power were undeveloped; and, secondly, that the Man of Sin Power could not be manifested upon the scene of the fourth beast habitable so long as the constitution of this beast-dominion continued pagan. The former necessity of the situation is thus expressed by Paul: "He that now hinders will hinder until he be taken out of the way; and then shall the Lawless One be revealed." When Paul wrote these words the Power that hindered the manifestation of the Lawless One he had described in a previous verse, and whom he styles "the Man of Sin, the Son of Perdition," was the same power that exiled John to Patmos—the Pagan Roman. It was necessary that the Pagan Roman power should be "taken out of the way." This was an important element in the drama to be performed. But how was it to be accomplished? The answer is: By the cumulative force of the events developing in the course of, and culminating in the full exhaustion of, the things written within and on the outside of the first six seals. This is the *first division* of the apocalyptic scroll; a six act tragedy, resulting in the fall of paganism, and the enthronement of the LAODICEAN APOS-

TASY, called by its devotees, "the Holy Catholic Church," as the religion of the Roman state.

Now, Paul teaches in 2 Thess. ii. that the Man of Sin-power to be developed after the taking out of the way of the pagan Roman, should continue till the time for its consumption and utter destruction by the glorious manifestation of the YAHWEH NAME—"whom the Lord shall consume," saith he, "with the spirit of his mouth, and shall destroy by the manifestation of his presence." The perdition of this son of the woman (ch. xii. 5), called, therefore, "the Son of Perdition," and the appearing of the Son of Man are events of the same epoch. All the interval, then, between the taking away of the pagan constitution of the Roman State and the destroying of the Man of Sin-power, is occupied by the development of the latter from its birth to its perdition by the saints. This consummation is the grand issue of the finished performance of the *second and third divisions* of the seven sealed scroll. The seventh seal is equivalent to these divisions. It opens at the end of the sixth seal, and extends its representations to the end of the Seventh Vial when the wrath of Deity against the Laodicean Apostasy is filled up by its utter and complete destruction, and the victory of the saints over all their enemies—ch. xv. 1-4.

But while this three-fold division of the scroll is that into which it is resolved by the necessity indicated by Daniel and Paul, the roll is nevertheless the subject of minor subdivisions resulting from considerations affecting the parties concerned in the development of the Man of Sin-power, their apostasy from the truth, their warfare against the saints, and their overthrow by the Ancient of Days in "the hour of judgment." These are subdivisions of the second and third general divisions, or Seventh Seal. This exhibits the whole performance from its opening, A. D., 324, until the judgment given to the saints shall have been completely executed upon their enemies. The Seventh Seal ends with the total and complete abolition of the Sin-powers represented by Nebuchadnezzar's image, Daniel's Four Beasts, and the Little Horn of the Goat, or Absolute King; and the Stone-power that smites them becoming a great mountain dominion, and filling the whole earth. Hence, although the seventh seal had been opened it has not yet been entirely unrolled so as to be read historically. When the Seventh Seal prophecy shall be all fulfilled, it will be said, "Behold, all the earth sitteth still, and is at rest;" for then the spirit of Yahweh Elohim, apocalyptically styled, "the Seven Spirits of Deity burning before the throne," will have been quieted in all countries of the earth. The mission of the Christ personal and mystical will have been fully

accomplished. The tribes of Jacob will have been raised up; the desolations of Israel will have been restored; the nations will have been enlightened; and Yahweh's salvation developed to the ends of the earth—Isai. xlix. 6.

But before this consummation so devoutly to be wished, there were to intervene many centuries, and generations of men "believing a lie," with all the deceivableness of unrighteousness, in which they would take great delight. History teaches us of this generation, that over fifteen hundred years have elapsed since the opening of the seventh seal. In all this time the arena of the seal has been the habitable of two belligerents—"them that perish;" and the saints; upon the former class, "a strong delusion" came from God, that they might believe a lie and be damned, as a just punishment for not believing the truth, and taking pleasure in unrighteousness. This class began to show itself in the days of the apostles; and, as we have seen in our exposition of the apocalyptic epistles, acquired the position of CLERGY, or, "*Lords over the Heritages*"—*κατακυριεοντες των κληρων*; shepherds of the flock who had become unfaithful ministers of the word, and seducers, and wholesale subverters of households for filthy lucre's sake. These had not only acquired ascendancy over the heritages of the Deity, "which he had purchased with his own blood," not sparing them, but rending them as grievous wolves; but they had become before the opening of the seventh seal, a formidable political antagonism to the Roman government. They were political christians who had the form of a godliness opposed to the paganism of the state, but not the power of that godliness originally delivered to the saints by the apostles. They were the Radicals, Democrats and Dissenters of the time, cordially hating, and being hated of the governing classes who possessed and sought to retain power and official spoil. These anti-pagan politicians assumed to be "THE HOLY APOSTOLIC CATHOLIC CHURCH;" and were prepared, when a leader should be found ambitious and daring enough, to make war upon the government of Cæsar, and to dispute with him the sovereignty of the world. In the beginning of the fourth century the crisis came, and with it the leader they required. Under the leadership of Constantine, whom they styled "The Great," they fought, and conquered the power which from the time of the apostles had been pouring out the blood of their "fellow-servants and brethren," good and bad; who all passed current as "Christians" with their pagan accuser, though differing widely among themselves.

In the beginning of the fourth century, the Roman Earth was

full of "Names and Denominations of Christians," inspired with very bitter feelings against each other; but united in hatred of "THE ACCUSER," who harassed them all with continual prosecution to imprisonment, confiscation and death. These constituted in the aggregate the Laodicean Apostasy—an *e pluribus unum* as heterogeneous and motley as this "christian" nation in congress, when, before the war, it appointed an unbelieving Jew to lead it in its prayers to God.

But apart from this Holy Apostolic Laodicean Catholic Apostasy, there was a community, comparatively small, that hated the deeds and doctrines of these Nikolaitanes and children of the woman Jezebel. It repudiated "the depths of the Satan as they taught;" and with "a little strength," kept the word of the Spirit, and did not deny his name. This community of faithful ones was preserved from the hour of temptation which came upon the whole habitable to try them. These who stood aloof from the Apostasy, protested alike against "Catholics," Jews and Pagans. They were zealous for "the faith once for all delivered to the saints," and contended earnestly for it, both against their own "fellow-servants" and nominal "brethren," who were fraternizing with the liberal non-professing world, and conspiring with them against the government; and against Pagan and Jewish clergies and their blasphemous and profane traditions with which they "destroyed the earth." This Philadelphian community was in all things opposed to the Laodicean. Its members "walked after the Spirit," or the truth; and through that spirit mortified the deeds of the body; while the Laodiceans, who had an overweening conceit of their own piety and spiritual intelligence, "walked after the flesh," in the fashion universally illustrated in the practice of the pietists of all the "Names and Denominations of Christendom," and of the "christian politicians," "liberal christians," and the political wire workers and pullers, of our day. The Philadelphian party had no fellowship with the unfruitful works of darkness, but reprobated them. They had escaped from the corruptions of the world through lust, and devoted their energies to the making of their calling and election sure. They *came out*, therefore, from among the Laodiceans, that they might not be defiled by the uncleannesses of these unfaithful "fellow-servants and brethren," and constituted what the Laodicean Catholics termed a Schism or Heresy.

Now, in the apocalyptic drama, the Philadelphian and Laodicean parties of the Antipagan Body are represented by a Woman in two several and different conditions. The woman apart from the rela-

tions of each condition, represents the Antipagan Community as a whole, and irrespective of the many sects within its pale. When the power of the Deity with the Constantinians, symbolically styled "Michael and his Angels," was casting the Pagan Sin-power out, so that place should be found for it no more in the heaven; the Woman appeared in it arrayed in all the insignia of imperial state. This was a period of revolution, in which power was passing from the pagan classes to the catholics. The former "prevailed not;" for their armies were beaten and dispersed by the catholic forces of Constantine, who became Emperor of Rome, and proclaimed the superstition of the Laodiceans, the religion of the Roman State. Thus truly, "a wonder appeared in the heaven" of Daniel's Fourth Beast, the church, professedly christian, in union with the world—adulterously united to another than Christ, to the state; and therefore, in friendship with the world! Of the spiritual relation of such a church to Deity there can be no mistake on the part of one intelligent in the word. "The world's friendship," says James, "is enmity with God. Whosoever, therefore, will be a friend of the world is the enemy of God." The said "Holy Apostolic Catholic" party is therefore unquestionably God's enemy; and so are all such, together with all that fellowship the union in all ages and generations, until the saints possess the world and rule it in righteousness. The catholic party being a worldly party, their leading spirits, or teaching prophets, were "of the world, therefore they speak of the world, and the world heareth them." This is an infallible rule by which the world's priests, or clergies, may be known. The spirit that is in them is the spirit that is in the world—"the spirit that works in the children of disobedience." It was predicted that Anti-christ should come—1 John ii. 18; iv. 3. He was to be manifested through false teaching concerning the flesh, or nature, of Jesus. In John's day there existed "many anti-christs," who denied that Jesus Anointed came in "the flesh." They affirmed that he came in another sort of flesh than that which is common to all men—in a holier nature, that was immaculate, or pure and undefiled. This dogma, of course, rendered null and void the teaching of the word which declares the condemnation of sin in the flesh, in the bearing in his own body the sins of believers to the tree, when nailed thereon by the predetermination of Deity. This, says John, was that of the Antichrist that should come. It was a dogma that had many advocates so early as apostolic times. Its teachers repudiated the fellowship of the apostles, and "went out from them; because they were not of them." In denying the

true nature of Jesus, they preached "another Jesus;" and in so doing, denied that the Jesus whom Paul preached was the Christ; and in denying this, denied that the Father was manifested in common human flesh; and, therefore, denied the Father and the Son; "for whosoever denieth the Son, the same hath not the Father." "He is the antichrist," saith John, "that denieth the Father and the Son;" and "this is the Deceiver and the Antichrist." "He that abideth not in the doctrine of Christ hath not God"—of the true teachings of God-manifestation he is wholly and necessarily ignorant.

Now, in the Catholic element of the Woman, the dogma characteristic of the Antichrist was embodied. It only waited for a Head to become politically manifest. That head was the Imperial Dynasty begotten in the woman-community by the working of the Mystery of Iniquity, and born of her in the appearance of what the world designates "THE FIRST CHRISTIAN EMPEROR." This son was the Man of Sin in his birth, and the Head of the Holy Apostolic Laodicean Catholic Apostasy, that was to rule all nations with a rod of iron—the Antichrist, that had forced its way up to Deity, and usurped his throne.

In the consummation of this revolution in the civil and ecclesiastical constitution of Daniel's Fourth Beast, the world had imposed upon it a despotism more "dreadful and terrible" than its predecessor, and no less the enemy of God and the persecutor and destroyer of his saints. No sooner had the Laodiceans become victorious over their pagan adversaries, and had acquired political power, than they became violent oppressors of all who did not conform to the standard of what they were pleased to style "orthodoxy." As the party and power of the Man-child escaped from the devouring jaws of the pagan Dragon, and were enthroned in his place, they persecuted the Philadelphian party which abode in the doctrine of Christ; and the woman became a fugitive from imperial glory, in the sunshine of whose favor the unsealed professors of the world's substitute for the one faith and hope of the gospel have basked from the consummation of the Sixth Seal to the present century of the unfinished Seventh.

After the perfecting of the revolution of the fourth century, the issue was no longer the Saints *versus* Imperial Paganism; but "the Remnant of the Woman's Seed" *versus* the Imperial Laodicean Apostasy, known in history as "The Holy Catholic Church." It assumed to itself this name after it had been "spued out of the mouth of the Spirit" as an unholy abomination beyond all possi-

bility of redemption. Prosperity accelerated corruption with rapid strides until the patience of Deity had reached its limit. Consumption and utter destruction of the antichristian apostasy were predetermined at a time duly fixed and revealed. The Lawless Power, *ὁ Ἄνομος*, "that opposeth and exalteth itself over all called god, or revered; so that he in the temple of the god as a god sitteth, showing forth himself that he is a god;" this absolute power, styled in Dan. xi. 36-39, "the king who does according to his will, and exalts himself and magnifies himself above every god," was to prosper till the indignation against Israel be accomplished. He is then to stand up against the Prince of princes (Dan. viii. 25), who will consume him with the Spirit of his mouth, and destroy him with the manifestation of his presence"—2 Thess. ii. 4-8. This is the consummation that presents itself as the completion of the Seventh Seal prophecy; during all of which this the Antichrist is seen developing itself with intense ferocity and impiety against "the Deity, his name, his tabernacle, and them that dwell in the heaven"—Apoc. xiii. 6. It was not intended to permit the Mystery of Iniquity to attain to instantaneous maturity as soon as the Woman gave birth to her man-child. He had been *nine months of years* in coming to the birth, and it was determined that he should pass through youth and middle age to the decrepitude of all things human. But though the Antichrist was to prosper till the time appointed for his destruction by the saints, he was not to be free from the troubles and ills of "the present evil world," in which "there is no peace for the wicked, saith Yahweh; for they are like the troubled sea, which cannot rest, whose waters cast up mire and dirt." It is not compatible with the honor and goodness of God to allow them to rest while they are blaspheming him and oppressing and destroying his people. In the absence, therefore, of "the Son of his handmaiden," Mary—"the Son of man at his right hand whom he hath made strong for himself"—He uses the wicked as his sword (Ps. xvii. 13) to torment one another for their abominations, until the time appointed for the sword of judgment to be committed to the saints, and the power of the wicked be by them destroyed.

All things are of God, and "there is no power but of him. The powers that be have been put in order under the Deity." He creates evil in punishment of sin. He makes evil powers a terror to evil doers, who all subsist by his permission, and by that only. Thus he tolerates as powers combinations of men whose principles and practices are his abomination. Evil being in the world as a present necessity, he gives shape and organization to it, so that it

may work out his own purposes to the confusion and overthrow of the agents through whom he operates. He does not leave the evil of this world to develop a chapter of accidents, and to run riot as chance may occasion. Had he done so, the Apocalypse would never have seen the light; for this remarkable instrument is a rehearsal before the performance of the prearranged and methodical development of the evil predestined to fall upon the "Children of Jezebel" for their worship of demons and images, and for their murders, sorceries, fornication, and thefts—Apoc. xi. 20, 21. These were, and continue to be, the crimes of the "Holy Catholic Church," and its family of "Denominations" and "Names of Blasphemy," which recognize it as "the Mother Church." Its superstition became excessive and its demoralization extreme. "The christians of the seventh century," says Gibbon, "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 Collyridian heretics, who flourished on the fruitful soil of Arabia, invested the Virgin Mary with the name and honors of a goddess."

The Seventh Seal, then, being *inducted* by the completion of the work of the angel ascending from the East for the sealing of the 144,000, the time had come for the loosing of the Four Wind-Trumpet judgments against the men of the Western Leg of the Imperial Catholic dominion. The full effect of these four trumpets was the slaying of the sixth, or imperial, head of Daniel's Fourth Beast. This "wound by a sword" appeared for a long time to be unto death. For "the third part of a day and the third part of a night," it lay prostrate as it were in death; but at the end of that period "the deadly wound was healed;" and the Imperial Head once more stood conspicuously before the nations as the sun of the Western World.

Another important result of these trumpets was the development of the Seventh Head of the Dragon-Beast in the place of its throne, that is, in Rome. This was to continue only a short space compared with its predecessor. After sixty years it was abolished; and for many years after, the sovereignty of "the Eternal City" was simply an affair of history.

Lastly, in addition to these events, the striving of the winds upon the great sea-nations caused the budding forth of the Horns upon the territory on which also the Sixth Head afterwards thrust itself into position on recovering from its deadly wound, and before which

three of the ten horns fell, and were "plucked up by the roots." Thus, the judgments of the first four trumpets laid the foundation of what afterwards became the Europe of modern times.

But these scourges did not affect the Catholics of the East. Their hearths and temples were still protected from the fire and sword of the destroyer. The wrath of God upon their coreligionists of the West, however, failed to work repentance in them for their worship of "the ghosts" of dead men and women, adoration of images, murder of the saints; their sorceries, fornication, and thefts. In twenty years alone of this wind-trumpet period—that, namely, ending in the settlement of Italy by Justinian's Pragmatic Sanction, A. D. 554—Italy and Africa lost nearly twenty millions of their inhabitants. Yet did not this cause reformation; but men went on waxing worse and worse, until the time came that they must be tormented with scorpions and killed with serpent fire.

This was the mission of the first two Woe-Trumpet angels, and constitutes the second part of the Seventh Seal. The first woe-trumpet was not to extinguish the "Holy Catholic" sovereignty of the East, but only to torment with the plagues of war "those men who had not the seal of God in their foreheads;" that is, all of the Greek Catholic superstition in contrast to the saints, who in all ages are the sealed of the Father.

The second woe-trumpet was to consummate what the first had only began. It was to extinguish the supremacy of Greek Catholicism over all the territory destined for subjugation by the powers brought upon the arena by these woes. But, as these two woes in their operation upon the Eastern Leg of Nebuchadnezzar's Image wrought no more repentance upon the Latin Catholics of the West—than the first four trumpets did upon their coreligionists of the East, the judgments of the second woe were apportioned also to the Catholics of the Horn-Kingdoms of the Sea-Beast. Hence the second woe-trumpet period, in its second part, comprehends the time of the prophesying of the Two Witnesses against the Sea-Beast, in which they exercise their power to shut up his heaven, and to smite his territory with all plagues as often as they will. It also comprehends the later period of the crusades, in which multitudes of the Sea-Beast, and Earth-Beast, and Image of the Beast, populations, all demon-and-image-worshipping devotees, fell by the operation of these woes. Other "voices" of the second woe were the killing of the witnesses as the result of a war upon them by the authorities of the Sea-Beast—a war waged against them when they were about finishing their testimony—and Papal and Protestant factions became the antagonist rivalries of the West. Another "voice" was the

resurrection of the witnessing bodies, their ascent to power, and the reign of terror in which they took direful vengeance upon the civil and ecclesiastical orders of the Laodicean Apostasy, which had put them to death three days and a half of years before.

The ending of the second woe, at the ascription of glory to the God of heaven, A. D. 1794, prepares us to enter upon the Third Part or Section of the Seventh Seal. This is the Seventh Trumpet or Third Woe. This period brings us to a comparatively recent epoch in the relations of the Apostasy. The so-called "Holy Catholic Church" and its "Branches," the "Names of Blasphemy," of which the "Scarlet-Colored Beast" is "full," in other words, the Roman Mother Church and her brood of rebellious and protesting bastards were not one whit less blasphemous, or nearer the truth, or walking less after "the lust of the flesh, the lust of the eye, and the pride of life," after all the dreadful judgments of the first six trumpets, than were their Laodicean Fathers fourteen centuries before. They still caused to be visited with imprisonment, torture, civil disabilities, or death, "as many as would not worship the Image of the Beast," and compelled "all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads; and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name." They still continued their priestly fornication, "forbidding to marry, and commanding to abstain from meats." Their robbery of the people in tithes and offerings, under the deceitful pretence of curing their souls, was as rampant as ever. Sheer infidelity, or a barren formalism, characterized the more "liberal and enlightened" sections of the "Christendom" of the Beast and Image of the Beast. Pietism was the substitute for "sound doctrine," which could not be endured; and the Law of Faith and the obedience it required were universally ignored. The pietism was the blind superstition of sect, with unreasoning assent to the dogmas of creeds and articles ordained by the authority of catholicism bewitched, and upheld by the force of "pike and gun." The witnesses against these things being spiritually and civilly dead, though unburied, there were none to disturb the quiet into which the established orders of the Beast in Church and State, and the "many waters," or multitudes, they controlled, had settled themselves for the tranquil and unlimited enjoyment of their estate. They rejoiced that they could be no more tormented by the prophesyings of witnesses they had slain, and that now all would be "merry" as a marriage-feast.

But "woe to the inhabitants of the earth by reason of the voices

of that trumpet that was yet to sound." Their political fabric was shaken by a great popular convulsion, which announced that their tormentors had come to life again, and were preparing to go forth, and to renew the conflict with the kings, priests, and aristocratic orders of the Beast and his Image, which had "overcome and killed them" for a time. This conflict was renewed by the witnesses against the Beast, and is consummated by Jesus and his Brethren, the saints, after his advent and their resurrection. When the Seventh Trumpet shall have completed its soundings, "the mystery of the Deity will be finished, as He hath declared the glad tidings to his servants the prophets." The Mother Church and her harlot progeny, with all that sustain the existing order of things, are woe-bestruck under this third and last section of the Seventh Seal. Their kingdom is filled with darkness, and they gnaw their tongues for pain; yet repeat they neither to give God glory, nor of their blasphemies and deeds.

What, then, remains for such a generation but capture and "destruction from the presence of the Lord, and from the glory of his power?" The Laodicean Apostasy in its Greek, Latin, and Protestant forms, can only be destroyed by this judicial manifestation of the presence of the Lord Jesus. When judgment is given to him, judgment is also given to the saints, for He is one of them, being the head of their body, or Chief. To him and them is assigned the deliverance of the nations in the only way they can be delivered, by that, namely, of "destroying them who destroy the earth"—ch. xi. 18. To attempt to reform the world by any agency extant is useless. Mankind is intoxicated, and therefore insane, and beyond the reach, consequently, of any spiritual amendment resulting from any appeal to their understanding based upon "the word of God and the testimony of Jesus Christ." The people are brutish, and their most revered leaders in church and state maniacally hallucinated. Nothing can be done with individuals or nations until their attention is gained; and all public meetings show that the blind multitude will only listen to that which flatters them, or is spoken in accordance with their prejudices. "When the judgments of Yahweh are abroad in the earth the inhabitants of the world will learn righteousness"—Isa. xxvi. This is certain. Nothing but judgment can meet the necessities of the case; for the same authority saith, "Let favor be showed to the wicked yet will he not learn righteousness." Now the decree has gone forth, that from the rising to the setting of the sun all nations shall assemble in a certain appointed way to worship the one King of the whole

earth in Jerusalem—Zech. xiv. 9, 17; Mal. i. 11; Apoc. xv. 4; for the reason given, “because his judgments are made manifest.” By these judgments the Eternal Spirit in corporeal manifestation will “avenge the heaven, the holy apostles, and prophets on their enemies;” visit with a just punishment the Apostasy in all its unhallowed forms, and expel from the high places of the Dragon-Beast all its spirituals of wickedness, that “the kingdoms of this world may become the Kingdoms of Yahweh and of His anointed”—Apoc. xi. 15; and all their subject nations be blessed in Abraham and his seed according to “the Gospel of the Kingdom.”

Now, the judgments that are to accomplish all these results are those to be displayed “in the days of the voice of the Seventh Angel when he shall sound”—ch. x. 7. This seventh trumpet is the trumpet of Isa. xviii. 3; xxvii. 13; Zech. ix. 14; Mat. xxiv. 13; 1 Cor. xv. 52; 1 Thess. iv. 16. It is the conclusion of the premises laid by the sounding of the previous six. This seventh apocalyptic trumpet in the seventh period of its sounding brings out the events prefigured in the Mosaic trumpet of the Jubilee. It brings in its consummation “the Atonement,” or *Covering Over*, of the sins of Israel, liberty from their long previous bondage to the House of Esau, and return to their possessions in the Holy Land—Lev. xxv. 9, 10. The assembling of the tribes is proclaimed, and their camps are marshalled for their journeyings. The princes, heads of the thousands of Israel, *i. e.*, the saints, gather together unto Christ, and Israel is saved from their enemies—Numb. x. 2, 4, 9; 1 Thess. iv. 16; 2 Epist. ii. 1.

In Isa. xxvii. 13, it is styled “the Great Trumpet,” which Zech. ix. 14, testifies shall be blown by ADONAI YAHWEH, rendered “*Lord God*,” in the C. V., but literally, *He who shall be Lords*, that is, by the Eternal Spirit incarnate in Jesus and his Brethren. When Jericho was to be taken there were seven periods appointed for the sounding of trumpets. One trumpet-sounding was blown daily for six successive days; but on the seventh they sounded seven times, and at the seventh time the wall of the city fell and Jericho was taken. Thus there were thirteen circumurban soundings—seven upon as many days, and six additional on the seventh; but at the thirteenth only was the city destroyed. So in relation to the capture and destruction of Babylon by the Saints. The seven trumpets all sound against her during seven successive periods; but on the seventh period, or last day of sounding, there are seven soundings, apocalyptically styled “Vials.” Six are developed, but “the great city” is not fallen. At last, the seventh vial-outpouring, or blast,

of the seventh day sounding is manifested by ADONAI YAHWEH; "and the people shout, for the Lord hath given them the city." The Lord Jesus and the Saints coöperate personally and visibly in the executing of "the judgment written," which especially pertains to the Seventh Vial, or last period of the sounding of the Seventh Trumpet.

This is the last and greatest of the "Woes." It is, in its seventh period, "the time of Jacob's trouble, out of which, however, he shall be saved"—Jer. xxx. 7. But not of Jacob only, but also of "the House of Esau," which shall be as stubble to the devouring flame, when "saviours shall come up on Mount Zion to judge the Mount of Esau, and the kingdom shall be Yahweh's"—Obad. 17-21; for at that time, which is "the time of the end," when "the indignation shall be accomplished, and that determined done"—"Michael shall stand up, the great prince who standeth for the posterity of Daniel's people; and there shall be a time of trouble, apocalyptically represented by "a great earthquake, such as was not since men were upon the earth, so mighty an earthquake and so great" (ch. xvi. 18)—or, as Dan. xii. 1, expresses it, "a time of trouble such as never was since there was a nation to that same time." Then will the dead who have walked in the truth be raised to incorruptibility; and the Son of Man will send his messengers with a trumpet of great voice, and they shall gather together his elect ones from all the nations, from the end of the heavens; and they shall return—Deut. xxx. 3-5; Mat. xxiv. 31.

The sounding of the seventh trumpet results in the fall of Babylon the Great, the abolition of the powers of the world, and the establishment of the kingdom which is possessed by Jesus and his Brethren for a thousand years. These mighty results are not effected in an instant. The angels, or agents, of the vials encompass the city six times before judgment is assumed by Jesus and his Brethren. Hence, before their mission in the tragedy is evolved, the five vials are poured out upon "the earth," "the sea," "the rivers and fountains of waters," "the sun," "and" "the throne and kingdom of the Beast." The judgments of these vials of the Seventh Trumpet do not work repentance in the Laodiceans, but only anguish, because of their "pains and sores." They affect chiefly antichristendom—the Horns, Sixth Healed Head, and Image; *i. e.*, the Horns and Eighth Head.

The Sixth Vial has primarily to do with the eastern section of the fourth beast territory. Its judgments are poured out upon the Euphratean district, where the third part of the men of the Laodicean

Apostasy had been politically killed by the messenger powers confined, until loosed, by the Euphrates. Under this vial the time comes to dry up the power which keeps them in vassalage and subjection. Not, however, for their sake, and for their restoration to their former position, but as a preparation for the establishment of that EASTERN KINGDOM which is to be possessed by the Theistic Kings, the Saints, and is to rule over all the earth.

This vial is divisible into four parts, each part being characterized by a notable series of events. The drying up of the Euphrates is characteristic of the first part; the political wonder-working of the frog-like spirits of demons, the second; the Eternal Spirit's advent in Jesus and the Saints, the third; and the postadventual gathering of the powers that be into Armageddon, the fourth.

The second part has to do with the whole Laodicean Habitable apportioned to the Dragon, the Beast, and the False Prophet, whose policies developed by the machinations of the Frog Power bring them into position for conflict with Jesus and his Brethren, styled "the war of the great day of Ail-shaddai," or God Almighty.

The third part has to do with the affairs of the Saints exclusively, and belongs to the things written on the inside of the scroll. It announces the appearance of "the Lord, the Spirit," and the blessing at this time of all Saints who shall not be found naked or uncovered. In this part of the sixth vial, "the King comes in to see the guests furnished for the wedding"—Matt. xxii. 10, 11; and to scrutinize them, that it may be seen who of them are fit associates for his majesty, and who are not. At this epoch "the Great White Throne" is placed, styled by Paul in Rom. xiv. 10; and 2 Cor. v. 10, "the Judgment Seat of Christ," before which all constitutionally in Christ appear. They stand before it bodies, or living souls, such as Adam was when he was created from dust of the ground. Their resurrection brings them back to nature, and so restores to them identity, and enables them to "give account of themselves to God." Paul will be there to give account of himself among the rest. All called saints, who by the gospel have been invited to the Kingdom, who cannot give a good account of themselves; who, in other words, have been "walking after the flesh, or "sowing to the flesh," between their immersion into Christ and their death, will be pronounced "naked," not having "watched and kept their garments." These will therefore be put to shame and contempt, and will be condemned to "receive things in body" accordant with their deeds—Matt. xvi. 27; Rom. ii. 6. Negatively, they will not be "accepted of Christ;" they will not be "clothed upon with the

house from heaven ;" "immortality will" not "be swallowed up of life;" they will not be permitted to "eat of the tree of life in the midst of the paradise of the Deity;" but affirmatively, they will be "injured by second death;" they will be "blotted out of the book of the living;" they will "die" and "reap corruption"—Apoc. ii. 11; Ps. lxix. 28; Rom. viii. 13; Gal. vi. 8. Thus, they will receive *in bodies natural* "bad things" according to their previous works, which they could not do if by resurrection *per se* they were of necessity incorruptible and immortal.

Judgment at the house of God being ended (1 Pet. iv. 17) by the separation of the good and bad fish enclosed by the gospel net (Matt. xiii. 47, 48), the good are appropriated by the Lamb for future use. Cleansed and purified from tares they constitute the wheat of his garner. All "false brethren," and mere pretenders, not having on the wedding garment, being cast into outer darkness, those who are accepted by the King as "holy, unblamable, and irreproachable in his sight" (Col. i. 22), "enter in through the gates into the holy city"—Apoc. xxii. 14; and become "the 144,000 having the Lamb's Father's name written on their foreheads"—ch. xiv. 1. These accepted ones are the saints to whom judgment is given for the destruction of the Fourth Beast—Dan. vii. 22, 26. "They follow the Lamb whithersoever he goeth" in all the scenes and enterprizes of "the war of the great day of Ail-Shaddai," until they are seen no longer as the Rainbow Angel with feet as pillars of fire—ch. x. 1; but under the new aspect of Divine Harpers standing on a sea of crystal, no longer "mingled with fire," as the conquerors of the beast and all pertaining to that hateful dominion, singing the song of victory—the song of Moses and the Lamb—ch. xv. 2.

Thus, the events of this third part of the sixth vial are an organization and preparation of the Stone-Power—the cutting of the Stone out of the mountain without hands—Dan. ii. 45; for the work of smiting Nebuchadnezzar's Image on the feet, and of reducing the broken pieces to powder, light as the chaff of the summer threshing floors, that all may be carried away of the tempest and found no more. The Stone-Power is constituted of the Eternal Spirit, or Deity, manifested in Jesus and the Saints, "glorified together," and directing and leading the tribes of Israel, and the mixed multitude commingled with them. At this time, and thus officered and commanded, Israel will have arrived at "their latter end;" have been made "willing;" and have been energized for "one to chase a thousand, and for two to put ten thousand of their enemies to flight"—Deut. xxxii. 29, 30. "Yahweh Elohim," the Spirit incarnate in

Jesus and his Brethren, "is with them ; and the shout of the King is among them." They have now "the strength of the unicorn ; and are risen up as a great lion, and lifted up as a young lion ; and shall not lie down until he devour the prey, and drink the blood of the slain." The time now comes for the King of Israel to be higher than Gog, or Agag ; and for his kingdom to be exalted. Thus officered, and commanded by Michael the Great Prince, "he shall eat up the nations his enemies, and shall break their bones, and pierce them through with his arrows." In this third part of the sixth vial, the Star of Jacob prepares to shine forth as Israel's Sceptre, and to smite the princes of Moab, and destroy all the children of Sheth,—him that remaineth of the city—Numb. xxiii. 21, 24 ; xxiv. 7, 8, 14, 17-19.

The saints being "gathered together unto Christ," his day is come ; and the due season at length arrived for the consumption and destruction of the Lawless One by the spirit of his mouth, and the manifestation of his presence—2 Thess. ii. 1-8. All things being thus ready, the messenger-power of the Sixth vial proceeds to the gathering of the kings of the earth, and of the whole habitable, into Armageddon. This introduces the fourth part of the vial, and creates the situation necessary to the parallel outpouring of the seventh. In this fourth section of the vial-period the peoples will associate themselves against Israel, in whose midst Immanuel now is ; and, under the fiery flying serpent of Assyria, will rush as the rushing of many waters, and with the sound of the roaring seas, to spoil and scatter them—Isai. viii. 9, 10 ; xiv. 25, 29 ; xvii. 12-14. They will ascend like a storm-cloud to cover the land in this the day of Yahweh's vengeance, and the year of recompences for the controversy of Zion.—Isai. xxxiv. 1-8 ; lxiii. 1-6. He will cause them to come up from the north parts, and bring them upon the mountains of Israel, which are the apocalyptic "Armageddon"—Ezek. xxxviii. 9 ; xxxix. 2, 4. There, under the king of the north, encamped between the seas, even to the mountain of the glory of the holy (Dan. xi. 41, 45) will they be gathered against Jerusalem to besiege and take it, and rife it, and to make captives of its residue—Zech. xiv. 2. But they will not find therein the King of Israel. By this gathering of all nations against Jerusalem, in tempestuous conflict among themselves for the possession of the holy city, which becomes to them "a cup of trembling," and "a burdensome stone" (Zech. xii. 2, 3) the judgments of the Sixth vial are closed. It will have assembled the Laodicean and other heathen in that part of Armageddon, called in Joel, "the valley of Jehoshaphat ;" where Yahweh

Elohim, the Spirit incarnate in the Saints, will sit in judgment upon them. "The mighty ones" of the Spirit having descended into the arena, or valley of decision or threshing, and its fats overflowing with multitudes upon multitudes of wicked, "the great and terrible day of Yahweh" is about to shine forth in their overthrow and destruction—Joel iii. 9-14.

The fourth section of the Seventh Seal is the seventh and last vial. The judgments of this pertain emphatically to "the great and terrible day of Yahweh," styled in ch. xiv. 7, "the Hour of his Judgment." It is "the consummation of the seventh seal, which fills up the wrath of Deity" upon the Laodicean Apostasy. It is the vial-period in which the sea of nations is mingled with the fiery indignation of the Eternal Spirit—ch. xv. 2. It begins with Yahweh going forth to fight against the assembled nations; and in vanquishing them in Armageddon, to stand upon the Mount of Olives preparatory to his triumphal entry into Jerusalem—Zech. xiv. 3, 4; ix. 9, 10; Ps. xxiv. 7-10; cxviii. 26; Matt. xxiii. 39; Apoc. xiv. 1. This defeat consummates the outpouring of the seventh vial upon "the Air"—it shakes the heavens and the earth, and the sea, and the dry land; it shakes all nations to the overthrow of the throne of kingdoms and the destruction of the strength of their dominions—Hag. ii. 6, 7, 21, 22; Joel iii. 15, 16. Consequent upon the full exhaustion of the vial is the darkening of the sun and moon, and the extinguishing of the stars of the Gentile aerial, by the bathing of Yahweh's sword therein. In the words of the Spirit, "all the host of heaven 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"—Isai. xxxiv. 4, 5; Joel iii. 15; and as a consequence, he before whose face this earth and heaven flee away (Apoc. xx. 11) appropriates the world's kingdoms to himself and friends—Apoc. xi. 15.

The overthrow of the armies of the nations in Armageddon is the manifestation of the end. Subsequently to the defeat of the enemy, by which the king effects his entrance into the Holy City, he issues a proclamation, styled "a great voice out of the temple of heaven from the throne," announcing that "It is done"—ch. xvi. 17; xxi. 6. What is done? "That which is determined"—the full accomplishment of the indignation which scatters the power of the holy people—Dan. xi. 36; xii. 7. The "time of the end" is finished when the angel-power of the seventh vial has poured out all the wrath upon "the air" of the Nebuchadnezzar-Image: the "time, times, and a half," or 1260 years of Dan. xii. 7, are expired; and the 1335 years of verse 12 also. This exhaustion of the indigna-

tion is styled "the consummation" in Dan. ix. 27. The indignation hath its first end and its "last end" (Dan. viii. 19) and between these two ends a long intermediate interval of centuries of desolation. The seventh vial is identical with "the last end," in which the Little Horn of the Goat power, "the king who doth according to his will," "the Assyrian" (Mic. v. 5), "Gog of the land of Magog," "the King of the north," Nebuchadnezzar's Image, the four great beasts from the sea, "the dragon," "the Beast and his Image," the ten horns—all terms representing "the kingdom of men"—will stand up in battle array against the Prince of princes and his faithful and chosen followers. . But affliction comes upon the tents of Cushan, and those of the land of Midian are made to tremble at the Ensign lifted up upon the mountain of Israel—Hab. iii. 7; Isai. xviii. 3. Great and terrible is the power of the Holy One in the judgments of the seventh vial. "He stands, and measures the earth; he beholds and drives asunder the nations; and the everlasting mountains are scattered, and the perpetual hills do bow"; or, in the words of Apoc. xvi. 20, "every island fled away, and the mountains were not found." Every battle of the warrior is with confused noise, and garments rolled in blood; but he who comes with dyed garments from Edom, is with burning and fuel of fire—Isai. ix. 5; lxiii. 1-6; lxvi. 15, 16. The armies of the kingdom of men issue forth as a whirlwind to scatter him; but vain are all their efforts; for He will march through the earth in indignation, and thresh the nations in anger; for he goes forth for the salvation of his people, and he will not be foiled.

"It is done." Is the result of the exhaustion of this vial upon "the air," the fourth beast of Daniel's vision will have been totally destroyed in all its parts, and the kingdom of God established as the sole political organization for the government of the nations. It will then be said, "Behold, it is come, and it is done, saith Adonai Yahweh; this is the day whereof I have spoken—whereof he has spoken by his servants the prophets that he would break the power of the Gentiles, when saviours should come up on Mount Zion to judge the mount of Esau; and the Kingdom should be to Yahweh"—Ezek. xxxix. 8; Obad. 21.

Such is the general result of the Seventh vial upon "the air." There are, however, certain stages through which judgment passes to the subversion of the existing order of things, and the establishment of that which is to last unchanged for a thousand years—"the world to come." This fourth section of the Seventh Seal is divisible into two acts, or summaries of detail. The first relates to what may be

styled, *the first angel mission of the seventh vial*; the second, *to the second and third angel missions of the same*. The first angel mission forewarns the nations of what is prepared to burst forth upon them. It announces that the Hour of Judgment has actually arrived; and declares the glory of Yahweh among the Gentiles inhabiting Tarshish, Pul, Lud, Tubal, Javan, and the isles afar off from Jerusalem—Isai. lxvi. 19; Apoc. xiv. 6. This manifesto is proclaimed after the advent and resurrection, and separation of the tares from the wheat at the judgment seat of Christ, and occupation of Jerusalem by the great king, and before the fall of Babylon by certain “of those who escape.” They are sent as *מֹשְׁכֵי קֶשֶׁת* *mōshkai kēshēth*, “sounders of truth,” to blow the great trumpet of the jubilee, and to invite all nations to do homage to the King of the Jews—Isai. xviii. 3; xxvii. 13; lxvi. 19; Lev. xxv. 10; Apoc. x. 11. To this proclamation succeeds the day of affliction, in which a great sacrifice is offered by Yahweh for the birds and beasts of prey—“the flesh of the mighty, and the blood of the princes of the earth”—Lev. xxiii. 27–32; Ezek. xxxix. 17; Apoc. xix. 17.

The offering of this sacrifice is the punishment of the goats—Zech. x. 3–6; Matt. xxv. 31–46; and constitutes the second act of this fourth section of the seventh seal. The offering is the mission of the mighty angel with the rainbow upon his head, whose countenance is as the sun, and his progress as moving pillars of fire—Apoc. x. He places his right foot upon the sea, and his left upon the earth, and thus takes up a burning position upon the territory of the ten-horned, and two-horned beasts of ch. xiii. “The earth and the whole habitable” thus become an arena of intense conflagration, in which the Gentile body politic is given to the sword and the burning flame—Dan. vii. 10, 11 :—“the sea” is mingled with fire, and “the earth” becomes “a lake of fire burning with brimstone”—ch. xv. 2; xix. 20 :—“the Aion-Fire prepared for the Devil (Dragon—ch. xx. 2) and his angels”—Matt. xxv. 41; into which all are cast who are condemned to share in the punishment inflicted upon the goats—ch. xx. 15; xiv. 9–11.

This rainbowed angel is symbolical of the Eternal Spirit incarnate in Jesus and his Brethren, the glorified saints, in their warfare against “the beast and his image,” over which they get the victory. He is the “Four Living Ones full of eyes,” in one symbol, giving utterance to the roar of the Lion of the Tribe of Judah—Joel iii. 16; ii. 11; Jer. xxv. 30–38; Isa. xlii. 13–16. What proceeds from the company of actors represented by this symbol, “proceeds from the throne,” whence issue forth “lightnings, thunderings, and voices”—

ch. iv. 5. The rainbowed messenger is the embodiment of "the seven lamps of fire burning before the throne"—of the "seven horns and seven eyes, the seven spirits of the Deity, *sent forth into all the earth*"—ch. iv. 5; v. 6. "When he had cried," or made the proclamation pertaining to the first angel mission, which is responded to by the armies of the Ten Horns rushing forth as a whirlwind to scatter him (Hab. iii. 14; Apoc. xvii. 14) "seven thunders utter their voices"—ch. x. 3. The details of these thunders are not specified. They will become history to be read by the generations to come when they shall have thundered down all opposition to the dominion of the saints. It would have swelled the apocalypse to an unwieldy size, and have greatly augmented its complications, to have recorded in detail the utterances of these thunders. John was therefore commanded to "seal up those things which the seven thunders uttered, and to write them not." Hence, all we can say about them is, that as "thunder," which implies lightning, is the symbol of destruction, the seven thunders augur only a bitter practical prophecy to many peoples, nations, tongues, and kings—ver. 9, 11.

But in the hand of this mighty heaven-descended Spirit-Messenger, not naked spirit, but "clothed with a cloud" of the holy and blessed of the Father, is "a little scroll open." It is not closed or rolled up like the seven-sealed scroll, but open and unsealed. It is the scroll of judgments, in bitter manifestation, in current outflow from the body of John and his coworkers in the execution of the judgments written—ch. x. 9; Psal. cxlix. 5-9. It contains the *denouement* of the apocalyptic tragedy—the issue of the plot, or, as Daniel was informed, "the end of the matter."

In this little open scroll is written the performances of the actors in the second and last act of the fourth section of the seventh seal. It is, therefore, the key that opens or unlocks "the Mystery of the Deity as he hath declared the glad tidings to his servants the prophets"—ch. x. 7. Upon it are inscribed the missions of the second and third angels, comprehensive of the judgment of Babylon, the conquest of the Ten Horns and destruction of the Beast, and the slaying of "the remnant" not included in the symbol, by the white-robed battalions of the King of kings and Lord of lords.—ch. xix.

The mission of the second angel is to destroy "Babylon the Great, the Mother of Harlots and the Abominations of the earth"—ch. xiv. 8. It is a work of the saints to do this; for she is "drunk with their blood, and with the blood of the witnesses of Jesus"—ch. xvii. 6; xviii. 4-8. Hence, they are the messenger-power of the second mission. They enlighten the nations with the glory of the coworking Spirit, so that they bring into contempt the Laodicean

Apostasy in its Greek, Latin, and Protestant manifestations, causing the spiritual merchants of all privileged and unprivileged sects of "Christendom" to weep and mourn, "because no man buyeth their merchandise any more"—ch. xviii. 11.

The Ecclesiastical Corporation of the Fourth Beast, by the abundance of whose spiritual delicacies the great men of all nations, styled demons, foul spirits, unclean and hateful birds, had waxed rich (ch. xviii. 2, 3, 23), being tormented to utter and final extinction from "the Air" (ver. 8, 15, 21) by the second symbolic angel, or Yahweh'Elohim and the Saints (ver. 6, 8), they continue their work in the mission of the third angel to the tormentation and destruction of the beast and false prophet-power in their civil and military organizations. The adherents of these constitutions bewail and lament the breaking up of the priest and clergy craft of "Christendom" (ver. 9, 10), showing that their political existence continues beyond the fall of that "Mystery of Iniquity." These, therefore, become the next object against which "the holy messengers and the Lamb" direct their exterminating judgments—ch. xiv. 9-11. This work of destruction continues so long as the smoke of their torment ascends, which is till the body of the beast is destroyed by the burning flame that issues forth from before the Ancient of Days, or, as it is apocalyptically expressed, *εις αιωνας αιωνων*, *to aions of aions*, which is to the commencement of the thousand years' reign—Dan. vii. 10, 11; 2 Thess. ii. 8; Apoc. xiv. 10, 11.

This whole burnt-sacrifice of the fourth beast in the day of Yahweh's vengeance would have consummated the tragic drama of the apocalypse had there been no Gentile Remnant beyond the jurisdiction of the fourth beast. Had Daniel's vision presented before him only one beast, then there would have been no more to do than to celebrate the victory, and to keep the Feast of Tabernacles, and so enter upon the reign. Or, had Nebuchadnezzar's Image consisted only of one metal, and been pulverized by a single blow of the stone upon the feet, the stone would at once have become a great mountain filling the whole earth. But these suppositions do not obtain. There are four beasts to be disposed of, and four metals, and a grinding of the whole to powder after the fracture of their image-combination by the stone. The fourth beast and the iron teeth and brazen claws thereof being in process of demolition by the second and third angel missions, "the remnant" (ch. xix. 21), or "dragon" (ch. xx. 2, 3), or first three beasts of Dan. vii. 4, 5, 6, 12, are being also collaterally and coetaneously subjected to the sword of the King of kings and his white-robed squadrons of the heaven. This great potentate, riding this "white cloud" or body

of celestial horse (ch. xix. 11, 14), "having on his head a golden wreath and in his hand a sharp sickle" (ch. xiv. 14, 15), reaps the harvest of the earth, and gathers the clusters of the earth's vine, and casts them into the great winepress "without the city," which he treads in anger, making them drunk in his fury, and so brings down their strength to the earth—Isa. lxiii. 1-6; Joel iii. 13; Apoc. xiv. 20.

The result of the reaping the harvest and treading the great winepress is the binding of the Dragon-power and the shutting of it up in the abyss for a thousand years; in other words, the taking away of the dominion of the Assyrian lion, the Medo-Persian bear, and the Greco-Egypto-Anglican leopard, for a season and a time—Dan. vii. 12. These organizations of peoples are not destroyed, as was the Babylonian fourth beast embodying the Laodicean Apostasy. They are conquered and deprived of dominion, which is transferred to their conquerors the saints, who will have brought down their strength with a sanguinary and mighty overthrow. Thus, Assyria, Egypt, Pathros, Khush, Elam, Shinar, and the islands of the sea, will have felt the edge of their two-edged sword, as well as Europe and the West; for, like birds of prey, their tribes will "fly upon the shoulders of the Philistines toward the West; they will spoil them of the East together; they will lay their power upon Edom and Moab, and the children of Ammon shall obey them"—Isa. xi. 11, 14. The face and condition of the East will then be altogether changed. With the present spiritual and temporal constitution of "Christendom" destroyed, and the East brought into subjection to Deity, the nations will then be truly "blessed with" and "in Abraham and his seed," as predicted in the gospel of the kingdom. Yahweh will be made known to Egypt, and the Egyptians shall know Yahweh in that day, and shall do sacrifice and oblation. . . . In that day shall there 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 Tz'vaoth shall bless, saying, Blessed be Egypt my people, and Assyria the work of my hands, and Israel mine inheritance—Isa. xix. 21-25.

As to the leopard, or "Philistines toward the west," the third beast, of which Egypt is a part, Tarshish and Javan, these also become a spoil in the war of the great day of Yahweh Ail-Shaddai. The Tyrian commerce of the Great Sea is turned from Britain to

Palestine as a flowing stream; and "her merchandise and her hire is 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. xxiii. 18; lx. 5, 9; lxi. 6; lxvi. 12; Ps. xlv. 12; lxxii. 10.

In the development of the second and third angel-missions, and in the harvesting of the earth and treading of its vintage, all the work of the seventh vial will have been accomplished. All its voices, thunders, and lightnings, will have been hushed into eternal silence; the vibrations of the greatest earthquake that ever shook the nations will have ceased their tremblings for ever; the threefold divisions of the great city will all have been confounded in the fall of Babylon, and the flight of every political island, and disappearance of the imperial mountains of ancient date. Jesus and his Brethren, energized by Yahweh, the Eternal Spirit, descending as a tempest of hail, a destroying storm, will have beaten down the Assyrian, and swept away all refuges of lies. The Laodicean Apostasy will have been demolished and for ever abolished; and "the smoke of the temple from the glory of the Deity, and from his power," will all have cleared away, and men will enter into the temple and go out no more—Isa. xxx. 30; xxviii. 2, 17; xxxii. 19; Ezek. xxxviii. 22; Apoc. xi. 19; xv. 8; iii. 12; xvi. 17-21. "IT IS DONE." "The Air" is purified of "the spirituals of wickedness in the heavenlies" (Eph. vi. 12), and nothing remains but for the victorious saints and the conquered world of nations to celebrate the victory.

Such is a brief sketch of this remarkable prophecy, outlined in the light of the prophets, the testimony of history, and the reality of what exists, truly brought out by the unerring principles of apostolic truth. The Apocalypse is its own evidence of its divine authenticity. Its perfect harmony with Moses and the prophets, the discourses of Christ Jesus, and the teachings of all the apostles; its unique and inimitable structure, and its complete frustration of all the attempts of "the wise and prudent" to comprehend it (Matt. xi. 25), are evidences that it originated, not from John or any other of his learned or unlearned contemporaries, but from the mind of Him to whom are known all his works from the beginning. It brings to nothing "the understanding of the prudent," and resolves into outer darkness the wisdom of all the world's rulers and soul-merchants, in whatever name or denomination they may rejoice in Church and State. "If any man will do the Father's will, he shall know of the doctrine whether it be of the Deity"—John

vii. 17. No man can do his will who is not intelligent in "the truth as it is in Jesus;" because his will demands an enlightened obedience. A man, therefore, who is not an enlightened believer, is essentially deficient in the prime prerequisite qualification of an interpreter and critic of interpretations. This is the reason why there is not a single scriptural interpretation of the apocalypse extant from the days of Sir Isaac Newton to the current year. Many attempts have been made, but they have all proved failures; because their "wise and prudent" authors, being the mere embodiments of the dogmatic pietism sanctified in the world's opinion by the "names of blasphemy" of which "the scarlet-colored beast," in contemporary existence with Christ's advent, is "full" (ch. xvii. 3), are necessarily ignorant of "the first principles of the oracles of God." A man cannot be loyal and true to his Romish or Protestant creed and understand the apocalypse. His head will be full of immortal soulism, heaven beyond the realms of time and space, purgatory, mariolatry and saint-worship, eternal subterranean hells, baby-ghosts transformed into angels studding the cloudy vapors of the air, and of all other speculations kindred to these. Such a wise and prudent genius mistakes a community of confessed "miserable sinners," assembling in an ecclesiastical temple of the dead, and rejoicing in the Queen as their head, for the Church of Christ, and looks only for saints in "sainted" sinners translated to the skies! Such a "theologian," be he lay or clerical, conformist or dissenter, never has, and never can, understand the apocalypse till he abandons these traditions of the Apostasy.

The author of this work does not address himself to such. He writes of them as an interpretation of the book that delineates the terrible catastrophe coming upon them demands; but he writes for "the servants of the Deity," that they may read and understand. Lest, therefore, the sketch already given should fall short of that simplicity necessary to the comprehension of the apocalypse by the least intelligent of his brethren in Christ, the author invites their attention to the following "Tabular Analysis," which presents, as it were, synoptically, the subject matter of the previous sketch. The method of the Analysis is suggested by the Apocalypse itself. The first general division of the prophecy contains the first five chapters; the second, the seven sealed scroll; the third, that portion pertaining to the introduction of the thousand years' reign, or kingdom of God; the fourth, the prophecy of millennial blessedness; and the fifth, the prophecy of the "little season." These divisions must not be confounded with the divisions of the scroll;

for the two divisions of the scroll are comprehended in the second general division of the prophecy.

The Roman figures, I., II., III., IV., V., prefixed to certain captions of the Analysis, indicate that all following that title belongs to the divisions so numbered.

TABULAR ANALYSIS OF THE APOCALYPSE.

GENERAL SUBJECT.

A REVELATION symbolically and dramatically exhibited of the enmity between the Serpent and his Seed, and the Woman and her Seed, as especially developed in the conflict between CHRIST AND HIS BRETHREN with Daniel's Fourth Beast System of Powers: of the judgments retributively affecting these; of the sufferings of Christ's Brethren in the conflict; of their subjugation until the ANCIENT OF DAYS appear; of the subsequent overthrow and destruction of the Powers of the World by Christ and his Brethren; and of the consequent establishment of the Kingdom and Throne of David promised to the saints, and never to be destroyed.

Gen. iii. 15; Dan. ii. 44; vii. 21, 22, 26, 27; Apoc. vi.—xx. 5; Heb. ii. 11-14.

TIME OF DEVELOPMENT.

From A. D. 107 to A. D. 1905=A. M. 5995.

GENERAL DIVISIONS.

I. The Seven Apocalyptic Epistles to the Seven Representative Ecclesias. II. The Seven-Sealed Scroll. III. The Little Open Scroll containing the utterances of the Seven Thunders from the throne, which John was forbidden to write. IV. The prophecy of Millennial Blessedness. V. Prophecy of the "Little Season."

I. THE SEVEN APOCALYPTIC EPISTLES.

[See the First Volume, page 428.]

II. THE SEVEN-SEALED SCROLL.

1. FIRST GENERAL DIVISION OF THE SCROLL.

The First Four and the Sixth Seals representative of the judicial manner of "taking out of the way" the PAGAN CONSTITUTION of the "Dreadful and Terrible Fourth Beast," which withheld the revelation of "the LAWLESS ONE;"¹ and the consequent manifestation of the CATHOLIC MYSTERY OF INIQUITY, or Man-of-Sin Power, in the Heaven of the said beast, or "Great Red Dragon."²

¹ Dan. vii. 7; Apoc. vi. ; ² Thess. ii. 3-9; Apoc. xii. 1-5; 7-13.

TIME OF EVENTS.

From A. D. 107 to A. D. 325.

2. SECOND GENERAL DIVISION OF THE SCROLL.

The Seventh Seal, Seven Trumpets, and the Six Vials to the appearing of Christ "as a thief;" exhibiting the development of the Ten Horns of the Fourth Beast, in the wounding of the Sixth Head and establishment of the Seventh;¹ the subversion of the Greek Catholic Dynasty of Constantinople;² the rising of Daniel's Episcopal Horn, or Eighth Head, that speaks blasphemies and "as a dragon;"³ the war of the saints with this power; their subjugation death, resurrection, and ascension to the heaven, at the ending of the Sixth Trumpet;⁴ judgments upon their enemies, the Horns, Eighth Head, and Image,⁵ and the preparation of their way.⁶

¹ Apoc. vii. viii.; ² ix. xiii. 1-5; 11-18; xvii.; ⁴ xi. 3-12; xii. 14, 16, 17; xiii. 6-10; ⁵ xvi. 1-11; ⁶ 12-14.

TIME OF EVENTS.

From A. D. 325 to the Fall Seasons of A. D. 1864-8, or thereabouts.

III. THE LITTLE OPEN SCROLL.

The Seventh Seal, Seventh Trumpet, Seventh Vial, and Seven Thunders from the manifestation of Christ and his Brethren as the Lamb in the midst of the 144,000 redeemed from the earth, to the full establishment of the Millennial Throne and Kingdom of David upon the utter destruction of Daniel's Dreadful and Terrible Fourth,

Beast; and the subjection of the first three, or the Lion, the Bear and the Leopard.

Apoc. iv. 5; v. 5-14; vii. 9-17; x; xi. 15-19; xiii. 10; xiv; xv; xvi. 15-21; xvii. 14; xviii; xix; xx. 1-6; 11-15; xxi. 8.

TIME OF EVENTS.

"The Time of the End," from the Quadrennial Epoch, A. D. 1864-8 to A. D. 1905.

¹ Dan. viii. 17; xi. 40; xii. 1-4.

IV. THE PROPHECY OF MILLENNIAL BLESSEDNESS.

Millennial blessedness and glory pervade the earth, and all its nations are "blessed in Abraham and his Seed," according to the Gospel. The government of the world being in the hands of Jesus and his Brethren, there is "glory to the Deity in the highest heaven, over the earth peace, and good will among men," who all rejoice in their great deliverance from the tyranny and misrule of the spirituals of wickedness in the heavenlies of Church and State.

Dan. vii. 14, 27; Apoc. v. 13; xiv. 13; xv. 3, 4; xx. 6; xxi. 9-27; xxii. 1-5.

TIME OF EVENTS.

From A. D. 1905 to A. D. 2905.

V. PROPHECY OF THE "LITTLE SEASON."

The Postmillennial "Little Season," when the Adversaries of righteousness administered by the saints in Church and State, will get up a widespread rebellion against their government. War ensues, and their camp and capitol are invested; but the power of the administration prevails; and with the suppression of the insurrection, the time comes to consummate the work of "taking away the sin of the world," in the destruction of "the last enemy"—of "that having the power of death," and of "the works of the Devil."

Apoc. xx. 7-10; xxi. 1, 3-7; xxii. 3; 1 Cor. xv. 24-28; Heb. ii. 14; 1 John iii. 8.

TIME OF EVENTS.

From A. D. 2905 to A. D. 2910=A. M., 7000.

SPECIAL DIVISIONS
OF THE
APOCALYPTIC TRAGEDY.

I. THE FIRST SIX SEALS.

ACT I.—SEAL 1.

The ARCHER of the white horse goes forth from the Lamb with his bow, on a career of conquest—ch. vi. 1, 2.

ACT II.—SEAL 2.

The rider of the red horse puts an end to the previous peace, and involves the populations of the Fourth Beast polity in bloody civil wars—ch. vi. 3, 4.

ACT III.—SEAL 3.

The Greco-Latin Horse black with lamentation, mourning and woe—ch. vi. 5, 6.

ACT IV.—SEAL 4.

War, famine, pestilence, and barbarian invasion combined, sickly over the Roman Horse with the pale cast of death and corruption—ch. vi. 7, 8.

ACT V.—SEAL 5.

A period of great resistance unto blood on the part of the Bowmen engaged in the conquest of the paganism of the Fourth Beast—ch. vi. 9-11.

ACT VI.—SEAL 6.

A great earthquake inaugurates this judicial period. War in the heaven,¹ resulting in an eclipse of the sun, in the moon becoming

blood, in stars of the heaven, the stars drawn by the tail of the Dragon,² falling to the earth, and in the casting out thereinto of the great red dragon.³ The heaven of the Dragon-polity departs as a scroll rolled up; and every mountain and island change their places. The angels of the dragon are cast out with him.⁴ No place for them any more in the heaven from which they are ejected having been effectually conquered by the Archer—the fellow-servants and brethren of the souls under the altar; who conquered him by the blood of the Lamb, and by the word of their testimony, on account of which they were slain, not loving their lives unto death.⁵ Great rejoicing in the heavens by them who succeed the ejected dragon and his officials, who rage with great fury in the earth and sea of their late dominion.⁶ The great day of wrath upon paganism.

The woman Jezebel, who calls herself a prophetess, the Laodicean Apostasy, imperialized, and the Man-of-Sin power revealed.⁷

¹ Apoc. xii. 7; ² 4; ³ 9; ⁴ 9; ⁵ 11; vi. 9; ⁶ xii. 12; ⁷ ii. 20; iii. 16; xii. 1-5.

II. THE SEVENTH SEAL.

Apoc. viii.

This seal covers the whole period from A. D. 325 to A. D., 1905, an interval of 1580 years. It therefore contains the judgments specially allotted to the seven trumpets, seven vials, and seven thunders.

It treats of the development of the imperialized Laodicean Apostasy into "the powers that be" of the Greco-Latin habitable under the forms of the Beast of the Sea, the Beast of the Earth,¹ the scarlet-colored beast and drunken woman,² the image of the Beast,³ and of the relation of these powers to the fugitive woman and to the remnant of her seed "who keep the commandments of the Deity, and have the testimony of Jesus Christ."⁴ They are prevailed against;⁵ but the Ancient of Days comes to their relief; the tide of adversity is turned; the Saints become victorious; the Apostasy incorporated in the Names and Denominations of "Christendom," is abolished; and they take possession of the kingdom and dominion, and the greatness of the kingdom under the whole heaven⁶ of Daniel's Four Beasts.

¹ Apoc. xiii; ² xvii. 1-6; ³ xiii. 14-18; xv. 2; ⁴ xii. 17; ⁵ xiii. 7; xi. 2; Dan. vii 21; ⁶ 27.

ARENA OF THE SEVENTH SEAL.

“The Earth and the whole Habitable.”¹ Territory of Nebuchadnezzar’s Image.

¹Apoc. xvi. 14.

INDUCTION OF THE JUDGMENTS OF THE SEVENTH SEAL.

Though cast out of the third of the Heaven, as indicated by his Tail drawing the third of the stars of the heaven, and casting them into the earth,¹ the Dragon still retained power in “the earth and sea” of the Greco-Latin Polity.² His power there was a “wee” to their indwellers, not excepting those who professed the faith of Jesus. Retribution, however, followed in his entire exclusion from the Heaven, A. D. 324; upon which the Sealing of the 144,000 servants of the Deity, and the period of “Silence” about half an hour, began. Further retribution was suspended during the silence; but this being ended, the prayers of all the saints which ascended during the silence as a cloud of incense from the Golden Altar of the Tabernacle of the Testimony before the Deity, were answered by “voices, and thunders, and lightnings, and earthquake,”³ which preceded the Preparation of the Seven Trumpeters to sound against the earth and sea.⁴

¹Apoc. xii. 4; ²xii. 12, 13, 15, 16; vii. 3; ³xii. 8; viii. 3, 4; ⁴6.

FIRST SECTION OF THE SEVENTH SEAL.

The four winds of the earth for the injury of the earth, sea, and trees—ch. vii. 1.

PREPARATION FOR SOUNDING.

Seven angels having the seven trumpets prepare themselves to sound—ch. viii. 6.

BLOWING OF THE FOUR WINDS, OR FIRST FOUR TRUMPETS.

ACT I.—FIRST WIND-TRUMPET.

Apoc. viii. 7

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.

ARENA.—The third part of the Fourth Beast habitable.

A. D. 395.

ACT II.—SECOND WIND-TRUMPET.

Ch. viii. 8, 9.

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.

ARENA.—The third part of the sea of the Greco-Latin empire.

A. D. 429.

ACT III.—THIRD WIND-TRUMPET.

Ch. viii. 10, 11.

The poisoning of the third of the rivers and fountains of waters with a deadly bitterness, by the great blazing star, Wormwood, falling from the heaven into them, and causing the death of many.

ARENA.—The third of the rivers and fountains of the empire.

A. D. 450.

ACT IV.—FOURTH WIND-TRUMPET.

Ch. viii. 12.

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 the third of them.

A. D. 476.

NOTE

The judgments of these Four Winds culminate in the develop-

ment of the Seventh Head, which continues a short space,"¹ and of the Ten Diademed Horns of the Beast that rises out of the sea;² in the "wounding as it were to death" of its Sixth Head;³ and in the consequent cession by the Dragon of his power, throne, and authority⁴ over the affected third part, which, before the blowing of these winds, was a constituent of his dominion.

¹Apoc. xvii. 10; ²xiii. 1; ³3; ⁴2.

TIME OF EVENTS.

From A. D. 395 to A. D. 554, the end of the darkened day and night in the third of them, being equal to a period of 159 years.

SECOND SECTION OF THE SEVENTH SEAL.

Apoc. ix.

The first two woe trumpets.

ACT I.—FIFTH TRUMPET OR FIRST WOE.

Apoc. ix. 1-11.

A star falls from 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; 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 sun*" shone before being darkened by the smoke.

ACT II.—SIXTH TRUMPET OR SECOND WOE.

E A S T E R N P A R T .

Apoc. ix. 13-21.

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, and fornicators, and thieves; and had not been smitten by the judgments of the wind trumpets.

TIME OF EVENTS.

From April 29, 1062, to May 29, 1453 = 391 years 30 days.

WESTERN PART.

Apoc. xi. 1-13.

The fugitive woman in the wilderness and the remnant of her seed, 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 comes.

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 half a time.¹ 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 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 God of heaven.

During the testifying of the witnesses the Ten Horns, the two horned beast of the earth, and the image of the wounded sixth head of the beast, appear upon the arena.

¹Apoc. xii. 16, 14.

TIME OF EVENTS.

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

THIRD SECTION OF THE SEVENTH SEAL.

So much of the seventh trumpet or third woe as is comprised in the first six vials to the advent of Christ as a thief—ch. xvi. 15.

ACT III.—SEVENTH TRUMPET OR THIRD WOE.

Apoc. xi. 14; viii. 13.

The judgments of this last woe extend to the end of the Seventh Seal, or victory of the saints over the beast, his image, his mark, and number of his name.¹ In the days of the voice of this woe when its calamities shall be complete, the mystery of the Deity will be finished, as he hath declared the glad tidings to his servants the prophets.² The Eloah of the heavens will then have set up the kingdom³ promised to them that obey him;⁴ so that the kingdoms of this world will all have become Yahweh's and His Anointed's,⁵ who reigns for the aions of the aions.

But before this glorious and blessed consummation, Yahweh Ail-Shaddai, the Ancient of Days, comes in⁶ upon the world as a thief in the night.⁷ This is indispensable, because it is his personal mission to accomplish it.⁸ At his coming the nations will be in a state of anger among themselves, with distress and perplexity; men's hearts failing them for fear, and for looking after those things which are coming on the habitable.⁹

In the midst of this the saints are raised from the dead to their judgment; after which all of them who are approved and chosen are recognized by the Lamb as constituents of the 144,000, and follow him whithersoever he goes.¹⁰ Being approved, judgment is given to them for execution upon many peoples, nations, tongues, and kings;¹¹ in the rendering of which there issue from them lightnings, and voices, and thunderings, and an earthquake, and great hail, every stone being about the weight of a talent.¹²

¹Apoc. xv. 2; ²x. 7; ³Dan. ii. 44; ⁴Ja. ii. 5; ⁵xi. 15; ⁶Zech. xiv. 5; ⁷Apoc. xvi. 15; ⁸Isa. xl. 10; ⁹Luke xxi. 25; ¹⁰Apoc. xiv. 1-4; ¹¹x. 11; Ps. cxlix. 6-9; Apoc. xiv. 10; ¹²xi. 19; xvi. 21.

ARENA.—The whole habitable of Daniel's four Beasts.

FIRST SIX SPECIAL DIVISIONS OF THE SEVENTH TRUMPET,
OR THIRD WOE.

ACT I.—FIRST VIAL.

Apoc. xvi. 2.

The pouring out of wrath in the form of a noisome and grievous sore upon that part of the earth inhabited and ruled by those having the mark of the beast, and who worship his image.

ACT II.—SECOND VIAL.

Ver. 3.

The pouring out of wrath upon the apocalyptic sea, making it as the blood of a corpse ; so that every living soul therein died.

ACT III.—THIRD VIAL.

Vers. 8, 9.

The outpouring of wrath by which the rivers and fountains of waters of the beast's dominion are turned into blood, in righteous retribution for the cruelties of his Lion Mouth, perpetrated in that section of his empire upon the saints and prophets whom he had subjugated and killed. This vial gives their "destroyer"¹ blood to drink.

¹ Apoc. xi. 18.

ACT IV.—FOURTH VIAL.

Vers. 4, 7.

The outpouring of wrath upon the sun of the beast's dominion ; and power is given to a constituent of that luminary to scorch with great heat the blasphemers of the Deity's name ; yet they repent not to give him glory.

ACT V.—FIFTH VIAL.

Vers. 10, 11.

The outpouring of wrath upon the throne of the Beast, which

fills his kingdom with darkness. The rulers and their adherents gnaw their tongues for pain, and blaspheme the Deity of heaven because of their pains and their sores; and they repent not of their deeds.

ARENA OF THE FIRST FIVE VIALS.

The Horn-kingdoms of the Beast of the Sea, the Beast of the Earth, and the States of the Image of the Sixth Head, commonly styled "the States of the Church."

TIME OF EVENTS.

From A. D. 1795 to A. D. 1819, a period of 24 years.

ACT VI.—SIXTH VIAL.

Vers. 12-16.

Part 1.

Ver. 12.

Outpouring of wrath upon the great river Euphrates, by which its water is dried up, that the way of the kings of a Sun's risings may be prepared.

Part 2.

Vers. 13, 14.

Three Froglike, unclean, wonder-working spirits of demons issue forth from three principal governments—from the Mouth of the Dragon, the Mouth of the Beast, and the Mouth of the False Prophet—to the powers of the earth and of the whole habitable—to gather them for the war of the great day of AIL-SHADDAI—the Seven Horns and Seven Eyes of the Lamb, the Seven Spirits of the Deity sent forth into all the earth;¹ the Spirit incarnate in Jesus and his brethren, the Saints.

¹ Apoc. iv. 5; v. 6.

Part 3.

Ver. 16.

While the frog-like spirits are working, "the Lord the Spirit"¹ comes into the world as a thief in the night. He descends from heaven having great power—the key of the abyss and a great chain²—for the work of enlightening the earth with his glory.³ Having been clothed with a cloud⁴ of witnesses, he stands on Mount Zion in the midst of the 144,000—his companions and co-workers—the mystical Son of Man, whose voice is as the voice of a multitude;⁵ as the sound of many waters.⁶ His head is encircled with the rainbow of the covenant; his face is as the sun, and his goings forth as pillars of fire. Thus prepared, he stands ready for action with his right foot upon the sea, and his left upon the earth, and a *little open scroll* in his hand, upon which are inscribed, "the lightnings, and voices, and thunderings, and earthquake, and great hail," to be ministered by those who are honored to take the scroll and to eat it up.⁷

Now is the judgment of the nations—the Hour of judgment, in which they are invited to fear the Deity and to give glory to him.⁸ Proclamation is made by the One Body, now anointed and glorified, and of which Jesus is the Head, that "there shall be no longer delay" in the finishing of the mystery of the Deity. They sing a new song before the throne; and confidently aver that they shall reign as kings and priests of Deity upon the earth;⁹ to accomplish which are the judgments of the Little Open Scroll given to the Saints.¹⁰

¹ 2 Cor. iii. 17, 18; ² Apoc. xviii. 1; xx. 1; ³ xviii. 1; ⁴ x. 1 Heb. xii. 1; ⁵ Dan. x. 6; ⁶ Apoc. i. 15; ⁷ x. 9; xi. 19; ⁸ xiv. 6, 7; ⁹ 3; v. 9; ¹⁰ Dan. vii. 22.

Part 4.

Ver. 16.

The advent, or "manifestation of the sons of the Deity," having transpired, the angel of the sixth vial gathers the kings of the earth and of the whole habitable into the place styled in Hebrew, Armageddon. This gathering is effected by the events of the seventh vial.

TIME OF EVENTS.

From A. D. 1821 to the overthrow in Armageddon.

III.—THE LITTLE OPEN SCROLL.

FOURTH SECTION OF THE SEVENTH SEAL.

“THE GREAT DAY OF AIL-SHADDAL.”

Apoc. x. 2.

The things written in this scroll, sweet as honey in the mouth of them who eat it, but bitter in its effects upon them that perish, are the remaining judgments of the seventh seal, and wholly comprised in the seventh vial (and a fraction of the sixth), which is the last division of the seventh trumpet, and fills up the wrath of the Deity upon the nations. And whereas, all the judgments of the Seventh Seal running parallel with the Laodicean Apostasy are executed by the wicked upon the wicked as the sword of Yahweh;² those of this “little open book,” the crowning judgments of the wrath of the Deity, consummate his indignation, and are assigned to the saints of the Rainbow, who have the “honor” of their execution, by which they “prophesy again” with John, “against many peoples and nations, and tongues, and kings.”³

¹ xvi. 14 ; Joel. ii. 31 ; iii. 11 ; ² Ps. xvii. 13 ; ³ Apoc. x. 11.

THE SEVENTH VIAL.

Apoc. xvi. 7-21.

The exhausting of the judgments of this vial consummates the sounding of the seventh trumpet which transfers the Kingdoms of this world to Yahweh, and his Anointed Body—the saints. The wrath of this vial is poured into the Air—the firmament of the appropriated kingdoms. When the wrath upon “the House of the Wicked” is expended, the Times of the Gentiles will have wholly expired, and a great voice out of the temple of heaven, from the throne proclaims, “It is done !”¹ Yahweh’s bow is now made quite naked, even that word which went forth “conquering and to conquer.”²

But, between the advent of the Son of Man and the proclamation aforesaid, is an interval of several years. This interval is Daniel’s “time of the end”—the time specially appointed for the judgments of the Little Open Book. In it is developed the anti-type in full of the Passover, of the First Fruits, of the Blowing of Trumpets, of the day of Covering of Iniquity, of the Jubilee, of

the Feast of the Tabernacles, and of the Bearing of Palms. The antitypical celebration of the last three feasts of Yahweh consummates the time of the end, and inaugurates the reign of the thousand years. The judicial events of this little open scroll open the "door in the heaven," and place therein the Great White Throne upon which is set the jasper and sardine-like Man,³ encircled with a coronetted "multitude which no man can number."⁴ These are the "thousand thousands and ten thousand times ten thousands" who are prepared to go forth as a fiery stream, and as the Spirit's wheels of consuming flame,⁵ for the utter destruction of the body politic of the Fourth Beast, and subjugation of the other three.⁶

In their execution of "the judgment written" there is a great earthquake, which develops Daniel's "time of trouble,"⁷ in which the superstitions of "Christendom" are abolished, and their blaspheming clergies of all orders and degrees made to drink the cup of the wine of the fierceness of Divine wrath. All islands and mountains of the political world disappear; and the stone that smites and grinds them to powder becomes a great dominion, and fills the whole earth.⁸ With a view, therefore, to this "end of the matter,"⁹ the following symbolization thereof is revealed.

¹ Ezek. xxxix. 8; Apoc. xxi. 6; ² Hab. iii. 9-13; Apoc. vi. 2; ³ xx. 11; iv. 1, 2, 3; ⁴ 4; vii. 9; ⁵ Dan. vii. 9, 10; ⁶ 11, 12; ⁷ xii. 1; ⁸ ii. 34, 35, 44, 45; ⁹ vii. 28.

ACT I.—MISSION OF THE FIRST ANGEL.

Apoc. xiv. 6, 7.

The postadventual proclamation of the good news concerning the Aion to all the governments and populations of the habitable, announcing the fame and glory of the Great King,¹ and that the hour of His judgment has at length arrived. In making this proclamation the class represented by John, "prophesy again before many peoples, nations, tongues and kings." It results in separating the nations one from another as a shepherd divideth sheep from goats,² and in the goats coming out like a whirlwind to scatter Him and his hosts.³

¹ Isai. lxvi. 19; ² Mat. xxv. 32; ³ Hab. iii. 14; Apoc. xvii. 12-14.

THE SEVEN THUNDERS AND THEIR VOICES.

Apoc. x. 3.

These are the lightnings, and thunderings, and voices proceeding

from the newly established throne in the heaven.¹ They are the lion-roaring voice of the rainbowed angel, who strides the earth and sea with feet as pillars of fire, or as fine brass glowing in a furnace.² They result in the mightiest earthquake that ever shook the constitution of the political world. The shepherd like separation of the nations divides the great city Babylon into three parts,³ and the kingdoms of nations fall. "The goats are punished," being conquered by the Lamb and his associates in arms,⁴ who "follow him whithersoever he goes."

¹ Apoc. iv. 5; ² i. 15; Isai. xxx. 30; xxxi. 4; Joel iii. 16; ³ Apoc. xvi. 19; ⁴ Zech. x. 3; ix. 13; Apoc. xvii. 14; xix. 19-21.

ACT II.—MISSION OF THE SECOND ANGEL.

Apoc. xiv. 8.

The spirituals of wickedness in the heavenlies of the great city, commonly styled "Christendom," rewarded double according to their works by Yahweh Elohim—Eternal Spirit incarnated in the quickened saints, and styled, "heaven and holy apostles and prophets."¹ These retaliate upon the Apostasy with torment and sorrow by which it falls, and is abolished from the earth.

¹ Apoc. xviii. 4-8, 20-24.

THE HARVEST.

Apoc. xiv. 14-16.

Consequent upon the result of the proclamation of the good news by the first angel, another angel from the temple announces to the golden wreathed Son of Man, associated with a cloud of followers in white, upon whom he sits as the Commander-in-chief, faithful and true, prepared in righteousness to judge and make war, that the time is come for him to reap the ripe harvest of the 'earth. This He does, and the result is the fall of Babylon the great.

¹ Apoc. xix. 11-14; Joel iii. 13.

ACT. III.—MISSION OF THE THIRD ANGEL.

Apoc. xiv. 9-11.

The work of this angel-power exhausts the wrath of the Deity upon the nations of the Fourth Beast Polity, the destruction of which it consummates. It is the supper of the great Deity upon the

mountains of Israel' in the presence of the holy angels and the Lamb; who torment them with fire and brimstone, and give them no rest day nor night, to the aions of the aions; by which time the seven plagues of the seven angels of the vials, will have been fulfilled².

¹Apoc. xix. 17-21; ²Ezek. xxxix. 17-22; ³Apoc. xv. 8.

THE VINTAGE.

Apoc. xiv. 17-20.

The consummating vengeance of the altar. The national clusters of the Gentile vine are gathered into Armageddon, the great wine press without the city, full to overflowing with the wicked¹. The treading of this, binds "the Dragon, that Old Serpent, which is the Devil and Satan," and shuts him up in the abyss, and seals him that he should deceive the nations no more till a thousand years are fulfilled². This binding also deprives the lion, the bear, and the leopard of their dominion; but does not extinguish their political life, which is prolonged for "a season and a time," or 1000 years³. "It is done!" The third angel's mission is complete; and the blessed are now prepared to rest from their labors. The earth and the heaven of the Gentiles have fled away from the face of the enthroned, and no place is found for them again⁴.

¹Joel iii. 11-13; ²Isai. lxiii. 1-6; xxxiv. 1-10; Dan. xi. 45; ³Apoc. xx. 2, 3; ⁴Dan. vii. 12; ⁵Isai. xix. 23-25; ⁶Apoc. xx. 11.

IV.—THE PROPHECY OF MILLENNIAL BLESSEDNESS.

Apoc. xiv. 13.

The feast of Tabernacles. The white robed palm-bearers¹ and divine harpists stand upon the sea of nations now no longer mingled with fire, and celebrate their victory over the vanquished powers of the world. They sing the song of Moses and the Lamb²; and a song before the throne which no man could learn who is not redeemed. The smoke of divine wrath being dispelled, they enter into the temple of Deity³ where they rest from their labors of judgment, and serve him day and night. Over them the second death hath no power; but they are priests of the Deity and of Christ, and reign with him upon the earth a thousand years⁴.

As the great and holy city, the new and holy Jerusalem, the bride,

the Lamb's wife⁵, they shed their light upon the nations saved from their present delusions, degradation and oppressions, being then joined to Yahweh as his people, and blessed in Abraham and his Seed. Yahweh Ail-Shaddai and the Lamb are the temple of those who had died in the Lord; and the glory of Deity and the Lamb their light⁷. The healed nations walk in this light; and the kings of the earth, the saints, do bring their glory and honor, and the glory and honor of the subject nations, into it.

¹Apoc. vii. 9-17; ²xv. 2-4; ³8; ⁴xx. 6; ⁵xxi. 2, 9, 10; ⁶24; Zech. ii. 11; ⁷Apoc. xxi. 22.

V.—PROPHECY OF THE "LITTLE SEASON."

Apoc. xx. 7-10.

The end. Rebellion against the government of the saints. The Devil and Satan, whose dominion had been suppressed a thousand years before, is permitted to renew the struggle for sovereignty over the nations of the earth. These are deceived to a vast extent by the illusions of the flesh, stimulated into insurrection by the ambition of evil counsellors, by whom they are precipitated into a great war against their divine rulers, which eventuates in the manifestation of "the end."¹ The lake is rekindled by the fire and brimstone of God's wrath, and the saints torment them in war to the end of the aions of the aions, or expiration of "the little season."

The rebellion being destroyed, the heaven and earth of the previous thousand years are superseded by a New Order of things, in which there is no more sea of nations of mortal men to be lashed into tempest and fury by ambitious and deceitful demagogues.² The Son—Jesus and his brethren—has reigned until the Father hath put all enemies under his feet. The last enemy, death, comes now to be abolished, and all things made new. The mediatorial kingdom of the thousand years is delivered up to the Father by his kings and priests, who become subjected to Him, who becomes the all things in all the dwellers upon earth—*τα παντα εν πασιν*.—Amen.

¹1 Cor. xv. 24-28; ²Apoc. xxi. 1.

II.—SEVEN-SEALED SCROLL.

1. FIRST GENERAL DIVISION OF THE SCROLL.

The First Four and the Sixth Seals, representative of the judicial manner of "taking out of the way" the PAGAN CONSTITUTION of the "Dreadful and Terrible

Fourth Beast," which withheld the revelation of "the LAWLESS ONE,"¹ and the consequent manifestation of the CATHOLIC MYSTERY OF INIQUITY, or Man-of-Sin Power, in the heaven of said beast, or "Great Red Dragon."

¹Dan. vii. 7; Apoc. vi.; 2 Thess. ii. 3-9; Apoc. xii. 1-5, 7-13.

TIME OF EVENTS.

From A. D. 107 to A. D. 324.

CHAPTER VI.

The opening of the first six seals in order, the cumulative effect of which is the abolition of the heaven which hindered the manifestation of the Lawless Power.

TRANSLATION.

Apoc. vi.

1. And I saw when the Lamb opened one of the *seals, and I heard from one of the Four Living Ones, saying, as a voice of thunder, Come and see!

2. And I saw, and behold a White Horse, and one sitting upon him having a bow; and there was given to him a coronal wreath, and he went forth conquering, and that he might conquer.

3. And when he opened the second seal, I heard from the second living one, saying, Come and see! 4. And there went forth another, a Fiery Red Horse; and to him sitting upon him, to him it was given to take the peace from the earth, and that they might slay one another; and there was given to him a great dagger.

5. And when he opened the third seal, I heard from the third living one, saying, Come and see! And I saw, and behold a Black Horse, and he who sits upon him holding a balance in his hand. 6. And I heard a voice in the midst of the four living ones, saying, "A chœnix of wheat a denarius; and three chœnices of barley a denarius; but the oil and the wine thou mayest not act unjustly by!"

7. And when he opened the fourth seal, I heard the voice of the fourth living one, saying, Come and see!

8. And I saw, and behold a Pale Horse, and he who sits upon him, the name for him is Death; and Hades followed with him: and there was given to them authority to kill upon the fourth of the earth with sword, and with famine, and with pestilence, and by the wild beasts of the earth.

9. And when he opened the fifth seal, I saw underneath the Altar the souls of them who had been slain on account of the word of the Deity, and on account of the testimony which they held. 10. And they cried with a loud voice, saying, Until when, O *thou who art* the Despot, holy and true, dost thou not judge and avenge our blood upon those who dwell upon the earth? 11. And to them each were given white robes, and it was answered to them that they should repose yet a short time, while their fellow-servants and their brethren should be filled up, who are about to be killed even as they.

12. And I saw when he opened the sixth seal; and behold a great earthquake occurred, and the sun became black as sackcloth of hair, and the moon became as blood. 13. And the stars of the heaven fell to the earth, as a fig-tree casts its unripe figs, being shaken by a mighty wind. 14. And heaven departed as a scroll rolled up; and every mountain and island were removed out of their places. 15. And the kings of the earth, and the great men, and the rich, and the military chieftains, and the mighty ones, and every bondman and every freeman, concealed themselves in the caverns and among the rocks of the mountains; 16. And they say to the mountains and to the rocks, "Fall on us, and hide us from the face of him who sits upon the throne, and from the wrath of the Lamb; for that great day of his wrath has come, and who could have been caused to stand."

1. Introduction.

This sixth chapter of the prophecy constitutes the rehearsal of the first six acts of the tragical conflict between the Lamb and his adherents of the one part, and the constituted authorities of Greek and Latin Paganism in Church and State of the other. The translation given is of the text amended by Griesbach, and compared with that of Tregelles, and others, whose rendering, however, has had but little influence with the author. Indeed, I have been greatly disappointed in the fruit of the labor of the wise and prudent biblical critics of the original text of the Apocalypse. Their grapes are wild and bitter; and not less so those of the Tregelles vine, which has increased the bewilderment of the learned author of the "Horæ."

The Rev. S. P. Tregelles, a dissenting minister of Plymouth, England, is learned in the languages of the East, a clear writer, and not without authority in the wisdom of the world-religious. He has published a translation of the apocalypse "from the Greek text

according to the ancient authorities," not more modern than twelve hundred years, and the far greater part fourteen hundred years ago. He has published this translation by itself, and introduced it by a very interesting preface. On reading this, I supposed that an enlightened critic had appeared among the divines of the apostasy, who had risen above the bias of his religious metaphysics, and would therefore give us a reliable version of the book. But, alas, how disappointed was I when I came to examine the result of the rules and principles by which he had promised to work. The following specimens of new translation based on his "ancient authorities," will show of themselves to "the servants of the Deity" what I mean.

1. In ch. i. 6—"He *hath made* for us a kingdom—priests unto Him who is his God and Father."

2. In ch. v. 10—"Thou *hast made them unto our God a kingdom* and priests; and they reign on the earth."

3. In ch. vi. before us, he omits "and see" in the four places where the phrase "Come and see" therein occurs.

Now, the first two instances prove to an intelligent believer of the gospel that Mr. Tregelles' "ancient authorities" are unreliable; and that, if he understood "the truth as it is in Jesus," he would not have been led by them. Fourteen hundred years ago carries us back to the latter half of the fifth century, or A. D. 464, about 140 years after the complete establishment of Laodicean Catholicism as the religion of Daniel's Fourth Beast. This Church and State establishment was then regarded as God's kingdom, and the Laodicean ecclesiastics as his priests. Now, some Greek MSS. of this epoch read as Tregelles has given it; while others read "kings and priests, and they shall," not they "do," "reign on earth." Here is a discrepancy—some fifth century manuscripts against some less ancient. Tregelles prefers the former because of their relative antiquity, and is biased, though he may not be aware it, by the Laodicean dogma that the Church is the kingdom, that Christ is now reigning, and the saints with him as they join him in the skies. We have, therefore, no hesitation in rejecting the authority of his new translation based on such readings which are utterly at variance with the first principles of the oracles of God. The readings are self-evident corruptions of the true text by transcribers who sought to make the apocalyptic saints sing in harmony with the traditions of the Laodicean Apostasy. True believers *are now* kings and priests *elect* for God. He has *promised* them a kingdom, and they *shall reign* on the earth. This is the teaching of the word ministered by

prophets and apostles, and no readings of Greek MSS., even if written in the days of John, affirming the contrary, could be anything else but spurious.

I have not seen any good reason for much diversity of rendering in the translations of this sixth chapter. The common version is substantially correct. I not only see no reason for striking out "and see" from the text of verses 1, 3, 5, and 7, but I see a good and sufficient reason why it should be retained. The reason is this. In ch. v. 3, it is affirmed that no man in the universe was found worthy, *βλεπειν αυτο*, to see it—the scroll with seven seals. John wept at this announcement. But he was afterwards comforted with the assurance that Jesus Christ could see it, and loose the seals. When, therefore, the time came to convert this assurance into fact, John, as the dramatical representative of a class who would be con temporary with the opening of the first four seals, and would "see" or discern their unloosing, was invited not only to "Come," but to "Come and see." Hence, the significance of the sentence would be spoiled by rejecting the words *και βλεπε*, "and see." What was he to come for? To see—to see or discern the operation while the Lamb should be engaged in the successive seeing or loosing of the first four seals. The words are an important part of the text, and must in no wise be rejected, as the learned and "divine" author of the "*Horæ Apocalypticæ*" has done on the authority of Dr. Tregelles, whose translation he follows.

I have deviated from the common version in rendering *ζωα*, *living ones*, instead of *beasts*; *στεφανος*, *coronal wreath*, instead of *crown*; *πυρρος*, *fiery red*; *κοινηξ*, *chænix*, and *δεναριος*, *denarius*, terms of measure and coin, I leave for interpretation; *Ἄδης*, *Hades*, I have transferred; *δεσποτης*, *despotes*, also transferred; but as to the phrase, "the fourth of the earth," in verse 8, we defer any remark upon it until we come to the interpretation of the fourth seal.

I have remarked above that the general subject of the translation of Apoc. vi. is the conflict between the truth incarnate in the Woman's Seed and their adversary, the seed of the Serpent, enthroned in Pagan Rome. However prolonged, it reveals that the conflict was not to be endless, but should terminate in bruising the Satan, and the departing of his heaven as a scroll when it is rolled up. This is the *terminus ad quem*, the end to which this sixth chapter brings us. It begins with the first seal and ends with the sixth; hence, the first seal is the *terminus à quo*, the end from which the conflict takes its apocalyptic inception.

The first seal, then, being our point of departure in this great contest, which was to determine the fate of that Pagan power which had "magnified itself against the Prince of the Host, and had already taken away the Daily, and cast down the place of his sanctuary" (Dan. viii. 11), it is important and desirable to know the *chronology* of the first seal, that is, the epoch of the beginning.

And how is this to be determined? It certainly was not opened before John's banishment to Patmos; for the seals were a prophecy to him of what should come to pass afterwards. The best evidence extant declares that John resided in Patmos in the reign of Domitian, where, A. D. 96, he saw the things he records in the apocalypse. The first seal in its symbolization is not of a color suited to the times and events of the period from the assumption of Jesus to the right hand of power, to A. D. 96. The following quotation from Gibbon will give the reader some idea of the agents who figured before the world and gave character to the times in which it was the misfortune of honest men to live. With the exception of Vespasian and his son Titus, by whom God broke up the Jewish State, and burned the city of his Son's murderers (Matt. xxii. 7), the imperial rulers of the Roman people, from Tiberius to Domitian, were tyrants of a truly "dreadful and terrible" description. "Their unparalleled vices," says he, "and the splendid theatre on which they were acted, have saved them from oblivion. The dark, unrelenting Tiberius, the furious Caligula, the feeble Claudius, the profligate and cruel Nero, the beastly Vitellius, and the timid, inhuman Domitian, are condemned to everlasting infamy. During fourscore years (excepting only the short and doubtful respite of Vespasian's reign) Rome groaned beneath an unremitting tyranny, which exterminated the ancient families of the republic, and was fatal to almost every virtue and every talent that arose in that unhappy period."

The color of the first seal is not characteristic of the age in which these rulers flourished in crime. Red or black would have expressed the color of their times, but certainly not *the white* of the first seal.

I see no epoch for the commencement of the first seal earlier than John's exile in Patmos, nor any one later than the reigns of the five emperors who succeeded "the timid, inhuman Domitian." When we "come" to consider the first seal in particular, we may perhaps be able to "see it."

The chronological epoch of the commencement of the seals being determined, the loosing of the seals will, of course, be in the order

of their enumeration—the second before the third, and the third before the fourth, and the fourth before the fifth, and the fifth before the sixth, and the sixth before the seventh. There will have been to the loosing of each seal a definite period assigned, which may be styled *the seal-period*. The predicted events of a seal must be found in its own seal-period; they will culminate and acquire their full development in the period; but it by no means follows that the judgments will have ceased to operate, or have become exhausted, before the opening of the next seal ensues. Thus, lamentation, mourning, and woe, are the subject of the third seal, and a characteristic also of the fourth; only in the latter the evil is increased by its association with famine, pestilence, and the sword. Certain things symbolized in the first seal, and in active development in the first seal period, do not cease at the opening of the second seal, but continue operative through all the six, till it can be said, “He that was to go forth conquering and that he might conquer, and receive the coronal wreath, hath conquered, and is crowned the victor in the fight.” Hence, certain of the things “signified” in the first seal, though not expressed in the word-painting of the others, underlie them all, and crop out in another part of the prophecy.

2. Of the War-Horse Symbol.

But, in reading the first four seals, the student of this prophecy must have been struck by the symbolization of which the *war-horse* is the root. What does this sign import? What use does the Spirit of Christ make of the horse in prophecy? What does He signify by it, and what did he intend it to signify when he exhibited it before John, now white, then red, black, and pale?

In Isai. lxiii 13, the Spirit says, that Yahweh led the whole tribes of Israel “as a horse in the wilderness that they should not stumble.” This use of the animal is making it the symbol of a nation, or people.

Again, in Zech. x. 3, the Spirit saith, “Yahweh Tz’vaoth hath visited his flock, the house of Judah, and hath made them as his *goodly horse* in the battle.” Thus, when Messiah comes he will ride Judah as his war-horse. From these instances, then, it is scriptural to say that the Spirit in prophecy sometimes represent a people by a horse.

Now it is also scriptural to say that where He finds peoples representing themselves by animals, he adopts their symbols, and speaks of them by their own signs. Thus, the Persians represented

their nation by a Ram; the Macedonians theirs by a Goat; the Romans theirs by a Horse, a Dragon, an Eagle; and the Franks their people by Frogs. The Spirit of Christ that was in the prophets has appropriated all these in speaking prophetically of each. The Ram-people and the Goat-people are largely treated of in Daniel; and the Horse-people, Dragon-people, Eagle-people, or Greco-Latin, or Roman people; and Frog-people, figure conspicuously in the apocalypse.

There can be no reasonable doubt of the Roman people having symbolized themselves by a war-horse. This is clearly shown by the Rev. E. B. Elliott, A. M., in his work on the apocalypse, both by quotations from Latin authors, and from ancient Roman coins. They claimed to be the offspring of Mars, their god of war, whom they honored and worshipped by horse-races and horse-sacrifices in spring and fall from the time of Romulus, the founder of their state, down to the time of the emperors. The horse was also, according to Pliny, one of the ancient Roman war-standards; so that Mars, the Horse, and the Roman people, had an established and recognized affinity.

The introduction of the Roman Horse into the symbolization of the first four seals as representative of the Roman people, was peculiarly appropriate. It was their symbol as pagans—worshippers of their father Mars through the horse, which they sacrificed to him. It represented the pagan Roman people, who were to be ridden by the judgments of the first, second, third and fourth seals in retribution for the cruelties they perpetrated upon the seed of the Woman in their fight of faith against idolatry during the first.

Now the divers *colors* of the horses indicate certain diverse conditions of the body politic typified by the horses. White is emblematic of peace; red of war, black of lamentation, mourning and woe; pale green of famine and pestilence. From the time of John, the pagan body politic, with whom he and his brethren and fellow-servants were contending to the death, was to pass through seal-periods of a peaceful onslaught upon their superstitions, war, famine and pestilence, in the order of symbolical enumeration. The first seal-period, then, was to be a period of internal peace and prosperity to the pagan Roman world; and this period is only found in pagan Roman history subsequent to the death of Domitian, between that event and the accession of the emperor Commodus, A. D. 180.

This, then, is the chronological initiatory epoch of the seals.

The Lamb begins the unrolling of the scroll by causing the removal of the "timid inhuman Domitian," A. D. 96; and the introduction upon the arena of a new class of imperial agents, who should promote the material prosperity and happiness of the people. John saw the change and partook of its benefit. On the opening of the first seal, he returned from exile. He lived through the short reign of Nerva; and died, according to the consent of antiquity, in the early part of the reign of Trajan: an event very analagous to that of Daniel, who lived to see the opening of the "2400 evening-morning" period; and then went his way till the end shall be; when he and John will arise to their inheritance at the end of the days.

SECTION I.

THE EPHESO-SMYRNEAN STATE.

Vol. I. pp. 428, 432, 433.

This section of the subject answers to those things written within the scroll pertaining to the concluding portion of the Ephesian, and commencement, or first part of the Smyranean, state of the Body of Christ.

ACT I.—SEAL PERIOD FIRST.

Chap. iv. 1, 2.

The Archer of the White Horse goes forth from the Lamb with his Bow on a career of conquest.

A. D., 96.

I. INITIATION OF THE SEAL-PERIOD.

1. "And I saw when the Lamb opened one of the seals, and I heard from one of the four living ones saying as a voice of thnander, Come and see!"

In spirit John was in the Lord's day, and "saw" spirit-manifestations, or spirit-forms, styled by us symbols or emblems; and among these was the spirit-manifestation, or "sign," of this first-seal period. It was all a visual creation of the spirit "signified to his servant John," that through this recorded rehearsal, might be shown to the fellow-servants of the apostle, his brethren and companions in the Domitian tribulation, and in the kingdom and patient waiting for Jesus Christ *ἃ δεῖ γενεσθαι εν ταχει*, *things which must come to pass speedily*.

These honored "servants of the Deity," while John was in Patmos, shared with him in the great tribulation inflicted upon the whole community of the faithful at the close of the first century by the government of "the timid inhuman Domitian." This man was son of Vespasian, and brother of Titus, the renowned destroyers of the holy city and temple of the Jews. These had learned in the school of experience the value of reason, humanity, and justice in the government of mankind; and they accordingly exhibited a character which, in some of its parts, was still new on the throne previously occupied by Tiberius, Caligula, Claudius, Nero and Vitellius—the character of wisdom, propriety, and humanity, assumed for its own sake, and without any intention to circumvent the people, or to impose on the world. But the fortunes of their family soon devolved upon a person equally unfit to sustain them, and equally unfit to be endured by a submissive world.

Domitian ascended the throne of the Cæsars, A. D. 81; and, as a "destroyer of the earth," his tyranny was endured for fifteen years. The greatness of his family alarmed his pusillanimity, which could only be appeased by the blood of those Romans whom he either feared, or hated, or esteemed. His ferocity does not appear to have been inflamed against the christians immediately upon his accession to power. He increased in cruelty as he approached the end of his reign, when he renewed the horrors of Nero's persecution, imputing to his victims the guilt of "atheism and Jewish manners," which was the common charge against christadelphians* on account of their refusal to worship the idols of Greece and Rome. "Many," says Dion, "were condemned who had embraced Jewish customs, part of them were put to death, and others spoiled of their goods and banished." Tertullian says, he ordered John to be cast into a caldron of boiling oil, but that he came out unhurt. If this really happened, it did not bring liberty to the apostle who was forthwith driven from the haunts of men, and confined in Patmos, a solitary island of the sea.

In this state of things at the close of Domitian's maladministration of power, there was nothing answerable to the spirit's symbolization of the first-seal period. There was no *whiteness* in the situation nor the times for pagan, Jew, or Christadelphian. How much longer the tyrant should redden them with their own blood,

* The word *Christadelphian* is used in this volume as representative of the *real Brethren of Christ* in contradistinction to the common herd of professors who undeservedly appropriated to themselves the name of *christian*, which has long since ceased to represent the believers of "the truth as it is in Jesus."

and desolate their hearths with his fierceness, who could tell? A gloomy cloud was impending; and, as there was no *habeas corpus* for the defence of liberty, the lives and property of the whole people were suspended on the fiat of "the basest of men."

1. The Voice of Thunder.

But hark! Hear ye not, O ye servants of the Deity, that "voice of thunder," issuing from that one of the four living ones like a lion, and inviting you to "Come and see!" It is the voice of the Spirit, as fatal to Domitian as the writing of the same spirit upon the wall was to Belshazzar on the night he was slain. The voice is the opening voice of the first-seal period, A. D. 96. A voice that changed the times, and whitened the situation of the affairs, of the great Roman Habitable. It was the thundering voice of revolution that hurled the tyrant from his throne, and inaugurated a new course of things; the effect of which should not cease until Christ had conquered Cæsar. And what the second causes resulting in this premanifestation and predetermination of the Spirit? Listen; Domitian bestowed on his cousin Flavius Clemens his own niece Domitilla in marriage, adopted the children of that marriage to the hope of the succession, and invested their father with the honors of the consulship. But he had scarcely finished the term of his annual magistracy, when on a slight pretence he was condemned and executed; Domitilla was banished to a desolate island on the coast of Campania; and sentence either of death or of confiscation was pronounced against a great number of persons who were involved in the same accusation—*atheism and Jewish manners*. He charged this upon those symbolized by "the Lamb and the Four Living Ones;" and in so doing the pagan government, their Accuser, "accused them before the Deity day and night"—ch. xii. 10. But the mandate of retribution had gone forth, and a few months after the death of Clemens, and the banishment of Domitilla, Stephen, one of her freedmen who had enjoyed her favour, assassinated the emperor in his palace. Thus Heaven's decree, that "whoso sheddeth man's blood, by man shall his blood be shed," took effect in Domitian's case. He had shed the blood of the servants of the Deity, and by the wicked as His sword, he fell.

2. The Lamb.

Such was the secondary agency in this revolutionary event, but what was the primary? John says, that the first cause of all the

events represented in the seals was "THE LAMB;" "he openeth and no man shutteth; and shutteth, and no man openeth;" *He opens all the seal-periods*; and, by that omnipotence given to him in heaven and in earth, he gives such a *shape and color* to the world's affairs, civil, ecclesiastical, and social, as accords with the prefigurations of the Spirit in this prophecy. He is that popularly styled "Providence," who, for the past eighteen centuries, has been engaged in preparing a situation of affairs favorable to the establishment of his throne and kingdom upon earth. Providence is the Lamb; and the Lamb, with his seven horns and seven eyes, recovered from the wound with which he was wounded in the house of his friends (Zech. xiii. 6); and embodying the seven lamps of fire burning before the throne—is the symbol of the All-powerful Spirit of the Deity. This is manifest from ch. iv. 5; v. 6. It gives symbolic shape to the great mystery of *Deity manifested, justified and glorified in crucified flesh*. The embodiment of this mystery was "made both Lord and Christ" by his ascent from the lower nature of His fathers Abraham and David, to the higher nature of his Father the Eternal Spirit—John xx. 17; Heb. ii. 7, 9, 16, 17; Acts ii. 36. Thus he became spirit after leaving his sepulchre, and about forty days before his assumption to the right hand of power. Ever since he hath been "the Lord the Spirit"—2 Cor. iii. 17; "the Quickening Spirit"—1 Cor. xv. 45: so that when "He that was dead"—Apoc. i. 18, dictates to John the matter of the epistles to the seven Asian ecclesias, he concludes his address to each of them by an exhortation to "hear what THE SPIRIT saith to the ecclesias." As the Dead One, anointed with spices and bound with grave clothes, he was Sin's Flesh crucified, slain, and buried; in which by the slaying sin had been condemned, and by the burial, put out of sight: but as the Living One again alive for the Aion of the Aions—"the Son of Deity with power by spirit of holiness out of a resurrection of dead ones," He is the Spirit—"the Seven Spirits before the throne;" "the Alpha and the Omega, beginning and ending; the first and the last; he who is and who was and who is coming, THE OMNIPOTENT"—Apoc. i. 4, 8, 11; xvi. 5.

Such is the signification of the symbolic Lamb who opens the scroll, having prevailed so to do, and to "see it" in the loosing of all its seals, that the prophecy may be read, and understood, and observed by them who are faithful and true.

3.—The Four Living Ones.

But beside the symbolic Lamb we find the Four Living Ones

acting a part in connection with the first four seal-periods. They are not introduced into the drama as mere drapery and ornament; but as representative of a class of agents performing a very important part in association with the Lamb during the first four seal-periods. Aggregately they are the symbols of the "ONE BODY—of *the Ecclesia which is His body*"—Eph. i. 22, 23; iv. 4. When encircling the throne, they represent the one body of the redeemed after their appearance at the judgment seat of Christ; but in these seals they are emblematic of the general assembly and ecclesia of firstborns, who have been enrolled for heavens" (Heb. xii. 23) in their relation, or rather, opposition, to "the Prosecutor of the Brethren" enthroned in the heaven of Pagan Rome—ch. xii. 7-10. This power, symbolized by "the Dragon in heaven," was continually assailing them with accusations of blasphemy and atheism, and of hatred to mankind in general; and unrighteously subjecting them to the cruelest pains and penalties of despotic and arbitrary power. But, energized by the Lamb, "they loved not their lives unto the death"; and "by the word of their testimony" withstood their enemy until at length "they overcame him."

The Lamb and the Four Living Ones in the first four seals symbolize, then, what may be styled in popular phrase, "*the church militant*"—such as the ecclesia of the Deity was in the time of the apostle John. The Lamb was then in the midst of the seven golden lightstands, in which burned the seven flames of fire. In other words, the apostolic ecclesias were all in the Spirit's Mouth, from which they were not "*spued,*" or ejected, until after the fifth seal. The Lamb and the Four Living Ones were One Body—"the Father in Jesus, and Jesus in the Father, and they, the true believers, in them," a Divine Unity. This was a power too strong for the Dragon-power of Rome. It was the spirit of the Deity in intellectual and moral activity contending *in flesh and blood* "against principalities, against powers, against the worldrulers of the darkness of the aion, against the spirituals of the wickedness in the heavens" of Daniel's fourth beast—Eph. vi. 12. While the weapons of the Dragon's warfare were carnal—imprisonment, torture, confiscation, fire, and sword; the weapon of theirs was "the sword of the Spirit, which is the Word of God." It was not they who opened the seal-periods, but the Spirit-Lamb; and when he opened them in order, the voice of that same spirit, issuing from the corporate aggregations of eyes, which derived their intelligence from Him, invited John as a member of the body, and as the dramatic representative of his class in then present and after times, to "*Come and see.*" "And," saith he, "I saw." The dethronement and death of

Domitian were the thunder-voice of the opened first seal-period, which arrested the attention of all christadelphian eyes to behold what was next to "come." Their Ephesian vigilance required not to hear the mandate, "Come and see," for their eyes were full orb'd upon the government; and anxiously and earnestly watching events bearing upon its policy with reference to themselves, and the conflict in which they were engaged.

The fall of Domitian, then, was in itself a command to all the eyes of the One Body (and it was *γέμοντα ὀφθαλμῶν*, "full of eyes" ch. iv. 8; Ezek. x. 12) to *come* "to the consideration of the event," and to "see," or discern, the unloosing of the seal.

And what did they see in the Dragon-empire consequent upon the tyrant's fall? They saw a very remarkable change of times. The previous fifteen years of misrule and cruelty were immediately succeeded by a mild and beneficent reign of sixteen months and eight days. This was the short, but brilliant reign of Nerva, which was inaugurated by an act of the Roman Senate, which condemned Domitian's memory, and rescinded his decrees. Nerva was one of the best monarchs permitted by the Lamb to occupy the Dragon throne. Under his mild administration of the laws, the people of the Roman Horse were everywhere contented and happy. He extended his clemency as "the minister of the Deity for good," to all who were imprisoned for treason; called home all that had been banished in Domitian's time, except the tyrant's own niece, Domitilla, whose freedman had assassinated him; restored all sequestered estates; punished informers, and, to the utmost of his power, redressed the grievances of every description of his subjects. To christadelphians he allowed the freest toleration, not permitting any to persecute either them or the Jews, though the saints were generally regarded as Atheists, having no visible temples, altars, or sacrifice, which the pagans considered as essential to a profession of religion.

II. THE SEAL-PERIOD OCCURRENT.

2. "And I saw, and behold a White Horse, and One sitting upon him having a Bow; and there was given to him a coronal wreath; and he went forth conquering, and that he might conquer."

1. The Whiteness of the Horse.

In regard to the period thus propitiously initiated by the reign of Nerva, Gibbon has remarked that, "were a man called to fix upon an epoch in the history of the world during which the condition of the human race was the most *happy and prosperous*, he would, without hesitation, name that which elapsed from the death

of Domitian to the accession of Commodus," namely, from A. D. 96, to A. D. 180. "The vast extent of the Roman empire was governed by absolute power under the guidance of wisdom and virtue. The armies were restrained by the firm but gentle hand of four successive emperors, whose characters and authority commanded involuntary respect. The forms of the civil administration were carefully preserved by Nerva, Trajan, Adrian, and the two Antonines, who delighted in the image of liberty, and were pleased with considering themselves as the accountable ministers of the laws. Such princes deserved the honor of restoring the republic, had the Romans of their day been capable of enjoying a rational freedom."

Here then are two periods of about equal duration, the one ending, and the other beginning at the death of Domitian; the former styled by the historian, "*that unhappy period*;" and the latter, "*the most happy and prosperous*" known to the world. This happiness and prosperity of the Roman people for eighty-four years was owing to the exemption they enjoyed from civil discord under these emperors. The period was a reign of peace over the Roman earth, granted by the opener of the seal; and as *white* is symbolical of peace and prosperity, the Horseman in the first seal-period, is paraded upon the arena sitting on a *white* horse.

Some light is thrown upon the *whiteness* of the horse in this seal by what the spirit saith of the white horses in Zech. vi. 6. He reveals four chariots issuing forth from between two mountains of brass, and horsed with horses of divers colors. He terms these "the four spirits of the heavens which go forth from standing before the Lord of all the earth." One of the spirit-chariots was harnessed with *black* horses, and another of them with *white*. Their mission was "into the north country"—north from Jerusalem. That country was to be plagued, therefore the *black* horses were sent thither first. While they were doing their work, the Lord's Spirit was in a state of unrest, actively inflicting judgment upon the workers of iniquity in the north country. But when they had been sufficiently plagued, the *white* horses were sent into the country after them—"the white go forth after the black." As the white drove through the land the black would retire; and the vision of the north country would be a spirit-chariot with white horses. What then would be the condition of that country so symbolized? The answer is, peace, prosperity, and plenty would be its condition; in other words, the Lord's Spirit having conquered, would be in a state of rest; his wrath against the people would have passed away,

and public tranquility be restored; as saith the Spirit, "Behold these that go toward the north country have *quieted my spirit* in the north country."

Now without identifying the vision in Zechariah with the seals, the illustration of the figuration of the first seal derived from it is this. The "unhappy period" which preceded the fall of Domitian was a period of unrest to the Spirit of the Lord of the whole earth—"the Lamb." In it "the spirits of the heavens" went forth through all the Roman habitable earth, inflicting judicial calamities upon the families which had for ages presided over the destinies of the republic, and upon the pagan people; all of whom were col-leagued against the Deity in their persecution of his apostles unto death, and of his saints and nation. Had these fourscore years of trouble been symbolized by horses, they would have been black and red; and while in motion, going forth, would have indicated the unquiet state of the spirit of judgment. But the judicial condition of the Roman habitable during those years is not symbolized. We know from Daniel, that the Roman Dragonic Horn would magnify itself against the Prince of Judah's host, suppress the Daily Sacrifice, destroy the city and sanctuary, cast down the truth to the ground, and practice and prosper—ch. viii. 11, 12; ix. 26;—all of which came to pass in the period before Domitian's assassination. But, of the judicial visitation that should fall upon Roman society in the period the Roman government and people should be venting the ferocity so characteristic of them upon Messiah the Prince and "the people of the holy one," prophecy does not testify. But with the first seal's symbolization, we "see," as John "saw," that whatever might have been the color of things hitherto, a white horse was to be the spirit of the heaven when the first seal-period should be open; and that then the spirit of the Lord would be quieted in the Roman Habitable until the time arrived to open the second seal-period however long that might be; and that then in the first seal-period, there would be peace, prosperity, and plenty for the people generally.

2.—The Rider and the Bow.

But John not only saw the coming of this "most happy and prosperous period" in the color of the horse, but he saw a rider upon him. The rider of a horse is one who governs, controls, influences him in all his movements. He is active, while the horse is passive and subject to his will. The Roman horse, or people, in this first seal-period, were to be ridden, or subjected to certain activities, which

would result in such a consummation as was indicated by other elements of the figuration. The rider was "the spirit of the heaven" whose mission was conquest. He gave energy to a certain class of activities, by which they were prosperously advanced, until at length they overcame all obstacles. He was not therefore an emperor, nor a succession of emperors, wreathed or diademed; but a class of spirit-agencies to be coronally wreathed when their triumph over all that hindered was complete.

A rider with any thing remarkable in his hand would naturally attract a beholder's attention, and fix it upon himself and the instrument he bore. John therefore not only notes the rider, but tells us that "he had a bow." Whatever the bow may signify, it was the rider's badge or token, a mark by which he might be known. He was then, an archer, and his mission that of archery. But he had no "quiver full of arrows," nor any arrow at all; what use then a bow without arrows to shoot? But suppose he had been armed with arrows, what then? In that case the horse he rode should have been red, not white. He would have represented a bloodshedding agency, which would have been incompatible with the color pertaining to the first seal-period.

"He had a bow." John did not see him without a bow. The bow was inherently his. It was the weapon of his warfare which killed without shedding the blood, or piercing the bodies, of his enemies. It was the weapon with which "he went forth conquering that he might conquer." It was an invincible weapon in his hand; and he who used it, though unharnessed with shield, breast-plate, or helmet in the figuration, was fearless of heart, and able to quench all the fiery darts of his adversaries.

But this conquering archer's *bow*, what did the Deity "signify" by the use of it in this symbolization? To get at the divine signification, we must consider the prophetic use of the symbol in other parts of the scripture; we may perhaps then be able to "*see it.*"

In Zech. ix. 13, the Spirit says, "I will render double unto thee, O Zion, when I have *bent* Judah for me, filled *the bow* with Ephraim and raised up thy sons against the sons of Greece." In this *a bow* in the hand of the Spirit symbolizes a multitude, and that multitude the whole tribe of Judah. This will be a mighty bow, but not arrowless, like the same Spirit's bow in the seal. The arrow of the Judah-bow, is Ephraim, or the ten tribes which fill the bow. Here is a bow and arrow of tremendous power when handled by the Spirit, who expelled the Dragon-power from the heaven in the period of the sixth seal. Of this Ephraim-arrow, which is Yahweh's,

it is said, "it shall go forth as the lightning," and "they shall devour."

Again, in Hab. iii. 9, the Spirit saith, "quite naked was made thy bow—oaths of the tribes—the word." Here bow stands for the word, which contains the covenanted promises of Deity concerning the tribes of Israel. In other words, bow represents that "certain word" which Paul preached as "the hope of Israel," and styled in the New Testament "the gospel of the kingdom." This is the Spirit's Bow from which arrows are shot more killing than barbed steel.

Thus a *multitude imbued with the word* is an agency that might be fitly represented by a bow in the hand of the Spirit of the heaven riding the white horse of the seal. But then, how does he use this intelligent multitudinous bow? How does he shoot from it; and what are the arrows he shoots? We shall be able to "see" this by reference to other scriptural uses of the word *bow*.

In Ps. lxiv. it is written, "the workers of iniquity whet their tongue like a sword, and bow their arrows, bitter words, that they may shoot in secret at the perfect." In this the tongue is compared to a bow from which words are shot forth as arrows. Hence, a multitude may not only itself be a bow, but its tongues may be bowed or bent, to shoot forth doctrine or testimony, which, as an arrow in the vitals, shall put to death the enmity of the carnal mind, or "the thinking of the flesh," against the Deity. When such a multitude would deliver the testimony it held to be true, it would be drawing the bow and shooting at its adversaries the word of truth. This word would also be the arrow of their bow, as well as their sword; and whether regarded as an arrow or a sword, "living and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and a discernor of the thoughts and intents of the heart"—Heb. iv. 12.

But there is a remarkable instance of the use of the phrase *drawing the bow*, in the sense of *proclaiming the truth*, in Isa. lxvi. 19: thus, "I will send מַהֵם *maihem* of those that escape to the nations Tarshish, Pul, and Lud, *drawers of the bow*; Tubal and Javan, the coasts far off which have not heard my fame, nor seen my glory; and they shall declare my glory among the nations." "Yahweh gives the word, and great is the company of those who publish it"—Ps. lxxviii. 11.

Translators of Isaiah have been much at a loss what to do with מֹשְׁכַי קֶשֶׁת *moshkai kesheth* "drawers of the bow," in this text.

Some have thought that *moshkai* should be rendered *Meshech*, called *Moschi* by the Greeks, as a proper name, seeing it is associated with Tubal as in other places. Boothroyd has so rendered it, and Lowth is inclined to it, as appears from his notes; but in the text he renders the phrase by the words "*who draw the bow*" in common with the English Version. But though it is true it may be literally rendered thus, the strictly literal sense does not apply in this place. "Who draw the bow," or "drawers of the bow," is a mode of warfare not at all more characteristic of Tarshish, Pul, and Lud, than of Tubal and Javan, of whom it is not affirmed. They all drew the bow in battle when the prophet wrote; and Tarshish at the present time is more famous for gunpowder and cannon balls than for shooting arrows from the bow.

The metaphorical, and not the literal, must be the sense of the words in this place. It should be rendered *sounders of the truth*, which is in agreement with what is affirmed of those sent saying, "and they shall *declare my glory* (or sound the truth in bowing, or bending, their tongue to shoot) among the nations." See note in *Anatolia*, p. 94.

From this text we derive then the idea of a multitude going forth with a bow to the nations, and in their use of it, declaring the truth, or their testimony, to them concerning the coming of Yahweh with his chariots like a whirlwind to render his anger with fury, and his rebuke with flames of fire. Such is the style in which the spirit gives expression to "the deep things of Deity" in the holy writings of the prophets; and as the writings of the apostles are a revelation by the same spirit of the hidden mysteries of the prophetic scriptures, he continues therein to speak after his wonted manner; which is "not in the words which man's wisdom teacheth, but which the holy spirit teacheth, interpreting spiritual things by spiritual."

We conclude then that the spirit-symbols of the first seal, which are its "spiritual things," are scripturally interpreted by comparison with the "spiritual things" of the law and the testimony; for "the servants of the Deity" are instructed out of the law, and not out of learned and classical disquisitions on Greek and Roman Numismatics. The rider and his bow in the first seal, doubtless, symbolizes a like idea to that of the Spirit giving the word, and bowing or shooting it through a great company of believers to the world. This answers to the facts in the case as they obtained in the first, second, and third centuries; and as they will obtain again, when the Lamb appears upon Mount Zion with the 144,000 gathered unto

him—ch. xiv. 1 ; 2 Thess. ii. 1. A great company of obedient believers had been gathered together into “*one body*” by the labours of the apostles, which, in John’s apocalyptic epoch, had attained “*to a perfect man*”—a man that could not be seen as an ordinary man by the eye of sense ; but a man who could be seen, discerned, looked upon, as the seals can be *seen*, by the eye of the understanding enlightened by the divine testimony. This was the Spirit-Man who fought for conquest against Cæsar as the power which hindered, that he might be taken out of the way. He began this good fight in Cæsar’s empire on the fiftieth day after he was wounded in the heel by the serpent-power. Being healed of his wound, he went forth with his bow “*conquering* ;” and in his prospering course, “*pulling down strongholds, casting down reasonings, and every lofty conceit that exalted itself against the knowledge of the Deity, and bringing into captivity every thought to the obedience of Christ*”—Eph. iv. 13 ; 2 Cor. x. 5. For about sixty years he had handled his bow with great dexterity, prowess, and effect ; and had already witnessed the signal overthrow of the Jewish power, against which he had been practising his archery nearly forty years. But the fall of Jerusalem did not bring peace to him. His work was still to “*contend earnestly for the faith once for all delivered to the saints,*” until the idolatrous superstition of which Cæsar was the Chief Pontiff should be expelled from place and power in “*the heaven*” of the Roman Orb, or habitable earth. For upwards of thirty years he had been bleeding at every pore, “*sweating great drops of blood,*” in his encounters with the Neros and Domitians of the Roman state. Still he went on conquering with his bow, subduing enemies with the truth, and transforming them into *Eyes of the Living Ones*, and his own faithful allies in the good fight of faith.

This *perfect man* of the Ephesian phasis of the “*One Body*” had thus for sixty years “*borne, endured, and labored for the sake of the Spirit’s Name, and had not fainted*”—ch. ii. 3. He drew his bow against all adversaries, whether lying pretenders to apostleship, and Nicolaitanes within ; or the Jewish and Pagan denizens of the rayless darkness without. They were all the prey of his devouring bow, which spared neither age, sex, nor condition, admitted of no neutrality, knew no compromise, and tolerated only that which was indisputably true. This Spirit-Man, whose head was Christ, his members in particular, those whom he filled with spirit-gifts for the work of the ministry and edifying of the body ; and his flesh and bones, the faithful in general—Eph. iv. 10–12 ; v. 30—this

Spirit-Man, I say, was a real and formidable potential existence in the empire of the Goat's Little Horn. He had made Felix tremble; he had almost persuaded king Agrippa to be a bowman with himself; and he had so alarmed Cæsar, that this imperial pontiff of the state superstition commanded him to draw his bow no more in the name of Jesus. But to this mandate he paid no regard. The louder the lion of the forest roared, the louder the echoes of his voice above the battle's din, and the grander the execution of his bow; so that, according to Pliny's letter to Trajan (see vol. i. p. 254) in the early part of his reign, the number of the bowman's victims was so great as to call for the serious consultation of the authorities; for, he says, "the contagion of the superstition hath spread not only through cities, but even villages and the country: . . . the temples were almost desolate, the sacred solemnities long intermitted, and the sacrificial victims could scarcely find a purchaser." This roused the priests, who had their wealth by the craft "*by law established,*" to infuriate official Rome to the deadliest ferocity against him. But "the great iron teeth, and brazen claws," of the Dragon could not devour and rend him to death. The two-edged sword of the magistrate was too dull fatally to disable this Bowman of the Seal. His "fellow-servants and brethren" might be laid under the altar, weltering in their blood (see fifth seal); but the power of Rome was not equal to the subjugation of what Pliny styles "their sullen and obstinate inflexibility." They obeyed Christ before Cæsar, whose gods and imperial image were their abomination; and his power, though "dreadful and terrible," too impotent to compel them to invoke.

While John was in Patmos, and recording *ἃ εἰσι* the things which are, and anxiously awaiting the opening of the first seal, he was gratified with the apparition of this valiant archer, bow in hand, and bestriding the Roman world as its conquering rider, in a period of public prosperity and peace. This represented an existing fact, as we have seen, on the fall of Domitian, and before the death of John about A. D. 98. John "saw him thus produced in vision; and doubtless, by spiritual discernment, recognized him as his ancient and familiar companion in arms. John knew that hitherto they had been successful in their warfare against Judaism and idolatry; but what of the future?—what *ἃ μελλει γινεσθαι μετα ταυτα*, the things that shall come to pass after these, in relation to the archer? Shall his career of conquest be arrested? Shall the Dragon and his adherents break his bow, and silence his testimony; or shall he prove too strong for him, and hurl him like lightning from "the

heaven" amid "the inhabitants of the earth and sea?"—xii. 12. This was an interesting inquiry for John and all the saints with him; for the issue of the cause for which they counted every thing but refuse was comprehended in this archer's fate.

3. The' Coronal Wreath.

How gratifying, then, to the spectator when he beheld a *coronal wreath* bestowed upon him—"and there was given to him a *stephanos*," not a *diadema*. John "saw" the full import of this sign, which we, who are confined to the English Version, do not. In the revelation communicated to him the Spirit was very exact in the use of words. When he desired to impart distinct ideas, he did not select one word-sign as representative of them all. For different ideas he chose different Greek words and phrases. This rule the translators of our English Version have not regarded; for, in numerous instances, they have used but one and the same word to express "the words which the Holy Spirit teacheth." Thus, for *αιων*, *κοσμος*, *γη*, *δικουμένη*, four widely differing word-signs, they have substituted our indefinite sign, *world*; for *μαχαίρα* and *ρομφαία* the word *sword*; and for *στεφανος* and *διαδημα* the word *crown*. These are only a few instances, but sufficient to show that the English translation does not with critical accuracy represent "the things which the Holy Spirit teaches." This defect we must endeavour to supply by interpretation and exposition.

As to *διαδημα*, the *diadem*, we see in Apoc. xii. 3, the great red dragon in the heaven wearing *seven diadems*, one upon each head. In ch. xiii. 1, we behold *ten diadems* on the beast that rises out of the sea, one on each of his horns. And lastly, in ch. xix. 12, *many diadems* are seen upon the head of Him, who conquered and possesses the kingdoms of the nations previously held by the ten horns—on the head of the King of kings and Lord of lords. These are the only places in the apocalypse where *diadem* occurs.

Diadema signifies a *band* or *fillet*, and comes from *διαδεω* to *bind round*. It was properly the band of the tiara or turban worn by kings. The diademed tiara was the badge of sovereignty among the Asiatics; hence it signifies in the symbolization of the apocalypse the royal dignity of the wearer. Kings used several diadems when they possessed several kingdoms. Thus, Ptolemy, having conquered Syria, made his entry into Antioch, wearing *two* crowns upon his head, that of Egypt and that of Asia. The seven heads of the Dragon were actually sovereign; so the Ten Horns; and so will

the Faithful and True One be over the many kingdoms, when the time for the verification of the prefiguration shall have been fulfilled.

A *diadem* was not given to the Bowman of the first seal. He was therefore not a reigning sovereign; and could not represent a Roman emperor, or a succession of emperors, as is supposed by the learned author of the *Horæ Apocalypticæ*. The Roman emperors, good, bad, and indifferent, were already *diademed* in the sixth head of the Dragon. The Bowman had nothing to do with the emperors but to obey them in all things not forbidden by the Spirit; and to contend against the superstition over which they presided as pontiffs supreme. The destiny of the rider of the white horse was not to wear the diadem, but to win the *stephanos* when the limit of his conquering should be reached.

We need not say much about the *stephanos* in this place, having dwelt upon it considerably in vol. i. p. 386. It was a circlet of evergreen offered as a prize of honor and glory to the victor in the public games celebrated in the service of the gods. Before the combatant could receive the *stephan* he had to go on conquering according to the rules of the fight; then at the end of the conflict, he was adorned with the emblem of victory. The *stephan* may therefore be said to import, as a symbol, something to be obtained by conflict; or something that may have been obtained thereby. In Apoc. iv. 4, 10, the twenty-four elders are *stephaned* with each a *stephan*, which they cast down before the throne. Their *stephans* are golden or unfading, which they receive after having been invested with white garments—victors' wreaths, bestowed by the Spirit upon all *who overcome*.

In Apoc. ix. 7, the locusts have something on their heads resembling *stephans* of gold—yellow turbans. In ch. xii. 1, the woman in the heaven, from which the Dragon had been expelled, is encompassed about the head with a *stephanos* of twelve stars, indicating that she had obtained her position there by having conquered. Lastly, in ch. xiv. 14, one resembling the Son of Man rides a white cloud, and wears a golden *stephan*. This indicates that he has a conflict before him, and at the same time is predictive of his conquering unto final victory.

From considerations, then, derived from the use of the word *stephanos* in general and particular, we "come" with John "and see," that the valiant archer of the seal was not a ruler, or succession of rulers, of an established dominion, or royalty; but a combatant, an athlete, in that great public game, whose issue was his extermination by fire and sword; or his victory over Cæsar, by which that

god of the whole Roman earth should be displaced, and the Man-Child of the Star-wreathed woman enthroned as his substitute over all the nations of the Dragon empire. This was the grand proximate issue between the "One Body," or Christ Mystical, to which John belonged, and the pagan Roman power that oppressed him and his brethren and companions in tribulation for the word of the Deity, and for the testimony of Jesus Christ—ch. i. 9. They were gratified, comforted, and energized, by the testimony of this prophetic seal, that they would go on conquering for a purpose; and that purpose, not merely the converting of men and women from idolatry that they might obtain remission of sins and eternal life; this was only one department of their mission, great and important in itself; but "conquering that they might conquer" the great Dragon, that old Serpent, surnamed the Diabolos and the Satan, which deceived the whole habitable, and persecuted them continually unto imprisonment, confiscation, and death—ch. xii. 9. Hence, the mission of this body of believers in its manhood, with no other weapon than a bow,—the word of the Deity, or gospel of his kingdom,—was twofold; namely, "to take out from the nations a people for his name;" and secondly, and subordinately to this, so to indoctrinate society with their principles, as by its enlightenment to make it the instrument of a grand political revolution, by which its constitution in all departments of the body politic should be changed and thoroughly remodelled after a pattern altogether different from the old. This conquest of Rome pagan they saw foreshadowed in a *stephanos* being given to the rider on the white horse. They knew from the nature of the gift, and their own condition in the world as a proscribed people, that it was prophetic, and not the representation of an accomplished fact. When they reviewed their progress in the empire for the past sixty years, they perceived that they were a conquering people, but that they had not yet won the stephan, or victor's wreath. They had therefore to go on "conquering that they might conquer;" and with this most satisfying consideration to strengthen and encourage them, that if in the conflict their blood were poured out under the Altar, and they might not be personal witnesses of the Dragon's expulsion from the heaven, yet, "precious in the eyes of Yahweh is the death of his saints;" they would therefore not be forgotten, but at a remoter epoch would be raised from among the dead, and be associated with the Lamb as his companions in arms in the conquest of the Ten Horns, and in the binding and shutting up of the Dragon in the abyss for a thousand years.

Such, then, is the general import of the first seal. Although its period was most happy and prosperous for the generations ruled by Nerva, Trajan, Hadrian and the two Antonines, yet the "we all who had come to a perfect man" had often to groan under the bloody despotism of those wise and virtuous heathen. Of Trajan, the historian saith, "There remains one panegyric far removed beyond the suspicion of flattery. Above two hundred and fifty years after the death of Trajan, the Senate, in pouring out the accustomed acclamations on the accession of a new emperor, wished that he might surpass the fidelity of Augustus and the virtue of Trajan." Yet this virtuous emperor ordered his subjects to be capitally punished if convicted of the guilt of Christianity, as is clearly seen from his letter to Pliny. There is still a letter extant addressed by Tiberianus, of the province of Syria, to Trajan, which shows his persecuting spirit, and the boldness of his victims. "I am quite wearied," says he, "with punishing and destroying the Galilæans, or those of the sect called Christians, *according to your orders*. Yet they never cease to profess voluntarily what they are, and to offer themselves to death. Wherefore I have labored, by exhortation and threatening, to discourage them from daring to confess to me that they are of that sect. Yet, in defiance of all persecution, they still continue to do it. Be pleased, therefore, to inform me what your highness thinks proper to be done with them."

Whatever answer was given to this, the sanguinary enmity of the government continued to be evinced during the whole of Trajan's reign; for it does not appear that the edicts which were in force against the christadelphians and their fellow-servants when he ascended the throne, were ever repealed or revoked during his life, which was closed A. D. 117, while prosecuting his great military expedition into the East, having swayed the imperial sceptre nineteen years.

Trajan was succeeded by Hadrian, under whose reign the state of affairs in regard to our hero of the first seal-period was somewhat ameliorated. This ruler had decreed that "these people were not to be officiously sought after;" nevertheless, such as were accused and convicted of an obstinate adhesion to the faith, were to be put to death as criminals; a sentence from which there was no escape but by worshipping the gods and abjuring Christ. Nevertheless, Hadrian, according to Gibbon, was a wise and virtuous prince, under whom "the empire flourished in peace and prosperity. He encouraged the arts, reformed the laws, asserted military discipline, and visited all his provinces in person. His vast and active

genius was equally suited to the most enlarged views and the minute details of civil policy ; but the ruling passions of his soul were curiosity and vanity. As these prevailed, and as they were attracted by different objects, Hadrian was by turns an excellent prince, a ridiculous sophist, and a jealous tyrant." He reigned twenty-one years, that is, to A. D. 138, when death caused him to give place to the Antonines.

According to Tertullian, he was in the highest degree curious and inquisitive. His knowledge is said to have been varied and extensive—he had studied all the arts of magic, and was passionately fond of the rites and institutions of Paganism. There could, therefore, have been no sympathy in his heart for those who were handling the bow for the victor's wreath. Apologies, or vindications of christianity were addressed to him by two writers named Quadratus and Aristides, A. D. 126, which were supposed to have favorably affected him ; but it could only have been slightly, as the imperial edicts were permitted to operate against them.

Concerning the period of this seal, Moshcim has remarked that such of the christians as could conceal their profession were indeed sheltered under the law of Trajan, which was therefore a disagreeable restraint upon the heathen priests, who breathed nothing but fury against the disciples of Jesus. The office of an accuser was also become dangerous, and very few were disposed to undertake it, which put the priests upon inventing new methods of oppressing the christians. The law of Trajan was consequently artfully evaded under his successor Hadrian. The populace, set in motion by their priests, demanded from the magistrates, with one voice, during the public games, the destruction of the christians ; and the magistrates, fearing that a sedition might be the consequence of despising or opposing these popular clamors, were too much disposed to indulge them in their request. During these commotions, Serenus Granianus proconsul of Asia, represented to Hadrian how barbarous and unjust it was to sacrifice to the fury of a lawless multitude persons who had been convicted of no crime.

This remonstrance was not without effect. Hadrian saw the propriety of the complaint, and his moderation in yielding to it is supposed to have been attributable to the "Apologies" before mentioned. Serenus having resigned, Hadrian addressed the following rescript to his successor :

" TO MINUTIUS FUNDANUS.

"I have received a letter written to me by the very illustrious Serenus Granianus, whom you have succeeded. To me, then, the affair seems by no means a fit one to be slightly passed over, that men may not be disturbed without cause, and that sycophants may not be encouraged in their odious practices. If the people of the province will appear publicly, and prefer open charges against the christians, so as to afford them an opportunity of answering for themselves, let them proceed, but in that manner only, and not by rude demands and mere clamor. For it is much more proper, if any person will accuse them, that *you* should take cognizance of these matters. If, therefore, any should accuse the christians, and show that they actually break the laws, do you determine according to the nature of the crime. But, by Hercules! if the charge be a mere calumny, do you estimate the enormity of such calumny, and punish it as it deserves."

But, during this seal-period, the swinish multitude and priests of pagan Rome, with the civil power of the state, were not the only enemy in the "outer darkness" with which the rider on the white horse had to contend in his conquering career. The Jews, whose state had been dissolved by the fervent heat of divine indignation, still were true to the character given to them by Paul, that "they pleased not God, and were contrary to all men"—contrary to the saints in Christ, and contrary to the Romans. Still, if the Gentiles made an onslaught upon the christians, the Jews were sure to throw in all their influence to aggravate the horrors of the situation. But the eye of the Deity was upon them, and his wrath ready to flame out anew.

During the half century that had elapsed since the destruction of Jerusalem by the Roman Horn of the Goat, the Jews had wonderfully increased. They felt their importance in this respect, and became daring and ferocious, making violent attempts, as opportunity seemed to favor, to restore their government. Their first rebellion was about a year before Trajan's death. It extended through the Jewish population of Palestine, Egypt, Cyrenaica, Cyprus, and the neighboring coasts, and much blood was shed between them and Rome. A second rebellion broke out in the sixteenth year of Hadrian, A. D. 133. This was also very sanguinary, and continued to increase for about four years. In its suppression there was an un pitying destruction of the Jews, being more severe because they had long irritated and vexed the Romans. "But," as a writer has well remarked, "their sufferings were a just reward for their cruelty and unrelenting hatred toward the christians, whose

principles would not allow them to unite in rebellion against the government." This ruin of Jewish affairs was of some advantage to the party of the Bow, which, though not delivered from their hatred, was liable to less annoyance from the diminution of their influence with those in power.

But, with the death of Hadrian, A. D. 138, and the accession of Titus Antoninus Pius, a senator of about fifty years of age, who filled his place in "the heaven," the state of the combatant for the victor's wreath was relatively improved. The emperor appears to have been a most amiable prince. He caused order and tranquillity to be maintained throughout the empire, and though a heathen pontiff, he was never guilty, so far as his own personal character and intentions were concerned, of wantonly shedding the blood of christians. They were, however, cruelly treated in some of the Asiatic provinces. The crimes laid to their charge by the priests were those of impiety and atheism from a pagan point of view. But Antoninus issued an edict in which he decided that the profession of christianity was not in itself either the one or the other. He addressed a letter to this effect to the magistrate, as follows :

THE EMPEROR TO THE COMMON COUNCIL OF ASIA.

"I am quite of opinion that the gods will take care to discover such persons. For it much more concerns them to punish those who refuse to worship them, than you, if they are able. But you harass and vex the christians, and accuse them of atheism and other crimes, which you can by no means prove. To them it appears an advantage to die for their religion, and they gain their point while they throw away their lives, rather than comply with your injunctions. As to the earthquakes which have happened in past times or lately, is it not proper to remind you of your own despondency when they happened, and to desire you to compare your spirit with theirs, and to observe how serenely they confide in God? In such seasons you seem to be ignorant of the gods, and to neglect their worship. You live in practical ignorance of the supreme God himself, and you harass and persecute to death those who do worship him. Concerning these same men, some others of the provincial governors wrote to our divine father Hadrian, to whom he returned answer, 'that they should not be molested unless they appeared to attempt something against the Roman government.' Many also have signified to me concerning these men, to whom I have returned an answer agreeable to the maxims of my father. But if any per-

son will still persist in accusing the christians merely as such, let the accused be acquitted though he appear to be a christian, and let the accuser be punished.”—Set up at Ephesus in the Common Assembly of Asia.

Eusebius informs us that letters to the same purport were written to other assemblies, and to all the Greeks; and that the humane emperor took care that his edicts were carried into effect. He reigned twenty-three years, and it seems not unreasonable to conclude that during the greater part of that time the “we all who had come to a perfect man” were enabled still to go on conquering with the bow without very formidable molestation. But at length the senior Antoninus died, A. D. 161; and was succeeded by his colleague, Marcus Aurelius Antoninus, an implacable persecutor of the faithful; yet, according to Gibbon, “just and beneficent to all mankind.” These two Antonines governed the Dragon empire forty-two years “with the same invariable spirit of wisdom and virtue. Their united reigns,” continues this elegant apologist for paganism, “are possibly the only period of history in which the happiness of a great people was the sole object of government.” Marcus detested war as the disgrace and calamity of human nature; yet he was forward to shed the blood of christians without a pang.

But Marcus Aurelius was a philosopher of the sect of the Stoics, the old opponents of Paul in Athens. His philosophy was his superstition. He fancied that he carried the Deity within him, and that to be good and virtuous was only to follow nature and to obey the dictates of the Deity—that is, of the human soul, which was divine and self-sufficient. Such was his wisdom—the wisdom of the world, which the wisdom of the Deity in its conquering progress proved to be folly. The collision of these systems brought the rider of the white horse into conflict with this imperial champion of deified human consciousness. His bow dashed it in pieces as a vain conceit; and as Dagon before the ark, scattered its fragments to the pity and contempt of myriads. This indignity was too much for the pride of a Stoic, wielding despotically the “dreadful and terrible” power of the Roman Dragon. The pride of the emperor was deeply wounded. He could not endure to be proved a fool by the logic of the truth twanging from the archer’s bow in flights of missiles, darkening the air of his philosophy. Nothing but blood could expiate the offence. Hence his cruel and exterminating policy against the christians, so opposite to that of his humane and noble predecessor. ●

In speaking of this ruler, Mosheim remarks, that “most writers have celebrated Marcus beyond measure on account of his extraor-

dinary wisdom and virtue. It is not, however, in his conduct towards the christians that we are to look for the reasons of these pompous encomiums; for here the clemency and justice of that emperor suffers a strange eclipse. . . . So that if we except Nero, there was no reign under which the christians were more injuriously and cruelly treated." He commenced a persecution against them, and carried it on with merciless barbarity in those Asiatic regions which had been relieved by Antoninus Pius, whose tolerant principles, in the plenitude of his power, he dismissed altogether from his regard. Still, though the blood of the saints poured forth copiously afresh, the archer was not dismayed at the terrors of the fight. His career could not be impeded by an imperial professor and lecturer on Stoical metaphysics. He rode on, "conquering that he might conquer," rejoicing in the honor of death, that being faithful thereto, he might receive the wreath of victory, and of the life that knows no end—Apoc. ii. 10. But, though undismayed, voices were sometimes heard deprecating the cruelties inflicted by power. "Pious persons," said Melito of Sardis to the emperor, A. D. 177, "aggrieved by new edicts published throughout Asia, and never before practised, now suffer persecution. For audacious sycophants, and men who covet other persons' goods, take advantage of these proclamations openly to rob and spoil the innocent by night and by day. If this be done by your order, let it stand good, for a just emperor cannot act unjustly; and we will cheerfully submit to the honor of such a death. This only we humbly crave of your Majesty, that after an impartial examination of us and of our accusers, you would justly decide whether we deserve death and punishment or life and protection. But if these proceedings be not yours, and the new edicts be not the effects of your personal judgment—edicts which ought not to be enacted even against barbarian enemies—in that case we entreat you not to despise us who are thus unjustly oppressed."

The reign of this "philosophic emperor" abounds with instances of unrelenting cruelty towards the christians. He made it a capital offence for any one to avow himself a christian; by which he afforded the world a striking illustration of the justice, mercy, and beneficence, which flow from the mere reason and philosophy of the natural man! His theory deified what he called the soul; and this rational and philosophic god within him devoted all its divinity and power, inherent and acquired, to the maintaining a system of superstition and idolatry, repugnant to every principle of reason enlightened by sobriety and truth. But, the Lamb who opened this

seal, and who was now about to open the second, had tolerated this blind and ferocious philosopher's malignity, so much in accord with the fury of the besotted and brutal populace, to the utmost of his forbearance. He had afforded "philosophy" in purple an ample opportunity and a splendid theatre for the display of its "wisdom and virtue," in promoting the honor of the Deity, and the real happiness of mankind. But it had been weighed in the divine balance, and proved by the conquering bowman of the seal, to be lighter than vanity. His cruelty upon the Brethren of Christ is an indelible disgrace to his memory; which, however, according to Gibbon on the authority of Dion, "was revered by a grateful posterity, and above a century after his death, many persons preserved the image of Marcus Antonius among those of their household gods." His death occurred A. D. 180, by which a period was put to the flaming of this firebrand, which, with little intermission, had continued in one quarter or another during a period of eighteen years.

4. Of Clerical Expositions.

In concluding this section, I remark, that it is not within the scope of this exposition to occupy its pages in stating and examining the multitude of opinions and theories that have been broached by the many and various writers that have preceded me in attempts, all of which have proved futile attempts, at apocalyptic interpretation. To expose their speculative demerits would leave neither time nor space for the exposition of the text; and we should fall into the error of our predecessors, which has been a losing sight of the subject in the fog of their own "ripe scholarship," with which they have confounded and stultified themselves, in demolishing the vain imaginations of their opponents. If A prove B's position to be untenable, it does not therefore follow that A's is impregnable. The reader is interested to know, not how many views there are of our grand subject in general and detail, or in what their error consists; but what is its true scriptural and historic import. This "the natural man" can neither unfold, nor "see" when it is explained; for the simple reason that it is "spiritually discerned"—1 Cor. ii. 14. The clergymen and ministers who have mystified themselves and the public by their apocalyptic researches have all signally failed for this cause; not for want of an acquaintance with heathen authors in their original Latin and Greek, proficiency in which is the glory of the natural man; but for want of that spiritual discernment which is anchored to a comprehensive understanding and be-

lief of the truth, as it is in the prophets and apostles. Not having this light within them they cannot "see" that apocalyptic vein of pure gold, which is traceable amid the historic quartz and sands of the "great mountain," which is to become a plain before Zerubbabel. This vein cannot be prospected by any signs extant in the literature and philosophy of the natural man. Volumes of this learned lumber may be compiled, with the most amusing and curious notes, annotations, and addenda, and after all said, the first scriptural idea fail of having been elicited, as in the Rev. E. B. Elliott's *Horæ Apocalypticæ*. This accomplished "divine" of the Anglican Harlot as by Satan's law established, whose book is a monument of industry, literary and classical research, and Laodicean foolishness, informs us of the opinions of other "divine" naturals concerning the first four seals, which he rightly rejects as absurd; and then adds thereunto a palpable absurdity of his own. "Hence," says he, "the inadmissibility not merely of such directly antichronological explanations as that of the martyrologist Foxe and Mr. Faber, which interprets the four horses and horsemen of the *four successive military empires of Babylon, Persia, Macedon, and Rome*, the three first of which had already some centuries before St. Johu passed away:—but also of such as Dr. Keith's, which would interpret them to symbolize the four successive religions of *Primitive Christianity, Mohammedanism, Popery, and Infidelity*; though elsewhere insisting on the establishment of the reign of popery and the popes, as dating near a century before the rise of Mohammedanism." Having disposed of these, and very properly repudiated the notion of the horses signifying the church, he would have us believe that the first four seals in their figuration represent *the martial Roman nation and its emperors*. On this assumption, he expounds the figuration of the first seal of the Roman people in a happy and prosperous state, ruled by five successive emperors of extraordinary excellence; and characterized as the imperial riders by the *Stephanos*; and of the Nervan family of Cæsars by the bow, the symbol of Nerva the founder of the *gens*; who sprang originally from Crete, celebrated of old time for the manufacture of bows, which thus became the symbol of the Cretans, and stamped upon their coins! This "crowned bow bearing rider," the Nerva family of emperors, "went forth conquering and to conquer;" "thereby," says Mr. Elliott, "assuring the general inviolability from foreign foes and perhaps (for the words might seem to intimate as much) advancing the limits and the greatness of the empire" of Rome!

It is said, that there is but one step from the sublime to the ridiculous, and surely here it is. The figuration of the seal is the

sublime; but this Elliott "commentary" thereon is certainly the ridiculous. The reader, however, who now has the subject fairly before him, must judge for himself according "to the law and the testimony;" for, if we speak not according to this word, it is because there is no light in us. Let him compare, if he will, these diverse and rival expositions; and according to the magnitude and grandeur of the things we have set forth, let him determine of himself, if their fitness be not more nearly allied to the heaven-born things of Deity than the learned and classical elaboration of the Nervan bow, by the antiquarian and excursive ingenuity of the "late Vicar of Tuxford."

SECTION 2.

THE PERGAMIAN STATE.

Vol. I. pp. 428, 436.

The Epheso-Smyrnean State of the Ecclesias degenerates into the Pergamian. The doctrine of Balaam and the Nikolaitanes gaining the ascendancy. Celsus, a heathen opponent of the word, objects, that christians were now so split into sects, that the name, christian, only remained to them in common.

ACT II.—SEAL-PERIOD SECOND.

Apoc. vi. 3, 4.

The rider of the Red Horse puts an end to the previous peace, and involves the populations of the Fourth Beast Polity in bloody civil wars.

A. D. 183.

3. "And when He opened the Second Seal, I heard from the Second Living One saying, 'Come and see!' 4. And there went forth another, a fiery-red horse; and to him sitting upon him, to him it was given to take the peace from the earth, and that they might slay one another; and there was given to him a great dagger."

1.—Preliminary Remarks.

In my previous exposition I have shown that the Bowman of the first seal is emblematic of the spirit of the heavens manifested in the "we all" who had "*come to a PERFECT MAN,*" who was engaged in an earnest contention for the faith against the superstition and infidelity of the world. This was that one styled by the Spirit

in David, in Ps. lxxviii. 18, אָדָם *ādām*, “the man,” for whom the Lord Jesus received official gifts when he ascended to the right hand of power—“thou receivedst gifts אָדָם לְאָדָם *for the Man*,” or for the Adam. Paul styles Jesus, “made Lord and Christ,” “the last Adam;” and says, that as the saints have borne the image of the first Adam, so also shall they bear the image of the last—1 Cor. xv. 45-49. They shall be in nature like what he is now. But, in a moral sense they are required to be now like to what he was while on earth “learning obedience by the things which he suffered.” This tuition developed the moral image of Deity, as the creative energy of the Spirit did the material image after his resurrection. It is divinely predestined, therefore, (and the predestination is a necessity that cannot be dispensed with) that all who shall inherit salvation in the kingdom of the Deity shall be “conformed to the image of his son, that he might be the Firstborn (or Chief) among many brethren.” Paul says to the Colossians, “ye have put off the Old Man,” or moral image of the First Adam, “with his deeds; and have put on the New Man,” or last Adam, “who is renewed by knowledge after the image of him that created him”—iii. 9, 10. This they had done. They were in the last Adam, and conformed to his moral image, in hope of being conformed to his material image at the coming of their Chief.

Here then are two men, or Two Adams, occupying the arena of the Roman Habitable—the Old Adam and the New Adam. The former is an infidel atheistic sinner, declared by Paul to be *atheos en τῷ κόσμῳ*, *atheist in the world*. Read his summary of him in Eph. ii. 12; and his description of his vices in Rom. i. 21-32. The whole world of unenlightened natural men of all ages and generations constitutes collectively the Old Adam, who is also “the Devil and Satan” in a certain relation of things. This man has long since come to a perfect man—to the measure of the stature of the fulness of the Antichrist. He is strong and lawless, doomed to perdition when the times apocalyptically “signified” shall be fulfilled.

The other Adam came upon the arena of the habitable in a later age and generation; and was regarded by him as an intruder, and an enemy to be ejected by all possible means, the end to be attained sanctifying everything, however criminal or ferocious. But, if he could not prevail by violence, it was within the scope of his policy to try and corrupt with flatteries; for if he could put to silence by these he would convert the New Man into a partizan, and all opposition would cease. So long, however, as each remained true to his principles, the Old Adam to those of the flesh,

and the New Adam to those of the word, there could be nothing but war until the one or the other were subdued.

But, the New Man, though "perfect," did not in all the constituents of his body continue in all his conflicts undefiled. Much of his flesh became diseased and gangrenous, and perished by the way. This reduced his proportions considerably, and leaves him in his nineteenth century existence feeble, emaciated and decrepid; while the Old Adam is still robust and powerful.

In the days of the first seal, the New Man of the spirit was healthy, vigorous, and formidable to the Old Man of the Flesh; who ruled in the Pagan Church and State, as he does now in all the Churches and States of what he ignorantly calls "Christendom." The conflict between the two was very earnest and bloody. Many lives or souls were ruthlessly precipitated under the altar, while many of the Old Serpent-Man's adherents fell from their allegiance, and became incorporated in the New Man. But, in this sanguinary strife all the desertions were not from the party of the Serpent; many relaxed their hold upon the Lamb, fell into the ranks of the enemy, and became, either implacable adversaries, or perverters of the truth, who pretended to have found a common ground, on which Jew, philosopher, vulgar Pagan, and christian might meet in the fellowship of the same essential opinions. Sects, formed of the factions who had become impatient of the restraints of the truth, had greatly multiplied. The seed sown in the first century by the seducers, evil men, and false prophets, of whom we read so much in the New Testament, was now in vigorous growth; multiplied, varied, complicated, and refined by endless subtleties and fancies, in which the poverty of taste and genius discovered itself abundantly.

There were at the time of the closing of the period of the first seal and the opening of the second, two classes among the professed adherents of the New Man, whose opposite characteristics were becoming daily more distinct. The one may be regarded as the vital and wholesome element of the man himself—Christadelphians; those who held fast the Spirit's Name, and had not denied His faith; and those of the Balaam class, who held the teaching of the Nikolaitanes, or Gnostics, and were multiplying considerably. Instead of holding fast the Spirit's Name, they were developing what in history is called the *Αρνησιτιθεος αποστασια*, or *Deity-denying apostasy*, which affirmed that "Christ was no more than a man." The Spirit's Name is the Father by his spirit manifested in Sin's Flesh begotten and born, not of the will of man, but by his own creative energy,

as was Adam the first: but, to say, that he was no more than a man, was to affirm, that he was begotten of blood, or of the will of the flesh, or of the will of man; which was to lay the basis of a name which the Spirit not only will not recognize, but one which he hates. These Gnostics also, while they claimed the name of christian, denied the Spirit's faith, as do "the names and denominations" of modern times. These Nikolaitan sects amused and stultified themselves with the discussion of the merest trifles; such as, the proper time of the observance of Easter; the pretended prophetic illuminations of fanatics, and the questions agitated by the Eclectics of Egypt. These sects were "the Mystery of Iniquity" working under the name of christians; the Synagogue of the Satan that aggravated greatly the difficulties of the genuine elements of the New Man in that department of his work, the "taking out from among the Gentiles a people for the Spirit's Name." Still, out of the evil of these sects some good was extracted. They became *a numerous and powerful political party*, which eventually acquired sufficient strength to contend with the pagan party sword in hand and to expel it from "the heaven" of the Roman world. While they had denied the Spirit's name and faith by their traditions, they still contended against the idolatry of the Gentiles: and in this contention they were, doubtless, very successful. The Christadelphians or true believers, and the heretics called Christians combined were too much for the heathen in their argument against their gods, and the worship with which they honored them; so that the New Man, notwithstanding all the discouragements which afflicted him on the right hand and on the left, still went on "conquering" under this second seal "that he might conquer" under the sixth, when his brethren and fellow servants who were to be slain should be filled up.

Now these Nikolaitan Heretics who were defiling the temple of the Deity with their traditions, were exhorted at this period to "repent; or else," said the Spirit, "I will come *unto thee* suddenly, and will fight against *them* with the sword of my mouth"—ch. ii. 16. Hence the Spirit had a controversy with them as well as with the heathen populace, priests, and civil, and imperial rulers. He will not permit His name, His faith, and His faithful and true ones to be disregarded, denied, tormented, and destroyed with impunity. *Nemo me impune lacessit*, no one provokes me without punishment, is the Spirit's maxim with respect to his holy things. Retribution had therefore accumulated within the past eighty years upon the heads of two classes of offenders—upon the Roman people and government; and upon the sectarian or Pergamian apostates, who

were neither pagan, Jew nor christadelphian ; but, like our modern "names and denominations," Balaamite and Nikolaitan blasphemers of the truth, yet "christians" so-called.

The retribution threatened against these apostatizing professors of christianity was that the Spirit would fight with them, and that the weapon he would wield against them would be "the sword of his mouth." That is, he would command a sword to be unsheathed against them. Such a sword would consist in something more practical and material than reason and testimony. These were fast becoming to them, what their brethren in modern times affirm the word of the Deity to be now, "a dead letter." Argument by the Spirit through the Angel-elderships of the Ecclesias had been exhausted ; so that appeals to their intelligence being fruitless, it remained only to treat them as heathen men and publicans—mere creatures of sensation, brutish as the beasts that perish.

The sword, then, that was suspended over them was a sword of retribution, which, on smiting them, would also smite the heathen populace and its rulers, and *redde[n] society with its own blood*. That this is the kind of sword "signified" by the Spirit's words, will appear from the use of the phrase in Apoc. xix. 15—"Out of his mouth goeth a sharp sword that with it he might smite the nations;" and in verse 20, "The remnant were slain with the sword of him sitting upon the horse, which sword proceedeth out of his mouth;" and the blood of those slain flowed to the horse-bridles of them who inflicted the vengeance.

"Repent," *μετανοησον*, *change your minds*, "or else I will come unto thee suddenly, and fight with thee." But instead of such repentance as this, they hardened their hearts, and went on from bad to worse, until the patience and longsuffering of the Deity being exhausted, the Lamb opened suddenly the Second Seal, and a *fiery red condition of society* became the characteristic of the "Spirit of the Heavens" that ruled the passing hour.

2. The Opening of the Seal-Period.

When the Lamb opened the first seal, John's attention was called to the fact by a voice "as of a voice of thunder;" but in the opening of the second, he hears a voice of the same import, only without the thunder. There was no hurling of the tyrant Marcus Aurelius Antoninus into the shades of death by the hands of an assassin, and the revocation of his edicts, and declaring his memory infamous, by the decrees of an indignant Senate, as in the case of Domitian.

Though this imperial stoick had shed so much christian blood, or permitted it to be shed when he could easily have prevented it, which is equally criminal with the Deity, the Lamb allowed him to depart to his own place without any signal personal vengeance being inflicted upon him. He died without violence, aged about fifty-seven, having reigned conjointly with Antoninus Pius twenty-three years, at the expiration of which he became sole emperor for thirteen, when he associated his son Commodus with him in the government. Four years after this he died, leaving Commodus, at the inexperienced age of about nineteen, the uncontrolled and irresponsible despot of the so-called "civilized world."

Commodus ascended the throne as sole ruler A. D. 180. "The beloved son of Marcus," says Gibbon, "succeeded to his father amidst the acclamations of the Senate and armies, and when he ascended the throne, the happy youth saw round him neither competitor to remove, nor enemies to punish. In this *calm, elevated station*, it was surely natural that he should prefer the love of mankind to their detestation, the mild glories of his five predecessors to the ignominious fate of Nero and Domitian."

During the first three years of his reign, he reluctantly surrendered himself to the direction of those experienced counsellors whom his father had delighted to honor. By their influence his profligacy was confined to his private revels; and as his hands were yet unstained with blood, there was hope that he might become, if not the most virtuous, at least not the most "dreadful and terrible" of his kind. A fatal incident, however, dashed all hopes, and decided his weak and timid character for the worse, until cruelty degenerated into habit, and at length became the ruling passion of his soul.

One evening as Commodus was returning to the palace through a dark and narrow portico in the amphitheatre, an assassin, who waited his passage, rushed upon him with a drawn sword, loudly exclaiming, "The Senate sends you this." The menace prevented the deed; the assassin was seized by the guards, and immediately revealed the authors of the conspiracy. The conspirators, who, with the assassin himself, were senators, were all executed. But, though relieved of their presence, the words of the assassin sunk deep into the mind of Commodus, and left an indelible impression of fear and hatred against the whole body of the Senate. Those whom he had dreaded as importunate ministers he now suspected as secret enemies. The Delators, a race of men discouraged and almost extinguished in the former reigns, again became formidable, as soon as they discovered that the emperor was desirous of finding disaffection or treason in the Senate. This great council of the

nation was composed of the most distinguished of the Romans, and distinction of every kind soon became criminal. "The possession of wealth stimulated the diligence of the informers; rigid virtue implied a tacit censure of the vices of Commodus; important services argued a dangerous superiority of merit; and the friendship of Marcus Aurelius always ensured the aversion of his son. Suspicion was equivalent to proof, trial to condemnation. The execution of a senator of consideration was attended with the death of all who might lament or avenge his fate; and when Commodus had once tasted human blood, he became incapable of pity or remorse."

Such was the opening of the Second Seal, A. D. 183. It was a sign in "the heaven," and the color of the sign was fiery red. The spirit that ruled the situation there was that of retributive vengeance, through a class of agents who were the blind executioners of a purpose which they knew not. Bloodshedding was the order of the day. The son-in-law of the late emperor was among the victims; and Arius Antoninus, the last representative of the Antonines, also fell by the axe of the executioner. Every sentiment of decency and humanity was extinct in the mind of Commodus. He abandoned the reins of empire to the most unworthy favorites, and valued nothing in sovereign power except the unbounded license of indulging his sensual appetites. He is said to have been the first of the Roman emperors totally devoid of taste for the pleasures of the understanding. From his earliest infancy he discovered an aversion to whatever was rational or liberal, and a fond attachment to the amusements of the populace, the sports of the circus and amphitheatre, the combats of gladiators, and the hunting of wild beasts. He entered the lists as a gladiator, and gloried in a profession which the laws and manners of the Romans had branded with the justest note of infamy.

He had now attained the summit of vice and infamy. Amidst the acclamations of a flattering court, he was unable to disguise from himself that he had deserved the contempt and hatred of every man of sense and virtue in his empire. History has preserved a long list of consular senators sacrificed to his wanton suspicion, *which sought out with peculiar anxiety those unfortunate persons connected, however remotely, with the family of the Antonines*, without sparing even the ministers of his crimes or his pleasures. His cruelty proved at last fatal to himself. He had shed with impunity the noblest blood of Rome; he perished as soon as he was dreaded by his own domestics. He was strangled while laboring with the effects of poison and drunkenness, A. D. 192, after a sanguinary reign of thirteen years.

This reign may be regarded as the opening period of the Second Seal. In its course divine vengeance executed through the wicked, as the sword of Deity, retributive justice upon the authorities, and upon the imperial family, who had shed the blood of the saints in the former reigns; and, when the work was consummated in their case, the imperial executioner was punished for his crimes by death at the hands of the infamous.

But, though Commodus had destroyed the peace and happiness of the Senate and patricians of Rome, his reign was remarkable for the peace granted to the Ecclesia of Christ in all the habitable. In this one particular point only, namely, in his conduct towards the christians, Commodus was more just and equitable than his philosophical father. In this the change of emperors was propitious. The power, goodness, and justice of the Deity were evinced in making so vile a character at once his sword upon the persecutor and a check upon persecution, by which a breathing time was afforded after eighteen years of sufferings exceedingly cruel. The gospel, or what was called the gospel, is said to have "flourished abundantly, and many of the nobility of Rome, with their whole families, embraced it." At all events, they abandoned paganism; but whether or not they embraced "the truth as it is in Jesus," is beyond the competency of historians to testify.

3.—The Horse Fiery Red.

In the first seal the horse was white—it was in peace and prosperity; but the horse in the second seal appears under an administration that "takes away the peace from the earth." Hence the redness of the horse—a horse dyed with blood—with arterial blood the life of the flesh, and therefore its fiery rather than a purple hue. The same word is used by the LXX. in 2 Kings iii. 22, *πυρρα ως αιμα*, red as blood. The word is very expressive; the root of it being *πυρ*, fire, it indicates in this emblem both the brightness of the red and the cause of the horse's redness—the fiery indignation of the Deity. John beheld the horse in a state of fiery redness without any whiteness about it. Not that the *social horse* became all over red on the opening of the second seal, but that this would be its condition before the seal-period should be superseded by that of the third. While the horse represents Greek and Latin society, the color represents that society's judicial condition. The judgments brought upon it in the reign of Commodus fell chiefly upon the upper-tendom of the State. The lower classes, however, of the city

Rome did not altogether escape. Pestilence and famine broke out among them there, so that two thousand persons died every day for a considerable length of time. The pestilence was attributed to the just indignation of their gods; but the famine they considered as owing to speculators, and among these principally to the emperor's favorite, who had monopolized the breadstuffs of the city. The popular discontent, after it had long circulated in whispers, broke out in the assembled circus. The people quitted their favorite amusements for the more delicious pleasure of revenge, rushed in crowds towards the palace in the suburbs, and demanded with angry clamors the head of the public enemy. The obnoxious favorite ordered a body of prætorian cavalry to disperse the seditious multitude. The people fled towards the city; several were slain, and many more trampled to death. But when the prætorians entered the city, the foot-guards joined the people. The tumult became a regular engagement and threatened a general massacre. The cavalry at length gave way, and the tide of popular fury returned with redoubled violence against the gates of the palace, where Commodus lay dissolved in luxury, and alone unconscious of the civil war. It was death to approach his person with the unwelcome news. Two of his concubines, however, ventured to break into his presence, and revealed to the affrighted tyrant the impending ruin. He started from his dream of pleasure, and commanded that the head of his favorite should be thrown to the people. The desired spectacle appeased their rage, and the tumult ceased.

This was a sort of earnest of the sanguinary aspect that awaited the whole social horse when the judgments of the seal should be fully developed. He would, in all his parts, under the administration of his bloodshedding rider, bleed from every pore, and become fiery red, as John saw him in the vision; so that when the seal-judgments should be complete, the Senate, the executive, the pagans, philosophers, and heretics, of Daniel's "dreadful and terrible" fourth beast, should be all fiery red from the sanguinary calamities their crimes, unbelief, and apostasy had brought upon them.

4.—The Rider of the Horse.

John refers to the rider by the phrase "him who sits upon him." This equestrian is a symbolical personage, not representative of an individual man, but of a class of agents blindly executing retribution upon those obnoxious to the Lamb's displeasure. He evidently represents a class of agents endued with the power of the sword,

and who could wield it in the cause of peace or war. "It was given to him," says John, "to take away the peace from the earth." This shows, first, that the white period of the first seal was a period in which peace ruled the situation; and, secondly, that it was given to him to destroy public tranquility—to abolish "the peace," and to substitute tumult and confusion where it had previously reigned. But this state of public disorder might obtain without bloodshedding. John was therefore informed that the reason why it was given to him to take away the peace, was that "they," the agents symbolized by the rider, "might slay one another." This was an intimation to the apostle that, when the second seal should be in manifestation, a period of civil commotion and bloodshed would have superseded "the most prosperous and happy era" of the first seal. A sanguinary revolutionary condition of things, in the presence of that generation of "the people of the mighty and the holy ones," symbolized by the second or Ox-headed Living One "full of eyes," was the signification or "mystery" of Roman society dyed fiery red and ridden by this "dreadful and terrible" equestrian.

In the English Version it reads, "Power was given to him to take peace from the earth." This is very indefinite unless it is distinctly understood what is "signified" by "the earth." In the original the phrase is, λαβειν την ειρηνην απο της γης, *to take THE peace from the earth.* The relation of the first two seals shows that the definite article, την, ought not to be omitted, whether it be so in some manuscripts or not. Public tranquility had obtained within the limits of the Dragon empire from the fall of Domitian to the alleged sending of a sword to Commodus by the Roman Senate, a period of eighty-seven years. This was peace notably definite in the history of the imperial diademed head of the Dragon, and the taking of it away was very properly foretold in the definite form of the original. I have, therefore, not omitted it in my rendering of the text, but, after "the form of words" before me, instead of "take peace from," have given it "take *the* peace from the earth."

5.—The Great Dagger.

"And there was given to him (the rider) a great dagger." So I render the words, και εδοθη αυτω μαχαιρα μεγαλη. In the English Version, *machaira megale* is rendered *a great sword*. My objection to this is, that in the symbolization of the Fourth Seal the *sword* is introduced in the English Version, although in the Greek the Spirit has selected a different word, which, in fact, represents a weapon of a different kind. In verse 4, a *machaira* was given to the rider;

while in verse 8, they kill with a *rhomphaia*. There must be a reason why two different words, both rendered *sword* in the English Version, are used by the Spirit in the second and fourth seals. A *machaira* and a *rhomphaia*, though both weapons of destruction, are such in the hands of different classes of destroyers. In Liddell and Scott's Lexicon, *μαχαίρα* is defined "a large knife or *dirk*; a short sword or *dagger*; but still rather an *assassin* than a *soldier's* weapon." It was worn by the emperors as a symbol of their power, as magistrates-in-chief, over life and death. It was also worn by the præfects of the imperial guard. It was the *badge* indicating them as the constitutional authorities whose function it was to cause the laws to be obeyed on pain of death.

As a symbol, then, adapted to the representation of events peculiar to the bloodstained condition of things in the second seal-period, a *machaira* was very appropriate. In this symbolization, it was the emblem of the murder or assassination, committed by them, who wielded constitutionally the power over the lives of their contemporaries, commonly termed *the power of the sword*. It was a great dagger—symbolically *great*. It was great in the excessive and unconstitutional, or illegal use of it. Though a short, small, weapon in itself; yet in the hands of the class represented by the rider, it was *great*, or "dreadful and terrible." It was a weapon in the hands of imperial and military assassins of murder by wholesale in cold blood; and of bloodshedding in civil war to avenge assassination; or to retain sovereign power which had been acquired by the dagger's use. In giving therefore to this rider "a great dagger," he had power "given to him to take away the peace of the earth," and to cause its potsherds to slay one another in civil wars. He would redden them with a fiery redness—the redness of a brother's blood.

6.—"The Earth."

"It was given to him (the rider) to take the peace from *the earth*." "The earth" in this place cannot be the earth wherever men dwell, comprehending what we term Europe, Asia, Africa, America, and Australasia. The last two were unknown to the ancients; and may therefore certainly be excluded from "the earth" having relation to events being transacted in their time. The use of the phrase in this seal furthermore, could not have comprehended even all the territory known to them, for the prediction was "to take the peace" of the first seal "from the earth." Now, "the peace" of this seal was internal, not external, peace; for although it was a "most prosperous and happy" period for the Roman people, they still waged great wars

against the Persians, Jews, Quadi, Marcomanni, &c., in the reigns of Trajan, Hadrian, and Marcus Antoninus. Hence, the territories inhabited by these peoples must be excluded also from "the earth" of this text. In other words, "the earth" was bounded and confined to the frontiers of the Greco-Latin Dragon of Daniel and John; extending two thousand miles in one direction, and three thousand in another; and inclosing within its circuit the Mediterranean sea. This was the sense in which "the earth" was understood by the Greeks and Latins in John's time. A writer named Dionysius speaks thus concerning it, Ἡ δὲ Ῥωμαίων πόλις ἀπάσης μὲν ἀρχεὶ γῆς, ὅση μὴ ἀνεμβατος ἐστὶ, πάσης δὲ κρατεῖ θαλάσσης—*the city of the Romans indeed governs the whole earth, as much as is not inaccessible, and holds possession of all the sea.* And Ovid sings,

· Gentibus est aliis tellus data limite certo,
Romanæ spatium est urbis et orbis idem.

that is, *to other nations territory is given with a defined limit; to the Roman the extent of the city and the orb is the same;* and in another place, he says, *Roma caput orbis*,—"Rome the head, or capital, of the earth." This will remind the reader of what John says of this city in his day under the figurative name of "Babylon the Great," in Apoc. xvii. 18, "that great city having dominion over the kings of the earth."

This formula, then, "the earth" in this prophecy of the six seals, is to be interpreted of the Roman territory—all that portion of the orb we inhabit subject to the dominion of Pagan Rome. Beside the text before us, we have it occurring in verses 8, 10, 13, 15. In all these places "the earth" has the same limitation; and is to be interpreted only as the arena of events happening to the peoples and government of Rome.

Having thus expounded the beautiful and expressive figuration of the second seal, I shall now proceed to lay before the reader a narration of events illustrative of the foregoing exposition. I shall condense it from Gibbon as the best historian who has compiled the history of the seal-periods. If I wrote for the learned, this would still be indispensably necessary; for, though they may be well acquainted with the transactions of the times, very few of them are able to trace the apocalyptic vein of fine gold that runs through them; in other words, to run a parallel between the prophecy and

its historical fulfilment. But, this exposition is for the same class of readers as that to whom John was ordered to send the prophecy—"to the servants of the Deity;" and these in all the ages and generations since his day, have been mostly of the poorer sort; and but little acquainted with what has happened in the world beyond what is written in the scriptures. It is necessary, therefore, for their sakes, not only to explain the symbols, but to give so much history as will enable them to "see" for themselves, the reasonableness of the explanation; so that, when they shall have the prophecy in symbol turned into the prophecy in signification, and the history before them, they may be able to conclude that it can only mean what is shown, and nothing else.

7.—Fulfilment of the Prophecy.

Commodus, the imperial sword-bearer of the Roman empire, was not poinarded, but strangled to death. He was succeeded by Pertinax, the præfect of Rome, a senator of consular rank, and conspicuous for his merit. He was chosen emperor by the Prætorian Guards, whose præfect, Lætus, had procured the murder of Commodus, and his election by the military. The election was ratified by the Senate, A. D. 193, which at the same sitting branded the memory of Commodus with eternal infamy.

Pertinax was a "virtuous" pagan, who sought to heal the wounds inflicted by the hand of tyranny. The innocent victims who yet survived, were recalled from exile, released from prison, and restored to the full possession of their honors and fortunes. The unburied bodies of murdered senators (for the cruelties of Commodus, an individual element of the rider of the fiery red horse, endeavored to extend itself beyond death) were deposited in the sepulchres of their ancestors; their memory was justified; and every consolation was bestowed on their ruined afflicted families.

Economy and industry he considered as the pure and genuine sources of wealth. The rapacious extravagance of Commodus had left only about forty thousand dollars in the treasury. With this small sum he had to defray the expenses of the government, and to discharge the pressing demand of a liberal donative he had been obliged to promise the licentious and turbulent soldiery who had elected him. Yet under this pressure, he remitted all the oppressive taxes invented by Commodus, and cancelled all the unjust claims of the treasury; declaring, "that he was better satisfied to administer a poor republic with innocence, than to acquire riches by ways of tyranny and dishonor."

His thorough radical reform of state abominations secured to Pertinax the love and esteem of the people, who never would have acquired a fiery redness had they been ridden solely by rulers of his description. They already flattered themselves that they should long enjoy the benign influence of his administration. But his zeal to reform the corrupted state was too hasty, and proved fatal to himself and to his country. His honest indiscretion united against him the servile and swinish multitude, who found their private benefit in the public disorders, and who preferred the favor of the most vicious tyrants to the inexorable equality of the laws.

Amidst the general joy, the sullen and angry countenance of the prætorian guards betrayed their discontent. They dreaded the restoration of ancient discipline; and regretted the licence of the former reign. Three days after their election of Pertinax, they seized on a senator with the design of making him emperor. But he escaped their grasp, greatly alarmed at their purpose of thrusting upon him so dangerous a distinction. A short time after this, one Sosius Falco, a rash youth, conspired with the soldiery in the absence of Pertinax; but the conspiracy was foiled by his unexpected return to Rome. Falco was on the point of being condemned to death by the Senate, but escaped through the intercession of the emperor, who desired that the purity of his reign might not be stained by the blood even of a guilty senator.

These disappointments served only to irritate the rage of the licentious and brutal prætorians, who were the curse of the state it was their duty to defend. Only two months and twenty-six days after the death of Commodus, a general sedition broke out in their camp, which the officers wanted either the power, or inclination to suppress. They marched at noonday with arms in their hands, and fury in their looks, towards the imperial palace. Their companions on guard gave them free admission; and they were welcomed by the domestics of the old court, who had already formed a secret conspiracy against the life of the too virtuous emperor. Pertinax, disdaining either flight or concealment, advanced to meet those in whose fiery red hand was already brandished "the Great Dagger." He recalled to the minds of these assassins his own innocence, and the sanctity of their recent oath. But all in vain. A barbarian levelled the first blow, and Pertinax fell, pierced with a multitude of wounds. His head was borne on a lance in triumph to the prætorian camp in sight of a mournful and indignant people, who lamented the unworthy fate of an excellent prince, and the transient blessings of a reign, the memory of which could serve only to aggravate their approaching misfortunes.

The prætorian bands, whose licentious fury was the first symptom and proximate cause of the decline of the Roman empire, numbered about fifteen thousand. They were instituted by Augustus for the maintenance of his usurped dominion. They enjoyed double pay, and superior privileges. After fifty years of peace and servitude, Tiberius for ever rivetted the fetters of his country by concentrating them at Rome, in a permanent camp without the walls, which was fortified with skill, on the broad summit of the Quirinal and Viminal hills.

Such formidable servants are always necessary, but often fatal, to the throne of despotism. By thus introducing the prætorian guards as it were into the palace and the senate, the emperors taught them to perceive their own strength, and the weakness of the civil government; to view the vices of their masters with familiar contempt, and to lay aside that reverential awe, which distance only and mystery, can preserve towards an imaginary power. In the luxurious idleness of an opulent city, their pride was nourished by the sense of their irresistible weight; nor was it possible to conceal from them that the person of the sovereign, the authority of the senate, the public treasure, and the seat of empire, were all in their hands.

The advocates of the guards endeavored to justify by arguments the power which they asserted by arms; and to maintain that *their* consent was essentially necessary in the appointment of an emperor. "Where," said they, "was the Roman people to be found? Not surely amongst the mixed multitude of slaves and strangers that filled the streets of Rome; a servile populace as devoid of spirit as destitute of property. The defenders of the state were the genuine representatives of the people, and the best entitled to elect the military chief of the republic." These assertions became unanswerable when the fierce prætorians increased their weight by throwing their swords into the scale.

We have seen in the exposition of the first seal, how a *bow* may symbolize a multitude; it will not therefore be difficult for us to comprehend, how that the "great dagger," or *small sword*, of the second, may symbolize a multitude of bloodshedding assassins in the hand of the power that rides the people, or rules the state. The scripture in various places uses the sword as emblematic of a multitude in arms. The wicked are the sword of Yahweh—Ps. xvii. 13; the sons of Zion are compared to a sword—Zech. ix. 13; all the tribes of Israel are styled Yah Elohim's battle axe and weapons of war, with which He will break in pieces the nations, and

destroy kingdoms—Jer. li. 20. Hence, they are symbolized in the apocalypse by a sword proceeding out of His mouth with which he will smite the nations—xix. 15. These prætorian assassins, who claimed to be the representatives of the Roman people, were the sword in the hand of power; and became signally “great” when their numbers were increased by Severus, “the military chief of the republic,” to fifty thousand.

Having violated the sanctity of the throne by their atrocious assassination of Pertinax, the prætorians at once proceeded to dishonor its majesty by proclaiming, with a loud voice from the ramparts of their camp, that the Roman world was to be disposed of by public auction to the highest bidder. This infamous excess of military licence diffused grief, shame and indignation throughout the city. Two bidders presented themselves, Sulpicianus, father-in-law to Pertinax, and governor of the city, and Didius Julianus, a wealthy senator. The former offered £160 to each soldier; when the vain old Julian, eager for the prize, offered upwards of two hundred pounds sterling to each. This was irresistible; the gates of the camp were instantly thrown open to the purchaser. He was declared emperor; received their oath of allegiance, which would be regarded so long as convenient; and was conducted, in close order of battle, through the deserted streets to the senate-house where he received the imperial symbols from the obsequious and false-hearted council of the nation.

On the throne of the world, Julian now found himself without either friend or adherent. The prætorians even were ashamed of him, nor was there a citizen who did not regard his elevation with horror as the last insult on the Roman name. The streets and public places of Rome resounded with clamors and imprecations. The enraged multitude insulted the person of Julian, rejected his liberality, and called aloud upon the legions of the frontiers to assert the violated majesty of the Roman empire.

“*It was given to him to take the peace from the earth.*” The public discontent was soon diffused from the centre to the frontiers of the empire. The armies in Britain, in Syria, and in Illyricum, lamented the death of Pertinax, as an old and favorite commander; and sternly refused to ratify the ignominious sale. “Their immediate and unanimous revolt was fatal to Julian, but *it was fatal at the same time to the public peace*; as the generals of the respective armies, Albinus, Niger, and Septimus Severus, were still more anxious to succeed, than to revenge the murdered Pertinax. Of these rivals S. Severus was the most fortunate; and as the time of

the seal-period had arrived, "*that they should slay one another,*" they all prepared for the arbitrament of the sword. Severus being a man of energy as well as a soldier of experience and capacity, and having the best troops of the service; and being also nearer to the capital, had much the advantage over Niger of Syria, and Albinus of Britain. He speedily assembled his Pannonian legions; painted in the most lively colors the crime, the insolence, and the weakness of the prætorians, and animated his soldiers to arms and revenge. He concluded with the persuasive of about nineteen hundred and fifty dollars to every man; a donative double in value to the bribe with which Julian had purchased the world. The acclamations of the army immediately saluted Severus as emperor, who without delay marched them into Italy on the way to Rome.

Severus and his Pannonian legions were a "great machaira" in every sense of the phrase. His approach to the city made both Julian and the prætorians to tremble. They quitted, with a sigh, the pleasures of the baths and theatres, to put on arms, whose use they had almost forgotten, and beneath the weight of which they were oppressed. Every motion of Julian betrayed his trembling perplexity, which, with secret pleasure, was greatly enjoyed by the Senate. He insisted that Severus should be declared a public enemy; anon he entreated that he might be associated with him in the empire. He sent public ambassadors to negotiate, while he dispatched private assassins to slay him. He designed a solemn procession of vestals, and all the colleges of priests in their canonicals, and bearing before them the symbols of Roman superstition, to meet the Pannonian legions; and at the same time he vainly tried to interrogate, or to appease, not "the Lamb," but "the Fates," by magic ceremonies, and unlawful sacrifices. But Severus dreaded neither his arms, nor his enchantments, but took wise precaution against assassination. His emissaries, dispersed in the capital, assured the guards, that provided they would abandon Julian, and the assassins of Pertinax, to the justice of the conqueror, he would no longer consider that murder as the act of the whole body. The faithless prætorians complied with these easy terms, seized the greater part of the assassins, and signified to the senate that they no longer defended the cause of Julian. That assembly forthwith, unanimously acknowledged Severus as lawful emperor; and pronounced sentence of deposition and death against the unfortunate Julian; who was beheaded as a common criminal in a private apartment of the baths of the palace, after an anxious and precarious reign of sixty-six days.

Having settled affairs in Rome upon the new basis, he left the city at the end of thirty days, and led his legions to the slaughter decreed for them and their compatriots under Niger and Albinus, in the second seal—"it was given to him to take the peace from the earth, and that they should slay one another." In less than four years Severus subdued the legions of the east under Niger and the valour of the west under Albinus. He vanquished these two competitors of reputation and ability, and defeated numerous armies provided with weapons and discipline equal to his own. He was, as a legitimate imperial power, truly a "great machaira;" whose uncommon abilities and fortune have induced an elegant historian of that age to compare him with the first and greatest of the Cæsars. He was a man of great craft and dissimulation. He promised only to betray; and flattered only to ruin. By these arts as well as by arms, his rivals fell singly and successively, an easy prey to their subtle foe. The sons of Niger had fallen into his hands at Rome. As long as the power of their father inspired terror, or even respect, they were educated with most tender care with his own children; but they were soon involved in Niger's ruin, and removed—first by exile and afterwards by death—from the eye of public compassion.

As for Albinus, he was induced to accept from Severus the precarious rank of Cæsar, as a reward for his neutrality in his conflict with Niger. Till this civil war was decided, he treated Albinus, whom he had doomed to destruction, with every mark of esteem and regard. Even in the letter in which he announced his victory over Niger, he styles Albinus the brother of his soul and empire. The messengers charged with the delivery of this were instructed to accost the Cæsar with respect—to desire a private audience, and to plunge their daggers into his heart. The conspiracy was discovered, and the too credulous Albinus crossed over to the continent to meet Severus in arms for the work of mutual slaughter, according to the terms of the second seal. The battle of Lyons in France, where one hundred and fifty thousand Romans were engaged, was fatal to Albinus; and this second civil war was finished by that memorable day, A. D. 197.

Both Niger and Albinus were discovered and put to death in their flight from the field of battle. Severus' unforgiving temper, stimulated by avarice, indulged a spirit of revenge, where there was no room for apprehension. The most considerable of the provincials who had obeyed the vanquished governor under whose authority they were accidentally placed, were *reddened with their own blood*, sent into exile, and lost their estates by confiscation. He

sent the head of Albinus, with a threatening letter, to Rome, in which he announced that he was resolved to spare none of the adherents of the Cæsar. He condemned forty-one senators to the *fiery redness* of the seal. Their wives, children, and clients attended them in death; and the noblest provincials of Spain and Gaul were involved in the same *fiery red* ruin. Such rigid justice—for so he termed it—was, in the opinion of Severus, the only conduct capable of ensuring peace to the people, or stability to the prince; and he condescended slightly to lament, that to be mild it was necessary that he should first be cruel.

Having thus become the “great machaira” of his age, Severus considered the Roman empire as his property, and proceeded to improve and cultivate so valuable an acquisition. In the administration of justice, his judgments were characterized by attention, discernment and impartiality; and whenever he deviated from the strict line of equity, it was generally in favor of the poor and oppressed. The misfortunes of civil discord were obliterated. The wrath of the Lamb was temporarily assuaged; and the judgments of the second seal were complete. The calm of peace and prosperity was once more experienced in the provinces. The fame of the Roman arms was revived by that warlike and successful imperial sword-bearer: and he boasted, with no little pride, that having received the empire oppressed with foreign and *domestic wars*—“slaying one another”—he left it established in profound, universal and honorable peace.

But, while “the peace” was taken “from the earth,” and the armies of the empire were engaged in “slaying one another,” what was the condition of those anti-pagan professors of christianity who had let go their hold upon the Spirit’s name, had denied his faith, and had embraced the dogmas of Nikolaitanism? And amid all the trouble of the times, was the Bowman of the first seal “conquering,” while the Imperial Machaira of the second was blindly executing rigid justice upon the pagan senate and public at large?

In the beginning of the third century, at which we have arrived, we find an unhappy mixture of metaphysical self-righteousness and superstition, now amply developed in “the names and denominations” of blasphemy, overshadowing and darkening the world, and greatly clouding and depraving the pure light of the gospel. This perverting the gospel of Christ, and preaching another gospel than Paul’s, had been progressing from his time; but recently it had been greatly promoted by Ammonius, Pantænus, Clement, and Origen, of the Divinity School at Alexandria, the capital of Egypt; who

were all eminent in the unhallowed work of making christianity palatable to heathen philosophers and admirers of the world's wisdom—a work that could only be successful by corrupting it. Would the Deity look with complacency upon this? Though they had renounced the gods of Greece and Rome, and contended against their existence and worship, as protestants now protest against the saints of the Romish calendar, and the worshipful honor paid to them, still this was only the negation of a particular superstition. The denial of this was not affirming “the truth as it is in Jesus.” Hence, Alexandrian divinity was no more the doctrine of Christ, by which alone men can be saved, than modern protestantism. It was a protest against vulgar paganism without being also an earnest contest for the faith. It was protestantism, only with a different form of superstition for its adversary. Did the Deity esteem the overthrow of heathenism more highly than holding fast his name and affirming his faith? We know he did not; for he threatened this class of professors that he would “fight with them by the sword of his mouth,” as he now fights against both papists and protestants by setting them to “slay one another” for their blasphemies and abominations. Zeal against an error or superstition does not sanctify the ignorance and unbelief of the zealots. They were vessels to dishonor in the master's house. I say in the master's house, for he had not yet “spued them out of his mouth,” as he did afterwards. They had not yet arrived at “the mystery of iniquity” in its seventh, or Laodicean degree. Christ loved them still, and therefore he chastised them to bring them back “to the faith once delivered to the saints.”

The great imperial machaira was the power employed in inflicting judgment upon “the house of the Deity”—1 Pet. iv. 17. In his younger days Severus had been a bitter persecutor of the christians at Lyons, where he afterwards fought his great battle with Albinus. But through the influence and kindness which he had received from Proculus, a christian physician, he became favorably disposed towards them for a time. It was not till about the tenth year of his reign, or A. D. 202, that his native ferocity of temper broke out afresh, and kindled a very severe persecution against them. He may have been provoked to this by some political demonstration against his administration on the part of heretical professors; who, taking advantage of the trouble of the times, may have given aid and comfort to Niger or Albinus, preferring them as rulers rather than Severus. Be this as it may, he visited Alexandria, formerly under Niger, with great severity. From various parts of Egypt

professors were brought to that capital to suffer; and they expired in torments. The justice of the Deity was very retributive in that city. It was the Oxford and Cambridge—the Andover and Princeton of spurious christianity; and there, consequently, the providential visitation was the most intense. From all I can see in the history of those times, the executions seem to have been chiefly of professors who coveted martyrdom, which was contrary to the teachings of Christ who told them that “when persecuted in one city they should flee to another.” But, the reverse of this, they rushed into the mouth of the dragon, and provoked him to devour them with his “great iron teeth,” and to rend them with his “brazen claws.” After the death of John this practice soon began to prevail. Multitudes in Asia presented themselves to Arrius Antoninus for execution in Trajan’s reign. He ordered a few of them to execution, and said to the rest, “Miserable people, if you choose death, you may find precipices and halters enow.” As time rolled on, this folly increased to mania; and in A. D. 167, we find the ecclesia in Smyrna saying, in its letter about the execution of Polycarp, “we do not approve of those who offer themselves for martyrdom, for we have not so learned Christ.” Among the Alexandrians, several were burned and destroyed in various ways. Of these Heraclides is mentioned, who had not been baptized, and was therefore certainly not a christian. Basilides, a soldier who had assisted at the execution of a professor, was converted by her appearing to him three days after her death; and on declaring that he was a christian, he also was put to death. Such spurious conversions as these abounded; and christians (!) of this sort had an idea that “by one hour’s torment they redeemed themselves from eternal punishment.” Such “miserable sinners,” styling themselves “christians,” abound in our time; multitudes of whom, tired of the troubles of life, would joyfully suffer death under the delusion that by giving their worthless bodies to be burned, they would by a brief torment acquire posthumous notoriety, and hide a multitude of sins. All this voluntary martyrdom was the result of ignorance and misdirected zeal. It was no proof of the sufferers being Christ’s Brethren. We may admit the piety and sincerity of many of them; but Paul has taught us that giving the body to be burned is no equivalent for the want of that “love,” which he, after the teaching of the Christ, says is “the fulfilling of the law”—hoping and believing all the things testified in the truth—1 Cor. xiii. Martyrdom, then, is no proof of a man’s being in Christ; and without being in him, he cannot be a christadelphian.

The most it proves is the sincerity and devotion of the martyr to his profession, whatever that may be. Hence, the martyrdom of Huss, Jerome, Cranmer, Servetus, and such like, proved the sincerity of their anti-romish and anti-calvinistic opinions; it did not alter the fact of their being eminently pious members of the Apostasy; the stain of which cannot be obliterated by body-burning, but only by an intelligent belief and obedience of the truth.

There were many such "fellowservants," who were tormented to death by order of Severus—fellowservants with the "brethren" (see the distinction made in the fifth seal), in the sense in which the Spirit spoke to Jeremiah of his "servant Nebuchadnezzar"—fellowservants in the work of "conquering the ruling superstition of their times." Whether any of "the brethren" fell in his exercise of "justice," as he called it, we can only conjecture. It is probable from the wording of the fifth seal that there were some. Ecclesiastical writers, being ignorant of the truth, are unable to discern between the two classes. They have not been able to "come" to the subject, "and to see." Having no scriptural waymarks, they are lost in the sectarian wilderness of the early centuries; and find it, therefore, impossible to enlighten their readers in the premises. They tell us that heretics abounded in these times, all of them claiming the name of christian. Of these they judge them to be heretics, whom they in our times would decree to be such, according to their own creeds and articles: but they are more likely to have been the true brethren of Christ, or Christadelphians, than heretics. Little has been handed down to us that is reliable upon this point. The writers contemporary with the seals were chiefly of the heretical classes. Modern "divines" style them "the Fathers." And so they were. They were the fathers of the Laodicean Apostasy, taught by that woman Jezebel to commit spiritual lewdness; and to speak according, to the depths of the Satan—Apoc. ii. 20-24. They denounced all for heretics who rejected their teaching. But the Deity knows his own, if they do not. The real heretics of the leading factions of Satan's synagogue, doubtless, served for an earth-work upon which the dragon power expended much of his rage, before he reached the citadel of the four living ones' encampment. While therefore many fell under the severe justice of this reign, few of the truly faithful may have suffered; for it was not against them, but chiefly against those who repented not, that the Spirit declared he would fight with the sword of his mouth.

Though troubled with fears within, and fightings without, the Archer with his bow, still went on "conquering." Niger and

Albinus had been conquered, and their rival parties torn up by the roots. The same imperial conqueror, or "great machaira," had made war upon him. The flood, however, though it dashed against him with roaring impetuosity, had not swept him away. Many had fallen around him, but he had not only not been conquered, but still was "conquering;" and his ranks were swelled with more deserters from the enemy than he had lost by fire and sword.

But, after nine years of sanguinary conflict, "the Lamb" sent relief to his suffering people. After a reign of eighteen years, Septimus Severus died, A. D. 211. From this time, "the brethren and fellowservants" found peace and tranquillity for the space of thirty-eight years. During this long period, a short turbulent interval under Maximin excepted, they enjoyed a continued calm. In this period, their sufferings were those of the third and fourth seals, of which they were partakers with the general public. What these were, we shall "see" in our further exposition of the prophecy.

SECTION 3.

THE THYATIRAN STATE.

Vol. I., pp. 428, 439.

The Pergamian with all its evils merging into the worse Thyatiran degree of apostasy. Christians so-called, as intensely nominal and worldly as sectarians of the nineteenth century. The prophetess Jezebel, and "the Satan," their representatives in the third century—Apoc. ii. 20, 24.

ACT III.—SEAL-PERIOD THIRD.

Apoc. vi. 5, 6.

The Greco-Latin horse, black with lamentation, mourning and woe.

A. D. 212.

"And when he opened the third seal, I heard from the third living one, saying, 'Come and see.' And I saw, and behold a Black Horse, and one sitting upon him holding a Balance in his hand. 8. And I heard a voice in the midst of the four living ones, saying, 'A choenix of wheat a denarius; and three choinices of barley a denarius; but the oil and the wine thou mayest not act unjustly by.'"

1.—The Spirit not yet Withdrawn.

Such is the expressive hieroglyphic by which the Spirit "signified" to "his servants" the nature of the situation which should succeed the period in which they would "slay one another," and "a great machaira" would appear to aggravate the strife. The Lamb also opens this third seal. It is an opening, not to give exit to blessedness upon Roman society; for that is not the nature of a seal; but, to loose those evils upon the world, which would be calamitous to pagan, Jew, and Jezebel-professors of christianity, in all the empire. Though the evils would be general, "the Brethren," or as many as had not the Jezebel doctrine, would, doubtless, not suffer so severely as others; for in the time of the first four seals, it was certainly a ministration of Spirit in which retribution came upon ecclesias "according to their works." It was, I say, a ministration of Spirit, though not so amply manifested as when Paul wrote I Cor. xii. xiii. and xiv. The presence of the Four Living Ones, and the emanation of voices from them, as a part of the symbolization, proves this. When the fifth seal is opened, there is no invitation from a Living One to "come and see." Yet the Spirit still lingered among the Lightstands, as may be inferred from the saying, "it was said unto them."

The third Living One is the symbol of the ecclesia of the Deity in its Pergamo-Thyatiran declension. Its face was that of a man, and "full of eyes before and behind." The reader will remember, that in the apocalypse these four living ones are related to two states—the state of suffering in the flesh; and the state of glory in the resurrection; and that they are only introduced in the prophetic drama where there is direct and potential ministration and manifestation of Spirit.

2.—The Black Horse.

While it is true, that *black* is used in scripture in connection with scarcity and famine; I am satisfied that in this third seal *famine* is not indicated by the color of the horse. The reader will therefore be so good as to run his pen through the word "famine" in line 16 of our "Chronological Tableau of the Apostasy," on page 428, Vol. I. The color indicates *mourning, distress, intense depression of mind*, from any kind of calamity that may befall. This appears from Job xxx. 26–31: "When I looked for good then *evil* came; and when I waited for light, there came *darkness*. My bowels boiled, and

rested not; the days of *affliction* anticipated me. *Mourning* (קִדַּר *kodair*, darkening) I went without the sun. . . . My skin is *black* upon me, and my bones are burned with heat. My harp also is turned to *mourning*, and my organ into the voice of them that *weep*." We need not multiply examples. This from Job shows, that the outside blackness is caused by the inner heat of burning, or intense, affliction. So also in the case before us, the severe oppression to which the community represented by the horse, is subjected by them who ride, or rule it, gives it hieroglyphically, a black skin. It is therefore to be viewed as under the operation of great evil in days of affliction, producing lamentation, mourning, and great distress. The *horse* represents the same community as the white of the first seal, and the fiery red one of the second—the peoples subject to pagan Rome; the different colors signifying their different condition in different periods.

3.—The Balance-Holder.

The rider of the black horse may be known by his badge. John saw one sitting upon him "holding in his hand a balance." The other riders of the first and second seals were identified by their badges—the bow and the great dagger; and so must this of the third by *the balance*, which is his. He represents a class of agents who, in relation to the Roman peoples, held the balance as their badge of office; the duties of which they performed so oppressively that they became a public evil, which like a noxious weed of most luxuriant growth, "darkened the Roman world with its deadly shade."

Among the Greeks and Latins, as also among the moderns, a balance was the symbol of *justice*. The scripture also adopts it as such: "Let him weigh me," says Job, "in the balance of justice"—xxx. 6. In the hand of an official it indicated a judge, or an administrator of justice, or properly, of law; which, in the mouth of a judge, is often times far removed from justice. In this seal, it is the symbol of agents, whose office it was to execute the laws—the imperial functionaries of the empire; both the emperors and their subordinates. There are Roman coins in the cabinets of the collectors of coins and medals, illustrative of this. Mr. Elliott has given copies of some in his work. Among these is an imperial coin of Alexander Severus. On one side is the head of an emperor; and on the other, a diademed figure holding a balance in the right hand,

and a measure in the other, with the legend *Æquitas Augusti, S. C.* It is the symbol of the equity of the emperor by decree of the senate in his levies upon the people in kind; for in imperial times the supreme judicial and financial, as well as supreme military power centred in the emperors. For this reason, the *balance of justice* is ascribed to them as well as the *machaira*, which, says Paul, "he beareth not in vain, for he is the minister of the Deity, a revenger to execute wrath upon them that do evil"—Rom. xiii. 1-4. So Shakespeare combines them in the address of Henry V. to the Lord Chief Justice, as the monarch's representative;

"Hold thou still the *balance* and the sword."

4.—The Voice.

John says, that when he saw this vision of the third seal, he heard "a voice in the midst of the Four Living Ones." *Voice* is sometimes used in scripture in the sense of the signification, or the thing signified by a sign; as in Exod. iv. 8. Moses was to do certain *signs* before the people, to convince them that he was sent by Yahweh to deliver them. "If," said he, "they will not believe thee, neither hearken to the *voice of the first sign*, they will believe the *voice of the latter sign*." The voices, though not expressed in words, were, that he whose power turned his flesh leprous as snow, and restored it instantly; and changed the water of the Nile into blood, had sent Moses with power to deliver them. The sign was one thing, the voice of the sign another. *Voice* also is sometimes used for *law*; as "if thou shalt be obedient to his voice," *i. e.* to his law. It is also used for *proclamation*; as in Ezra i. 1, "Cyrus caused קהל a *voice* to pass through all his kingdom;" that is, he made a *proclamation* through all his kingdom.

This *voice* that John heard was edicts, decrees, or laws, proclaimed by authority; and to be executed by the class of agents who exercised the power symbolized by the balance—the prætors at Rome, and the governors of the provinces. John heard the voice "in the midst of the four living ones." These being emblematic of the brethren and their fellow-servants in all the Roman earth, an imperial decree, addressed to the agents symbolized by the rider holding the balance, would be, hieroglyphically speaking, "a voice in the midst of the four living ones."

The decrees of this voice caused to pass by authority throughout the Roman world were "a chœnix of wheat a denarius; and three

chænicæ of barley a denarius ; but the oil and the wine thou mayest not act unjustly by." This was the voice in sign. It was the sign-voice. We are not to expect to find an imperial decree in these words, because the thing signified will be different from the sign. But when we come to understand the character of the sign, if it be an evil sign, we may expect to find the administration of the balance-holder evil ; and productive of such results as would blacken the community over which he rules ; or cause to it lamentation, mourning, and woe : but, if the sign-voice were a good sign, it would have developed a different aspect. The horse would have been white ; because the administration of the rider to whom the voice comes, would have been beneficent. The sign-voice implies an intensely oppressive administration of public affairs in all the third seal period, with a brief intermission only. This was indicated by the words, "the oil and the wine thou mayest not act unjustly by." This implies that the edict-making power, or voice of the seal, would not in all its career be devoid of equity. The words *μη ἀδικησης* in the English version are rendered *hurt thou not* ; but, I prefer the above translation as more in accordance with the etymology ; for it is a compound of a negative, and *δικη justice*—a denial of justice, which is *unjust*. There was one of the riders, or ruling class, who was ordered *not to act unjustly* in relation to "the oil and the wine"—"ΤΗΟΥ mayest not act unjustly by the oil and the wine."

This injunction in regard to the oil and the wine, indicates that injustice would be done in the matter of the wheat and the barley. These were taxable articles from which a great revenue was derived for the use of the state. The decrees, or seal-voice of the senate, fixed the tariff, which the emperors and their subordinates carried into effect, justly or otherwise as it pleased them. The grain tax was levied in kind, or an equivalent was paid in money to the farmers of the revenue ; who often sent the treasury at Rome what the law required, and retained for themselves the excess they had extorted from the taxpayers they oppressed. Thus, for example, if wheat were assessed by the senate at ten cents a bushel, they might extort thirty ; send the treasury its due, and keep the twenty for their own use. According to this principle of robbery in Sicily, when the wheat-procurations were required from the islanders, the market price being not above one denarius the modius, Verres exacted three denarii from some of them as a money equivalent for each modius due. These extortionate proceedings of the farmers of the revenue were a cause of great public distress and

irritation. They were appointed for an equitable administration of affairs, and the collection of revenue in kind and money according to the voice of the Senate. But, being pagans without enlightened conscience, they acted under the blind impulse of their natural organization, and plundered the people as far as they could do so with impunity. "Those," says Gibbon, "who had learning enough to read the orations of Cicero against Verres, might instruct themselves in all the various arts of oppression with regard to the weight, the price, the quality, and the carriage; and the avarice of an unlettered governor would supply the ignorance of precept or precedent." The emperor Alexander Severus used to style the revenue-collectors, "the robbers of the provinces;" it was with them as Hosea says of Ephraim, "the *balance of deceit* is in his hands; he loveth to *oppress*."

5.—The Chœnix.

The voice made proclamation of a denarius the chœnix of the wheat. There are various opinions concerning the *χοινιξ*, *chœnix*. The English version uses the word in its widest sense for *measure of capacity*, without defining the capacity. In Ezek. xlv. 10, the Septuagint translators are thought to have used the word in this generic sense, *Ζυγος δικαιος, και μετρον δικαιον, και χοινιξ δικαια εστω υμιν του μετρον*; this is translated to suit the idea, "let there be among you a just balance, and a just measure, and a just chœnix." But this is not true to the original; it should be, "a just balance, and just measure, and let there be to you a *just chœnix of the measure*." Here, the word does not stand for *measure in general*, but for a specific *part of measure* called *chœnix*. The general opinion of the learned is, that there were three chœnixes in use among the Greeks and Latins, of the value of three, four, and eight cotylæ, of three gills each, respectively. The Attic chœnix was the most common, and consisted of three cotylæ, or nine gills, or *one quart and an eighth*, and weighing about two pounds.

"*A chœnix of wheat a denarius; and three chœnixes of barley a denarius.*" A denarius was a silver coin, worth about fifteen cents, or eight pence sterling. It was a coin of the Roman empire; and thereby indicates in its symbolic use, that the seal prophecy had relation to Greco-Latin affairs. In the English version it is "for a penny," or denarius. In the original, *δηναριον* is the genitive of estimation or value; which the English version supposes to be the price of the wheat and barley, and therefore inserts the word "for."

I have omitted this word, and in my translation reduced it as near to the original as possible. It may have been the symbolic price of the grain before its assessment, which was to be added; or it may have been the tax assessed independently of the market price. In either view of the case, as emblematic of the financial extortion and all its attendant evils by which the body politic was made black, it was an enormous oppression of the people.

Wheat at fifteen cents, or eight pence, the two pounds, would be four dollars and fifty cents, or about twenty shillings sterling a bushel, estimated at sixty pounds weight. I believe it takes about four bushels to make a barrel of flour, weighing one hundred and ninety-six pounds. Hence, the first cost of the flour would be eighteen dollars, say in Egypt, Roman Africa, or Sicily. To this must be added exporting and importing mercantile profits, and freight to Rome; so that by the time it reached the consumers, it would more than double our New York prices after three years of civil war, in which our social horse has become red. But this would not be all the trouble. To this high price must be added the tax on every bushel, collected by "the robbers of the provinces," before the wheat was converted into flour; so that when the whole should be summed up it would make "a sign" indicative of great distress among the people.

But, if a denarius is to be taken as the price of the grain, three times the quantity of barley could be purchased for that coin—"three chœnixes of barley a denarius"—twenty-seven gills, or three quarts and three gills. Hence, ten denarii, or about one hundred and fifty cents, would purchase a bushel of untaxed barley. This is high for barley; and indicates some calamitous condition of public affairs, causing the necessaries of life to range so high. It would affect all classes, rich and poor, bond and free; none would be exempt. When the tax was paid on the barley, what would be its price then?

But after all, a denarius may not have been the price of the chœnixes; but the tax assessed on each respectively—a denarius on a chœnix of wheat; and a denarius on three chœnixes of barley. This, I am inclined to believe, is the signification of the voice. If so, a bushel of wheat would be assessed at four dollars and fifty cents; and a bushel of barley at one dollar and fifty cents. This superadded to the market-price would make the cost of the necessaries of life enormous; and cause whole tracts of country to be thrown out of cultivation, and so prepare the way for that famine which came upon the people as one of the miseries of their

situation during the fourth seal—verse 8. The Emperor Trajan likened the undue enlargement of the taxation, with exacting procurators to collect it, to the morbid enlargement of the spleen, causing atrophy. And, after the failure of Alexander Severus, who responded to the Senate's voice, "not to act unjustly by the oil and the wine," in attempting to ameliorate existing fiscal evils, the history of the sequel illustrates fully the truth of Trajan's comparison. A general internal wasting of the Roman state resulted from it. Speaking of this seal-period, Gibbon remarks, that the form of the state was still the same as under Hadrian, "but the animating health and vigor was fled; *the industry of the people was discouraged and exhausted by a long series of oppression;*" and again, "that the general famine, which (soon after Philip's death) befel the empire, was the inevitable consequence of the *rapine and oppression*, which extirpated the produce (the wheat and barley) of the present, and the hope of future harvests." The agriculture of the provinces was insensibly ruined; and thus preparation was made for famine. "The injustice and avarice of the provincial governors," says Mosheim, "together with the rapacity of the publicans, by whom the taxes of the country were farmed, were the source and occasion of innumerable grievances to the people;" and another writer says, "the rapacity of the imperial procurators were among the causes that finally wrought the downfall of the empire."

An edict by Aurelian shows what extortion had effected previous to his reign. It speaks incidentally of the desolation in Italy; and urges agriculturists to plant vines on certain extensive *fertile* lands of Etruria, that had been *deserted*. With reference to a later period, Gibbon states that sixty years after the death of Constantine, and before a barbarian invader had been seen in Italy, an exemption from taxes was granted for 300,000 acres in the fertile province of Campania, that is, for one eighth of the whole province, as being by actual survey ascertained to be desert; and he ascribes it to *the long impoverishing effects of fiscal oppressions*; the chief era of which is the period of this third seal.

Thus, the rapine and oppression symbolized in the sign-voice "in the midst of the four living ones," involved both the depopulation and desolation of regions in themselves fertile. People do not abandon to the wild beasts of the forest such tracts of country, unless they are oppressed by their rulers, or left without protection against the barbarians without. The sign-voice in its operation reduced the inhabitants of the earth to despair, and banished every patriotic sentiment from their minds. Illustrative of the personal and family distress induced by official robbery and oppression,

which Constantine sought to remedy, Gibbon says: "The horrid practice of exposing and murdering their newborn infants was become every day more frequent in the provinces, and especially in Italy. It was the effect of distress; and the distress was principally occasioned by *the intolerable burden of taxes, and by the vexatious as well as cruel prosecutions of the officers of the revenue against their insolvent debtors.* The less opulent or the less industrious . . . instead of rejoicing in an increase of family, deemed it an act of paternal tenderness to release their children from the impending miseries of a life which they were themselves unable to support. The humanity of Constantine, moved perhaps by some recent and extraordinary instance of despair, engaged him to address an edict to all the cities of Italy, and afterwards of Africa, directing instant relief to those parents who should produce before the magistrates the children whom their own poverty would not allow them to educate."

The voice, then, of this third seal hieroglyphic, was not the voice of famine, but of an intolerable assessment for state purposes of the abundance already in store, and to be hereafter produced. The era succeeding the seal-period in which they were slaying one another under the generalship of the great machaira, was one of abundance of wheat, barley, oil, and wine. This appears from the testimony of Dion who lived in those times. He says that Septimus Severus celebrated the secular games with extraordinary magnificence, and at his decease, left in the public granaries a provision of grain *for seven years*, at the rate of 75,000 modii, or pecks, or about 10,000 bushels a day. This was a part of the policy of S. Severus by a constant and liberal distribution of grain and provisions, to captivate the affections of the Roman people. But the policy of his son and successor, the fierce Caracalla, was "to secure the affections of the army, and to esteem the rest of his subjects as of little moment." The liberality and indulgence to the troops was tempered by the father with firmness, authority, and prudence; but the careless profusion of Caracalla's reign, the inaugural period of the sign-voice of the third seal, was, as Gibbon says, "the inevitable ruin both of the army and of the empire. The excessive increase of their pay and donatives, exhausted the state to enrich the military order, whose modesty in peace, and service in war, are best secured by an honorable poverty."

I take it, then, that the sign-voice may be expressed thus: "Let a chœnix of wheat *be assessed* a denarius; and three chœnixes of barley *rated at the same*; but the oil and the wine thou mayest not act so

unjustly by." The signification of this, and the causes operating so grinding and blackening a despotism, will appear in the Lamb's opening of the seal hereafter to be expounded in the following

6. Fulfilment of the Prophecy.

The declining health and last illness of S. Severus, inflamed the wild ambition, and black and blackening passions of Caracalla. He attempted, more than once, to shorten Severus' life, and with as little success, to excite a mutiny among the troops. Severus deliberated, and threatened, but was too fondly parental to punish his son and colleague in the throne; and this last, and only instance of mercy he was ever guilty of, was more fatal to the empire than a long series of cruelty. At length he expired at York in Britain, A. D. 211, leaving his two mutually detesting and impetuous sons, Caracalla and Geta, the imperial chiefs of the Roman world.

Proclaimed by the army and cheerfully acknowledged by the Senate, the people, and the provinces, the two brothers commenced their reign, with equal and independent power. But they were implacable foes, who neither desired nor could trust a reconciliation. It was visible that only one could reign, and that the other must fall; and each of them judging of his rival's designs by his own, guarded his life with the most jealous vigilance from the repeated attacks of poison or the sword. They met only in public; and each surrounded by a numerous train of armed followers. Even on these occasions of ceremony, the dissimulation of courts could ill disguise the rancour of their hearts.

This latent civil war already distracted the whole government. To remedy this, it was proposed to divide the empire between them. But this scheme was defeated by the influence of their mother; and Caracalla got rid of Geta by an easier, though more sanguinary process. He artfully listened to his mother's entreaties, and consented to meet his brother Geta in her apartment, on terms of peace and reconciliation. In the midst of their conversation, some centurions, who had contrived to secret themselves, rushed with drawn swords upon him, and laid him lifeless at his mother's feet. The deed accomplished, Caracalla, rushed with horror on his countenance, to the prætorian camp, where he reported in broken and disordered words, his fortunate escape from attempted assassination. Geta had been the favorite of the soldiers, but complaint was useless, revenge dangerous, and they had still a reverence for the house of their "great machaira," Severus. Their discontent

died away in idle murmurs, and Caracalla soon convinced them of the justice of his cause, *by distributing to them in one lavish donation the accumulated treasures of his father's reign.* The real sentiments of the soldiers alone were of importance to his power or safety. Their declaration in his favor commanded the dutiful professions of the Senate, which obsequiously ratified as usual the success of villany the most lawless and abandoned.

The anguish of remorse henceforth seized upon the haunted imagination of Caracalla, which prompted him to remove from the world whatever could remind him of the fratricide, or recal the memory of Geta. Seeing the empress Julia, his mother, in a company of matrons, weeping over his untimely fate, he threatened them with instant death; the sentence was executed against Fadilla, the last remaining daughter of Marcus Antoninus, the imperial stoick, and sanguinary persecutor of the christians, under the first seal. It was computed, that *under the vague appellation of the friends of Geta, above twenty thousand persons of both sexes suffered death.* His guards and freedmen, the ministers of his serious business, and the companions of his looser hours, those who by his interest had been promoted to any commands in the army or provinces, with the long connected chain of their dependants, were included in the proscription; which endeavored to reach every one who had maintained the smallest correspondence with Geta, who lamented his death, or who even mentioned his name. The particular causes of calumny and suspicion were at length exhausted; and when a senator was accused of being a secret enemy of the government, Caracalla was satisfied with the general proof that he was a man of probity and virtue. From this well-grounded principle he frequently drew the most sanguinary inferences.

Such was the opening of the third seal, A. D. 212. Through the mad ferocity of one of the basest of mankind, retribution fell upon the heads of a people, who in their public pastimes clamored for inoffensive and non-resisting professors of the christian faith, to be brought out of prison to fight with savage beasts in the amphitheatres for their amusement. It is a remarkable fact, and deserves to be noted, that while this monster of wickedness was filling the families of pagans with lamentation, mourning, and woe, christians found in him friendship and protection. His father Séverus, we have seen, was a cruel persecutor; but in this son of iniquity, arose an avenger, who rendered the heathen public *BLACK with mourning and distress.* The education of Caracalla is said to account for his favor towards them. He had known Proculus his father's

physician, who was a christian, if not a christadelphian, and maintained in the palace to his death; and he had himself been nursed by a professed christian woman. This gave him an early predilection in favor of the christians, insomuch that when he was seven years old, observing one of his playfellows to be beaten because he followed the christian religion, he could not for some time after behold with patience either his own father, or the father of the boy.

The tyranny of Tiberius, Nero, and Domitian, who resided almost constantly at Rome, or in the adjacent villas, fell principally upon the senatorial and equestrian orders. But Caracalla was the common enemy of his heathen subjects. He left the capital, and never returned to it, A. D. 213. The rest of his reign was spent in the several provinces of the empire, particularly those of the East, and every province was by turns made *black by rapine and cruelty*. The senators, compelled by fear to attend his capricious motions, were obliged to provide daily entertainments at an immense expense, which he abandoned with contempt to his guards; and to erect in every city, magnificent palaces and theatres, which he either disdained to visit, or ordered to be immediately thrown down. The most wealthy families were ruined by partial fines and confiscations, and *the great body of his subjects oppressed by ingenious and aggravated taxes*. In the midst of peace, and upon the slightest provocation, he issued his commands at Alexandria in Egypt, the seat of paganized christianity, and where in his father's reign so much blood of professing christians had been shed, for a *general massacre*. From a secure post in the temple of Serapis, he viewed and directed the slaughter of many thousands of citizens, as well as strangers, without distinguishing either the number or the crime of the sufferers; since, as he coolly informed the Senate, *all the Alexandrians, those who had perished, and those who had escaped, were alike guilty*—guilty of slaying the disciples of the Lamb; and therefore in opening the third seal, the Lamb retributively gave them blood to drink; and made the survivors, *black with lamentation and distress*; so fearful a thing is it to tamper with the truth, and to persecute its friends. Sooner or later, terrible vengeance overtakes the guilty, even by the wicked, who are the Deity's sword-bearers against all such evil-doers.

As long as the vices of Caracalla were beneficial to the armies, he was secure from the danger of rebellion. A secret conspiracy, however, provoked by his own jealousy, caused his assassination, and the election of the chief conspirator as his successor. The

grateful soldiers forgot his vices, remembered only his liberality to them, and obliged the Senate to stultify itself and their superstition, by decreeing him a place among the gods. While living, Alexander the great was the only hero which this "god" deemed worthy of his admiration; but in no one action of his life did Caracalla express the faintest resemblance to him, except in the murder of a great number of his own and of his father's friends.

His extraordinary gifts to the army amounted annually to about two millions three hundred and fifty thousand pounds, or about 11,750,000 dollars. The prodigality of Caracalla left behind it a long train of ruin and disorder. But the policy of the house of Severus was to increase the dangerous power of the army, and to obliterate the faint image of laws and liberty that was still impressed on the public mind. In pursuing this policy, Severus and his son undermined the foundations of the empire, and hastened its decline. An important edict of Antoninus Caracalla, which communicated to all the inhabitants of the empire the name and privilege of Roman citizens, greatly contributed to this. *This edict made the limits of the city Rome, and the limits of the empire, the same.* His unbounded liberality, however, flowed not from the sentiments of a generous mind; it was the sordid result of avarice. Inattention, or rather, averse to the welfare of his subjects, he found himself under the necessity of gratifying the insatiate avarice which he had excited in the army. The favor of citizenship was lost in the prodigality of Caracalla, and the reluctant provincials were compelled to assume the vain title, and the real obligations of Roman citizens. *Nor was the rapacious Caracalla contented with such a measure of taxation, as had appeared sufficient to his predecessors.* Instead of a twentieth, he exacted a tenth, a *denariad* of all legacies and inheritances; and during his reign he crushed alike every part of the empire under the weight of his iron sceptre. The new citizenship brought with it only an increase of burdens. The old as well as *the new taxes* were, at the same time, levied in the provinces. This was an intolerable grievance, which found only a temporary remission in the reign of Alexander Severus, who *reduced the tributes to a thirtieth part of the sum exacted at the time of his accession.* "In the course of this history," says Gibbon, from whose work I have condensed as before, "we shall be too often summoned to explain the land-tax, the capitation, and the heavy contributions of grain, wine, oil, and meat, which were exacted from the provinces for the use of the court, the army, and the capital." Caracalla supplied the necessities of these insatiable consumers without any regard to the

blackening effect produced upon the unhappy civilians, from whom the supplies were so oppressively obtained.

Caracalla was assassinated A. D. 217, after a reign of six years; and was succeeded by Macrinus, at whose instigation he was stabbed by a desperado, to whom he had refused the rank of centurion.

The reader will, perhaps, now be able to "see" the historical significance of the hieroglyphical "opening" and "voice" of this seal-period; and how, by the sanguinary and fiscal oppression of the rulers, the *horse-people* whom they rode, were made *black with anguish and despair*. The mad career of Caracalla, however, was only the opening sorrows of this third seal. He had sown tares which bore much evil fruit in the reigns of his successors. Macrinus, who had procured his assassination, was proclaimed by the prætorian guards, whom he had bribed by promises of unbounded liberality of indulgence, the head of the empire. Macrinus had now reached a height where it was difficult to stand with firmness, and impossible to fall without instant destruction. The mercenary and fickle loyalty of the soldiery, to whom, from his reforming tendencies, he soon became detestible, was his only support. But the necessity of financial reform was inevitable. The expenses of the government had to be reduced; and he might have succeeded if the numerous army assembled in the East by Caracalla, and which had made him emperor, had been immediately dispersed through the provinces. But they remained concentrated in the luxurious idleness of their quarters; where, from various causes, they soon became ripe for another revolution, by which they might recruit their exhausted treasure. To minds thus disposed, the occasion soon presented itself.

A new candidate for the honor and danger of the imperial *balance-holder* appeared in a pretended son of Caracalla, the high priest of the sun, at Emesa, in Syria. The soldiers accustomed to attend his ministrations, professed to recognize in his the features of Caracalla, whose memory they now adored. His emissaries distributed large sums among them with a lavish hand, which silenced every objection, and they declared the young pontiff the successor of Caracalla, by hereditary right, and their own good pleasure. Macrinus remained inactive at Antioch. At length he went forth to encounter the forces of the young pretender. But, he was defeated and fled, and a few days after slain by his own guards.

Having been elected by the military, A. D. 218, Elagabalus, the high priest of the sun and the first Asiatic emperor of the Romans, without consulting the Senate, beside the *machaira*, assumed the

balance in assuming the tribunitian and proconsular powers of the State. It was the prerogative of the Senate to confer these by its decree—by “a voice in the midst of the four living ones”—upon the imperial sword-bearers; a right which had hitherto been respected by the turbulent prætorians and the imperial puppets it was their pleasure to set up. “This new and injudicious violation of the constitution,” says Gibbon, “was probably dictated either by the ignorance of his Syrian courtiers or the fierce disdain of his military followers.”

The timid prudence of the obsequious Senate having acquiesced in what it could not remedy, Elagabalus was duly recognized both as bearer of the balance and the sword; and the most potent, grave, and reverend senators confessed with a sigh that, after having long experienced the stern tyranny of their own countrymen, Rome was at length humbled beneath the effeminate luxury of oriental despotism.

The installation of the Sun in Rome as chief over all the religions of the earth, was the great object of the zeal and vanity of Elagabalus. The Sun's marriage with the Moon, and the display of superstitious gratitude to him for his elevation to the throne, were the only serious business of his reign. He called himself Elagabalus (though his real name was Bassianus) after the name of his god, an appellation dearer to him than all the titles of imperial greatness. He was an irrational voluptuary who abandoned himself to the grossest gratification of sense with ungoverned fury, and soon found disgust and satiety in the midst of his enjoyments. Whilst he *lavished away the treasures of his people in the wildest extravagance*, his own voice and that of his flatterers applauded a spirit and magnificence unknown to the tameness of his predecessors. To sport with the passions and prejudices of his subjects, and to subvert every law of nature and decency, were in the number of his most delicious amusements. No more beastly a sensualist could have been found in Sodom than this high priest of the Sun. The public scenes displayed before the Roman people attest that the inexpressible infamy of his vices and follies surpassed that of any other age or country. The corrupt and opulent nobles of Rome gratified every vice that could be collected from the mighty conflux of nations and manners. Secure of impunity, careless of censure, they lived without restraint in the patient and humble society of their slaves and parasites. Elagabalus, in his turn, viewing every rank of his subjects with the same contemptuous indifference, asserted without control his sovereign privilege of lust and luxury.

But the licentious soldiers who had raised this dissolute pretender to the throne of the balance and the sword, blushed at their ignominious choice, and turned with disgust from the monster to contemplate with pleasure the opening virtues of his cousin, Alexander Severus, whom he had been induced to invest with the title of Cæsar, that his own divine occupations might be no longer interrupted by the care of the earth. In the second rank, that amiable prince soon acquired the affections of the public, but not without arousing the tyrant's jealousy, who determined, but without success, to take away the life of his rival. Failing in this, he degraded him from the rank and honors of Cæsar. This sentence was received in the Senate with silence, and in the camp of the prætorians with fury. These swore to protect Alexander, and to revenge the dishonored majesty of the throne. Elagabalus trembled, and begged for his life with tears; his prayer was granted, but the folly of the emperor brought on a new crisis, which was instantly fatal to his minions, his mother, and himself. Elagabalus was massacred by the infuriated prætorians, his mutilated corpse dragged through the streets of Rome and thrown into the Tiber. His memory was branded with eternal infamy by a decree of the Senate in the year of his death, A. D. 222, after a reign of three years, nine months, and four days.

With two such tribunes and proconsuls of the Roman Senate, or *Balance-Holders*, as Caracalla and Elagabalus, what but oppression and injustice could result? The *chænix of wheat* and the *chænices of barley* must have been heavily taxed to provide the means of perpetuating for ten years such wild and reckless extravagance as history attributes to their administration. Better to grow no wheat or barley, than, having produced it, to be subjected to the visits of the rapacious farmers of the revenue of such monsters. As we have remarked already, they did abandon the labors of the field, and left thousands of fertile acres waste and desert, by which, as one among other causes, preparation was made for the intense famine of the fourth seal. Could any people be *white*—happy and prosperous—under such riders? Could they be anything else than *black*—overshadowed by the blackness of darkness that might be felt in all parts of the body politic.

But, for the sake of the four living ones (and concerning them whom they represent, Paul says, "All things are for their sakes"—2 Cor. iv. 15) the Lamb, who presided over these seal-judgments, had provided temporary relief in the preparation of a balance-holder, who would "not act unjustly by the oil and the wine"—in other

words, whose rigid economy in every branch of the administration would seek to neutralize the injustice under which they had previously groaned. Alexander Severus, aged seventeen, and his mother, Mammæa, were the persons under whom this happy transformation of public affairs was brought about. On the death of Elagabalus, Alexander was raised to the throne by the prætorian guards. His amiable qualities and his danger had already endeared him to the people, and the eager liberality of the Senate decreed to him in one day—the voice in the midst of the four living ones—the various titles and powers of the imperial dignity, all summarily symbolized by the *Balance* and the *Sword* or *Dagger* of the State.

The regency of Mammæa was equally for the benefit of her son and the empire. With the approbation of the Senate, she chose sixteen of the wisest and best disposed senators as a perpetual council of State, before whom every public business of moment was debated and determined. The celebrated Ulpian was at their head, and the prudent firmness of this aristocracy restored order and authority to the government. Learning and *the love of justice became the only recommendation for civil offices*; valor and the love of discipline the only qualifications for military employments.

The uniform tenor of the emperor's life left not a moment for vice or folly. Since the accession of Commodus, the Roman world had experienced, during a period of forty years, the successive and various vices of four tyrants. From the death of Elagabalus, it enjoyed an auspicious calm of thirteen years. The provinces, *relieved from the oppressive taxes invented by Caracalla and his pretended son*, flourished in peace and prosperity, under the administration of magistrates who were convinced by experience that to deserve the love of the subjects was their best and only method of obtaining the favor of their sovereign. The *price of provisions* and the interest on money were reduced by the care of Alexander, whose prudent liberality, *without distressing the industrious*, supplied the wants and amusements of the populace. The dignity, the freedom, the authority of the Senate were restored, and every well-intentioned senator might approach the person of the emperor without a fear and without a blush.

In the civil or *balance-holding* administration of Alexander Severus, wisdom was enforced by power, and the people, *sensible of the public felicity*, repaid their benefactor with their love and gratitude. There still remained a greater, a more necessary, but a more difficult enterprise—the reformation of the military order, whose interest and temper, confirmed by long impunity, rendered them impatient of the restraints of discipline and careless of the blessings of public

tranquillity. By the most gentle arts he labored to inspire the fierce multitude with a sense of duty; but his prudence was vain, his courage fatal, and the attempt toward a reformation served only to inflame the ills it was meant to cure.

The administration of Alexander Severus was an unavailing struggle to "act justly by the oil and the wine." Mutinies of the troops perpetually broke out; his officers were murdered, his authority insulted, and his life at last sacrificed to the fierce discontent of the army. Every cause prepared, and every circumstance hastened a revolution which distracted the Roman empire with a long series of intestine calamities.

Alexander was one of the most moral heathens of the ancient world. His mother, Mammæa, who was cruelly jealous and avaricious, is called by Eusebius, a bishop of the Laodicean Apostasy, "a most godly and religious woman." There are many such in our day—Gentiles, who are "godly and religious" people, but as ignorant of the first principles of the truth as Mammæa and her son. While residing at Antioch, they invited that celebrated son of Jezebel, Origen, to visit them. They could not have sent for one whose christianity would have been less offensive to imperial liberalism. Origen's christianity and theirs were not very remote, save that Origen did not bow down to imaginary deities. Alexander admitted into his own chapel all the deities of his wide empire. Jesus Christ, Abraham, Orpheus, Apollonius of Tyana, &c., were placed among them. It is almost certain that his mother had biased him in favor of philosophical christianity in which she believed. He had a desire to erect a temple to Christ, and to receive him regularly among the gods! The excellent qualities of this amiable and just ruler were, doubtless, attributable to the divine principles he so imperfectly understood. These caused him to treat professors of christianity with favorable regard. As an instance of this, it is related that the right of possessing a certain piece of ground was claimed by a tavern-keeper. It had been without owner or possessor for a long time, and the christians had occupied it as a place of worship. "It is fitter," said Alexander, "that God should be served there, in any manner whatever, rather than it should be used for a tavern." He frequently said, "Do as you would be done by." He obliged a crier to repeat it when he punished any one, and was so fond of it that he caused it to be written in his palace and in the public buildings. When he was going to appoint *balance-holders* of provinces, he proposed their names in public, giving the people notice that if they had any crime to accuse

them of they should come forward and make it known. "It would be a shame," said he, "not to do that with respect to governors, who are intrusted with men's properties and lives, which is done by Jews and christians when they publish the names of those they mean to ordain priests." His great desire was, not only that he himself should not, but also that the representative officials of the Roman majesty in all parts of the empire, should "not act unjustly by the oil and the wine."

There was no persecution of the christadelphians, nor of philosophical christians, under the Balance-Holders of this seal—to wit, Caracalla, Macrinus, Elagabalus, and Alexander Severus. The calamities they experienced befel them in common with the general public. Though primitive christianity was losing ground, the Archer with his bow was still "conquering" the popular superstition. An Alexander Severus, on the throne of the world, was evidence that philosophical christianity, the metaphysics of the Alexandrian School of "Divinity," was supplanting the grosser superstition of the heathen. Though christianity in the purity of its faith and practice, was succumbing to the rising and now rapidly maturing apostasy, there were very many christadelphians or Brethren of Christ, who still contended earnestly for the faith, as "the living ones" of the third Cherub of the seal. These were the salt which preserved the whole professing community from putrefaction. Little, however, is known about them, seeing that the writers of their times were the philosophicals of that Satanic synagogue, of which, by way of derision, the pagans named Alexander the chief.

SECTION 4.

THE SARDIAN STATE.

Vol. I., pp. 428, 443.

Spiritual death overshadowing the ecclesias from long peace and the philosophical "divinity" which had, to a great degree, superseded the gospel. The things that remain not yet dead, "ready to die." The Thyatiran, or Jezebel-and-Satan, ethics, the seed which ripens into the Sardinian—Apoc. iii. 1.

ACT IV.—SEAL-PERIOD FOURTH.

Apoc. vi. 7, 8.

War, famine, pestilence, and barbarian invasion combined, sickly over the Roman Horse with the pale cast of death and corruption.

A. D. 235.

"And when he opened the Fourth Seal I heard the voice of the Fourth Living One, saying, 'Come and see!' 8. And I saw, and behold a pale horse, and he who sits upon him, the name for him is Death; and Hades follows with him; and there was given to them authority to kill upon the fourth of the earth with sword, and with famine, and with pestilence, and under the beasts of the earth."

The fourth living one full of eyes is likened in countenance to a flying eagle. The people represented by this were still "a habitation of the Deity through the Spirit," and witnesses of the judgments to be revealed in this fourth seal. The Spirit of this divinely inhabited community did not invite John to "come and see" till the Lamb had opened the seal; and this series of events did not occur till A. D. 235, when the auspicious calm that had pervaded the Roman world for thirteen years came to an abrupt and sanguinary termination by the assassination of Alexander Severus, and the massacre of his most faithful friends, by the fury of the soldiers.

When the opening was complete, John saw ἵππος χλωρος, a pale horse. The word rendered *pale* indicates *green* as the basis of the *pallor*. *Pallida mors* was proverbial among the Latins. Hippocrates enumerates the color of the facial skin fading into green and black among the symptoms of approaching death. Nothing could be more appropriate than the color which accompanies putrefaction as representative of the Italian body politic at this crisis of its "dreadful and terrible" history. It had suffered severely under the second and third seals; but what were these in comparison of the death-strokes by sword, famine, pestilence, and beasts, speedily and of long continuance, to fall upon the Pagan Horse! A deadly paleness and livor would come over it—a hue emblematic of approaching dissolution, as most expressively represented by the *chloros* of the fourth seal.

1.—The Rider "Death."

John says that the name of the representative personage he saw sitting above, over, or upon, ἵππῳ, the pale horse, was "Death." The form of words in which he tells us this is according to the form of the previous seals. "The rider was not, as before," says Elliot, "the representative of *human functionaries* and *rulers*, whose distinctive emblems, though well understood at the time, might now require investigation to unfold them. It is a symbol of meaning as

obvious to the reader now as it could have been then to the seer; for who it meant is expressly told us. It was the personification of Death! To mark that it was the actual King of Terrors—and not, as otherwise it might possibly have been construed, the destroyer merely of political existence—his badge, so to express it, is said to have been *Hades* following him, the recipient, with his opening jaws, of the victims slain by Death." But Mr. Elliot has not attempted to show why death should be personified in the fourth and not in the second seal, where the horse is fiery red, and they are engaged in slaying one another. The truth is the very reverse of Mr. Elliott's supposition; for the rider, as before, represented, not death in the abstract, but human functionaries and men of power, so victimizing and victimized by assassination and war as to become, as it were, *the sons of death*, and, therefore, as a class, fitly represented by *the symbolical name*, "Death." John does not say that the sinner upon the pale horse was death, but that the name bestowed upon him was death—"the name for him is Death." Neither did the rider, Death, indicate "the destroyer of mere political existence;" for the agents, as a class, and the state, still survived the fourth seal. No interpretation of a fulfilled prophecy not in harmony with authentic history can be correct; therefore, this last idea of mere political destruction must be rejected. History will show that my interpretation is the only true one, namely, that the name "Death" was bestowed upon the class of agents riding, sitting upon, or affecting the dying horse or heathen people and empire, because *few of them died a natural death*. In the first fifty years of the period of this seal, there were thirty-nine claiming to be emperors, and *all of them died by violence*. One of them fell by pestilence, and the form of the death of another is uncertain; but, with these two exceptions, nearly all died by assassination, and two or three by the sword in battle. Let such a class of rulers, then, predetermined to death as sure as they obtained the imperial office, be symbolized in a hieroglyphic, by what could they be so fitly represented as by a man with the name of "Death?" This name was his *badge*; so that any ruler represented by this *class-man* entered on the imperial office under the sentence of death, as pre-figured by "the name" of this seal.

2.—'Ο "ΑΔΗΣ, ΗΑΔΗΣ.

John says, that he saw ὁ "Αδης, *ho Hades*, following with Death. This word *ἄδης*, or *ἄδης*, is usually derived from a privative, and

ιδειν, to see; others regard it as “most clearly derived from *ἀειδής*, invisible.” It therefore means *that which is concealed from present vision*. This is the most common acceptance of the word—the *unseen*, whether as to place or state.

The expression *οικος Ἄδου*, corresponds both in form and sense, to the Hebrew *בַּיִת עֹלָם*, *baith olām*, Eccl. xii. 5, “man goeth to the *House of Olam*,” house of the unseen, instead of *long home*, as in the English Version; that is, *the grave*. When men are therein deposited they are *invisible*; hence the grave becomes their house, *οικος*, in which they are *unseen*. They are then in *hades*. Xenophon in his life of Agesilaus, says: “And thus this man spent his life in the service of his country, and having at length died *he was carried down into the invisible dwelling*”—*εις την ἄιδιον οικησιν καταγαγετο*. So also Diodorus Siculus, in his account of the Egyptians, says: “They call the habitations of the living, inns, because we dwell in them for a short time; but the abodes of the departed they style *hidden houses*, because in the unseen they remain the unknown cycle”—*αἰδιους οικους προσαγορευουσι, ὡς εν Ἄιδου διατελουτων τον ἀπειρον αἰωνα*—lib. 1. 51. The word *αἰδης*, in relation to world, time, place, can only signify boundless, eternal, everlasting, in the sense of heathen boundless inexperience and ignorance of invisible things. The phrase *εις Ἄδου*, is elliptical for *εις οικον ἄδου*, *into the house of the unseen*, or the grave; and is supposed to have been derived from the *baith Olam* of the Hebrews.

The *πυλαι ἄδου*, *the Gates of Hades*, or the gates of the unseen, is used in Matt. xvi. 18. To say as there, that they should not prevail against Christ's ecclesia, was to predict the resurrection of his saints; and that they should no more be shut in from the outside world by grave or sepulchre. The dead are truly themselves the unseen, as well as in the unseen. Open the graves of the generation of this seal, as an instance; lay them all into one vast unpartitioned area; let us descend and enter there, and view the mighty hollow, and *ask*, where are all the dead? They are all *invisible*. The grave, which is the mouth, or gate, of this vast subterranean hall, has eaten them up, and consumed their form. Ask for them; but you ask in vain; they are all there, but you *cannot see them*; therefore they are *in Hades*, or in *שְׁאוֹל* *Shēōl*.

“Our Saxon word *Hell*,” says Lord King, “in its original signification, exactly answers to the Greek word *Hades*, and denotes a *concealed* or *unseen place*; and this sense of the word is still retained in the eastern, and especially in the western counties of England; to *hele* over a thing is to *cover* it.” The modern, or Laodicean use of

hell is not the scriptural use of *hades* or *sheol*; but the old mythology of the heathen—the fabulous theory according to which they fitted up and furnished, the vast subterranean we have supposed, with flames, sulphur, brazen-throated dogs, furies, and such like. Plato, speaking of all this mythological apparatus and the legends appended to it, says, “Which, under the name of *Hades* and similar titles, men (that is, pagans) greatly fear, and dream about living and *dissolved of bodies*.” This last expression is explained by what he says elsewhere: “For be well assured, O Socrates, that when any one is near that time in which he thinks he is going to die, there enter into him fear and anxiety. For then the old stories about Hades, how that the man who has here been guilty of wrong must there suffer punishments, torture his soul. Wherefore he who in the retrospect of his life, finds many crimes, like frightened children starting from their sleep, is terrified, and lives in evil forebodings.” Thus, as Paul says, “through fear of death they were all their lifetime subject to bondage”—afraid, like the heathen of the Laodicean Apostasy, of what awaits them in the unseen. Hence, when they approach dissolution of body, terror seizes them, and they send for the priest of Plato, or some minor god, in ancient and modern times, to calm their panic by the pseudo-consolations of their respective delusions.

Such, then, is Hades abstract from this fourth seal; not “a place of departed spirits;” not a place divided into two grand compartments or chambers; in one of which the spirits of “virtuous heathen,” ancient and modern, of “all names and denominations of professors” and christians, are provisionally cribbed, cabined, and confined, in a sort of dreamy blissfulness, awaiting their reunion, at some indefinite epoch, with their old grave-eaten mortalities, as a condition upon which they shall enter upon eternal fulness of felicity and joy, beyond the bounds of Hades, yea, “beyond the bounds of time and space,” if any one can tell where that is! Not a place, in the other compartment of which, “the spirits of the damned” are in view of the dreamy blessed, heightening their felicity, with their torment-developed wailings and gnashing of teeth. It is no such pagan, papal, protestant, and sectarian “hell,” “purgatory,” “heaven,” or “intermediate state,” as this; but simply, the receptacle into which is carried down *all* that remains of a man when he is dead, with this single exception—*his character*. Before he is born he is in a sort of *Hades*, the womb of his mother; and when he is dead, he is deposited in the womb of his mother earth, a larger excavated *Hades*, in which, if one of “the faithful in Christ Jesus,

called saints," he sleeps death's sleep until awaked by the Spirit's power, when "in the beauties of holiness, *from the womb* of the morning, he has the dew of his birth,"—Ps. cx. 3. This is Hades abstract from the seal—Hades in the abstract.

In Isai. v. 14, the Spirit speaks of *Hades*, by the name of שְׁאוֹל *Sheol*, and as a female with a mouth that is insatiable—*Sheol* is never satisfied—Prov. xxx. 15, 16. "My people are gone into captivity, because they have no knowledge; and their honorable men are famished, and their multitude dried up with thirst; therefore *Sheol*, or *Hades*, hath enlarged herself, and *opened her mouth without measure*: and their glory and their multitude, and their pomp, and he that rejoiceth, shall *descend into it*." Though metaphorical, this is very intelligible. It predicted *great destruction* of all ranks and classes in Israel; and consequently, a great shovelling of them into the never filled receptacle of the dead. This insatiable nature of *Sheol*, or *Hades*, is the reason of her being styled "cruel." Thus, "love is strong as Death; jealousy, *cruel as Sheol*"—Cant. viii. 6.

Again, in the Spirit's prophetic address to Belshazzar, as the Lucifer of the Babylonish Heavens, he says, "*Sheol* or *Hades*, from beneath is moved for thee to meet thee at thy coming; *it stirreth up* the dead for thee . . . who say, Art thou become *weak* as we? Thy pomp is brought down to *Hades* . . . the worm is spread under thee, and the worms cover thee! Thou art cut down to *the ground*; thou art brought down to *Sheol* or *Hades*, to the sides of the pit. All the kings of the nations lie every one in his own house, but thou art cast out (violently excluded) from thy קֶבֶר, *kever*, sepulchre . . . as a carcase trodden under feet; thou shalt not be joined with them in burial"—Isai. xiv. 9–20. Here, this cruel subterranean unseen is personified. She has the dead in custody, all their individual graves and sepulchres being the houses or cells of her vast prison. She is metaphorically supposed to arouse all her prisoners to meet a great destroyer when he is about to be brought by bearers into his sepulchre; and to taunt him with his iniquity perpetrated above ground. She is that vast prison; and all whom she has swallowed, she devours with the worms spread under and over, "which cover," the weak and helpless, and unconscious, unseen sleepers in their cells.

This *Hades* is a great and voracious destroyer, the cruel ally of Death. They are companions in nature, as they are made symbolical associates in the fourth seal. It is, however, comforting to know, that, though Death and *Hades* went forth on such "a dreadful and terrible" mission of destruction by sword, famine, pestilence, and beasts of the earth, in this fourth seal-period of apocalyptic

development, yet both of them shall be destroyed when the purpose of the Deity shall have been fully apocalypted. "O Death," saith the Spirit, "I will be thy plagues; O Sheol or Hades, I will be thy destruction"—Hos. xiii. 14. And the earnest of this we have in the manifestation of the Deity in our nature, as Jesus Christ; "who has prevailed," as the Seven-Horned and Seven-Eyed Lamb, "to unroll the scroll, and to unloose the seven seals thereof;" and hath abolished death through death, and brought life and incorruptibility to light through the gospel of the kingdom—Heb. ii. 14; 2 Tim. i. 10. Still, we see Death reigning, and Hades following with him, on every side. True; but the Spirit tells us by Paul, that Death is the last enemy, and shall be destroyed; and apocalyptically by John, that "there shall be no more death," and "no more curse"—ch. xxi. 4; xxii. 3. "Death, is," then, "swallowed up in victory," which victory is obtained through Jesus Christ. Temporarily, victory is on the side of Death and his companion Hades; but when he and she have come to "the End," their power and victory over the faithful will prove to have been without permanent results. Then, "O Death, where is thy sting? O Hades, where thy victory?" Both abolished with the abolition of every curse; for sin will be served no more on earth; and therefore, "the wages of sin," which "is death" will no more be earned and paid; so that Hades having no more victims for her devouring maw, is herself destroyed—she dies for the want of sustenance.

What a glorious and blissful consummation is this of human affairs. Instead of generation after generation of our unhappy race, rushing like a torrent into the deep caverns of the unseen never more to see the light of day; instead of sword, famine, pestilence, and all the mishaps of fire, flood and field, sweeping them for seven thousand years into a subterranean prison-house, within whose gates they are barred up for ever; instead of this, the time will have arrived for every individual dweller upon the earth to be, what Jesus Christ is now—incorruptible, deathless, glorious, and powerful; Deity manifested in glorified nature—*ὁ Θεὸς τὰ πάντα ἐν πασίν*, *the Deity the all things in all men.*

But from the contemplation of this brilliant and eternal future, we must return to the consideration of the fearful and gloomy past, when DEATH sat, as it were, the grim and livid occupant of the imperial throne; and HADES reigned with him, the cruel and voracious goddess of his dominion.

As the rider on the pale horse symbolized a class of ruling agents, sold to the work of death, and in the midst of it to a violent death for themselves; so "Hades following with him," is representative

of another class of destroying agencies which coöperate in the destruction of the horse-people, so as to bring their body politic to the verge of dissolution, as indicated by the color of the hieroglyphic.

3.—“The Fourth of the Earth.”

When John beheld these two symbolical powers, Death and Hades, he saw that “*ἐξουσία*, authority was given to them to kill upon *the fourth of the earth*, with sword, and with famine, and with pestilence, and under the beasts of the earth.” The phrase, “the fourth of the earth,” implies *other three fourths*. Did such a division of the empire obtain, as seems to be indicated here? There can, I think, be little doubt of such a division. The whole empire was one Roman Sovereignty or Majesty, but, at a certain epoch of its history, for convenience of administration, there was a practical distribution of the imperial territory into *Four Præfectures*. Gibbon says: “According to the plan of government instituted by Diocletian (A. D. 292), the four princes had each their prætorian præfect; and after the monarchy was once more united in the person of Constantine, he still continued to create the same number of *four præfects*, and trusted to their care the same provinces which they already administered.

1. *The Præfect of the East* stretched his ample jurisdiction into the three parts of the globe which were subject to the Romans, from the cataracts of the Nile to the banks of the Phasis, and from the mountains of Thrace to the frontiers of Persia.

2. The important provinces of Pannonia, Dacia, Macedonia, and Greece, acknowledged the authority of the *Præfect of Illyricum*.

3. The power of the *Præfect of Italy* was not confined to the country whence he derived his title; it extended over the additional territory of Rætia as far as the banks of the Danube, over the dependent islands of the Mediterranean, and over that part of the continent of Africa which lies between the confines of Cyrene and those of Tingitania.

4. The *Præfect of the Gauls* comprehended under that plural denomination the kindred provinces of Britain and Spain, and his authority was obeyed “from the wall of Antoninus to the foot of Mount Atlas.”

But previous to Diocletian, and in course partly of the fourth seal-period, the empire was subjected to four sovereignties; *first*, Syria and the East under Odenathus and Zenobia; *second*, Illyricum under Aureolus; *third*, Gaul, Spain and Britain, under Posthumus

and then Tetricus; and *fourth*, Rome and Italy under Gallienus. The last was constitutionally emperor of the whole; but usurpations which he could not suppress, left the reigning power in actual possession of only *the fourth division of the Roman earth*, for nearly ten years previous to the death of Gallienus, A. D. 268.

Now, certain writers who have attempted an interpretation of the fourth seal, have doubted the correctness of the reading in the text. Those who perceive the time of the seal to be that interval between the death of Alexander Severus and the death of Gallienus, find the words, "there was given to them authority to kill upon the fourth of the earth," a difficulty in the way of a satisfactory exposition. "The devastations," say they, "extended over all the Roman earth; how then are the history and the text to be reconciled? And how is the text to be reconciled with itself? For not a fourth part of the horse, but the whole horse was sickly pale." Not being able to solve this enigma, they have fallen back upon the suggestion that *το τεταρτον της γης*, is a spurious reading; and that the true reading conjectured by Mede, is *το τετραδιον της γης*, *the quaternion* (or all four parts) *of the earth*. They strengthen themselves in this conjecture by the reading of the passage in Jerome's Latin Version, who has it, *super quatuor partes terræ*, "over the four parts of the earth." In commenting upon this, Mr. Elliott says: "The genuineness of this, as Jerome's own version, and not any mistake of a later copyist, is indubitable; and since his faithfulness to the Greek text is as unquestioned as his critical judgment in choosing between various readings in it, it follows that he must have had before him some correspondent reading in a Greek manuscript, or manuscripts, of authority, though our extant Greek manuscripts do not exhibit it; and which he deliberately preferred, as of all the best. Admitted, this reading makes the prophecy at once consistent with itself."

What Mr. Elliott says of Jerome is no doubt correct. He saw Greek copies, one or more, with such a reading; yet there is now no such reading extant. This is Greek against Greek; what then shall we do? I know of only one course—make it harmonize with history as it stands in our Greek text; and if this cannot be done, then adopt Jerome's testimony, and reject it for his emendation. Can this be done? Let us "see."

The prophecy of the fourth seal does not import that the devastations of Death and Hades were to be confined or restricted to the fourth of the earth; on the contrary, as the history shows, they would be coextensive with "the earth." What then the speciality in the premises? Why this; that, whereas in the second and third

seals, the judgments peculiar to them did not notably affect "the fourth of the earth," or præfecture of Italy, as defined by our quotation from Gibbon; inasmuch as, that the riders on the red and black horses, had not received authority specially to distress that region; but that, in this fourth seal, the time had come in the wise providence of the Deity, to bring judgment home to the very heart and soul of the Italian body politic. "Authority was," therefore, "given to Death and Hades, to kill upon the territory of the Italian Fourth with sword, with famine, with pestilence, and by beasts of the earth," as well as upon the other three præfectures. But, if the authority had not been given with reference to "the fourth of the earth," the præfecture of Italy would still have remained exempt from the combined operation of the four plagues. Thus, then, there is no need of any learned emendation of the text; for rightly understood, there is no real difference in Jerome's Greek copies and ours. The reading, however, as it stands in our version is preferable to his. In ours we have the enigma, which has so puzzled the learned Laodiceans of "christendom," that they have given it up; but in Jerome's reading the enigma is lost, and the prophecy, consequently, deprived of much of its ingenuity and force. The Fourth Beast empire originated with the city of Romulus and its Italian territory as the brain and heart of the future dominion; in order then to affect the body politic with a *mortal languor*, as represented by the deadly pallor of the horse ridden by Death, it was necessary morbidly to affect the vital organs of the state located in the original "fourth of the earth," or Italian Præfecture; for so long as this retained its vigor dissolution would be deferred—men do not die till the brain and heart have been stricken fatally by disease. Hence, the reason of the authority given. Death and Hades might have continued their work indefinitely upon the præfectures of the East, Illyricum, and the Gauls, the other threefourths of the earth, and by so doing have invigorated the Italian Fourth, seeing that a cause of the weakness of the Roman Body was its extreme magnitude. But this was not the purpose of the Deity. His purpose was to take *political paganism* out of the way, that the Man of Sin-Power, which the Lamb and his followers are to have the honor of destroying, might be revealed. The time had come, therefore, after the death of Alexander Severus, to begin the work of exhausting the seat of the pagan power of its vitality, that it might be paralyzed in all its members, and be prepared for the consummating events of the sixth seal, in the development of which it should be dethroned, or "cast out of the heaven." The authority

was therefore given to Death and Hades to extend their operations into the "fourth of the earth," and to kill there with all the agencies at work in the other three fourths of the dominion.

4.—Fulfilment of the Prophecy.

A.—Death and Hades kill with Sword.

The *Sword* in the hands of Death and his companion Hades, is not *μαχαίρα*, as the second seal, but *ρομφαία*, *rhomphaia*. The former was a *small sword*, or dagger, borne by imperial magistrates; the latter was a different weapon—"a *large sword* used by the *Thracians*"—*ορθας ρομφαίας βαρυσειδηρους*, *strait swords heavy with iron*. A very expressive symbol of what is now to be related of Death and Hades killing upon the fourth of the earth with the Thracian weapon, heavy in its fall upon all it destroyed.

About thirty-two years before the death of Alexander Severus, Septimus Severus, "the *great machaira*" of the second seal, was in *Thrace*, celebrating with military games the birthday of his younger son, Geta. Among the spectators was a young barbarian, whose gigantic stature exceeded the measure of eight feet. He earnestly solicited permission to contend for the *stephan* of wrestling. As the pride of discipline would have been disgraced in the overthrow of a Roman soldier by a *Thracian* peasant, he was matched with the stoutest followers of the camp, sixteen of whom he successively laid on the ground. Next day, having attracted Severus' notice, he ran up to his horse, and followed him on foot, without apparent fatigue, in a long and rapid career. "*Thracian*," said the astonished emperor, "art thou disposed to wrestle after thy race?" "Most willingly, sir," replied the youth; and almost in a breath, overthrew seven of the strongest soldiers in the army.

This youth, whose name was Maximin, having been received into the imperial body guard, became in the reign of Alexander Severus, tribune of the fourth legion, which distinguished him as its favorite hero, by the names of Ajax and Hercules. From tribune he was successively promoted to the first military command; and, but for the fierceness of his savage origin which he still retained, he might have become the husband of the emperor's sister.

But the favors bestowed served only to inflame the ambition of the Thracian, who deemed his fortune unequal to his merit so long as he was constrained to acknowledge a superior. Selfishly cunning, he perceived that his emperor had lost the affection of the army,

and how their discontent might be turned to his own exaltation. The troops listened with pleasure to his emissaries. It was time, they cried, to cast away that useless phantom of the civil power, and to elect a real soldier, who would assert the glory, and distribute among his companions the treasures of the empire. One day, as he entered the field of exercise, the Army of the Rhine saluted him as emperor, and consummated their rebellion by the murder of Alexander Severus.

Maximin, now become *the straight heavy Thracian weapon*, or *rhomphaia*, in the hands of Death and Hades, was cruel as Sheol. His cruelty is said to have been derived from fear of contempt. He was conscious that his mean Thracian origin, his savage appearance, and gross ignorance, formed a very unfavorable contrast with the amiable manners of his unfortunate predecessor. He remembered that he had often waited before the door of the haughty nobles of Rome, and had been denied admittance by the insolence of their slaves. But those who had spurned, and those who had protected the Thracian, were guilty of the same crime—the knowledge of his original obscurity. For this crime many were put to death.

To be distinguished by birth or merit was to become an object of suspicion to his dark and sanguinary soul. Alarmed by the sound of treason, his cruelty was unbounded and unrelenting. Without a witness, without a trial, and without an opportunity of defence, Magnus, a consular senator, with four thousand of his supposed accomplices, were given over to Death and Hades. The *Italian fourth*, and the whole empire were infested with innumerable spies and informers. On the slightest accusation, the first of the Roman nobles, governors of provinces, and commanders of armies, were chained on the public carriages, and hurried away into his presence. Confiscation, exile, or simple death, were esteemed uncommon instances of his lenity. Some of the unfortunate sufferers he ordered to be sewed up in the hides of slaughtered animals, others to be beaten to death with clubs, and others again, to be exposed to *wild beasts*, for “under” these the reigning authority was commissioned “to kill.” During the three years of his reign, he disdained to visit either Rome or Italy, but dragged his victims from that “fourth” by his secret police to his camp on the Rhine or Danube, the seat of his stern despotism which trampled upon every principle of human law and justice, and was supported by the avowed power of the sword.

As long as the cruelty of Maximin was confined to the illustrious senators, and bold adventurers, who in the court or army expose themselves to the caprice of circumstances, the body of the people

viewed their sufferings with indifference, or perhaps with pleasure. But the tyrant's avarice, stimulated by the insatiate desires of the soldiers, at length attacked the public property. Every city of the empire was possessed of an independent revenue, destined to purchase wheat and barley for the multitude, and so forth. By a single act of authority he acted unjustly by the wheat and barley, like the predecessors of Alexander Severus, and confiscated the whole mass of wealth to the use of the imperial treasury. The temples were stripped of their most valuable offerings of gold and silver, and the statues of gods, heroes, and emperors, were melted down, and coined into money. This retributive indignation of Heaven upon paganism by the blind instrumentality of this Thracian sword, excited tumults and massacres, as in many places the people chose rather to descend into Hades in defence of their superstition, than to behold in the midst of peace their cities exposed to the rapine of cruelty and war. Throughout the Roman world a general cry of indignation was heard, imploring vengeance *on the common enemy of mankind*; or, in view of the hieroglyphic of the fourth seal, on "Death" who rode them, and in "Hades who followed with him;" for these are "the common enemy of mankind."

At length a province of "the fourth" præfecture "of the earth," was driven into rebellion against this Thracian minister of Death and Hades. The procurator of Africa was a servant worthy of such a master, who considered the fines and confiscations of the rich as one of the most fruitful branches of the imperial revenue. The despair of this class roused them to arm their slaves and peasants for their protection, and to destroy the rapacious treasurer. Having assassinated him, they seized on Thysdrus, and there erected in the name of the two Gordians, the standard of rebellion against the Thracian despot. The Senate ratified their election to the imperial office, and thereby involved Rome and Italy in the guilt of treason against him. His hatred against the Senate was declared and implacable; the tamest submission had not appeased his fury, the most cautious innocence would not remove his suspicions; and even the care of their own safety urged them to share the fortune of an enterprise of which, if unsuccessful, they were sure to be the first victims. They, therefore, boldly prepared for the issue, and without delay proclaimed Maximin, and his adherents, enemies of their country; and offered liberal rewards to whosoever had the courage and good fortune to destroy them.

The result of the secret sitting of the Senate soon manifested itself in the assassination of the prætorian præfect by their quæstor.

and tribunes, who, on their return from the camp, ran through the streets with their bloody daggers in their hands, proclaiming to the people and the soldiers the news of the happy revolution! The statues of Maximin were thrown down; the authority of the two Gordians and the Senate was acknowledged by the capital; and the example of Rome was followed by the rest of Italy. Thus, the whole "fourth of the earth" was prepared for the invasion of Death and Hades, who were divinely authorized "to kill upon it with sword, famine, pestilence, and beasts of the earth."

Having assumed the reins of government, the Senate selected twenty of their number to conduct the war against Maximin. To these the defence of "the fourth of the earth" was entrusted. A number of other deputies were sent to the provincial governors of the three other præfectures, earnestly conjuring them to fly to the assistance of Rome and Italy, and reminding the nations of their ancient ties of friendship with the Roman senate and people. The reception of these deputies, and the zeal of Italy and the provinces in favor of the senate, sufficiently prove that the subjects of Maximin were reduced to that uncommon distress, in which the body of the people has more to fear from oppression than from resistance. The consciousness of that melancholy truth, inspires a degree of persevering fury, seldom to be found in those civil wars which are artificially supported for the benefit of a few factious and designing leaders.

But, in a conflict with Maximin's Mauritanian governors, the Gordians, after a reign of thirty-six days, lost both life and throne. The news of this filled Rome with just but unexpected terror. Silent consternation also seized upon the senatorial assembly, till a descendant of Trajan aroused them from their fatal lethargy. He reminded them that Maximin was advancing towards Italy at the head of the military force of the empire; and that their only remaining alternative was to meet him bravely in the field, or tamely expect the tortures and ignominious death reserved for unsuccessful rebellion. He then proposed two successors to the Gordians, named Maximus and Balbinus; one to conduct the war against Maximin; the other to direct the civil government in Rome. This was readily acquiesced in; and to appease the clamours of a seditious multitude, a third Gordian, a boy of thirteen years, was invested with the ornaments and title of Cæsar.

While these events were transpiring "upon the fourth of the earth," Maximin was agitated with the most furious passions. He received the news of the rebellion, and the Senate's decree against

him, with the rage of a wild beast, which threatened the lives of all that ventured to approach him. Revenge was the only consolation left him, and this could only be obtained by arms. But delays are dangerous to all but omnipotence. It proved so to the redoubtable Thracian, who did not reach the frontiers of "the fourth of the earth" till the ensuing spring, A. D. 238. This delay gave the Senate's lieutenants time for preparation; so that when his army arrived at the foot of the Julian Alps, they were dismayed by the silence and desolation that reigned on the frontiers of Italy. The villages and open towns were abandoned, the cattle driven away, the provisions removed or destroyed, the bridges broken down, nor was anything left which could afford either shelter or subsistence to an invader. Aquileia received, and withstood, the first shock of the invasion. Its citizens were animated by the extreme danger, and their knowledge of the Thracian's unrelenting temper. Their fears for the result were unexpectedly quieted by the appearance of the heads of Maximin, his son, his præfect, and principal ministers of his tyranny, paraded on spears before the walls. They threw open the gates of the city, and the whole army fraternizing with the citizens, gave in their adhesion to the Senate and people of Rome, having obeyed its decree in assassinating the tyrant, and thereby entitling itself to the promised liberality and reward.

While the fate of Italy was being contested under the walls of Aquileia, Death and Hades were actively engaged in scenes of blood and intestine discord at Rome. Distrust and jealousy reigned in the senate; and in the temples where they assembled, every senator carried open or concealed arms. In the midst of their deliberations two veterans of the guards having intruded beyond the altar of Victory, two senators, drawing their daggers, laid them dead at the foot of the altar; and then advancing to the door, exhorted the multitude to massacre the prætorians, as the secret adherents of Maximin. Those who escaped the first fury of the tumult took refuge in the camp, which they defended against the attacks of the people, assisted by numerous bands of gladiators, the property of opulent nobles. Death and Hades held high revel here for many days, with infinite loss and confusion to the combatants on both sides. When the supply of water was cut off from the camp, the prætorians were reduced to intolerable distress; but, in their turn they made desperate sallies into the city, set fire to a great number of houses, and filled the streets with the blood of the inhabitants. The Emperor Balbinus attempted to reconcile the factions. But their animosity though smothered for a while, burnt with redoubled violence. The soldiers, detesting the senate and

people, despised the weakness of a prince, who wanted either the spirit or the power to command the obedience of his subjects.

But distrust and jealousy reigned in the emperorship as well as in the senate. Maximus and Balbinus despised each other; and they both feared the prætorians as much as these turbulent military profligates hated them and the civil authority in general. The result was, that while Rome was celebrating some heathen games, a troop of desperate assassins invaded the palace, seized both "the Emperors of the Senate," as they contemptuously styled them, stripped them of their robes, dragged them in insolent triumph through the streets of the city, in which they left their bodies, mangled with a thousand wounds, exposed to the insults or to the pity of the mob.

Thus, in the space of a few months, *Death and Hades* had killed with the sword, six emperors. The third Gordian, officially styled *Cæsar*, still survived. The prætorians, who asserted the authority of the sword, saluted him *Augustus* and Emperor, in which election the Senate and people acquiesced, rather than hazard the renewal of war in the capital. In A. D. 242, Gordian, who was only nineteen, marched his forces against the Persians; but while engaged in this war, his prætorian præfect, Philip, an Arab by birth, and a robber by original profession, was made emperor by the soldiers; and the unfortunate Gordian was sent down into Hades by the sword, which had destroyed so many of his more guilty predecessors.

In A. D. 248, Rome had attained the venerable age of one thousand years from its foundation by Romulus. Philip, whom Eusebius styles *a christian* (!) solemnized with infinite pomp and magnificence, the secular games, which were skilfully adapted to inspire the superstitious mind with deep and solemn reverence. To the undiscerning eye of the vulgar, Philip appeared as powerful a monarch as Hadrian or Augustus. The form of the dominion was still the same, "but the *animating health and vigor* were fled." This is Gibbon's remark without alteration or condensation by me. When the animating health and vigor of bodies have departed, they are *pale* with the paleness of death, as the *horse* in this fourth seal. "The industry of the people was discouraged and exhausted by a long series of oppression. The discipline of the legions was corrupted by the ambition of the emperors; the strength of the frontiers was insensibly undermined; and the fairest provinces were left exposed to the rapaciousness or ambition of the barbarians," or "*beasts of the earth*," who, under the inspiration of the opener of the fourth seal, of "the authority given to *Death and Hades* to kill," soon discovered the decline of the pagan empire of Rome.

B.—Death and Hades kill with Wild Beasts of the Earth.

John informs us, that "authority was given to Death and Hades to kill by wild beasts upon the fourth of the earth." In commenting upon this, Mr. Elliott says: "There is just one of the destroying agencies mentioned in the vision that is passed over without notice by the historian—that of the *wild beasts* of the earth." This idea of Mr. Elliott's is quite a mistaken one; and he is led into the assumption by supposing that the *θηρία* which we agree to render *wild beasts*, or beasts of prey, are quadrupeds and reptiles. He enters into an argument to show, that these creatures must have been extensively employed in the service of Death and Hades, as one of the plagues with which the land was then afflicted, because one Arnobius about A. D. 296, says: "Men complain, there are now sent us from the gods pestilence, drouths, wars, scarcities, locusts hail, and other things noxious to man; but, was it not so in ancient times also?" Again: "If every species of corn be now devoured by locusts, or if floods destroy the human race, was it not so before? Were there not wars with wild beasts, and battles with lions, and destruction from venomous snakes, before our time?" The christians, who were able to "*see*" the fourth seal while being fulfilled, were, no doubt, arguing that the calamities of the times were sent upon the pagan world by the displeasure of "the Lamb;" which caused Arnobius to rebut the idea with the above argument, beyond which our contemporaries have not advanced. There may have been trouble with beasts of this kind in parts of the empire. But, I am satisfied that they were wild beasts of a different sort sent "to kill upon a fourth of the earth."

Paul in Tit. i. 12, styles the Cretans *κακα θηρία*, *evil wild beasts*. They had all the characteristics of men without understanding in divine things, who, the Spirit testifies, are "as the beasts that perish." Apocalyptically, this term is used emblematically for the *wild savage men* who should invade the empire, and carry death and destruction into the central "*fourth of the earth*" itself. Instead of Gibbon passing over the plague of wild beasts unnoticed, the tenth chapter of his history is a remarkable illustration of the fulfilment of this specification of the seal. We learn from him, that the "wild beasts of the earth" were the Franks, the Alemanni, the Goths, and the Persians; comprehending adventurers of less considerable tribes, whose obscure and uncouth names would only serve to oppress the memory and perplex the attention of the reader.

Illustrative of this part of the seal, we learn from this historian that from the celebration of the secular games by Philip in A. D. 248, to the death of the Emperor Gallienus, A. D. 268, there elapsed *twenty years of shame and misfortune*. During that calamitous period, every instant of time was marked, every province of the Roman earth was afflicted, by *barbarous invaders and military tyrants*, the "wild beasts of the earth;" and the ruined empire seemed to approach *the last and fatal moment of its dissolution*. Gibbon had no understanding of this seal, and all his sympathies were with the adversaries of the christians. He cannot therefore be suspected of giving a prophetic coloring to the history of these twenty years. He speaks of the empire as ruined, and death-stricken, and of being in the article of death—the last and fatal moment of dissolution. Let the empire, then, be represented by a horse, with what color should we paint him; and what kind of a rider should we place upon him; and by what name should he be called; in order to represent on canvas the state of the dominion as history reveals it? The only answer is, that no hieroglyphic would be so appropriate as that given to John a hundred and fifty years before in the imagery of the fourth seal.

In the fifth year of his reign, retribution fell upon the head of Philip for the murder of the third Gordian. A senator named Decius, whom he had sent to quell a military insurrection in Mæsia, was saluted *Augustus* by the insurgents; upon this he marched them into "*the fourth of the earth*," and there met Philip in battle near Verona, under the inspiration of "*Death and Hades who followed with him*." Philip went down into Hades there, by sword or dagger; while in Rome his son and associate was hurried after him by the sanguinary prætorians.

A few months after these events, the Emperor Decius was summoned to the Danubian frontier to repel an invasion of *wild beasts*, rude and warlike barbarians, known in history as *the Goths*. This is *the first considerable occasion* in which history mentions that great people, who afterwards broke the Roman power, sacked the capital, and reigned in Gaul, Spain, and Italy. They migrated from Sweden into Prussia, and thence to the Ukraine. From this region they poured through Dacia, now Hungary, and appeared at length under the walls of Marcianopolis, the capital of the second Mæsia, now called Bulgaria. A large sum of money ransomed the city; but they soon returned with increased numbers, and scattered devastation over the country. They took Philippopolis, a city of Thrace, by storm; and 100,000 persons were massacred in the

sack of that great city. Thus, Death and Hades killed by wild beasts on this first meeting between the Romans and the Goths. Not long after this slaughter, Decius encountered the barbarians in a terrible battle; it was the conflict of despair against grief and rage. The fortune of the day was adverse to the Romans. Their army was irrecoverably lost, and Decius was slain in the overthrow, A. D. 251. He was succeeded by Gallus, and Hostilianus, his only surviving son.

The policy of Gallus was to get these wild beasts out of "the earth" into their native dens at any sacrifice. He consented to leave in their hands the rich fruits of their invasion, an immense booty, and a great number of prisoners of the highest merit and quality. He plentifully supplied their camp with every convenience that could assuage their angry spirits, or facilitate their departure; and even promised to pay them annually a large sum of gold, on condition that they should never afterwards infest the Roman "earth" with their incursions.

This ignominious treaty, although it gave the Romans peace for a year, did not secure their repose. The dangerous secret of the wealth and weakness of the empire had been revealed to the world. New swarms of "wild beasts," encouraged by the success of their brethren, invaded "the earth," and spread desolation through the Illyrian provinces, and, passing into "the fourth of the earth," carried terror to the gates of Rome. The defence of the monarchy, which seemed abandoned by the emperor, was assumed by Æmilianus, governor of Pannonia and Mæsia. He attacked them unexpectedly, chased the "wild beasts" beyond the Danube, and distributed the money for the tribute among the soldiers, who forthwith proclaimed him emperor. Gallus hearing of this, advanced to meet him in battle on the plains of Spoleto, about seventy-five miles from Rome. The assassination here of Gallus and his son interrupted briefly the work of *Death and Hades killing on the fourth of the earth with sword*; these were, however, hewing down the people with a raging pestilence, according to history and the seal, by which Hostilianus had been swept into Hades. The Senate gave a legal sanction to the triumph of Æmilianus over Gallus, and were blindly assured by the victor that he would, in a short time, deliver the Roman Horse from Death and Hades, who were killing and devastating by the wild beasts of the north and east. Of course, he did not give the assurance in these words; but what he said was in substance the same. "Hercules the Victor, and Mars the Avenger," as he is

styled in medals struck in honor of him, did not, however, execute his purpose. Death and Hades did not grant him time to fulfil his splendid promises; for less than four months intervened between his victory and his assassination. Valerian at the head of the legions of Gaul and Germany arrived in "the fourth of the earth," with the resolve to avenge the murder of Gallus, by sending Æmilianus and his adherents down into Hades to be devoured with her myriads of worms. The issue was tried by the sword on the plains of Spoleto, and decided against Æmilianus. The fortune of war had spared him. Death and Hades, however, would not be cheated of their prey; and the usual course of the prætorians added him by the assassin's dagger to the long, but still unfinished, list of victims sacrificed to their avarice and rage.

Valerian was now recognized as emperor; and consulting only his affection or vanity, he immediately associated with him in office his worthless son Gallienus. The whole period of their reigns was *one interrupted series of confusion and calamity*. This was in strict conformity with the imagery of the seal. The Roman empire was at the same time, and on every side, attacked by the blind fury of foreign invaders, the "wild beasts of the earth," and the wild ambition of domestic usurpers, Death and Hades' "sword." The Franks broke in upon "the earth." Their rapid devastations spread from the Rhine to the foot of the Pyrenees. Spain was unable to resist. During twelve years it was the arena of destructive hostilities. Taragona was sacked and almost destroyed; and as late as the fifth century, wretched cottages, scattered amidst the ruins of magnificent cities, still recorded the ferocity of these *wild beasts* from what is now Hesse, Brunswick, and Lunenburgh. From Spain they transported themselves into the Mauritanian province of "the fourth of the earth." The fury of these "wild beasts of the earth" astonished these Roman Africans, who regarded them, from their name, manners, and complexion, as a destroying storm from a world unknown.

But Death and Hades had work for their wild beasts to do "upon the fourth of the earth" nearer to the seat of empire. The Alemanni burst into Gaul, upon the rich provinces of which they inflicted severe wounds; and afterwards were the first who removed the veil that covered the feeble majesty of Italy. A numerous body of them crossed the Danube, and penetrated through the Rætian Alps into the plains of Lombardy, as far as Ravenna, and displayed the victorious banners of barbarians almost in sight of Rome. Valerian being in the East, and Gallienus on the Rhine, the hopes and resources of the Romans were in themselves. In the emerg-

ency the Senate became courageous, and prepared to meet the foe, who found it prudent to retire, to save the spoil with which they were incumbered. But, under the reigns of these emperors the frontier of the Danube was perpetually infested by the inroads of German and Sarmatian "wild beasts." The Goths renewed their incursions, which were diverted into a new channel. They acquired ships, by which they were enabled to ravage the coasts of Asia Minor. They took Trebizond, and put the inhabitants to the sword. The booty they acquired was immense, and the number of captures incredible. The rich spoils of Trebizond filled a large fleet of ships found in that port. The robust youth of the Black Sea-coast they chained to the oar; and satisfied with the success of their first naval expedition, returned to their new establishments in the kingdom of the Bosphorus.

In their second expedition, they captured Chalcedon, well stored with arms and money; and then proceeded to the plunder of the luxurious and wealthy cities of Bithynia, of which they gave Nice, and Nicomedia to the flames.

In their third naval expedition they made their appearance among the numerous islands of the *Ægean* Sea, and at length anchored in the Piræus, five miles distant from Athens, which they sacked. A general conflagration blazed out at the same time in every district of Greece; and the temple of Diana at Ephesus, was finally burned by the Goths. It would be interesting to us to know something of the affairs of Christ's ecclesia there while these wild beasts of the fourth seal were doing the work of Death and Hades in their midst. It would give them no pain to see this "wonder of the world" in flames. They might regret its destruction as a work of art; but, as a stronghold of superstition, in which Jupiter's image that fell from heaven, was enthroned, and revered by all Asia and the world, its destruction would afford them much satisfaction. It had been seven times destroyed before, but from this last catastrophe it never recovered; for he that was destined "to conquer" was still "conquering," and consummating the work begun by Paul, who persuaded and turned away much people, not alone at Ephesus, but almost throughout all Asia, saying, that they be no gods which are made with hands—Acts xix. 26. To them, as to us of the household of faith, the destruction of the temple of Diana, and those other temples of St. Peter's at Rome, and St. Paul's at London, not from an architectural, but from a scriptural, standpoint, would be a glorious earnest of the approaching downfall of the several superstitions they represent. Ephesus was once famous

for the bright lamp burning with the oil of the spirit in her midst; but Nikolaitanism, as an extinguisher, put out the light, and she became dark as the heathen catholicism, fashionable episcopalianism, gloomy presbyterianism, shallow congregationalism, and fanatical methodism, and so forth, of our day: therefore Death and Hades had authority to kill and destroy with wild beasts of the earth; these began their work with wild devastation, and all that remains of Ephesus in our time is a few families of Turks, and a Moham-medan mosque.

While the wild beasts of the north were slaying and plundering the heathens of the Roman earth, a wild beast of the east, by Daniel styled a *Bear with three ribs in its mouth*, spread devastation and terror on either side of the Euphrates. The Persians, under Sapor their king, had crossed that river in great force. Valerian marched against them, was defeated, and captured with his whole army. Sapor then moved against Antioch, the metropolis of the Roman East. Its splendid buildings, private as well as public, were pillaged or destroyed; and its numerous inhabitants were put to the sword, or led away into captivity. The conquest of Syria and Cilicia scarcely interrupted the progress of the ravenous bear. Sapor invaded Cappadocia, and besieged Cæsarea, a city of four hundred thousand inhabitants; many thousands of whom were massacred, and those made prisoners treated with wanton and unrelenting cruelty. In the conquest of Armenia, a state beyond the Roman earth, Sapor treated the people mildly; but when, as one of the wild beasts of Death and Hades, he ravined in "the Great City," he displayed only the stern features of a conqueror. He sought only to leave behind him a *wasted desert*, while he transported into Persia the survivors and the treasures of the provinces.

The captivity of Valerian, A. D. 260, ended only with his death. Being relieved of his paternal colleague's censorial severity, Gallienus reigned for eight years without restraint. When exasperated, Death and Destruction characterized his rule; till, satiated with blood, or fatigued by resistance, he insensibly sunk into the natural mildness and indolence of his character. Owing to the looseness of his government, a crowd of usurpers started up in every province of the empire against him. These had all been born of peasants, and served as soldiers in the ranks, except two. They were Valerian's lieutenants, who disdained to serve his unworthy son. Of all these nineteen usurpers of imperial power there was not one who enjoyed a life of peace or a natural death. As soon as they were invested with the bloody ensigns of royalty, Death and Hades

marked them as theirs. Encompassed with domestic conspiracy, military sedition, and civil war, they trembled on the edge of precipices, over which, sooner or later, they fell, and were inevitably devoured by the cruel and insatiable Hades. Italy, Rome, and the Senate, constantly adhered to the cause of Gallienus. The transitions during this fourth seal-period from the cottage to the throne, and from the throne to the grave, or Hades, were rapid and perpetual. The election of these precarious emperors, their power and their death, were equally destructive to their subjects and adherents. The price of their fatal elevation was instantly paid to their troops, by an immense donative drawn from the bowels of *the exhausted people*—the pale horse. When they fell, they involved armies and provinces in their fall. How dreadful and terrible the significance of the saying of this seal, “there was given to Death and Hades authority to kill.” Illustrative of this still further, it may be remarked, that there is extant a most savage mandate from Gallienus to one of his ministers after the suppression of Ingenuus, who had assumed the purple in Illyricum. “It is not enough,” says he, “that you exterminate such as have appeared in arms: the chance of battle might have served me as effectually. The male sex of every age must be extirpated: provided that, in the execution of the children and old men, you can contrive means to save our reputation. Let every one die who has dropped an expression, who has entertained a thought against me, against *me*, the son of Valerian, the father and brother of so many princes. Remember that Ingenuus was made emperor: tear, kill, hew in pieces. I write to you with my own hand, and would inspire you with my own feelings.”

Such were the “wild beasts” and such the “sword” which, in the period of the fourth seal, dismembered the provinces, and reduced the heathen dominion of Rome to the lowest pitch of disgrace and ruin, from which it seemed impossible that it should ever emerge. There still remain some particular facts which may serve to reflect a strong light on the horrid picture of this seal.

The situation of Sicily preserved it from the “wild beasts of the earth,” whose dens were beyond the limit of “the Great City.” The sufferings of that once flourishing and still fertile island were inflicted by baser savages within its own limits. A licentious crowd of slaves and peasants reigned for a while over the plundered country and renewed the memory of servile wars of more ancient times. The agriculture of Sicily was ruined; and as the principal estates belonged to the opulent senators of Rome, who often en-

closed within a farm the territory of an old republic, this private injury probably affected the capital more deeply than all the conquests of the Goths or the Persians.

After the captivity of Valerian and the insolence of Gallienus had relaxed the authority of the laws, the Alexandrians abandoned themselves to the ungoverned rage of their passions. Philosophical Christianity had done no more for them than it has for Russians or Poles, or for Americans of the North and South. They made their unhappy country the theatre of a civil war which continued (with a few short and suspicious truces) above twelve years. This was a commercial city of about six hundred thousand inhabitants on "the fourth of the earth," as well as Sicily. All intercourse between the several quarters of this afflicted city was cut off, every street was polluted with blood, every building of strength was converted into a citadel; nor did the tumult subside till a considerable part of Alexandria was irretrievably ruined, and reduced to a state of dreary solitude.

C.—Death and Hades kill with Famine and Pestilence.

It was revealed to John that among the agencies coöperating in the development of deadliness in the enemy with which the Bowman of the first seal would have successfully to contend, there would be famine and *pestilence*—so we render with Mr. Elliott the word, *thavaroç*, on the authority of the Septuagint, in 2 Sam. xxiv. 13, 15—"Or shall it be three days דְּבַר , *dëvër*, *pestilence*?" where the LXX. translation is *thavaroç*.

What the Spirit revealed to John, history informs us came to pass with a destructiveness by no means exaggerated in the imagery of the fourth seal. Death and Hades killed the people with famine and pestilence with terrible fatality. Gibbon tells us that there was a long and general famine of a very serious kind, and that it was the inevitable consequence of rapine and oppression, which extirpated the produce of the present and the hope of future harvests. Then, in the order of the seal, which places famine before pestilence, he proceeds to inform us that the famine generated pestilence. Famine, says he, is almost always *followed* by epidemical diseases, the effect of scanty and unwholesome food. Other causes must, however, have contributed to the furious plague, which, from the year 250 to A. D. 265, raged without interruption in every province, every city, and almost every family of the Roman empire.

The *fourth of the earth* was not exempt. During some time *five thousand persons died daily in Rome*, and many towns that had escaped the sword and wild beasts of Death and Hades, were entirely depopulated. Above half the people of Alexandria had perished in their calamities; and if the analogy might be extended to other provinces, it might be concluded that war, pestilence, and famine had consumed in a few years the half of the human species.

In conclusion of our exposition of this seal, though not the full end of the seal-period itself, which continued yet a few years developing results of Death and Hades' mission similar to those already before the reader, we may record in this place the testimonies of Sismondi, Schlegel, and Niebuhr concerning the deadly paleness of the Roman body politic consequent upon the judgment of this seal. Sismondi says, as quoted by Mr. Elliott: "Diocletian put an end to this long period of anarchy. But such a succession of invasions and civil wars, and so much suffering, disorder, and crime, had brought the empire into a state of *mortal languor* from which it never recovered." The apocalypse which enables one to "see" below the surface of events, teaches me that "the Lamb," not Diocletian, put an end to the long period of anarchy caused by Death and Hades by opening the fifth seal. Diocletian was only the instrument by which He effected it. The *mortal languor* was represented in the *pale color* of the horse ridden by Death. Speaking of the state of things after Diocletian's accession, A. D. 285, Niebuhr says: "After the cessation of the plague ('which began to decrease in the time of Probus,' between A. D. 276 and A. D. 282) the empire was suffering from general distress; and its condition was very much like that which followed after the cessation of the *Black Death* in the middle ages." And Schlegel says: "The division of the empire among several sovereigns appeared then (in the reign of Diocletian) as afterwards, an inevitable and necessary evil. In other words, the several parts and members of the vast body of the Roman empire, *which approached nearer and nearer to dissolution*, began to fall to pieces."

The rest of the events of this seal-period fall under the reigns of Claudius, Aurelian, Tacitus, Probus, Carus and his sons, and the first eighteen years of Diocletian, embracing a period of thirty-five years in which the blood of the people was poured out like water. Thus, the whole period of the fourth seal would be sixty-eight years, the result of which was the establishment of a new system of government, which was afterwards completed by the family of Constantine.

SECTION 5.

THE PHILADELPHIAN STATE.

Vol. I., pp. 428, 446.

The Sardinian state of the Ecclesias, in which things spiritual were "ready to die," merged into that in which the "few names," representative of those who were not "dead," were the "little strength"—the Philadelphian. The philosophical christianity and superstition of Satan's synagogue everywhere prevalent. The "little strength" the salt that preserves the christian community from utter corruption—Apoc. iii. 7.

ACT V.—SEAL-PERIOD FIFTH.

Apoc. vi. 9, 10, 11.

A period of great resistance unto blood on the part of the arrowless Bowman engaged in the conquest of the paganism of the Fourth Beast.

A. D. 303.

"And when He opened the Fifth Seal, I saw underneath the Altar the souls of them who had been slain on account of the word of the Deity, and on account of the testimony which they held. 10. And they cried with a loud voice, saying, 'Until when, O *thou who art* the Despot holy and true, dost thou not judge and avengo our blood upon them who dwell upon the earth? 11. And to them each were given white robes, and it was answered to them that they should repose yet a short time while both their fellow-servants and their brethren should be filled up, who are about to be killed even as they."

I.—Why the Four Living Ones do not Appear.

This fifth seal comes in between the expired political judgments of the fourth and the renewed judgments of the sixth. While, in the previous four seals, the Roman heathen were the subject acted upon in their visions, in this, the fifth, it is those who profess the faith of Christ who are the object against which the seal-judgment is directed. The horses and their riders have disappeared from view, and, what is more remarkable, the four living ones also. John no more hears a voice from them inviting him to "Come and see." He is not called upon to "see" or contemplate the judgments of the Lamb upon the heathen people. He had been invited to "see" the fourth seal; and he might still see the result of those calamities working evil upon "that which hindered," and preparing for it the last struggle which would eventuate in casting it out of "the

heaven." This was an object to be beheld by one of the eyes of the fourth living one—an object external to itself; but, in the fifth seal, those "brethren" and "fellow-servants," of which he was a representative, were the subject of its judgments, and therefore an object to be beheld, and not spectators of the scene.

As already remarked, it is remarkable that neither of "the Four Living Ones full of eyes" is introduced into the imagery of the fifth and sixth seals. In the first four seals, they occupy a conspicuous place; but in the fifth and sixth they are not found. This peculiarity is certainly not accidental. The omission must be significative of something real in the situation of affairs pertaining to those engaged in "conquering" that which hindered the manifestation of the Man of Sin-power. We know, that the Four Living Ones are symbolical of the *Heavenly Encampment*, the *imperium in imperio*, the aggregation of the company separated from among the Gentiles for the Name; as opposed, or in active hostility, to that other encampment, or *imperium*, represented by the four horses under divers colors. The heavenly camp was the habitation of the Deity by his Spirit; not that his spirit was in all the individuals of the encampment; but that His Imperial Pavilion was in their midst, as the tent of the commanding general was in the midst of the Roman military camp. The Seven Asiatic Ecclesias as representative of all the militant ecclesias in the Greco-Latin Habitable, constituted this Heavenly Camp, with its divinely appointed standards of the Lion, the Ox, the Man, and the Eagle faces; and, I doubt not, that in the whole period of the first four seals, a period of two hundred and five years, "the saints and faithful in Christ Jesus," understood that their body, nation, community, or militant association, in the general, was "signified" by those four remarkable figures: I am strengthened in this conviction by the following notable passage in a letter from the presbyters of the church, or ecclesia, in Rome to Cyprian and his brethren in Carthage. "Let us pray," say they, "that those who have fallen (or lapsed from the faith) may become sensible of the greatness of the crime . . . and that they may not disturb the yet fluctuating state of the Ecclesia—lest they should appear to aggravate our distresses by exciting internally seditious and inflammatory commotions. Let them knock at the doors, but not break them. Let them go to the threshold of the Ecclesia, but not leap over it. Let them watch *at the gates of the Heavenly Camp*, but with that modesty which becomes those who remember they have been *deserters*. Let them arm themselves indeed with the weapons of humility, and resume that shield of

faith which they dropped through fear of death; but so that they may be armed against the Devil, not against that very Ecclesia, which laments over their fall." This was written in the middle of the third century, and in the fourth seal-period. The writers regarded the Ecclesia throughout the Roman world as "the Heavenly Camp" with gates. This idea they would derive from Apoc. xxi. 12, where "the gates" are revealed as twelve in number, and emblematic of the "twelve tribes of the children of Israel." These gates are grouped in threes, according to the encampment of the tribes, *four square*, each three symbolized by the standard of Judah, Ephraim, Reuben, and Dan; or, the Lion, the Ox, the Man, and the Eagle, as exhibited in the Four Living Ones full of eyes. They regarded this Ecclesia-Camp as militant, and all its combatants as armed with "the shield of faith," which those who became apostates, or "deserters," threw away.

But, why is this Heavenly Camp not symbolized in the fifth seal? *First*, I conceive, because its work was done at the expiration of the fourth seal; *secondly*, because its unity had been destroyed under that seal; and, *thirdly*, because in default of that unity, the Deity no longer resided in it by his Spirit.

First, the work of the Spirit through the undivided Christ in convincing pagans of "the truth as it is in Jesus" was finished. The agency employed in separating the heathen from the Roman superstition, consisted of philosophical disquisitions on idolatry, and denunciations of the terrors of the law upon them. They were exhorted to "believe and live;" and at the same time told to "even in the very exit of life pray for remission of sins, and implore the only living and true God with confession and faith: pardon is granted to him who confesses his sin; and saving grace from the divine goodness is conferred on the believer; and thus may a man pass from death to immortality in his very last moments." This extract is from a letter of Cyprian, a model christian of the fourth seal-period, to Demetrian, a persecuting pagan in the Roman Africa; and given by Milner approvingly, as a specimen of his preaching to men, although profane and unconverted. Such preaching would do very well for the conversion of pagans to the Laodiceanism of the third or nineteenth centuries; but it would be of no use in regard to "the great salvation"—it could put no one in possession of the faith; and through the obedience of faith, of a right to eternal life in the kingdom of God. Such preaching might do for a cathedral, church, or conventicle, pulpit of our times; but not for preaching to be endorsed by the Spirit. The Spirit could not sanction such

eloquent trash, and therefore he withdrew from the camp, and left it in the gloom of its own darkness. For this cause, the symbol of the Heavenly Camp is not found in the fifth seal. The Spirit had withdrawn from it as no longer fortified with the truth. The untraditionized word was not taught; and it had become the synagogue of the Satan, "after whose energy, and with all the deceivableness of unrighteousness," the Lawless One was to be developed. Where the truth is not, there the Spirit is not; for "the Spirit is the truth." This is the reason why the Spirit is not now with "the names and denominations of Christendom" in whole or part. They are destitute of the truth. It is not preached among them, nor known to them; and therefore not believed and obeyed. Hence, the churches of Christendom could not be represented by the Four Living Ones, as under the four seals. They do not constitute a Heavenly Camp; but "the Great City" to be besieged and taken when the Four Living Ones shall plant their standard-faces against it, in the resurrection and regeneration. They brought the Great City to ruin—to *pale-horse distress*, in the period of the four seals; and again, under the Seventh Vial, the same "great city" under its papal and ten-horn constitution, will be demolished by them, and finally superseded by their Heavenly Camp, from which there will then be no deserters who have dropped the shield of faith; and none within to be more zealous for traitors, than the truth.

Secondly, the symbol of the Spirit in the midst of the saints does not appear in the imagery of the fifth seal, because the unity of the camp had been broken up in the fourth seal period. In this period there were several severe persecutions of the christians; and also, prosperous intervals in a worldly sense. In peaceful times, multitudes forsook the temples of the gods, and joined the ecclesias under the influence of their families, and of such preaching as Cyprian's. Some, doubtless, through study of the scriptures, and the aid of faithful men, came to an intelligent faith and obedience. These were the "few names" of the fourth seal period, on account of whom, and with whom, the Spirit still occupied the encampment. They were the salt by which the lump was seasoned; and in whose absence the camp was no longer tenable by the Spirit.

The multitudes who forsook the gods very much resembled the multitudes who forsake the world (!) when, in modern times, they "get religion," and become papists, protestants, and sectarians. The one and the other forsake not the gods and the world with the intention of enduring torments, or of holding on to their profession

at the cost of liberty, chattels, or life : but so long as it is safe and pleasant, or not too inconvenient, they are willing to rejoice in a more reasonable and decent calling, than in a declining and vulgar superstition like the Roman, or in the wickedness of what they call "the world." The persecutions of Maximin, Gallus, and Valerian, all occurred under the fourth seal. When any of these befel the encampment, multitudes turned traitors and deserted to the enemy. They dropped the shield of faith, and were pierced by the fiery darts of the wicked. The emperors ordered all who had become christians to sacrifice to the gods, and to renounce and curse the Lord Jesus; or to be tormented and put to death, if they refused. This was a trial multitudes were unequal to. The ecclesia in Carthage was numerous. At the beginning of the Decian persecution Cyprian says, "It stands firm in the faith in general;" but when it was over its declension was most deplorable. It had been sifted by the storm so much that the greatest part of its professors had apostatized. The case of Carthage will exemplify that of very many other ecclesias. The apostates were innumerable; they forsook the Heavenly Camp in crowds, and sought safety and protection in the pardon offered by the magistrates to all who should recant.

But, when peace was restored to the Heavenly Camp, multitudes of these deserters besieged its gates for readmittance. Within the camp, there were two classes of professors; one, consisting of "the few names in Sardis which had not defiled their garments;" the other, consisting of all the rest, who "had a name that they were living, but were dead"—Apoc. iii. 4, 1. The latter class was favorable to the readmittance of the deserters, or "lapsed;" the minority was determinedly opposed to it. The head of the majority was Cornelius the bishop of the ecclesia in Rome; and the leader of the "few names" in the Sardinian state, was Novatian, who was elected bishop in Rome in opposition to him about A. D. 251. He is acknowledged by his opponents to have been no heretic; and to have excelled in genius, learning, and eloquence. No immoralities have been proved against him, though he did not escape the evil speeches and maledictions of the majority; though it is certain, that while he continued a presbyter of the ecclesia in Rome, his fame was not only without a blot, but very fair in the camp. He was put to death for the faith in the reign of Valerian.

It will be well here to sound in the ears of the reader the voice of history concerning the state of the majority which the Spirit says had a name that it was living, while it was really dead; and the division of which is charged upon Novatius as a crime.

“The most respectable writers of that age,” says Mosheim, “have put it out of the power of an historian to spread a veil over the enormities of ecclesiastical rulers. For, though several yet continued to exhibit to the world illustrious examples of primitive piety and Christian virtue (these were “the few names even in Sardis”), yet many were sunk in luxury and voluptuousness; puffed up with vanity, arrogance, and ambition; possessed with a spirit of contention and discord, and addicted to many other vices that cast an undeserved reproach upon the holy religion of which they were the unworthy professors and ministers. In many places the bishops assumed a princely authority, particularly those who had the greatest number of churches under their inspection, and who presided over the most opulent assemblies. They appropriated to their evangelical functions the splendid ensigns of temporal majesty. A throne, surrounded with ministers, exalted above his equals the servant of the meek and lowly Jesus; and sumptuous garments dazzled the eyes and the minds of the multitude into an ignorant veneration for their arrogated authority. Presbyters followed their example, neglected their duties, and abandoned themselves to the indolence and delicacy of an effeminate and luxurious life. Deacons imitated their superiors, and the effects of a corrupt ambition were spread through every rank of the sacred order.”

In support of this statement, we have the testimony of Eusebius, who was contemporary with what he describes. “Through too much liberty,” says he, “the Christians grew negligent and slothful, envying and reproaching one another—waging, as it were, civil wars among themselves, bishops quarrelling with bishops, and the people divided into parties. Hypocrisy and deceit were grown to the highest pitch of wickedness. They were become so insensible, as not to think of appeasing the divine anger, but, like atheists, they thought the world destitute of any providential government or care, thus adding one crime to another. The bishops themselves had cast off almost all concern about religion; they were perpetually contending with one another, and did nothing but quarrel, and threaten, and envy, and hate one another; they were full of ambition and tyrannically used their power.”

Such was the state into which the ecclesias had fallen in the second half of the third century, against which Novatian protested. Many, in all the Roman empire—Christadelphians, in contrast to “Christians,” a name disgraced then as now—united with him in bearing a noble testimony against the prevailing corruption in the camp; and by so doing acquired the name of Novatianists. They were

also termed *Puritans*, or in Greek, *Cathari*—a name bestowed on them by their adversaries, who reproached them for what they considered their excessive severity of discipline and exclusiveness.

The ecclesiastical historian, Socrates, says that “Novatius separated from the Roman Church because Cornelius the bishop received into communion believers who had sacrificed during the persecution which the emperor Decius had raised against the ecclesia. Having seceded on this account, on being afterwards elevated to the episcopacy by such prelates as entertained similar sentiments, he wrote to all the ecclesias insisting that they should not admit to the sacred mysteries those who had sacrificed; but exhorting them to repentance, leave the pardoning of their offence to God, who has the power to forgive all sin. These letters made different impressions on the parties in the various provinces to whom they were addressed, according to their several dispositions and judgments. The exclusion from participation in the mysteries (Lord’s Supper) of those who after baptism had committed any sin ‘unto death,’ appeared to some a cruel and merciless course; but others thought it just and necessary for the maintenance of discipline, and the promotion of greater devotedness of life. In the midst of the agitation of this important question, letters arrived from Cornelius the bishop, promising indulgence to delinquents after baptism. On these two persons writing thus contrary to one another, and each confirming his own procedure by the testimony of the divine word, as it usually happens every one identified himself with that view which favored his previous habits and inclinations. Those who had pleasure in sin, encouraged by the license thus granted, took occasion from it to revel in every species of criminality. The Phrygians, however, appear to be more temperate than other nations, and are seldom guilty of swearing. The Scythians and Thracians are naturally of a very irritable disposition, while the inhabitants of the East are addicted to sensual pleasures. But the Paphlagonians and Phrygians are prone to neither of these vices; nor are the sports of the circus nor theatrical exhibitions in much estimation among them even to the present day (A. D. 445). And this will account, as I conceive, for these people, as well as others of a similar temperament and habit in the West, so readily assenting to the letters written by Novatius. Fornication and adultery are regarded among the Paphlagonians and Phrygians as the grossest enormities; and it is well known that there is no race of men upon the face of the earth who more rigidly govern their passions in this respect.”

This testimony of Socrates shows that morality and virtue were on the side of the Novatians; and even their catholic adversaries did not accuse them of unsoundness in the faith. Cornelius, the bishop of the church in Rome, styles Novatius, "that artful and malicious beast;" and denounces him in his letters for his artifice and duplicity, his perjuries and falsehoods, his dissocial and savage character. But this proves nothing against Novatius or his friends, and is *prima facie* evidence that the spirit in him, Cornelius, was the spirit of the flesh, which afterwards became so rampant in his successors the Popes. From Eusebius' account, Novatius and his adherents appear to have been excommunicated by a council assembled in Rome; and the course pursued against him there evinces more of party malignity than of zeal for the truth in faith and discipline. But it did not succeed in suppressing the Novatians, who prospered in Rome considerably. Socrates says, that A. D. 421, Cornelius' representative was one Celestinus. "This prelate," says he, "took away the churches from the Novatians at Rome also, and obliged Rusticula their bishop to hold his meetings secretly in private houses. Until this time that sect had flourished exceedingly in the imperial city of the West, possessing many churches there, which were attended by large congregations. But envy attacked them also, as soon as the Roman episcopate, like that of Alexandria, extended itself beyond the limits of the jurisdiction of priesthood, and degenerated into the present state of secular domination. For thenceforth the Roman bishops would not suffer even those who perfectly agreed with them in matters of faith, and whose purity of doctrine they extolled, to enjoy the privilege of assembling in peace, but stripped them of all they possessed. From such tyrannical bigotry the Constantinopolitan prelates kept themselves free, inasmuch as they not only permitted the Novatians to hold their assemblies within the city, but treated them with every mark of Christian regard."

The position assumed by the Novatians was perfectly scriptural. Sins unto death disqualify for inheritance in the kingdom of the Deity, and therefore for fellowship with those who are "the Heirs of the kingdom which he has promised to them who love him," or obey him; which is the same thing, for "love is the fulfilling the law." There can be no sin more deadly than that of a christian sacrificing to other gods, and cursing Christ, for the sake of present ease and comfort. Paul settles this clearly enough to the minds of all who receive the word as the end of all controversy. "If they who were once enlightened," says he, "shall fall away, it

is impossible to renew them again unto a change of mind—*εἰς μετανοίαν*, seeing they crucify again for themselves the Son of the Deity, and expose him to public shame." This is bearing thorns and briars; and such, Paul saith, "is rejected, and nigh to cursing; whose end is to be burned"—Heb. vi. 4-8. For an enlightened man to sacrifice to the gods of Greece and Rome, was for him to "sin wilfully"—a sin for which no sacrifice is provided in the system of righteousness devised by the Deity. It is therefore "a sin unto death;" and for that—for pardon of that, John discountenanced all petition: "there is a sin unto death; I say not that ye shall pray for it"—1 John v. 16. Of sins of this sort, Paul says: "If we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. He that despised Moses' law died without mercy under two or three witnesses: of how much sorer punishment, suppose ye, shall he be thought worthy who hath trodden under foot the Son of the Deity, and hath counted the Blood of the Covenant wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace"—Heb. x. 26. The christian who sacrificed to the gods of the Gentiles, in so doing, "trod under foot the Son of the Deity, and counted the Blood of the Covenant wherewith he was sanctified an unholy thing." The gospel of the kingdom has no good news for such. They have denied Christ; and Paul saith again, "If we deny him, he also will deny us"—2 Tim. ii. 12; and Jesus himself says, "Whosoever shall deny me before men, him will I also deny before my Father who is in heaven"—Mat. x. 33.

It is clear, then, in relation to "the lapsed," apostates, or deserters from the Heavenly Camp, the Novatians were in the right, though they were in the minority. Cornelius and his Council who excommunicated them, in so doing, turned the truth into the streets a houseless wanderer. Having ejected Christ, who, when on earth, said, "I am the truth," the Spirit who spoke to the ecclesias, forsook them, and left them to their own waywardness. Having things now all their own way, they received again into the bosom of what they called "Mother Church," apostates, adulterers, drunkards, lovers of pleasures, &c., upon profession of sorrow, but without amendment of life. Well might the Spirit say to such "churches:" "Thou hast a name that thou livest, and art dead." The institutions and worship of such a dead body could be of no worth. The "few names in Sardis," called Novatians, were satis-

fied of that, and therefore they rejected the baptism, and ordination of the so-called "*Mother*." They repudiated Jezebel and all her ordinances; so that they reimmersed and reordained all who came over to them from the majority, which now began to designate itself the HOLY CATHOLIC CHURCH.

Here then were two leading and rival divisions in antipagan society, both claiming the christian name, with the addition of *Catholic* and *Puritan*, as the names distinguishing their several hosts in the long warfare waged between them. These antagonist camps were in active conflict during the fifth seal; how then could the Four Living Ones, who symbolized the undivided heavenly camp, be introduced into the imagery of the fifth seal, inasmuch as in that and the sixth seal period, the original organization of the camp no longer obtained? The time was rapidly advancing after the close of the fourth seal, when the Spirit would fulfil his threat of *spuing them out of his mouth*; and of organizing a new advocacy of the truth—a protest, not so much against paganism, as against Laodiceanism incorporated in the Synagogue of Satan, styled in the language of the Apostasy, THE HOLY APOSTOLIC CATHOLIC CHURCH—Mother and Mistress of all the churches of Antichristendom.

Thirdly, the unity of the Heavenly Camp having been broken by this great schism, the blame of which before the Lamb would rest on them who sympathized with the deserters who denied him, and who excommunicated the friends of purity and good morals, the Deity could no longer reside in it by his Spirit; the symbol of the four living ones consequently could not be introduced into the imagery of the fifth seal. But though as a community they were dead, yet we learn from the epistle to Sardis, that "even" in that dead community there were a few living ones who had not defiled their garments. These were Christadelphians. The Deity walked in these. His spirit was in them, because Christ was in them by faith. "Know ye not," saith the apostle, "that Christ is in you, except ye be reprobates," or without judgment. "I am the truth," saith Jesus. "Let Christ dwell in your hearts by faith," saith Paul: from all which it is manifest that every real christian has Christ in him; and that he has Christ in him when he intelligently believes the truth, and by obeying that truth, puts on Christ, and walks in him by walking in the truth. Now, as "*the spirit is the truth*," and "*my words are spirit and life*," it follows that the spirit of the Deity resides in all in whom the truth and His words influentially reside. In this sense, the spirit may have dwelt in a few among the Sardian dead, who did not actually separate themselves with

the Novatians. As the Spirit had not till the sixth seal-period spued the ecclesias out of his mouth, there would till then continue to be some living among the dead ; and according to the proportion and quality of these living, would be the spirit-possession of each ecclesia. The Sardinian state under the fifth seal merged into the Philadelphian ; and the "few names" of the former, became the "little strength" of the latter. This little strength was derived from the truth believed, as before explained. For there to be a little strength in the Philadelphian state was for there to be a little spirit still ; for there is no christian, spiritual, or moral strength where there is no spirit or *power*. The gospel is the *power* of the Deity for salvation ; but it is not power to numb or deaden the pain of torment inflicted upon the bodies of the saints when tortured by the cruel pagans, and afterwards by the more savage Laodiceans. It is probable that with the "little strength" there was also a little physical power still possessed by the subjects of that little strength by which the torture they were called on to endure was deadened. The only evidence of the spirit being possessed in the fifth seal-period in any other than a doctrinal sense as before explained, is the question and answer it contains. Had the four living ones been in the imagery, we should have known that the Spirit, or "the Lamb," still occupied the camp, plaguing from thence the Roman Horse, and fortifying the bodies of his servants to the patient endurance of the most cruel torments inflicted upon them in the good fight. But they are not there ; so that we can only infer that His "grace" was not entirely withdrawn, and was still sufficient for the emergencies of the few, who, in the fifth seal period "kept his word, and denied not his name."

I may remark here, that in the first four seals, the four living ones were all present in the arrangements of each, though only one is specially indicated by ordinal number. This presence of all the four in each seal is intimated in the first verse, "I heard from one out of the four living ones, saying;" and though only one is named in the second seal, yet in the third a voice is said to be sounded in the midst of the four about the taxation of wheat and barley. They were all four present in reality ; and the Lamb, or Spirit, was in the midst of them, attacking the Roman people and empire with sword, taxation, famine, pestilence, and beasts of the earth. And the pagans were not altogether unaware of this, for *they charged the miseries of the times upon the christians*. And they had unquestionably to do with them as being associated with the Lamb who opened and supervised the seals. Cyprian, in his letter

to Demetrian, a heathen, endeavored to persuade him of the unreasonableness of the charge. But there was more reason in it than Cyprian knew; and if he had known, he might have made a powerful argument in favor of christianity, on account of so reasonable a fact.

Treating of the first eighteen years of Diocletian's reign, and therefore the eighteen concluding years of the fourth seal-period, Milner says, after Eusebius: "During this period he was extremely indulgent to the christians. His wife Prisca and his daughter Valeria, were christians in some sense secretly. The eunuchs of his palace and his most important officers were christians; and their wives and families openly professed the gospel. Christians held honorable offices in various parts of the empire; innumerable crowds attended christian worship; the old buildings could no longer receive them; and in all cities wide and large edifices were erected."

The rider of the first seal was still "conquering" paganism; and a state of things had obtained indicating that the time was not far off when the coronal wreath, or *stephan*, would adorn his brow. If the strength and beauty of christianity were to be measured by secular prosperity, here might be fixed the era of its greatness. "But, on the contrary, the era of its actual declension must be dated in the pacific part of Diocletian's reign. During the whole third century the work of God, in purity and power, had been tending to decay. The connection with philosophers was one of the principal causes. Outward peace, and secular advantage completed the corruption. Ecclesiastical discipline was now relaxed exceedingly. Bishops and people were in a state of malice. Endless quarrels were fomented among contending parties; and ambition and covetousness had in general gained the ascendancy in the christian church. *Some there were who mourned in secret, and strove in vain to stop the abounding torrent of the evil.*" These were the "little strength," and "the brethren" of the fifth seal. For the space of thirty years no bishop, or priest, among the catholics appeared eminent for piety, zeal, or labor. Eusebius, indeed, mentions the names and characters of several bishops; but he extols only their learning and philosophy, or their moral qualities. "Notwithstanding this decline, both of zeal and of principle; still christian worship was constantly attended; and the number of nominal converts was increasing after the fashion of our time; but the faith of Christ itself appeared a mere ordinary affair. And "*here terminated,*" says Milner, "*or nearly so, as far as appears, that great first effusion of the Spirit of God which began at the day of Pentecost.*" Human depravity

effected throughout a general decay of godliness; and one generation of men elapsed with very slender proofs of the spiritual presence of Christ with the church."

2.—The Altar.

John informs us, that when the Lamb opened the fifth seal he saw THE ALTAR and souls underneath it. There are two apocalyptic altars pertaining to the apocalyptic temple—the *θυσιαστηριον* of the priests' court, and of the Holy Place. The one seen by John in this seal was the *thusiasterion* of the Court of the Priests, where sacrifices were burnt, and the blood thereof poured out at the altar's base.

A *thusiasterion* was a structure of earth, unhewn stone, or brass, elevated in an area, upon which the bodies of slain animals were burned. The burned bodies consumed into smoke were whole burnt offerings; and typified, or represented the utter destruction of Sin's Flesh, which sin had been condemned in the flesh of the victim, by the abstraction therefrom, or the pouring out of the soul of the flesh in the slaughter of the victim. "The soul of the flesh is in the blood." The blood covers upon the soul, or life; therefore in pouring out the blood, the soul, or life, of the animal was poured out unto death; and the blood being poured at the base of the altar, the soul was there, and the altar was considered as covering it; hence the phrase "underneath the altar the souls of the slain." The only difference between *soul* and *blood* sacrificially, is blood flowing in the veins and arteries; and blood in the sacrificial bowl. In the latter, it is a coagulated mass unfit for the purposes of the body; in the former, it is a fluid maintained in fluidity by the electro-nervous, or vital, energy generated by the processes of digestion and respiration. When the blood is shed it soon loses its fluidity. The electro-nervous energy, soul, or life evaporates, and the blood becomes solid, or concrete. It is physiologically decorous, therefore, in hieroglyphic writing to make a distinction between soul and blood, and to give the intellectuality of the scene to the soul, as in the fifth seal.

In patriarchal and Mosaic times, when things instituted possessed a typical significance, altars were designated by divine and highly expressive titles. In Gen. xxxiii. 18–20, we learn that Jacob erected one at Shalem, and called it AIL-ELOHAI-YISRAAIL—the *Strength of the Mighty Ones of Power's Prince*. As Jacob did not consider the work of his own hands was this STRONG ONE; in its being testified that he called the altar by this name, we are instructed that

the prophet (and Jacob was a prophet as well as Abraham and Isaac) erected it as a type, or symbol, of Him the Strength or Power, who promised him such great things with his Seed—the Mighty Ones of Jacob.

Again, Moses built an altar after the battle with Amalek at Rephidim, and named it, *Yahweh-nissi*; “and he said, Because *his* hand is against the throne of Yah, *there is* war for Yahweh with Amalek from generation to generation”—Exod. xvii. 15. Here, the altar’s name is *He shall be my banner*. Who shall be? He who shall be the Deity manifested in flesh, the Mighty One of Jacob. He shall be Israel’s Banner against all the Powers that lift the hand against קַיִס יָהּ *kais Yah*, the throne of Him who shall be; for there shall be war against such till their thrones become the conqueror’s.

But, in the building of altars the will of the Deity was that they should be of earth; or if of stone, that the stone should not be hewn. “*An altar of earth* thou shall make unto me, and shalt sacrifice thereon thy burnt offerings . . . ; in all places where I record my name I will come unto thee, and I will bless thee. And if thou wilt make me an altar of stone, thou shalt not build it of hewn stone; for *if thou lift up thy tool upon it*, thou hast polluted it. Neither shalt thou go up by steps unto mine altar, *that thy nakedness be not discovered thereon*—Exod. xx. 24. The permanent altar was made of wood, overlaid with brass; and when cleansed, anointed, and sanctified, it was Most Holy; and whatsoever touched it was holy.

Now, all this was significant of the substance, Christ, who was “the end of the law.” The Holy Spirit signified something that he regarded important in his system of wisdom, in commanding an altar to be made of earth, or of unhewn stone; and in forbidding a tool to be lifted upon it. The things commanded were “*a parabola* for the time then present”—a riddle, the meaning of which would be found in the realities developed in the Christ. He is declared by Paul to be the christian altar. “We have an altar,” says he in Heb. xii. 10, which in being cleansed by the blood of Jesus is made identical with him. He was the altar of earth, or of unhewn stone; and in his making, or generation, he was begotten, “not of blood, nor of the will of the flesh, nor of the will of man, but of the Deity.” To affirm, that in his generation he was begotten of Joseph, is to “pollute him.” In admitting his altarship, and at the same time affirming his paternity to be of Joseph, and not of the Deity, as related in Luke; is to make Joseph the builder of an altar of hewn stone—a polluted altar, upon which a man’s nakedness had been discovered.

Jesus being set forth by the Deity a propitiatory for the remission of sins that are passed through faith in his blood, (Rom. iii. 25) exhibits him in relation to the believer of the truth as an Altar—the real *Ail-elohai-Yisraail* and *Yahweh-nissi*. The Word made Flesh was at once the victim, the altar, and the priest. The Eternal Spirit-Word was the High Priestly Offerer of His own Flesh, whose *character* was without spot—“holy, harmless, undefiled, and separate from sinners;” “who knew no sin;” yet whose *nature* was in all points like ours—“sin’s flesh,” in which dwells no good thing—Heb. ix. 14; vii. 26; 2 Cor. v. 21; Rom. viii. 3; vii. 18; Heb. ii. 14–17. The Flesh made by the Spirit out of Mary’s substance, and rightly claimed therefore in Ps. xvi. 8; Acts ii. 31, as His flesh, is the Spirit’s Anointed Altar, cleansed by the blood of that flesh when poured out unto death “on the tree.” This flesh was the victim offered—the sacrifice. Suspended on the tree by the voluntary offering of the Spirit-Word (Jno. x. 18), “sin was condemned in the flesh,” when the soul-blood thereof was poured out unto death. The Spirit-Word made his soul thus an offering for sin (Isai. liii. 10); and by it sanctified the Altar-Body on the tree. It was now a *thusiasterion*—an Altar Most Holy; and all that touch it are holy; and without touching it none are holy.

This then is the Altar that decorates the Court of the Priests in the temple-system of apocalyptic symbols. It is the mystical Christ-Altar, to the horns of which the sacrifice is bound—Ps. cxviii. 27. The magnitude of this altar is equal to the One Body of which the Lord Jesus is the head; so that all who are “in him” “wait at the altar, and are partakers with the altar,” because they “eat of the sacrifice”—1 Cor. ix. 13; x. 17, 18:—they “eat the flesh of the Son of Man, and drink his blood, which is meat indeed, and drink indeed.” This eating and drinking is intellectual. What we read, or hear and understand, and believe, we eat, and digest, and assimilate, and grow thereby. “He that eateth my flesh, and drinketh my blood,” saith Jesus, “dwelleth in me, and I in him”—John vi. 56. Here is a mutual indwelling between Christ and the believer. When the enlightened believer has got into Christ, he dwelleth in him, and feeds upon his flesh and blood—he is *within the Altar*, and partaking with it. He has touched the Most Holy, and is therefore holy, or a saint.

But, how doth a sinner get into the Altar so as to be within it, and to be a worshipper therein?—Apoc. xi. 1. The only way is by his “believing the things concerning the kingdom of the Deity, and of the name of the Anointed Jesus;” and, if he believes these

things with a "faith that works by love" and "purifies the heart," by being immersed into the Name of the Father, and of the Son, and of the Holy Spirit—Acts. viii. 12; Mat. xxviii. 19. In passing through this process, the sinner, who is by nature "dead in trespasses and sins," is quickened by the word understood and believed; word-life, or a new spirit, has entered into him, which is the spirit of a ready and willing obedience to all that is commanded; and the first command for such an enlightened sinner is, "be immersed upon (*επι*) the name of the Anointed Jesus into (*εις*) remission of sins." In doing this, his love-working faith is counted to him for repentance and remission of sins, and he is inducted into the Altar. In passing through the water he passes through the Laver to the Altar; and in the passage, he becomes sprinkled in heart by the blood of sprinkling, which is the blood of the Altar-Covenant, through the faith which he has in the doctrine concerning it—Heb. x. 22; xii. 24; 1 Pet. i. 2; ii. 24. Such an one is no longer a sinner because he has touched the Altar; and "whatever toucheth it is holy," or a saint. Now, to saints within the altar the apostle saith, "all sons of Deity are ye in the Anointed Jesus through the faith; for as many as *into Christ* have been immersed, have *put on Christ* . . . and if ye be Christ's, then ye are Abraham's Seed, and heirs according to promise—Gal. iii. 26–29. They are in the Altar-Name. There is a remarkable sentence in one of Ignatius' epistles, indicative of this subject being better understood in the reign of Trajan, A. D. 107, than contemporary with the fifth seal, or now. "Let no one," says he, "mistake; if any man is not *within the Altar*, he is deprived of the bread of the Deity;" which is equivalent to saying, if any man be not in Christ—if Christ be not the covering of his nakedness, he cannot obtain eternal life in the kingdom of God.

From these premises, then, the reader will easily comprehend the phraseology of the fifth seal concerning "souls underneath the Altar." When "the saints and faithful in Christ Jesus," and therefore "within the Altar," die, and return to their parent earth without violence, they are "underneath the Altar," "sleeping in Jesus," "dwelling in the dust," "sleeping in the dust of the earth:" but if they are made to lie "underneath the Altar" by the blood-shedding cruelty of the enemy, their souls are said, as in the language of the fifth seal, to cry with a great or loud voice for judicial vengeance on the murderers, who poured out their soul-blood unto death. Abel's blood shed by Cain is said to have a *voice*, and to *speak*—"the voice of the bloods of thy brother cry to me from the ground"—Gen. iv. 10; and the blood of Jesus, shed by his brethren of the

flesh, "*speaks* better things than the blood of Abel" speaks. It speaks according to the teaching of the revealed mystery, pardon to the guilty, and life eternal to the pardoned; but the blood of Abel only speaks of vengeance against Cain, not of pardon even to him. Now, if this about Abel had been hieroglyphically represented as in this seal, "the *voice* of the bloods" would have been styled "the *soul* of Abel who had been slain, *saying*, until when dost thou not judge and avenge *my blood* upon Cain?" John, with the eyes of his understanding enlightened by the Lamb's messenger, two hundred and five years before the seal, saw the souls of them that had been slain, lying underneath the Altar, and heard their great voice. This, of course, was a shadowy representation of what would be; for multitudes of the souls had no existence when he saw the vision. The voice of their blood was great, for, contrary to Gibbon's supposition, their number was great, who had "resisted unto blood striving against the sin" of apostasy in sacrificing to the gods and in denying Jesus.

3.—"Until When?"

The souls underneath the Altar, though really dead and therefore unconscious (for "the dead know not anything"—Eccl. ix. 5), are represented as speaking. They are supposed to utter a demand for vengeance upon their enemies, whose death-dealing power had, after a long interval of peace, broken out against the "partakers with the Altar" afresh. "UNTIL WHEN, O Despot, holy and true, dost thou not judge and avenge our blood, on them that dwell on the earth?" They desired to know *the time when* he that went forth conquering with the bow should be *stephaned with conquest* over the "Great Red Dragon" in the heaven; "red" with the blood of them "slain for the word of the Deity, and for the testimony which they held" against paganism, and the corruptions in the world through lust. The religious war between their Camp and the Dragon had continued over two hundred years since John's exile; how much longer, they are hieroglyphically supposed to inquire in the interest of their camp, was the sanguinary conflict to endure before "the Dragon and his Angels," who rent them with his "Iron teeth," and "Brazen Claws," should be ejected from "the heaven?" How long till their *travailing* community should appear in "the heaven?" to give the *stephanizing* blow to the blood-stained adversary, that, being bruised, he might no more send souls with cruel violence underneath the Altar? Their inquiry had no refer-

ence to the time when the Lord Jesus should destroy the Man of Sin-power with the spirit of his mouth, and with the brightness of his presence ; for it was not believed by those living in the first five seal-periods, that the Man of Sin-power had yet been born of the Woman. Their supposed anxiety was about the issue of the conflict, which had placed them "as souls slain" underneath the Altar—the fall of political paganism, and the substitution of a power that would feed and nourish them in civil, ecclesiastical, and social prosperity and peace. They called for divine vengeance "on them who dwelt on the earth," in the period of the fifth seal ; not on those who dwelt in Persia, Germany, or in other countries beyond the Euphrates, Rhine, and Danube ; for these were beyond the limits of "the earth" at that stage of apocalyptic development. It was the Dragon's earth, or territory, that was pre-eminently the arena of their conquering unto victory ; and they sought hieroglyphically to know for the encouragement of the living saints, when that victory would be ?

The answer they received was truly encouraging to all at the time, who, in studying the seals, were able to "see," or discern, the signs of the times. The purpose of the Dragon authorities during the fifth seal-period was to extinguish the name of christianity. Indeed, so satisfied were they that they had given it its quietus, that two pillars were erected in Spain, on one of which was the inscription : "Diocletian Jovian, Maximian, Herculæus, Cæsares Augusti, for having extended the Roman empire in the East and West, and for having extinguished the name of Christians, who brought the Republic to ruin." On the other thus : "Diocletian, &c., for having adopted Galerius in the East, for having everywhere abolished the superstition of Christ, for having extended the worship of the gods." The idea of these emperors was, that the terrible calamities that had befallen the Roman people in the years previous to the celebration of their triumph commemorating their success in rescuing the distressed empire from tyrants and barbarian "wild beasts," Nov. 20, A. D. 303, styled by Gibbon "that memorable era,"—they judged, I say, that the pale-horse ruin had been brought upon the State by the christians. And, when we consider into what extreme degeneracy of faith and practice—as appears from the seven epistles descriptive of as many states typified by each ecclesia, and by history already quoted—they had fallen ; it is not at all unlikely, that multitudes of them had plunged into the roaring waters of Dragon politics, and by their influence, like the equally demoralized abolitionists of our day, increased the confusion of the times. These

emperors regarded them as a sort of copperhead faction among politicians, who only waited a favorable opportunity to seize sovereign power, when they would abolish the worship of the gods, to which they were themselves devoted. This was, no doubt, a correct view of their political relations. They had become like our modern pietists—political pietists. The professors of our day all pretend to be christians, yet they are as intensely devoted to politics as the old heathen. What popish, protestant, and sectarian politicians now are, the professed christians were in the fifth seal-period under these emperors. Of course, we except from this remark, the "Little Strength" that "kept the word, and denied not the name" of the Spirit, who addressed the ecclesias. Of this sort there are none, and from the very constitution of modern names and denominations of pietists, there can be none, among papists, episcopalians, lutherans, presbyterians, methodists, and such like. These are all Sardinian and Laodicean. They have a name among themselves that they are living, and are dead; in fact, they never were anything else but dead—"dead in trespasses and sins;" they say, "they are rich, and increased in goods, and have need of nothing; and know not that they are wretched, and miserable, and poor, and blind, and naked;" though with hypocritical words in the exercise of their stereotyped formalism, they claim brotherhood with every criminal they inter, and confess that they are "miserable offenders" in whom "there is no health." There is not an atom of life or strength in such "christians" so-called as these. During the fourth and fifth seals professors of this type abounded in the military and civil service of the Dragon; and their presence there was a source of irritation and annoyance to those emperors, who were fanatically devoted to the gods. They persecuted them, and sought to exterminate the hated name they bore; and if we were to believe the Spanish pillar-inscriptions, and that of the Diocletian medal "*no mine christianorum deleto*," we should conclude, that the judgments of the fifth seal had accomplished the sanguinary work. But, they did succeed in turning multitudes to the gods, and so extending their worship; and, in a like sense to the extinguishing the name of *Whig* from the executive, legislature, and armies of the North; so the name of christian was extinguished from the court, and military, and civil service of Diocletian, Maximian, and Galerius. Whigs and Democrats became Federals and Abolitionists according to the safety and profitableness of the change; so the servants of these emperors, became Jovians and Herculeans, worshipping the fortunes of their imperial masters, rather than incur the dangerous liabilities

that pertained to a loyal and faithful adhesion to the "Despot" who is "holy and true."

But, the souls underneath the Altar, slain, and reposing in the dust—those of the slain in previous times who were in very deed saints and faithful in the anointed Christ-Altar, and who had been killed by the Dragon authorities—"them dwelling upon the earth;"—are hieroglyphically represented as desiring to know, "until when" the sanguinary conflict was to continue undetermined—that conflict, in which they had been "conquering" though they had fallen in the war, but in which their camp had not yet succeeded "to conquer?" This question is figuratively suggested in fulfilment in the period of the ten day-years tribulation succeeding, A. D. 303—Apoc. ii. 10. This has to be remembered that the reply may be appreciated. It was not how long from the time of John's exile in Patmos; but how long from the termination of the fourth and the opening of the fifth seal to the judicial avengement of their blood upon the Dragon and his angels then in the heaven of Daniel's Fourth Beast; and making such sanguinary havoc upon those within the Altar, but not then as yet underneath it, as to cause three Dragon imperial friends aforesaid, to declare that "the name of the christians was extinguished." "It was answered to them," says the Spirit "that they should repose yet a *short time*, χρονον μικρον, *while*, έως ου, both their fellowservants and their brethren should be filled up, who are about to be killed even as they." This indicates that from the opening of the seal there was to be a period of *soul-blood shedding* by the Dragon power; and that when this sanguinary work should be over—a work that would be finished in "a short time," then the judicial vengeance should be manifested. History shows that this "short time," reached to A. D. 312-13, when this severest of all persecutions of christians by the power of the pagan government of the Fourth Beast, was put an end to, by the deposition and death of Maxentius and Maximin by the victorious Constantine and Licinius.

4.—White Robes.

"And there were given to them each *white robes*," says John, στολαι λευκαι. These were symbolically given to the souls already slain, and reposing underneath the Altar of Sacrifice. They were *stoles*, or external vestments reaching to the feet, like to that with which the Son of Man was invested, when John saw him in the midst of the Seven Lightstands burning with spirit-oil—Apoc. i. 13;

Dan. vii. 9; and like to those holy garments worn by the High Priest in which he appeared before the Ark in the Most Holy Place. Kings and priests were arrayed in white robes "for glory and for beauty;" they are therefore symbols of worthiness on the part of those who receive them; of their being exalted to kingly and priestly honors and glory; and consequently, in the case before us, of the deliverance of these symbolical souls from prostration underneath the Altar, by resurrection, and of an incorruptible investiture, when they shall be "*clothed upon* with their house" or white robe "which is from heaven . . . that mortality may be swallowed up of life"—2 Cor. iv. 2-4.

This was especially promised to the "few names in Sardis," because they had "not defiled their garments"—"they shall walk with me in white: for they are worthy"—Apoc. iii. 4. This shows that the *white* is symbolical of the worthiness of the clothed. And again, in the same place, "He that overcomes, the same shall be clothed in white raiment"—showing that the *white robe* is emblematical of *victory*. Hence, "O Death, where is thy sting? O Hades, where is thy victory? Thanks be to the Deity who giveth us the *victory*," or white robe, "through our Lord Jesus Christ"—1 Cor. xv. 55, 57. When, therefore, in the Apocalypse, personages are emblematically clothed with white raiment, it signifies that they represent persons who have been raised from among the dead to incorruptibility and life, which have become to them the "spiritual body" of the eternal state. Thus, the twenty-four elders sitting upon their thrones are "clothed in white raiment"—ch. iv. 4. These are a symbolical twenty-four; and among those they represent are the souls underneath the Altar to whom the white raiment is promised, and therefore emblematically given. A soul underneath the Altar and a soul sitting upon a throne, though one and the same person, is that soul in two different states and in times far apart. A soul, whose blood is poured out at the bottom of the Christ-Altar of sacrifice in the fifth seal period, to whom a white robe is dramatically given, fifteen or sixteen hundred years after, as we may suppose, is seen by John alive again and reigning with Christ a thousand years—ch. xx. 4; and this conjunction of souls with Christ in preparation to assert their rights, and to take possession of their millennial thrones, is symbolized by the twenty-four presbyters in white, in association with the Heavenly Camp, as "signified" by the Four Living Ones full of eyes.

These same souls and elders are represented in Apoc. vii. 9, as "a great multitude, which no man could number, of all nations, and

kindreds, and people, and tongues, standing before the throne and before the Lamb, *clothed with white robes*, and palms in their hands." In this scene, the emblematic and acted-promise of the fifth seal is fulfilled. They are actually clothed, and, as the "palms" indicate, have gotten the victory over all their enemies. They are in full possession of the great salvation, to which they have attained through great tribulation. Their robes are made white by washing in blood, and that not their own blood, but the blood of the Lamb. In their soul-body existence, or life-time, they believed the promises covenanted to the fathers and "the faith" which came by Jesus—in other words, in "the things concerning the name of Jesus Anointed," among which, the cleansing from sin by his sprinkled blood, the blood of the Abrahamic covenant, holds an indispensable and prominent position; they believed this gospel, and were immersed in water into Christ, and so put on their holy garments, which are therefore said to be "washed and made white in the blood of the Lamb"—ch. vii. 14. "Therefore are they before the throne of the Deity, and serve him day and night in his temple; and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat; for the Lamb who is in the midst of the throne shall feed them, and shall lead them to living fountains of waters; and the Deity shall wipe away all tears from their eyes." Such is the *white-robed* "holy nation" of the Deity—"the Israel of God," sealed by his truth to eternal glory.

Concerning this holy and mighty people, Paul says: "All things are for your sakes"—2 Cor. iv. 15. "Ye are the holy temple of the Deity. . . . All things are yours; whether the world, or life, or death, or things present, or things to come: all are yours; and ye are Christ's and Christ is the Deity's"—1 Cor. iii. 16-23. This is all said to the saints and faithful in Christ Jesus; and it shows what an important and honorable people they are considered to be by the Deity who are christians of the ancient and original stamp—Christadelphians. There are very few of them to be found in the year of grace 1864—so few that one would be justified in saying almost none; for, certainly, these bloodshedding parsons and their flocks, who are on both sides of the line, hounding on chaplained armies of their fraternal potsherds to mutual slaughter and devastation, committing all kinds of depredations and profligate abominations upon the helpless and unoffending victims of their lusts, can have no scriptural claim to the name christian. What are they but heathen of the blindest species! Assuredly they are not the holy

temple of the Deity. Though they have got the world—for they are the world—the world is not theirs; nor is any thing that exists for their sake. No; it is for that poor and despised company—that “contemptible few,” who are “rich in faith, and heirs of the kingdom which the Deity hath promised to them;” it is for the sake of these that all things consist.

This important testimony, that all things are for the sake of the true believers, is presented symbolically throughout the Apocalypse. Because the things represented in the seals were for the sake of believers of the original Abrahamic type, the Lamb and the Four Living Ones are introduced as the ruling spirit of the scenes. The Lamb with Seven Horns and Seven Eyes, all-seeing and all-powerful, was superintending and working together all things for the good of them who love the Deity, and who are the called according to his purpose; so that, suffering with him when that purpose is effected, they may all be glorified together—Rom. viii. 28, 17. The Lamb, the Spirit, opened the seals and worked their invisible machinery for the good of these sufferers unto death, if need be, represented by the Eyes of the Four Living Ones. He subverted the pagan constitution of Daniel’s Fourth Beast for their good and his own glory, and made a present of its dominion to those degenerate adherents who had fought against it, who, though they were wretched, miserable, poor, blind, and naked, as modern papists and protestants almost, were an improvement upon the blind and dissolute worshippers of the gods. He gave the beast’s dominion to the self-styled and self-glorifying “catholics,” who said they were “rich, and increased in goods, and had need of nothing;” but, to the true and faithful, who doctrinally, and not in mere form or sacrament, kept the word and denied not his name, he gave no part in that dominion, but, emblematically, gave them the glorious and beautiful “white robes” of the Royal Priesthood, which shall inherit “under the whole heaven” a more magnificent dominion, when its holy kings and priests shall have destroyed the Fourth Beast with the burning flame of divine fury, even the dominion of all nations, enlightened, regenerated, and truly civilized, for a thousand years.

Furthermore, as with the seals so with the trumpets. The judgments of these fell not upon the worshippers of the Greco-Latin gods, nor upon “the servants of the Deity, sealed in their foreheads” with the truth, but upon the Laodiceans of “the Holy Catholic Church,” the enemies and persecutors of the faithful and true, since they had succeeded pagans in the sovereignty of the Dragon. The trumpet-judgments were for the sake of the sealed

servants of the Deity; the machinery of them was engineered by the Lamb for their good. The prayers of all these saints ascended as a cloud of incense for divine intervention in their behalf. The Deity heard their cry, and answered them by casting fire from the golden altar into the Greco-Latin Catholic earth. The voices, thunderings, lightnings, and earthquake which ensued, and the trumpets which sounded afterwards, in their results, were all for the good and for the sake of the Woman and her seed, who kept the commandments of the Deity and had the testimony of Jesus Christ—Apoc. viii. 3; xii. 17.

And when, again, we descend to later times, the period of the first six vials, the contemporary existence of faithful ones is admitted by the exhortation addressed to them in ch. xvi. 15. They are represented by the Spirit as *watchers with garments well kept*—watching the Vial-Signs, and preparing, by trimming their lamps, for the thief-like incoming of the Ancient of Days. “All things” enacted in the vial-periods “are for their sakes.” Not, certainly, for the sakes of papists, Mohammedans, and protestants, upon whom the wrath is poured out, but for the sake of “the saints and prophets,” and of those within the Altar of Sacrifice, alluded to in verses 6 and 7. Devotees of the various “names and denominations” of religiondom—the “names of blasphemy,” of which the scarlet-colored politico-ecclesiastical beast is “full”—these are not within the Altar, neither are they watchers with garments well kept. They are all fast asleep, snoring in midnight darkness. Nothing is being done for their sakes; only for the sake of those who obtain a change of raiment in putting off the filthy rags of their theological factions, coming out from among them, and putting on Christ as their white robe of righteousness, through an intelligent induction by faith and immersion. By doing this they join the Heavenly Camp, and become “eyes” in the Four Living Ones, for whose sake every thing is done. For this cause it is, that, in ch. xv. 7, one of the Four Living Ones is represented as giving the seven vials full of the wrath of the Deity to the seven angels. This signifies that the outpouring of the seven vials is for the sake of those represented by the Four Living Ones, some of whom are contemporary with all the vials, and all of whom, to whom “white robes” shall be given, will be engaged in the execution of the seventh, which exhausts in their destruction the indignation of the Deity against Babylon the Great Mother, the National Ecclesiastical Harlot, and all the Sectarian Abominations of the Earth, which have directly or indirectly sprung from their adulterous commerce with the world.

For further remarks upon the white robes of the faithful, the reader is referred to Vol. I., pp. 169, 356, and to what will be said hereafter when treating of the Bride of Apoc. xix.

5.—Souls.

“When he opened the fifth seal, I saw underneath the Altar *the souls* of them who had been slain”—*τας ψυχας των εσφαγμενων*. Clerical metaphysicians, with rare exceptions, declare these hieroglyphic souls seen by John in vision to be the disembodied immortal spirits of saints with Christ in heaven. The Alexandrian and Origenic philosophy—the exceedingly thin and innutritious fluid supplied them by what they call their *Almæ Matres*—knows no other souls, and can make no other disposition of them than this. With this heathen theory of souls darkening their understandings, the Apocalypse is for them a sealed book. Their attempted interpretations have all failed because they have sought an exposition in harmony with this dogma, which is the rope of sand by which the whole edifice of their Laodicean superstition is bound together. What they call “religion” is for the conversion, and salvation from eternal torment in flaming brimstone, and from the Devil, of immortal and *post-mortem* disembodied spirits, by sending them at death on angels’ wings to heavenly kingdoms beyond the realms of time and space! But there is no such soul; and, therefore, the “religion” invented for it by the Laodicean Apostasy is vain—a mere invention for the salvation of a nonentity, or, in the expressive language of Paul, “a lie”—2 Thess. ii. 11. But, being divinely and judicially deluded “because they receive not the love of the truth that they might be saved,” they seek support for “the lie” they believe in this fifth seal. They think it is a proof of the existence of a part of man in a conscious state altogether independent of body. That the dead are not dead, but, freed from “mortal coil,” exceedingly elastic and lively; that “the dead” is a phrase only to be applied to body; that, beyond this, there is really no such thing as death; so that “the dead” is only a conventionalism, by which *the living freed from mortal coil in the world of spirits* is to be understood; and that, though divided from us by the veil of flesh, they are highly intellectual and well informed of all that is transacting among the sons of men; and many more absurdities they teach, styled by the Spirit “the depths of the Satan as they teach,” which are so well known by all who are familiar with pulpit traditions that it is needless to encumber our pages with any more details.

In addition to what we have already said about souls underneath the Altar, we may remark that all the corporeal organizations of the animal world are denominated *souls* in the scripture. A few references will sufficiently prove this. "And Elohim said, Let the waters bring forth abundantly שרץ נפש חיה, *sheretz nephesh khayyah*, 'swarming soul of life'—Gen. i. 20. In the next verse, all fish are termed *souls*; and, in verse 24, all creatures produced from the earth are styled *nephesh khayyah*, "soul of life." In verse 28, the creatures thus called are summed up as ככל חיה, *kol-khayyah*, "everything of life;" and, in verse 30, every beast, fowl, and reptile, are said to have "in" them "soul of life."

What the Spirit, who made them all, says of these creatures, he affirms also of man. He, even as they, has in him "breath of lives" and "soul of life," and is "a soul" or body "of life." Thus, in Gen. ii. 7, it reads, "And Yahweh Elohim formed the man, dust of the ground; and breathed into his nostrils *breath of lives*; and the man was FOR A BODY OF LIFE"—*le nephesh khayyah*. If we come to the word with our minds free from tradition, there is no difficulty in understanding this simple statement. The man is put on the same footing with all other creatures. They are bodies or "souls of life," and so is he; they all have "the breath of the spirit of lives," and so has he; they are all "dust of the ground," save those from the waters, and so is he; the only difference between him and them is the same thing that constitutes the difference between the dog and the lion, or the elephant and the camel—*organization of the dust*.

The same "breath of the spirit of lives," I say, is common to all animals and man. This will be evident to those who can consult the original of Gen. vii. 22, 15. They know that in the English Version it is not correctly rendered "breath of life;" the words "the spirit of" have been unfaithfully omitted. In verse 15, the words rendered "breath of life" are not the same as those similarly rendered in Gen. ii. 7. In this, it reads נשמת חיים, *nishmath khayyim*, "breath of lives;" and in that, "from all the flesh which has in it רוח חיים, *ruach khayyim*, spirit of lives." So that man is affirmed to have "the *breath* of lives" in his nostrils, and all other flesh "the *spirit* of lives" in theirs; hence, as *spirit* is regarded as of a higher dignity than *breath*, we might, on such premises, conclude that the "lower" animals are really demiurgically superior to man. And, indeed, when we compare the doings of said animals with the conduct of men, lay and clerical, we might suppose that the stupidity and brutishness of brain-flesh was truly their distin-

guishing characteristic, and that the so-called "brutes" were essentially their superiors. But said premises are not sound; *for the superiority of the one race over the other is not predicated on the matter of which they are made, and by which they are vitulized, but on the organic formation of the same.* Hence, there is no natural demiurgic difference between an Archbishop of New York or of Canterbury, or a Bishop of Natal, and the serpent and monkey tribes of the forest; the Spirit, therefore, by Moses (and this, perhaps, may be the reason why the Bishop of Natal is so hostile to Moses) has been careful, in Gen. vii. 22, to give us to understand that the *nishmah* and *ruach*, "breath" and "spirit," are common to all kinds of human brutes, both "lower animals" and men. I say *human* brutes, for the word *human*, which one class of brutes has appropriated to itself exclusively, really or demiurgically pertains to all the earth-borns or formations from the ground.* The text reads, after mentioning all the creatures, "and every man, *all which has breath of spirit of lives*, *כל אשר נשמת-רוח חיים*, *kol asher nishmath-ruach khayyim*, in their nostrils, out of all which is in the dry land, died."

We have seen that man and the other creatures are all termed *nephesh*, and are said to have *nephesh* in them; and in Gen. ix. 4, we are informed by the Spirit what *nephesh* elementally, or in concrete essence, is, in the law given to Noah. "Flesh with its *nephesh*, or soul, its blood, ye shall not eat." From these premises, then, we learn, that men and their brethren of the ground are all of them souls—human or ground-souls; that they have all got souls in them; and that these souls are the blood of their flesh. For further remarks upon *soul in blood* see what we have written concerning the Altar.

Now, by this Mosaic testimony the Eternal Teacher proclaims the doctrine that man, though created in the image and likeness of Elohim, as Seth was in the image and likeness of Adam, hath nevertheless "no preëminence over a beast." And this testimony is doubtless true, and in perfect harmony with man's developments when abandoned by his creator to his own instincts and lusts. But, we are not left to inference. The Spirit has endorsed our inferences by positive testimony. In speaking by Solomon of the *דברה* *divrah*, or *cause for adjudication*, termed "*estate of the sons of the man*," the old man of the flesh, the king is caused to say, "would that the Elohim would purify them, so that they might see for themselves that they are beasts. For that which befalleth

* *Homo*, a man or woman, for *humo*, from *humus*, h. e., made of earth. Hence, *humanus*, human.—*Lat. Dict.*

the sons of the man also befalleth the beasts ; even one thing befalleth them ; as dieth the one, so dieth the other ; for there is one spirit for all ; so that excellence over the beast the man hath none ; for the whole are a vapour (Ps. lxxviii. 39). The whole go to one place : the whole was from the dust, and the whole return to the dust. Who knoweth the spirit of the sons of the man that it goeth upwards ? Or the spirit of the beast that it goeth downwards to the earth ? Wherefore I perceive that there is nothing better than that the man rejoice in his works ; for that is his portion : for who shall cause him to see what shall be after him ?"—Ecc. iii. 18.

Leaving the reader, then, to adjudicate the traditions of the Apostasy by this divine teaching, I proceed to remark that the Spirit has favored us with a comment upon his own words in Gen. ii. 7, in what he caused Paul to write in 1 Cor. xv. 44, 45. "There is a *natural body*," saith he ; a *σωμα ψυχικον* : and he proceeds to prove the assertion by quoting the words of Moses, saying, "And so it is written, The first man Adam was made *into a living soul*—*εις ψυχην ζωσαν*. These words are parallel with *le-nephesh khayyah*, and are explanatory of them. If the Spirit be asked, what is a *nephesh khayyah*, he answers in Greek, *psuche tzosa* ; and if it be further inquired, what is *psuche tzosa* ? the English version replies, *a living soul*, or a *natural body* ; but as *חַיָּה khayyah* is not an adjective, but a substantive, it should be rendered *a body of life*.

And what, then ? say "the merchants of the earth," who auction off their spiritual merchandize from the pulpits of all lands. Are not "bodies and the souls of men," *σωματα και ψυχαι ανθρωπων*, the most precious of our wares ? But wherein is the preciousness of souls, which we proclaim to be immortal jewels, whose estimation is incalculable, if men have no preëminence over monkeys ; and bishops, deans, and ministers, no excellence over the reptiles of the wilderness ? The supposition is downright atheism and infidelity !—Apoc. xviii. 13, 11.

Doubtless, in the opinion of the soul-merchants of the earth the Spirit's teaching is both atheistic and infidel, for it is destructive of their whole system. He has, to speak apocalyptically, "spued them out of his mouth ;" how, then, could there be any harmony between his word or teaching and their theologies ? They teach, that there are in men "immortal souls ;" souls which are immaterial, and therefore immortal ; and which, when their bodies die, exist without bodies : that the value of a single such soul is incalculable ; and that it is the possession of this divine incorporeal

entity angelized at death, which constitutes the preëminence of men over all other created things. But to such, the Spirit rejoins, "Fools and slow of heart to believe all that the prophets have spoken!"—"Man that is in honour, *and understandeth not*, is like the beasts that perish"—Ps. xlix. 12, 20. One such divine oracle is worth incalculably more than whole shiploads of university logic and collegiate "bodies of divinity."

This, then, is the grand principle upon which the immortality of man is based—a *scriptural comprehension of the truth developing a faith that works by love and purifies the heart in the obedience it commands*. A man with such an understanding heart is a "spiritual man;" but before he had the understanding of the truth, he was like bishops, deans, ministers, reptiles and monkeys, without preëminence demiurgically on any other speciality than form. The "natural man," the Spirit saith, is a beast; a mere "body of life." He may be decorated with all imaginable titles of honour, and humbly worshipped by his fellows; nevertheless, if he "understandeth not," he is a mere natural still. There is no seed of immortality in him.

Now, the scriptures teach that the seed of immortality in a believing man is Christ; and therefore he is styled by Paul in writing to saints in Colosse, "Christ our life." "I am," said Christ, "the truth and the life." "Let Christ," says Paul, "dwell in your hearts by faith;" hence, "the truth and the life" dwell in the heart by faith, by an intelligent comprehension and conviction of the truth. A man of such an understanding has life in him in this sense; and in the same sense it is, that "he believing into the Son hath everlasting life"—John iii. 36; for "my words," saith Christ, "are spirit and life"—Ib. vi. 63.

From this testimony, it will be perceived, that the principle of a man's immortality is not physical or material, but doctrinal—the truth revealed and believed. Faith such as Abraham had, gives a believer "a right" to eternal life; and in so doing makes him "an heir of life," and "joint heir with Christ of all things." Hence, it is written, Apoc. xxii. 14, "*Blessed are those who wash their robes that they may have right to the tree of life, and may enter in through the gates into the city.*" So Tregelles' text. It is equivalent to the words in the Common Version; for no believer can "wash his robes white in the blood of the Lamb" unless he "do his commandments," which say to him who believes the gospel of the kingdom "*μετανοείτε*, change the mind, and be immersed upon the name of Jesus Christ for or into the remission of sins"—Acts

ii. 38. To obey these commandments is to wash the robes white in the blood of Christ, and to obtain a right to life when he shall appear in glory—Col. iii. 4. By such a washing, he lays hold of the horns of the Altar, and is safe, if he continue within the Altar; otherwise not.

But, the right obtained may be forfeited by misconduct. Hence, Paul says to certain who had obtained the right, "If ye walk after the flesh ye shall die;" that is, if ye obey the instincts and lusts of the natural man ye shall die, or forfeit your right. He therefore exhorted them to keep down these lusts by the power of the truth; and assured them that, if they sought for glory, honor, incorruptibility, and life, by "a patient continuance in well doing," the Deity would render them eternal life—Rom. ii. 7; and thus, the right obtained would merge into *actual possession*.

Now, when actually possessed the possessor is a "spiritual man" in the highest sense. He becomes such after resurrection from among the dead. Before he died he differed from all natural men and other animals, in that he was "filled with the knowledge of the Deity's will in all wisdom and spiritual understanding"—Col. i. 9; and thus became "a partaker of the divine nature," in a moral sense: and in this sense also he was a spiritual man. But, though wise and understanding, he was still encumbered with a "vile body." This needed to be changed, "that it might be fashioned like to the body of Christ's glory"—like to that which He now has—Phil. iii. 21. In other words, he needed to be invested with the white robe symbolically given to the souls underneath the Altar; a robe, which clothes one to the feet with the incorruption of the Holy Spirit. Hence, the promise is, "When Christ shall appear, *we shall be like him*; for we shall see him as he is"—1 John iii. 2. The saints shall be like him. "I was dead," says Christ, "but I am alive for evermore"—Apoc. i. 18. Paul styles him, "the Lord the Spirit," "a Quickening Spirit," "the Lord from heaven," "the Heavenly Man," "the last Adam." The wise shall be like what he now is. They will therefore be partakers of the divine nature in a substantial material sense; in other words they will be spirit; "for that which hath been born of spirit is spirit"—John iii. 6.

From this condensed view of the subject, it will, then, be perceived, that, according to the scripture teaching, there are in the arrangements of Deity, *two bodies of life*; that is, two kinds of body through which life is manifested: the one body in its organization is essentially perishable; the other, essentially imperish-

able. Each body is formed, or organized, before it is made the medium of the life peculiar to it. At this crisis, they are simply *nephesh psyche* or *soul*; but when the mechanism of each body is put into motion, the one becomes *nephesh khayyah, psyche tzosa*, living soul or natural body; and the other, *σωμα πνευματικον*, a spiritual body, "spirit;" *πνευμα αγιοσυνης*, *spirit of holiness*, or holy spirit nature. But these bodies of life are not absolutely independent of one another. Their relationship is similar to that between the wheat standing in the field in winter time, and the same plant in harvest. The perishable body is projected from the earth in the resurrection period, when it stands a body of life, waiting for the Deity to give it a body according to his own good pleasure—1 Cor. xv. 30; John v. 21—to give it a white robe if approved. No *body of life* is resurrected except such an one, whose organization will give expression to a *character extant before death*. Such a corporeally expressed character is the restoration of personal identity. The resurrected body of life thinks, remembers, feels and acts, like Paul, or, it may be, Judas; therefore, it is Paul or Judas to all intents and purposes. But, in this stage of the affair, the resurrected body of life, so named because of identity, is a body capable of perishing again, if left to itself; or, of becoming imperishable eternally if acted upon by the power of Deity. This alternative, then, has to be determined by the Judge. Paul informs the saints of both classes—of that class who have "walked worthy of their high vocation," and of that, who have "walked after the flesh," since their immersion—he says to both these, "Every one of us shall give account of himself to the Deity;" "for we must all appear before the judgment-seat of Christ; that every one may receive *δια του σωματος*, *through the body* the things according to that he hath done, whether good or bad"—Rom. xvi. 12; 2 Cor. v. 10. Hence, Paul and Judas will both be there to tell the story of their lives in a previous state of existence. While they are giving account of themselves they are both of them *bodies of life*, like two plants of the same species in the field, the one may perish by frost or other cause; the other may be unaffected by evil, and yield fruit in harvest. The fate of Paul and Judas will depend on the nature of the account given by each. The rule by which the causes will be adjudicated, is laid down by Paul in Gal. vi. 7, 8—"Whatsoever a man soweth, that shall he also reap." A man sows before death; he reaps after rising from death. "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." This

is the rule, which is also illustrated by Paul himself and Judas. The last "sowed to his flesh;" and in his account he will abundantly show it. The sentence upon him in the resurrection-period will therefore doom him to "reap corruption of the flesh"—to "receive through the body according to what he had done;" and as this was bad, he will, through the body he acquires in the future, receive "bad," or corruption. The body of life, then, named Judas, as a type of his class, remains perishable, and "when cast into outer darkness," reaps all the evil of which it is susceptible.

But Paul's case is differently disposed of. He also may represent a class. In his previous state of being, instead of betraying the truth, or perverting it to his own fleshly purposes, he "sowed to the Spirit." By reading the New Testament, it is easy to see how he did this. He will give account of himself in accordance with what is written of him; and he had great confidence that it will be accepted. Being accepted, then, he will "of the Spirit reap everlasting life." A white robe, as it were, will be presented to him. The power of the Deity will change, or transform, the body standing at the tribunal in the twinkling of an eye; even as Paul testifies, the saints living at the advent, who may be approved, shall be changed without tasting of death—1 Cor. xv. 51, 52. Thus, the body by this transformation is "clothed upon" with incorruptibility and immortality, by which "mortality is swallowed up of life"—2 Cor. iv. 4; and thus will be verified in his own experience, his own testimony, that "this corruptible must put on incorruption; and this mortal must put on immortality," when "death is swallowed up in victory"—1 Cor. xv. 53, 54; and when this process is completed, Paul in victory, is spiritual in the highest sense, a *body of life eternal*.

The scripture teaching, then, concerning *souls* and *immortality*, has no affinity with the teaching of pulpiteers on these subjects. The scripture defines immortality to be *life manifested through incorruptible body*; and declares, that the only being in the universe that has it underived is the Deity—1 Tim. vi, 15, 16. It also declares, that it is a part of the reward promised to the righteous to be given to them exclusively after the advent of Jesus in power, and his resurrection of them from the grave. Men attain to immortality, or deathlessness, in recompense for character, conformed to the moral image of the Deity, as he shines forth in the example of Jesus Christ. Faith and obedience are the basis of this character. Men are alienated from the life of the Deity through the ignorance that is in them—Eph. iv. 18. Hence, there is no immortality

for those who understand not the gospel; and this can be believed by none who believe the foolish rhapsodies and rhodomontade histrionically dispensed from the pulpits of the world. There is no immortality out of Christ; and they only are in him, who "believe the things concerning the kingdom of the Deity, and of the name of Jesus Christ, and are immersed unto him, both men and women"—Acts viii. 12.

John says, in ch. xx. 4, "I saw *the souls*, τὰς ψυχὰς, of them who had been beheaded on account of the testimony of Jesus, and on account of the word of the Deity . . . and *they lived* and reigned with Christ a thousand years." As we have remarked before, among these beheaded souls were those of the fifth seal which he saw underneath the Altar, and to whom white robes were given. When he sees them in ch. xx. they were, hieroglyphically, resurrected souls; for he says "they lived." Those in the fifth seal were, emblematically, in the death state, where nothing is really known; for "the dead know not anything"—"for there is no work, nor device, nor knowledge, nor wisdom, בְּשֵׂאוֹל, *b'sheol* (in the land of forgetfulness—Ps. lxxxviii. 12), whither thou goest"—Ecccl. ix. 5, 10. But, in the fifth seal symbolization, a white robe is given to each, with an injunction to *repose*. This repose continues till the Messenger descends from heaven with power. He then awakes them, and they stand again on their feet above ground. This is *αναστασις*. At this crisis they are "souls" or *bodies of life*, prepared for investiture with *the white robe of incorruption*. When John saw these beheaded souls alive again he also saw thrones—"I saw thrones," says he, "and they sat upon them." But, says Paul, "flesh and blood cannot inherit the kingdom of the Deity; neither doth corruption inherit incorruption"—1 Cor. xv. 50. Now, as I have shown, bodies of life projected from the grave, with antecedent personal identity, are perishable. At this stage, therefore, of renewed existence they could not occupy the thrones seen. They must first appear at the tribunal of Christ, the Great White Throne (ch. xx. 11), and give account of themselves or report to him. Being deemed "holy, and unblameable, and unreprieveable in his sight, having continued in the faith, rooted and settled, and not moved away from the hope of the gospel"—Col. i. 22, 23; Christ transfigures the bodies of their humiliation, that they may become symmorphous or conformable to the body of his glory, through the energy whereby he is able also to subdue to himself all things—Phil. iii. 21. Being thus "clothed upon," they are no longer mere "souls," which are "naked" and put to shame if not "clothed," but incorruptible and

deathless beings, "the sons of the Deity, being the sons of the resurrection, and equal to the angels"—Luke xx. 36. Thus robed in the pure incorruption of the Spirit, Paul's objection in their case is removed, and they are qualified to possess "the thrones of the House of David;" so that it will be said to them by the King, "Come, ye blessed of my Father, take possession of the kingdom which has been prepared for you from the foundation of the state"—Matt. xxv. 34.

In dismissing this item of the fifth seal, it may be remarked that its symbolization, with respect to the *souls*, is the representation in emblem of ideas perfectly familiar to the christian mind of the times antecedent and concurrent with the seal. Believers were exhorted by the apostles to be ready at any time for a sacrifice of themselves. In view of his own execution, Paul says, "If I be *poured out* upon the sacrifice of your faith, I rejoice;" and again, "I am now ready to be offered," or poured out at the base of the altar, "and the time of my analysis is at hand." And, in the century succeeding the apostolic age, Ignatius, who was ordered to execution by Trajan, speaks of his approaching end as his being poured out as a libation to God on his altar. And speaking of Polycarp of Smyrna, who suffered about A. D. 160, his biographer says: "Having his hands tied behind him, and being bound as a ram out of a great flock for an offering, and *prepared for a burnt sacrifice*, acceptable to the Deity, he looked to heaven and said: 'O Father, I give thee hearty thanks that thou hast vouchsafed to me that at this day and this hour I should have a part in the number of thy witnesses in the cup of thy Christ, unto the resurrection of eternal life both of soul and body, in the incorruption of the Holy Spirit. Among whom may I be accepted this day before thee as *an acceptable sacrifice*, as thou hast ordained.'" He regarded his execution as a sacrifice, or outpouring underneath the altar, and met it cheerfully, in hope of the resurrection of his soul as well as his body for investiture with the white robe, which he styles the "incorruption of the Holy Spirit."

In conclusion, I may just inform the reader that the Rev. Mr. Elliott expounds the white robes emblematically given to the souls underneath the altar as symbolical of their justification before the pagan public by the edict of the emperor Galerius, granting toleration to christians, and entreating them to pray to their God for his restoration to health. Thus, he considers their memory was justified. A remarkable robe this, and of pagan manufacture too! A clergyman might rejoice in the honor of such a justification, but certainly not the humblest of the saints.

6.—“O Despot, Holy and True!”

Such was the style of address put into the mouths of the souls underneath the altar by the Spirit—ὁ Δεσποτης ὁ ἅγιος καὶ ὁ ἀληθινός. This is the only place in the Apocalypse where the word *Despotes* occurs; in the twenty-two other places where the word *Lord* is found it is *κυριος*, *kyrios*, in the original. I conclude, therefore, that there must be some special reason why *δεσποτης* and not *κυριος* is adopted in the symbology of the fifth seal.

I find that *despot* is used in nine other places in the New Testament. In four of these it is applied to men, and translated *master*; in one instance it is so rendered in regard to God; and in the remaining four it is rendered *Lord*, and affirmed of the Deity. In Acts iv. 24, the Holy and True Despot is declared in the address of the disciples after their return from the Chief Priests to their companions, saying to the Deity, “O Despot, thou art the Deity who made the heaven, and the earth, and the sea, and all things in them; and spake by the mouth of David.” And Jude, speaking of certain false professors that had crept into the ecclesias unawares, says, that they “denied the only *Despot* Deity—τον μονον δεσποτην Θεου—even the *Lord* Jesus Anointed.” These were Nikolaitans, who were without judgment in the “great mystery of Deity manifested in Flesh”—“the fathers” of that great apostasy which afterwards developed itself into that enormous imposture, THE KINGDOM OF THE CLERGY, which darkens and demoralizes the peoples of the earth.

The Deity, then, symbolized by “the Lamb as it had been slain, having Seven Horns and Seven Eyes,” is the only Holy and True Despot Deity of the Universe. This, however, in the period of the fifth seal, was disputed by another, who denied the existence of the Holy and True One, and claimed that he was the only Despot of the habitable, whom men ought to honor and obey. He styled himself Diocletianus *Jupiter* or *Jove*, while Maximian, whom he associated with himself in the imperial offices, assumed the title of *Hercules*.

Now, it is a remarkable historic fact that, at the epoch of the opening of the fifth seal, a *New Despotism* was set up by Diocletian *Jupiter*, totally different from that to which the Roman peoples had been subject from the days of Augustus hitherto. Gibbon says, “Diocletian may be considered as the founder of a new empire.” This arduous work, he says, he completely achieved by A. D. 303, which was the twentieth of his reign, when he celebrated that memorable æra, by a Roman triumph. “He framed a new system of

imperial government, *which was afterwards completed by the family of Constantine.*" Eight years before his elevation, the Roman Senate had aspired to the restoration of republicanism. This was an offence in his sight, and he assigned to Hercules the work of reducing it to sheer abjection, while the dignity of Rome was impaired by the studied absence of Jupiter and Hercules, who made Milan and Nicomedia their palatial residences. By this policy, "the Senate of Rome, losing all connection with the imperial court and the actual constitution, was left a venerable but useless monument of antiquity on the Capitoline Hill."

The ancient modest titles of civil magistracy were laid aside, and, if these deities still distinguished their high station by the appellation of emperor, or *imperator*, that word was understood in a new and more dignified sense, and no longer denoted the general of the Roman armies, but *the Sovereign of the Roman World*. The title emperor was associated with another of a more servile kind. *Dominus*, or master, owner, supreme lord, was expressive of *the despotic power of a master over his domestic slaves*. Viewing it in this odious light, it had been rejected with abhorrence by the first Cæsars. "Pliny," says Gibbon, "speaks of *Dominus* with execration, as synonymous with tyrant and opposite to prince." But, notwithstanding this repugnance, the name in time lost its odiousness, till at length the style of "Our Despot and Emperor"—*Dominus et Imperator noster*—was not only bestowed by flattery, but was regularly admitted into the laws and public monuments. The whole magnificence and ceremony of Asiatic state and servility was introduced under Diocletian and Maximian, who usurped the attributes of *Divinity*, and transmitted the titles expressive thereof to a succession of Catholic emperors. The Diocletian Jupiter ventured to assume the *diadem*, an ornament detested by the Romans as the odious ensign of royalty, and the use of which had been considered as the most desperate act of the madness of Caligula. It was no more than a broad white fillet set with pearls, which encircled the emperor's head. Thus, the Sixth Head of the Dragon was diademed, whereby also, as all the five previous forms of government were all subordinately merged in the emperorship, they were diademed as well. The progress of despotism was rapid and irresistible. When a subject was admitted to the divine presence of the imperial Jupiter, he was obliged, whatever might be his rank, to fall prostrate on the ground, and to adore, according to the eastern fashion, the divinity of his Lord and Despot. The state maintained by Diocletian was theatrical, the object of which was to display the un-

bounded power which the emperors possessed over the Roman world.

Now, it cannot be supposed that this novel despotism should develop itself and be established without exciting great attention and discussion among the people. The immense number of professors of christianity in the empire would reject the pretensions of Diocletian to be the only true and holy despot of the world. They would affirm the claims of the Deity whom they worshipped; and would refuse to prostrate themselves in his imperial presence in recognition of his divinity and lordship upon earth. This was, doubtless, the reason why a great number of "christians" were dismissed from their official employments in the imperial household and other departments of the state. An issue was joined upon the question of—*Who is the Holy and True Despot of the world, Jupiter or the Lamb?* This was the great question of the day, which, until the Lamb's party gained the victory, absorbed all others. It was a question which, in its discussion, shook the empire to its foundation, and brought great calamity upon those who repudiated the high pretensions of "the Father of the gods and men." Like the question that abolished the constitution of the Union and brought ruin upon the republic, it had its period of discussion and its period of war. The first eighteen years of the reign of Diocletian afforded scope for "the word of the Deity and the testimony held" against his usurpation of divine attributes. Policy, however, inclined him to toleration, until, by the importunity of his associate, Galerius, who entertained the most implacable aversion for the name and religion of Christ, he was induced to proclaim war against the adherents of the Lamb. This edict inaugurated the fifth seal, of which the great and absorbing subjects of debate were the antagonistic claims of Jupiter and the Lamb to the Despot-Sovereignty of the world.

This, then, is the reason why the Spirit puts this remarkable style of address into the mouths of the souls underneath the altar. By so doing, he pronounces through them sentence in the great controversy being so sanguinarily discussed during the period of the fifth seal. In effect, he proclaims, "I, even I the Lamb, am the Despot, holy and true; the claims of the pretended Jupiter shall not stand; for the great day of my wrath is near, when I will judge and avenge the blood of my servants, and expel from the heaven their persecutor and cast him to the earth"—ch. vi. 17; xii. 8. The introduction of the word *Despot* in this the only place of the Apocalypse, is a sort of chronological indication that the fifth seal belongs to the period to which it is herein assigned.

7.—Their Fellowservants and Brethren.

In the answer given by the Spirit to the emblematic souls underneath the altar, the professors of christianity still alive and contemporary with the fifth seal period, are divided into two classes—the one the fellowservants, and the other the brethren, of the deceased souls. The brethren were fellowservants, but all the fellowservants were not brethren—even as christadelphians are christians, but all christians so-called are not christadelphians. The brethren of the souls were all fellowservants of the Lamb's household in the service of "conquering" the idolatry enthroned in the Dragon empire. The Nikolaitanes, the spurious Jews of Satan's synagogue, the Balaamites, Jezebel's children, the dead Sardians who had only a name to live, the feeble Philadelphians, and the lukewarm Laodiceans, were all fellowservants in this crusade against that which hindered the manifestation of the Man of Sin. They all belonged to the ecclesiastical community called "Christian" by the idolators, and were exposed in common to all the persecutions raised against it by the priests and rulers of the Roman Habitable. Multitudes of them were killed in this long and sanguinary religious war. But, though they thus became what ecclesiastics call "martyrs," they "remembered not from whence they had fallen, to repent and do the first works;" they repented not of the blasphemy of styling themselves Jews when they were only of the Satan's synagogue; they still taught that believers might eat things sacrificed to idols, and themselves sacrifice as an expedient to save their lives in times of persecution, and, though thus "lapsed," on the restoration of peace, be received again among "the brethren;" they still adhered to "the depths of the Satan as they teach;" they kept not the word, and denied the Spirit-Name; they repented of none of these things, but still styling themselves "Jews inwardly," or christians, they waxed worse and worse to the times of the Sixth Seal, saying, at the crisis of the war against the Dragon, "We are rich, and increased with goods, and have need of nothing;" but they knew not that they were "wretched, and miserable, and poor, and blind, and naked."

Many of them "gave their bodies to be burned" in this great antipagan war; but, not possessing the *αγάπη*, *agape*, or love which comprehends the one faith and the one hope, believing and hoping all the things, and rejoicing in the truth, and styled in the Common Version, most incorrectly, "charity," they were sounding brass and a tinkling cymbal. Paul had prevision of these "fellowservants" in the war, who, indeed, brought much trouble upon him in his day.

In reference to them, he warned the Ephesian Brethren that from among their own Elders men would arise "speaking perverse things, to draw away disciples after them;" and, in writing to the saints at Corinth, says of their class, in 1 Cor. xiii. 2: "Though I have prophecy, and understand all the mysteries, and all the knowledge; and though I have all the faith, so that I could remove mountains; and though I bestow all my goods to feed the poor (charity); and though I give *my body to be burned*, and have not *αγάπη*, or love (as he defines it), *it profiteth me nothing.*" Hence, the "martyrdom" of the many of these fellowservants of the souls underneath the altar, so glorified by their class in then present and aftertimes, was of no profit to them;—it served for a testimony against paganism and judgment upon themselves for their apostasy.

About fifty years previous to the opening of the fifth seal, a broad line of demarcation began to be drawn ecclesiastically between these "fellowservants" and "the brethren." As we have already seen in ~~our~~ account of the Novatians, these fellowservants, who called themselves "Catholics," because the majority, and holding chiefly the offices of the Ecclesias, expelled "the brethren" from their pale. Cyprian, whom modern Episcopalians regard as the great "father" who championed the things which they approve, was a notable chief of the fellowservants in the Roman Africa. He was a notable specimen of a pious, eloquent, and charitable ecclesiastic; he would have made a first-rate archbishop of Cambray, or Canterbury; or a zealous minister of any other denomination. No one can doubt his sincerity; for he suffered death for the testimony he held against paganism. But he was not of "the brethren." We refer the reader to Vol. 1, p. 444, for reference to him more in detail than is necessary here. He may also turn to p. 296 of that volume, for things taught and believed by "the fellowservants." None who rejoice in such traditions can be brethren to "souls slain for the word of the Deity." This does not teach the inherent and hereditary immortality of ground-souls; it does not teach, the salvation from, or damnation in, flaming sulphur, of infant immortal souls; it does not teach sacramentalism; or the impartation of converting and regenerating spirit, technically styled "grace" by Laodiceans, through unenlightened formalism; or the subjection of an infant, or ignorant faithless adult, to the ceremonial use of water, bread, and wine, in any form; it does not teach, either baptism or rantism—immersion or sprinkling—for the remission of original sin; nor does it teach, that baptism came in the room of circumcision. The word of the Deity, on account of which the souls underneath the altar were slain,

teaches none of these "depths of the Satan;" therefore they were not slain on account of them; and the living styled "their brethren," could not have believed them.

The Brethren in the period of the fifth seal had become what would now be styled "a contemptible few." They were, however, the "little strength" of the dilapidated and demoralized christian body. The true scriptural understanding of the word was with them. They were the salt, without which the whole community of professors would have been currently putrescent. The Lamb, for their sakes, still delayed to "spue them out of his mouth;" but, when the number of the Brethren that should be killed by the pagan power should be filled up, there would no longer be any reason why *the spuing* should be deferred.

During the period of the first Six Seals the number of "the Brethren" or christadelphians, continually decreased, while that of "the fellowservants" as persistently and rapidly increased. This will appear, not only from history, but from the general tenor of the epistles to the seven Asiatic ecclesias. In Ephesus, contemporary with the giving of the apocalypse, the Brethren of Christ were in the majority, as they were also in all other parts of Asia Minor. The Spirit commends their works, and labor, and patience; though indeed, they were not up to that standard of excellence that prevailed in the time of Paul. They had "fellowservants" among them when John wrote; but being in the official, as well as the popular majority, they were able to try and convict pretenders to apostleship; and to denounce their Nikolaitanism as a hateful and detested imposition. But, in two hundred years after, a great revolution in affairs had been effected; and the relative position of parties altogether reversed. The Brethren had entered the Sardian state. They had dwindled down to "a few names," and to but a "little strength;" while the Fellowservants had gained official and numerical ascendancy; they "had a name that they were living;" that they were vigorous, and strong. They now formed a distinct and independent republic, in the midst of the empire, governed by its own laws and magistrates, possessed of a public treasury, and intimately connected in all its parts, by the frequent assemblies of its bishops, to whose decrees their numerous and opulent congregations yielded an implicit obedience. Thus ecclesiastically organized, the Fellowservants considered that "they were rich and had need of nothing," but a military leader, (for they already swarmed in the armies of the state) to place the sovereign power in their hands. But against all this "the Brethren" protested as indicative of

spiritual death; that those who approved it were "dead;" and that the system itself, as a divine institution for the separation of a people from among the Gentiles for the Spirit-Name, was "ready to die." But the protest of the Brethren was unheeded by their Fellow-servants, or the "Catholics" so-called. The events of the Sixth Seal furnished these with the desired Military Chieftain in one of the six emperors of the Roman world. Thus led, they became victorious over Jupiter and Hercules; and in their prosperity, ignored all connection with "the Brethren;" who, having been mostly killed in the period of the fifth seal, were added to the souls underneath the altar; so that the "little strength" of the Philadelphian state being reduced to *lukewarmness* among the Fellow-servants, these under the sixth seal entered the Laodicean, in which they shone forth "clothed with the sun, and the moon under their feet, and upon their head a stephan, or coronal wreath, of twelve stars"—ch. xii. 1. Politically, they had "conquered" the Pagan, whose philosophy spiritually had vanquished them.

In conclusion, it may be remarked under this head, that the term "fellow-servants" is as appropriate for "the Catholics" of the latter part of the third century and the early part of the fourth (but not "catholics" of succeeding times) as the term "sanctified ones" was to the pagan Medes and Persians in Isa. xiii. 3. These were the Spirit's sanctified ones in the sense of their being *separated* by him for the work of overthrowing the Babylonish Lion. The primitive catholics were separated, or sanctified, to the service of "casting the great red Dragon and his angels out of the heaven"—ch. xii. 7-10; because he was the prosecutor of "their brethren." The Brethren themselves, who were not allowed the use of carnal weapons, could not have effected this expulsion; it was therefore reserved for the time when the Brethren would be inappreciably few, and in effect superseded by mere nominal professors of christianity calling themselves Catholics, to expel by these the Accuser from the heaven. These christians in name, having become in the sight of Deity "wretched, and miserable, and poor, and blind, and naked"—only a slight spiritual improvement, if any, upon the vicious and bloodstained idolators—he assigned to them the service of dethroning Jupiter by the sword; for "the wicked are His sword." They were sanctified to this work; or, in modern phraseology, this was their mission. The doctrinal defeat of paganism, in the conversion of the worshippers of the gods to "the faith once delivered to the saints," was due to "the Brethren" who faithfully adhered to "the word of the Deity;" but the political and military

overthrow of the common enemy, to "the Fellowservants" or catholics under the Sixth Seal, who were prepared like the troops of Cyrus, to combat on the principles of the flesh, for dominion and the glory of the world. Victory gave them these, and they have retained them to this day. The use they have made of them has been worse than pagan. Having become putrid, the Spirit ejected them with disgust and loathing; and as "the thinking of the flesh" now obtained full sway, they were inimical to the Deity and "the word of his grace," and became the violent and bitter persecutors of "the Brethren,"—"the remnant, who keep the commandments of the Deity, and have the testimony of Jesus Christ"—ch. xii. 17.

In conclusion lastly, the reader may now "see" the reason why the symbolization of the first seal was *white* indicative of peace and prosperity within the limits of the Roman Habitable; and of the succeeding seals, red, black, livid pale, and the sun of the heavens black as sackcloth of hair, indicative of war, distress, famine, pestilence, and total obliteration. The reason may be found in this. Christ said to his disciples, "*ye are the salt of the earth*"; but if the salt has lost its savor, wherewith shall it (the earth) be salted? It is thenceforth good for nothing but to be cast out, and trodden under foot of men." During the first seal-period, the Body of Christ had not lost its savor; it salted Roman Society, "the earth," with divine wisdom; and society had peace and prospered. Life and property were secure; government was fairly administered; and the people were successful in trade and commerce. But, in the second seal-period, the savor of the salt had much deteriorated—civil war took the peace away from the earth in retribution; in the third seal-period, the savor had still more diminished, and there were superadded greater public calamities: in the fourth seal-period, it was hardly possible to discover any salt in the so-called Body of Christ at all; and the consequence was that famine, pestilence, and sword, brought the state to the verge of dissolution, and reduced the population of the world to half: in the sixth seal-period, the salt had become tasteless; in the mouth of the Spirit, it was utterly insipid, and "good for nothing but to be cast out;" and therefore, as he threatened to do if they repented not, he spued the self styled "catholics" out of his mouth—He repudiated them with all their speculations about immortal souls, eternal torture with and by the devil in flaming brimstone, going to heaven at death, infant damnation and salvation, baby and adult sprinkling, baptism in the room of circumcision, salvation of apostates, the saving efficacy of martyrdom, salvation by sacraments without faith, the

apostolic successorship of ecclesiastics, and many other vain traditions too numerous to mention here—He spued them all out of his mouth as the loathsome and nauseous putrid sloughs of a carcass he pronounced “dead,” and dissolving in corruption. Such was the end of primitive christianity in the times parallel with paganism in power. It went forth “conquering” and it “conquered.” It gained the *stephan* in the games; but in its victory became a wreck.

8.—Historical Illustration of the Fifth Seal.

At the commencement of this period, A. D. 303, the Roman people were under the dominion of two emperors of the first rank styled *Augusti*; and two of an inferior grade, styled *Cæsars*. Of these four, the two former were Diocletian, who surnamed himself *Jupiter*; and Maximian, surnamed *Hercules*; and the two others, Galerius, the Cæsar and son-in-law to Jupiter; and Constantius Chlorus, Cæsar and son-in-law to Hercules. Diocletian the parent of the fortunes of the other three, was a man of profound dissimulation, vigorous mind, steady in the pursuit of his ends, ambitious, superstitious, but not naturally cruel. For about eighteen of the earliest years of his reign, he protected the Catholics; and but for the savage fierceness of Maximian, and his son-in-law Galerius, who influenced him against them, he would probably not have figured among the persecutors of the faith. Constantius, the father of “Constantine the Great,” was a person of probity and humanity. Of the other three, the ferocity of Galerius was the most remarkable; so that it may be truly said, that the inauguration of the slaughter of the fifth seal was referable to him.

The third century concluded with some symptoms of a storm ready to burst upon “the fellowservants and brethren,” who had long been in a state of ease and worldly prosperity, and as we have seen, deeply declined from the purity and simplicity of the gospel. In Eusebius is found the following observation in reference to the times: “The heavy hand of the Deity’s judgments,” says he, “began softly, by little and little, to visit us after his wonted manner. The persecution that was raised against us, took place first amongst the christians (the Fellowservants) who were in military service; but we were not at all moved with his hand, nor took any pains to return to God. We heaped sin upon sin, judging, like careless Epicureans, that the Deity cared not for our sins, nor would ever visit us on account of them. And our pretended shepherds (“the clergy”) laying aside the rule of godliness, practised among them-

selves contention and division." Then speaking of the persecution of the fifth seal, he says: "The dreadful persecution of Diocletian was then inflicted on the Ecclesia, as a just punishment and as the most proper chastisement for their iniquities."

Toward the end of the third century, while Diocletian was practising the superstitious rites of divination, he became persuaded that the ill success of his attempts to pry into futurity, were owing to the presence of a catholic servant, who had made on his forehead the sign of the cross: and he immediately in great anger, ordered not only those who were present, but all in his palace, to sacrifice to the gods, or, in case of refusal, to be scourged with whips. He commanded also the officers of his armies to constrain all the soldiers to do the same, or to discharge the disobedient from the service. Many of the catholics (for it was only these bearing the name of christian that enlisted in the armies of Jupiter) chose rather to resign their commissions. A very few were put to death on this account. Marcellus a centurion was one of these. His story is, briefly, that A. D. 298, at Tangier in Mauritania, while every one was employed in feasting and sacrifices, he took off his belt, threw down his vine branch and his arms, and added, "I will not fight any longer under the banner of your emperor, or serve your gods of wood and stone. If the condition of a soldier be such that he is obliged to sacrifice to gods and emperors, I abandon the vine branch and the belt, and quit the service." He was ordered to be beheaded; and Cassianus, the register, whose business it was to record the sentence, cried out that he was shocked at its injustice. He was put to death a month afterwards.

But the general persecution which destroyed such numbers, was withheld for some time. In the prelude already mentioned, and of which we have only a dark and imperfect account, something of Diocletian's policy seems conspicuous. He probably feared the catholic element of his armies, thinking it might subvert the order of things he had established, and set up Catholicism in its place. By purging the army he might prevent this, and perpetuate the reign of Jupiter without a rival, as the Despot of the Roman world. Be this as it might, it is evident that after he had long favored the Catholics, from some cause or other, he had now contracted a prejudice against them, though at first he made use of artifice rather than violence.

But, as we have said, Jupiter's son-in-law Galerius was a most ferocious monster of superstition. Hating the catholics intensely, he determined to gratify his malignity by stirring up Diocletian, if

possible, to agree to their extermination by fire, axe, and torture of every kind. He accordingly visited the Court at Nicomedia in the nineteenth of his reign, A. D. 302, and there, during the whole winter, devoted himself to the obtaining of the imperial sanction to this iniquity. He proposed a general persecution; but Diocletian Jupiter remonstrated against the impolicy of such sanguinary measures, and was for limiting the persecution to the officers of the court and the soldiers. Finding himself unable to stem the fury of Galerius, he called a council of a few judges and officers. Some gave it as their opinion, that the christians should in general be put to death; and others, induced by fear or flattery, assented. Still D. Jupiter was averse, and through policy, or superstition, determined to consult the oracle of Apollo at Miletus. Apollo's priests in charge of the oracle, answered, as might have been expected, in a manner friendly to the views of Galerius. Staggered by repeated importunities, the old emperor still hesitated, and could not be persuaded to attempt the annihilation of christianity by bloodshed; whereas Galerius, strengthened in his murderous intent by the equal hatred of his extremely bigoted mother, desired to burn alive all who refused to sacrifice to the gods of Greece and Rome.

The pleasure of the imperial hierarchy of paganism was at length signified to the fellow-servants and the brethren of the souls already underneath the altar, who, during the course of this gloomy winter had expected, with anxiety, the result of so many secret consultations. The 23rd Feb. A. D., 303, which coincided with the Latin festival of the Terminalia, was appointed to set bounds to the further progress of christianity. At the earliest dawn, the prætorian præfect, accompanied by several generals, tribunes, and officers of the revenue, repaired to the principal catholic edifice of Nicomedia, which was situated on an eminence in the most populous and beautiful part of the city. The doors were instantly broken, and they rushed in, searching in vain for some visible object of worship (evincing so far a diversity between ancient catholicism and modern popery), they were obliged to content themselves with committing to the flames—not a mass book, or episcopal liturgy, for this trumpery even in those degenerate times had not then been invented—but the volumes of holy scripture. These imperial ministers of destruction were followed by a numerous body of guards and pioneers, who marched in order of battle, and were provided with all the instruments used in the destruction of fortified cities. By their incessant labor, an ecclesiastical edifice, which towered above the imperial palace, and had long excited the indignation

and envy of the idolators, was in a few hours levelled with the ground.

The next day the general edict of persecution was published. It was enacted that the ecclesiastical edifices, styled by the Apostasy "churches," in all the provinces of the empire, should be demolished to their foundations; and the punishment of death was pronounced against all who should presume to hold any secret assemblies for the purpose of religious worship. And as it was understood, that the doctrines of the faith of Christ were all contained in the writings of the prophets and apostles, it was ordered that the bishops and presbyters should deliver all the sacred books into the hands of the magistrates; who were commanded, under the severest penalties, to burn them in a public and solemn manner. By the same edict, all ecclesiastical property was at once confiscated; and the several parts of which it might consist, were either sold to the highest bidder, united to Jupiter's imperial domain, bestowed on the cities and corporations, or granted to the solicitations of rapacious courtiers. After taking such effectual measures to abolish the worship, and to dissolve the government of the Catholic Church, it was thought necessary to subject to the most intolerable hardships the condition of those perverse individuals, "the Brethren," who should still reject the religion of nature, of Rome, and of their ancestors. Persons of liberal birth were declared incapable of holding any honors or employments; slaves were forever deprived of the hopes of freedom, and the whole body of the people were put out of the protection of the law. The judges were authorized to hear and to determine every action that was brought, against a christian. But the fellowservants, and the brethren of the slain, were not permitted to complain of any injury they themselves had suffered; and thus these unfortunates were exposed to the severity, while they were excluded from the benefits, of public justice.

This edict was scarcely exhibited to public view, in the most conspicuous place of Nicomedia, before it was torn down by a "fellowservant," who expressed at the same time, by the bitterest invectives, his contempt as well as abhorrence for such impious and tyrannical despots. His offence amounted to treason, and was punishable with death. He was roasted over a slow fire; and every refinement of cruelty was exhausted, but without effect, to subdue his patience, or to alter the steady and insulting smile which in his dying agonies he still preserved in his countenance. The catholics, though they confessed that he had been imprudent, ad-

mired the divine fervor of his zeal; and the excessive commendations which they lavished on the memory of the victim, contributed to fix a deep impression of terror and hatred in the mind of the reigning Jupiter.

His fears were soon alarmed by a danger, from which he narrowly escaped. Within fifteen days, the palace of Nicomedia, and even the bedchamber of Diocletianus Jupiter, were twice in flames. Suspicion of this incendiarism naturally fell upon the catholics; and it was suggested that, provoked by their present sufferings, and apprehensive of impending calamities, they had entered into a conspiracy with the eunuchs of the palace, against the lives of two emperors, whom they detested as the irreconcilable enemies of their church. Jealousy and resentment prevailed in the breasts of their enemies, especially in that of Diocletian. A great number of distinguished catholics were thrown into prison. Every mode of torture was put in practice, and the court, as well as the city, was polluted with many bloody executions. No discovery, however, was extorted. A few days afterwards, Galerius hastily withdrew himself from Nicomedia, declaring that if he delayed his departure from that devoted palace, he should fall a sacrifice to the rage of the christians. Eusebius confesses his ignorance of the cause of the fire; while others attribute it to the malice of Galerius himself.

This "declaration of war," as Gibbon styles the edict, was published fifty days afterwards in Syria, and four months from date in the Roman Africa. At first, the magistrates were restrained from the effusion of blood; but the use of every other severity was commended to their zeal. The fellowservants and the brethren, who cheerfully submitted to the stripping of their edifices, resolved not to interrupt their religious assemblies, nor to deliver their sacred books to the flames. It was not long before this resolution brought upon them the punishment of death. Many were added to the souls underneath the altar; but there were likewise multitudes who saved their worthless lives by discovering and betraying the Holy Scriptures into the enemy's hand. A great number of catholic bishops and presbyters acquired, by this criminal compliance, the opprobrious epithet of *Traditors*; and their offence was productive of much present scandal, and of much future discord among the professors in the Roman Africa.

The copies as well as the versions, of scripture, were already so multiplied in the empire that the most severe inquisition could no longer be attended with any fatal consequence; and even the sacrifice of those volumes, which, in every congregation, were preserved

for public use, required the consent of some treacherous and unworthy professors. It was preëminently a war upon "the word of the Deity," which "he has magnified above all his name." Treachery to this was therefore the high crime against him. If all had been *Traditors*, Jupiter and Hercules would have triumphed; and in these times we should have been groping in the darkness of heathenism and in the shadow of death. But thanks be to the Deity and the faithful "Brethren," who by their "little strength" were enabled to circumvent "the Devil and Satan." These preserved the Holy Scriptures of the apostles, transmitting them to us through "the Remnant" which succeeded them. This remnant performed against the papists, who in after ages tried to exclude men from the word, the same service as the Brethren against the pagans; so that we have received "the Revelation of the Mystery," not by the favor of catholics, but in spite of traditors and heathen who were reckless of its fate.

The ruin of the ecclesiastical edifices was easily effected by the authority of the government, and by the labor of the pagans. In some provinces, however, the magistrates contented themselves with shutting up the places of religious worship. In others, they more literally complied with the terms of the edict; and after taking away the doors, the benches, and the pulpit, which they burnt as it were in a funeral pile, they completely demolished the remainder of the edifice. In carrying out these measures, some terrible scenes were enacted. In a small town in Phrygia, the magistrates and the body of the people had become catholic; and as some resistance was apprehended to the execution of the edict, the governor of the province was supported by a numerous detachment of legionaries. On their approach, the citizens assembled in their meeting house, with the resolution either of defending it by arms, or of perishing in its ruins. They indignantly rejected the notice and permission given them to retire, till the soldiers, provoked by their obstinate refusal, set fire to the building on all sides, and consumed a great number of Phrygian fellowservants, with their wives and children.

About this time a series of cruel edicts were issued by Diocletian, which were "written," says Guizot, "if I may use the expression, with the point of a dagger." He declared his intention of destroying the christian name. By the first of these, the provincial governors were directed to apprehend all persons of the ecclesiastical order; and the prisons destined for the vilest criminals, were soon filled with a multitude of bishops, presbyters, deacons, readers, and exor-

cists. By a second edict, the magistrates were commanded to employ every method of severity which might reclaim them to the national superstition. This rigorous order was extended by a subsequent edict, to the whole body of fellowservants and brethren, who were exposed to a violent and general persecution. It became the duty as well as the interest of the imperial officers, to discover, to pursue, and to torment, the most obnoxious among the faithful. Heavy penalties were denounced against all who should presume to save the proscribed from the just indignation of the gods, and of the emperors.

Diocletian had no sooner published his edict against the christians, than, as if desirous of committing to other hands the bloody work, he divested himself of the imperial office. Maximian soon followed his example. These abdications elevated to the first rank Galerius and Constantius. The latter reigned over Britain, Gaul, and Spain. His mild and humane temper was averse to oppression. The principal offices of his palace were exercised by catholics. He loved their persons, esteemed their fidelity, and though a pagan, entertained no dislike to their religious principles, which, however, speaks little in their behalf. But so long as he filled the subordinate station of Cæsar, it was not in his power openly to reject the edicts of Diocletian, or to disobey the commands of Maximian. His authority, however, contributed to alleviate the sufferings which he pitied and abhorred. He consented, with reluctance, to the ruin of the ecclesiastical edifices; but he ventured to protect the catholics themselves from the fury of the populace, and from the rigor of the laws. The elevation of Constantius to the supreme and independent dignity of Augustus, gave free scope to the exercise of his good qualities, and the shortness of his reign did not prevent him from establishing a system of toleration, of which he left the precept and the example to his son Constantine. His fortunate son, from the first moment of his accession, declaring himself PROTECTOR OF THE CATHOLIC CHURCH, at length deserved the appellation of the first emperor who publicly professed and established the Catholic Religion. The progress of this revolution, which, under his powerful influence, rendered catholicism the reigning religion of the Roman empire, forms the very interesting and important subject of the Sixth Seal. At present, it may suffice to observe that every victory of Constantine was productive of some relief, or benefit to the Catholic Church.

The provinces of Italy and Africa, "the fourth of the earth," experienced a "short" but violent persecution. The rigorous edicts

of Diocletian were strictly and cheerfully executed by his associate Maximian, who had long hated the catholics, and delighted in acts of blood and violence. After his abdication they were exposed to the implacable resentment of Galerius. But the revolt of Maxentius, son of Maximian, brought them relief; and the same tyrant who oppressed every other class of his subjects, showed himself just, humane, and even partial towards the afflicted catholics. But according to Eusebius, this was mere hypocrisy. "Maxentius," says he, "who possessed himself of the entire power in Italy, at first feigned himself a christian in order to gain the favor of the people of Rome. He commanded his ministers to stop the persecution of christians, affecting a hypocritical piety for the sake of appearing more mild than his predecessors, but his actions proved at last that he was altogether different from what at first he was expected to be." Whatever the motives of Maxentius might be, the catholics of Rome seem to have been little deserving the favor of heaven. Marcellus, the bishop of the catholics in Rome, had thrown the capital into confusion by the severe penance he imposed on a great number of "fellowservants," who during the persecution under Maximian had renounced, or dissembled their religion. The rage of faction broke out in frequent and violent seditions; *the blood of the fellowservants was shed by each others' hands*; and the exile of Marcellus was found to be the only measure capable of restoring peace to the distracted church in Rome. Truly might the Spirit say to such "christians," "Ye know not that ye are wretched, and miserable, and poor, and blind, and naked." This is what they had come to two hundred and eight years after the apocalypse was given to John—mere *Antipagans*, called "christian" by the heathen, and "catholics" by themselves. They are the ecclesiastical ancestry of modern professors of religion, who shed each others' blood in international and civil wars, with as much zest as their antipagan brethren under Marcellus. Such is clerical religion, whether of the third, of the nineteenth, or of all intervening, centuries—the Mystery of Iniquity in Laodicean manifestation; the Apostasy, that Paul predicted would be, and shall utterly be destroyed by Christ in the day of his power.

The frequent disappointment of his ambitious views, and the experience of six years of persecution, suggested to Galerius, who was now suffering a lingering and painful distemper, that the most violent efforts of despotism are insufficient to extirpate a whole people, or to subdue their religious convictions. Desirous of repairing somewhat the mischief he had originated, he published in

his own name, and in those of Licinius and Constantine, a general edict, as follows :

“ Among the important cares which have occupied our mind for the utility and preservation of the empire, it was our intention to correct and reëstablish all things according to the ancient laws and public discipline of the Romans. We were particularly desirous of reclaiming into the way of reason and nature, the deluded christians who had renounced the religion and ceremonies instituted by their fathers ; and presumptuously despising the practice of antiquity, had invented extravagant laws and opinions according to the dictates of their fancy, and had collected a various society from the different provinces of our empire. The edicts which we have published to enforce the worship of the gods having exposed many of the christians to danger and distress, many having suffered death, and many more, who still persist in their impious folly, being left destitute of *any* public exercise of religion, we are disposed to extend to those unhappy men, the effects of our wonted clemency. We permit them, therefore freely to profess their private opinions, and to assemble in their conventicles without fear or molestation, provided always that they preserve a due respect to the established laws and government. By another rescript we shall signify our intentions to the judges and magistrates ; and we hope that our indulgence will engage the christians to offer up their prayers to the deity whom they adore, for our safety and prosperity, for their own, and for that of the republic.”

When Galerius subscribed this edict of toleration, A. D. 311, he was well assured that Licinius and Constantine would approve it. But, he could not venture to insert the name of his nephew, Maximin, in the preamble, whose consent was of the greatest importance. In the first six months, however, of his reign over Syria, Palestine, and Egypt, Maximin affected to adopt the prudent counsels of his associates. His prætorian præfect, Sabinus, by his order, addressed a circular letter to all the prominent governors and magistrates, expatiating on the imperial clemency, acknowledging the invincible obstinacy of the christians, and directing the officers of justice to cease their ineffectual prosecutions, and to connive at their secret assemblies. In consequence of these orders great numbers were released from prison and the mines. The confessors singing hymns of triumph, returned into their own countries ; and those who had yielded to the violence of the tempest, “ the lapsed ” who had returned to paganism, solicited readmission, as so many repentant Esaus, into the bosom of the Catholic Church ; I say *catholic church*,

for the Novatian Ecclesias in which "the Brethren were found," readmitted no apostates under any circumstances.

But this was only a treacherous calm of short duration. Maximin was cruel and superstitious, and altogether unworthy of confidence. He was devoted to the study of magic, the worship of the gods, and to the belief of oracles. His prophets were the philosophers, whom he revered as the favorites of heaven. He frequently raised them to the government of provinces, and admitted them to his most secret councils. They easily convinced him that the christians had been indebted for their victories to their regular discipline, and that the weakness of polytheism had principally flowed from a want of union and subordination among the ministers of religion. A system of government was therefore instituted, which was evidently copied from the policy of the Catholic Church. In all the great cities of the empire, the temples were repaired and beautified by the order of Maximin; and the officiating priests of the various deities were subjected to the authority of a superior pontiff, destined to oppose the bishop and to promote the cause of paganism. These pontiffs acknowledged in their turn the supreme jurisdiction of the metropolitans or high priests of the province, who acted as the immediate vicegerents of the emperor himself. We have here "the Dragon and his Angels," in their ecclesiastical organization, preparing for the approaching final conflict with "Michael and his Angels," or the Lamb's party, which was to result in the ejection of the Dragon and his Angels from the heaven. A white robe was the ensign of their dignity. In the language of the fifth seal, but with a different signification, "white robes were given to every one of them; and it was said to those who received them that they should be priests of the gods, and reign with the emperor." But how much nobler the dignity of the souls slain, whose robes are the emblems of incorruption, in a royal priesthood, and reign with Christ a thousand years. These new prelates of the Dragon were carefully selected from the most noble and opulent families. By the influence of the prelati^c and secular authorities, dutiful addresses were got up, artfully representing the well-known intentions of the court as the general sense of the people, and soliciting Maximin to consult the laws of justice rather than the dictates of his clemency. They expressed their abhorrence of the christians, and humbly prayed that these impious sectaries might at least be excluded from the limits of their respective territories. The answer of Maximin to the address he obtained from Tyre is still extant. He praises their zeal and devotion in terms of the highest satisfaction, descants on the

obstinate impiety of the christians, and betrays, by the readiness with which he consents to their banishment, that he considered himself as receiving rather than as conferring an obligation. The priests, as well as the magistrates, were empowered to enforce the execution of his edicts, which were engraved on tables of brass; and though it was recommended to them to avoid the effusion of blood, the most cruel and ignominious punishments were inflicted upon the refractory "fellowservants and brethren."

The Asiatics had everything to dread from the severity of a bigoted monarch, who prepared his measures of violence with such deliberate policy. But, a few months had scarcely elapsed, before the edicts published by Constantine and Licinius, the emperors of the West, obliged Maximin to suspend the prosecution of his designs; the civil war which he so rashly undertook against Licinius employed all his attention; and the defeat and death of Maximin soon delivered the fellowservants and brethren from the last and most implacable of their pagan enemies. Struck with rage at his disappointments, in the sad reverse of his affairs, he slew many priests and prophets of his gods, by whose enchantments he had been seduced by false hopes of universal empire in the East. So amazingly were affairs now changed, that contending emperors courted the favor of the persecuted. After his edict in their favor, he was struck with a sudden plague over his whole body, pined away with hunger, fell down from his bed, his flesh being so wasted away by a secret fire, that it consumed and dropped off from his bones; his eyes started out of their sockets; and in his distress he began to see that the true Deity was executing judgment upon him. Frantic in his agonies he cried out, "It was not I, but others who did it!" At length, by the increasing force of torment, he owned his guilt, and every now and then implored Christ, that he would compassionate his misery. He confessed himself vanquished and expired.

Thus closed the most memorable and most violent of all the sanguinary endeavors of "that Old Serpent, the Devil and Satan," to extinguish christianity from the Roman Habitable. Authors are not agreed as to the numbers who fell in the conflict; but from the testimony of the enemies themselves, the numbers were great, and the cruelties intense. The fierceness of paganism exhausted itself in this last effort; and the triumph of the Lamb was near.

SECTION 6.

THE LAODICEAN STATE.

Vol. I. pp. 428, 449.

The "Little Strength" of the Philadelphian State exhausted, and Laodiceanism fully established. Persecution having ceased, and "the Catholics," as nominal christians were now called, being in high favor with the authorities, they say, "We are rich, and increased in goods, and have need of nothing"—Apoc. iii. 17. Being "lukewarm," the Spirit "spues them out of his mouth."

ACT VI.—SEAL-PERIOD SIXTH.

Apoc. vi. 12-17.

A great earthquake inaugurates this judicial period. War in the heaven, resulting in an eclipse of the sun, in the moon becoming blood, in stars of the heaven—the stars drawn by the Tail of the Dragon—falling to the earth, and in the casting out thereinto of the Great Red Dragon. The heaven of the Dragon-polity departs as a scroll rolled up; and every mountain and island change their places. The Angels of the Dragon are cast out with him. No place found for them any more in the heaven from which they are ejected, having been effectually conquered by the Archer of the First Seal in his Fifth Seal manifestation—conquering him by the blood of the Lamb, and by the word of their testimony, on account of which the fellowservants and brethren were slain, not loving their lives unto death. Great rejoicings in the heavens by them who succeed the ejected Dragon and his officials, who rage with great fury in the earth and sea of their late dominion. The great day of wrath upon Paganism.

The woman Jezebel, who calls herself a prophetess, the Laodicean Apostasy, imperialized, and the man of Sin Power revealed.

A. D. 311.

12. "And I saw when he opened the Sixth Seal; and behold a great earthquake occurred, and the Sun became black as sackcloth of hair, and the Moon became as blood. 13. And the Stars of the Heaven fell into the earth as a figtree casts its unripe figs, being shaken by a mighty wind. 14. And the heaven departed as a scroll rolled up; and every mountain and island were moved out of their places. 15. And the kings of the earth, and the great men, and the rich, and the military chieftains, and the mighty ones, and every bondman and every freeman, concealed themselves in the caverns and among the rocks of the mountains: 16. And they say to the mountains and to the rocks, 'Fall on us, and hide us from the face of him who sits upon the throne, and from the wrath of the Lamb: for that great day of his wrath has come, and who could have been caused to stand.'" "

1.—Preliminary Remarks.

The Lion of the Tribe of Judah and Root of David, who prevailed to unroll the apocalyptic scroll, and to loose the previous seals opened this, the Sixth also. He had executed judgment on his own "Holy Nation" (1 Pet. ii. 9) for its iniquities; and in this, he was about to bring to an end the power of the idolators; of "the world rulers of the darkness of the Aion;" of "the spirituals of the wickedness in the HEAVENLIES" who had oppressed them—Eph. vi. 12: and if "judgment begin at the House of the Deity, what shall the end be of them that obey not the gospel of the Deity? And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?"—1 Pet. iv. 17. The sixth seal will answer these questions as it regards the disobedient ungodly and sinners of the pagan Roman Habitable, who had warred against the Lamb till A. D. 311.

The remarkable symbolization of this seal represents a universe convulsed by earthquake, blood shedding, and tempest, indicative of the wrath of the Deity in a great day of wrath, upon the panic-stricken enemies of the Lamb. It does not represent the Universe; because symbols do not represent themselves: on the supposition that they do, we should be making them both *sign* and *thing signified*, which would be absurd. The nature of symbolic writing requires that the signs and the things signified be *analogous*, but different. But the Apocalypse is not a revelation of natural appearances, or extraordinary phenomena, in earth, sea, and sky; but a sign-representation of things extant in John's day; and of things which should be after his time, in relation to the Holy Nation of the Deity planted in the territory of Daniel's Fourth Beast, until the coming of the Ancient of Days. The apocalyptic symbolization is illustrative to them who can "see" of the conflict of the saints with pagan Rome until they "conquered" it; with Catholic, and afterwards, with Papal, Rome, until it conquered them; and hereafter, with all "the powers that be," until they in turn conquer and abolish them for a thousand years. This being the nature of the Apocalypse, we must not look to the natural, but to the POLITICAL UNIVERSE for the interpretation of its signs.

And here we find it necessary to remark in this so-called enlightened century, that "the signs of the times" vouchsafed by the Deity for the use of his genuine servants in their several genera-

tions, are not in the sky. He has not placed them there. No intelligent believer of the gospel looks overhead for a darkening of the solar system, and the falling of stars, as a sign of the great day of the Lamb's wrath being near. The alleged darkening in New England, A. D. 1780, and falling of stars, A. D. 1833, were phenomena that none but Laodicean Heathen would regard as signs of the times. The Deity's revealed signs are not manifested in America. We may feel the working of them; but they are not in these heavens, natural nor political. A wicked and adulterous generation seeks signs in the sky like the signs of the weather with which they are familiar; but no sign shall be given it. Let the reader, then, not "learn the way of the Heathen; and be not dismayed at the signs of the heaven; for the Heathen are dismayed at them: for the customs of the people are vain"—Jer. x. 2. Neither John nor Peter represented or taught the dissolving of the physical universe, and the "burning up of the earth." "The earth is Yahweh's," for he made it; it is temporarily "given into the hand of the wicked," till the King shall come to possess it with his Saints to the uttermost parts thereof. "He hath established it for ever." No interpretation of scripture that would falsify these statements can be true. All theories of the kind must therefore be rejected as mere idle tales in which only the children of the Apostasy can take delight.

No, the Deity's signs are in the political universe. This, in a sense analogous to the material, hath its earth, sea, and firmament, or aerial expanse; in which are set its greater and lesser lights, and constellations—its Sun, Moon, and Stars. It hath its hurricanes, shakings, eclipses, hailstorms, and so forth, which affect injuriously those who belong to the Body Politic, whether they be rulers or the common people.

The territory of Daniel's Fourth Beast, styled by John, "the Great Red Dragon," was the arena of a political system "diverse from all the beasts that were before it." The whole extent of this wide domain was decreed to be "the Great Roman City. The dominion of this power centred in Rome, covered the whole territory as a sheet of parchment covers a surface equal to itself. This parchment lifted up over that surface, would symbolize the aerial expanse, firmament, or constitution of the State, or *κοσμος*; and would divide "the waters," or "peoples" of the system, from the waters; the waters under the aerial, would be "the earth," "sea," "rivers and fountains," "mountains and islands;" and the waters above, the ruling classes, "thrones, dominions, principalities, and

powers," or sun, moon, stars, and constellations. Such was the Roman Universe in its apocalyptic symbolization. In the creation, "Elohim called the firmament *Heaven*;" and so in the political system, the Spirit styles the aerial, "heaven;" and all who live under the dominion are said to be, "under the whole heaven."

There have been several political universes in the past; as, the Babylonian, Idumæan, Egyptian, Israelitish, and so forth. When the Eternal Spirit decreed their overthrow, the epoch of judgment upon each, was styled "the Day of Yahweh." There have been as many such days as there have been powers destroyed. There was a day of Yahweh on Babylon predicted in as highly metaphorical a style as the Day of the Lamb's wrath in this Seal. In Isa. xiii. the conquest by the Medes and Persians is styled, "the Day of Yahweh coming as a destruction from Shaddai, . . . to lay the land (of Chaldea) desolate; 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." Then follows in the next verse the interpretation, to wit, "and I will punish the world (of Babylon) for their evil, and the wicked for their iniquity; and I will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible." And to show how intense the judgment was intended by the metaphors, it is added, "I will make a man more precious than fine gold. . . . Therefore I will shake the heavens, and the earth shall remove out of her place, in the wrath of Yahweh Tz'vaoth, and in the day of his fierce anger." All of which was accomplished by Cyrus, as Yahweh's Anointed commander and leader of his sanctified ones the Medes and Persians.

The prediction in Isa. xxxiv. of a similar day on Idumæa is expressed in the same grand and magnificent style: "The indignation of Yahweh is upon all nations, and his fury upon all their armies: he utterly destroys them, he delivers them to the slaughter. Their slain also shall be cast out, and their stench shall come up out of their carcases, and the mountains shall be melted with their blood." Then follows the same prediction exhibited in hieroglyphics strikingly similar to the Sixth Seal, to wit: "And all the host of heaven shall be dissolved, and the heaven 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 figtree. For my sword shall be bathed in heaven." Then the less figurative style is resumed, and is made expletive of the metaphorical, saying, "Behold it (the sword) shall come down upon Idumæa, and upon the people of my

curse to judgment. The sword of Yahweh is filled with blood, it is made fat with fatness, with the blood of lambs and goats, with the fat of the kidneys of rams; for Yahweh hath a sacrifice in Botzrah, and a great slaughter in the land of Idumæa."

Christ Jesus and Peter adopted the same metaphorical style in predicting the Day of the Lord upon the Commonwealth of Judah. The former blended the literal and the figurative after the manner in Isaiah; but the one, so easily distinguishable from the other, that no confusion need result in the comprehension of the discourse.

Now, the Deity in the Sixth Seal decreed the fate of the Roman Universe, as constituted under Jupiter, in a style identical with the formula he pronounced against Babylon under Bel, and Idumæa under Chemosh. He declared that "the Heaven" should "depart as a scroll rolled up." Illustrative of this, the reader may imagine our symbolical parchment rolling up like a scroll. As it curled up, the surface beneath would be proportionately uncovered, until the rolling up should be completed, when the whole subjacent superficies would be exposed. The heathen firmament, or aerial expanse, of the Roman Universe having thus "departed," room would be provided for a New Heaven to expand itself over the same geographical limits of earth and sea. Thus, one heaven would be exchanged for another, in which the sun, moon, and stars would shine forth again with a light in harmony with the new parchment, or aerial constitution of the Body Politic.

But, the firmaments, or heavens, of orbs political, do not pass away, or suffer radical change, without violence. Babylon, Persia, Greece, and Rome, are all evidential of the truth of this. The violence may proceed directly from the oppressed peoples, or the earth and sea; or from a conflict generated in the rivalries of the powers in the heaven; or from both causes in coöperation. When the convulsion begins under the heaven, it ascends, if successful, as clouds of smoke darkening the sun and air—ch. ix. 1, 2; or, the earth may be shaken, which, when the shaking is great, more or less agitates the aerial. But, sometimes the electricity from the earth accumulating in the firmament, the heavenly region itself becomes inflamed, and the elements thereof commingle in the thunders and lightnings of war. It may, then, be said, "there was war in heaven"—ch. xii. 7. But when the heaven is consused with elemental war, no dew or gentle rain descends upon "the earth" or peoples. These, in the political universe, are influences which cause the peoples to flourish and rejoice. The electrical condition

of "the earth," or people, may shut up the heaven against the descent of dew and rain, which must of necessity parch up all beneath it—ch. xi. 6. The heaven, however, intensely excited, becomes exceedingly dangerous to all beneath it. It may pour down a great storm of hail upon men, every stone being of a talent weight—ch. xvi. 21; or as in the sixth seal, it may overspread its sun with blackness the most intense, redden its moon with blood, and with its electric hurricane, project its stars into the earth.

When "the heaven departed as a scroll rolled up," another heaven took its place. This was "*the Holy Catholic*" Heaven, with sun, moon, and stars, to suit. The commencement of this heaven was characterized by "silence in it about the space of half an hour"—ch. viii. 1. Jupiter's heaven was subdivided by *four*; while the Catholic came transiently to be distributed into *thirds*. Upon this heavenly organization came the judgments of the Trumpets and the Vials. The threefold division obtains at the end as well as in its earlier times; for under the Seventh Vial, which is concurrent with the resurrection-period, "the Great City," is said to be "divided into three parts"—ch. xvi. 19. And, when the Seven Thunders shall have uttered their voices; and the judgments of the last vial shall have had their full effect upon "the air," firmament, aerial expanse, or constitution of things in the Gentile world, then, the Apostate Laodicean "earth and heaven flee away; and no place is found for them"—ch. xx. 11. They are abolished in a time of trouble, far exceeding in the intensity of its distress the terrors of the sixth Seal; for it will be "a time of trouble such as never was since there was a nation even to that same time"—Dan. xii. 1. When this old Romish Heaven and Earth shall have fled before the face of the Lamb and his Associates, "a New Heavens and a New Earth in which dwells righteousness" (2 Pet. iii. 13) will take their place; when "Jerusalem shall be a rejoicing, and her people a joy"—Isa. lxxv. 18. These Heavens and Earth "shall remain before me, saith Yahweh;" even saith the Spirit by John, "a thousand years;" at the end whereof, they will "pass away" to make room for a new and improved constitution of things upon earth, when there shall be no more sin or evil—when death shall be abolished, and every curse shall cease—ch. xxi. 1, 3, 4; xxii. 3.

2.—Earthquakes of the Apocalypse.

The *earthquakes* of the Apocalypse are not concussions of the

ground from the subterranean, but *popular convulsions*. In ch. xii. 16, we are told that "*the earth* helped the Woman, and *the earth* opened her mouth, and swallowed up the flood which the Dragon cast out of his mouth." As we shall hereafter "see," *the earth* here is the symbol of the people under the dominion of the Dragon. The worldrulers are placed metaphorically in "the heaven;" and therefore according to symbolic fitness, the world ruled by them, the undistinguished and various multitude, is aggregated together as "the earth," or "small dust of the balance." Hence, Moses addresses the people and their rulers as "the heavens" and "the earth," saying in Deut. xxxii. 1, "Give ear, *O ye heavens*, and I will speak; and hear, *O earth*, the words of my mouth. My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass: because I will publish the name of YAHWEH: *ascribe ye greatness unto our ELOHIM*." Then, again, in Gen. vi. 11, 12, "The earth was corrupt before the Elohim, and the earth was filled with violence. And Elohim looked upon the earth, and behold it was corrupt; for *all flesh* had corrupted HIS WAY upon the earth." In this text, the literal and figurative use of "the earth" is blended; but it is easy to see when it signifies "all flesh," and the place of its habitation. The figurative use of the phrase is transferred to the Book of Symbols, where it stands for "the peoples," though not always, but when the context and subject will decide.

When, then, "the earth," in this sense, is seized with shaking fits, its agitation is metaphorically an *earthquake*. If the paroxysms are violent, upheaving, and overturning, it is styled, as in the Sixth Seal, "a great earthquake." The people are shaken; and when, with their upheavings, the luminaries of their political system no longer shine in the possession of the "spoils of office," and the constitution is destroyed; then the sun, moon, and stars, are darkened and fall, and the heaven departs as a scroll rolling up. Thus, the earthquake operates as the proximate cause of the disturbance in the heavenlies.

"A great earthquake" is foretold in three places of the apocalypse also, "an earthquake" twice without the addition of "great." The first "great earthquake" is predicted in this seal; the second, in ch. xi. 13; and the third, in ch. xvi. 18. The first revolutionized the whole Greco-Latin Habitable, dethroned Jupiter, cast all his official adherents out of their places, and installed the "Holy Catholic Church" and her Laodiceans in the government of the Roman world. The effects of this "great earthquake" are felt in every part of the globe to this day.

The second "great earthquake" overthrew "the tenth of the city;" destroyed all titles; and developed the Reign of Terror, and all its consequents. This popular upheaving brought up from the symbolical *abyss*, one of the spirits of that "vasty deep" ever ready for any work that will afford scope for self-glorification; and threw him on to the surface as the Napoleonic Scourge of the enemies of God. This "Man of Destiny" left a mark upon society which will not be obliterated till the coming of the Ancient of Days.

The third great apocalyptic earthquake is yet in the future. It is styled "*a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great.*" The effect of this is the threefold subdivision of the Great City; the fall of the kingdoms of the nations; the judgment of Babylon; the disappearance of the political islands and mountains; and all consequences flowing from these events. Daniel's "time of trouble" pertains to this earthquake; also Jeremiah's "Jacob's trouble," "Alas!" saith he, "for that day is great, so that none is like it; it is even the time of Jacob's trouble; but he shall be saved out of it. For it shall come to pass in that day, saith Yahweh Tz'vaoth, I will break his (Esau's) yoke from off thy neck, and will burst thy bonds, and strangers shall no more serve themselves of him (Jacob): but they shall serve Yahweh their Elohim, and David their King, whom I will raise up unto them"—ch. xxx. 7. The earthquake of Apoc. xi. 19, is the same as this greatest of all earthquakes, being associated with the "great hail."

The earthquake of ch. viii. 5, is not termed "great." It occurred before the sounding of the first trumpet. It was an upheaving of the pagans for the recovery of lost privileges and power; but it did not result in the permanent overthrow of the New Order in the State; and therefore it was simply "an earthquake," or shaking from below without any permanent eclipse of the heavens.

In dismissing the subject of the symbolic earthquakes in general, it may be remarked that, though the apocalypse does not predict the occurrence of physical earthquakes, we are not to conclude that there will be none such in the "time of trouble." Ezekiel and Zechariah predict a very formidable one, which in Palestine will be attended with great and important, as well as interesting changes. The Mount of Olives will be divided, a valley opened with a flowing river, and there will be a great shaking in the land, and a casting out of the dead from the graves of earth. The prophets treated of the literal and material *in which a mystery was involved*. This, Peter says, they did not see into; and until the Lamb prevailed to unfold it, "no one in the heaven, nor upon the earth, nor underneath the

earth was able to open the scroll, nor to see it." In the prediction of an earthquake that shall divide Olivet, and cause the outflow of a river from the altar base, they did not "see" the mystery of a mighty earthquake that should also contemporarily divide Babylon, and cause an issuing forth of rivers of living waters from the Christ-Altar, that should heal the nations. The apocalypse brings out the mystery of the Deity as he revealed it to the prophet; it is with the mystery symbolically revealed we have here to do; not with the purely literal and material—Apoc. x. 7.

3.—The Sun and Moon of the Heaven.

"The SUN became black as sackcloth of hair." As the sun is the great source of the electrical glory and power of the solar system, it is said in scripture, to "*rule the day.*" The moon and the stars become visible to us by the reflection of his beams. Their light or glory is borrowed; and when he is darkened, they also are in eclipse. The sun is therefore a very appropriate symbol of the supreme or sovereign power of a political universe. In Joseph's dream, predictive of his exaltation, and of the homage that would be paid to him by his kindred, his father is represented by the sun, as the ruling authority of the circle; his mother by the moon; and his brethren by eleven stars—Gen. xxxvii. They all "made obeisance to me," said Joseph; and though highly figurative, Jacob readily perceived its signification, saying, "Shall I and thy mother and thy brethren indeed come to bow down ourselves to thee to the earth?"

This use of the sun, moon, and stars, as representative of persons constituting a domestic circle, and differing from each other in social position, came afterwards to symbolize *gradations of powers* in the same circle, when it had become sufficiently enlarged to enclose a nation of twelve tribes. Hence, the Spirit in addressing the Zion of the Holy One of Israel now in the days of her mourning, saith in Isai. lx. 20, "*Thy Sun shall no more go down; neither shall thy moon withdraw herself.*" Here the sun and moon represent the civil and ecclesiastical authority in Zion before they were abolished. And speaking of her destruction by the Chaldeans, the Spirit in Jer. xv. 9, says, "*Her sun is gone down while it is yet day.*" Her royalty was suppressed; yet her moon and stars continued to shine under the Persian administration. But, a greater calamity was predicted in Joel ii. 10, when the earth should quake, and the heavens tremble; in other words, when "the sun and the moon should

be dark, and the stars withdraw their shining." This would be a total eclipse of Israel's Commonwealth by "the host given to the Little Horn of the Goat;" as foretold in Dan. viii. 9-12: "It waxed great to the host of heaven; and it cast down of the host and of the stars to the ground, and stamped upon them;" which in the interpretation given in verse 24, is explained to signify, "He shall destroy wonderfully, and shall prosper and practice, and shall destroy great ones (*the stars*) and the people of the Holy Ones"—or *the host*. Powers on earth do not literally pluck the stars from their spheres and stamp upon them; but they sometimes make sad havoc among the sun, moon, and stars of a political organization. The Lord Jesus reproduced Daniel's prophecy in his discourse on the destruction of the city that killed the prophets, in saying: "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heaven (symbolized by these orbs) shall be shaken."—Matt. xxiv. 29. These were the lights in which there were to be "great signs and fearful sights," indicative of the *παρουσία*, or presence, though invisible, of the Son of Man when the Greco-Roman army should be sent by him to destroy the city of his murderers—Matt. xxii. 7. In the same style, Peter speaks of the rapidly approaching fulfilment of the prediction, when the heavens being on fire should be dissolved and should pass away with a great noise, and their elements melt with fervent heat—2 Epist. iii.

But Israel's was not the only political universe on earth. Their sun has been turned into darkness and their moon into blood; but "the great and notable day of the Lord" has not yet quite come. When it arrives, there will be a sun, moon, and stars shining in all their glory; and, concerning them, the Spirit says: "The Moon shall be confounded and the Sun ashamed, when Yahweh Tz'vaoth shall reign in Mount Zion, and in Jerusalem, and before his ancients gloriously"—Isa. xxiv. 23. These are the sun and moon of the Gentile Heavens; the same sun upon which the fourth angel poured out his vial—Apoc. xvi. 8—the sun which shines in the firmament, or aerial expanse, through which flash the lightnings and roll the thunders in that tempestuous time when men are plagued with a storm of hail "exceeding great," in the outpouring of the seventh—verses 17-21. These are the sun and the moon which shall stand still in their habitation, when Yahweh, the Commander like to Joshua, "shall march through the land in indignation, and thresh the nations in anger"—Hab. iii. 11, 12. Then, also, in retribution for what the

Gentiles have done to Israel in putting out the lights of their heaven, shall "the sun and the moon be darkened, and the stars shall withdraw their shining. Yahweh also," as the Lion of the tribe of Judah, "shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake: but Yahweh will be the harbor of his people, and the strength of the children of Israel"—Joel iii. 15.

The sun, moon, and stars to be extinguished in "the great and notable day of Yahweh," from before whose face the heaven in which they shine and the earth over which they shed their rays will flee away, are the luminaries of the Greco-Latin political universe. This political universe is that which is vulgarly styled "Christendom," or properly the domain of Antichrist, but apocalyptically, "Babylon the Great City." The sun by which this is enlightened is the Imperial Civil Power; the moon, the Imperial Ecclesiastical; and the stars, the subordinate powers created by the constitution and reflecting the Imperial Glory. They have not always shone with persistent and undimmed brilliancy; for, when the Star fell from the heaven and opened the abyss, the smoke that issued thence darkened the sun and the firmament, or heaven, in which he shone—Apoc. ix. 1, 2; and also, previously to that, which came to pass in the seventh century, "the third part of the sun was smitten, and the third part of the moon, and the third part of the stars, so as the third part of them was darkened;" and as, according to the decorum of the symbols, this could not occur in nature without affecting the day and the night, it is added, by way of instructing us in the duration of this ternary eclipse, "and the day shone not for a third part of it, and the night likewise"—ch. viii. 12.

In the Sixth Seal symbolization, "the sun became black as sackcloth of hair, the moon became as blood, and the stars of the heaven fell into the earth," that is, "a third part of them"—ch. xii. 4. This indicates great wrath upon the orders of the state entering into the composition of the symbols, and a great change in the manifestation of their heavens. The sun might recover its brightness, and the moon her silvery hue. Should this be the case, it would indicate that there was "silence in the heaven," and that war caused blood there no more to redden "the spirituals of the wickedness in the heavenlies"—ch. viii. 1; xii. 8. And such we really find to be the situation. For when "the great day of the Lamb's wrath" upon "the Dragon and his angels" had been assuaged in the casting them out of the heaven—in other words, when the pagan power that hindered the revelation of the Man of Sin had been punished and removed out of the way—the sun, moon, and stars again shone

forth from a newly constituted firmament, aërial, or heaven, from the midst of which they diffused their rays over the Roman Habitable as before. But, in order to indicate the effect of the recent revolution and the new character of the heavens, *a woman is placed in the sun*. She is "clothed with the sun, and the moon under her feet, and upon her head a *stephan*, or coronal, of twelve stars"—ch. xii. 1. Here were "the Fellowservants"—the "Holy Catholic" element of the Lamb's espoused (2 Cor. xi. 1-3)—clothed with imperial Roman splendor, and so entering into the elemental constitution of, not the Sun of Righteousness, but of the supreme imperial power of the new Roman Christendom—the sun of the Roman world. But the sunshine of the world's heavens is no condition for the Spouse of Christ. The Bowman of the first seal had "conquered," and won the starry *stephan*; but, this accomplished, it was no place for "the Brethren" to disport themselves "in purple and fine linen, faring sumptuously every day." The time, therefore, having now come for the Spirit to spue the rich Laodicean fellowservants out of his mouth, and thereby to mark the broad line of separation that was henceforth to divide "the Brethren" from the Kingdom of the Clergy, and all its pride and circumstance of worldly pomp and glory, the Woman fled from the dazzling sunshine into the deep shadow of the Roman wilderness, where she was to be fed for a thousand two hundred and sixty symbolic days.

But the history of the Sixth Head of the Dragon illustrates the remarkable appropriateness of the sun and moon as the symbols of the imperiality of the Roman State. The reader will please return with me to the reign of Elagabalus, A. D. 218, parallel with the period of the third seal, of some of the transactions of which Gibbon furnishes in substance the following account :

Elagabalus caused his portrait to be placed in the Senate House, over the altar of Victory. He was painted in his sacerdotal robes of silk and gold, after the loose and flowing fashion of the Medes and Phœnicians. His head was covered with a lofty tiara, his numerous collars and bracelets were adorned with gems of inestimable value. His eyebrows were tinged with black, and his cheeks painted with an artificial red and white. Such was the ornamentation of the High Priest of the Sun.

The Sun was worshipped at Emesa under the name of Elagabalus, and under the form of a black conical stone, which was believed to have fallen from heaven at Emesa. To this protecting deity the emperor ascribed his elevation to the throne. The display of superstitious gratitude was the only serious business of his reign. The

triumph of the Sun over all the religions of the earth was the great object of his zeal and vanity; and the appellation of Elagabalus (for, as pontiff and favorite, he assumed the name of his god) was dearer to him than all the titles of imperial greatness.

In a solemn procession through the streets of Rome, the way was strewn with gold dust; the black stone, set in precious gems (a notable antithesis to the White Stone engraved with a New Name which no man knoweth 'saving he that receiveth it—Apoc. ii. 17), was placed on a chariot drawn by six milk-white horses richly caparisoned. The imperial fanatic held the reins, and, supported by his ministers, moved slowly backwards, that he might perpetually enjoy the felicity of the divine presence of the Sun. In a magnificent temple raised on the Palatine Mount, the sacrifices of the Sun were celebrated with every circumstance of cost and solemnity. The richest wines, the most extraordinary victims, and the rarest aromatics, were profusely consumed on his altar. Around the altar a chorus of Syrian damsels performed their lascivious dances to the sound of barbarian music, whilst the gravest personages of the state and army, clothed in long Phœnician tunics officiated in the meanest functions, with affected zeal and secret indignation.

To this temple, as to the common centre of religious worship, Elagabalus removed the Ancilia, the Paladium, and all the insignia of the superstition of Numa. A crowd of inferior deities were set up in various stations to attend, as it were, upon the Majesty of the Sun; but his court was considered still imperfect, till a goddess of distinguished rank was admitted to his couch. Pallas had been first chosen for his consort, but as it was feared that her warlike terrors might affright the soft delicacy of an Eastern deity, THE MOON, adored by the Africans under the name of Astarte, the Queen of Heaven, was deemed a more suitable companion for the Sun. Her image, with the rich offerings of her temple as a marriage portion, was transported with solemn pomp from Carthage to Rome, and the day of these mystic nuptials was a general festival in the capital and throughout the empire.

Thus were the Sun and Moon inaugurated as the sovereign deities of the Roman world. After the death of Elagabalus, they still retained their high and sovereign position in the pagan heavens and the state. Gibbon informs us that Constantine had a particular veneration for Apollo, or the Sun, to which Julian, surnamed "the Apostate" by catholics, alludes in his orations. His words are as follow:—"The devotion of Constantine (while a pagan) was more

peculiarly directed to the genius of the Sun, the Apollo of the Greek and Roman mythology, and he was pleased to be represented with the symbols of the god of light and poetry. The unerring shafts of that deity, the brightness of his eyes, his laurel wreath (*stephan*), immortal beauty, and elegant accomplishments, seem to point him out as the patron of a young hero. The altars of Apollo were crowned with the votive offerings of Constantine, and the credulous multitude were taught to believe that the emperor was permitted to behold with mortal eyes the visible majesty of that tutelar deity, and that, either waking or in a vision, he was blessed with the auspicious omens of a long and victorious reign. *The sun was universally celebrated as the invincible guide and protector of Constantine*; and the pagans might reasonably expect that the insulted god would pursue with unrelenting vengeance the impiety of his ungrateful favorite" when he became a catholic. Thus, it was a worshipper of the Sun, himself a constituent of the sun of the political heaven, who with adulterous embrace united the Catholic Jezebel to the Roman State. She was clothed with the sun, and standing upon the moon, became symbolically identified with that orb as the future Queen Consort of the Imperial Majesty of the heavens of the Laodicean Apostasy.

But, in the apocalypse, the sun is also used to symbolize the enlightening majesty of the millennial heavens, which are to succeed and supersede the heavens of the apostasy, in which at present shine over all the nominally "christian world," the spirituals of the mystery of iniquity. In ch. i. 16. the symbolic Son of Man's countenance is "as the sun shining in his strength." Again, in ch. x. the same multitudinous personage appears as a mighty messenger descending from heaven, his "face being as it were the sun:" and in ch. xvi. 12, certain "kings" are mentioned, and styled "risings of a Sun," in the phrase, *ἡ ὁδὸς τῶν βασιλευῶν τῶν ἀπὸ ἀνατολῶν ἡλίου*. These kings that are "the risings," are aggregately the Sun-power of the Millennial Heavens, "from whose face the earth and heaven" of the Apostasy "flee away"—ch. xx. 11. They are the Millennial Sun-Power, because they are emanations from "the Sun of Righteousness," whose beams have healed them in quickening them with incorruptibility and power—Mal. iv. 2. Having become elements of this power, they go forth, and tread down the wicked of the earth and sea with their "feet as pillars of fire"—"feet like unto fine brass, as if they glowed in a furnace;" "for they shall be ashes under the soles of their feet, in the day that Yahweh Tz'vaoth (the Spirit who shall be Hosts) shall work." This Millennial Sun, then, sym-

bolizes all the saints when "glorified together" with Jesus—Rom. viii. 17, 29, 32: and, when they "rest from their labors" of destroying Babylon who oppressed them; of giving the worshippers of the Beast to drink of the wine of divine wrath; of binding the Dragon, and shutting him up in the abyss; and of "enlightening the earth with their glory"—they will "then shine forth as the sun in the kingdom of their Father;" or, as the same idea is expressed in Dan. xii. 3, "they shall shine as the brightness of the firmament; and as the stars for the Olahm and beyond"—Mat. xiii. 43.

The glorified and victorious saints, then, will be the Sun of the Millennial Kingdom. They will therefore have "no need of the sun, neither of the moon, to shine in it"—ch. xxi. 23: and "the nations of them being saved shall walk in the light of it." These are the New Heavens and New Earth. How unlike those of the Apostasy by which they are preceded. These new heavens will "declare the glory of ALL; and their firmament, or aerial, His handiwork. Day unto day will utter speech; and night unto night will show knowledge: and there will be no speech nor language where their voice is not heard. THEIR rule will go out through all the earth, and THEIR words to the end of the world." Paul has quoted these words in Rom. x. 18, as predictive of the apostolic proclamation of the kingdom. There was great significancy in such an application; for they who made the proclamation will constitute the heavens that rule—the personal Son of Man on the throne of his glory; and the apostles on the thrones of David's house; with all the approved and glorified sharing in their administration, in the grand era of regeneration—Matt. xix. 28; Apoc. ii. 26; iii. 21. "Among them he sets a habitation for the sun, who is as a *Bridegroom* coming out of his chamber, and rejoiceth as a *strong man* to run a race. His going forth is from the end of the heaven, and his circuit to the ends of it: and there is nothing hid from the heat thereof"—Ps. xix. 1-6. This bridegroom is the Sun, and his bride, the moon, and her distinguished companions, the stars of the brilliant firmament which will be displayed as the handiwork of the Spirit; when, co-operating with them, he looks forth as the morning, "fair as the moon, clear as the sun, and terrible as an army with banners"—Cant. vi. 10; Apoc. xiv. 13; Zech. iv. 6.

4.—Concluding Remarks.

This sixth seal is a prophetic summary of what is more particularly related in the twelfth chapter, concerning the Woman, her

man child, the Dragon, and the war in the heaven between the symbolical Michael and his angels on the one side; and the great red Dragon and his angels, on the other. I shall, therefore, follow the apocalyptic arrangement, and defer entering into details until I arrive at that chapter. A few things, however, may be presented here of a general character. The seal-prophecy predicts an exceedingly tempestuous period, which in an especial manner affects the ruling orders of the Roman Habitable. The first three verses represent this in the expressive imagery of symbolical prophecy. There is much grandeur in the symbolization. The earthquake, the darkness, the falling of stars, the hurricane, the curling up departure of the firmament, and the removal of the mountains and islands from their places—all these phenomena in combined operation, show a political universe in a state of awful and terrific tumult. The last three verses of the prophecy interpret what had gone before, and demonstrate that this was the true condition of things in the period succeeding to the termination of the fifth seal, when the Lamb's enemies found that it was more easy for them to decree the extinction of the christian name than to effect it. The situation was awful and terrific to "the kings of the earth, and the great men, and the rich, and the military chieftains, and the mighty ones, and every bondman, and every freeman;" for the peril of the time caused them to "conceal themselves in the caverns, and among the rocks of the mountains;" and to call on them to fall upon them, and hide them from the vengeance in execution. Here were all ranks and classes of society recognizing the crisis; as "the great day of the Lamb's wrath" upon them. They had been warring against him upwards of two hundred and eighty years; and in all that long period had sought by every and any means in their power, to suppress and extirpate his name from the earth. But hitherto they had failed; and they now perceived that the death-struggle for ascendancy on earth had overtaken them.

The Sixth Seal was opened A. D. 311–12, and closed A. D. 324, a period of twelve years.. It opened with the Roman empire subject to four pagan emperors, Licinius, Maximin, Maxentius, and Constantine; and paganism the religion of the state: it closed with the battle of Chrysopolis, or Scutari, as it is now called, the result of which was the reunion of the empire under Constantine as the sole emperor; and the establishment of the Catholic Apostasy as the Lunar Bride of the Roman Sun. In the defeat of Hadrianople, which preceded that of Scutari, the historian says, that "the greater part of the fugitives retired to the mountains." This they did, of course,

for the purpose of concealment from the conqueror who had won the wreath, as predicted in the seal. Though the mountains did not fall on them, they hid them until their panic having subsided they surrendered themselves to the discretion of the victor.

CHAPTER VII.

THE LAODICEAN STATE.

The Laodicean State is parallel with the Seventh Seal from its opening to the Fall of Babylon after the appearing of "THE ANCIENT OF DAYS."

A. D. 324 to A. D. 1864-8,
or thereabout.

See Vol. 1, page 428.

2.—SECOND GENERAL DIVISION OF THE SCROLL.

The Seventh Seal, Seven Trumpets, and the Six Vials to the appearing of Christ "as a thief;" exhibiting the development of the Ten Horns of Daniel's Fourth Beast in the wounding of the Sixth Head and establishment of the Seventh;¹ the subversion of the Greek Catholic Dynasty of Constantinople;² the rising of Daniel's episcopal eleventh horn, or Eighth Head, that speaks blasphemies, and "as a Dragon;"³ the war of the saints with this power; their subjugation, death, resurrection and ascension to the heaven at the ending of the Sixth Trumpet,⁴ judgments upon their enemies, the Horns, Eighth Head and Image;⁵ and the preparation of their way.⁶

¹ Apoc. viii. ; ² ix. ³ xiii. 1-5 ; 11-18 ; xvii ; ⁴ xi. 3-12 ; xii. 14, 16, 17 ; xiii. 6-10 ; ⁵ xvi. 1-11 ; ⁶ 12-14.

TIME OF EVENTS.

From A. D. 324 to the Fall-Seasons of A. D. 1864-8, or thereabout.

TRANSLATION.

Apoc. vii.

1. AND AFTER THESE THINGS, I saw four angels standing at the

four corners of the earth, restraining the four winds of the earth, that a wind blow not against the earth, nor against the sea, nor against any tree.

2. And I saw another angel having ascended from sun's rising, having a seal of the living Deity: and he cried with a loud voice to the four angels, to whom it was given for them to injure the earth and the sea: 3. Saying, Injure ye not the earth, nor the sea, nor the trees, while that we may seal the servants of our Deity upon their foreheads.

4. And I heard the number of them who had been sealed—a hundred and forty-four thousands having been sealed out of every tribe of Israel's sons.

5. From Judah's tribe, twelve thousands having been sealed; from Reuben's tribe, twelve thousands having been sealed; from Gad's tribe, twelve thousands having been sealed; from Asher's tribe, twelve thousands having been sealed; from Nephthalim's tribe, twelve thousands having been sealed; from Manasseh's tribe, twelve thousands having been sealed; from Simeon's tribe, twelve thousands having been sealed; from Levi's tribe, twelve thousands having been sealed; from Isachar's tribe, twelve thousands having been sealed; from Zebulon's tribe, twelve thousands having been sealed; from Joseph's tribe, twelve thousands having been sealed; from Benjamin's tribe, twelve thousands having been sealed.

9. AFTER THESE THINGS, I saw, and behold, a great multitude, (which, that it be numbered, no one was competent to do) out of every nation, and tribes, and peoples, and tongues, who had been standing before the throne, and before the Lamb, having been clothed with white robes, and palms in their hands; 10. And vociferating with a loud voice, saying, "The salvation *be ascribed* to him who sits upon the throne of our Deity, and to the Lamb!" 11. And all the angels stood in the circle of the throne and of the elders, and of the four living ones; and they fell before the throne upon their face, and did homage to the Deity; 12. Saying, "So let it be! The blessing, and the glory, and the wisdom, and the thanksgiving, and the honor, and the power, and the majesty, be to our Deity for the cycles of the cycles! So let it be!"

13. And one from among the elders was speaking, saying to me, "These who have been clothed with white robes, who are they, and whence came they?" 14. And I answered him, "Sire, thou hast known." And he said to me, "These are they who came out of the great tribulation, and washed their robes, and made their robes white in the blood of the Lamb. 15. On account of this, they

are before the throne of the Deity, and they shall minister to him day and night in his temple; and he that is sitting upon the throne shall pitch his tent over them. 16. They shall hunger no more, neither shall they thirst any more, neither shall the sun smite them, nor any heat. 17. Because the Lamb in the very midst of the throne shall tend them, and lead them to living fountains of waters, and the Deity shall wipe away every tear from their eyes."

1.—Of Things Written on the inside of the Scroll.

The *arena* upon which the predicted operation of sealing the servants of the Deity was to be performed was "the earth and sea." The reason given why the four angels were to restrain the four winds from blowing to the injury of these, is proof of this. The blowing of the winds upon the earth and sea, by injuring them with the tempests they were capable of exciting, would have rendered the work of sealing impossible. Greece, Italy, Britain, France, Spain, Africa, the islands and coasts of the Mediterranean, the countries of the Danube, the Rhine, and the heights and valleys of the Alps and Appenines—these constituting the western Roman empire, were "the earth and sea" upon which the apocalyptic tempests were forbidden to blow until the work of sealing should have been complete. At the four corners of the terrestrial of this arena, stood four angels, or restraining powers, having a certain mission to execute in favor of the inhabitants of the earth and sea. In the period of the sixth seal, the Devil had come down to them with great wrath, knowing that he had but a short time—ch. xii. 12; but that time had passed with the termination of the seal period, A. D. 324; and now a period of tranquillity was granted them, for the sake of those who might be separated among them as the sealed ones of the Deity.

History shows us that the first "wind" began to blow upon "the earth" A. D. 396. Hence, the interval between A. D. 324 and A. D. 396, a period of three score years and twelve, must be regarded as the time allotted for the work of "sealing the servants of the Deity in their foreheads." There can be no doubt of the sealing period commencing after the sixth seal, and not contemporary with it, as some suppose, inasmuch as this seventh chapter begins with the words *μετα ταυτα, after these things*; and the only things that can be intended, are those recited in the sixth seal which immediately precede the chapter. I suppose the notion of the sixth seal including the sealing arises from the position of the chapter between the

prophecy of the sixth seal and the intimation of the opening of the seventh in ch. viii. But the truth is, that the sealing is the opening event of the Seventh Seal, concurrent with "the silence in the heaven." It does not terminate with the breaking of the silence, but continued long after. The seventy-two years of the sealing were the first seventy-two years of the seventh seal-period; and though the Laodicean Catholic Apostasy imperialized in the heaven, richly deserved all the judgments restrained by the four angels, its adherents were spared the infliction for the sake of the servants to be sealed. The first seal-period was peaceful and prosperous for the idolatrous empire under Nerva, Trajan, Hadrian, and the Antonines; not for the sake of the pagans, but for the sake of the work the Holy Archer had to perform in the period: so in this opening period of the Seventh Seal, judgment was restrained, not for the sake of the Laodiceans, but on account of the sealing angel's work.

2.—The Sealing Angel.

But, beside the four angel-powers standing at the four corners of the earth restraining the four winds thereof, John saw a fifth, or "another angel." Of this angel, he says, *αναβαντα απο ανατολης ηλιου*, *having ascended from sun's rising*. He did not see him, as the English version would lead us to suppose, *in the act of ascending* from sun's rising; but having ascended at some previous epoch not indicated in this scene, he sees him at the expiration of the sixth seal, in possession of a *certain seal*, and about to make use of it in all the period the winds are restrained from blowing upon the arena of his operations. The word *anabanta*, rendered in the English Version *ascending*, as if it were the present participle, is really the second aorist participle; and signifies a past action, the *effect* of which, may or may not be in operation. *Having once ascended*, is the force of the tense or time of *anabanta*. When John saw him he was *up*. He was not *down east*, and about to set out on his ascent. John did not in this scene catch sight of him there, and then see him ascending westward; but he saw him *in the west*—"having ascended from sun's rising." His back was therefore towards the sun rising, and his face consequently westward. His ascending from east to west had been completed when John saw him in this scene. The phrase quoted shows this. The exact rendering of *anabanta* relieves us of a great difficulty. On the hypothesis of John seeing him start from the east, and beholding him

travelling an ascending course until he had gained his highest altitude in the west, we must have sought for something in the history of the times immediately succeeding the expiry of the sixth seal answerable to the symbolization; but we should have sought in vain; for there is no testimony in history ecclesiastical or profane that gives anything analogous to it. There was nothing remarkable transpiring in the east connected with "a seal of the living Deity" in any part of the three score years and twelve succeeding the expiration of the sixth seal. The seal for sealing was inoperative there at that time, and has continued so even to this day. No symbolic angel was seen there commencing a sealing work, and ascending in that work until he had established himself and his labors in the west. We might seek for this, but we should not find it. Not so, however, our search for an *ascended angel* in the west. There we find one in activity who had already arrived from the east. We find him there, too, just at the right time—the time the Woman turned her back upon the emperors and courts and fled into the western wilderness, where she had henceforth two wings of the Great Eagle—a place which had been prepared of Deity, that they should feed her there a thousand two hundred and three score days—ch. xii. 6, 14. We find him effecting her transition from imperial sunshine, and developing her as the Mother of the Servants of the Deity being sealed in their foreheads; and thus, by the sealing, constituting them "the remnant of Her seed, who keep the commandments of the Deity, and have the testimony of the Anointed Jesus"—ch. xii. 17. In other words, the persecuted woman and the remnant of her seed, are identical in time, place, and persons, with the sealed ones, or 144,000.

But this sealing angel was not a single individual. He was neither, according to the Rev. Mr. Elliott's notion, "The Angel of the Covenant, the Lord Jesus;" nor, according to the Rev. P. Allwood's, "evidently Constantine the Great." He was a symbolical personage representative of a class of agents engaged in the work of sealing. This is manifest from the terms of the proclamation put into his mouth by Him who invented the hieroglyphic. In his address to the four angels, he commands them not to injure any thing, "while that we may seal the servants of our Deity in their foreheads." Here, the "we" and the "our" are indicative of a plurality associated in the sealing operation upon the foreheads of men. The agency divinely appointed for the carrying on of this work when the apostles and their inspired colaborers should have been withdrawn from the scene, was that enjoined by Paul in 2 Tim. ii.

2, where he says to his son in the faith, "The things which thou hast heard of me with many witnesses, the same commit thou to *faithful men who shall be able to teach others also.*" Were there any faithful men competent to teach the faith once delivered to the saints, contemporary with the establishment of the "Holy Apostolic Catholic Church" as the religion of the Roman Dragon? Where were those "few names even in Sardis;" the "little strength" of the Philadelphian State? Were there none in the Laodicean state of Apostasy now fully developed, and firmly established, who had escaped the general lukewarmness; who heard the voice of Him standing at the door and knocking, and opened to him? To these inquiries we may confidently reply, that there was extant at this time a class of true believers, or *Brethren of Christ, Christadelphians*, who refused to identify themselves in fellowship with those "Fellowservants," who now styled themselves the "Holy Apostolic Catholic Church;"—a class which included the "few names," the "little strength," and the "loved, convinced, and instructed," who still lived to witness the Jews after the flesh, and the heathen humiliated, and compelled to do homage to "the Galileans." Only twenty one years had elapsed since the beginning of the emblematic cry of the symbolic souls underneath the altar. In this sanguinary period, some of their number had been killed by the enemy; but he had not succeeded in exterminating them all. There were many survivors of the Christadelphian class, styled "the Brethren;" yet, compared with contemporary "Fellowservants," they were what would now be called "a contemptible few." But few and contemptible as they may have been in the judgment of "the Synagogue of the Satan who say they are Jews, and are not, but do lie," they were the enlightened few, beloved, convinced and instructed by the Lamb. They were those of the fourth century who had responded to the counsel of the Spirit in Apoc. iii. 18-20. They had bought of Him "gold tried in the fire," that they might be "rich in faith and heirs of the kingdom" promised in verse 21: they had bought of Him also, "white raiment that they might be clothed, and that the shame of their nakedness appear not;" and they had "anointed their eyes with eye salve, that they might see." The effort made in the Diocletian and Galerian persecution of the fifth seal period to destroy every copy of the Holy Scriptures that could be found, while it failed, served to endear these writings to the faithful, and to stir them up to a more diligent study of their contents. The Satan perceived, that "the truth as it is in Jesus" could not be extinguished so long as a single copy of the writings of the apostles

and prophets remained in circulation. It has been the satanic policy, therefore, of all the ages and generations, either to suppress the scriptures, by destroying them, or forbidding people to read them; or to persuade readers of them, that their true meaning is too recondite and obscure to be "seen" by any, but a highly educated and learned few. This has been the policy of pagan, catholic, papist, and protestant; a policy, that has been circumvented by "the Brethren" by all means within their reach. They are devoted students of the scriptures themselves, and earnest in their endeavors to induce all within the sphere of their influence to study them also; and to enable them to understand them that they may believe and obey the truth; for they believe with full assurance of faith, the saying of Paul, that "Every scripture divinely inspired is also profitable for teaching, for conviction, for correction, for the instruction in righteousness; that the man of the Deity may be perfect, *completely fitted for every good work*"—2 Tim. iii. 16.

There was, then, in this sealing period, a class of men "completely fitted" by scripture study, for the "good work" of sealing those of their contemporaries who were teachable. They were Paul's "faithful men, able to teach others;" and who in this crisis of Laodiceanism, heard the voice of the Spirit, who had come into them, and supped with them, and they with Him—ch. iii. 20. These repudiated the alliance of "*Church and State*" with indignation and disgust; and would have no fellowship with such an abomination. It could hardly be styled a fellowship of righteousness with unrighteousness; or a communion of light with darkness; or a concord of Christ with Belial; for the thing called "Church," that could ally itself with "the Powers that be," or accept their patronage and donatives, as do catholics, papists, protestants, and dissenting sects, is already Belial, in utter darkness and unrighteousness. THE ECCLESIA *of the Deity*, in this sealing period, would have no fellowship with "THE CHURCH" *of the Dragon*; but protested against it as antichristian, and rejected all its institutions and traditions as mere will worship, after the commandments and doctrines of men—Col. ii. 8, 18-23.

Now, in the apocalypse, THE ECCLESIA is symbolized by a persecuted woman; by the 144,000; by the temple of the Deity and the Holy City; and by the Lamb's wife made ready—ch. xii 6; vii. 4; xi. 1, 2; xix. 7: while "*the Church*" so-called, is styled "the Synagogue of the Satan;" "the Court of the Gentiles without the temple;" "the Great City, spiritually called Sodom and Egypt;" "a woman clothed with the Sun, and the Moon under her feet, and

upon her head a crown of twelve stars;" "Mystery, Babylon the Great, the Mother of Harlots and Abominations of the Earth," and "Names of Blasphemy"—ch. ii. 9; iii. 9; xi. 2, 8; xii. 1; xvii. 3, 5. Between these two institutions, there has been since their contemporary development irreconcilable "enmity." So long as the Brethren of the Ecclesia are faithful to the Word of the Deity, there can be nothing else; for they are "the Seed of the Woman," who "keep the commandments of the Deity, and have the testimony of Jesus Christ"—Gen. iii. 15; Apoc. xii. 17: while "the Church" is "the Seed of the Serpent;" and between these two seeds, the Deity has put an "enmity," which can only cease by the destruction of one or the other party, or by apostasy from the truth.

The enmity between these hostile institutions is amply illustrated in the apocalypse. Thus, the Church, or Court of the Gentiles, treads under foot the Ecclesia, or Holy City, forty and two symbolical months; and the Church again, becomes "drunken with the blood of the Saints, and with the blood of the witnesses of Jesus." But though the Church prevails against the Ecclesia for a symbolic "time, times, and a half," this period has an end; and in that end, the Church, is humbled in the dust at the feet of the Ecclesia; as it is written: "I will make them of the Synagogue of the Satan who say they are Jews (or christadelphians) and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee."

This state of things, however, in connection with the Body of Christ, did not obtain in the beginning. There were then no rival bodies, each claiming superiority over the other "There is," says Paul, "one Body;" and that body he styles "the Ecclesia;" of which the Head is Jesus; and the foundation, the apostles and prophets, Jesus Christ himself the chief corner—Eph. iv. 4; i. 22, 23; ii. 20. In the beginning, the members of this body were brethren, the sons of the Deity; and consequently, *the brethren of Jesus Christ*. There were no sects, nor any Catholic or Protestant churches. But all the brethren were of one mind and disposition; or, in the words of Luke, "the multitude of them that believed were of one heart and of one soul;" an original unity to which the Brethren of the Ecclesia in all ages and generations, are earnestly exhorted, both by their Elder Brother and Lord, and his apostles. "Holy Father," said he, "keep through thine own name those (the apostles) whom thou hast given me, *that they may be one as we are*: sanctify them through thy truth: thy word is truth. I pray for them also who shall believe on me through their word; that they

all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us . . . that they may be made perfect in one"—Jno. xvii. And Paul says: "The Deity of patience and consolation grant you to be *likeminded one toward another* after Jesus Christ; that ye may *with one mind and one mouth* glorify the Deity"—Rom. xv. 5, 6; and in 1 Cor. i. 10, he says; "I beseech you, brethren, by the name of our Lord Jesus Christ, that *ye all speak the same thing*, and that there be *no divisions among you*; but that ye be *perfectly joined together in the same mind, and in the same judgment.*" Like passages might be also quoted, but these are enough to show the mind of Christ.

But, though things were thus in the beginning, the Spirit expressly predicted the development of division and factions among the professors of the faith; and that they would be originated by "grievous wolves" speaking perverse things in the very eldership of the body; and for the purpose of drawing away disciples after them. These "evil men and seducers" were those whom Jude declares, "crept in among them unawares;" and set up to be Clergy, and lords over "the flock." They were the founders of "the Church," or Kingdom of the Clergy; and by all of their communion, are styled and revered as "THE FATHERS." Hence, the Spirit through Jesus and the Apostles founded the Ecclesia; and "the Fathers," the Church. But a divinely formal separation between the two classes did not ensue until the Clerical Apostasy was consummated in its alliance with the Dragon power. The Spirit had forewarned them by John, that He would "spue them out of his mouth." This is a very remarkable and forcible expression. The word *εμεω*, *to spue*, is used metaphorically by Eunapius in the fourth century, in the sense of *to throw up a flood of bad words*. Hence, in the metaphorical phrase above quoted, we are to understand the Spirit as threatening to "*throw forth from his mouth words of evil against them.*" "Because thou art lukewarm, and neither cold nor hot, I am about to spue thee, *μελλω σε εμεσαι*, out of my mouth." The time had now arrived for this work—the vomiting forth a testimony against the Clerical Adulteress, in the sealing of the servants of the Deity in their foreheads.

As I have already remarked, there was a class of enlightened believers, who were able to discern the signs of their times, and who had in their understandings and affections, "*the testimony of Jesus Christ.*" Armed with this, they were prepared as the Spirit's Mouth, to fight against the clerical Nikolaitanes and children of Jezebel with his sword. By the possession of the testimony, they

were completely fitted for the good work of unmasking the Laodicean Apostasy; and, having full assurance in what they understood, they were stirred up by the testimony, as a few are in our time, to "contend earnestly for the faith once for all delivered to the saints." "Having the very spirit of the faith, as it has been written, 'I believed, and therefore have I spoken;' we also believe, and therefore speak." They had been sanctified by the truth, and they boldly stepped into the arena of the west, to do battle for it against the Apostasy, as in former times they had combated against paganism to the death.

In the symbolization before us, this intelligent and enterprising class of believers are dramatized by the "Angel who had ascended from sun's rising." They had a seal of the living Deity, whom they claimed as "our Deity," and thereby, in effect, repudiating the right of their adversaries to any relationship with him. Having been themselves sealed, as are all the faithful in all ages and generations, they went forth in all the region of the "two wings of the Great Eagle." The third wing was not included in the scene of their labors. They had ascended from this, and, in the early years of the Seventh Seal, were engaged in organizing a community whose mission should be to witness for the truth against "the Church" that "worshipped demons, and images of gold, and silver, and brass, and stone, and wood"—images of saints—"which neither can see, nor hear, nor walk; and which repents not of its murders, nor of its sorceries, nor of its fornication, nor of its thefts"—Apoc. ix. 20. The apostasy in the third division of the Great Roman Eagle was abandoned to its own corruption. In this it was allowed to perish. John did not see the Angel sealing in the East. Syria and Egypt were beyond the limits of his mission. Empire, for many ages, was destined to proceed westward; and this would be the empire of the Apostasy. It was deemed necessary, therefore, in view of the end, to antagonize it with a living organized testimony. We can now see that such a testimony in the Asiatic provinces of the Dragon would have been for ages past of no use, Mohammedanism having there tormented it and then suppressed it. Hence, it was in the west that John saw him sealing—an operation the effect of which is still felt by the populations of that section of the earth.

But, though John did not see these Angel-sealers in the East and ascending, their class had executed a like mission there, and had been ascending thence toward the Roman Metropolis and throne, during the previous period of nearly three hundred years. They commenced operations at "sun-rising," both in a doctrinal and

natural sense. Doctrinally, they began the sealing when the Sun of Righteousness had risen from beneath the horizon of life. They could not begin it before, because it was indispensable that He should rise, that justification of life might be proclaimed through his resurrection—"He was raised for our justification." They proclaimed the *rising of a Sun*, *ανατολή ἡλίου*, whose rays would shed life and vigor, with endless glory, upon all who should be warmed by them. From this Sun's rising they took their departure. No one could be sealed who did not believe that the Deity had raised him from the night of the invisible, and had placed him in the heavens to rule the day. The death, burial, resurrection, and ascension of Jesus are essential and indispensable elements of the faith that seals the intellects of men. Believe every thing else, but reject these facts and their doctrinal signification and no such professor can be saved—he is unsealed with the seal from a sun's rising. In a natural sense, these Angel-Sealers took their departure from the sun's rising. They were commanded to "begin at Jerusalem," and from thence to proceed to the ends of the earth. This commission they had executed—they had preached the gospel to every creature under heaven—Col. i. 23—and had therefore "ascended;" and now, in this scene, John, seeing them thus, also sees their class prepared for a new effort against a new enemy in the West—against the self-styled "Holy Apostolic Catholic Church," the unholy and least apostolical community that can be conceived.

In dismissing this part of the symbolization, it may be remarked that the phrase *απο ανατολης ἡλίου* is rendered in the translation as literally as our language will admit. It is destitute of articles and I have inserted none. *From sun's rising* is a formula that leaves the subject of discourse to determine whether it be the natural sun or the Sun of Righteousness whose rising is intended. Although it is true that the apostolic sealers began in the geographical east, I believe that the symbolization has more especial reference to the rising of the Sun of Righteousness as the doctrinal point of departure; in other words, that the Angel-Sealers, in their new western enterprise against the Laodicean Apostasy, labored to bring back the minds of their contemporaries to "the Revelation of the Mystery," based on the rising of the Christ-Sun, as it was originally proclaimed by the apostles on the Day of Pentecost. They were, therefore, in every sense, Messengers from Sun's rising. †

But, in Apoc. xvi. 12, "the East" is again in the English Version made the substitute for a similar formula. There the phrase reads *ἡ ὁδὸς τῶν βασιλευν τῶν ἀπο ἀνατολῶν ἡλίου*, literally, "the way of

the kings which (are) from risings of sun." There is doubtless a good reason for *ανατολων* here being substituted for *ανατολης*, as it is in ch. vii. The one is genitive plural, the other is genitive singular. In ch. vii. there is but one rising; but in ch. xvi. 12, we have a plurality—as many risings, in fact, as there are kings. In other words, every king is an individual rising emanating from the Sun. The formula is the symbolization of the oracle in Mal. iv. 2—"Unto you that fear my name shall the Sun of Righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall. And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do, saith Yahweh Tz'vaoth." Here this Sun is a rising and a healing to every one that fears his name. Symbolically, he is a *sun's rising*, and where there are many they are *sun's risings*.

3.—The Seal and the Foreheads Sealed.

John says, the angel who had ascended had a seal. It was a remarkable seal, and pertained to "the living Deity," as opposed to all other deities flourishing in those times which had no life in them. Of course, it was a symbolical seal he saw, and represented something capable of making an impression upon the sealed. Seals were anciently, as in modern times, engraved with devices, that when pressed upon a softened surface the device might be transferred thereto, as *the mark* of the owner of the seal. The Deity has a device which he has himself engraved upon his own seal, the counterpart or mark of which is transferred to the hearts of those who are impressible, and they become his sealed servants. It is written in Job xxxiii. 16, "The Deity openeth the ears of men and *sealeth their instruction*." From this we may learn that *sealing* has to do with *teaching*; and, consequently, as the seal of the Deity is applied to a surface capable of thinking, his seal is *that which impresses his ideas*, or "*thoughts and ways*," upon the brains of his creatures.

Now, all the true servants of the Deity are thus "*sealed in their foreheads*," which, hieroglyphically, are symbolical of their intellects and affections. The Chief of these servants, the Messiah or Christ, was himself to be sealed. This predetermination was revealed by the Spirit to Daniel the prophet, in ch. ix. 24. In that place we are informed that, within the Seventy Weeks, prophetic time, "*the Vision and PROPHECY*" should be sealed—*לחתם חזון ונביא*, *lākh-tom khāzon wēnāvi*; and, besides this, "*the Holy of holies*" should be "*anointed*"—*למשח קדש קדשים*, *limshoakh kodesh kodashim*.

Within the period prescribed, Jesus was manifested, and put in his claim to be THE PROPHET; and, from the New Testament, we learn that he was both anointed and sealed. "The Deity," says Peter, "anointed Jesus of Nazareth with holy spirit and power"—*πνευματι ἁγίῳ καὶ δυνάμει*—Acts x. 38; and, speaking of the Son of Man, Jesus says, "him hath the Father, the Deity, sealed." Now, as sealing has to do with *instruction*, we find Jesus was not only able to do works of power, in "healing all that were oppressed of the devil," but he could speak words of spirit and life which the sealed only can do. "The words I speak unto you," said he, "are spirit and life." And, again, he said: "My doctrine is not mine, but his that sent me." "I have not spoken of myself; but the Father who sent me, he gave me a commandment what I should say and what I should speak." "I am in the Father and the Father in me. The words that I speak unto you I speak not of myself." Hence, the discourses of Jesus must be received as the discourses of the Deity or Spirit in him. What he gave utterance to was "the word," or teaching of the Spirit—the things sealed or impressed upon his brain by the Deity: To be sealed is, therefore, to be taught of the Deity; and, in regard to those who in very deed come to Christ, it is written in the prophets, "they shall be all taught of the Deity." "Every man, therefore," saith Jesus, "that hath *heard* and hath *learned* of the Father, cometh unto me." The Father teaches men by what he causes them to hear, that they may learn it. "I have told you the truth which I have heard of the Deity." "I speak to the world those things I have heard of him." These things spake Jesus. He was sealed by what he heard; and the things spoken to him were *the seal of the Deity* by which he was impressed.

The seal of the Deity, then, is *divine teaching*. This may be sealed or impressed upon the brains or "foreheads" of men directly or indirectly. Jesus was sealed directly. He heard in his sensorium what no one heard but himself. "How knoweth this man letters not having been taught?" said the Jews. "He knew what was in man," says John. This was inspiration. Select ones alone were sealed thus. "The Revelation of the Mystery" was sealed upon the foreheads of the apostles in the same way. "I have yet many things to say unto you," said Jesus to the apostles, "but ye cannot bear them now. Howbeit, when he the Spirit of truth is come, *he will guide you into all the truth*; for he will not speak from himself, but whatsoever he shall hear he shall speak, and will declare to you the things coming. He shall glorify me." And, on another occasion, he said to them: "When they deliver you up, take no thought how

or what ye shall speak: for it shall be given to you in that very time what ye shall speak: for it is not ye who are speaking, but the Spirit of your Father which is speaking by you." This was divine sealing direct, without the intervention of any human agency. The Father could have sealed or taught all men in this way. There can be no question of his ability so to do; but it did not so please him. It would have saved mankind a great deal of trouble, and might have saved them from much error. It would have been a system of infallible sealing or teaching, which would have left them nothing to think out; so that, for want of use, their brains might have become enervated and imbecile. Thus, extremes meet. Imbecility from knowing all the truth without mental effort, and imbecility from knowing nothing about it, as in the case of our contemporaries who have sold themselves to the clerical soul-merchants of the world—Apoc. xviii. 13. But, except in the class of cases adduced, the Father requires men to use "their foreheads" upon what he causes to be presented to them for faith. He requires them to listen and to understand what the Spirit saith. He hath created them with ears for the purpose of hearing what he hath to say, that by the hearing they may learn the truth and believe it. "Faith comes by hearing the word of the Deity," says Paul; and it matters not how the hearing gets into our "foreheads" so that the word heard effects a lodgment there.

In the case of Jesus and the Apostles, there were no writings from which they could learn the mystery hidden from the ages and the generations. The knowledge of this had to come by direct sealing. There was ample material for them to exercise "their foreheads" upon in the scriptures of the prophets, so as to sharpen them by reason of use. But they had to speak things about which all antiquity was silent, and this required direct sealing or teaching by the Deity himself.

When men are sealed they are sanctified; and it is written, "Sanctify them by thy truth; thy word is truth;" and John says: "*το πνευμα εστιν η αληθεια, the Spirit is the truth.*" To be sealed, then, by the truth is to be sealed by the Spirit; and to be sealed by the Spirit is to be sealed by the truth; and he that is ignorant of the teaching of Jesus and the apostles, which was in strict harmony with the prophets, is not sealed at all, however pious or religious he may feel. The feelings are blind, and excitable by any and every kind of foolishness; so that pious and religious feeling may, and does, result from faith in the dogmas of Confucius, of Mohammed, and of all classes of so-called "divines" in all the realm of the catho-

lic and protestant Laodicea. Hence, pious feeling is no evidence of a person being one of the sealed servants of the Deity. The New Man these sealed ones put on is "made new by exact knowledge—*εις επιγνωσιν*—after the likeness of him who created him;" for "they are the Deity's workmanship, created in Christ Jesus for good works"—Col. iii. 10; Eph. ii. 10. Ignorance of the truth in its effects and consequences is the reverse of all this. Gentiles of mere pious and religious feeling "walk in the vanity of their mind, having the understanding darkened (their foreheads, in other words, unsealed), being alienated from the life of the Deity through the ignorance that is in them, because of the insensibility of their heart"—Eph. iv. 17.

The symbolical seal of the Deity, then, John saw in the possession of the Angel-sealers who had ascended, was something to be exactly known; in other words, it represented the truth—"the word of the truth of the Gospel." This is the seal of the Deity—"his power for salvation to every one who believes: for therein is his righteousness, by faith revealed for faith; as it has been written, The just shall live by faith"—Rom. i. 16; so that, in writing to Jews and Gentiles in Corinth, who, having heard from him "the Word of the Kingdom," "believed and were immersed" (Acts xviii. 8), Paul says to them, in 2 Cor. i. 21—"Now he who stablisheth us with you in Christ, and hath anointed us, is Deity; who hath ALSO sealed us, AND given the earnest of the Spirit in our hearts." Here the sealing is additional to "the anointing" and "the earnest." The three thousand on the day of Pentecost were first "sealed in their foreheads," and when, as an evidence thereof, they inquired what they should do, they were *commanded* to "change their minds, and be immersed upon the Name of Jesus Christ into the remission of sins," and then *promised* the gift of the Holy Spirit, or "anointing" and "earnest." Where "the gift" was received (for it was not given to every one who was immersed, but only to such of certain qualifications, who were selected for "prophets, evangelists, pastors, and teachers"—1 Tim. iii. 1-7; Eph. iv. 11), they were sometimes said to be "sealed with the holy Spirit of the promise," as, "Ye trusted in Christ *after that ye heard* the word of truth, the gospel of your salvation: in whom, also, *after that ye believed*, ye were sealed with that holy Spirit of the promise, which is the earnest of our inheritance, for redemption of the purchased possession, to the praise of his glory." Here the sealing with Spirit is preceded by sealing with the gospel teaching. The power of the truth taught caused them to believe and trust; and after these results were evinced,

which showed that they had been "sealed in their foreheads," they were sealed with holy spirit, as promised, and could exercise gifts which none have had access to since the Apostasy was enthroned. They could use these sealed gifts or "spirits," or abuse them; for "the spirits of the prophets" were "subject to the prophets." They were, therefore, exhorted to "grieve not the Holy Spirit of the Deity by which they were sealed for a day of redemption"—1 Cor. xiv. 32; Eph. i. 13; iv. 30. The exhortation, however, was not generally heeded. They abused "the Spirits" or spiritual gifts, and therefore the consequences threatened were manifested in the withdrawal of the Spirit, or, symbolically speaking, on "removing the lightstand out of its place," by which they were left in the "outer darkness" of the kingdom of "the Spirituals of the wickedness in the heavenlies" of the world.

The reader will perceive from these premises, that the traditions of "the Church" (in which we include all "the Names and Denominations of Christendom" that practise baby-sprinkling; and all others which practise immersion of adults, without their being first "sealed in their foreheads" with the gospel Paul preached as "the seal of Deity") are altogether contrary to scripture. "The Church" has substituted *sacramentalism* for Christ. This was especially the feature of the times concurrent with the ministry of the Angel-Sealers. The Rev. Mr. Elliott, himself a baby sprinkler and signer of the cross upon their unsealed and unsealable foreheads, speaking of these times, says: "But what of the neophytes' personal *looking in faith to Jesus*, as the soul's life and light, *whereby alone* to secure the spiritual blessing shadowed out in the sacramental rite (baptism)? Of this and of the doctrine inculcating it, we read little. On the other hand, it is scarce possible for a student of the church history of the times not to be struck, as he reads, with the exaggerated and unscriptural notions then widely prevalent of the virtue attached to the *outward baptismal rite* as if *in itself* sufficient to secure them: that is, when duly performed by the ministering presbyter; or, as in Levitical phrase, and with Levitical functions attaching, he was now generally called, the ministering *ιερευς*, sacerdos, or priest? Throughout the whole of the preceding (third) century, and even earlier, a preparation had been making for these views by the accumulation of titles of honor on it (baptism). Besides its earlier title of the *λουτρον παλιγγενεσιαις* ('laver of regeneration'—Tit. iii. 5) it was now denominated, as Bingham tells us, the *σφραγις seal*, *καρακτηρ κυριου*, the *Lord's mark*, *φωτισμος*, the *illumination*, *φυλακτηριον*, *phylactery* or *preservative*, *αφθαρσιαις ενδυμα*,

the investiture of incorruption, σωτηριον, the salvation. In the language of an eminent (catholic) bishop of that day (Cyril): "It was the ransom to captives, the remission of offences, the death of sin, the regeneration of the soul, the garment of light, THE HOLY SEAL indissoluble, the chariot to heaven, the luxury of Paradise, the procuring of the kingdom, the gift of adoption.' . . . A magical virtue, as it has been expressed, was too generally thought to attach to the rite; and that not only were all sins *ipso facto* washed away by it, but all evils, as by an amulet, averted. The ceremonies now superadded to the simple form prescribed and practised at its original institution, added to this impression. The custom is recorded how the candidate turned to *the West*, while priestly words of exorcism were uttered, by which it was supposed that he was now at length delivered from the dominion of the Prince of Darkness; then to *the East*, as to receive, together with the *baptismal immersion* (Elliott's own phrase, and equivalent to *immersional immersion*) the illumination of the Spirit. And then he was enrolled in the church-register, *as being of the number of THE CHRISTIAN ISRAEL*. A crown was borne by him, in token of his victory over sin and the world; a *white dress* put upon him, as on one washed from sin, and robed for immortality: and moreover, as Gregory Nazianzen tells us, he was led up before *the altar* in token of the beatific vision of the life to come; and received with psalmody, as in foretaste of the hymnings of the blessed."

Such was the ritualistic initiation of crowds renouncing idolatry into the catholic church in the days of Constantine, who figured in all the sixth seal, and in the half hour silence of the seventh. They claimed to have been marked with the Lord's Seal and Mark upon their foreheads. But it was Mother Church's seal, "impressed on them," says Elliott, "by the officiating presbyter, and perfected by the chrism of the confirming bishop; this last being deemed an essential point:" and he might have added, constituting "the mark" which "the Beast" afterwards required all to receive upon pain of death if refused—Apoc. xiii. 16. The presbyter only baptized by permission of the bishop. The bishop's confirmation, of which anointing was the sign, was then administered soon after baptism, or immersion; but now years after sprinkling, but without the oil. This was the origin of the idea of baptism being a christening, or anointing.

- Thus, the sealed foreheads of the Church, were foreheads wetted with water, and greased with oil, by presbyters and bishops. This sealing, however, did not get below the skin. It did not reach the intellect and affections; and therefore effected no spiritual good.

The Laodiceans thought otherwise. "The neophyte emerged from the waters of baptism," say they, "in a state of perfect innocence. The dove (Holy Spirit) was constantly hovering over the font, and sanctifying the waters to the mysterious ablution of the sins of the past life. The *water* itself became, in the vivid language of the church, *the blood of Christ*"—Milman, Hist. Christ. With such "Holy Water" what need of understanding and belief? The church administers to its devotees its "sacraments" without regard to their quality. Though the seal of the Living one teaches, that "without faith it is impossible to please Him," the Church pays no regard to the principle; but sacramentalizes all sorts, the only disqualification being, to be "sealed in the forehead by the seal of the living Deity," which all her officials denounce as heresy not to be tolerated or endured. Thus, sacramentalism substitutes mere water, oil, bread, wine, and priestly ministration, for the faith that comes by hearing, and understanding the gospel Paul preached. According to the Church, a babe, or an idiot, is regenerated by sprinkling its face with sanctified water. The spirit held in solution by the water mysteriously abluces original and actual sin. Hence, faith is superfluous; and if babes and idiots may be regenerated by sanctified water, and saved from the flames of hell, why may not benevolent and well meaning people, go up to heaven at death, who, like the quaker pietists, make no use of water at all? Yes, why not? And because the Church sees no valid objection, it recognizes these pious deists as christians! Thus, the Church having lost sight of the faith; having transmuted baptism of believing adults into rhanthism of unconscious babes; and substituted priestism for the word; she was repudiated by the Spirit as *an unbaptized apostate*, "wretched, and pitiable, and poor, and blind, and naked." As, therefore, she was no longer competent to teach "the words of eternal life;" and that He might still have a light in the world—a "name" and a "tabernacle," in which heavenly place his sealed ones might dwell (Apoc. xiii. 6); and that an enlightened agency might be organized for the developing from succeeding ages and generations those, "whose names had been written (*γεγραμμενοι*) in the book of life"—He stirred up faithful men to an active and energetic testimony against "the Church," who unveiled its imbecility and folly; and showed their contemporaries of the fourth century a more excellent way. They went forth mighty in the word with their faces westward, convincing and converting catholics from the error of their superstition; teaching them "the things concerning the kingdom of the Deity, and the name of Jesus Christ;" and

then immersing the taught "both men and women"—Acts viii. 12. Thus, many Laodiceans bought gold tried in the fire, and white raiment, and anointed their eyes with eyesalve, and became rich, clothed, and seeing; they heard the voice of the Spirit in having the word preached, and opened to them, and "he dwelt in their hearts by faith"—Eph. iii. 17: and thus, with this potent seal, they were sealed in their foreheads as the servants of the Deity to the number, symbolically expressed, of "144,000 of all the tribes of the sons of Israel."

Between "the Church," then, and *the Ecclesia*, an antagonism was established by the sealing, direct, uncompromising, and irreconcilable, on all points of faith, practice, discipline and policy, which has continued to this day; and will continue till "the Church" is abolished by the Ecclesia; and the homage of emancipated and enlightened nations be willingly and joyfully given to Jesus and the sealed. Had it not been for the sealing of the 144,000, at the period under consideration, real christianity would have soon become extinct. But by this divine interposition, the Ecclesia was extricated from her great peril; and enabled to maintain a testimony for the truth for many ages after.

4.—Tribes of Israel's Sons.

John says, that the servants of the Deity were sealed from among, or, out of every *tribe of Israel's sons*—*ἐκ πάσης φυλῆς υἱῶν Ἰσραὴλ*. This, of course, is metaphorical—a simile comprised in a phrase not according to the primitive meaning of the words. The real signification of the phrase, is the mystery it conceals from the eye of the unsealed—from the perception of the churchman, or "natural man." The Seven Stars, and Seven Golden Lightstands, of ch. i. 20, were not to be taken literally, as what are vulgarly styled stars and lamps. They had "a mystery" hidden in the words; "star" being used to signify in that place, angels, or Spirit-anointed elderships, of the Ecclesia; and "lightstands," the Ecclesias themselves. So in the sentence before us, Israel, tribe, sons, are words used apocalyptically in a metaphorical sense. They each contain a mystery, which is the literal apocalyptic import, or true meaning of their use in this place.

In the prophetic and apostolic writings, "Israel" is used in more senses than one. The first time it was used is found in Gen. xxxii. 28. The divine man with whom Jacob wrestled said to him, "Thy name shall be called no more Jacob, but also Israel; for thou

hast power as a prince with Elohim, and with men, and hast prevailed." In Exod. iv. 22, it is applied to the whole of Jacob's descendants who came out of Egypt under Moses. "Israel," said Yahweh to Pharaoh, "is my son, my firstborn." Here, it stands for a nation of twelve tribes, which comprised also "a mixed multitude," who were not the fleshly descendants of Jacob—Exod. xii. 38. Tried by a law of faith, this nation was partly believers of the promises, and partly not. The believing section, which was always a small number, were the real "Israel;" all the rest of the fleshly descendants were "not Israel;" as it is written in Rom. ix. 6: "They are not all Israel who are of Israel: neither because they are the seed of Abraham are they all children: but in Isaac, O Abraham, shall thy seed be called. That is, they who are the children of the flesh, these are not the children of the Deity; but the children of the promise are counted for the seed." Moses, Phineas, Joshua, Caleb, David, the prophets, and those of their school, were "Israel;" Korah, Dathan, Abiram, Saul, Ahab, Manasseh, and their class, though descended from Abraham, Isaac, and Jacob, after the flesh, were "not Israel." The difference between these two classes of the same nation, was purely a matter of faith. The Mosaic Law condemned both classes to death; for "by the works of the law shall no flesh be justified;" "for by the law is the knowledge of sin." "The law was weak through the flesh," in which "dwells no good thing;" therefore the law which was good in itself, became death to those who lived under it: for it is written, "Cursed be every one that continueth not in all things which are written in the book of the law to do them." No Israelite ever escaped this curse; for, although Jesus was "without sin," the law cursed him, saying, "Cursed is every one that hangeth upon a tree."

From these premises it will be seen, that *Israel*, not only signifies the man Jacob, and the Twelve Tribes his descendants according to the flesh, but men of the nation who are *Israel* in the highest and noblest sense of the word—the metaphorical. Hence, in regard to the question, who are the seed of Abraham; who are the sons of Israel; who the sons of the Deity? Christ Jesus interposes, and says, "the flesh profits nothing:" Israelites will not inherit the blessings promised to Israel, because they descend from Jacob; they must be men of faith, "Israelites indeed in whom there is no guile"—Israelites, the sons of the Deity, who believe into his name; "who have been begotten, not of bloods, nor of the will of flesh, nor of the will of man, but of the Deity"—John i. 12, 13. Therefore it is that, because "the flesh profits nothing," Israel after the

flesh, are not now the people and sons of Deity. They are broken off because of unbelief in the gospel Paul preached. But, they will not always continue a faithless and stiffnecked generation; for "they shall be willing in the day of the power of David's son and Lord"—Ps. cx. : and then, "in the place where it was said to them, 'Ye are not my people,' there it shall be said unto them, ye are the sons of AIL the living one"—Hos. i. 10.

But, before they were broken off because of unbelief in "the truth as it in Jesus," efforts were made by John the Immerser, Jesus Christ, and the Apostles; in other words, by the Spirit of the Deity through them; to manifest a generation of "Israelites indeed," of the sons of Abraham and Israel, and therefore, of sons of the Deity, by faith, repentance, and immersion:—*by faith* in the promises covenanted to Abraham, and David, and in Jesus as their promised seed, delivered for the offences, and raised for the justification of all who believe the promises: *by repentance*, characterized by a thinking and disposition such as Abraham evinced: and *by immersion*, into the name of the Father, and of the Son, and of the Holy Spirit, for the remission of sins. Many "of Israel" became "Israel" after this method. They were begotten of the will of the Father of Lights by the word of truth, which they received with meekness as the engrafted word which was able to save their souls—Jas. i. 18, 21. But, after all done, compared to the whole nation this was but an election, and that only a remnant. It did not afford Israelites indeed in sufficient number for the kingdom of the Deity. They of Israel "who were bidden were not worthy." Those servants, therefore, who had the seal in those days, were sent into the highways to gather people together of all sorts that the wedding of the King's Son might be furnished with guests; and his house be filled.

This was quite a new crisis in Israelitish affairs. It consisted of nothing less than, as it were, raising up children to Abraham from stones—creating Israelites out of Gentiles upon the same principle that "Israelites indeed" were created out of mere natural Jews, styled by Paul "Jews outwardly." Peter, to whom the opening of the kingdom to the Gentiles was committed, went to the house of Cornelius upon this mission. He invited them to become Israelites in every respect except the accident of fleshly descent, which "profited nothing" in the begetting of sons to Deity. When he recounted what he had done to the brethren, he told them that "Deity put no difference between us and them, purifying their hearts by faith." And afterwards, when writing to these newly created Israelites, he says: "Ye as lively stones are built up a

spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to the Deity through Jesus Christ." Again, he says: "Ye are a chosen generation, a royal priesthood, a HOLY NATION, a purchased people; that ye should show forth the praises of him who hath called you out of darkness into his marvellous light ('the Gospel of the Kingdom'); who in time past were not a people, but are now the people of the Deity; who had not obtained mercy, but now have obtained mercy"—1 Peter ii. 5-10.

Paul also in treating of the same subject, says, that "he is not the Jew who is one outwardly; but he is the Jew who is one inwardly"—Rom. ii. 28. That is, he is not the Jew who is the seed of Abraham in the sense of being heir of the promise, who is *only a Jew by accident*: to be the seed of Abraham, a man must be a Jew inwardly; he must be sealed in the forehead with the truth which is Deity's seal: in other words, addressing both natural Jews and natural Gentiles, Paul says: "Ye are all sons of Deity in Christ Jesus *through the faith*;" and here follows the reason: "For as many as have been immersed into Christ, have put on Christ." In whom "there is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise"—Gal. iii. 26. "They who are of faith, the same," saith he, "are the children of Abraham."

And again likewise, addressing the Gentile element of the Ecclesia in Ephesus, Paul calls upon them to remember that in time past they were uncircumcised Gentiles in the flesh, and consequently, "without Christ, being *aliens from the Commonwealth of Israel*, and strangers from the covenants of the promise, having no hope, and atheists (*atheoi*) in the world." But now, all this was reversed when they came to be sealed, and to be constituents of the New Man—"THE ISRAEL OF THE DEITY"—Gal. vi. 16:—"the One Body." They were now "no more strangers and foreigners, but fellow-citizens of the saints, and familiars of the Deity"—ch. ii. 11-19. They had become the adopted citizens of Israel's Commonwealth or polity. They were Jews inwardly, "walking in the steps of that faith of their father Abraham which he had before he was circumcised." They differed from common Jews in not being of the same fleshly descent, which was a matter of no profit; and they differed from them also in being men of faith like Abraham. But the only difference between them and those noblest of all Jews, the prophets and their class, was the accident of birth. Ezekiel, Daniel, Cornelius, Crispus, Gains, Erastus, and such like, though Jews and Greeks, were yet all "Israelites indeed" through faith—the Jews

inwardly, living under the law before the faith came by Jesus, being justified "by faith" in the promises (*ἐκ πίστεως*); and the Jews inwardly, living after the faith came, being justified by one and the same Deity, "through the faith" *δια τῆς πίστεως*, in the promises, or "the truth as it is in Jesus"—Gal. iii. 23-25; Rom. iii 30; iv. 12-16.

Now, the citizenship of the Old Israelites commenced on earth; while the *πολιτευμα*, or citizenship of the New Israelites begins in heavens, *ἐν οὐρανοῖς ὑπαρχει*. The citizenship of mere common, or outward Jews, begins with circumcision—with the flesh. If they omit this, the accident of birth from Jewish parents goes for nothing, they are regarded by the law as cut off from their people, having broken the covenant of Yahweh in the omission of the rite on the eighth day—Gen. xvii. 14. They are neither "Israel" nor "of Israel."

But the citizenship of the New Israelites, or Israelites of the New Covenant, begins in heavens, and also with circumcision—it begins with faith, with the truth believed and obeyed, with the Spirit. A Jew, or Greek, comes to "believe the things concerning the kingdom of the Deity, and of the name of Jesus Anointed;" and to fall in love with them above all other things; he acquires a "faith," in other words, that "purifies his heart," and "works by love"—he receives the doctrine of the kingdom of the Deity as a little child—with all humility and teachableness; and demands only to know what the Lord would have him to do, that he may do it. He is required, then to be *circumcised in Christ*, to "purify his soul in the obedience of the truth"—to "put off the body of the sins of the flesh *in the circumcision of Christ*." The churchman, or mere pious natural man, discerns not these "deep things of the Deity;" but such a Jew or Gentile as we are considering, being "filled with the knowledge of his will in all wisdom and spiritual understanding," knows that, by being buried with Christ in the one immersion, he puts on Christ; and that when thus invested with him as with a white robe, all his sins are *covered over*, remitted, or washed away; and that he stands "complete in him." Jesus was circumcised the eighth day, according to the law; he was a Jew; the son of Abraham, David, and the Deity; the Heir of all things; he was holy, harmless, undefiled, and separate from sinners; he is king, priest, and so forth. Now, it is only those Jews and Gentiles, the eyes of whose understandings have been enlightened by the word of the truth of the gospel of the kingdom, who can by immersion get into Christ; for men are saved "through the faith," *δια τῆς πίστεως*; and "without faith," which Paul defines as, "the confidence of

things hoped for, the conviction of things not seen,"—"it is impossible to please the Deity." This, then, is the indispensable prerequisite for introduction into Christ, and completeness in him. Those who are thus qualified in the act of passing through the bath of water, pass into Christ. Before entering the bath, the truth believed has changed their minds, made them "dead to sin," and "quickenened them with Christ"—Rom. vi. 2, 11; Eph. ii. 5: when they are in the bath, and buried under the water, they are "buried with Christ by the immersion into his death," which was for sin. Hence, this water burial is their investiture with Christ as with a white robe. The burial is, therefore, a clothing, or covering over by which their sin-nakedness is metaphorically concealed; and they are in that situation in which it may be said of them, in the words of the Spirit, "Blessed are they whose iniquities are forgiven, and whose sins are covered over"—*επεκαλυφθησαν*—Rom. iv. 7. This is the point of time in which they are "circumcised with the circumcision made without hands;" and, as in the circumcision performed with hands, there was a cutting, or putting, off, of flesh, so in the circumcision made without hands, there is a metaphorical putting off of flesh, "in putting off the body of the sins of the flesh in the circumcision (*εν τη περιτομη*) of the Christ, being buried with him in the immersion"—Col. ii. 11, 12.

Being therefore thus introduced into Christ's circumcision by faith and burial, they are the subjects of "circumcision of heart in spirit, not in letter"—"the foreskins of their hearts are circumcised, and they are no more stiffnecked"—Deut. x. 16—like many that could be named. "We are the circumcision," says Paul, "being servants to Deity by spirit (or by the sealing truth) and rejoicing in Christ Jesus, and having no confidence in flesh." By this admirably devised scheme, Jews and Gentiles get into Christ, though at the right hand of Deity and they upon earth; and "their citizenship begins in heavens." He, being the truth, dwells in their hearts by faith; and having got into him constitutionally by water burial, they continue to dwell in him; so that, having come forth from the water-grave, the life which they live in the flesh, they live by the faith of the Son of the Deity, who loved them, and gave himself for them—Gal. ii. 20.

Being thus circumcised in their water burial by the truth believed they become Jews in the noblest sense of the word. They went into the bath dead to Judaism and Gentilism, and were born of the water in coming out of it, Israelites indeed; sons of Abraham, David, and the Deity; brethren of Israel's King; heirs with him of

all things; holy, harmless, undefiled, separate from sinners; citizens of the commonwealth of Israel; kings and priests for the Deity—they become all this and more, because Christ is such, and they are “complete in him.”

Hence, circumcision of heart, in the sense explained, is as indispensably necessary to the Israelitish citizenship which begins where Christ now is, as circumcision of flesh was to Israelitish citizenship beginning the eighth day after birth. The two circumcisions developed two Israels—the carnal and the spiritual. While occupying Palestine, the Carnal Israel were the kingdom of the Deity under the Mosaic Constitution; and the throne upon which David and Solomon reigned in Jerusalem was “the throne of Yahweh.” Deity permitted them to continue in the land so long as the constitution was respected; and there were enough “Israelites indeed” among them, to preserve the nation from putrefaction. These were the real, spiritual, life of the nation—the salt of the land; and when they became insipid; or, when they, as the chosen generation, died off from the arena, the nation became “a carcase,” fit only for the talons of the Roman Eagle, according to the predictions of Moses, Daniel and Christ—Deut. xxviii. 49; Dan. viii. 10–12, 24; Matt. xxiv. 28.

But, when the Israelitish Carcase was rent and devoured by “the Great Eagle,” “THE ISRAEL OF THE DEITY,” consisting of Jews and Greeks in other lands, or sections of the habitable, who were Jews in Christ, was still an organized and flourishing community, styled also by Paul, “the Ecclesia, his Body,” of which Jesus Christ is the Head; and the “One Body.” This new community figures in symbolic writing, as “The Seven Ecclesias which are in Asia;” these seven being representative of all Israelites, “circumcised with the circumcision made without hands,” in all the habitable. This Israel was rooted in Jacob’s twelve sons, as the patriarchs of the tribes. “First that which is natural,” says Paul, “and then that which is spiritual.” This is the order of the Deity’s developments in relation to body, world, and nation. Hence, the spiritual body is developed out of the natural; the spiritual world out of the natural; and the spiritual Israelitish nation out of the natural, we Gentiles coming in by adoption through the King of Israel, who himself was first natural before he became spirit. The principle is fundamental, and perceived in the generation of all things—first, the naked grain, or body; then that which shall be fruit-bearing in the field.

Jacob was *the wall* of Israel, and his sons his *twelve gates*, in the beginnings of things. Jesus and the Apostles emerged from Jacob,

through these gates; being descended from Jacob in their line. But said the Spirit in Jesus, "before Abraham was I am." He was "the Root" of Abraham, Isaac, Jacob and David; and when He came to be manifested in Jesus, in this combination of flesh and spirit, he was "the Offspring" of those patriarchs. While, therefore, Jacob was a wall enclosing the whole future nation in his loins, "the Root and Offspring of David," and therefore of Jacob—Apoc. v. 5; xxii. 16,) *is the Jasper Wall, great and high, "in whom" is contained all "the Israel of the Deity."* At the natural gates of the twelve tribes, the apostles stood as so many Angels or messengers—ch. xxi. 12. They went forth inviting Jews and Gentiles to "enter in through the gates into the city," enclosed within the Jasper Wall—xxii. 14—to enter into Christ through adoption into the commonwealth of Israel; that in so entering, they might, as precious stones, garnish the twelve foundations which represent the twelve apostles of the Lamb.

The apocalyptic Jasper Wall, which constitutes the limit of the Holy City, is Deity manifested in flesh; who, in Zech. ii. 5, saith, "I will be unto Jerusalem a WALL OF FIRE round about her, and will be the glory in the midst of her." The Chief Corner, or Prince, of this foursquare wall is Jesus. The Deity, before his manifestation in him, said unto him in prophecy, "Thou art my servant, O Israel, in whom I will be glorified. . . . It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the desolations of Israel; I will also give thee for a light to the Gentiles, that thou mayest be my (*Yeshua* or JESUS) *salvation* to the ends of the earth"—Isai. xlix. 3, 6. Thus, the Deity manifested in Flesh is herein styled *Israel*; and in calling him, "my salvation," He is also styled *Jesus*. Now, the spirit in Hosea xi. 1, says of him, what is equally true of the whole nation in Moses, "When Israel was a child, then I loved him, and called my son out of Egypt;" which saying, as a part of its mystery, Matthew says was fulfilled in the child Jesus—ch. ii. 15.

Christ, then, being Israel, all who "wash their robes, and make them white in the blood of the Lamb," become Israel also—the metaphorical Israel developed out of the outward, whose polity flourished two hundred and fifty years after the destruction of Jerusalem. This spiritual commonwealth, I have said, is symbolized during this period by the Seven Ecclesias, which were encamped in the territory of the Great Eagle, an *imperium in imperio*; and symbolized again, in the periods of the first four seals, by the Four Living Ones full of eyes. These all were the spiritual "tribes of Israel's sons"—the Sons of Deity, and brethren of Jesus, constitu-

tionally manifested as such by immersion, as the outward sign. Speaking of this honor, John saith: "Behold what great love the Father hath bestowed upon us that we should be called CHILDREN OF DEITY! . . . Beloved, we are now children of Deity, but it doth not yet appear what we shall be; but we know that when He shall appear, we shall be like him; for we shall see him as he is"—1 Ep. iii. 2. Then will be "the apocalypse of the sons of the Deity;" and the world that knows them not now, because it knows him not, will be brought into such practical acquaintance with them, that its knowledge of them will never again fade from its remembrance—Rom. viii. 19.

But, after the apostles were withdrawn from the arena, it happened to the "Tribes of Israel's sons," as to the fleshly Israel after the decease of the elders who overlived Joshua, that they began to fall away from the institutions of the Deity. Immersionists, or as they would now be styled, "Baptists," began to teach "perverse things" to draw away disciples after them; and in so doing, to corrupt the way of the Lord, and to conceal it at length, under a cloud-capped mountain of "philosophy and vain deceit." As we have seen elsewhere, these evil men and seducers in Israel were denominated "Nikolaitanes," "that Woman Jezebel," "the Satan;" nevertheless, they pertinaciously claimed to be Jews. The Spirit, however, repudiated their claim, and denounced them for liars and blasphemers of the Synagogue of the Satan—Apoc. ii. 9; iii. 9. But as Paul predicted, they "waxed worse and worse, deceiving and being deceived," until they had succeeded in substituting SACRAMENTALISM for "the simplicity that is in Christ"—2 Cor. xi. 3. They preached "another Jesus," "another Spirit," and "another gospel" than Paul preached, as the basis of their immersion; and therefore were "accursed" Israelites, and degraded to a level with mere formalists, who have "a form of godliness, but deny the power thereof: *from such*, saith the apostle, "turn away"—2 Tim. iii. 5; Gal. i. 8, 9.

Here then, were two classes of Israelites in apostasy—the one class composed of men circumcised in flesh; the other, of men having *the form*, immersion, which *introduces* to the circumcision of Christ. These had the form or profession of christianity without the power; the others had the form of Mosaicism, but without faith in the promises made to Abraham. The apocalyptic "tribes of Israel's sons" had substituted *abstract spirit* for belief of the truth—abstract spirit was the power, or virtue, that accomplished everything for them. It entered the water they used, and made it

holy, and purifying, to every faithless ignoramus they put into it; it entered the hypocritical and spiritually dead carcasses of the "seducers" they ordained to "holy orders," and made them sanctifying administrators of ordinances; it entered the bread and the wine, and made them spiritual meat and drink: in short, this abstract quiddity mesmerized everything, as in all "the names and denominations" of our day, being the very essence of sacramentalism, as opposed to the "form of godliness" and its true "power." The Tribes of Israel's sons had degenerated into mere ritualists, who, in practising religious ceremonies, regarded them as both the form and power of christian godliness. The Jews of our time practising the mummeries of the synagogue; or papists genuflecting with their priests before images; or snoozing protestants dosing under the vaporous emissions of pulpit drones and imbeciles—are legitimate and life-like representatives of "Israel's sons," established by Constantine the First as "the lords spiritual" of the Great Eagle of the earth.

The following extracts from ecclesiastical writers on the times of Constantine, will afford the reader some idea of the condition of things in the apocalyptic "tribes of Israel's sons," called "the Catholic Church."

"In the new order of things," says Jones, "which took place under the Emperor Constantine and his clergy, one of their first objects was to remodel the form and order of the christian church, the administration of which was, as far as possible, arranged conformably to the government of the state. The emperor himself (unimmersed as he was) assumed the episcopal functions, and claimed the power of regulating its external affairs—in other words, he was constituted **HEAD OF THE CHURCH**"—the new-born Man of Sin. "He and his successors convened councils, in which they presided, and determined all matters of discipline. The bishops corresponded to those magistrates, whose jurisdiction was confined to single cities; the metropolitans to the proconsuls, or presidents of provinces; the primates, to the emperor's vicars, each of whom governed one of the imperial provinces. Canons and prebendaries took their rise from the societies of ecclesiastics, which Eusebius, Bishop of Verceil, and after him Augustine, formed in their houses, and in which these prelates were styled their fathers and masters." Scarcely any two things can be more dissimilar than this new order of things, and the order instituted by the Apostles nearly 300 years before. Mosheim speaking of the episcopal presbyters, or overseeing elders, of the apostolic ecclesias and those of the second cen-

tury, says: "Let none confound the bishops of this primitive and golden period of the ecclesia with those of whom we read in the following ages. For though they were both designated by the same name, yet they differed extremely in many respects. A bishop during the first and second centuries was a person who had the care of one christian assembly, which at that time was, generally speaking, small enough to be contained in a private house. In this assembly he acted not so much with the authority of a master, as with the zeal and diligence of a faithful servant. The ecclesias, also in those early times, were entirely independent; none of them subject to any foreign jurisdiction, but each of them governed by its own rulers and its own laws. Nothing is more evident than the perfect equality that reigned among the primitive ecclesias; nor does there ever appear in the first century, the smallest trace of that association of provincial ecclesias from which councils and metropolitans derive their origin." "Nothing," adds Jones, "could be more abhorrent to the first churches than to acknowledge any earthly potentate," and he not even a christian, "as their head." "Be not ye called Rabbi," said Jesus to the apostles, "for one is your guide, even Christ, and all ye are brethren. Neither be ye called guides; for one is your guide who is Christ. But he that is greatest among you shall be your minister; and whosoever exalteth himself shall be abased, and he that humbleth himself shall be exalted." These divine maxims, which are constituent principles of the christian ecclesia, were lost sight of by the ecclesiastics who undertook to remodel the churches under the auspices of the Emperor Constantine, whom they, as a matter of courtesy, condescended to make their earthly head—the Head of every "Tribe of Israel's sons."

In proportion as these *Sons of Israel* enjoyed any intervals of exemption from persecution, they became more litigious in their tempers, and more worldly minded. But now that the restraint was entirely removed by Constantine, the churches endowed, and riches and honors profusely heaped upon the clergy; when he authorized them to sit as judges upon the consciences and faith of others, he confirmed them in the spirit of this world—the spirit of pride, avarice, domination, and ambition. The glaring delinquency that marked the conduct of the leading ecclesiastics, in professing a religion of humility and self-denial, and at the same time pursuing the pleasures and aspiring after the honors of this world, seems to have struck the very heathen themselves. Hence, a pagan historian who lived shortly after the days of Constantine, named Ammianus Marcellinus, remarked concerning some of the leading bishops: "It

would be well if, despising the magnificence of the city, they would copy the example of some of the bishops of provincial towns, *whose temperance, plainness of dress, and heavenly-mindedness*, must recommend them to the Deity as his sincere worshippers." These to whom he refers were probably some of *the sealed ones* with whom he happened to be acquainted.

These testimonies may serve to show us how "the Mystery of Iniquity" was then busily working in "every tribe of Israel's Sons," developing the already gendered Man of Sin Power, as well as the powerful hand the clergy, so-called, had in it. Restored to the full possession of their liberty, the places of worship rebuilt and secured to them, and the imperial edicts everywhere published in their favor, these new bishops soon gave the emperor convincing proof what manner of spirit they were of! As their several revenues became augmented, they grew more and more ambitious, less disposed to endure contradiction, more arrogant and haughty in their behavior, more litigious, and more reckless of the simplicity and gravity of their character and profession. Constantine's letters afford ample proof of the jealousies and animosities which reigned among them. Adverting to a quarrel that had arisen between Miltiades, Bishop of Rome, and Cœcilianus, Bishop of Carthage, in which the principals had enlisted a host of their colleagues as auxiliaries, he tells them that it was a very grievous thing to him to see such a number of persons divided into parties, and even bishops disagreeing among themselves. He earnestly wished to compose their differences; but, in defiance of all his efforts, they persisted in their quarrels, which drew from him a feeling complaint, that those who ought to have been the foremost in maintaining a brotherly affection and peaceable disposition towards each other, were the first to separate from one another in a scandalous and detestable manner, giving occasion to the common enemies of Christianity to scoff at and deride them. To put an end to such disgraceful proceedings, Constantine summoned a council to meet at Arles, in France, in order, if possible, to bring to a friendly and Christian compromise this long pending altercation, at which the emperor condescended to be present, and there exerted all his influence to restore peace and harmony between them; but it proved to be with little effect. He had to do with the men Paul predicted, in 2 Tim. iii. 1-13, would appear in "the Israel of the Deity," making the times perilous to his sealed servants. "Men," said he, "shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, implacable, devils, incontinent,

fierce, despisers of those who are good, betrayers, heady, high-minded, lovers of pleasures more than lovers of the Deity; having a form of godliness, but denying the power thereof." Constantine had sown fresh seeds of strife and contention among these mere ritualistic and sacramentarian Israelites, by his liberal endowment of their churches, and by the riches and honors he had conferred upon the bishops; and he was now reaping the fruit of his own folly.

From this and much more that might be adduced from history, it is evident that the Wild Olive Branch, which had by "the engrafting word" been grafted into the good Israelitish Olive Tree, was in a perishing condition. In Rom. xi., Paul, speaking to the Gentile element of Israel, exhorts them not to boast against the branches of the good olive tree, broken off because of unbelief in the word of the kingdom; and adds, "*Thou standest by faith*; be not high-minded, but fear: for if the Deity spared not the natural branches" of the good tree, "take heed lest he also spare not thee." The goodness of Deity had been manifested to the pagan Gentiles in inviting them to fellow-citizenship with those Israelites who had already become Christians—in offering them repentance and remission of sins, and a right to incorruptibility and life in the kingdom of Christ and of the Deity, on the same terms. It was, nevertheless, possible to place themselves in a position such as the Jews were in at the time of the breaking off by the Roman power. They had become faithless, and were broken off in consequence. If the New Israelites by adoption through Jesus, became faithless of the Word, the same fate awaited them; for they only stood in the favor of Deity by faith. Therefore, Paul adds, "*if thou continue not in his goodness, THOU ALSO SHALT BE CUT OFF.*" The "goodness" he refers to is, the exhibition of the goodness of the Deity set forth in the gospel of the kingdom, the belief of which "leads to repentance." We have seen that they did not continue in his goodness, but had turned their backs upon it, and bartered off faith in that goodness for irrational sacramentalism, and the wealth and honor of the state. The gospel, which is the "Deity's power for salvation," had no power over them. They had failed to continue "to stand" in it, and to hold fast to it, or keep it in mind. That "certain word" Paul preached was forgotten, and buried under those piles of rubbish, taught as orthodox theology by their descendants, in the schools, colleges and pulpits of our modern Laodicea. They could no more "handle the word" as skilled workmen, than the benighted spirituals of our "glorious and enlightened 19th century!" A "strong delusion"

had come over them, a vail had overspread them, the spirit of the world had "made them drunk," and, instead of the truth, "they believed a lie."—2 Thess. ii. 11; Isai. xxv. 7; Apoc. xvii. 2, 6; xviii. 3. What was to be done with such unprofitable, blasphemous, faithless, and disgusting Israelites as these?—these ancestors of modern Christendom? What but to pronounce upon them the sentence that awaits all such—"Lo-ruhamah and Lo-ammi"; "thou art not my people, and shalt obtain no mercy." This sentence is embodied in the words, "thou shalt be broken off." They had come into the situation they were warned against—a state of unbelief—and, as the Deity always fulfils his threats, as well as his promises of good, the time had almost arrived to do execution upon the guilty.

But, there were many centuries and generations to come and pass away before "the Mystery of the Deity should be finished, as he had declared the glad tidings to his servants the prophets" (Apoc. x. 7); and he did not intend in breaking off the unbelieving *tribes of Israel's sons*, to leave himself without witnesses and a testimony against *Lo-ammi the Apostate*. For this reason, the symbolic sealing angel proclaimed an arrest of judgment, that time might be afforded for taking out from the apostate tribes a "REMNANT," which would be more and longer faithful to the commandments of the Deity, and the testimony of Jesus Christ—Apoc. xii. 17. To afford scope for this, he said to the four angel-powers, standing ready for the work of judgment at the four corners of the earth, holding back the four winds, "Injure ye not the earth, neither the sea, nor the trees, while we may seal the servants of our Deity in their foreheads." This sealing work accomplished, and there would be no cause for longer restraint upon the howling, and sweeping, and uprooting tempests, which were to signalize the breaking off of the decayed and sapless branch apocalyptically styled *the tribes of Israel's sons*. The judicial visitations of the first six seals were against the worshippers of the gods; while the more terrible judgments of the trumpets and vials, and thunders, were and are the indignation and wrath of the Lamb upon the apostate symbolical "tribes of Israel's sons," repudiated by the Spirit as "men of corrupt minds, reprobate, or of no judgment, concerning the faith," and therefore no longer the people of the Lord.

5.—The 144,000 Sealed.

John says: "I heard the number of them who had been sealed;" and then informs us that the number amounted to 144,000. As we

are expounding a revelation hieroglyphically communicated, we must not suppose that this is the literal number of the sealed. Like all other numbers in the apocalypse, it is symbolical or representative; and subject to the like rule for its interpretation. They do not represent less numbers than themselves, but more. This remark, however, does not include the thousand years, which is the numerical symbol representative of "the *Day* of Christ," comprised between the binding of the Dragon, and his release for a little season.

The 144,000 represent the whole number of the redeemed. This appears from ch. xiv. 3, where they are styled *οι ηγορασμενοι*, "the redeemed" (or those acquired by the Lamb by a ransom or price paid, his blood) "from the earth." The real, or exact, number of the "redeemed with the precious blood of Christ, as of a lamb without blemish, and without spot" (1 Pet. i. 18, 19), we are told in Apoc. vii. 9, is "a great multitude which no man could number." Abraham was invited to number the stars, if he were able, which, of course, he was not able to do; upon which he was told, "So shall thy seed be"—Gen. xv. 5. Paul tells us, we are Abraham's seed, if we be Christ's; otherwise, we are not; and in Rom. iv. 18, informs us, that the promise embraces whole nations of mankind, which, in the day of Christ, when he dwells in the midst of Zion, will "be joined to Yahweh and be his people"—Zech. ii. 11; Apoc. xv. 4. The number of the redeemed, saved, or sealed, it is impossible for any but the Deity to define. He has chosen to be reticent upon this point—to conceal it by saying nothing about it, further than to let us know that no man can count them. It is clear, then, that 144,000 is only a definite number representative of a much larger multitude, which the Deity himself alone can define to a man; for "known unto him are all his works from the beginning of the world" or *αιων*—Acts xv. 18—and every redeemed man is one of his works, as saith Paul, "we are his workmanship"—Eph. ii. 10. In his counting up the number of the saved, he will, therefore, remember exactly how many he has created after the likeness of his Son Jesus. We must, then, be content to know simply the number by which he has thought proper to represent the unknown, and the mystery that number secretes, from all who have not the wisdom to "see" and understand.

Thus, then, the 144,000 being a miniature representation of an unknown predetermined original, it cannot be interpreted by what is called *the literal*; a rule which, when applied to the Apocalypse, reduces it to an unintelligible absurdity, which commends itself only

to the mind of a "churchman," or of one hopelessly spoiled by "philosophy and vain deceit."

But what is the mystery of the Deity secreted in this number? Why should the number representing the redeemed be 144,000? Why might not 121,000, or any other number, have sufficed? I reply, because 12 and not 11, is the square root of "that great city, the Holy Jerusalem," which is the Bride of Christ—ch. xxi, 2, 9, 10. The *holy root* of the Good Olive Tree is 12; which, when multiplied into itself, produces 144, thousands, furlongs, or cubits, as the number or mensuration may be in the premises. If, in the Holy Root, there had been only 11 sons of Israel, "the Urim and the Thummim" would have consisted of no more than eleven precious stones; the foursquare breastplate of judgment would have been defective in one of its rows, a twelfth stone would have been wanting; there would have been only eleven oxen under the laver, and eleven tribes of Israel; only eleven lions on the steps of Solomon's throne; there would not have been a *double* 144, "instructed in the songs of Yahweh" (1 Chr. xxv. 7); nor a *double* 144,000, under twelve captains, or princes (1 Chr. xxvii. 15): there would have been only eleven thrones of the House of David, which would have required only eleven apostles to occupy them in the regeneration (Matt. xix. 28). Had 11 been the square root, and not 12, there would have been only twenty-two elders, and 121,000 sealed, 11,000 from each of 11 tribes; there would have been only eleven gates to the Holy Jerusalem, and at the gates only eleven angels standing; there would have been only eleven foundations to the city on which only eleven names of apostles would have been inscribed. The city would have been only 11,000 furlongs, and the encircling wall but 121 cubits; and lastly, the Wood of Life would produce only eleven fruits. From this, the reader may see how the difference of a *unit* in the root of the Holy Square would have affected the divine numerical system from Genesis to the end of the Apocalypse.

Any number multiplied into itself will produce a square. In 144,000 we have a square number given, from which the square root is extractable according to rule. The extraction is the finding of the number, which, multiplied into itself, will make the given number. Thus, $12 \times 12 = 144$ —thousands, furlongs, or cubits, as the case may be. It is the square of twelve, and, as the symbol of a commonwealth, polity, or city, applicable only to a community all of whose citizens are based upon a square root of 12. In the Apocalypse, this root is doubled in ch. iv. 4, there being "twenty-

four elders;" and in ch. xxi. 12, there being twelve gates and twelve angels at the gates. The reason of this is, that the Holy Square, styled Jerusalem "holy" and "new," and "above the Mother of us all," both Jews and Gentiles in Christ, consists of *two classes*; the one, based upon the prophets; and circumcision of flesh, which made them citizens of the polity founded on the twelve sons of Israel—their faith in promises made and covenanted to the fathers, giving them citizenship in the Holy Square; one 12, therefore, is their symbol: the other class, without regard to flesh, are adopted into the Foursquare Polity, and partake of the square root 12 with those under the law; and are also based upon another 12, the apostles of the Lamb, with whom the believers before Christ came as yet have had no acquaintance. Hence, to represent these two classes united in one and the same square, the square root is doubled in the elders, and the gates and their angels; and in Chronicles both the root and its square, where the numbers are 24 and 288, the last being a double 144. The 24 has been transferred to the apocalypse, where the 288 has been halved, 12 being the square root of neither 24 nor 288.

6.—The Apocalyptic Urim and Thummim.

The apocalyptic 144,000, 144 furlongs, and 144 cubits, are the Breastplate of Judgment; that is, the thing signified in that splendid decoration worn on the breast of Aaron in the holy place, is fulfilled in those who are the units of the Holy Square.

To understand this, the reader must first comprehend the Aaronic symbol itself. The first place mention is made of it is in Exod. xxviii. 15. It was not a plate of metal, but a texture wrought of gold, blue, purple, scarlet, and fine twined linen. It was foursquare and of equal sides. It was filled in with settings of precious stones; four rows of them, and three in a row, and each stone set in gold. Upon these twelve stones were engraved, as upon a seal, the names of the twelve tribes of Israel, thereby showing that these tribes were represented by them; so that symbolically speaking, the whole nation of Israel was contained in the square ornament, and borne upon the breast or heart of the High Priest in the holy place. This ornament, styled *חֹשֶׁן מִשְׁפָּט* *khoshen mishpāt*, and in our version, "the breastplate of judgment," was attached to the *אֵפֹד* *aiphod*, a robe called *ephod*, or the *overall*, because it was *put on* over all other vestments.

Having prepared the foursquare texture, Moses was commanded

to put into it the Urim and the Thummim; that is, the twelve precious stones: not that the stones abstractly were the Urim and the Thummim, but were indispensable to its manifestation. The Urim were the *glistening* of the stones—the *lights* refracted and reflected from their cut and polished surfaces, and developing *lights of divers colors*. These were styled, אֲרִיִּים *urim*, lights; and the twelve stones themselves, תְּמוּמִים, *thummim*, *fulnesses*, that is, of number and measure—fulness of number, and fulness of measure; or 144,000 and 144 cubits and furlongs; because these are the perfections, or square of 12.

The next remarkable place where the Urim and Thummim are named is in Deut. xxxiii. 8. There Moses speaks of them prophetically. He addresses the tribe of Levi, whose chief pontiff wore the ornament, or as it is allusively termed by Paul, “the breastplate of righteousness,” and saith, “Thy Thummim and thy Urim be of the Man thy Holy One, whom thou didst prove at Massah, and with whom thou didst strive at the waters of Meribah.” In Exod. xvii., the particulars of this strife are recorded. The question in debate was “Is Yahweh among us, or not?” This was affirmatively proved by his saying to Moses, “I will stand before thee there upon the rock in Horeb; and thou shalt smite the rock, and there shall come water out of it, that the people may drink:” and by his doing what he said. Now, in all this there was a *mystery hidden*, which they did not see into, nor Moses, nor the Elohim themselves; but which we may discern: for, in “the revelation of the mystery” taught by Paul, referring to this strife in 1 Cor. x. 4, he says: “They did all drink the same spiritual drink; for they drank of that Spiritual Rock that followed them; and that Rock was Christ.” The Holy Man, אִישׁ חַסִּיד, *ish khäsüd*, with whom they strove, stood upon the rock, and thus, in a figure, made the rock a part of himself; and representative of something afterwards to be smitten by certain, who, like Moses, should speak unadvisedly with their lips. In this way, it became a “spiritual rock.” Paul says, “the Rock was Christ;” that is, it was representative of him. The Holy Man upon the rock was the Elohistie representative of the Deity dwelling in light whom no man hath, or can see—1 Tim. vi. 16. He spoke the words of the Invisible One, by whose power, placed at his disposal, water was made to flow. Hence, Eternal and Almighty Power pervaded the rock in Horeb so long as the water gushed forth and followed them in their wanderings. The Holy Man himself was an embodiment of this power; and as the same power was afterwards to be manifested in the nature of Abraham,

and thus become his Seed, the Rock became highly typical of Christ. Hence, the Power, of which the Holy Man on the rock was an expression, was **YAHWEH**, or "He who shall be," first in Christ Personal, or Jesus; and afterwards, in Christ Mystical, or the Square of Twelve.

In Moses' prophecy of Levi, he says: "They have observed thy word, and will keep thy covenant." The second generation of Levi in the wilderness had observed the divine word, but the covenant referred to they have not yet kept. Levi after the flesh has been in apostasy for ages, and will continue to be so until "Yahweh, the Messenger of the Covenant," shall come. When the time appointed arrives, he will suddenly come in, and proceed to the work of purifying the sons of Levi, that they may offer unto Yahweh an offering in righteousness—Mal. iii. 1-4. From this future time, "they will keep the covenant," even the New Covenant, of which Jesus, not Moses, is the Mediator. Then, when Yahweh-Christ, the Branch of Righteousness, shall sit upon the throne of his father David, and execute judgment and righteousness in the land of Israel, "the priests the Levites shall not want a man before me," saith the Spirit by Jeremiah, "to offer burnt-offerings, and to kindle meat offerings, and to do sacrifice continually"—ch. xxxiii. 15-18.

When Levi, then, is in this purified condition contemporary with the reign of the Lamb and the 144,000, Levi's Urim and Thummim will be, as Moses testifies, "of the Holy Man," who will then be their High Priest after the order of Melchisedec. He will not need to wear on his breast such Urim and Thummim as Aaron wore. The *Lights* and *Fulnesses* will be of himself, He being Deity Incarnately Manifested; for "it pleased the Father that in him all *fulness* dwell"—Col. i. 19.

Ezra and Nehemiah, doubtless, understood that a priest was to stand up, in and from whom the reality signified by the Aaronic Urim and Thummim should proceed. This appears from Ezra ii. 63; Neh. vii. 65. In these places we learn that certain priests sought their genealogy in the register, but it could not be found; "therefore were they, as polluted, put from the priesthood; and the Tirshatha said to them, that they should not eat of the most holy things until there stood the Priest **הַכֹּהֵן**, *kakkohain*, for Urim and Thummim." Although they were thus excluded from the priesthood, yet, if they were Israelites of faith, when the Priest who shall himself be Urim and Thummin shall stand in the temple Ezekiel describes, they, having risen from the dead, will be permitted to eat

of the most holy things in the Paradise or kingdom of the Deity.

It has been remarked that, where the precious stones are mentioned, there is no mention of Urim and Thummin, as in Exodus xxxix. 10; and that, where the Urim and Thummin are mentioned, there is no mention made of the stones, as in Lev. viii. 8, which seems to show they are one and the same thing. The reader, however, will have perceived that they are not exactly the same—that the difference between the Urim and the stones is the difference between *various colored lights* and the *stones reflecting* them; and yet, without the glistering gems there would be no light; so that the lights imply the stones, and the stones the lights, and the presence of the one argues that of the other. As to the Thummim, the difference between them and the stones is not a matter of lights, but of number and measure. If, by some accident, the filling in were deficient of one or more of the twelve stones, the Four-square Ornament would not have been Thummin, however bright the Urim of the gems present might have been. The deficient stones must have been supplied, and then Thummim would have been restored to the Holy Square.

From this scriptural identification of the Urim and Thummim with the Expected Priest after the Order of Melchisedec, we have one of a multitude of instances in which, as Paul teaches, “the Christ is *the end of the law* for righteousness to every one that believes” the gospel of the kingdom. But he is the beginning also, therefore he styles himself “the Beginning and the Ending”—Apoc. i. 8; hence, as it is written, “Out of him, and through him, and into him, are all things”—Rom. xi. 36. The Mosaic law, in all its “weak and beggarly elements,” compared with the things they represented, was all of or from Christ, and through Christ, and into or for Christ. He invented these “elements of the world,” which “made nothing perfect;” through the Christ-Spirit he showed them to Moses, and taught him, and the prophets and apostles that they were a foreshadowing of “heavenly things,” which were *το σωμα του Χριστου*, *the Body of the Christ*—Col. ii. 17, of which body Jesus is the head—the Body, “the *fulness* of him who filleth all” the saints “with all things”—Eph. i. 23.

In Heb. viii. 5, Paul tells us that the priests of the law served for an ocular representation and shadow of the heavenlies; that is, that Aaron and his priests, in their service, vestments, and relations to the Deity and Israel, submitted to the eyes of observers a shadowy representation of things pertaining to Jesus and his Brethren, the saints—Christ personal and Christ mystical. These constitute “the heavenlies,” “in the heavens,” *εν τοις ουρανοις*, not in “the heaven,”

των ουρανων, where Jesus now is, but in the heavens in which they enjoy their great reward, when he shall sit upon the throne of his glory in Jerusalem, and they shall "reign with him upon the earth" over Israel and the nations, as the kings and priests of the Deity—Apoc. v. 10; xx. 4. The law, in all its details, was a pattern—a system of *figurative* righteousness, which represented a system of *real* righteousness, termed "the righteousness of the Deity." The figurative was prophetic of the real; so that, until the real was developed, no one could fulfil the righteousness of the law. When Jesus was about to be immersed by John, he said: "Thus it is becoming for us to fulfil all righteousness;" and what was becoming for him is deemed so by the Spirit for all who would become constituents of the Holy Square of Twelve. The Deity condemned sin in the flesh of his Son, says Paul, "that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit," or the truth—Rom. viii. 4. This was a most remarkable development, that the prophets and priests under the law could not fulfil its righteousness. The High Priest might put on the ephod decorated with its sparkling jewels, and thus be invested with a holiness and brightness and perfection which, when put off and suspended in the wardrobe, left him in all the unholiness, dulness, and imperfection of a natural man. A man whose righteousness is in his dress fulfils not the righteousness of the Deity represented by the dress. This can only be fulfilled by those "who walk after the Spirit;" and they only so walk, who, whether Jews or Gentiles, it matters not, understand the gospel of the kingdom and the truth as it is in Jesus; who believe heartily what they understand, and obey the truth by immersion into the Christ, and a patient continuance in well doing. These, who were never under the Mosaic law, do what the priests and prophets could not do. By their intelligent obedience to the law of faith, they show the work of the Mosaic law written in their hearts, whereby they do the things contained in the law, and so fulfil its righteousness.

Now, the Ephod, with its Foursquare of precious stones, represented το σωμα του Χριστου, the *Body of the Anointed*. "By one Spirit we all into one body were immersed, whether we be Jews or Gentiles . . . and all into one Spirit have been made to drink; for the body is not one member, but many"—1 Cor. xii. 13. For the development of this body, the Deity set forth Jesus as a Propitiatory or Mercy Seat in his blood. He was of the curiously wrought texture of the ephod, in common with all those who should become his brethren. "My body," said the Spirit in David, "was not hid from thee, when I was made in the hiding-place, and curiously

wrought in the lowest parts of the earth"—Ps. cxxxix. 15. The *Ephod* was of the same material and workmanship as the *Vail*, with the addition of gold; and the vail, we know, from its being rent when the body of the Spirit was broken on the cross, and from the teaching of Paul—Heb. x. 20—represented the flesh, which, in Ps. xvi. 9, the Spirit styles "my flesh." The embroidering in of gold thread, in addition to the "blue, and purple, and scarlet, and fine twined linen" of the *Vail*, indicated purity of the flesh after trial—"when he hath tried me, I shall come forth as gold."

While Jesus, then, was living, and afterwards in death, he was typified by the *Vail*, whole and afterwards rent; but when he lived again, and ascended to the Divine Nature, and became Son of Deity with power by "Spirit of holiness," he was typified by the "curiously wrought" ephod, or Jewelled Overall and Robe put on by Aaron when standing before the Deity. As the living embroidered Ephod, he stands in the presence of the Father with the names of the twelve tribes of the "HOLY NATION" engraven on his heart. He is set forth "for all," as an ephod to be put "upon all" who would enter the Divine Presence, that they die not. This ephod may be put on after the manner in which Jesus became the ephod—by being born of water and Spirit. When the ephod is thus assumed, the immersed and resurrected believer is not only regarded as in it, but as a part of it, and, consequently, as one of the *Urim and Thummim*—one of the lights—and, therefore, one of the elements of the twelve precious stones, or *Thummim*; for, as each stone in the type represented a tribe, a multitude of individuals must have been signified by a separate stone.

It may be remarked here that the Apocalyptic *Urim and Thummim*, or 144,000, are presented before us *in two states*. In the present state, in which they are being sealed, and in the future state, with the Lamb on Mount Zion—Apoc. vii. and xiv. The two states are divided by the resurrection. As the gold wire has been twined and interwoven with the blue, and the purple, and the scarlet, and the fine twined linen of the *Vail*, as far as the Lord Jesus is concerned, the *Ephod* is perfected; but, in relation to his brethren, the gold is in their moral texture only as a principle—a *tried faith*; but when by Spirit of holiness they are quickened, a golden thread of incorruption, as it were, will be interwoven throughout all their material substance, and they will be like Jesus, immortal. By being born of water, then, the true believer, and only such, is even now invested with the *Ephod*, and a light of the *Urim and the Thummim* of the Square of Twelve.

The following testimonies will identify the saints as the Urim and Thummim of the foursquare of the Body of the Christ. The Spirit by Isaiah addressing the widowed Jerusalem, which shall hereafter be married to the Elohim of the whole earth, saith, "I will lay thy stones with fair colors, and lay thy foundations with sapphires. And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones. And all thy children shall be taught of Yahweh; and great shall be the peace of thy children"—ch. liv. 11. In this, the children of Jerusalem the exalted, "the Mother of us all," are compared to precious stones of fair colors, or lights, *Urim*, without defining the *Thummim*, or full number of them.

Peter styles the saints "living stones;" and all that are built upon the foundation that Jesus is the Christ, and stand firm by the truth, Paul calls "gold, and silver, and precious stones." And when he teaches, that they are citizens of the commonwealth of Israel, he says in effect, that they are *Thummim*, or individual elements of the precious stones, whose rootfulness of number is twelve, and its symbolical square 144,000.

In Zech. xiv. 7, the saints who come in with Yahweh Elohim are styled יקרֹוֹת *yèkàroth*, the splendid shining or glorious ones. The word is used of stones, gems, and stars. Their splendor constitutes them *Urim*. They are the gems and stars through which the brightness of the Spirit enlightens the nations of the earth, when Jesus and his Brethren inherit all things. This reference to the Urim is very remarkable, and in the English Version very imperfectly translated. As it stands in verses 6 and 7, no sense can be made of it. It may be seen by the margin; which deepens the obscurity of the text, that "the authorities" do not know what to do with it. There is no obscurity, however, in the original to one whose mind is not darkened with clerical traditions, and who understands the glory to which the saints are called in the gospel of their salvation. The passage should read thus: "Yahweh my Elohim (*He who shall be my Mighty Ones*, or righteous governors) shall come in, all the saints with thee. And it shall be in that day there shall be no brightness, the splendid drawing in. And it shall be one day that shall be made known by Yahweh; not day nor night, but it shall be in time of evening there shall be brightness," or *Ur*. From this we learn, that when the Lamb and 144,000 enter upon their work of judgment at eventide, they will not "shine as the brightness of the firmament and as the stars" (Dan. xii. 3)—they will not be *manifested* as Urim; but, though capable of so doing, they will draw in their brightness, and appear as men: but,

when the judgment is over, and the kingdom established, and the time is come for them to rest from their labors, then they will no longer draw in their splendor, but "shine forth as the sun in the kingdom of their Father"—Mat. xiii. 43 ; not in the "day" of Jerusalem under the law ; nor in the "night" of her widowhood, "not day nor night ;" but at eventide, which begins the seventh, or great sabbatic day.

In the present state, the believers, who are constitutionally in the Christ-Ephod, and therefore citizens of the Foursquare Polity which decorates it, are *Urim*, and addressed as such by Paul in Phil. ii. 15, in the words, "in a crooked and perverse generation, ye, the sons of the Deity, shine as lights," or *Urim*, "in the world : " and in Eph. v. 8, "ye were formerly darkness, but now *light in the Lord* ; walk as children of light." Being in the Lord, they are the lights and precious stones of his breastplate—the *Urim* and *Thummim* of his Ephod. They became such by the law and the testimony dwelling in them richly. This gives them their polish, and enables them to "shine as lights." Where the law and the testimony are not in the understanding, there is no light there. In such only darkness reigns ; and while this continues, they can be neither *Urim* nor *Thummim*, nor in Christ.

It was because of the darkness, or "strong delusion Deity had sent" the apocalyptic twelve Tribes of Israel, "that they should believe a lie ; and all be damned who believed not the truth"—sent by him as a punishment upon them for not continuing in the love of the truth he had given : because of this, he commissioned the sealers to make proclamation among them, that, if there were any disposed to return to first principles, they might be "sealed" with these principles "in their foreheads ;" and thus polished and filled in, might shine as the Apocalyptic *Urim* and *Thummim*—as the Lights and Fulness of the Body of the Christ.

All exterior to the sealed community, the Holy Square of Twelve, are mere denizens of the unmeasured Court without the Temple—Apoc. xi. 2. These are mere Gentiles, who hold a like relation to the Foursquare Community, that mere Jews do to "the Israel of the Deity," constituted of Israelites under the law who were sons of Abraham by faith. Blindness has happened to these mere Gentiles of the Court, as it has to mere Jews. The mission of the Angel-Sealers in sealing the 144,000, was to preserve the faith from extinction. Had they not been stirred up by the Lamb through an intelligent belief of the truth, to "spue," or throw up a flood of words of evil against the apocalyptic tribes of Israel's sons, the

catholics would have had everything their own way; and there would have been no Holy City for them to tread under foot for forty-two symbolic months; there would have been no Witnesses to prophesy in sackcloth a thousand two hundred and sixty symbolic days; there would have been no woman in the wilderness for a like period; there would have been no Remnant keeping the commandments, and having the testimony of Jesus Christ; there would have been no war between the Beast and the Saints resulting in their being conquered; and there would be none now to watch and keep their garments in expectation of the Lamb. In all the past fifteen hundred years and upwards, Deity would have had no Urim and Thummim to stand as embodied lights before him. The Body of the Christ would have perished the while; and nothing but "a wretched, and pitiable, and poor, and blind, and naked," world of apostate "tribes," calling themselves "the people of God," would have remained. But, the labors of the Angel-Sealers altered all this. By them, the Lamb "spued out of his mouth" those in place and power with all their adherents, "who said they were Jews, but," in so saying, "lied;" and organized anew the Holy Nation of Israel's sons.

7.—The Tribes of the Apostasy.

That the tribes from which "the Remnant of the Woman's Seed" was to be separated were not the tribes of Israel after the flesh, appears from the specification of them. The reader will see from the following table, that the lists enumerating and specifying their names, vary according to the speaker or writer passing them in review. Thus:

| APOC. | EZEKIEL. | JACOB. | MOSES. |
|----------------|---------------|----------------|---------------|
| 1. Judah. | 1. Dan. | 1. Reuben. | 1. Judah. |
| 2. Reuben. | 2. Asher. | 2. Simeon. | 2. Issachar. |
| 3. Gad. | 3. Naphthali. | 3. Levi. | 3. Zebulun. |
| 4. Asher. | 4. Manasseh. | 4. Judah. | 4. Reuben. |
| 5. Nephthalim. | 5. Ephraim. | 5. Zebulun. | 5. Simeon. |
| 6. Manasseh. | 6. Reuben. | 6. Issachar. | 6. Gad. |
| 7. Simeon. | 7. Judah. | 7. Dan. | 7. Ephraim. |
| 8. Levi. | 8. Benjamin. | 8. Gad. | 8. Manasseh. |
| 9. Issachar. | 9. Simeon. | 9. Asher. | 9. Benjamin. |
| 10. Zabulon. | 10. Issachar. | 10. Naphthali. | 10. Dan. |
| 11. Joseph. | 11. Zabulon. | 11. Joseph. | 11. Asher. |
| 12. Benjamin. | 12. Gad. | 12. Benjamin. | 12. Naphtali. |

In the apocalyptic specification Levi and Joseph are inserted, and Ephraim and Dan omitted. Ephraim and Dan are both inserted.

in Moses' distribution of the tribes into Four Camps. This diversity shows that *two different organizations* called Israel are signified; nevertheless, though diverse, yet related according to the principles I have before explained. In the apocalyptic Israel, the tribe of Levi is not Yahweh's especial inheritance, lot, or clergy, as in the natural Israel; although, after the destruction of Jerusalem, the "Jews of the Satan's synagogue," who set up for apostles, and by the saints in Ephesus were found to be "liars," claimed to be the Lord's clergy, as at this day, in place of the natural tribe of Levi. "Yahweh's inheritance is his people;" not a particular tribe of them. Joseph is inserted instead of Ephraim in the apocalyptic polity by which the division of the natural Israel into two nations and kingdoms under Judah and Ephraim is repudiated. The future union of the natural Israel under Jesus and his Brethren is foreshadowed in the union of the symbolic Israel. In the regeneration, when the apostles sit on the twelve thrones of the House of David ruling the twelve tribes, there will be but one nation and kingdom in the land upon the mountains of Israel, with Yahweh's servant as their Prince for ever—Ezek. xxxvii. 15-28.

In Ezek. xlviii., the two tribes omitted by John are inserted, because Ezekiel is treating of the allotment of the land of Israel among the natural tribes restored from their long dispersion. Levi has no allotment of territory as under the Mosaic law.

The 144,000 sealed ones being separated by the truth believed and obeyed from the apocalyptic tribes of apostate sons of Israel, become themselves exclusively the Foursquare Community, or "Israel of the Deity." They are not his kingdom, but "the Heirs" of it, through the gospel thereof they believe. They constitute the only temple, or habitation, he has upon earth. He dwells in them, and walks in them, by the truth believed, which is his moral power, or spirit. The Spirit in Jesus said, "I am the way, the truth, and the life." Hence, in the individual, or community, in which the truth dwells, the Deity dwells. It is a body anointed with the truth, and therefore the Body of the Anointed, or Christ. Being founded upon the Square Root—upon the Root and Offspring of Israel—it is regarded as consisting of twelve tribes, though no fleshly, territorial, or political divisions among the faithful exist; for "they are all one in Christ Jesus."

S.—Historical Testimony.

The materials for a complete history of the community sealed

during the interval from A. D. 325 to A. D. 396, are very scanty. All that can be done is to glean a few scattered hints, principally to be found in the writings of their catholic adversaries, who maligned them as heretics and schismatics.

We find that in this period the Novatianist societies, which, as we have seen, originated in the middle of the third century, were numerous; and maintaining their original distinctiveness from what had now become the Religion of Rome by law established. The following incident shows this. The historian Socrates informs us that Constantine, anxious for peace and desirous to procure the concord and harmony of the churches of his empire, invited Acesius, one of the Novatianist bishops, to attend the Council of Nice, A. D. 325, which he did. When the Nicene creed had been composed and subscribed by the synod, Constantine appealed to Acesius, and asked him whether he assented with them to the creed? He replied: "The Synod has determined nothing new, my prince; for thus heretofore, even from the commencement and times of the apostles, I traditionally received the definition of the faith, and the time of celebrating Easter." When therefore the emperor further asked him, "For what reason then do you separate yourself from communion with the rest of the church?" he related what had taken place during the persecution under Decius; and referred to the rigidity of that canon which declares, that it is right to account unworthy of participation in the divine mysteries persons who, after immersion, have committed a sin, which the sacred scriptures denominate "a sin unto death" (1 John v. 16): that they should indeed be exhorted to repentance, but were not to expect remission from priests, but from the Deity, who is alone able and has authority to forgive sins. When Acesius had thus spoken, Constantine said to him, "Place a ladder, Acesius, and climb into heaven alone."

The Novatianists had now been before the public about seventy-five years. They were very numerous, but seem to have abounded most in Rome, Constantinople and Asia Minor. Morally, they were a considerable improvement upon the adherents of the State Church, being careful to retain none among them whose characters were not reputable in the estimation of good men. Doctrinally, however, they do not appear to have differed materially from the so-called "orthodox." Indeed their close agreement with state-churchmen in opinion concerning the Deity, and the time of observing the Passover, exempted them from persecution in common with other sects. Persecution, however, sometimes afflicted them; but

it does not appear to have befallen them because of their testimony for Jesus Christ against iniquity in high places, but, because of their sympathy with the *Homoousians*, or Consubstantialists, who were sure to come to grief when the Arians became the guardians of the imperial conscience.

The reply of Acesius to Constantine shows a unity of faith between the Novatianist Dissenter and the National Religionist, quite incompatible with the required intelligence of an angel-sealer of the servants of Deity in their foreheads. Had Acesius, as a type of his brethren, been "sealed in his forehead," he certainly could not have assented to the Nicene Creed as a scriptural definition of "the faith" taught by the apostles, nor would he have troubled himself about the celebration of Easter. The apostolic faith was as little comprehended by church and dissent at this crisis, as by their representatives in our day. Hence, the statement of it by the Nicene Fathers was poor and meagre in the extreme; and, as the symbol of their spiritual intelligence, justifies in a great degree the judgment of Sabinus, a bishop of the Macedonian sect contemporary with the council, who styles all that were convened there "idiots and simpletons," and "such as had no intelligence in the matter." The historian Socrates, however, is quite restive under this opinion, and cites the declaration of Eusebius Pamphilus who was present, that "some were eminent for the word of wisdom, others for the strictness of their life; and that the Emperor Constantine himself being present, leading all into unanimity, established unity of judgment, and conformity of opinion among them." But, with all deference to Socrates, the testimony of Pamphilus rather confirms the judgment of Sabinus; for, if the Nicenists had been truly wise in the word, it would not have required the superior wisdom of an unbaptized semi-heathen emperor to lead them into unanimity, and to establish unity and conformity among them. Imperial sunshine had more to do with the creed than "the wisdom from above, which is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy" —Jas. iii. 17: which Constantine to his sorrow found was by no means characteristic of the three hundred and eighteen fathers of this Council of Nice.

It was the year next ensuing the termination of the Sixth Seal that Constantine convoked this first Œcumenical Synod. He hoped by it to quiet the discord in his church then in full blast between Alexander and Arius; and to allay the incessant strife and tumult among his catholic people. The emperor had great expectations

from the council, which Pamphilus in his life of Constantine, styles, "a sacred edifice, dilated as it were by the Deity"—"a convocation in imitation of the Apostolic Assembly" on Pentecost; which, he says, was inferior in this respect, that all present were not ministers of the Deity: whereas at Nice the number of bishops exceeded three hundred; while the number of the presbyters, deacons, and acolyths, (or young priests) who attended them was almost incalculable." Many of the laity were also present, who were practised in the art of reasoning," or. *of darkening counsel by words without knowledge*; "and each prepared to advocate the cause of his own party. For a short time previous to the general assembling of the bishops, the disputants engaged in preparatory logical contests with various opponents: and when many were attracted by the interest of their discourse, one of the laity who was a man of unsophisticated understanding, and had stood the test of persecution in his confession of faith, reproved these reasoners; telling them that *Christ and his apostles did not teach us the dialectic art, nor vain subtleties, but simple-mindedness which is preserved by faith and good works.*" This man spoke like one of the Angel-sealers, the words of truth and soberness. "All present," continued Socrates, "admired the speaker, and assented to the justness of his remarks; and the disputants themselves, after hearing his ingenuous statement of the truth, exercised a far greater degree of moderation; and thus the disturbance caused by these logical debates was suppressed.

In the second chapter of the Acts, the reader may find the Pentecostian declaration of faith proclaimed by the Spirit through the Twelve Apostles. He can compare this with the creed concocted and published by the episcopal fathers of the Nicene Pentecost, and then say, if it would not have been more demonstrative of the alleged wisdom of these Constantinian Catholics to have reaffirmed "the Spirit's" simple declaration; than to have given utterance to the Nicene speculations of their "great and holy synod." A comparison of the two is sufficient to convince any sealed servant of the Deity, that the opinion of Sabinus is correct; and that, clearly, "they had no intelligence in the matter."

As many of our readers may have no acquaintance with this celebrated symbol of the Apostasy, by the unintelligible jargon of which, the minds of beclouded bishops, presbyters, and peoples, were distracted, and the peace and safety of society fatally impaired, I have concluded to insert it in this place, as the declaration of

9.—The Faith of “the Woman Clothed with the Sun.”

“We believe in one God, the Father Almighty, maker of all things visible and invisible :—and in our Lord Jesus Christ, the Son of God, the only begotten of the Father, that is, of the substance of the Father; God of God, and Light of Light; true God of true God; begotten, not made, consubstantial (*ὁμοουσιον, Homoousion*) with the Father: by whom all things were made, both which are in heaven and on earth: who for the sake of us men, and on account of our salvation, descended, became incarnate, and was made man; suffered, arose again, the third day, and ascended into the heavens, and will come again to judge the living and the dead. We also believe in the Holy Spirit.

“But the Holy Catholic and Apostolic Church anathematizes those who say, that there was a time when the Son of God was not, and that he was not before he was begotten; and that he was made from that which did not exist; or who assert that he is of other substance or essence than the Father; or that he was created, or is susceptible of change.”

Such was the rattling skeleton enthroned in the temple of the Imperial Mother of the Man of Sin. All who desired court favor were required to glorify it as the orthodox definition of what they styled “the Unity of the Holy Trinity.” By the philosophy and vain deceit with which they were spoiled and deluded, they had lost the knowledge of the great mystery of godliness exhibited by Christ and the Apostles, “Deity manifested in flesh;” and, under the inspiration of what the Greeks called wisdom and logic, substituted this shallow conception which resulted in a furious and sanguinary strife about the words *ουσια, substance, ὁμοουσιον, consubstantial, or of the same essence, ὁμοιονουσιον, of the like substance, and so forth. The apostates in favor of the creed were styled Trinitarians, and the apostates opposed to it, Arians, all “men of corrupt minds, reprobate concerning the faith,” as their writings and practices abundantly show.*

Having thus presented the reader with “the Faith” of the Catholic Mother, on account of which her fractious and ill-mannered offspring afflicted one another with pains and penalties more sanguinary and brutal than they had formerly experienced from the pagans, it will, I conceive, be perfectly in point, by way of contrast, and as an illustration of “the Seal of the Deity,” brought into renewed and active operation by his providence at this crisis of affairs, to present also “the faith once for all delivered to the saints”

in luminous simplicity by the Holy Spirit, in whom the Homoousians said they believed, but whose teaching had no more weight with them than with the hierarchists of modern times.

10.—The Faith Apostolically Declared.

Acts ii. 22–39.

“Ye men of Israel, hear these words: Jesus of Nazareth, A MAN approved of the DEITY among you, by powers and wonders, and signs which *the Deity exhibited* THROUGH HIM in the midst of you, as ye yourselves also know; Him, being delivered by the pre-terminate counsel and foreknowledge of the Deity, ye have taken, and through lawless hands have crucified and slain: *whom* the Deity hath raised up, having loosed the pains of death: because *it was not possible that He should be holden by it.*

“For David (by Spirit) speaketh concerning him (Christ), ‘I foresaw Yahweh always before me. Because he is at my right hand I shall not be moved. Therefore did my heart rejoice, and my tongue was glad: moreover also my flesh shall rest in hope; because thou wilt not allow my soul to remain in the grave, nor wilt thou permit thy holy one to see corruption. Thou wilt make me to know the path of lives; thou wilt make me full of joy with thy countenance.’

“Men and brethren, let me speak freely to you concerning the patriarch David, that *he is both dead and buried*, and his sepulchre is with us until this day. Being a prophet, therefore, and knowing that the Deity with an oath had sworn to him that out of the fruit of his loins, according to the flesh, he would *raise up the Christ to sit upon his (David’s) throne*: foreseeing this, he spake concerning the resurrection of the Christ, that his soul should not be left in the grave, nor his flesh see corruption.

“This even Jesus the Deity hath raised up, of which all we are witnesses.

“Being therefore exalted to the right hand of the Deity, and having received from the Father the promise of the Holy Spirit, He hath shed forth this, which now ye *see and hear*.

“For *David has not ascended into the heavens*: but he himself saith, ‘Yahweh said unto my Lord, Sit at my right hand until I make thine enemies a footstool of thy feet.’

“Therefore, let all the House of Israel know assuredly, that the Deity *hath made that same Jesus whom ye crucified both Lord and Christ.*”

“Let your mind (therefore) be changed, and be immersed every one of you upon the name of Jesus Christ into remission of sins: and ye shall receive the gift of the Holy Spirit. For *the promise* is to you and your children, and to all afar off, as many as the Lord our Deity may invite.”

Here, then, are two faiths: the one, the faith of the Catholic Apostasy; the other, the faith dictated and confirmed by Deity himself. By this, the servants of the Deity were being sealed; while Arians and Trinitarians were splitting hairs about *homoousion* and *homoiousion*, and making themselves ridiculous and hateful on every side. “One saw,” says Socrates,” confusion everywhere prevailing; for not only the prelates of the churches engaged in contention, but the people also divided, some siding with one party, and some with the other. To so disgraceful an extent was this affair carried, that Christianity became a subject of popular ridicule, even in the very theatres.”

I have searched through Socrates, Sozomen and Theodoret, the Greek ecclesiastical historians of the period of the sealing, but have been unable to find any footsteps of Angel-sealers contending for the faith delivered on Pentecost, and standing aloof from, and in opposition to, both Trinitarians and Arians. All in the East seem to have been occupied on one side or the other of Homoousianism, evincing thereby the absence of any divine sealing operation in their foreheads. The countries whose vernacular was the Greek tongue seem to have been abandoned of Deity to the darkness of superstition, which was rapidly intensified by the controversialists of Nice. I turn therefore from these to those parts of the Empire where the Latin was the prevailing language of the people—the Roman West, in which John saw the sealing Angel in operation.

In the Roman Africa, then, in one of the wings of the Great Eagle, there appeared, in the early part of the fourth century, an intensely anti-catholic people, a people who, as the faithful agents of the Lamb, “spued them out of their mouth.” They denied the Christianity of Catholics, and would have no fellowship with them, regarding all religious contact with them as defiling. They rejected their immersion as null and void, and repudiated their bread-breaking as a profane thing, and “spued out” their consecrations, unctions, and ordinations, as nauseating abominations. These were just the sort of people John’s symbolization requires, as any one who knows what Catholicism was at that time, and how the Scripture reprobates all they called sacred, will readily perceive. These anti-

catholics were enlightened people, or they would have gone with the multitude, and have glorified Constantine and his ambitious and worldlyminded clergy. But they were opposed to all their dogmas, and schemes of aggrandizement. They contended for "the simplicity which is in Christ," as exhibited in the word. They were uncompromisingly hostile to all things not according to the testimony of Jesus Christ and the commandment of the Deity. They would be styled, by the milk-and-water respectables and liberals of our day, ironical, sarcastic, uncharitable, and bitter! There might be some among themselves who would wince at the tone of their testimony, on the specious plea that it would "do harm," or "do no good," or that the public would not bear it! But these Roman-African believers were not generally of this punctilious and faint-hearted description. This sort of anti-catholics were few in the fourth century. The exigencies of the crisis, then as now, required earnest men, who feared neither Constantine, his clergy, nor their public, and who had sense and boldness enough to "cry aloud and spare not" any thing that exalted its corrupt self against the knowledge with which the servants of the Deity were being sealed in their foreheads. The crisis required men who were not afraid to stigmatize a blasphemy by the word *blasphemy*, and to nail a counterfeit to the board, and to proclaim it such, wherever they encountered it. They used the sword of the Spirit trenchantly, so that wherever they fleshed it, it made the victim writhe, and left behind its mark. They declared to their contemporary professors that they were not Christians, and could not be saved so long as they continued members of Constantine's church. They knew what the truth was, and what the Deity commanded; and, being logical and sensible men, they knew that whatsoever was not of the truth was a lie, and that obedience to the commands of the Deity alone could impart life. The piety and grace of their dominant opponents were intense. They were of the very cream of orthodoxy, and their silver-tongued eloquence unquestionable. But these blandishments of the devout were lighter than vanity with the angel-sealers of that day. Weighed in the balances of truth, they were found utterly wanting; and food only for the indignant sarcasm, and pungent irony, which was practically developed in burning and scraping catholic altars, and breaking their communion cups!

Ecclesiastical historians take little notice of this terrible people, on whose account the four angels at the four corners of the habitable or Roman earth were commanded to restrain those awful tempests, which, in due time, swept the Latin world with hurricanes of

wrath. What has come down to us concerning them is derived principally from Optatus and Augustine, who wrote against them, and denounced them as schismatics and puritans. The learned Du Pin has noticed them, and, though an adversary, seems to have spoken of them without prejudice. "Hitherto," says he, "we have only represented the Donatists as a faction that separated from the (catholic) church, without taking notice of any particular doctrine whereby they were distinguished. Indeed, they did not teach any thing that was contrary to the (apostle's) creed; but they were so rash as to affirm that all the churches everywhere which had embraced the communion of Cæcilianus (bishop of Carthage) 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 Ecclesias, that immersion and the other sacraments conferred out of the ecclesia were null and void, they reimmersed such as had been immersed by the catholics, trampled upon their eucharist as a profane thing, and maintained that the consecrations, 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 ecclesia 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 ecclesia, yet it should not harbor those who were known to be such."

Thus testifies Du Pin concerning the Angel-sealers of the century preceding the sounding of the First Trumpet. He bears testimony to the soundness of their faith; but, while it was doubtless so, his testimony thereto is of no more value than would be that of Bishop Colenso, Professor Renan, or the Archbishop of Canterbury, for the simple reason that he, no more than these "divines," is able to define the truth. Their faith was not catholic, but apostolic, and a living protest against every thing called christian which did not stand out before the world in fellowship with themselves. This was the only ground they could take consistently with their Apocalyptic position of assessors with the Lamb in spuing the Laodiceans out of his mouth. They proclaimed that the true church had ceased to exist in all parts of the world where they themselves were not. This would be styled arrogant assumption by the Nicene Fathers

and the catholic sects; but, according to the apocalypse, no other judgment can be given than that, at this crisis, a people of such rigid and sweeping exclusiveness was to exist. For, when the woman should repudiate an adulterous alliance with the State, and fly for refuge and nourishment into the two wings of the Great Eagle, what would that so-called "christianity" be in all "other parts of the world" but the apostasy "spued out of the Spirit's mouth." They shook their heads, and heaved with nausea and disgust at the wretched, pitiable, poverty-stricken, blind, and naked abortion basking in the sunshine of imperial grace, and glorifying itself with fulsome flattery and courtly phrase. The sealed servants of the Deity are always exclusive; for, being enlightened by the word and ruled by its principles, their liberality, toleration, and charity, transcend not the line which they describe—"to the law and the testimony, if they speak not according to this word, it is because there is no light in them." Tried by this rule, they found the whole world condemned except themselves, and boldly and bravely proclaimed the truth.

Behold, too, how energetic their testimony against the barren formality or sacramentalism which reigned on every side. They repudiated it as abhorrent to spiritual purity. Did a courtly bishop consecrate an altar for the exposition thereon of the bread and wine? If that piece of ecclesiastical furniture came into their possession, they regarded the thing as polluted by impure sacrifices, and either burned it as church trumpery, or, if deemed convenient as a table, they scraped it clear of all imaginary sacramental unction ere they recognized it as fit for the use of those "who worship Deity in spirit and in truth."

Du Pin's is a noble testimony to the purity of their discipline. They maintained that an ecclesia of Christ should be constituted of just and holy men, or, at least, of those who appeared to be such; and that, although wicked men might lurk in the ecclesia, yet, when professors manifested themselves to be wicked, the brethren should put them away. This was the principle of the so-called Donatists—a principle fully supported and sanctified, or enjoined rather, by the New Testament. But it was scouted by the catholic church, which tolerated the notoriously wicked of all shades of abomination, and gloried in the presidency of an emperor who, from jealousy, murdered his own son, and was not immersed, though professing christianity for twenty years, till three days before his death. Need there be, then, any special wonder that the catholic church should have become "the habitation of demons, the hold of every foul

spirit, and a cage of every unclean and hateful bird?"—Apoc. xviii. 3.

The Donatists were a very numerous body in the Roman Africa, and, indeed, seem to have been almost as multitudinous there as the catholics themselves, which, considering the strictness of their discipline and their firm adhesion to the laws of Christ's house, is gratifying to contemplate. There was scarcely a city or town in the Roman Africa in which there was not an ecclesia of these believers. A public conference was held at Carthage, A. D. 411, at which 286 bishops belonging to the catholics were present, and of the Donatists 279; and when we take into account, not only their rigid discipline, but also that they were a proscribed sect, and frequently the subjects of severe and sanguinary persecution from the catholic rulers, there is good reason to conclude that we have before us in the Donatists the very people foreshadowed in the servants to be sealed. They must have been energized by an enlightened faith, which gave them an intellectual and moral superiority over the imbecile and drowsy sacramentalists of the time. Their increasing numbers attracted the attention of the authorities, who were anxious, if possible, to conciliate them, and form a union between them and the catholics. The emperor Constans, A. D. 348, ten or a dozen years after the death of his father, Constantine, deputed two persons of rank to try to bring about a reconciliation between the two parties. When it was urged upon them that it was their duty to study the peace of the church and to avoid schism, they urged the unscriptural nature of the alliance which had recently taken place between church and state. "*Quid est imperatori cum ecclesia?*" said they—in plain English, "What hath the emperor to do with the church?" A more important and pertinent question could not have been propounded. Had civil rulers known their proper sphere, they would have accorded protection to citizens in all their rights, and have left them to their own convictions in matters of faith and practice. The civil power would then have restrained all ecclesiastics within the sphere of their own pales; and we should have had no "Babylon the Great, the Mother of Harlots, and Abominations of the earth." The atrocities of the Roman Church would not have soaked the soil with the blood of the saints and witnesses of Jesus for hundreds of years, until she became drunk with their gore. Little was Constantine aware of the consequences that would follow his conferring wealth, and honor, and power upon the bishops, presbyters, and so forth, of the Laodicean Apostasy, which, in the ignorance of all concerned, was mistaken for the

Spouse of Christ. Could he have foreseen the racks, the fires, the massacres, the butcheries, that were to follow his misplaced liberality, he would, doubtless, have thrilled with horror and disgust at the iniquity he had unwittingly evoked.

Another maxim illustrative of the principles of these angel-sealing brethren of "Donatus the Great" is exhibited in the question they used to put, according to Optatus,—"*Quid christianis cum regibus, aut quid episcopis cum palatio?*" "What have christians to do with kings, or what have bishops to do at court?" They had learned from the scriptures that the principles of the doctrine of Christ were pure, peaceable, impartial, without hypocrisy, and full of good fruits; and that the rulers and courts of the nations were the concentrics of spiritual wickedness and political abomination; and that the overseers, or shepherds, of Christ's flock had no divine call within those circles but to reprove them. They held with James, that "the friendship of the world is enmity against the Deity; —and that whosoever therefore is a friend of the world is the enemy of the Deity;" and every true believer, in all ages and generations since knows well, that those ministers of religion only obtain access and favor with the authorities and their recognized public, who prophesy smooth things and pervert the truth. They rebuke sin at a distance, rage against the transgressions of the lower orders, speculate upon remote abstractions, amuse and satisfy the well to do, and are recompensed with a fading crown of rejoicing in the abounding gifts and honors of a world lying under the wicked. Donatus and his brethren knowing this, as we know it, and all generations of the righteous since the days of Christ, sent out their *Agonistici*, or combatants, into the fairs, and markets, and other public places, to inquire of their contemporaries, "*what christians have to do with kings, or what have bishops to do at court?*" They contended against their presence there, and sought to subdue the people to the conviction, that an imperial and courtly christianity, endorsed by Nicene Fathers and Arian philosophers, was no part of "the faith once for all delivered to the saints." In this truly orthodox, but dangerous, enterprise, they were sufficiently successful to be brought into collision with the so-called "First Christian Emperor," who in council assembled at Milan, A. D. 316, condemned them to lose their conventicles, sent their shepherds into banishment, and punished some of them with death!. Constantine's son and successor Constans, also exiled Donatus and many of his brethren, whom he severely afflicted. This was the kind of treatment they experienced at the hands of "christian emperors," who smiled with the benignant and genial

sunshine, irradiable only by worldrulers in the darkness of high places, upon the metaphysical and courtly episcopal sycophants, who constituted "the tail"—the lying prophets (Isai. ix. 15) who caused the people to err; the tail of "the Serpent, who cast out of his mouth water as a flood after the Woman, that he might cause her to be carried away thereby"—Apoc. xii. 15. Donatus and his brethren, however, were not so easily to be swept away; for the more friendly "earth helped the woman, and opening its mouth, swallowed up the flood." The enemies of the truth are not omnipotent, and rarely wise. Sooner or later retribution comes upon them; for "precious in the eyes of Yahweh is the death of his saints." The cruelties and injustice of the Constantine Family upon the Angel-Sealers of the Deity's servants; and the blasphemies of their catholic parasites, returned upon their own heads in the massacre of the imperial princes, and their eclipse by Julian; who, disgusted with their wickedness and hypocrisy, apostatized from the Apostasy to the more decent philosophy of the Antonines. This same "apostate," who rightly expelled all bishops from court, and sent them to look after their flocks at home, recalled the real servants of the Deity from exile in A. D. 362, and bid them enjoy the rights and privileges which their hypocritical persecutors had wrested from them.

But, when the apostasy had recovered its position in the state, and was again clothed with imperial sunshine, persecution revived against them. The emperor Gratian published several edicts against their peace, and A. D. 377, deprived them of their conventicles, and prohibited all their assemblies. This severity is in itself a testimony in their behalf. Had they been sycophants and hypocrites, ignorant and fanatical fools, bringing forth the fruit of their iniquity in "walking after the flesh," the catholic government, always inspired by bishops and their satellites at court, would not have inflicted on them disabilities and pains. But their testimony which they sealed upon the people whom they detached from the apostasy; their uncompromising denunciation of the Eusebiuses, Athanasiuses, Ariuses, and Augustines of Roman Ecclesiasticism; their zealous advocacy of the Pentecostian Faith to the utter subversion of all other conceivable creeds—brought down upon their devoted heads imperial and clerical wrath, which, in its tenderest manifestations, is always cruel. Notwithstanding, however, the severities they endured, the number of their ecclesias was very considerable towards the close of the sealing period limited by the sounding of the first trumpet. But, at this time history testifies that their efficiency be-

gan to decline. Their mission, or angelism, antecedent to the loosing of the winds against the Catholic Apostasy of the Roman West, was nearly accomplished; and the 144,000 almost sealed. Historical romancers attribute their obscurity very principally to the zealous opposition of a catholic saint, named Augustine, who is the type of the Rev. E. B. Elliott's "true apostolic line and ministry"—Saint Augustine, bishop of Hippo, the apostle of that fashionable "divine sovereign grace," which elects, prevents, quickens, illuminates, adopts, saves, and leaves men as ignorant of Moses and the prophets, and the teachings of Jesus and the Apostles, as if the Word were indeed "a dead letter," which, though without life itself, effectually "kills!" The decline of these angel-sealers effected by the logic of a catholic saint, who taught that the twelve apostles are now sitting on twelve thrones of judgment in heaven; and who taught, also, the justification of infants from birth—sin derived from Adam, its guilt, and condemnation, in their baptism!! This is too ridiculous for serious refutation. A writer who can affirm such nonsense in the very statement proves that he, and all who endorse him, are grossly ignorant of the first principles of the oracles of the Deity.

The Emperor Honorius, stirred up against them by two clerical councils, the one A. D. 404, and the other A. D. 411, adopted violent measures against them. Many he fined, banished their pastors, and some he put to death. This was the policy of the party, of which this Elliott-type of the 144,000, was a bright and dazzling light, or miasmatic meteor seductive of the unsealed into the way of death. The sanguinary tyranny of the Augustinians, and not the logic of their adversaries, caused their decline. But, the Deity was not unmindful of them in trouble. He had prepared the winds to blast their profligate oppressors. He "hurled a great mountain burning with fire into the sea"—Apoc. viii. 8, which stained it with the blood of their enemies, and subverted their rule over the Roman Africa. Under the protection of the Vandals, who invaded that country A. D. 427, they revived and multiplied, and flourished for a hundred and four years. In 534, the power of their protectors was overturned, and left them again exposed to catholic malignity. Nevertheless, they remained a separate body until the close of the sixth century, when Gregory, the Roman Pontiff, used various methods for suppressing them. After this, but few traces of them under the name of Donatists, are to be found in history. The testimony against the catholic apostasy remained, but the Remnant of the Woman's Seed that held it, became pricks in its eyes and thorns in its side by other names.

In concluding this account of the missions, or apocalyptic angelism, of these sealers of the 144,000, it may be remarked, that the relation of Donatus and his brethren to the reigning apostasy, is precisely that of the author of this work, and of all Christadelphians, who understand themselves and the truth they have confessed. Christadelphians are neither Arians, Socinians, nor Trinitarians; but believers in the "great mystery of godliness, Deity manifested in Flesh," as set forth in "the Revelation of the Mystery," preached by the apostles. Our faith embraces "the things of the kingdom of the Deity, and of the Name of Jesus Christ," as outlined in Acts ii. and iii.; and we recognize none as christians who have not *first* believed the Gospel of the Kingdom and Name; and *after so believing* been immersed "into the Name of the Father, and of the Son, and of the Holy Spirit." Having made this good beginning, we regard such as being "sealed in their foreheads;" as "the servants of the Deity;" as being in Christ, by whom they are covered over as with a white robe, circumcised with his circumcision, and pardoned for all sins committed to the time of their immersion. We recognize no immersion as the "One Baptism," the subject of which has not been previously enlightened in the "One Faith" and the "One Hope of the Calling." We regard all enlightened believers of the gospel of the kingdom, who have been immersed, as "citizens of the Commonwealth of Israel," whose symbols are the square of twelve, as previously explained. During the absence of Christ, we hold these in all ages and generations, by whatsoever name they may be called, to be "the Israel of the Deity," "the Temple of the Deity," and "the Holy City;" and none else.

Furthermore, we hold, that all such immersed believers are "the workmanship of the Deity," and the "taught of him;" not by Augustinian "sovereign grace," which is the mere epidemic infection of the apostasy; but by the formative power of "the truth as it is in Jesus," studied and understood. We hold, that the knowledge of this is renewing after the Christ-image of the Deity; and sufficient to make them partakers in his moral nature, without which no one can see him in peace and safety.

But, while we believe that we are justified by faith from all past sins in the act of putting on the Christ-robe by immersion, we hold that those only of the immersed will be saved in the kingdom of the Deity, who "by patient continuance in well doing, seek for glory, and honor, and incorruptibility and life." In other words, all the baptized "who walk after the flesh shall die" the Second Death.

We reject as pure heathenism, the dogmas taught by the clergy, and popularly assented to, on the topics of heaven, hell, souls, and the devil. We hold, that the Roman Catholic Church is "Mystery, Babylon the Great, the Mother of Harlots, and Abominations of the earth;" and that all the Names and Denominations of the Fourth Beast dominion, vulgarly styled "Christendom," which practise infant sprinkling, or sanction the immersion of sinners ignorant, and therefore, faithless, of the truth, are "the Harlots and Abominations"—the "Names of Blasphemy of which the scarlet-colored beast is full"—Apoc. xvii. 3. In the days of Donatus and his brethren, the apostasy had not expanded itself into that ample development with which we are not but too familiar. Like the malarious upas, it infects and deadens every thing beneath its shade. We repudiate it in all its details of theory and practice, as irretrievably corrupt, and fit only for capture and destruction by the hand of Deity—by Christ and the Saints. Hence we reject all its institutions—its baptisms, "sacraments," ordinations, consecrations, unctions, and so forth, as null and void, profane, polluting, and of no avail. We detest the system even to nausea, and "spue it out of our mouths."

But, while words sufficiently significant fail to express our utter detestation of the hideous spectacle of spiritual rottenness, which seethes and festers in dying putrefaction on every side, we have nothing but kindness in our hearts towards the persons of our contemporaries. We thunder in their ears, and flash before their eyes, the sharp, bright, and rattling words of plain unvarnished truth, to awake them, if it be possible, from that deep sleep, which numbs them with the potency of death. We urge upon our fellow men, that unless they be sealed with the Pentecostian Faith, they cannot be saved. The preaching of the clergy and ministers of the day, is a mere darkening of counsel by words without knowledge. They preach "another Jesus, another Spirit, and another Gospel," than Paul preached; and upon such, though the preachers might come direct from heaven, he imprecates a curse; and proscribes them from the fold of Christ as deceitful workers, transforming themselves into his apostles; but really like their master Satan, who long since transformed himself into an angel of light, mere ministers of righteousness in outward show—Gal. i. 8; 2 Cor. xi. 4, 13.

We therefore invite all who have ears, to lend their ears to what the Spirit hath said of old to the children of men. We are all by nature and practice dead in trespasses and sins, and therefore the children of wrath. Made subject to vanity, but not willingly, the

Deity commiserates our helplessness, and invites us into his favor. Why should we not, as the Anglican Harlot in her "Common Prayer" expresses it, "renounce the Devil and all his works;" and in so doing, renounce her and all her sister-prostitutes; whose touch uncleansed, defiles to hopeless exclusion from the Virgin-Community of the Holy Square—Apoc. xiv. 4. "Come out of them, my people, that ye partake not of their sins, and receive not of their plagues;" for, if ye partake of the one, there is no escape from the infliction of the other. Be sealed, then, in your foreheads with the truth; and "henceforth walk no more as others walk, in the vanity of their minds, having the understanding darkened, being alienated from the life of the Deity through the ignorance that is in them because of the hardness of their hearts."

11.—"After these Things."

The eighth verse of ch. vii. concludes the section which treats of the sealing; and the ninth verse begins a new section of the prophecy, yet not unconnected with the former, with the words *μετα ταυτα*, which in the Common Version are inaccurately rendered "after this." The correct translation is "after these things." It is the same phrase with which the chapter opens; and there it is properly rendered; but why it is not similarly given in ver. 9, it is not easy to divine.

The reader is referred to ch. vii. 9, at the beginning of our chapter. There he will see in ver. 9 that John says, he saw "a great multitude" all of them assembled in a general convention before the Lamb; or, as Paul expresses it in 2 Thess. ii. 1, "our gathering together unto our Lord Jesus Christ," as "the Glorious and Fearful Name, *ΥΑΗΥΕΗ ΕΛΟΗΙΜ*"—Deut. xxviii. 58. The multitude, John says, no one is competent to compute. It is the multitude of "the redeemed from among men, the first-fruits unto the Deity and to the Lamb"—ch. xiv. 4—the incorruptible and deathless seed promised to Abraham, who should be countless as the stars—Gen. xv. 5. This human incompetency for the calculation shows that the number 144,000 is not the real, but only the representative, number of the redeemed. Every saved individual of the unknown number redeemed will be one of the 144,000 sealed ones; he will be an element of the 144 cubits; which embrace within their limits the 144,000 furlongs; for these are the square of the root within which the innumerable multitude is enclosed.

"After these things;" but how long after the sealing in the

days of "Donatus the Great," till A. D. 395, before what John saw in vision, shall be seen in fact? The answer to this question is not here expressed in time how long. The time when is indicated by certain characteristics of the great multitude beheld. These are signified by the words, "*having been clothed with white robes, and palms in their hands.*" The word *clothed* is in the perfect participle passive, showing that when they shall be seen in fact, in the palm-bearing attitude, they will have been raised to the divine nature, as Christ now is. This is the pure, incorruptible, and spotless, white robe which they receive who, in a doctrinal and moral sense, have, in the present state, "washed their robes, and made them white in the blood of the Lamb." The scene is postadventual and postresurrectional; and furthermore, it belongs to the epoch when the resurrected shall celebrate their first Feast of Tabernacles. This is indicated by their having "palms in their hands; for palm-bearing belongs to the celebration of that festival in type and antitype. Let us look, then, for a little at the

12.—Feast of Tabernacles.

Israel were commanded to keep their annual feasts: *first*, the Feast of Unleavened Bread; *second*, the Feast of Harvest: and *third*, the Feast of Ingathering, at the end of the year. The first began the day after the Passover; the second, fifty days from the morrow after the first sabbath following the passover; and the third, the fifteenth day of the seventh month. This last was the Feast of Tabernacles. It continued seven days, and was so called, because Yahweh "made the children of Israel to dwell in tents *when he brought them out of the land of Egypt.*" It celebrated the ingathering of the fruit of Israel's land; and when the seven days of celebration had expired, the next day, the Eighth, was a sabbath, or Day of Rest. In the celebration, they took the boughs of *goodly trees*, branches of *palm-trees*, and the boughs of thick trees, and willows of the brook, and rejoiced before Yahweh their Elohim.

Now, we learn from the prophets that the Feast of Tabernacles had a more recondite signification than a mere memorial of the past. In other words, that it was emblematic of things to come in relation to Israel and the nations of the earth. The Spirit said by Hosea to Ephraim, "I, Yahweh thine Elohim from the land of Egypt, will yet make thee to dwell in Tabernacles, as in the days of the solemn feast." This shows that it is connected with the ingathering of Ephraim, or the Ten Tribes, into their land,

where alone the feast can be lawfully celebrated. The Christ-Spirit also in Zechariah, declares that the nations generally shall come up yearly to Jerusalem to keep the Feast of Tabernacles, and to do homage to the *Royal Name* enthroned there—ch. xiv. 16. This indicates the ingathering of a joyous multitude before the King; for the feast is a rejoicing before the Lord. The sanguinary execution of judgment will have been perfected; and the nations under a new organization and administration, will be “blessed in Abraham and his Seed”—“the Glorious and Fearful Name, Yahweh Elohim.”

This great national celebration of the Feast of Tabernacles, then, argues the previous cessation of judgment; and consequently, the resting of the Saints from their labors in the execution of it. There will be no festive rejoicings while the events symbolized in ch. xiv., are in manifestation; neither will there be any national rejoicing which is not celebrative of their glory. When Jesus and his Brethren, the incorporation of the Eternal Father’s Spirit, the Yahweh-Elohim Name, “rest from their labors,” they do so because they have “gotten the victory over the Beast, and over the Image, and over his Mark, and over the number of his name”—ch. xv. 2. Israel, whom they will have gathered into their own land, and the nations, will all rejoice with them in this great victory of the day—a victory, pregnant with political, social, and moral results, which only Omnipotence could gain. Never before will such a Feast of Tabernacles have been observed. World’s Fairs, and Fourth’s of Julys, and the Birthdays of Queens and Washingtons, will fall into eternal insignificance and oblivion before it. “The First in War, the First in Peace, and the First in the hearts” of the peoples, will not be these idols of the heathen, but the Lamb in the midst of this great palm-bearing multitude, which will make the welkin ring with their “Hallelu-YAHS,” ascribing, “the salvation to him who sits upon the throne of our Deity, and to the Lamb!” The ELOHIM of this celebration will be the stars of divers magnitudes, represented by “the Elders and the Four Living Ones,” who themselves fall prostrate before the throne and worship the Deity, saying, “Amen: Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might unto our Deity for the aions of the aions,” or during the Millennium and beyond, “Amen!” These palm-bearing ELOHIM are the goodly trees, the palm trees, the fig trees, and the willows of the brook; the Trees of Righteousness, whose leaves are unfading; “the planting of Yahweh on either side of the pure river of water of life clear as crystal;” the great forest of ever-greens filling the earth with their perfume, to the glory of His Name—Isai. lxi. 3; Ps. i. 3; Apoc. xxii. 1, 2.

But, before they could figure, as stately palm trees in the course of nations, they had to "drink of the brook by the way." In this relation of things they were "willows of the brook;" and this is the reason why afterwards, they exalt their heads above the peoples in this great Feast of Tabernacles, as lofty palms. The Captain of their salvation who leads them to glory, was himself once "a willow of the brook"—a weeping willow—"a man of sorrows and acquainted with grief." As the Christ-Spirit in David predicted in Ps. cx. 7, concerning David's Son and Lord, so it was verified in Jesus—"he drank of the brook by the way, THEREFORE he shall exalt the head:" "He was obedient unto death, *therefore* he was crowned with glory and honor." But, in the scene before us, though like their chief, they had been "willows of the brook," John did not see them bearing willow boughs. He saw them only with "palms in their hands." Had he seen willows in their hands instead of palms, it would have indicated that they were still a suffering community.

That they had been a community of sufferers in a former state, is certain by the question put to John, and answered by the Elder. He asked John, who the palm-bearers were, and whence they came? To which John replied, "Sire, thou hast known"—*κνριε, ου οιδας*. He knew experimentally, for he was one of them; inasmuch as the elders and living ones are representative of the whole company of the redeemed. "These are they," said he, "who came out of the great tribulation, and washed their robes, and made their robes white in the blood of the Lamb." Out of the great tribulation which precedes their resurrection from the dead. And, because they held fast the Name and the Faith, and defiled not their garments, and were faithful unto death; "*therefore* they are before the throne of the Deity, and serve him day and night in His temple." Yahweh Elohim the almighty, is the temple, even the Lamb—ch. xxi. 22: being, therefore, constituents of Yahweh Elohim, they are living stones of the temple, and serving the Father continually, "who hath said, I will dwell in them, and walk in them; and I will be their Deity, and they shall be my people"—2 Cor. vi. 16: and because it is so written, the Elder added, "and he that is sitting on the throne shall pitch his tent over them. They shall hunger no more, neither shall they thirst any more, neither shall the sun," with which the Woman was clothed, "smite them, nor any heat," or oppression. "Because the Lamb in the very midst of the throne shall tend them, and lead them to living fountains of waters, and the Deity shall wipe away every tear from their eyes."

From these considerations the reader may, perhaps, be able to "see," that this seventh chapter of the apocalypse presents before him *two great epochs*, with a long intervening period of tribulation extending from the one to the other. The first is the *epoch* of the sealing, ending A. D. 395; the last, the epoch of the festive celebration of the ingathering of the world's fruit unto Yahweh Elohim, marked, probably, by the joyful observance of the first Feast of Tabernacles (for the feast will be celebrated annually) A. D. 1908. "He shall cause them that come of Jacob to take root: Israel shall blossom and bud, and fill the face of the world with fruit"—Isai. xxvii. 6. This, with the gathering together of the saints unto Christ, is the fruit, the ingathering of which is then celebrated.

13.—The Intervening Period.

The interval, therefore, is long, 1513 years elapsing between the end of the sealing scene, and the manifestation of the "great multitude" as palm-bearers.

The reader, however, is not to suppose, that there was no sealing of servants for the Deity in their foreheads after A. D. 395. The sealing continued in all subsequent generations, and will continue, until the Ancient of Days comes; when "the door will be shut," and entrance into his presence as a glorified constituent of the Royal Name, will be denied to every applicant—Matt. xxv. 1–13. In the chapter before us, the initial and terminal epochs only were exhibited to John, the first described in the first eight verses; the last in the concluding nine; the interval being about to be unfolded in symbolic detail in other scenic representations. The sealing and the palm-bearing are two piers, from which springs an *aionial arch*, which bridges over the times of the trumpets, vials, and seven thunders; and consequently spans the *aion* of the Woman in the wilderness; the partly contemporary *aions* of the two witnesses, the Beast of the Sea, the Beast of the Earth, the Imperial Image; and the *aion* of the judgment of the Scarlet-colored Beast and its drunken ecclesiastical rider. When all these *aions*, or cycles, have described their appointed circuits, we shall have traversed the grand *aionial arch*; and have reached the festive celebration which introduces the nations to the Eighth Day of Holy Convocation—the Millennial Sabbatism, or Rest, that remains for the people of the Deity—Heb. iv. 9.

CHAPTER VIII.

II.—THE SEVENTH SEAL OPENED.

This seal covers the whole period from A. D. 324 to A. D. 1908, an interval of 1584 years. It therefore exhibits the judgments specially allotted to the seven trumpets, seven vials, and seven thunders.

It treats of the development of the Imperialized Laodicean Apostasy into "the Powers that be" of the Greco-Latin, or Roman, Habitable, under the forms of the Beast of the Sea, the Beast of the Earth,¹ the Scarlet-colored Beast and Drunken Babylonian Rider,² and the Image of the Beast;³ and of the relation of these powers to the Fugitive Woman, and to the Remnant of her Seed, "who keep the commandments of the Deity, and have the testimony of Jesus Christ."⁴ They are prevailed against;⁵ but the Ancient of Days comes to their relief; the tide of adversity is turned; the Saints become victorious; the Apostasy, incorporated in the blasphemous Names and Denominations of "Christendom," is abolished; and they take possession of the kingdom and dominion, and the greatness of the kingdom under the whole heaven⁶ of Daniel's Four Beasts.

¹ Apoc. xiii. ² xvii. 1-6; ³ xiii. 14-18; xv. 2; ⁴ xii. 17; ⁵ xiii. 7; xi. 2; Dan. vii. 21; ⁶ 27.

ARENA OF THE SEVENTH SEAL.

"The earth and the whole habitable" (Apoc. xvi. 14), or, Territory of Nebuchadnezzar's Metallic Image.

TRANSLATION.

Apoc. viii.

1. And when he opened the Seventh Seal, silence ensued in the heaven about half an hour.

2. And I saw the seven angels, who stood in the sight of the Deity, and seven trumpets had been given to them.

3. 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. 4. And the smoke of the perfumes for the prayers of the saints ascended from the hand of the angel in the presence of the Deity. 5. 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.

6. And the seven angels having the seven trumpets prepared themselves that they might sound.

7. 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.

8. 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.

10. 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.

12. 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.

13. And I saw, and I heard from one, an eagle flying in mid-heaven, 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."

EXPOSITION.

1.—Silence in the Heaven.

John was informed, that the opening of the seventh seal would be marked by silence coming into existence in the heaven—*εγενετο αιχη εν τω ουρανω*. This implies, that before the opening of the seventh seal there was the absence of silence; in other words, that there was noise or tumult in the heaven. The uproar must have been very great, from the fact, that the silence ensuing was deemed worthy of prophetic annunciation. When we are reminded of the events of the sixth seal, there is no difficulty in conceiving the nature of the uproar. The "great red Dragon" of paganism was then in the heaven, and the Michael-Power also. These were two

antagonist forces which could not dwell together in unity : so war broke out between them, and they contended for the throne of Deity in the heaven. And so it is written, "There was war in the heaven : Michael and his angels fought against the Dragon ; and the Dragon fought and his angels, and prevailed not ; neither was a place found of them still in the heaven"—ch. xii. 7, 8.

This expulsion of the Pagan Dragon-Power from the heaven, left the Michael-Power sole occupant of the throne in the heaven ; so that the final victory over the Dragon-Power placed the Michael-Chieftain, who was the new born Son of the Woman, upon the apocalyptic throne of the Deity, to which he had been "caught up" by a career of conquest during eighteen years, in which he never lost a battle. Being, therefore, only one supreme power in the heaven, all uproar between powers in the heaven would necessarily cease ; and "silence" would ensue. Hence, "silence in the heaven" was *peace in the political aerial*—the stillness and quietude of a calm after one storm ; and before the outburst of another. As one of the idol-poets of the heathen sings :

'Twas as we often see against some storm,
A silence in the heavens ; the rack stand still,
The bold winds speechless, and the orb below
As hush as death : anon the dreadful thunder
Doth rend the regions.*

The "silence in the heaven" then, was a *period of tranquility in the region of government*, extending from the terminus of the sixth seal, signalized by the decisive battle of Chrysopolis, A. D. 324 ; and reaching to "the voices," which resulted from the "fire cast into the earth," by the Angel-Priest of the Apocalyptic Temple—ver. 5. Between these two epochs, the reign of the conqueror was undisturbed by rivals or usurpers ; and he was enabled to bequeath to his own family the inheritance of the Roman world. "The general peace," says Gibbon, "which he maintained during the last *fourteen years* of his reign, was a period of apparent splendor rather than of real prosperity ; and the old age of Constantine was disgraced by the opposite yet reconcilable views of rapaciousness and prodigality." Having no competitor to dispute his authority, he might have been the happiest of rulers, but for the corrupting influence of prosperity ; and the quarrels of the Arian and Trinitarian factions of his new religion. He condescended to beseech these ignorant fanatics not to disturb the general tranquility of the times.

* Hamlet, Act ii. Sc. 2.

“The favor which I seek,” said he, “is that you examine the causes of division, and bring the controversy to a close, and that you thus restore peace and unanimity among yourselves; so that I may triumph with you over our enemy the Devil, who excited this internal strife because he was provoked to see *our external enemies subdued and trampled upon beneath our feet*”—as symbolized by “the moon under the Woman’s feet.” While then, there was silence in the government, there was uproar in the Church characterized by every evil work, which at length became the cause of the providentially retributive “voices, and thunders, and lightnings, and earthquake” which preceded the preparation of the angels to whom the sounding of the seven trumpets was assigned—ver. 6.

2.—Half an Hour.

Tranquility reigned in the newly constituted government of the Roman Dragon *ὡς ἡμιωριον*, about *half an hour*. This is symbolic time, or time in miniature. The apocalypse in the general is a miniature representation of an original conception of Divine Wisdom, which, when manifested in the accomplished facts will vastly exceed in magnitude the terms in which the conception is expressed. Hence, all its particulars partake of this general character, as parts partake of the nature of the whole. Thus, in respect of *number*, the 144,000 is a miniature representation of an undefined multitude vastly in excess of that numerical square of twelve thousand; and in respect of *person*, an angel represents a class of agents; so also it is with *time*; the times of the apocalypse are upon a miniature, but proportional scale; and suited to the nature of the subject in hand.

The longest period in the apocalypse in reference to the affairs of the saints is 1,260. It is transferred from the book of Daniel, ch. vii. 25, and xii. 7, where it is given in the formula “a time, times, and the dividing of time.” This formula is itself reproduced in Apoc. xii. 14, as representative of the period during which the Fugitive Woman was to be nourished in the two wings of the Great Eagle. The question, *how should these “times” be expressed in figures?* is answered in the sixth verse of this chapter, where the period of the *nourishing* or *feeding* is stated at 1260 days. This, therefore, gives us certainty, that “a time, times, and the dividing of time” is a period equal to 1260.

This 1260 is a whole number constituting the numerical expression of the *aion* or cycle pertaining to the saints, in their hostile relations to that blasphemous power into whose hands they were to be given—Dan. vii. 21–25; Apoc. xiii. 6.

The shorter times of the apocalypse are proportional parts of 1260; which is itself the half of 2520, or SEVEN TIMES, allotted to "the Kingdom of Men," styled by Paul, "the powers that be." Between these and the saints in Christ Jesus, there was to be war. The saints were to be overcome till their aion expired; and then they are to conquer, and their conquest will be complete, when the aion of "the Powers that be," the 2520, shall be full—Dan. iv. 16, 23. The apocalypse has to do with the second half of the 2520; the former half in the first six centuries and half of it pertaining to Israel according to the flesh exclusively; and in its last six centuries, to the faithful in Christ in their conflict with paganism and catholicism before the legal and constitutional establishment of POPERY. The second, or latter, half of the 2520, is the aion of the saints running parallel with popery; and terminating with the manifestation era of the Ancient of Days, or Time of the End, which ends with the end of the 2520.

But, what are these Seven Times of 2520? Are they so many of what the Gentile speculators term "literal days" of twenty-four hours each; or literal years? When we consider the subject of which the 2520 is the aion, or cycle, we shall see that it can only be a *cycle of years*. It is the Cycle of a Tree representing the loftiness and extension of the Kingdom of Men. This umbrageous dominion existed in great glory; and was symbolized by the majesty of Babylon, styled, in the days of Nebuchadnezzar, "the House of the Kingdom." Nebuchadnezzar being the reigning monarch, was the representative for the time then present of this Tree-Dominion, as was Cyrus after him; and Alexander the Great many years after Cyrus. Over this kingdom 2520 were to pass in the line of its gold, silver, brass, iron, and clay dynastic constitutions. What happened to Nebuchadnezzar was typical of what should happen to the Tree. He was hewn down from his loftiness, deprived of reason, and made to herd with the beasts for 2520 "literal days," or seven times of days. This was the sign, or type; and a sign, in its times, persons, actions, &c., always represents something, analogous indeed, but different from itself. According to the sign, then, so it was to come over the kingdom of men, at that time overshadowing the nations to the end of the earth, like a tree whose height reached to heaven, and the sight thereof to all the earth. Its loftiness was to be hewn down, as it was by Cyrus; but it was not then to be uprooted: the stump of its roots was to continue in the earth, banded with iron and brass; and 2520 was to pass over it. Now the Kingdom of Men undeniably exists in our time; and has

continuously existed from the days of Nebuchadnezzar, who began his reign over it about 2478 years ago. It is now the stump banded with a Greco-Latin band ; and will continue so banded until it shall have been completely eradicated by Christ and the saints at the end of 2520.

The reader will perceive, then, that the Kingdom of Men being the subject to be passed over by the 2520, the limitation of this period to "literal days" is out of the question. It can only signify 2520 years ; and this being so, the 1260 of the apocalypse, being the latter half of it, must be years also.

But this apocalyptic *aion* of 1,260 years is expressed in *months* as well as *days*. Divided by 30, the number of units in the twelfth of a time, the product is 42. These, in Apoc. xi. 2, and xiii. 5, are termed "forty-two months," during which the saints, or Holy City, are trodden under foot by the Gentiles of the unmeasured court, and symbolized, in their civil and ecclesiastical constitution by the Beast of the Sea and his Mouth of Blasphemy. By this example, we learn, that a symbolic month is equal to 30 years.

Now, a moon or month is the twelfth of a cycle. If the cycle be of 360 days, it will be 30 days ; but if the cycle be of 360 years, then the month will be 30 years. Month is used six times in the prophecy ; twice in the singular. Except in Apoc. xxii. 2, it always stands for 30 years, or the *twelfth* of a time.

Being, then, *the twelfth* of a cycle, it is also *the Hour* of that cycle. The small cycle of light, called a day, which is the root of all the greater cycles, was divided by the Jews into twelve equal parts ; and the night into other twelve. If they had divided their day-cycle into twenty-four hours, as we do, a month and an hour would not be equivalent. But their division, which is the scriptural one, makes a month and an hour representative of twelfths of a whole to be determined by the subject treated of. In Apoc. ix. 15 there is a notable proportional use of a symbolic *hour*, *day*, *month*, and *year*. Here *hour* is proportional of *day* ; and *month* similarly proportional of *year*. The nature of the subject excludes the idea of "day" signifying a day ; and "year" signifying 365 days, or a year ; besides that symbolic time, which is time in miniature, always represents time longer than itself. Here, "day" stands for *year* ; and "year" for *a term of years* ; so that the "hour" is the twelfth of the "day" or 30 days ; and the "month," the twelfth of the "year," or time of years, and therefore equal to 30 years.

This is the only place in the apocalypse where *hour* stands for *thirty days*. It occurs in seven other places after this ; but in all

these it stands alone, and represents a judicial period of *thirty years*, or the twelfth of a time.

But, in ch. viii. 1, are we to understand the Half-hour, as fifteen days or fifteen years? or, as the literalist theory of thirty minutes? The literalist notion is too ridiculous for a serious refutation. A silence of fifteen days would be no novelty, or new thing to predict; for during the uproarious period of the sixth seal, there were many "fifteen days" of silence; but there was no "silence in the heaven as it were fifteen years." This was peculiar to the opening of the Seventh Seal. We conclude, then, that the *half-hour* in the text, and it is the only half-hour specified in the New Testament, is a period of fifteen years. The silence continued *about* that time. It may have fallen a little short. If it had been written in the text *εγενετο συγη ημωριον, silence ensued half an hour*, then we should expect to find that it continued *exactly fifteen years*; but the insertion of *ως, about*, before *ημωριον*, leads us to expect the probability of the *silence* not being prolonged to the full measure of half an hour. What, then, is the

3.—Historical Testimony.

In the case? It is that the decisive battle that ejected the "Great Red Dragon" out of the heaven, in which he had been carrying on war against the Michael-Power, was fought at Scutari, or Chrysopolis, A. D. 324. "By this victory of Constantine," says Gibbon, "the Roman world was again united under the authority of one emperor, thirty-seven years after Diocletian had divided his power and provinces with his associate Maximin." Constantine reigned after this battle till A. D. 337, in which he died on May 22. This gives a little over thirteen years to his death. But to these thirteen years there are four months to be added, as the silence continued so long after the emperor's death. It may, therefore, be said that the silence was unbroken for nearly *fourteen years*. As I have already quoted, Gibbon characterizes the last fourteen years of Constantine's reign as peaceful; "the general peace," says he, "which he maintained during the last fourteen years of his reign." I cannot, however, make it quite so long. If he is correct, then it would be over fourteen, and in the fifteenth year of silence to the first voice. At all events, the "silence in the heaven" fell short of the full half-hour, by some months. It was therefore as the text declares, not exactly, but "about half an hour."

4.—The Apocalyptic Temple.

The sealing of the 144,000 being inaugurated at the opening of the Seventh Seal, by which sealing process the Spirit "spued out of his mouth" the Laodicean Catholicism of the Nikolaitans of the day—the Ariuses, Athanasiuses, Eusebiuses, Lactantiuses, and their coreligionists of the fourth century—the Temple, or Tabernacle of the Deity, in which he would condescend to sojourn upon the earth, must be sought for in connexion with a community to which these ecclesiastics, whether Arian or Athanasian, were opposed.

The reader will understand that during that Half-hour Period of the Seventh Seal, there were Two TEMPLES in the Greco-Latin, or Roman, world. They were two hostile establishments which would tolerate no fellowship between their respective members. The one was constituted of all who styled one another Arians and Athanasians; of all who professed a religion of sacraments; worshipped the ghosts of martyrs; venerated relics; practised celibacy and monachism; commanded to abstain from meats; and gloried in their alliance with the State. This was the temple in which Paul in 2 Thess. ii. 4, predicted "the Man of Sin, the Son of Perdition," would appear. That he would set himself up above all that is called god, or a power to which homage is paid; and that as a supreme power he would sit in the Temple of the Power, showing himself that he is a supreme power or god. The nucleus of this power had just been born, as the Man-child of the Catholic Woman; and, although an unbaptized emperor, sat in the temple and exhibited himself there as the supreme power, or god. He presided in the Nicene and other Councils, and made laws for his church; and punished with severe pains and penalties those who conscientiously refused submission to his decrees. He was constituted "Head of the Church," and determined all matters of discipline; and acted in all respects as the spiritual vicegerent of the Deity. He confiscated the buildings in which the Donatists assembled; and sent many of them into banishment, which he ultimately revoked. He ordered the observance of martyr-festivals; dedicated churches with great solemnity; preached discourses in them; ordered the sacred observance of Sunday, to which he added that of Friday also, as the week-day of the crucifixion; and taught the soldiers of his army to pray by a form made for their use. But, sound principle being wanting, all this was mere superstition. His sermons had as little scriptural teachings of the truth, as those of the clerical speculators of our own time; they were rhetorical and indistinct, so that no determinate propositions can be extracted from them. He was the

living incarnation of the spirit inhabiting the temple in which he sat enthroned. The worst of Constantine's character came out in the half-hour of this seal. "The conclusion of his reign," says Gibbon, "degraded him from the rank which he had acquired among the most deserving of the Roman princes. In the life of Constantine, we contemplate a hero, who had long inspired his subjects with love, and his enemies with terror, degenerating into a cruel and dissolute monarch, corrupted by his fortune, or raised by conquest above the necessity of dissimulation. An impartial narrative of the executions, or rather murders, which sullied his declining years, will suggest to our most candid thoughts, the idea of a prince who could sacrifice without reluctance the laws of justice, and the feelings of nature, to the dictates either of his passions or of his interest."

Such was the Imperial Bishop of the Catholic Temple, in which superstition and self righteousness flourished vigorously; while "the truth as it is in Jesus" was utterly unknown, or disregarded. The patience of Deity, however, waited until about the end of the half-hour, when he began to visit upon the family of Constantine, "voices and thunderings and lightnings and earthquake," in retribution of his crimes against the guiltless, his spiritual usurpation, and his blasphemy against heaven.

But, in opposition to all this, the Deity was building for himself a habitation, in which his Word should be enthroned. Illustrative of this, we may remark, that Paul, in writing to the ecclesia of saints in Corinth, says in 1 Ep. iv. 15, "I had begotten you in Christ Jesus through the gospel." This was the prime agent of their introduction into Christ—the gospel ministered by the apostle; so that when, through a hearty belief of it, they came to be immersed for the putting on of him in whom they believed, he says to them in 1 Ep. xii. 13, "By one Spirit are we all immersed into One Body, whether Jews or Gentiles." The many members of this One Body being all the servants of the Deity sealed in their foreheads by the gospel, the apostle tells them in 1 Ep. iii. that they are "a building of Deity;" "built upon the foundation of the apostles and prophets, Jesus Christ himself being the foundation-corner; in whom, all the building fitly framed together groweth into a HOLY TEMPLE in the Lord; in whom ye are builded together into a Habitation of the Deity through spirit," or the truth—Eph. ii. 20.

Thus, "the Deity dwelleth not in temples," or "churches," "made with hands," but in a Holy Temple built by the formative power of the truth understood, believed, and obeyed. Every stone of this

temple is living, and precious, and bought at the high price of the blood of Jesus Christ. Peter says, they are "lively stones built up a spiritual house," or temple—1 Ep. ii. 5; and in 2 Cor. vi. 16, Paul repeats the idea, saying to the true believers, "Ye are the temple of the living Deity." After such plain and pointed declarations as these, no one being acquainted with them, and comprehending them, can possibly believe, that the temples of the "religious world," whether the term be affirmed of a name, or denomination, or of all names and denominations collectively, or of cathedrals, churches, chapels, and conventicles,—are temples of the Deity. These are none of his buildings. The impress of his workmanship is upon none of them; and therefore in none of them doth he reside, either by the truth, or spiritual gift.

The temples styled by the clericals "Houses of God," are what Daniel's prophecy denominates *מבצרי מעזרים* *mivtzahrai mahuzzim*, "Bazaars of the Guardians;" or ecclesiastical edifices dedicated to angels and the ghosts of saints, which are regarded in the mystery of spiritual sorcery, as "guardian spirits," or protectors of those who honor them. In these church-bazaars are deposited "sacred" images and pictures of "saints." They are Demon-Temples, wherein are placed shrines for the repose of relics, supposed to have belonged to the demon, or ghost, when a dweller upon earth; also silver, gold, and ivory crucifixes; old bones, and divers junk-store odds and ends, and various kinds of votive trumpery. They are literally "dens of thieves," without ever having been houses of the Father—dens where people are robbed of their money under divers false pretences. They are places where pews are sold by auction, the proudest sittings being knocked down to Mammon's greatest favorites; places where fairs of vanity and deceit are held for "pious objects;" and where spiritual empirics pretend to "cure souls" in consideration of so much per annum. In view of these facts, the scriptural epithet bestowed upon the ecclesiastical edifices of the Apostasy is most appropriate. They are truly Bazaars of spiritual merchandize; and the prospering craft, "the great men of the earth" made rich by trading in their wares, are the Bazaar-men who extort all kinds of goods from their customers by putting them in fear, and comforting them with counterfeits upon some fictitious bank in the world to come. They "buy and sell" under license from the Ecclesiastical Power, having received its mark in their right hand or in their foreheads, or the name of the beast, or the number of its name—Apoc. xiii. 16, 17. The catalogue of their merchandize is exhibited in Apoc. xviii. 12, 13. Among the articles of trade are

tithes, bodies,* and souls of men. But the trade of these soul-merchants is in any thing but a satisfactory state at present. Great numbers of their customers have discovered that the profit is all on one side; nor are they backward in proclaiming that when a favorable opportunity presents they will break up the iniquitous concern, and make the cheats disgorge their unhallowed gains. This will be a sad day, a day of universal bankruptcy for the weeping and wailing merchants of "Babylon the Great"—the temple of the Man of Sin; "for no man buyeth their merchandize any more." When the man's trade is thus broken up, nothing but ruin stares the shattered tradesman in the face. This is the fate that awaits the preachers of all the gospels of the Bazaars—gospels other than Paul preached, and which leave men in ignorance and disobedience; gospels which make them zealous partizans of human crotchets and traditions; and the apologists of anything sincerely professed as a substitute for the truth.

It is a remarkable characteristic of this designation, that the bazaars for priestly and clerical wares, are distinguished from houses or stores of fair and honorable trade, by the word *Māuzzim*, being styled *Bazaars of Māuzzim*. When jewelers, bakers, hardwaremen, and such like, open stores, they emblazon their signs with their own names; but when the clergy open houses for the sale of their "spiritual things," they impose upon the ignorant public the idea that the houses belong to the apostles, and to those whom the apostles fellowshipped as saints and brethren! They make their dupes believe that these ancient christian worthies are not dead, but alive in heaven, and greatly interested in human affairs, especially in church-edifices, and the spiritual things vended therein by clerical and ministerial auctioneers! Hence, they put their statues in niches and on parapets, and make them presents of the "sacred buildings" in dedicating them, as is clear from the names they bear; as the "church of the Holy Apostles," and St. Sophia, at Constantinople, St. Peter's at Rome, Our Lady's at Paris, St. Paul's at London, New York, and Richmond, and so forth, in all cities and countries of the Gentiles. The grossness of the imposition, however, is not.

* How remarkably is this illustrated in the trade carried on by "ministers of religion in dead bodies!" They "consecrate" their bazaars, or a piece of ground for the burial of the dead. Having provided these "holy" receptacles, they persuade their dupes that not to be buried there, is to have the burial of a dog or a heathen. This causes the bodies of the dead to be brought to them for religious burial which they perform for a sum of money expressed, or understood. Thus they trade in *bodies*.

confined merely to the dedication of their auction-rooms to nonentities as if really in being; but, while they give them to their alleged "departed spirits," they will not permit the gospel the apostles preached, and the institutions they ordained, to be announced within their walls; but perversely persist in excluding it, and in making it of none effect by their vain and foolish traditions. But the whole system is a cheat, and a very profitable one for the present to those that live by it. It is ecclesiastical craft caused to prosper by the civil and military power; witness Rome, for instance, in the occupation of the French; what would become of church-craft, if the military power of France were withdrawn? Nay, what would become of it anywhere, but for the protection of the State? But this is emphatically the hour of church imposture and hypocrisy; which will certainly continue to prosper, until Israel's Commander shall appear; and by his energy cause the mightiness of the truth to prevail, to the disruption and annihilation of all unprofitable and lying vanities.

But to return. The temple of the Deity has no community of faith, interest or practice with the spiritual bazaars of "the religious world." The apocalyptic temple is founded upon intelligence of the word, and is undefiled by the impostures and superstitions of the Apostasy. This is a temple the purity of which must be maintained, and he that defiles it by word or action will be certainly destroyed; as saith the apostle to the faithful in Christ Jesus, "If any man defile the temple of the Deity, him shall the Deity destroy; for the temple of the Deity is holy, which temple ye are"—1 Cor. iii. 17.

Now this temple of the Deity is apocalyptically manifested in two states. In the first state, the "Tabernacle of the Testimony" alone is visible, and that not in *the* heaven, though in heaven in a certain sense—ch. viii. 3; xiii. 6; but, in the second state, "the temple of the Tabernacle of the Testimony" becomes visible; and its interior even is opened, and the Ark of the Covenant is seen therein; and the whole developed in the heaven—Apoc. iii. 12; xi. 19; xv. 5; xxi. 22.

These apocalyptic temple states answer to the Altar-Court, the Holy Place, and the Most Holy within the Vail of the Mosaic Building. The apocalyptic Altar-Court and Holy Place are what Paul styles in Eph. i. 3, "the Heavens in Christ." They are constituted of "the saints and faithful in Christ Jesus," who are partakers with the Altar, and worshippers therein—1 Cor. ix. 13; x. 18; Heb. xiii. 10; Apoc. xi. 1. An Ecclesia of Christ is, apocalyptically

speaking, "the Altar and them that worship therein." They who constitute it have all been "cleansed in the Laver of the Water with doctrine;" and in passing through the water have passed into the Christ-Altar, and become one with it. When they die, they lie under the Altar, or "sleep in Jesus;" when they are slain for the word of the Deity and for their testimony, they are blood-souls under the Altar, crying for vengeance. But while they are living in the present state of tribulation and patient waiting for Christ, they are Altar-worshippers "having access by faith into" the heav- enlies where Christ sits at the right hand of Power—Eph. i. 20; Rom. v. 2.

But, being constituents of the Altar, they are "a Holy Priest- hood," consecrated for the purpose of "offering up spiritual sacri- fices, acceptable to the Deity through Jesus Christ"—1 Pet. ii. 5. Now these sacrifices have to be offered both in the Altar-Court and in the Holy Place, where are the Bread and the Wine, and the minis- try of the word, prayer, praise, and fellowship. As a community of priests, the faithful come together on the First Day of the Week, and in their session are manifested as a Heavenly; as a Holy Place; as the Tabernacle of the Testimony, "showing forth the praises of Him, who hath called them out of darkness into his marvellous light" ver. 9. In their ministrations and worship they stand, as it were an angel at the altar in the court, with the golden frankincense bowl of prayer. They are themselves this golden bowl, in which is much incense of prayers and praises, which they offer upon the golden altar. Their petitions and thanksgiving are kindled into odors of acceptable perfume by the fire taken from the altar of the court; and as constituents also of the golden altar of the Holy Place, the perfumes ascend before the Deity as it were out of the angel's hand.

The reader will perceive that we are now in view of the scene dramatically exhibited in ch. viii. 3-5. In this the angel, the altar, the golden censer, and the golden altar, are all symbolical of one body—the temple of the Deity; or the saints in their spiritual appar- atus of worship. They were the thousands being sealed in the half hour, whose prayers against Constantine and his Clergy, in their perversions of the truth and blasphemies against heaven, were answered when the half hour was about expiring, by the "voices, and thunderings, and lightnings, and earthquake," which retribu- tively scourged their enemies, the family of the emperor, and the excessively corrupt and vicious Catholic Church. The answer to the prayers from the Divine Temple is dramatized by the angel fill- ing the censer or frankincense bowl with fire of the altar of sacri-

fice and casting it into the earth. This scene indicates that the judgments inflicted upon the church-peoples or Gentiles of "Christendom" are in the interest of the true believers. In writing to these, Paul says, "All things are for your sakes"—2 Cor. iv. 15. These voices, and thunders, and lightnings, and earthquake, were for the sake of those "whose prayers ascended before the Deity out of the angel's hand." The voices, and so forth, would work no harm to them, provided they "loved the Deity, and were the called according to his purpose"—Rom. viii. 28. The sealed of the 144,000 Foursquare Community prayed, and, in so doing, sent up many perfumes from their burning hearts, which smoked before the Deity. In his presence is their Forerunner, the Head and Chief of their community, no longer like themselves, "compassed with infirmity," but perfected, and, as the Quickening Spirit, makes intercession for them according to the Divine Will—Rom. viii. 26, 27. He returned the answer to their prayers; for to him is given all power in heaven and in earth—Matt. xxviii. 18. The judicial fire, therefore, went forth from the Christ-Altar, and kindled judgment upon the Arians and Athanasians of the Laodicean Apostasy, styled "the earth," illustrating the saying of Paul, "our Deity is a consuming fire."

The reader will observe that, during this half-hour of silence in the heaven in which the prayers of the sealed saints are odoriferously and fragrantly ascending, the Seven Angel-Trumpeters are standing inactive before Deity. They are represented, in ch. viii. 2, as having received their trumpets, but they are not in the attitude of sounding. The powers they represent are quiescent; for, in ch. vii. 1-3, four of them—the first four to sound—were commanded not to operate until the sealing was effected to a due degree. They stand by, therefore, waiting during the half-hour of incense-burning, during the "voices, and thunders, and lightnings, and earthquake," and during all the years elapsing between the earthquake and the consummation of the sealing, when they "prepare themselves to sound"—ch. viii. 6.

The temple and altar of the Deity are measured, which is equivalent to saying that the saints who constitute the temple and altar are measured. Their measurement is 144,000 furlongs, or 144 cubits. This is the "measurement of the Man, that is, of an Angel"—Apoc. xxi. 17. None are included in this measurement who are not *in the Man*, who have not believed into Christ, and are, consequently, not members of the One Body, which is the almighty angel or Messenger of the Apocalypse. All not of this measured community constitute "the Court which is without the temple." This

is cast out unmeasured and given to the Gentiles—Apoc. xi. 1, 2—who, in relation to the temple of the Deity, are mere outside barbarians, “walking after the imaginations of their evil hearts.” This ejected Court of the Gentiles is wholly occupied by those symbols of their civil and ecclesiastical organization, the beast of the sea, the beast of the earth, and the image, and the scarlet-colored beast and drunken woman that sits thereon. What are termed “the Names and Denominations of Christendom,” all belong to this outside arena or court, reeking with pollution, and with the blood of the saints and witnesses of Jesus—Apoc. xvii. 6. No fragrant perfumes ascend from this court before the Deity. It is the arena of “philosophy and vain deceit;” of “science falsely so-called;” of “voluntary humility and worshipping of angels;” of “ordinances after the commandments and doctrines of men, which are a mere show of wisdom in will-worship;” of vain heathen repetitions, in which they think they will be heard for much and loud speaking; of professional prayer-making and sermon-mongering; of “seducing spirits and teachings of demons, who speak lies in hypocrisy with a seared conscience, forbidding to marry and commanding to abstain from meats;” of pietistic riotings for religion-getting; it is the arena of all these abominations and blasphemies, and yet more than we have time or space to set forth. These are the pestiferous odors that ascend to heaven from this “court without the temple.” They are a thick and heavy fog, too dense to transmit a ray of light from the anointing that shines within the Tabernacle of the Testimony. “Darkness,” therefore, “covers the earth, and gross darkness the peoples.” The worship of this court, according to the rituals of the Greeks, Latins, and Teutons, is mere will-worship. The Deity has not required it of them; and that which he has required they will not observe to do. Catholics and Protestants, churchmen and dissenters, are all outer court worshippers of Deity “according to the dictates of their own consciences,” not according to his appointment. Their worship, therefore, is vain, and not a spiritual sacrifice. “Spiritual sacrifices acceptable to the Deity through Jesus Christ,” do not belong to this ejected outer court. Worship in spirit and in truth (and the Father-Spirit seeks only such—John iv. 23, 24) belongs exclusively to the Altar and Holy Place—the Tabernacle of the Testimony. In this only are spiritual sacrifices offered according to the truth. The sacrifices of the Names and Denominations of the Outer Court are offensive abominations; for “the sacrifice and way and thoughts of the wicked are an abomination to Yahweh; he is far from them, and heareth not their prayer”—Prov. xv. 8, 9, 26, 29. And that they are wicked, though

professors of piety, they themselves confess in their liturgy, saying, "Lord have mercy upon us, *miserable sinners!* We have done those things we ought not to have done, and we have left undone those things we ought to do; and *there is no health in us!*" Miserable sinners in whom there is no health are unquestionably the wicked. The Outer-Court Church, or "Religious World," is constituted of the wicked; who confess that the charge made against them by the Spirit is true—that they "are wretched, and miserable, and poor, and blind, and naked" Laodiceans. Now the scripture saith, "the Deity heareth not sinners"—"they cry unto Yahweh, but he heareth them not;" but of the true worshippers of the Tabernacle of the Testimony it saith, "if any man doeth his will, him he heareth;" and "the eyes of the Lord are upon the righteous, and his ears are open to their prayers."

The faithful in Christ Jesus are styled apocalyptically, "His Tabernacle," because they constitute the only habitation the Deity has on earth. "He dwells not in temples made with hands," but in the hearts of his worshippers in spirit and in truth. In writing to these, the apostle saith, "Let Christ dwell in your hearts by faith;" and Christ said, "I am the truth." When the truth, therefore, dwells or tabernacles in a man, the Deity dwells there. Hence, an ecclesia of such men is the Deity's Tabernacle preëminently.

It is furthermore styled the Tabernacle of the Testimony, because the faithful in Christ are the community of saints "who keep the commandments of the Deity, and have the testimony of Jesus Christ"—ch. xii. 17; and "the testimony is the spirit of the prophecy" contained in the apocalypse—ch. xix. 10. The apostle John was one of this tabernacle, for he bare record of the testimony and suffered for it in Patmos—ch. i. 2, 9. The souls were laid under the altar in blood because of their faithfulness to this testimony—ch. vi. 9. The tabernacle overcame the Dragon, red with their blood, by the word of their testimony—ch. xii. 11. It is synonymous with "the Name," and "them dwelling in the heaven;" for all the constituents of the tabernacle are constituents of the Name, having been all immersed into the Name of the Father, and of the Son, and of the Holy Spirit, and they "dwell in the heaven," in the sense that "the Deity hath made them to sit together in the heavenlies in Christ Jesus"—Eph. ii. 6. Saints walking in the truth, and being in fellowship with the apostles, and therefore with the Father and the Son (1 John i. 3), are a holy, heavenly community; and, being all in Christ, when they sit down to break bread and to drink wine, as Aaron and his sons did in the typical heavenly place, and to be

instructed by the exposition of the word, which shines into their understanding and illuminates them, after the type of the seven-branched lamp enlightening Aaron and his sons, the faithful sit down together in Christ, and apocalyptically “dwell in the heaven”—ch. xiii. 6.

But, though the Tabernacle of the Testimony is visible on earth, and may be discerned by all who have spiritual understanding; and though it is now the temple of the Deity, it is not the tabernacle and temple as it will be in the future state. The whole temple of the Deity consists of the Altar-Court, the Holy Place or Tabernacle, and the Most Holy Place or *naos*. These are the apocalyptic divisions, and answer to like divisions in Solomon’s building. The word *naos* is applied in Greek to the inmost part of a temple occupied by the Deity worshipped. In ch. xv. 5, the whole divine habitation is styled *ὁ ναὸς τῆς σκηνῆς τοῦ μαρτυρίου ἐν τῷ οὐρανῷ*, *the Nave of the Tabernacle of the Testimony in the heaven*, understanding by *nave* the place where “Deity manifested in Flesh *justified by spirit*” dwells. In this sense, the apocalyptic *nave* is separated from the *tabernacle* by the Veil of flesh. That is, those who constitute the *tabernacle* are believing men and women, in the flesh and mortal; while those who constitute the *nave* will be flesh and bones incorruptible and deathless, that is, spirit, as Jesus Christ is now. The *way* into “the Nave of the Deity” has been demonstrated by him—first, wash in the Laver of immersion, through which the Altar is approached; then the Tabernacle is entered; death places under the Altar, and the Veil is rent; but, secondly, resurrection to incorruptibility and life constitutes the subject who had been a constituent of the Tabernacle a constituent also of the Nave. At present, the Nave is not opened. It is not yet in manifestation as the Tabernacle is. Jesus is the Nave, being a quickened as well as a Quickening Spirit; and true believers have the promise that “they shall be like *him*.” They, therefore, now enter within the veil where he is, not in person, but by faith; for now they “walk by faith, not by sight.”

The grand difference between the Tabernacle and the Nave is the difference between *flesh* and *spirit*. When the true believers shall be *perfected*, they will have been both flesh and spirit. As flesh, they are the Tabernacle of the Testimony, witnessing for Jesus against the Apostasy enthroned in the Outer Court; and, as spirit, they are the Nave of the Deity with “the Ark of his Covenant” in their midst, ready to consummate the wrath of the Deity in developing “the lightnings, and voices, and thunderings, and earthquake,

and great hail," by which the lies, superstitions, and institutions of the Outside Arena will be utterly swept away.

The opening of the Nave is "the apocalypse of the Sons of the Deity"—Rom. viii. 19. "We are now the sons of the Deity," says John, "but it doth not yet appear what we shall be, but we know that when He (Christ) shall appear, we shall be like him; for we shall see him as he is"—1 Ep. iii. 2. This is apocalyptically expressed by the words, "The Nave of the Deity was opened in the heaven, and the Ark of his Covenant was seen in his Nave." It is nowhere seen in the Tabernacle of the Testimony in the apocalyptic visions, because the Ark belongs to the Most Holy, not to the Holy, heavenly ecclesia. These words of Apoc. xi. 19, are interpreted in ch. xiv. 1, by "the Lamb standing on Mount Zion, and with him an 144,000." The Lamb of this vision is the Ark of that, and the 144,000, in the midst of whom he dwells, the Nave of the Deity.

But, when the Nave is apocalypsed, it is accessible only to the glorified community of the saved, each of whom is a pillar in the Nave—ch. iii. 12. When opened in the heaven of the apocalypse, it is "filled with smoke from the glory of the Deity, and from his power." The door of admission into it is closed against all occupants of the Outside Arena. Only those who are ready enter into the marriage, and, against all who are without light, "the door is shut"—Matt. xxv. 8, 10. This exclusion, however, is not perpetual. "No man is able to enter into the Nave TILL the Seven Plagues of the Seven Angels are fulfilled"—ch. xv. 8. When the judgment given to the saints is fully executed, and they have possessed themselves of the kingdom and dominion under the whole heaven (Dan. vii. 18, 26, 27), then the smoke of the power of Deity in wrathful exercise will be dispelled; and the nations shall walk in the light of it, being "blessed in Abraham and his Seed," and "the kings of the earth shall bring their glory and their honor into it"—ch. xxi. 24.

Though this is especially affirmed of the Holy City, it is also affirmable of the Nave; for the glorified saints who constitute the one also constitute the other. But, in respect to the saints in their relation to Deity, the Nave, as distinct from the Holy City, no longer obtains. While judgment is being executed by the saints, as the Most Holy smoking with wrath, the Kingdom is being set up; when this is established, the smoking Nave becomes quiescent, and the Holy City is apocalypsed in all its glory. "I saw no Nave therein," says John. If he had seen a nave in the Holy City, he would have seen a community higher in dignity, glory, honor, and nature, as the peculiar habitation of the Father, than the Holy

Municipality constituted of the Lamb and his Bride, the saints glorified together with him—Rom. viii. 17, 32. He saw “no nave therein,” for Jesus and his Brethren glorified are the incorporation of the Spirit of the Father, between whom and them there are no intermediates in whom he dwells. Between him and the Tabernacle of the Testimony there is intermediation, because the Nave is not yet opened in the apocalyptic heaven, and that intermediate personage is the Forerunner into the *Nave-state*, even the Lord Jesus; but when the Forerunner and the runners after him shall meet in the glorious *Nave-Convention*, all intermediation between them and the Father will have been done away, and he will be *ἐπι παντων, και δια παντων, και εν πασιν*, “over all, and through all, and in all,” or *τα παντα εν πασιν*, “the all things in all”—Eph. iv. 6; 1 Cor. xv. 28; so that this “all” will be a DIVINE UNITY, or Deity manifested in Flesh, justified or perfected by spirit. This is the great, glorious, and omnipotent “*e Pluribus Unum*” of the apocalypse—a Nave or *Unum*, constituted of a *Multitude* “which no man can number.” It is in direct and intimate union with the Deity, as Jesus is at the present time. Between the Father and Son there is no intermediate, neither will there be between the Father and all his Sons—Jesus and his Brethren—when the Nave is “opened in the heaven.”

But John’s declaration that he saw no Nave in the Holy City is immediately followed in the Common Version by the intimation causatively expressed, to wit, “For the Lord God Almighty and the Lamb are the temple of it”—ch. xxi. 22. But what John penned is preferable to this version of it; as, “For the Lord the Deity, the Almighty, is the Nave of it, even the Lamb.” This, presented in harmony with the Mosaic teaching, would read, “For Yahweh Elohim, the Almighty, is the Nave of it, even the Lamb.” “Not by army, nor by power, but *by my Spirit*, saith Yahweh Tz’vaoth.” Now, the Lamb with Seven Horns and Seven Eyes is the symbol of the Seven Spirits of the Deity, or omnipotence, that is, of the Eternal Spirit. Yahweh Elohim is the multitudinous apocalypse of this the “One Spirit,” apocalypsed or manifested in Jesus and his Brethren “glorified together.” They, in “the Time of the End,” and in all subsequent *aions*, will be “Yahweh Elohim, the Almighty, the Nave of the Holy City,” in which John saw no Nave; for the Holy City, being a sinless, guileless, faultless, incorruptible, and deathless municipality in all its constituents, is no longer in need of temple arrangements. The Ezekiel temple is a “house of prayer for all nations,” in which the “Yahweh Elohim Almighty” will officiate as the sacerdotal intermediation between him who dwells in light,

whom no man can see and live, and all the enlightened, justified, and regenerated nations of the Millennial Age—Exod. xxxiii. 20; 1 Tim. vi. 16.

INDUCTION OF THE JUDGMENTS OF THE SEVENTH SEAL.

Though cast out of the third of the heaven, as indicated by his Tail drawing the third of the stars of the heaven, and casting them into the earth,¹ the Dragon still retained power in “the earth and sea” of the Greco-Latin polity.² His power there was a “woe” to their indwellers, not excepting those who *professed* the faith of Jesus. Retribution, however, followed in his entire exclusion from the heaven, A. D. 324;³ upon which the sealing of the 144,000 servants of the Deity, and the period of “silence, about half an hour,” began. Further retribution was suspended during the silence; but this being ended, the prayers of all the saints, which ascended during the silence as a cloud of incense from the golden altar of the Tabernacle of the Testimony, before the Deity,⁴ were answered by “voices, and thunders, and lightnings, and earthquake,”⁵ which preceded the preparation of the Seven Trumpeters to sound against the earth and sea.⁶

¹ Apoc. xii. 4; ² xii. 12, 13, 15, 16; vii. 3; ³ xii. 8; ⁴ viii. 3, 4; ⁵ ver. 5; ⁶ ver. 6.

I.—“And there were Voices.”

The Angel of the Golden Altar, as we have seen, represents a community—a community consisting of all the saints, with their Chief within the Veil, contemporary with the generation existing in the days of the silence, the voices, the thunders, the lightnings, and the earthquake. These saints were the sufferers by the persecutions of Constantine and his clergy; their prayers would therefore be for deliverance, and divine retribution upon the oppressor who was ruling them unrighteously with a rod of iron—ch. xii. 5. “And shall not the Deity avenge his own elect, who cry day and night unto him, though he bear long with them? I tell you, said Jesus, that he will avenge them speedily”—Lu. xviii. 7. This was verified in the instance of these saints. Before the half-hour of silence was fully expired, their frankincense bowl was dramatically filled with

fire of the sacrificial altar, and it was cast into the earth. This symbolic action indicates the nature of their prayers. Fire is the symbol of judgment against those upon whom it falls; and it was cast in answer to the prayers of all the saints; by which therefore we may know that they had been praying for the avengement of their wrongs upon the heads of their enemies.

It was dramatically cast out of the heaven into the earth. We have seen that the saints who constitute the tabernacle and its apparatus of worship, "dwell in the heaven"; because they constitute the holy and heavenly corporation. *In relation to them*, the Gentiles of the outside arena, or world, whether they be rulers or nations ruled, are "the earth" and "the inhabitants of the earth"; while these, in relation to affairs peculiarly heathen or gentile, have a heaven, and earth and sea special to themselves. The judicial fire being cast at the prayerful instance of "them who dwell in the heaven," it is represented as falling thence "into the earth," although it especially affected those who dwelt in that other heaven where the silence reigned. The saints did not dwell in this heaven. The Imperial Bishop of the Laodicean Apostasy, and his Hierarchy of Arian and Athanasian Priests, dwelt in the heaven out of which the Great Red Dragon had been cast, and from which silence was about to depart. The saints lived under this heaven, not in it; and were sun-stricken and scorched by the day-star of its firmament—ch. vii. 16.

Voices were the first results of the Lamb's response to the prayers of his saints. The offering of perfumes in the tabernacle being ended, the noise began in the court without. They were the voices of the Lamb rendering recompense to his enemies. On the twenty-second of May, A. D. 337, death terminated the life of Constantine, at the age of sixty-four. The demonstrations of mourning were excessive. His body, adorned with the vain symbols of greatness, the purple and diadem, was deposited on a golden bed, in an apartment of his palace at Constantinople, splendidly furnished and illuminated for the purpose. The forms of the court were strictly maintained. Every day, at the appointed hours, the principal officers of the state, the army, and the household, approaching the person of their dead emperor with bended knees and a composed countenance, offered their respectful homage as seriously as if he had been still alive! From motives of policy, this theatrical representation was for some time continued; and, in the language of Laodicean flattery, it was remarked that Constantine alone, by the peculiar indulgence of heaven, had reigned after his death.

But this reign could subsist only in empty pageantry, and therefore by the favor, not of heaven, but of fools and assassins; who, while they were performing their idolatrous antics before the corpse of their deceased sovereign, were intriguing against the welfare of his kindred. His ministers and generals conducted their intrigue with zeal and secrecy till they had obtained a loud and unanimous *Voice* from the soldiery, that they would suffer none except the sons of Constantine, to reign over the Roman empire. These military factions continued above four months; and, if they had proceeded no further than to make this loyal declaration, Constantine's three sons, Constantius, Constantine, and Constans, would have entered peaceably into the possession of the empire, and the silence in the heaven would have remained unbroken. But this was not the purpose of the Deity. His Name had been blasphemed, His truth perverted, His worship superseded by theatricals, and his saints oppressed, and therefore vengeance must be executed upon the guilty. It was destined to begin *in the heaven* by putting an end to the silence there with a voice of the cry of shepherds, and a howling of the princes of the imperial house. Astonished and overwhelmed by the tide of popular fury, they remained without the power of flight, or of resistance, in the hands of their implacable enemies. Their fate, however, was suspended till the arrival of Constantius, who, according to Athanasius, made oath for the security of his kinsmen.

But the oaths of princes are mere matters of convenience. Having allayed their apprehensions by an imperial promise, his next business was to trump up some specious pretense by which he might release himself from its obligations. The arts of fraud were made subservient to the designs of cruelty; and a manifest forgery was attested by Eusebius, the catholic bishop of Nicomedia. He handed to Constantius a fatal scroll, affirmed to be the genuine testament of his father; in which the emperor expressed his suspicions that he had been poisoned by his brothers; and conjured his sons to avenge his death, and to consult their own safety by the punishment of the guilty. The spirit, and even the forms, of legal proceedings were violated in a promiscuous massacre; which involved the two uncles of Constantius, seven of his cousins, of whom Dalmatius and Hannibalianus were the most illustrious, the patrician Optatus, who had married the sister of the late emperor, and the præfect Ablavius, the proud favorite of Constantine, who had long directed his counsels and abused his confidence, and whose power and riches had inspired him with some hopes of obtaining the

purple. "If it were necessary," says Gibbon, "to aggravate the horrors of this bloody scene, we might add, that Constantius himself had espoused the daughter of his uncle Julius, and that he had bestowed his sister in marriage on his cousin Hannibalianus. These alliances, which the policy of Constantine, regardless of the public prejudice, had formed between the several branches of the imperial house, served only to convince mankind, that these princes were as cold to the endearments of conjugal affection, as they were insensible to the ties of consanguinity, and the moving entreaties of youth and innocence. Of so numerous a family, Gallus and Julian alone, the two youngest children of Julius Constantius, were saved from the hands of the assassins, till their rage, satiated with slaughter, had in some measure subsided. The Emperor Constantius, who, in the absence of his brothers, was the most obnoxious to guilt and reproach, discovered, on some future occasions, a faint and transient remorse for those cruelties which the perfidious counsels of his ministers, and the irresistible violence of the troops, had extorted from his inexperienced youth."

The massacre of their kindred was succeeded by a division of the empire between the three brothers. Constantine, the eldest, ruled Gaul, Spain, and Britain; Constantius, Thrace, and the countries east; while Italy, Africa, and the Western Illyricum, acknowledged the sovereignty of Constans.

But, after this partition, three years had scarcely elapsed before these unnatural brothers seemed impatient to convince the world of their total unfitness for their position. Constantine soon complained with a *voice* of discontent, that he was defrauded of his just proportion of the spoils of their murdered kinsmen. He therefore demanded of Constans the cession of the African provinces, as an equivalent for Macedonia and Greece, which he had acquired by the death of Dalmatius. Constans' want of sincerity in the negotiation which proved tedious and fruitless, exasperated the fierceness of his temper; and he eagerly listened to his favorites who suggested that both his honor and interest were concerned in the prosecution of the quarrel. At the head therefore of a tumultuary band, suited for rapine rather than for conquest, he suddenly broke into the dominions of Constans, who, on the *voice* of this invasion reaching his ears, detached some Illyrian troops against him. The conduct of his lieutenants soon terminated the unnatural contest. By artful appearances of flight, Constantine was betrayed into an ambuscade concealed in a wood, where, with a few attendants, he was surprised, surrounded, and slain.

The fate of Constans himself was delayed about ten years, and the revenge of his brother's death was reserved for the more ignoble hand of a domestic traitor. The vices and weakness of Constans had lost him the esteem and affections of the people. The public discontent encouraged Magnentius, an ambitious soldier, to assert the honor of the Roman name. Aided by the friendship of Marcellinus, count of the sacred largesses, he was enabled to persuade the soldiery to break the bonds of hereditary servitude, and to salute him as emperor in the place of the degenerate Constans. In February of the year 350, Magnentius became master of the troops and treasure of the palace and city of Autun. The *voice* of the desertion of his soldiers and subjects, left no alternative to Constans but flight or instant death. He fled for a seaport in Spain, but ere he could reach it, he was overtaken near Helena at the foot of the Pyrenees, by a party of light cavalry, whose chief, regardless of the sanctity of a temple, executed his commission by putting him to death.

The usurpation of the sceptre of the West by a perfidious barbarian, excited the indignation of Nepotian, a rash youth, son of the princess Eutropia, and nephew of Constantine. Arming a number of desperate slaves and gladiators, he overpowered the feeble domestic guard of Rome, received the homage of the Senate, and assuming the title of Augustus, precariously reigned during a tumult of twenty-eight days. The march of some regular forces put an end to his ambitious hopes; the rebellion was extinguished in his blood, in that of his mother Eutropia, and of his adherents; and *the proscription was extended to all who had contracted a fatal alliance with the name and family of "Constantine the Great."*

Another *voice* that disturbed the tranquillity of "the heaven" was the ferocious administration and tragical death of the Cæsar, Gallus, A. D. 354. Gallus, and his half-brother Julian, afterwards styled "the Apostate" by Arian and Trinitarian Laodiceans, were the two nephews of Constantine, who were saved from the fury of the catholic soldiery when they massacred his kindred. Gallus was then about twelve, and Julian about six, years of age. The jealousy of Constantius consigned them to the strong castle of Macellum, near Cæsarea, an ancient palatial residence of the kings of Cappadocia. Carefully educated in the philosophy and science falsely so called of the day, they passed six years of their existence there, deprived of fortune, of freedom, and of safety, in the company of slaves, devoted to the commands of a tyrant, who had already injured them in the murder of their kin beyond the hope of reconciliation. At length, however, the emergencies of the state compelled

Constantius to invest him with the title and authority of Cæsar, and to cement the political connection, to give him the princess Constantina, the cruel and ambitious daughter of Constantine, for wife. His residence was fixed at Antioch, from whence he ruled with delegated authority the eastern prefecture during three years; while his brother Julian obtained an appearance of liberty, and the restitution of an ample patrimony.

But he soon proved himself incapable of reigning. A temper naturally morose and violent, instead of being corrected, was soured by solitude and adversity; and the ungoverned sallies of his rage were often fatal to those who approached his person, or were subject to his power. Constantina, his wife, is described as one of the infernal furies tormented with an insatiate thirst of human blood. She exasperated the fierce passions of her husband whose cruelty was sometimes displayed in the undissembled violence of popular or military executions; and was sometimes disguised by the abuse of law, and the forms of judicial proceedings. A general consternation was diffused through the capital of Syria, the provinces, and among his own courtiers. But he forgot that he was depriving himself of his only support, the affection of the people; whilst he afforded the unnatural and timid emperor the fairest pretence of exacting the forfeit of his purple and of his life.

As long as the *lightning* of internal war was flashing between Constantius and Magnentius, the emperor dissembled his knowledge of the weak and cruel administration to which his choice had subjected the East. But when victory was decided in his favor, Constantius privately resolved, either to deprive Gallus of the purple, or at least to remove him from the indolent luxury of Asia to the hardships and dangers of a German war. Two ministers of illustrious rank, Domitian and Montius, were empowered to visit and reform the state of the East. The rashness of these commissioners hastened their own ruin, as well as the Cæsar's. Discarding all prudence, Domitian delivered a concise and haughty mandate, importing that the Cæsar should immediately repair to Italy, and threatening that his delay or hesitation should be punished, by suspending the usual allowance of his household. Gallus replied to this by delivering Domitian to the custody of a guard. Upon this, Montius aggravated the situation by his reproaches; and by requiring the civil and military officers, in the name of their sovereign, to defend the persons and dignity of his representatives. By this rash declaration of war, Gallus was provoked to embrace the most desperate counsels. He ordered his guards to stand to their arms,

and appealed to the populace for safety and revenge. His commands were fatally obeyed. They seized on Domitian and Montius, and tying their legs with ropes, dragged them through the streets of Antioch, and precipitated their mangled and lifeless bodies into the Orontes.

The arrest of Gallus in his capital from this *voice* appearing to be dangerous, the slower and safer policy of dissimulation was practised with success. He was deceived by the affected tranquillity, and frequent epistolary professions of confidence and friendship from "the Head of the Church." After so many reciprocal injuries, Gallus had reason to fear and distrust. But he had neglected the opportunities of flight and of resistance; and being deprived of the credit of his wife by her unseasonable death, the ruin in which he had been involved by her impetuous passions was completed.

After a long delay, the reluctant Cæsar set forwards on his journey to the imperial court. Having arrived at Hadrianople, he received a mandate, expressed in the most haughty and absolute style, that his splendid retinue should halt in that city, while the Cæsar himself, should hasten to the imperial residence at Milan. The dissimulation which had hitherto been preserved, was laid aside at Petovio in Pannonia. He was conducted to a palace in the suburbs, where the general Barbatio awaited the arrival of his illustrious victim. In the evening, he was arrested, ignominiously stripped of the ensigns of Cæsar, and hurried away to Pola in Istria. His horror was increased by the appearance of his implacable enemy the eunuch Eusebius, by whom, with the aid of a notary and tribune, he was interrogated concerning the administration of the East. Sunk under the weight of shame and guilt, he confessed everything with which he was charged. Constantius was easily convinced that his own safety was incompatible with the life of his cousin. The sentence of death was signed, despatched, and executed; and the nephew of the great Constantine, with his hands tied behind his back, was beheaded in prison like the vilest malefactor. Such were the VOICES by which silence was excluded from the heaven; and the family of "the First Christian Emperor" nearly exterminated from the earth! How true it is that "the seed of evil-doers shall not be renowned to the Olahm. Prepare slaughter for his children for the iniquity of their fathers, that they may not rise, nor possess the earth, nor fill the face of the world with cities"—Isa. xiv. 20. This was said of Belshazzar in whose kindred it was verified, as it was afterwards so notably in Constantine's. Constantius was the only one of them who died a natural death.

Why was slaughter prepared for Constantine's kindred? The only scriptural answer that can be given is that he was preëminently an evil-doer. He was the Antichrist of his day, *the newly born Man-Child of Sin, and Son of Perdition*; "who opposed and exalted himself above all that is called Power, or an object of veneration; so that he as a supreme power sat in the temple of the Power, showing himself that he is supreme." The bloody fate that befel his family by "the voices" is significant of the like consummation that awaits the family of Antichrist by the "lightnings, thunders, and voices" which are to "proceed out of the throne" at the approaching "apocalypse of the sons of the Deity." The sanguinary extermination of the modern family of the Antichrist, will be as complete as that of Constantine. The Voices of the Deity are terrific to all evil-doers. They spared Gallus and Julian in childhood; but when their characters were developed, and they proved themselves evil as their catholic fathers were, *voices* were uttered against them also, and they too were swept from among the living.

2.—"And there were Thunders."

The twenty-four years of the reign of Constantius were a period of "voices, and thunders, and lightnings," ending in "earthquake." The whole period was characterized by these, which, affecting the so-called "christian church," evinced the displeasure of Heaven, and the indignant contempt of the Deity for its unholy and blasphemous speculations on the *consubstantiality* or *likeness* of his Son. "The christian religion, which, in itself," says Ammianus truly, "is plain and simple, Constantius confounded by the dotage of superstition. Instead of reconciling the (Arian and Athanasian) parties by the weight of his authority, he cherished and propagated, by verbal disputes, the differences which his vain curiosity had excited. The highways were covered with troops of bishops galloping from every side to the assemblies which they called synods; and while they labored to reduce the whole sect (of catholics) to their own particular opinions, the public establishment of the posts was almost ruined by their hasty and repeated journeys." This remarkable passage justifies the reasonable apprehensions of Athanasius, that the restless activity of the clergy, who wandered round the empire in search of the true faith, would excite the contempt and laughter of the unbelieving world.

When we consider the impiety and profanity of the church, and the blind impulsiveness of Constantius, the Head thereof, whom its

spirituals distinguished by the acceptable and lofty title of "BISHOP OF BISHOPS"—a title well befitting the Antichrist of the day—there is no room for surprise at the "*thunders and lightnings*" that shook and rent the firmament of the heaven. On the frontier, between the Roman and Persian empires, there was a continued roar of conflict between the two nations from the death of Constantine through all the reign of Constantius. The irregular incursions of the light troops alternately spread terror and devastation beyond the Tigris and Euphrates, from the gates of Ctesiphon to those of Antioch. This active service was performed by the Arabs of the desert, who were divided in their interest and affections; some of their independent chiefs favoring the King of Persia, whilst others had engaged their doubtful fidelity to the Roman emperor. The more grave and important operations of the war were conducted with equal vigor; and the armies of Rome and Persia encountered each other in nine bloody fields, which, with the campaign of Julian, resulted in the slaughter of thousands of catholics and pagans; and the restoration of five provinces beyond the Tigris, the impregnable city of Nisibis, and certain places in Mesopotamia, to the Persians.

But beside this long war in the East, there were *thunders* also in the West, that uttered their voices with terrible effect. While the lightning of civil discord was illuminating the heaven with its glare, a numerous swarm of Franks and Allemanni crossed the Rhine, and inflicted upon the catholics of the empire incalculable misery. Forty-five flourishing cities, Tongres, Cologne, Treves, Worms, Spire, Strasburg, &c., besides a far greater number of towns and villages, were pillaged, and for the most part reduced to ashes. The scenes of their devastations were three times more extensive than that of their conquests. At a still greater distance the open towns of Gaul were deserted, and the inhabitants of the fortified cities, who trusted to their strength and vigilance, were obliged to content themselves with such supplies of corn as they could raise on the vacant land within the enclosure of their walls.

Under these melancholy circumstances, Julian, the brother of Gallus, was appointed Cæsar, A. D. 356, and sent to Gaul, as he expressed it himself, to exhibit the vain image of imperial greatness. Though profoundly ignorant of the practical arts of war and government, the active vigor of his own genius, aided by the wisdom and experience of Sallust, an officer of rank, enabled him soon to acquire a reputation in both departments in advance of his contemporaries. In Aug. A. D. 357, he encountered thirty-five thou-

sand of the bravest warriors of Germany under the fierce Chnodomar, and with a small army of thirteen thousand men gave them a signal overthrow in the obstinate and bloody battle of Strasburg. Chnodomar was made prisoner, six thousand of the Allemanni slain, and the country relieved by the retreat of their compatriots across the upper Rhine.

After repulsing the Allemanni, he *thundered* against the Franks, who were seated nearer to the ocean on the confines of Gaul and Germany. In the spring of A. D. 358, he attacked these barbarians, the most formidable and warlike of the German tribes, dispersed in predatory hordes from Cologne to the ocean. While they supposed him to be in his winter quarters at Paris, he appeared among them with his legions; and by the terror, as well as by the success, of his arms, soon reduced their suppliant tribes to implore the clemency, and to obey the commands of the conqueror. Thus, in 359, the *thunders* ceased to roll, and the victories of Julian suspended, for a short time, the inroads of the barbarians, whom he had expelled and thrice invaded, and delayed the ruin of the Roman empire in the West.

3.—And there were Lightnings.

Thunders are international wars, whose echoes reverberate through the heavens of the respective states; while *lightnings* denote civil discord and revolutions in the government.

The tragic *voice* which announced the murder of the Emperor Constans by the agents of Magnentius A. D. 350, developed an important revolution. The authority of the regicide was acknowledged through the whole extent of the two great præfectures of Gaul and Italy; and the usurper prepared by every act of oppression, to collect a treasure to supply the expenses of a *civil war*.

The intelligence of this revolution which so deeply affected the honor and safety of the House of Constantine, recalled the arms of Constantius from the inglorious prosecution of the Persian war. He consigned the East to his lieutenants, and afterwards to his cousin Gallus, whom he raised from a prison to a throne; and marched toward Europe, with a mind agitated by the conflict of hope and fear, of grief and indignation. He rejected the ignominious terms of peace that were offered to him, with disdain; put the usurper's ambassadors in irons, and prepared to wage implacable war. as became the Chief Bishop of the Apostasy!

The contest with Magnentius was serious and sanguinary. He advanced with rapid marches to encounter Constantius, at the head of a numerous army of Gauls, Spaniards, Franks, and Saxons. During the greater part of the summer he operated in the fertile plains of the lower Pannonia, between the Drave, the Save, and the Danube, where he showed himself the master of the field. The humbled pride of Constantius condescended to solicit a treaty of peace, which would have resigned to Magnentius the sovereignty of the provinces beyond the Alps. But the haughty usurper replied by detaining the ambassador in captivity, and despatching an officer to reproach Constantius with the weakness of his reign, and to insult him by the promise of a pardon, if he would instantly abdicate the purple. This, however, he declined to do, and answered that "he should confide in the justice of his cause, and the protection of an avenging Deity."

The two armies were confronted in order of battle upon a naked and level plain round the city of Mursa, which has always been considered as a place of importance in the wars of Hungary. On this ground, Sep. 28, A. D. 351, the army of Constantius formed, with the Drave upon its right; while the left extended far beyond the right flank of Magnentius. Upon this host the son of Constantine bestowed an eloquent speech, and then retiring into a church at a safe distance from the battle-field, committed to his generals the conduct of this decisive day. They deserved his confidence by the valor and skill they exerted. Once began, the engagement soon became general, and was scarcely ended with the darkness of night. Victory declared for the imperialists. The number of the slain was computed at fifty-four thousand men, and the slaughter of the victors was more considerable than that of the vanquished; a circumstance that proves the obstinacy of the contest, and justifies the remark of an ancient author, that the forces of the empire were consumed in the fatal battle of Mursa, by the loss of a veteran army, sufficient to defend the frontiers, or to add new triumphs to the glory of Rome.

After this fatal overthrow, the pride of Magnentius was reduced by repeated misfortunes, to sue, and to sue in vain, for peace. On Aug. 10, A. D. 353, the bloody combat of Mount Seleucus completely broke the usurper's power. He was unable to bring another army into the field; the fidelity of his guards was corrupted; and they saluted him with shouts of "Long live the Emperor Constantius!" Perceiving by this that all was lost, he prevented their design of delivering him up to his enemy, by the easier and less

ignominious death of falling upon his sword. Magnentius being removed, the public tranquillity was confirmed by the execution of the leaders who survived. A severe inquisition was extended over all, who either from choice or compulsion, had been involved in the rebellion. The most innocent subjects of the west were exposed to exile and confiscation, to death and torture; and as the timid are always cruel, the mind of Constantius, the Bishop of Bishops, was inaccessible to mercy.

These *lightnings* having ceased to scatter their deadly bolts, the international *thunders* between the catholic empire and the barbarians of Germany, began to roll as we have already related. They were the echoes of these lightnings; for during the civil war, in the blindness of his fury, Constantius abandoned to the Franks and Allemanni the countries of Gaul, which still acknowledged the authority of his rival. He invited them to cross the Rhine, by presents and promises, by the hopes of spoil, and by a perpetual grant of all the territory they might be able to subdue. The rapacity of his barbarian allies being thus excited, when he had no further use for them he discovered and lamented the difficulty of dismissing them, after they had tasted the richness of the Roman soil. They refused to retire, and treating, as their natural enemies, all the subjects of the empire, pillaged and destroyed at pleasure. To relieve the country of this scourge, Julian was sent to Gaul to thunder upon them, as already related in section 2.

While the Gallic legions and barbarians were thundering upon the Rhine, the Quadi and Sarmatians, against Constantius and his Illyrian forces, were thundering upon the Danube. Thus, at the same time, "there were thunders" on the Rhine, the Danube, and the Euphrates. Julian and Constantius were both victorious in Gaul and Illyricum; and the praises of Julian were everywhere repeated, except in the palace of Constantius, who was jealous of his popularity, and determined, if possible, to deprive him of his power.

In April A. D. 360, while attending to the public affairs in Paris, Julian was surprised by the hasty arrival of a tribune and a notary, with positive orders from the emperor, that four entire legions, and three hundred of the bravest from each of the remaining bands, should instantly begin their march for the frontiers of Persia. This numerous detachment constituted the strength of the Gallic army, which loved and admired Julian; despised, and perhaps, hated Constantius; and dreaded the laborious march, the Persian arrows, and the burning deserts of Asia. If Julian complied with the orders he had received, he subscribed his own destruction, and that

of the people, who would again be exposed to the invasion of the Germans. But a positive refusal was an act of rebellion, and a declaration of war.

After a painful conflict he ordered the troops to march. A scene of general distress ensued. But the grief of an armed multitude is soon converted into rage. Their line of march was through Paris, in the suburbs of which they were to be reviewed by Julian. On their approach he went out to meet them. He addressed them in a studied oration, and then dismissed them to quarters. At the hour of midnight their discontent became furious. With sword, and bows, and torches in hand, they rushed into the suburbs; encompassed the palace; and careless of future dangers, pronounced the fatal and irrevocable words, JULIAN AUGUSTUS! He earnestly protested against their treason, but it was useless; they repeatedly assured him, that if he wished to live, he must consent to reign.

Thus, the *lightning* of revolution and civil discord again began to flash its fires in the political aerial. Julian was a worshipper of Jupiter, the Sun, Mars, Minerva, and all the other deities of the old superstition; while his cousin Constantius was the Chief Bishop of the Apostasy. Hence, they were rival champions of the old and new superstitions of the empire, which were now about to contend for the dominion of the world.

While offering peace to Constantius, he made the most vigorous preparations for war. The cruel persecution of the adherents of Magnentius had filled Gaul with outlaws and robbers. These flocked to the standard of Julian. Several months were ineffectually consumed in negotiations at the distance of three thousand miles from Paris to Antioch; at length, perceiving that his adversary was implacable, he boldly resolved to commit his life and fortune to the chance of a civil war; and though some weeks before he had celebrated the catholic festival of the Epiphany, made a public declaration that he committed the care of his safety to the *Immortal Gods*; and thus publicly renounced the religion, as well as the friendship of Constantius.

4.—And there was an Earthquake.

The storm of thunders and lightnings being expended, the earth, into which the fire from the angel's frankincense bowl was cast, began to shake. The seasonable death of Constantius A. D. 361, delivered the Roman Empire from the calamities of civil war, which had hitherto progressed without serious effusion

of blood. Julian was now acknowledged as emperor by the whole empire. His throne was the seat of philosophy and science, falsely so-called, heathen piety, and vanity. He despised the honors, renounced the pleasures, and discharged with incessant diligence the duties of his exalted station.

The reformation of the imperial court was one of the first and most necessary acts of Julian's revolutionary government. Soon after his entrance into the palace of Constantinople, he had occasion for the service of a barber. An officer magnificently dressed presented himself. "It is a barber," exclaimed Julian, with affected surprise, "that I want, and not a receiver general of the finances." He questioned the man concerning the profits of his employment; and was informed that besides a large salary and some valuable perquisites, he enjoyed a daily allowance for twenty servants, and as many horses. A thousand barbers, a thousand cupbearers, a thousand cooks, were distributed in the several offices of catholic luxury; and the number of the eunuchs of this "christian" establishment could be compared only to the insects of a summer's day. The "BISHOP OF BISHOPS" was distinguished by the oppressive magnificence of his dress, his table, his buildings, and his train. The domestic crowd of the palace surpassed the expense of the legions. The monarch was disgraced, and the people injured, by the creation and sale of an infinite number of obscure and even titular employments; and the most worthless of mankind might purchase the privilege of being maintained, without the necessity of labor, from the public revenue. The waste of an enormous household, the increase of fees and perquisites, which were soon claimed as a lawful debt, and the bribes they extorted from those who feared their enmity, or solicited their favor, suddenly enriched these haughty menials. Their rapine and venality could be equalled only by the extravagance of their dissipations. Their silken robes were embroidered with gold, their tables were served with delicacy and profusion; and the most honorable citizens were obliged to dismount from their horses, and respectfully to salute any eunuch they might meet on the public highway. All this excited the contempt and indignation of the philosophic Julian, who despised the pomp of royalty, and was impatient to relieve the distress, and to appease the murmurs of the people. By a single edict, he reduced the palace of Constantinople to an immense desert, and dismissed with ignominy the whole train of slaves and dependents. The splendid and effeminate dress of the Asiatics, the curls and paint, the collars and bracelets, which had appeared so ridiculous in the person of

“the first christian emperor,” CONSTANTINE, were rejected with contempt by his philosophic and pagan nephew, Julian.

But the “earthquake” would have only slightly shaken the Apostasy, if Julian had only corrected the abuses, without punishing the crimes, of his catholic predecessor’s reign. “We are now delivered,” says he, in a familiar letter to one of his intimates, “we are now surprisingly delivered from the voracious jaws of the many-headed Hydra. I do not mean to apply that epithet to my brother Constantius. He is no more; may the earth be light upon his head! But his artful and cruel favorites studied to deceive and exasperate a prince, whose natural mildness cannot be praised without some efforts of adulation. It is not, however, my intention, that even those men should be oppressed: they are accused, and they shall enjoy the benefit of a fair and impartial trial.” To conduct this inquiry, Julian named six judges of the highest rank in the state and army; and as he wished to escape the reproach of condemning his personal enemies, he fixed this extraordinary and inexorable Chamber of Justice at Chalcedon, on the Asiatic side of the Bosphorus; and transferred to the commissioners an absolute power to pronounce and execute their final sentence without delay and without appeal. The office of president was exercised by the venerable prefect of the east, a *second* Sallust, whose good qualities conciliated the esteem of Greek sophists, and catholic bishops. He was assisted by the eloquent Mamertinus, one of the consuls elect. But the civil wisdom of these two magistrates was overbalanced by the ferocious violence of four generals. One of these, Arbetio by name, more fit for the prisoners’ bar than the bench, was supposed to possess the secret of the commission; the armed and angry leaders of the Jovian and Herculean bands encompassed the tribune; and the judges were alternately swayed by the laws of justice, and by the clamours of faction.

A devout and sincere attachment for the gods of Athens and Rome constituted the ruling passion of Julian; and the superstitious phantoms which existed only in his mind, had a real and judicial effect through the government of the empire. The vehement zeal of the catholics, who despised the worship, and overturned the altars, of those heathen rivals of the martyrs, engaged their imperial votary in a state of irreconcilable hostility with a very numerous party of his subjects. The subsequent triumph of this party, which he deserted and opposed, has fixed a stain of infamy on the name of Julian; and the unsuccessful “apostate” has been overwhelmed with a torrent of Arian and Trinitarian invectives, of

which the signal was given by the sonorous trumpet of Gregory Nazianzen.

The catholics, who beheld with horror and indignation the apostasy of Julian from their superstition, had much more to fear from his power than from his arguments. The pagans, who were conscious of his fervent zeal, expected that the flames of persecution should be immediately kindled against the enemies of the gods; and that the ingenious malice of Julian would invent some cruel refinements of death and torture, which had been unknown to the rude and inexperienced fury of his predecessors. But the hopes, as well as the fears, of the rival religious factions were disappointed by one who was persuaded that neither steel nor fire can eradicate the erroneous opinions of the mind. Influenced by this conviction he extended to all the inhabitants of the Roman world the benefits of a free and equal toleration; and the only hardship he inflicted on the catholics, was to *deprive them of the power of tormenting their fellow-subjects* whom they stigmatized as idolators and *heretics*. Among these so-called "heretics," were those who in the reigns of Constantius and Julian were being sealed in their foreheads with the seal of the Deity as the 144,000. The pagans were expressly ordered to reopen all their temples; and they were at once delivered from the oppressive laws, and arbitrary vexations they had sustained under the reign of Constantine and his sons. At the same time the trinitarian bishops and clergy, who had been banished by the Arian emperor, Constantius, were recalled from exile, and restored to their respective conventicles; also the Donatists,* Novatians, Eunomians, and so forth. Julian, who understood and derided their theological disputes, invited to the palace the leaders of the hostile sects, that he might enjoy the agreeable spectacle of their furious encounters. The clamour of controversy sometimes provoked him to exclaim, "Hear me! the Franks have heard me, and the Allemanni;" but he soon discovered that he was now engaged with more obstinate and implacable enemies; and though he exerted the powers of oratory to persuade them to live in concord, or at least in peace, he was perfectly satisfied before he dismissed them from his presence, that he had nothing to dread from the union of the "christians" so-called.

As soon as he ascended the throne, he assumed, according to imperial custom, the character of SUPREME PONTIFF, not only as the

* Optatus accused the Donatists of owing their safety to an apostate. Yes, the fire of the altar developed the Julian *earthquake* in their behalf.

most honorable title of imperial greatness, but as a sacred and important office, the duties of which he was resolved to execute with pious diligence. Encouraged by the example, exhortations, and liberality of their pious sovereign, the cities and families resumed the practice of their neglected ceremonies. "Every part of the world," exclaims Ilibanius, with devout transport, "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 of 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."

As the army is the most forcible engine of absolute power, Julian applied himself with peculiar diligence to corrupt the religion of his troops, without whose hearty concurrence every measure must be dangerous and unsuccessful; and the natural temper of soldiers made this conquest as easy as it was important. On the days of solemn and public festivals, the emperor received the homage and rewarded the merit of the troops. His throne of state was encircled with the military ensigns of the Roman republic; the name of Christ was erased from the *Labarum*, and the symbols of war, of majesty, and of pagan superstition, were so dexterously blended that the faithful subject incurred the guilt of idolatry when he respectfully saluted the person or image of his sovereign. The soldiers passed successively in review, and each of them, before he received from the hand of Julian a liberal donative proportioned to his rank and services, was required to cast a few grains of incense into the flame which burned upon the altar. This restoration and encouragement of paganism revealed a multitude of pretended christians, who, from motives of temporal advantage, had acquiesced in the catholicism of the former reign, and who afterwards returned, with the same flexibility of conscience, to the superstition professed by the successors of Julian.

As I am not composing a history of the Julian earthquake, but merely evidencing illustratively by history the symbolical drama of the apocalypse, it is only necessary that I should show that the events of the first sixteen months of his reign over the whole empire, following the "lightnings," were, in the fullest sense, such a revolution as could only fairly and properly be represented by "an earthquake." I need not go into all the details of his remarkable reign. It will, therefore, be sufficient to say that, in his great work of humbling the LAODICEAN APOSTASY in the lowest depths of

degradation into which he could plunge it, he proclaimed himself the gracious protector of the Jews! He had no love for these unfortunates, but they deserved the friendship of the idolator by their implacable hatred of the christian name. He proposed to rebuild their temple in Jerusalem, and relieved them of the pecuniary oppressions imposed upon them by the bishops and eunuchs of the court of Constantius. The catholics were firmly but erroneously persuaded that a sentence of *everlasting* destruction rested upon the whole fabric of the Mosaic law. Julian, therefore, argued that the success of his rebuilding speculation would prove the falsity of the prophets, and turn the truth of revelation into a lie. But had he succeeded, his success would only have proved the ignorance of the catholics, who understood nothing aright. His enterprise, however, was defeated by an earthquake, a whirlwind, and a fiery eruption, which scorched and blasted the workmen, overturned and scattered their works, and compelled the abandonment of the undertaking.

Foiled in this manœuvre, he attacked the catholic church in the very seat of its soul. He transferred to the priests of his own superstition the management of the liberal allowances from the public revenue which had been granted to their church by Constantine and his sons. The proud system of clerical honors and immunities was levelled to the ground, testamentary donations were forbidden, and the catholic priests were confounded with the last and most ignominious class of the people. By this policy he aimed to deprive them of all the temporal honors and advantages which rendered them respectable in the eyes of the world, which is "the enemy of God." But, besides this, he prohibited catholics from teaching the arts of grammar and rhetoric, observing that the men who exalt the merit of implicit faith are unfit to claim or enjoy the advantages of science, and that they ought to content themselves with expounding, not Homer and Demosthenes, but Luke and Matthew in the conventicles of the Galileans. This edict deprived them wholly of the education of youth, which, in the Roman world, was intrusted to masters of grammar and rhetoric, who were elected by the magistrates, maintained at the public expense, and distinguished by many lucrative and honorable privileges. Having thus substituted pagan sophists for catholic priests, he invited a free and general resort to the public schools, in a full confidence that the tender minds of the scholars would be paganized by the impressions received. The greater part of the catholic officers were gradually removed from their employments in the state, the army, and the provinces; and the hopes of future candidates were extinguished by

his maliciously, but most correctly, reminding them, that *it was unlawful for a christian to use the sword either of justice or of war*; and studiously guarding the camp and the tribunals with the ensigns of idolatry. The powers of government were entrusted to the pagans, who professed an ardent zeal for the superstition of their ancestors. Under their administration the catholics had much to suffer and more to apprehend. Julian was averse to cruelty, but his provincial ministers exercised a vexatious tyranny against sectaries, on whom they were not permitted to confer the honors of martyrdom. He dissembled the knowledge of the injustice exercised in his name, and expressed his real sense of their conduct by gentle reproofs and substantial rewards.

The most effectual instrument of annoyance with which they were armed was the law that obliged the catholics to make full and ample satisfaction for the temples they had destroyed under the preceding reign. The zeal of the triumphant Laodicean Apostasy had not always the sanction of the public authority; and the catholic bishops, who were secure of impunity, had often marched at the head of their congregations to attack and demolish the rival fortresses of Satan. On his consecrated lands, which had been given to the clergy, and on the ruins of paganism, the catholics had frequently erected their conventicles. The ground had to be cleared of these, and the stately temples of the idols which had been levelled, and the precious ornaments which had been converted to catholic uses, had to be restored, making a very large amount of damages and debt. But the catholics, who had robbed and destroyed the property of "heretics" as well as pagans, in this, the dark hour of retribution, were unable to pay. The Roman law, therefore, gave the claimants a right to the debtors' persons. They were, consequently, seized by Julian's ministers, and subjected to bodily pains and torments. In this the moment of their prosperity, they dragged their mangled bodies through the streets, pierced them by the spits of cooks and the distaffs of enraged women, and the entrails of catholic priests and their ecclesiastical females, after they had been tasted by these bloody fanatics, were mixed with barley and contemptuously thrown to the unclean animals of the city.

About the same time, Julian was informed from Edessa that the proud and wealthy faction of Arian catholics had insulted the weakness of a sect of "heretics" styled Valentinians, and committed such disorders as ought not to be suffered with impunity in a well regulated state. Upon hearing of this, he confiscated the whole property of the church by his mandate to the magistrates of the place.

The money was distributed among the soldiers, the lands were added to the state's domain, and, with the most pungent irony, he wrote to the offenders, saying, "I show myself the true friend of the Galileans. Their admirable law has promised the kingdom of heaven to the poor; and they will advance with more diligence in the paths of virtue and salvation when they are relieved by my assistance from the load of temporal possessions. Take care," continued he, in a more serious tone, "take care how you provoke my patience and humanity. If these disorders continue, I will revenge on the magistrates the crimes of the people; and you will have reason to dread, not only confiscation and exile, but fire and sword." The catholics, both Arian and Athanasian, who, before the "earthquake" that levelled their high towers in the dust, had possessed above forty years the civil and ecclesiastical government of the empire, had contracted the insolent vices of prosperity, and the habit of believing that they were the saints, and that the saints alone were entitled to reign over the earth. As soon as the justice of Julian deprived the clergy of the privileges conferred by the favor of Constantine, unmindful of their own tyranny against "heretics," among whom were the sealed servants of the Deity, they complained bitterly of "the Apostate's" most cruel oppression; and the free toleration of idolators and HERETICS, *who were alone benefited by the Julian earthquake*, was a subject of grief and scandal to catholics. Their present hardships, intolerable as they might appear, were considered as a slight prelude to impending calamities, which were suspended till their crafty oppressor's victorious return from the Persian war, when laying aside the mask of dissimulation, he would cause the amphitheatres to stream with the blood of hermits and bishops; and that catholics who persevered in the profession of their opinions would be deprived of the common benefits of nature and society. These gloomy forebodings of deserved punishment, however, were suddenly dispelled by the death of Julian, who was mortally wounded, June 26, A. D. 363. He was pierced by a Persian javelin, in the thirty-second year of his age, after a reign of one year and eight months from the death of Constantius. He was the last of the house of Constantine, which was left without an heir, and the empire without a master, by his unexpected death. The trembling of the catholic world subsided, and the military election of Jovian restored tranquillity to the church and state.

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. vii. 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. viii. 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.

L—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 moments 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 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 præ-

fecture of the Eastern Leg of the Babylonian Image, from the Lower Danube to the confines of Persia; whilst he reserved to himself the three præfectures 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, but not equally and 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 of 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 forbid them to practice 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." These reprobates installed themselves with these "silly women" as their spiritual directors. But Valentinian rightly discerned the corruptness of their purposes. He therefore forbid 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 alms 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 Rome," in the reign of Valentinian, and under the spiritual direction of Damasus, its bishop, have been impartially stated by Ammianus, who says, "The præfecture 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 ardor 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 præfect, 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 Sicinius, 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 pontiffs 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 Prætextatus, 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 appellation 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 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 a 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 favor, 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 surprized 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. xvii. 6; and their proceedings have been refined and methodized in the "Holy Office," which assigns their distinct parts to the ecclesiastical and secular powers. The victim to be murdered is regularly delivered by the sanguinary priest to the magistratè, and by the magistrate to the pious executioner; and the inexorable sentence of their Mother Jèzebel, which declares her charge against the victim, is 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, 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 ignominious 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." This 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 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 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 "dæmons 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."

* 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 dæmon." Whoever will peruse the controversy of Jerome and Vigilantius, and Augustin's account of the miracles of Stephen, may speedily gain some idea of the spirit of the fathers of the Apostasy.

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 præternatural 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 dæmoniacs, 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 odor, 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 founded 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 imi-

tated the fabled example of their faith and piety, were the peculiar and favorite 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 the 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 *Muhuzzim*, 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 fes-

tival 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

* 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 apos-

they could not remove themselves at pleasure, so as to be everywhere present attending to the prayers of their 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

bles, 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.”

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 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 Mæsia, 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, with-

out 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 Mæsia, 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 Succii, 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 deploras 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 moder-

ation, 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 their 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. vii. 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. vii. 1, is a prefatory announcement to the first four trumpets, as the angel-proclamation of "Woe," in ch. viii. 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. xi. 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. vii., and the prayers of these saints ascend abundantly as incense of supplication and thanksgiving—ch. viii. 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 præfect 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 Cæsar, 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 Vetranio, which produces a revolt throughout the præfectures 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 Sylvanus.

"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 cup-bearers, 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 re-opened; reestablishes paganism as the religion of the empire; assumes the pago-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 of 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, Libanus, 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 reestablishes 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.

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 Cæsars 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 ($\epsilon\pi\iota$) 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. xi. 3-7 ; xiii. 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 three-score 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. vii. 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. xxiii. 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. xxv. 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—Numb. x. 1–10.

When an alarm was blown it portended great evil. This appears from Jer. iv. 5, which says: "Blow the trumpet in the land: cry, Gather together, and say, Assemble yourselves, and let us go into the defenced 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 ii. 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 a 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. xxiv. 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 *משכי קשת* *mōshkai kēshēth*, or sounders of the truth, of Isai. lxvi. 19, and messengers of Matt. xxiv. 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”—Isai. xxx. 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. ix. 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. xv. 4. Cleri-

cal 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. xiii. 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. ix. 20, 21; xi. 7; xiii. 6, 7, 15; xvi. 6, 7; xvii. 3, 6; xviii. 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. viii. 11; xvi. 6; ix. 4, 5; xvi. 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 imperiality when he divided the Fourth Beast dominion with his rivals Licinius, who possessed the Illyrian Præfecture; 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 the 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 præfecture; and secondarily, of the sixth, to inflict "wars" upon the unrepentant spirituals of the Western Third, until the seventh should begin to sound—ch. xi. 14.

The first four trumpets, then, made the Western Præfecture 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 befel, 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 cœvally 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. xvii. 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 rudimental ; 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. viii. 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 Isai. xxviii. 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 have not yet returned. They thought themselves secure, and made lies their refuge, and under falsehood hid themselves. But in the seventeenth verse they were informed that “the hail should sweep away the refuge of lies, and the waters overflow the hiding place.”

In Ezek. xiii., 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. xi. 19 and xvi. 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,”—Isai. xxx. 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 Judg. ix. 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 (Isai. lxi. 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"—Isai. xxxii. 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"—Isai. xl. 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 Ps. xcii. 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—Isai. xl. 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 *Horæ Apocalyp-*

tiæ 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 Rhætian hill-country. Then quickly its course is towards Italy. As it sweeps across the Italian frontier, other terrific thunder-clouds from the distant northwest 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 Pyrenæan 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 prepara-

* Instead of *το τρίτον των δεινών*, as in Griesbach's text, it reads doubtless more correctly as in Tregelles', *το τρίτον της γης, και το τρίτον των δεινών*, as rendered in my translation.

tion 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*.

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 preëminent 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 unnecessary for me to do more than to note, that the calamities that befel "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 Adriatic, 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 carcasses, 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 imbecillity 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 were awakened by the tremendous sound of the Gothic trumpet. Eleven hundred and sixty-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. viii. 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 combustion was not a real mountain, but something analogous thereto. The information is conveyed by the use of the particle *ὡς, 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 *רביר*, a mountain, comes from *רבר* in Hiphil *רברר*. This, and the Chaldee *רבר*, and the Arabic *ربر*, 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. li. 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 provisionally "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. xvii. 15), and the sea being a collection of waters, the sea becomes the symbol of people, gathered into one body politic, kingdom, or jurisdiction, or united in one design."

The four great beasts of Dan. vii. 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 symbolical 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. xxix. 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 or 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 phænomena 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 you 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

* This rendering differs from the Common Version: *εχοντα ψυχας*, 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.

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 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 Ætius 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 Carthage 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 Carthage. 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 pounds 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 fire-ships, 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. viii. 10, 11.

I.—Symbols Explained.

On account of the luminaries in the natural heaven governing the day and the night (Gen. i. 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 Ps. cxix. 105, "Thy word is a light unto my path;" and in Hos. vi. 5, "Thy judgments are as the light."

"I am," saith the Lord Jesus, "the bright and the Morning Star"—Apoc. xxii. 16; the Star which the Spirit compelled Balaam to predict would "come out of Jacob"—Numb. xxiv. 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. viii. 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 there-

fore 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. vi. 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.

"*Λαμπαρ*, 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 no where 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 Præfectures, 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. vii. 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. xvi. 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. xvii. 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 fountains 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. xvii. 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" represent 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," and 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 *ὁ Ἀψινθος*." 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 *λεγεται*, "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

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

the days of the third vial, "the Corsican." This was applied to the first Napoleon as indicative of the country from which 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 select 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 Præfecture 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 Teiss pouring itself into the Danube, marks the central point of the base of the Great Illyrian Præfecture; 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 fulfilment 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 back 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 very 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 Tanais, 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 Teyss, and the Carpathian hills in the plains of Upper Hungary. All these regions

were embraced in the great Illyrian Præfecture ; 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, only 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 a 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 Ætius 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 Cassiodorius, 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 πολλοι των ανθρωπων, 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 foes with redoubled fury. Prudence, however, prevailed over revenge; and the allied army of Latin and Gothic catholics separated, and withdrew from the plains of Chalons. 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 un-

buried 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 Rhætian 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 extremity 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 succors 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 Teiss, 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.

ACT 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. viii. 12.

I.—Symbols Explained.

"For the understanding of the prophesies," 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"—Ps. lxxxiv. 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. xv. 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 come 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. xxxii. 6-8, "I will water with thy blood the land wherein thou swimst; 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. xiii. 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 Idumæan sovereignty is in the highly symbolic style of the sixth seal. "All the host of heaven," says the Spirit in Isai. xxxiv. 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. ix. 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 phænomena 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. xiii. 3 and xvii. 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 vestige 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 æra in the history of mankind." 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 prætorian præfect 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 præfect, 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 *patriciate* 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 Æmilia, 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 favorite villa, or his most profitable farm. But the darkening 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 preëminence 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 preëminence 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"—*εν ολη τη γη*—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. xiii. 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. xiii.

A WARNING PROCLAMATION.

Apoc. viii. 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. vii. 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 *αετον*, an *eagle*, instead of *αγγελου*, 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 no where 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 *αγγελου*."

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. Elliot is unquestionably mistaken in saying that "no where in the Apocalypse is the *proclaiming* function assigned to a *bird*." We find the very reverse of this in ch. vi. 7, where the fourth living creature, likened to "an eagle flying" in ch. iv. 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. xii. 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. xiv. 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*, *μεσσανημαρ*, 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 trumpet-call 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. xi. 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 consummating judgments of the three "Woes," that they may slay the beast, and give his body politic to the burning flame.—Dan. vii. 11, 26.

2.—Historical Exposition.

We have seen in ch. vii. 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 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 millennium 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 dæmons, 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. ix. 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.

CHAPTER IX.

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, page 103.*

TRANSLATION.

Apoc. ix. 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 *πεπτωκοτα*, 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 sealed 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. xiii. 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. ix. 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"—*η κλεις του φρεατος της αβυσσου*. The *pit of the abyss* 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—το φρεαρ*—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 *αβυσσος*, 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 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. iv. 20, Egypt is styled "an iron furnace" to Israel; and in Isai. xxxi. 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—Isai. xxii. 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 re-

nunciation 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. ix; and another in ch. xx. 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*—
 ימא - - סלקן מן - - ch. vii. 3.

3.—The Abyss.

This leads me to remark, that in these places of the apocalypse, *αβυσσος* is improperly rendered "bottomless pit." In Isai. xlv. 27, what in the Septuagint is *αβυσσος*, or *abyss*, is in the Hebrew צַלְהָה *tzulah* "deep;" and is explained in Jer. l. 38, and li. 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 *αβυσσος*: In Job xxxviii. 30—"the face of the *abyss* is frozen;" xli. 31, "he maketh the abyss to boil like a pot; he maketh the *sea* like a pot of ointment." In Isai. lxiii. 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. x. 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*, εκ νεκρων." 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"—Isai. lvii. 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. xiii. 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. xxix. 20, "The *anger* of Yahweh shall *smoke* against that man;" and in Ps. lxxiv. 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. ix. 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. xiv. 11, smoke is associated with torment as "the smoke of their torment ascendeth to the aiöns of the aiöns; and they have no rest day nor night;" and in ch. xv. 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. xi. 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. xvi. 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. iv. 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. xii. 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 observes, 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—*אַרְבֵּה* *arbeh*, signifying a *locust*; and *עֲרַבִי* *arbi*, an Arab. In Judg. vi. 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 Bedouen 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 this inscription, '*We are the army of the Great God.*'"

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 ערבה for ארבה *ārābāh* 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 hogshead, 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 Escorial 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"—ὡς στεφανοί. This was only an *ὁμοιωμα*—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. xxiii. 42, describes the head-dress of the Sabean and Keturite Arabs by עֲטֶרֶת, *ätèrèth*, rendered in Greek by στεφανον, as "Sabæans 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," said 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 armor*," "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 etymology 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. 632-3.

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. xvi. 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. xii. 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. ix. 13; Rom. xi. 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.

I.—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 æra 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 idolatry 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, 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 fervor of his attendants. "I have seen," said he, "the Chosroes of Persia and the Cæsars 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. v., the catholics of the Roman empire are distinctly charged with worshipping the Virgin Mary as God; and in ch. ix., 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

* 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.

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 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 dæmons 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 besieged 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 *βασιλευσσω*, and *αδικω*. 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 Omniades, the Arabian empire extended two hundred days' journey from east to west, from the 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 Abbasides. 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 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 Omniades 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 Haroun 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 *αδικια*, *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 "Apollyon" 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."

ACT II.—SIXTH TRUMPET OR SECOND WOE.

I.—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, page 103.*

TIME OF EVENTS.

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

TRANSLATION.

Apoc. ix. 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 serpents, 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 dæmonials 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 *φωνην μίαν* *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 *ἐπι τῷ ποταμῷ*, "by the river ;" the preposition is rendered in this sense in Matt. xxiv. 33, "He is near *ἐπι θύραις* by or *at* the doors."

In verse 17 and 18, I have rendered *εκπορευεται* and *εκπορευομενοι* 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. iv. 5, where it is used in connection with lightnings and thunders from the throne ; when they go forth, they do it burstingly.

The phrase *το τρίτον των ανθρωπων*, 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 *των*, 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, *ὁ αριθμος στρατευματων του ιππικου*, 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 *αἱ ἐξουσίαι αὐτῶν ἐν τῷ στόματι αὐτῶν εἰσι, καὶ ἐν ταῖς οὐραῖς αὐτῶν*, *their powers are in their mouth, and in their tails*; my reason for this preference will appear in the exposition.

I.—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. viii. 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 xviii. 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. vi. 10. In Apoc. viii. 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. xii. 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. xi. 16-17; xv. 7. 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 one spirit pervades the whole. The multitude of the true believers which compose the altar "are of one heart and of one soul"—Acts iv. 32. In singleness of heart—"with one mind and one mouth they glorified the Deity, even the Father of the Lord Jesus Christ"—Acts ii. 46; Rom. xv. 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 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* into 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 powers 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. vi. 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, dæmon-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. xvii. 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 in-

dignation 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. ix. 15, 18; xi. 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 *ενωπιον του Θεου*, which I have rendered, "in the sight of the Deity." Literally, *enopion* signifies *in the eye*, from *εν*, *in*, and *ωπι*, dative of *ωψ*, 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 expelled therefrom by the Assyrians, were said to have been removed *out of his sight*—2 Kings xvii. 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. xi. 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. vi. 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. xx. 3, 7, 8. The four angel-powers of the sixth trumpet were bound territorially; for we are informed that they “*had been bound—δεδεμεινους*—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. xvi. 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, εις, until, THE hour, and day, and month and year,*" *ενιαυτον*. 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 æon, 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, ενιαυτος, 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, | “ “ . . . | 1 | 00 |
| A Month, | “ “ . . . | 30 | 00 |
| A Year, | “ “ . . . | 360 | 00 |
| <hr/> | | | |
| Whole Period of the killing | . . . | 391 | 30 |
| <hr/> <hr/> | | | |

In the Greek text the definite article *την* is prefixed only to *ώραν 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—*εις την ώραν* 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”—*δυο μυριάδες μυριάδων*. This is the symbolical number of the four angel-powers—two myriads of myriads *ἵππικον* 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 *μυριάδων*, 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 xxxix. 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. x. 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 Ps. xlv. 5, רכב *r’chāv*, *to ride*, is rendered in the Septuagint by βασιλευειν, *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 ii. 4 ; Jer. iv. 13.

The following in Hab. i. 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 θωρακας, fiery and hyacinthine and sulphurous.*" These were *breastworks*, 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 *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”—*το τρίτον*. 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. vii. 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. xix. 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. xiv. 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 twelfth verse, the Spirit refers to *οἱ λοιποὶ τῶν ἀνθρώπων*, “*the rest of the men* who were not killed by these plagues.” The *το τρίτον τῶν ἀνθρώπων*, *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*, *οἱ λοιποὶ*, inhabit 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. xiii. 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. ix. 20, to worship the Dæmonials and idols, the works of their hands. Notwithstanding the signal overthrow and political annihilation of their dæmon 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 dæmons*” 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—Isai. ii. 17–21.

11.—“The Dæmonials.”

In the English Version of Apoc. ix. 20, *τὰ δαιμονία*, is 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 *δαιμονιον*, 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 *δαιμων*, but neuter from *δαιμονιος*.) The root of the word is *δαιμων*, 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 δαιμων, a dæmon: hence, when δαιμονες and*

θεοι are joined, the *δαίμονες* are gods of lower rank; and here note, that *θεος* is never used for *δαίμων*, though *δαίμων* is for *θεος*. 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 *dæmon* 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 *aërial*, 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, Cæsar, 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 *aërial* called Darius, and decreed to be a god, was what they called a *dæmon* or a *dæmonion*. Such *dæmons* 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 *θεος*, 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 *δαίμονια*, 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 *dæmons*, 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 *dæmon* in him; and that however high he may be “in honor,” if he understand not the truth, “as is the beasts that perish”—Ps. xlix. 12, 20.

In the apocalypse *δαίμονια* occurs only once, and that in ch. ix. 20; while *δαίμων* in the genitive plural is found twice; first, in ch. xvi. 14; and then in ch. xviii. 2. In ch. ix. 20, it is really the neuter plural of the adjective *δαίμονιος*, of, or pertaining to, *dæmons*: “that they should not worship *τα δαίμονια things related to demons*”—things supposed to exist in the *aërial*, “between heaven and earth.” In ch. xvi. 14, the word is different, because it refers to different things, and pertaining to a different region. Both in this text, and, in ch. xviii. 2, the things signified by *δαίμονες* are related to earth; though, among the inhabitants of the Roman earth, they occupy a position *analogous* to that of the *dæmons* of the mythical *aërial* between the political heaven and the peoples beneath. The habitation of these *dæmons* is the *aërial* 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. xvi. 14, they are the gods of the political *aërial*, whose policies, or “*spirits,*” develope remarkable and notable events. The *dæmons* 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. ix.

20. Here *the things related to dæmons* are associated with idols or images, in the phrase *τα δαιμονια και ειδωλα*, where the definite article *τα* serves both for *δαιμονια* and *ειδωλα*; and very properly so, because the *eidola* are the visible representations of the *dæmonia*.

"The passage in which," says Mr. Tayler Lewis, in his Platonic Theology, "we find the most express and the clearest mention of dæmons is in the *Epinomis*," which he renders thus: "Next to these, and under these, the Dæmons, 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 *Symposion*, 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 *δαιμονες*, *dæmons*, *τα δαιμονια*, *the things pertaining to dæmons*, 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 dæmonolatry or demon-worship to this day. They have only changed the character of their dæmons and idols. When they became catholics they did not really cease to be pagans; they only "baptized" their dæmons, 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 dæmons 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 dæmonology of the ancient world is the dæmonology of the Apostasy, catholic and protestant. These are in fellowship with Plato, Socrates, and other pagans, in their views about "souls" and "de-

parted spirits;" and, with all their "ripe scholarship," as they absurdly style proficiency 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 dæmon of inferior rank, nevertheless a god!

Now catholics and protestants hold such gods as these in high esteem. The old mythologist had thirty thousand dæmons; 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-dæmons of all their favorites are "sainted in heaven," as soon as they are supposed "to shuffle off the mortal coil." The disembodied immortal soul-dæmons of what are called men, women, children, babes, are decreed by their theologies, or dæmonologies, to be saints and angels in the aerial or sky. The soul-dæmon 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-dæmons. All these they suppose go to "purgatory;" but it is only those of the dead they delight to honor whom they exalt to the ærial 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 ærial between heaven and earth!

Apotheosis was the deification of the disembodied ghosts, or soul-dæmons, of pagan heroes and great men, by which they were exalted to the ærial between earth and heaven, and became, in their new position, adorable dæmon-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 dæmonials and images term "a saint," upon which the Pontiff decrees the canonization and appoints the day.

On the day upon which the beatified soul dæmon is installed by sovereign authority among the saint-protectors and mediators of the Laodicean ærial, 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 dæmonial has made his public entry into the ærial paradise between earth and heaven, that they may offer up their petitions to his demon-godship without danger of being rejected.

The catholic ærial 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 ærial 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 dæmonial ghosts, dæmonial relics, and dæmonial 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 *dæmonialism*. 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 dæmonialism* would be more valuable to them than gold or precious stones. This stimulated them to a fraudulent multiplication of *dæmonial 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 legendaries; 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 dæmonial 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 dæmonial 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 dæmonials; 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 dæmonial 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 dæmonial 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 dæmonials 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 dæmonials 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 dæmons of pagan Rome recovered their places in the ærial under new names; and became the patrons and protectors of the catholic apostasy. These trumpets were terrible judgments inflicted upon mankind because of their dæmonolatry 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 dæmonials in the ærial. 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 dæmonolatry is no more agreeable to heaven than the dæmon-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 similar 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 practice 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. ix. 20, intimates that the "plagues" of the first and second woes were designed to abolish, or punish, the worshipping of dæmonial things, and idols or images. There were many other abominations concurrent with these woes not specified; but *daimonia*, and *eidola*, things related to dæmons, 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 dæmonials, and their idolatrous symbols, called images or idols.

The introduction and establishment of dæmonial and idol worship as an institution of the catholic apostasy, was progressive. It began with a "voluntary humility and worshipping of angels"—

an intruding into the unseen, and a vain inflation of the mind of the flesh, in the apostolic age, as appears from Col. ii. 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, Turkmans, Moguls, 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 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 affected, "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 demons*—*τα δαιμονια*. 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," *ὁ νόος της σαρκος αυτου*, 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 dæmon-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 dæmonial relic and image worship was made with caution and scruple. By a slow though inevitable progression the honors conferred on the original dæmon 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* images (images *made without hands*) 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 dæmonials of the catholic air; not very godlike, 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 dæmonial 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 dæmonially 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. ix. 6.) the eloquence of the monks was exercised in the

defense 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 endangered, 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 dæmonials 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 dæmons; while the latter are the genuine forms of Christ, his mother, and his saints, who had 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 deprecations; 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* (*δαίμονες* *dæmons*, in the sense of ch. xviii. 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 dæmon 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 dæmonials 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. xii. 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 dæmonial 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 dæmonialists 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 dæmonials 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 Dæmonialism 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. v. 10; xx. 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 dæmonials 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. xi. 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. xii 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 obedience 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. xii. 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. xiii.

What, then, could be done with such an incorrigible generation of dæmonial 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 dæmonial 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 dæmonialism. 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," *οι ητοιμασμενοι*, 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 Bagdad, 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 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?" "De-

spatch 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 there-

fore 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 dæmonial 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 dæmonial 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 Cæsarea, 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 incrustcd 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 dæmonial 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 dominion surpassed the Asiatic reign of Cyrus and the Caliphs. His hunting train con-

sisted 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 conquests 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 dæmonials 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 succor for the defence of the city of Constantine.

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 killing. 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 dæmonials 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 dæmonial 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 dæmonial 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 horseback 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 dæmonials 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 commercial 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 invasion 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 dæmonial 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 dæmonial 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 dæmonials 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. xi. 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 Palæologus, the Seljukian sultan, who had fled to Constantinople, was released from his exile among the Greeks. The first terror of the arms of the Moguls 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 æra 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 Hæmus, 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 a 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 favor 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 neighborhood 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 at 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 dæmonials 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 signaled 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 Cæsar 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 then been intro-

duced 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 dæmonial 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 cares 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 king-

doms 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 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-MOGLU *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 southwest; 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 Cæsars, 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 dæmonials and idols" 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 Dæmonial 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 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*—*εκπορευσις*. 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 cir-

cumscribe 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 Cæsar 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—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 breast-line 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 Dæmonial 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 bullet-heads, 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 contemporaries, 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 out of 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 perseverance 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 dæmonialism 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 aërial. 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 vanished ; 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 X.

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," pp. 109-112.

TRANSLATION.

Apoc. x.

1. And I saw another powerful angel descending out of the hea-

ven, 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 sware 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 dæmonials 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. xvi. 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*—*ἡ ὁδὸς τῶν βασιλευν τῶν ἀπο ἀνατολῶν ἡλίου*. 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. xvi. 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 ii. 31; iii. 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" (Isai. xxvi. 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"—Isai. xl. 10; lxii. 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 dæmons 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 *Horæ 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. xi. 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 iii. 2). Being thus identified with him, and "glorified together," and in the free reception of all things with him (Rom. viii. 17, 52) only not equal to him in rank, (Eph. i. 22; Col. i. 18) the saints are also "the ark of the covenant in the nave." This being all developed in the hidden chambers (Isai. xxvi. 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 *επιφανεια* and *αποκαλυψις*, epiphany and apocalypse, of Rom. viii. 19, and 2 Thess. ii. 8.

When thus prepared in the chamber under all the circumstances indicated in the phrase, "Behold I come as a thief" (ch. xvi. 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 Ps. xix. 5; in other words, "the Spirit and the Bride" of Apoc. xxii. 17, who in this glorious manifestation are "one," as the head, and the body, and the life, are one. As a bride-

groom, 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. יהוה איש מלחמה *Yahweh ish milkhamah*, says Moses; יהוה שמו *Yahweh shemo*; "HE WHO SHALL BE is a man of War; YAHWEH is his Name"—Exod. xv. 3. This angel of the tenth chapter is this same Yahweh-Warrior, styled in a multitude of places, יהוה צבאות, *Yahweh Tz'vaoth*, 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. x. 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'vaoth*, *hosts*, not of *hosts*. YAHWEH *Tz'vaoth*, is a title chosen by the Spirit to intimate that at a certain time appointed he would be *apocalypted in hosts*. He has been manifested in One, styled "His Holy One" and "the Holy and the Just One"—Acts iii. 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. i. 15; "many waters" in this book signifying "peoples and multitudes, nations, and tongues"—ch. xvii. 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, שדדאי, *shaddai*, the voice of speech, as the noise of a host"—ch. i. 24; and Daniel who saw the same multitude says, "the voice of his words like the voice of a multitude"—ch. x. 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 coöperation 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. xi. 18.

This, then is the "ALL-POWERFUL LORD GOD, *who is, and was, and is to come*"—ch. xi. 17; in "the Omega" and *terminal* manifestation of the Eternal Spirit. This manifestation is yet in the future—it is "*to come*," and therefore, it is spoken of in ch. xvi. 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. vii. 18, 27; or, as it is expressed in Apoc. xi. 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 περιβεβλημενον νεφελην, *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. xxxviii. 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. iv. 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. xi. 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. xxiv. 31. After this “gathering together unto the Lord Jesus Christ”—2 Thess. ii. 1; the risen dead, and the contemporary living, of the household, have all to give account of themselves to the Deity—Rom. xiv. 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. xix. 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. v. 10; and “of the flesh reap corruption”—Gal. vi. 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. xv. 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. v. 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. vii. 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 iii. 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 *υπς*, all the recent editors of the text insert *η, the*, which is no doubt correct, as having special reference to the rainbow in ch. iv. 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 fullness 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. ix. 15; x. 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. ii. 12; Gal. iii. 27, 29; Rom. xvi. 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. viii. 14; when the covenant with Jacob, and the covenant with Isaac, and the covenant with Abraham, has been remembered; and the land also—Lev. xxvi. 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. i. 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. x. 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. i. 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 sunshine of his face. This symbolic fire and brightness John saw in vision, find their significance in part, in 2 Thess. i. 8; and ii. 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. lii. 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. vii. 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. xiv. 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. xvii. 14. He is the angel that enlightens the earth with his glory, and announces the fall of Babylon with a mighty voice—ch. xviii. 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. xviii. 4-8; 20, 24. Embodied as the rainbowed angel, they are seen again in ch. xix. 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*.”—βιβλαριδιον ἀνεῳγμενον. This was not like the scroll John speaks of in ch. v., 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. xx. 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 fulfillment 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 in 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 vii. 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. iii. 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 xi. 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. x. 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. xi. 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. xv. 2; xiv. 13; xx. 4.

6.—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. ii. 7; 1 Tim. iii. 16; John iii. 6; Ps. lxxx. 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 Rainbowed 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 xix. 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, *καιροις ιδιοις*, “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 immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see”—1 Tim. vi. 14–16. This is the individual, personal, and simple nucleus of the Rainbowed 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. xvi. 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—Ps. l. 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. xxxiii. 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 לְאִישׁ חֲסִידֶךָ, *l'ish chāsīdēchā*, 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 Ps. lxxviii. 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 סִינַי בְּקִרְשׁוֹ, *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 בָּא, *bah*, as in Deut. xxxiii. 2, where it is correctly translated, but יָבִיֵא, *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. ii. 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 Rainbowed 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. xi. 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. viii. 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. xvi. 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, *תִּימָן*, *taimān*, “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. iii. 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 *ANU* 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. xxxiii. 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, *בָּא* *bah*, “from Sinai,” is different from “came with ten thousands,” which is *אָתָּה*, *ahthah*. The word *זָרַח* *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 Rainbowed 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 due north of these, and still in Idumea, and southeast of the Dead Sea, so noted in the prophecy of Isai. lxiii. 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, towards 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. iv. 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. xxviii. 58; the "YAH that rideth in the deserts," of David—Ps. lxxviii. 4; the "King YAHWEH *Tz'vaoth*," of Isaiah—ch. vi. 5; the "Four Living Creatures with the likeness of a Man," of Ezekiel—ch. i. 5, 12; the "Man with the voice of a multitude," of Daniel—ch. x. 5, 6; the "YAHWEH *Elohim of hosts*, YAHWEH his memorial" of Hos. xii. 5; the "YAHWEH *Givborim*—the *Yahweh-mighty ones*" of Joel iii. 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 v. 2-6; the "Eloah upon his horses and chariots of salvation," of Hab. iii. 3, 8; the "four chariot-spirits of the heavens," and the "one Yahweh and one Name," of Zechariah vi. 1, 5; xiv. 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. i. 7, *αγγελου δυναμειως αυτου*, *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. xxviii. 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. xiv. 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. iii. 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 אֱלֹהֵי קֶדֶם *elohai kedem*, have been commanded to worship, or do service to him as their Lord; for they are all public officials sent forth to do service on account of those hereafter to inherit salvation—Ps. xvii. 9; Heb. i. 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—Ps. ciii. 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 salvation with thine Anointed"—Hab. iii. 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*—Ps. l. 5; cx. 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. iii. 30; Acts. viii. 12; Gal. iii. 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. xxiv. 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. ix. 14; xiv. 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—Jno. v. 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. There 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. xiii. 7; xi. 2, 7; Dan. vii. 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 the faith, rooted and settled, and not moved away from the hope of the gospel—Col. i. 22, 23; they are transformed, and become like Christ Jesus in all things, except that he is preëminent in rank and authority. They are “equal to angels,” who excel in strength—Luke xx. 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. ii. 9; Gal. vi. 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. vii. 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. xxi. 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"—Ps. cx. 3; Isai. lv. 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"—Ps. lxxii. 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"—Isai. xix. 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. xi. 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 Ps. lxxviii. 22. And these words were written in Jerusalem, implying that they were coming Zionwards. In Ps. lxvi, 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. xi. 15, 16. And yet again in ch. i. 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 (שמחת עולם *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. vii. 19. When they passed through the sea under Moses, "they were all baptized into Moses in the cloud and in the sea"—1 Cor. x. 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. xv. 3, 4.

The testimony seems to indicate, that at the time of Yahweh's riding upon the swift cloud into Egypt, there will have collected there a considerable Jewish population, which will be grievously,

oppressed by the king of the north, or Russo-Assyrian Gog. This appears from Isai. xix. 20, which says, "they shall cry unto Yahweh because of the oppressors, and He shall 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 Rainbowed 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"—Isai. xi. 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 Rainbowed 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"—Isai. xix. 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—Isai. xliii. 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. xx. 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"—Isai. xliii. 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"—Isai. xi. 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. iii 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. xxxviii. 9, 8, 10-12: under the protection of the Rainbowed 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 commercial interests. The Russo-Assyrian King of the north will have inflicted this injury upon England, previous to Yahweh riding into Egypt upon the swift rainbowed 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"—Isai. xxiii. 18. And in Ps. xlv, 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"—Ps. lxxii. 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"—Isai. lx. 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 coöperation, 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—Isai. xviii. 1; xvi. 3-5. At this epoch, the land becomes prosperous—"a land of unwalled 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. xxxviii. 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. xi. 44, 45. Thus all the nations of this northern confederacy are gathered by Yahweh 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. xiv. 2. Their hope would now seem to be lost, and themselves finally cut off from their parts—Ezek. xxxvii. 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. xxi 44; Dan. ii. 45; viii. 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 dæmonial 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 Rainbow 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. ii. 8.

At this crisis, then, of extreme peril to the Jewish population of Palestine—of that "tenth" indicated in Isa. vi. 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. i. 14, 16; x. 1. He comes out of Egypt, as it is written,

“Out of Egypt I called my son”—Hos. xi. 1. This was true of “Israel my son, my first born” (Exod. iv. 22), in the days of Moses; of the child Jesus, prophetically named *Israel* in Isa. xlix. 3, the Beloved Son of the Eternal Father, in the days of his infancy (Mat. ii. 15); and it is also true of Israel in Egypt, and of the Rainbowed 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. viii. 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. x. 10.

In leaving Egypt, then, the Rainbowed Angel leads Israel out as a trembling bird—Hos. xi. 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. xix. 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. xxx. 7.

Having destroyed the tongue of the Egyptian sea, and brought Israel up again from its depths, the Rainbowed 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. ix. 14. "He shall march through the land in indignation, and thresh the nations in anger"—Hab. iii. 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. xii. 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. xxx. 8.

This is the crisis which fairly inaugurates "the war of that great day of the all-powerful Deity" in the field of Armageddon—Apoc. xvi. 14, 16; "the great winepress of the wrath of Deity"—ch. xiv, 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. xxxiv. 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. lxiii. 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. xxxviii. 23.

"YAHWEH is known by the judgment he executeth"—Ps. ix. 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. xxxviii. 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. xxx. 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. lxiii. 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 co-extensive 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. xxxix. 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 (Ps. cxxii., cxxv., cxxviii.), and promised (Ps. lxxii. 3, 7; lxxxv. 8, 10; Isa. ix. 6, 7; xxvi. 12; xxxii. 17; liv. 13; lxvi. 12; Ezek. xxxiv. 25), is at length established; so that "from this day forward" (Ezek. xxxix. 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. viii. 5; "coming out of the wilderness like pillars of smoke"—iii. 6. "I will bring her into the wilderness," saith the Spirit, "and I will give her 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. lxii. 4, 5, 12) shall sing there, *as in the days of her youth* (the days of Joshua), and as in the day when she came up out of the land of Egypt"—Hos. ii. 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. xxvii. 12, 13; xxiv. 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, απ' αἰῶνος," from the beginning of the Mosaic dispensation—Acts iii. 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. iii. 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 YΑΗΩΕΗ *Elohim Tz'vaoth* has returned to the mountain, whence, in the time of Ezekiel (ch. xi. 23) and in the days of the apostles (Acts i. 11) he had taken his departure. The prediction of Ezek. xliii. 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 i. 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 de-

parted. 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. xxiii. 39. That crisis has now arrived; and he sends his heralds of the rainbow to demand 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 (*olam*), and the King of the 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—Ps. xxiv. 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. xiii. 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. xlix. 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. xii. 10. This national repentance results in the salvation of the tents of Judah, whose sin and uncleanness is covered and cleansed—verse 7; xiii. 1; and henceforth they rejoice in the Son of David as their king. Such is the development in relation to Judah of Apoc. i. 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. xxxix. 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. xiii. 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 their borders; but the Rainbowed Angel will also take away the dominion of the first three beasts of Daniel—ch. vii. 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 Rainbowed 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. ii 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—Ps. lxxxix. 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. xxxvi. 35; Isai. li. 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 Tz'va'oth shall bless, saying, Blessed be Egypt my people, and Assyria the work of my hands, and Israel mine inheritance"—Isai. xix. 23-25.

But the vindication, or avengement, of the Holy Land (Dan. viii. 14—*קדש* *we-nitzdaik kodesh*) and the conquest and regeneration of Egypt and Assyria, do not consummate the work of

the Rainbowed 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 its 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. vii. 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"—Ps. cx. 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 dæmonial 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. x. 11. Then will the high praises of ALL (*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"—Ps. cxlix. 6-9.

7.—The Roaring of the Angel.

These are "the labors" to be performed by the Rainbowed Angel before he can "rest"—Apoc. xiv. 13. But, before he advances against the dæmonial 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. xix. 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"—Isai. xviii. 4. Such will be the condition of the political aerial, styled in Apoc. xvi. 17, "the air," at the crisis when "the lightnings, and voices, and thunderings, and earthquakes, and great hail"—ch. xi. 19 ; iv. 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"—Isai. lxvi. 19. But, they will not only declare his glory throughout the west ; they will also make known the *aion-evangile*, 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. xiv. 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. xvii. 14 ; xix. 15. Foreseeing this issue

the Rainbowed 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 מְרִלָּם *mai-olahm*, 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"—Isai. xlii. 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. iii. 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 Rainbowed 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 (or, 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 prophets (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. xiii. 3, 4. For the nations conquered by the Lamb and those coöperating with him, who are called, and chosen, and faithful (Apoc. xvii. 14) are also enlightened by them; for "the earth is lightened by the glory of the Rainbow Angel"—ch. xviii. 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"—Isai. ii. 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. xvi. 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. ii. 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. iii. 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—Ps. lxxii. 17–19. The sea upon which the Rainbowed Angel stands in ch. xv. 2, will no longer be mingled with fire. It will cease to be troubled with unrest, casting up only mire and dirt—Isai. lvii. 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. iv. 6; the beast with seven heads and ten horns will have been exterminated from its waters—ch. xiii 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. xiii. 47, 48; iv. 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. v. 9, 10; xiv. 3; xv. 3, 4. Victory crowns their labors, and they rest in a strong and peaceful reign of a thousand years—ch. xx. 6.

8.—The New World and the Angel of the Bow.

The destruction of the fourth beast of Daniel by the Rainbowed 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-nullifying, 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. vi. 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 Rainbowd 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. xxvi. 9; Apoc. xv. 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. ii. 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 putrescent 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”—Ps. ii. 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"—Ps. ii. 9; Apoc. xix. 15; ii. 26, 27; "and Yahweh shall be king over *all the earth*; in that day there shall be one Yahweh, and his name one"—Zech. xiv. 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. xiv. 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. vii. 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"—Ps. lxxxv. 10; Luke ii. 14. "Hitherto is the end of the matter"—Dan. vii. 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. li. 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. xiv. 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. xiii. 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; xi. 7; Dan. vii. 21), remains unconquered and undestroyed. When this is compassed their rest is attained. *At this time, ἀπαρτι, 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 believe 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 v. 19, 30; and "the Father who dwelleth in me he doeth the works"—John xiv. 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 YAHWEH *Tz'vaoth*"—ch. iv. 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. i. 12, 20; and where they went, there the Spirit of their Father worked. Hence the peculiarity of the sentence, *τα δε εργα αυτων ακολουθει μετ αυτων*—“and their works He goes with them.” He attends upon them as *ακολουθος*, 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 iii. 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. iv. 5; v. 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 Rainbow 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. xv. 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 rainbow 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. xii. 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—Ps. lvi. 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—xii. 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, בְּחַי הָעוֹלָם, *b'khai hā-olahm* (ὁ ζῶν εἰς τοὺς αἰῶνας τῶν αἰῶνων), 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. xxxvii. 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. xix. 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. xxv. 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 ix. 11–15; Acts xv. 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 coëval 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 before hand 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. i. 11, 12. He might have been told, that the 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. i. 21; x. 1; Isai. xiv. 12; Dan. v. 30), John was favored 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, *χρονος ουκ εσται επι*—*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, όταν μελλη σαλπίζειν*, the Mystery of the Deity should also be finished, as he hath declared the good news, *ως ευαγγελισε*, to his servants the prophets"—ch. x. 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. xii. 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 *הַעֲלָמִים* *hah-olam*; and by John, as in verse 6, *οι αιωνες των αιωνων*, *the cycles of the cycles*, which constitute YAHWEH'S TIMES, or the *future age*—Isai. xxxiii. 5, 6.

Such is the angel's oath. It is to be remarked, that he did not swear, that the 1260 time 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. xi. 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 dæmonials 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. xvi. 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. xii. 1: "Blessed is he that watch-

eth, and keeps his garments ;” and is able to discern the time—Apoc. xvi. 15.

12.—The Mystery.

In my translation, I have rendered the words *ευηγγελισε*, 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 *ευαγγελισω*. This is compounded of the adverb *ευ*, *good*, and the verb *αγγελω*; *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 αιωνες*,” or Mosaic and prophetic cycles of time; “and from the *γενεα*,” 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 *χρονοις αιωνιοις* 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 αποκαλυφθη*, *apocalypsed or revealed* to his holy apostles and prophets by spirit;” among whom he includes himself in saying, “*κατα αποκαλυψιν*, *by revelation* he 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 *εὐαγγέλιον*, by the *κηρυγμα*, and by the *αποκαλυφιν μυστηριον*; 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 *εὐαγγιλε*," 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 *προεπηγγειλατο*, 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. i. 2; xvi. 25, 26; 1 Cor. ii. 7, 8; Eph. i. 9, 10; iii. 3-9; vi. 19, 20; Col. i. 26; iv. 3; Matt. i. 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 personæ* 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 xvii. 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. xi. 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 iii. 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. iii. 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. xv. 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. ii. 8–10. This he was commanded to eat, and then to go and speak to Israel. What he eat 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. iii. 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"—Ps. xix. 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 iii. 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. xxxii, 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. xviii. 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. xvii. 8, David and his mighty men are said to be *מַרְי נַפְשׁוֹ 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 prove 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 from 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 ac-

ording 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 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. xviii. 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. xi. 18 ; xix. 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. xviii. 20 ; xix. 1-3.

14.—"Prophesy 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 Apostles we have several instances of their prophesying and of its effects. They all stood before the Sanhedrim 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. xii. 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. i. 9 ; Col. i. 16 ; Dan. vii. 14. The proclamation of this purpose—of ruling mankind in righteousness by the cruci

fied 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 Cæsar; a proclamation that troubled both the people and their rulers—Acts xvii. 6–8, 31. The apostles and their colaborers, 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 “prophesy.”

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. xxi. 14;—to “turn waters into blood, and to smite the earth with all plagues, as often as they will”—Apoc. xi. 6: This is the sort of prophesy 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 prophecy 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 XI.

SECOND SECTION OF THE SEVENTH SEAL.

ACT. II.—THE SIXTH TRUMPET ;

OR

SECOND WOE.

WESTERN PART.

Apoc. xi. 1-13.

SUMMARY.

The woman in the wilderness and the remnant of her seed (ch. xii. 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. vii. 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 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. xiii. 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. xi. 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 beast, 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. xi. 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, pp. 104, 105.

TRANSLATION.

Apoc. xi.

1. And there was given to me a reed like to 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 symbolical 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. ii. 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"—ver. 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. v. 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 xxvi. 18; 2 Cor. x. 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. iii. 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. xi. 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—xi. 7; xiii. 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—Ps. xvii. 13; Apoc. xi. 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. xi. 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 i. 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 x. 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. viii. 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. i. 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. v. 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. xviii. 1), it must preëxist 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. xi. 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 ii. 20, 27. They stand before the Lord, יהוה-אלהינו , *äl-ädon*, 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. vi. 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. xi. 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, *εγείρω* *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 Rainbowd 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 representa-

tive. 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. xxvi. 19; Dan. xii. 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 *ραβδος*." In writing to the saints in Corinth, Paul says to them: "What will ye? Shall I come unto you with a *rabdos*, or with love, and a spirit of meekness?"—1 Cor. iv. 21. This shows that a *rhados* 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 sack-

cloths"—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. xii. 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 xxi. 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. viii. 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. vi. 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. vii. 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. iv. 13; v. 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, *εκβαλε εξω*, 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. xi. 1, before the throne of Yahweh, whose power dwelt in a cloud between 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. ii. 14; Col. ii. 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 civil 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; xiii. 7. They are the defiling women of ch. xiv. 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. xiii. 1; which towers in pride and arrogance ("its look more stout than his fellows"—Dan. vii. 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. xvii. 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 Jno. ii. 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 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; and 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. xviii. 3. Hence, her apocalyptic name, "MOTHER OF HARLOTS."

But, beside 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. xvii. 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 boards, are the hon-

ored 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 Lightstand, 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. viii. 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. iii. 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. xii. 22; Gal. iv. 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—Ps. lxxxvii. 5, 6; Gal. iv. 27; Isa. liv. 1; lx. 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. vii. 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. xi. 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”—xi. 18. Now he comes “as a thief” under the sixth vial, while the Franco-Frog power is in active operation—ch. xvi. 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. xii. 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. xii. 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. xi. 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 honored, and legally established in his estate, or empire—Dan. xi. 37, 38. This was the 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. vii. 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. iv. inclusive, is still future?" For men to affirm this, is proof 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 have 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. vii. 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 signifies the same period of time in the text before us. "Forty and Two months" of symbolic time are as many years as they contain days. Forty and two months are 1260 days; so that, on the principle of *a day for a year*, as in chap. ix., the Holy City is trampled to the end of 1260 years. This One Body has been altar-worshipping, and "clothed with sackcloth," in nearly all this time; during which "the great harlot that" still "sits upon many waters," whose polity is symbolized by "a scarlet-colored beast full of names of blasphemy," has become drunk with their blood—ch. xvii. 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. vii. 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 fœtal, state. He was *quicken*ed 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 Quietè procuratâ Italiæ, ac conservatâ 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 adjudged 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 birth-right 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 authority"—ch. xiii. 2: that "he might as God sit in the temple of the god, showing himself that he is a god"—2 Thess. ii. 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-PROPHEYSYING 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; and 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. x.

The Spirit styles them "*my* two witnesses." They are therefore the Witnesses of the Spirit, styled in ch. xvii. 6, *οἱ μαρτυρεῖς Ἰησοῦ*, *the witnesses 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 dæmonials 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 loved not their lives unto the death"—ch. xii. 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. xx. 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. vii. 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. xiv. 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. i. 16. “Power belongeth 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, be-

lievers 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. iv. 29. This state of feeling is the "enmity" put between the two seeds by Divine Power—Gen. iii. 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. xiii. 19-23. 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. xii. 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. vi. 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. xxxii. 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 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 to 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 dæmonials 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 crusades 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 a 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 xvi. 15; Gal. i. 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 coöperative organizations against the Catholic Apostasy of the Court: Without any treaty of alliance, offensive and defensive, and without any direct mutual understand-

ing, 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 specialty. 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. xxi. 15; xxii. 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 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. xiii. 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 "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 xv. 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 light-

stand; 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"—Ps. cxix. 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 ii. 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. xi. 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 *ενωπιον*, *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 *fœtus 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”—*σεβασμα*—into the Lawless One, *ὁ Ανομος*, 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—*τη επιφανεια της παρουσιας αυτου*—2 Thess. ii. 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—*αντι*, *instead of*, *χριστος*, *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. Christianæ 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 puri sed VERI DEI, verè 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 Republica 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, ac-

ording 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 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 veré 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 Romæ.*" *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, studded 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 wall, 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 Portæ Cæli apertæ 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 Cælestes 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 dæmonials, 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—ὁ ἀντιχριστός. 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 the Father and the Son*—1 John ii. 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 Epist. iv. 3. They confessed not, that he whom they called Jesus Christ was a man in the flesh common to all mankind, which is *σαρξ ἁμαρτίας*, Sin's flesh—Rom. viii. 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"—*πατηρ πατερων*—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 xiv. 4; and, "How can he be clean that is born of woman?"—xxv. 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 *εφ, ὃ παντες ἡμαρτον*, *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. xiii. 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 Iudæ"—*The Lion of the Tribe of Judah has conquered.*

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. xiv. 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 ii. 17. To the one faith belongs "the law of faith," which excludes all boasting; and where law is, obedience is required—Rom. iii. 27. The one faith was intrusted to the apostles, that they might go forth, and publish it "for obedience to the faith for his name among all nations"—Rom. i. 5; xvi. 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 viii. 12; ii. 38; Matt. xxviii. 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-Superstitious, 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. xi. 6, 9. In this breadth, *πλατεια*, they still flourish in all the 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. xvi. 13; xix. 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, 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 bursts 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. xi. 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. xxiii. 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"—Ps. lxxii. 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 *χωρις χριστου* and *αθεου εν τω κοσμω*, *without Christ and atheists in the world*—Eph. ii. 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"—שְׂאֵל תְּהוֹמֵי הַיָּם, *shēol tāchtiyāh*—Ps. lxxxvi. 13; ix. 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"—Ps. lxxviii. 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. ii. 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, 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 has granted neither liberty nor rights. The liberty he grants is the

freedom with which the truth makes free—John viii. 32, 36; a 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 i. 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. xiii. 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. xvii. 3. The Earth valiantly helped her, but could not destroy the murderess. 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 lightstand well supplied with the 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 enterprise 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. It 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 third verse, the Holy City is consigned to a trampling of forty and two months; and in the fourth, 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 Antichristian 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. xiii. 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. xii. 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 nourishing.

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 more 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 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 favor 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 Peter, and carried it to their adopted homes, where they would persuade others to embrace the faith of Jesus Christ. The churches

* 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 pishops, *preached* on the most sublime and intricate subjects of theology, *celebrated* with sacred rites the Vigil of Easter, and

thus formed in these parts, secluded from the theatre, and inducements of 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 Cæcilianus 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. iii. 1, and Tit. i. 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 objection to Cæcilianus, 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.

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 ANTICHRIST, 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.

This traditorial archdeacon, Cæcilianus, 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 Cæcilianus 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 that Cæcilianus 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 succor them. These were grave specifications; and, if true, ought to have placed Cæcilianus 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 Casæ Nigræ. 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 Cæcilianus; nineteen Italian bishops had acquitted him. In A. D. 315, the whole affair was again agitated before a numerous assembly at Arlés, 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. Cæcilianus 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 advisers. 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, coöperating 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. vii. 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 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 Cæcilianus 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 consecrations, 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 com-

munion 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 lukewarmness—Apoc. iii. 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 Cæcilianus, 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 had been ordained ministers of the gospel, they observed the severe custom, either 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, *ἐν ἡμέραις αὐτῶν τῆς προφητείας*, 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 let alone, and translated, "in their days of the prophecy."

The whole apocalypse is "the prophecy;" for so it is termed in chap. i. 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 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. xiii. 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 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, in the putting of them to death in the symbolic sense of the prophecy.

This war was to supervene upon their finishing their testimony—*ὅταν τελεσῶσι*, "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—ἐπι της πλατειας πολεως της μεγαλης*, 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 befel 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 saint. 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 *πλατεια*, or breadth, of the Great City, styled in the thirteenth verse, *το δεκατον*, *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 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 the Huguenots, dared not 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, 1599. 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 noncatholic 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 their 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 ap-

pearance 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 bellows 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.

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 commemorative of the joyous event. A copy of it is before me in Elliott'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 Hugonots, 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 "three days and a half," during which they were to continue politically dead, though not buried, or excluded from the observation of their merciless destroyers. Peter Jurieu, a Hugonot 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; not 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 *πλατεια*, 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. i. 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. xi. 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. xviii. 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 Mizraim. 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 Cæsar—John xix. 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. xiv. 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. xviii. 10, 21, it is styled, "that Great City Babylon," to be hereafter "divided" under the Seventh Vial "into three parts"—Apoc. xvi. 19. In ch. xvii. 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. ii. 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 apocalyptic 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 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. xvii. 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 the Little Horn of the Goat—the Hellenistic Horn of the Great City, which even now includes the 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. iv. 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. ii. 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

* "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 pependit in fronte: pretia stupri accepisti*—"Thy name hath hung upon thy forehead: thou hast received the reward of thy dishonor."

true, that "the House of the kingdom has not always been the Babylon, which was the beginning of Nimrod's dominion (Gen. x. 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 iv. 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 Belshatzar befel 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. xiii. 3, 17; xiv. 12; xlv. 28; xlv. 1; Dan. v. 30. But in these things that were transacted against the original Babylon, there was a mystery. Cyrus, whose Hebrew name כּוּרֶשׁ *Choresch*, which is a contraction of כּוּרֶשׁ *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. xvi. 12–15 ; Mal. iii. 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. xxv. 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 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 *πτωματα*, 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 *βλεψουσιν εκ των λαων, &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.

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 23d of Aug. this new assembly published a decree proclaiming *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 it 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 what 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 105th 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!*

* "There are doubtless many characters among the French reformers who seem

And can that zeal which hath fired Frenchman to combat for civil and religious liberty, 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 purpose. '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 de-

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 Jehovah's *Sanctified Ones* (Isai. xiii. 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*. (Isai. xlv. 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."

corum of the man 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 sure 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.*"²

"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. xiv. 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 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. iii. 1-7; Tit. i. 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" establish 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. xi. 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 colaborers, 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 practice, 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 xiv. 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 'evan-

gelists,' 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 febleness 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 con-

temptuously 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 stiled 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 king-

- dom 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-mani-

festation 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 *ἐκ πίστεως*, *by, from, or out of faith*; and the uncircumcision *διὰ τῆς πίστεως*, *“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 יהוה אחד, *Yahweh ehad*—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 that 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 down-trodden 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, signalized 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 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 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-état*, "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 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 *εν τη νεφέλῃ, 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 dereliction 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 Ferriers, 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 common 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 result 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 Switzer-

* Bailley 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.

land, 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. xvi. 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. xvii. 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 *κατ' ἑξοχην*, "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 represent *a month of days*, or thirty days; or if *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 sum-

mary of former laws that still continued in force; the *pandecks*, 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 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 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. xvi. 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 in-

terpretation 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. ix. 27), or 1290 years afterwards—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 (*ποιησαι*, to execute, practise, act) of the Beast's Mouth to the subjection, or trampling, of the Holy City—ch. xi. 2; xiii. 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.

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| | Ref. Xt. |
| 1. Beginning of the Seven Times of the Babylonian Tree, or 2520 years of the Kingdom of Men from the 1st of Nebuchadnezzar—Dan. iv. 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 Xt. |
| 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 | |

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| Power—Dan. vii. 25 ; identical with the Forty and Two months of Apoc. xi. 2 ; xiii. 5 ; in the Phocan Epoch | After Xt. 604-'8 |
| 3. Beginning of the "time, times, and a half," sworn to by the "Man clothed in linen"—Dan. xii. 7 ; and by the Rainbowed Angel, saying, that "the time shall be no longer"—Apoc. x. 6 ; which personages are identical... | 604-'8 |
| 4. Beginning of the "abomination making desolate 1290" years—Dan. xii. 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 John rise to the inheritance"—Dan. xii. 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. xii. 2, 5 ; in the Donatist Epoch, in which the Sealing begins—ch. vii. 3 ; and the flying into the wilderness ensues—ch. xii. 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. xi. 36-39..... | 605-'6 |
| 11. Beginning of the first period of "five months" appropriated to the tormentation of the unsealed by the Saracens—Apoc. ix. 4-6..... | 632 |
| 12. Beginning of the second "five months" at the end of the first—Apoc. ix. 10..... | 782 |
| 13. End of the second five months, 300 years after the beginning of the first, marked by the fall of the 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. ix. 15..... April 29 | 1062 |
| 15. End of the 391 years and 30 days, signalized 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 half a time," or 1260 | |

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| <p>day years—Apoc. xi. 3; xii. 6, 14, 17; which end with the beginning of the war upon the witnesses, waged against them by the MOUTH OF BLASPHEMY—Apoc. xiii. 5, 7; in the St. Bartholomew Epoch.....</p> <p>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. vii. 21; Apoc. xi. 7; xiii. 7.....</p> <p>18. Having lain unburied corpses in the Breadth of the 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. xi. 9, 11, 12.....</p> <p>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. ix. 27; in the commencement of the Sixth Vial at the end of the Hour of Apoc. xi. 13.....</p> <p>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.....</p> <p>21. End of the 42 months of Apoc. xi. 2; xiii. 5, the terminus of the temple and altar measurement; also the end of the “time”—<i>χρονον</i>—sworn to by the Rainbow Angel; that is, of the “time, times, and a half” sworn to by the “Man clothed in linen;” and of the 1335 day-years in the current epoch (Apoc. x. 6; Dan. vii. 25; xii. 7, 12).....</p> <p>22. “THE TIME OF THE END.” A period of 40 years—Micah vii. 15: in which the Rainbow Angel finishes the Mystery of the Deity as declared in the Gospel of the Kingdom.</p> <p>23. The terminal epoch of Micah’s 40 years, and of the Seven Times, or 2520 years, from the 1st of Nebuchadnezzar.</p> | <p>After Xt</p> <p>1572-’6</p> <p>1685</p> <p>1789</p> <p>1821</p> <p>1860</p> <p>1864-’8</p> <p>1905-’8</p> |
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11.—Initial and Terminal Prophetic Epochs.

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| 1. The DONATIST EPOCH, a period of three years, signalized by the Donatist Trials and their condemnation by Constantine..... | After Xt. 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 |
| 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 REVOLUTIONARY 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 Millenary 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. viii. 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 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 viii. 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 testimony 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 fulfillment 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, Maitland, 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

rùle. 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, לַעֲתָ-קֶץ הַחֲזוֹן, *l'èth-kaitz h'khazōn*, "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. viii. 15-18; x. 5, 6; when "the Holy shall be vindicated," or avenged—ch. viii. 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 a 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, נִחְתָּק, *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 יִכָּרֵת, *yikkarait*—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 represent 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. i. 21; x. i. 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 year. 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 daily," 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 aris-

tocracy began from the time of the capture of the Bastile to coöperate 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 Bastile, July 14, 1789, and caused the Assembly to triumph over its enemies.

But the reconciliation was only transitory. The court resumed its pride, and the 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 of the City" was doomed to fall.

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 every thing. 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 no 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 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 Lavallette, "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 grenadiers' 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 Grève. 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 denominated *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 a 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 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 Thiers—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 abbé, dragged through one of the basins, overwhelmed with abuse, and beaten; whilst others 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 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 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. xi. 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," said she, "to see the king and his family 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 Bastile—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*, *cardinals’ hats*, *St. Peter’s keys*, ermine mantles, doctors’ 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 3d 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 approaching. 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 any where 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 prevailed. 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 Temple.

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 there-

fore left *ονοματα, 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 orders 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 Bastile 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 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 all 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 States General, in the hope of preserving its wealth; afterwards it showed itself not less opposed to the new regime."

The exasperated clergy continued to excite disturbances throughout France. They deemed themselves sacrificed to the creditors of the state. Their property was ordered 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 name of *Egalité*, in English, *Equality*. Thus, all were reduced to an undistinguished multitude, having no preëminence 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 Deis*, 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 to the National Convention, and who announced himself as the Orator of the Human Race, coöperated with Chaumette in incessantly preaching up 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 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 archbishopric 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 insignia 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 hailed 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-Armé 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 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-dæmonials 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. xiii. 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 mummery 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 Lous 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 *οἱ λοιποὶ*, 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 works 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 worldrulers 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 up 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 bloodhound 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 were 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.

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 door 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 not get at my father till you have forced your 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 after 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 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 Bicêtre 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 night of 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 all eventually

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 rasing 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 living 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 Republican 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 1,000,000, 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. xvi. 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 caused 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 righteousness. This was not the judgment executed by Marat, Fouquier,

Tinville, Collet d'Herbois, Robespierre, and the like. These were bloodthirsty 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 disolute. 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 witnesses 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 these 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.

"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 to 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 arose 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 ground than suspicion. We are not, therefore, to suppose that 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 colaborers. 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. xii. 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. xvi. 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 coöperating with Him in judgment, must be raised from among the dead, and have been themselves examined before his tribunal, accepted and quickened with incor-

ruptible 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 in 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.”

“The wrath is come.” The coming of this wrath is marked by the commencement of the Seventh Vial, which is poured out upon “THE AIR”—*the political aerial* in which the kingdoms of the *κοσμος*, 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 of the kingdoms of the Unmeasured Court of the Gentiles. The corruptors 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. xii. 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 awoke 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 quickened 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 continue 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, and chosen, and faithful"—ch. xvii. 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. xiv. 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. i. 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. v. 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 resurrection 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 xiv. 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. xvi. 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

Nonconformist, 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 to substitute a false-

hood of their own! What do you think, reader, of 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. xvii. 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 feel, 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 fulfillment 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 re-

ceive the Land and World at the time the promise was 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 fulfillment 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 your 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 the 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 the 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 kingdom." 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. ii. 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. iii. 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 vii. 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. ii. 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. iv. 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. x. 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 represented in ch. iv. 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. xv. 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 is 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. xvi. 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. xxviii. 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. xvi. 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 belligerent activity against the Four Mediterranean Dominions, symbolized by the Beasts, which Daniel saw coming up out of its tempestuous waters—Dan. vii. 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. xxii. 3. But, of these two developments, the former is the most interesting at this orisis 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. xv. 54; 2 Cor. iv. 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 iii. 2; Luke xx. 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. vii. 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. xvi. 15 and xi. 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. ii. 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 made known his secret—Ps. xxv. 14; Prov. iii. 32; Amos iii. 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. xxii. 20-25; Apoc. iii. 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.

CHRONIKON HEBRAIKON;

OR THE

CHRONOLOGY OF THE SCRIPTURES:

AS CONTAINED IN THEIR

Historic and Prophetic Numbers and Dates.

SET FORTH WITH THE CLEARNESS AND SIMPLICITY WHICH BELONG TO THE TRUTH, AND
EXTRICATED FROM THE UNFATHOMABLE ABYSS OF LEARNED MYSTIFICATION
AND "SCIENCE FALSELY SO CALLED."

BY JOHN THOMAS, M. D.,

Author of

"ELPIS ISRAEL," "EUREKA; AN EXPOSITION OF THE APOCALYPSE," "ANATOLIA," AND EDITOR OF
THE "HERALD OF THE KINGDOM"

"Watchman, what of the night? The watchman said, The morning
cometh, and also the night. If ye will inquire, inquire ye."—ISAIAH.

"It shall be for a time, times, and an half. Then said I, Daniel, O
my Lord, what shall be the end of these."

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PREFATORY REMARKS.

Much of Scripture is a record of past events, or HISTORY. This story of the past informs the reader in what manner, to what extent, and to what time the promises of the Deity made to the fathers, have been fulfilled. By this information, light is thrown upon the future by which its coming events may be discovered. The outline of this future is correctly delineated in no other national or private records than the Scriptures. The writers of these were at once historians and prophets. They not only recorded the past with inimitable conciseness, ingenuity and truthfulness; but they sketched out events with wonderful precision as to their times and seasons, which should be providentially developed in the course of a multitude of ages and generations. Hence their writings naturally resolve themselves into HISTORY and PROPHECY—the former, a record of the past; the latter, a sketch of the future.

But History and Prophecy are a body without eyes in default of CHRONOLOGY and GEOGRAPHY, which have therefore been termed “the eyes of history,” because of the intimate connection subsisting between these branches of knowledge. Hence, it has been well observed, that “in order to make any regular progress in learning some acquaintance with chronology is indispensable. To pretend to read history, the source and treasure of civil as well as sacred knowledge, without attending to chronology, would be to little or no purpose. To chronology, history owes its use and beauty.”

Deeply impressed with the truth of these remarks while writing my EXPOSITION OF THE APOCALYPSE, I concluded to perfect previous chronological sketches in their revision for the reader's use. Many into whose hands EUREKA may come, it is presumable may know but little of past times and events; for their benefit; therefore, and to refresh the recollection of the better informed, I have appended this little treatise, to which I have given the title of

CHRONIKON HEBRAIKON, because it treats of *Hebrew Periods*. I have endeavored to simplify the subject as much as possible, and to strip it of all the theories and speculations of chronologists, who have created difficulties where none exist, discussed all shades and forms of error, but left the truth untouched. The great question with the reader should be, not what profane writers of heathen antiquity, and theorists of the Apostasy may teach; but what saith the scripture, and how is what it saith to be understood? In solving this question, it is true, there is not much scope for a display of "ripe scholarship," which discusses everything and settles nothing. It affords no room for learned talk about Hermes Trismagistis, San-choniathon, the great Chaldeo-Babylonish historian Berosus, Confucius, and all other like *confusionists*, who have darkened the human mind by a multitude of "words without knowledge." The profane writers of ancient and modern times are all unreliable, according to the confession of their own oracles. "Whoever," says Sir William Jones, "in those early ages, expects a certain epocha, unqualified with *about* or *nearly*, will be greatly disappointed." This *Chronikon*, however, of mine is not compiled upon the qualifying principles of *about* or *nearly*. This will be evident if the reader consult the "references" given. I only accept the dates of the profane when they harmonize with the scripture in its historical and prophetic periods and dates. Thus, it matters not to me how many years profane writers may reckon to the interval between "the going forth of a commandment for causing to return and build Jerusalem" in the 20th of Artaxerxes, to "the cutting off of Messiah the Prince" by crucifixion. They may make it 500 years, or 487 years, or any other duration they please. Understanding how to read the testimony in Dan. ix. 24-26, I know that such computations are infallibly wrong. Anything short or in excess of 490 years must be incorrect, for seventy times seven was the period decreed.

The *knotty questions* untied and expounded in this *Chronikon* are :

1. Stephen's chronology of Abraham's return to Canaan after Terah's death—Acts. vii. 4;
2. The Age of Joshua at the invasion of Canaan, and consequent time of his administration;
3. The time elapsing between the death of Joshua and the beginning of the time of the Judges;
4. The ending of the time of the Judges;
5. The duration of Saul's reign;

6. The 480 years of 1 Kings, vi. 1., and Paul's chronology in Acts xiii ;
7. The 2200, 2300, or 2400 of Dan. viii. 14 ;
8. The Seventy Weeks in their termination ;
9. Ezekiel's 430 days.

The sixth of the above items is styled "*The Great Chronological Gordian Knot*," which has proved an insoluble mystery to all chronologists. The reader will find that the *Chronikon* unties it with the greatest ease ; whereby the scriptures are vindicated, and Paul shown to teach in perfect harmony with them.

As a preface is the last part of a book written, it will be more convenient, as the rest is printed, to remark here, that an idea prevails, that the Millennium, or Great Sabbatic Chiliad will commence when the world has attained exactly the age of 6000 years. In conformity with this opinion, speculative theologians have sought to increase the years of the world's age in order to approximate to their own times, as nearly as possible, the commencement of the Great Sabbatism. MILLER staked his whole theory upon the notion that the world was 6000 years old in 1843. But time has proved his computation, and therefore his theory, to be utterly erroneous. In 1859, SHIMEALL in "*Our Bible Chronology*," p. 182, announced that the world will be 6,000 years old in 1868, and that the "year A. M. 6001 will be the ushering in of the Great Sabbatism, spoken of in Rev. xx. 1-6." Thus, he fixes the commencement of the Millennium to the A. D. 1869 ; which he assigns as the limit of the "*unparalleled 'tribulation' predicted by our Lord*." But the current three years will not afford scope for such a tribulation. Mr. Shimeall has made a mistake. His chronological speculations have misled him. The world will not be 6000 years old until A. D. 1910, which is 44 years from 1866. But there is reason to believe that the Millennium will commence a few years before the world attains to 6000 years. It is apocalyptically revealed, that it will end at the "*LITTLE SEASON*," which comes within the limit of the Millenary Week of 7000 years from the Creation—"after the 1000 years are fulfilled, Satan must be loosed a little season"—Rev. xx. 3, 7. This puts the beginning of the Millennium back into the Sixth Chiliad, and before its termination, as many years as may constitute the Little Season. If this consist of *four* years, then the Millennium will begin *four* years before the world is 6000 years old—in A. M. 5996 ; and consequently end A. M. 6996 or A. D. 2906. Thus, the end of the Little Season will synchronize with the end of the A. M. 7000 which is equivalent to the A. D. 2910.

The "unparalleled tribulation" is to precede the Millennium, and will, of course, require time for its development. MR. SHIMEALL says, B. Chron. p. 149, 166, 182, that it belongs to the *interval* between 1868 and the coming of the Son of Man in clouds. But he begins the Millennium A. D. 1869; so that he allows only a year for the tribulation; for he would hardly say it was continued into the Millennium. Speaking of this interval, however, he says, with the emphasis of italics, "*we have no chronological data by which to determine its length.*" He therefore terms the interval "an unchronological period." But here again, scripture testimony compels us to affirm that he is altogether wide of the mark. This appears from Micah vii. 15, where the period for performing the truth and mercy sworn, or covenanted, to Abraham and Jacob is chronologized by "*the days of Israel's coming out of the land of Egypt,*" which every reader of scripture knows was a period of 40 years. The "unparalleled tribulation" of Mark xiii. 19, 20 belonged to the end of the Mosaic Dispensation, and has long since passed away: but the "time of trouble" foretold by Daniel and Jeremiah, and styled "the unparalleled tribulation" by Mr. Shimeall, is a pre-millennial chronological period of 40 years. This, his chronological scheme, as also the schemes of all others, I believe, altogether ignores. There can be no Millennium until the judicial work of these 40 years is accomplished. They are the period of the Seventh Vial; and "no one can enter into the Nave until the Seven Plagues of the Seven Angels" of the Vials, "may have been fulfilled."—Apoc. xv. 8. Chronologists make no allowance of time for the last of these plagues. With them, this "TIME OF THE END" is left to chance. "We have no chronological data," say they, "by which to determine its length." True; *they* have none: but only because they are unacquainted with what exists. The whole world of powerful kingdoms has to be revolutionized. The governments, aristocracies, hierarchies, and democracies, have all to be broken up; the nations, emancipated from these destroyers, illuminated and blessed in Abraham and his seed. And to accomplish all this, theologians and chronologists, with their "science falsely so called," crowd us into an unchronological period between A. M. 6000, and the year after, A. D. 1869! This is doing the work up in a flash, which none but the spiritual inebriates of the clerical kingdom could for a moment admit.

*Centre Hill, Hudson City, N. J.,
November 20, 1865.*

THE
WORLD'S AGE SCRIPTURALLY DEMONSTRATED.

First Period.

FROM THE CREATION TO THE DELUGE.

EMBRACES 1656 YEARS.

| A. M. | Names and Events. | Years. | References. | B. C. |
|-------|-------------------------------------|--------|--------------------|-------|
| | CREATION..... | | Gen. i. 2..... | 4089 |
| 130 | Adam aged at the birth of Seth..... | 130 | " v. 3..... | 3959 |
| 235 | Seth..... | 105 | " v. 6..... | 3854 |
| 325 | Enos..... | 90 | " v. 9..... | 3764 |
| 395 | Cainan..... | 70 | " v. 12..... | 3694 |
| 460 | Mahalaheel..... | 65 | " v. 15..... | 3629 |
| 622 | Jared..... | 162 | " v. 18..... | 3467 |
| 687 | Enoch..... | 65 | " v. 21..... | 3402 |
| 874 | Methuselah..... | 187 | " v. 25..... | 3215 |
| 1056 | Lamech..... | 182 | " v. 28..... | 3033 |
| 1656 | Noah at the Flood..... | 600 | " viii. 13,14..... | 2433 |
| | | 1656 | | |

NOTES.

1. *Chronology*, in relation to history, is the Science of Time, or the ascertaining the correct dates of past events, and the proper arrangement of them.

2. It is of two kinds, *sacred* and *profane*.

3. SACRED CHRONOLOGY is divided into two parts, the *historic* and *prophetic*.

4. For our *data* in sacred chronology we are entirely dependent on the Hebrew and Greek Scriptures.

5. Great confusion exists in determining the true epochs of the Creation, the Deluge, and the Exodus of the Israelites from Egypt, among those who are not satisfied with the Hebrew Original. In Dr. Hales' Chronology may be found a hundred and twenty different opinions among some 300 on the epoch of the Creation, dating backward from the birth of Christ.

6. Out of twenty-nine computations of the World's Age before me, I find only one that approximates to the truth, and that is the reckoning of the Chinese Jews, who make the world 4079 years at the Nativity. This is within ten years of the truth.

7. The wide discrepancies of chronologists are not owing to a defect in

the data of the record, but to the want of a proper knowledge of the subjects treated of in the Scriptures.

1.—The Millenary Week of 7,000 Years.

8. All things are ordered by the Deity, who has assigned to the SIN-CONSTITUTION OF THINGS upon earth, a limited and definite duration of 7,000 years, commencing from the Creation, and ending with the destruction of "*the last enemy DEATH.*"

9. The 7,000 years is the GREAT DEMIURGIC WEEK of that Creation which continues eternally and unchanged; and is typified by the smaller demiurgic week familiarly known as the Mosaic. This line of 7,000 years is, in round numbers, the Diameter of the Cycle represented by the circumference of the earth. The circle of the earth is a grand "TIME" of 360 parts, each part consisting of 60 degrees. The *parts* multiplied by the *degrees* gives a grand cycle of 21,600 degrees; which, divided by 3, yields a diameter of 7,200. Chronologically, the fractional 200 is of no other account than to show that there is a *duration beyond the cycle*. The duration of the Sin-Constitution is a question, not of hundreds, but of thousands of years; so that not the 200, but the diametrical 7,000 represents its limits upon the earth. For this reason 7 is the measure of perfection, in all things pertaining to the terrestrial system. Hence, in the Apocalypse, the "seven golden lightstands," the "seven stars," the "seven lamps of fire," the "seven spirits," the "seven horns and seven eyes," the "seven seals, trumpets, vials and thunders." Many other illustrations will occur to the reader—these will suffice in this place.

10. It is a very ancient tradition that, as the Deity employed Six Days in fitting up the earth for the indwelling of sinners, and ceased creating on the Seventh, which he hallowed; so He will consume Six Days of a thousand years each in preparing it for the inhabitation of saints; and ceasing therefrom, will hallow the seventh period of a thousand years as "a season and time" of rest and blessedness for the regenerated world. Paul evidently endorses this traditional view in Heb. iv. 9.

11. The Millennium is the Sabbath Day of the previous Six Thousand Years.

2.—The Chronological Chain.

12. The Chronological Chain of Scripture is Historico-Prophetic. From the Creation to the Deluge is purely historical; but from the First of Nebuchadnezzar to the First of Darius the Mede, and from the 20th of Artaxerxes to the Crucifixion, historico-prophetic. These periods of 70 and 490 years respectively, were expressly foretold; and the years intervening between the beginning and the end of each, corroborate each other: so that by the mutual aid of sacred history and prophecy, I have been enabled to prove all my positions.

In one place, Dan. viii. 14, I believe the original text has been delibe-

rately corrupted by the Jews—2,400 having been shortened to 2,300—in order to suit the period to their notions concerning Antiochus. In no other place is there any reason to complain of unfaithfulness in the original.

13. But few generations intervened between Adam and Moses. Seven consecutive historic links only were required to bridge this interval. Whence had Adam all his knowledge? From revelation. All he knew antecedent to observation and experience must have been communicated by the Deity. What he knew he could impart to Lamech, the father of Noah, who was sixty-one years contemporary with Adam. Noah was the *third* link of the seven-fold chain, and conversed with his father 595 years. Noah was fifty-eight years contemporary with Abram. Then comes Noah's son Shem, who, as the *fourth* link, was contemporary with Abraham, Isaac and Jacob, the last of whom was 50 years old at the end of Shem's earthly career. These fathers were the *fifth*. After them Joseph, the *sixth*, who died 74 years before the birth of Moses, and 154 years before the Exodus. And lastly, the Elders in Egypt to the time of Moses.

14. The following extract, mostly from Hales' Chronology, supplies an example of the widely different opinions of Chronologists on the epoch of creation, dating backward from the Nativity.

BIBLICAL TEXTS AND VERSIONS.

| | B. C. |
|---|-------|
| The Septuagint Computation..... | 5586 |
| Samaritan Text..... | 4305 |
| Hebrew Text, as interpreted by chronologists..... | 4161 |
| English Bible " "..... | 4004 |

"JEWISH" COMPUTATIONS.

| | | | |
|--------------------------------|---|------------------------|------|
| Josephus, according to | { | Playfair..... | 5555 |
| | | Jackson..... | 5481 |
| | | Hales..... | 5402 |
| | | Universal History..... | 4698 |
| ** Chinese Jews..... | | 4079 | |
| Vulgar Jewish Computation..... | | 3760 | |

"DIVINES" OF THE LAODICEAN APOSTASY.

| | |
|---------------------------|------|
| Clemens Alexandrinus..... | 5624 |
| Dr. Hales..... | 5411 |
| Origen, A. D. 230..... | 4330 |
| Usher..... | 4004 |
| Luther..... | 3961 |
| Shimeall..... | 4132 |

NOTES ON THE SECOND PERIOD.

1.—Abraham's Age at Terah's Death.

1. Shimeall says that "Abraham was 75 years old *at the death* of Terah in his 205th year"—Bible Chron., p. 43. I suppose he arrives at this conclusion from Acts vii. 4, which says: "Then came he (Abram) out of the land of the Chaldeans, and dwelt in Charran: and from thence, when his father was dead, he removed him into this land wherein ye now dwell." He, in common with others, has been contented with the letter of the English Version. This certainly teaches that Abram dwelt in Charran till Terah's death; and as Moses says in Gen. xii. 4, that "Abram was 75 years old when he departed out of Haran," Abram, of course, could have been only 75 years old when Terah died. But chronologists have here overlooked two things; *first*, that the word *κακευθεν*, rendered "*from thence*" in the text, signifies also "*and then, i. e., AFTERWARDS:*" and *secondly*, that Abraham not only dwelt in Charran till he was 75 years, but that he also *afterwards* "sojourned in the land of the Philistines *many days,*" or years—Gen. xxi. 34. It was from the land of the Philistines Abraham departed on his expedition "into the land of Moriah," for the purpose of offering Isaac "upon one of its mountains." This transaction accomplished, he returned to Beersheba in the Philistines' land, and dwelt there—Gen. xxii. 19. Now Terah died A. M. 2083, and Sarah, Abraham's wife, in A. M. 2085, two years after Terah. After Abraham's return to Beersheba in the Philistines' land, he received tidings from his relations in Charran; when, among other family matters, he doubtless heard of Terah's death—See verse 20. After this, he removed "into the land of Canaan," to Kirjath Arba, which is Hebron; and while there Sarah died, and was afterwards buried in the covenanted land—Gen. xxiii. 1, 2. This is the simple and scriptural statement of the case which former writers have not discerned; and in consequence of which they make "the call of Abram" A. M. 2083, when he was really 135 years old, instead of A. M. 2023, when he was only 75. A chronology founded on such data must be incorrect.

With these premises before us, then, Stephen's words may be rightly paraphrased thus: "Then Abraham came out of the land of the Chaldeans, and dwelt awhile with Terah there. *Afterwards*, even sixty-two years afterwards, after that his father died, he removed him out of the Philistines' land where he had sojourned many days, into this land of Canaan in which ye now dwell."

2.—Shem and Melchizedec the Same Person.

2. It nowhere says in Scripture that Shem died. I have therefore said, "he ceased from among men." I rather conclude that he is the *Melchi*, king of *zedek* righteousness, of whom Paul says, "it is testified that he liveth"—

Heb. vii. 8; and that being alive, he is a very fit and proper type of "the Apostle and High Priest of our confession"—Heb. iii. 1.

3.—The Time of Joseph's Birth.

3. JOSEPH was son of Rachel, and born at Laban's, *fourteen* years after Jacob entered his service. Jacob was born A. M. 2108, and went down into Egypt A. M. 2238, being 130 years old. This was in the second year of famine, or 9 years after Joseph stood before Pharaoh. When he stood before the king he was of the same age as Jesus when he stood before Yahweh in baptism. Hence, being 39 when Jacob was 130, Joseph must have been born of Rachel when Jacob was 91. Jacob remained six years in Laban's service after Joseph's birth—in all 20 years. He was therefore 97 when he fled from Laban. From this hegira till Joseph was sold into Egypt was eleven years; and from the end of that to the reunion of the family in Egypt in the second year of the famine, were 28 years more.

As Joseph lived till he was 110, and was born when Jacob was 91, he must have been born A. M. 2199, and have died A. M. 2309, and 54 years after Jacob's death.

4.—The Birth of Moses.

4. MOSES was 80 years old at the Exodus. This occurred exactly at the very night of the first passover, 430 years after Abram's marriage with Hagar, A. M. 2033. The year of the Exodus was therefore A. M. 2463. From this deduct 80 years, and we find that Moses was born A. M. 2383; from which the year of Joseph's death, A. M. 2309, being subtracted, we discover that the interval between the death of Joseph and the birth of Moses was 74 years.

5.—The Birth of Joshua.

5. JOSHUA was born 110 years before *the time of the Judges*, who succeeded him. The time of the Judges was 450 years, beginning at the death of Joshua and ending at the establishment of Samuel as prophet of Yahweh, in the 13th of Eli's judgeship. Hence Joshua was of the same age as Caleb at the Exodus, namely, 40 years. He was therefore born 40 years after Moses, A. M., 2423.

6.—The 430 Years to the Exodus.

6. "They shall afflict thy seed 400 years. And also that nation (Egypt) whom they shall serve, will I judge; and afterwards shall they come out with great substance"—Gen. xv. 13, 14. These words were spoken to Abram at the Typical Confirmation of the Land-Covenant. They gave him to understand that full 400 years of affliction would pass before deliverance

should be sent to his seed in the land of the oppressor. He was not told how soon after the termination of the 400 years deliverance should come; but simply that it should be after the lapse of that long period. Moses, in Exod. xii. 40, 41, shows us that it was *thirty years* after the end of the 400 years; which 430 years he terms "the *sojourning* of Israel's sons." He does not say that they spent this 430 years in Egypt, as is generally supposed. His words are: "Now the sojourning of the sons of Israel (who dwelt in Egypt), was thirty years and 400 years. And it was at the end of thirty years and four hundred years, even the selfsame day it was, that all the armies of Yahweh went out from the land of Egypt." The 430 years were the time of "*the sojourning*," not the time of dwelling in Egypt. Moses simply affirms that "*they dwelt in Egypt*," but does not say how long. They were only 225 years in Egypt; the rest of the 430 years, that is, 205 years, was spent by the family as "strangers and pilgrims in the land"—Heb. xi. 9, 13. The Septuagint Version of the text adds the words *καὶ ἐν γῆ Χανααν*, and in the land of Chanaan; as, "the sojourning of the sons of Israel (who dwelt in Egypt and in the land of Canaan) was" so long a time. But the addition is superfluous, as "the sojourning" and "the dwelling" are not identical. The sojourning covers the time of the dwelling in Egypt, but the dwelling there does not comprehend all the time of the sojourning.

The 400 years end ten years after the flight of Moses from the Court of Pharaoh, A. M. 2433; which is therefore the beginning of the 30 years time of the end, in which Egypt was to be judged. The consummation of the judgment signalized the Exodus "*in the fourth generation*;" the first being represented by LEVI contemporary with Abraham; the second, by ΚΟΝΑΤΗ; the third, by AMRAM; and the fourth, by MOSES and his contemporaries—Exod. vi. 16–20. We are informed by Paul in Gal. iii. 16, 17, that there was an interval of 430 years between the Confirmation of the Abrahamic Land Covenant and the promulgation of the Mosaic Law. My Chronology exactly fills up that interval with the required number of years, without any shortening, stretching, or overlapping of periods. It begins A. M. 2033, and ends A. M. 2463.

7.—Computations Concerning the Exodus.

| | B. C. |
|---|-------|
| Josephus and Hales make the Exodus | 1648 |
| Usher and the Editors of the English Bible | 1491 |
| Calmet | 1487 |
| Vulgar Jewish Chronology | 1312 |
| Shimeall | 1619 |
| The author's Computation, which differs 22 years from Hales' Josephus and 135 from Usher's incorporated with the English Version | 1626 |

Shimeall makes the world at the Exodus too old by 50 years. He reckons it at 2513; an error arising from his mistake about the age of Abraham at the death of Terah.

Third Period.

FROM THE EXODUS TO THE JUDGES.

EMBRACES 70 YEARS.

| A. M. | Names and Events. | Years. | References. | B. O |
|-------|--|--------|--|------|
| 2468 | Exode from Egypt on the night of the first Passover on the 14th of Abih or Nisan, the first month of the Hebrew year and calendar..... | .... | Exod. xii. 2, 6; xiii. 4.... | 1696 |
| | The Law given from Sinai fifty days after the Exode | .... | " xix. 1. | |
| | The spies, with the exception of Joshua and Caleb, give an evil report..... | .... | Numb. xiv. 37, 38. | |
| 2508 | Moses dies, aged 120; Sojourn in the wilderness ends; Joshua succeeds him, being 80 years old: he invades Canaan at harvest time on the 10th of the first month..... | .... | Josh. iii. 15; iv. 19; Deut. xxxiv. 7. | |
| | The people circumcised and keep the passover in the plains of Jericho; the supply of manna stopped two days after..... | .... | " v. 2, 12. | |
| | Beginning of the 480 years of 1 Kings vi. 1, at the end of the forty years "coming out of the land of Egypt"..... | 40 | 1 Kin. vi. 1..... | 1586 |
| | The Angel-Prince of Yahweh's hosts appears armed to Joshua..... | .... | Josh. v. 13. | |
| | Seven priestly trumpeters compass Jericho once a day for six days, followed by the Ark of the Covenant; but on the seventh day seven times; and at the seventh time the people shouted, and the wall of the city fell..... | .... | " vi. 20. | |
| 2508 | The land of Canaan has rest from war for five years after the passage of Jordan; Caleb 85 years..... | 5 | " xiv. 10, 15; xi. 23.. | 1581 |
| 2538 | Joshua dies, aged 110, and is succeeded by the Judges..... | 25 | " xxiii. 1; xxiv. 29; Judg. i. 18; iii. 9. | 1556 |
| | Number of years from the Exode to Joshua's death. | 70 | | |

NOTES ON THE THIRD PERIOD.

1.—The Great Chronological Gordian Knot.

1. Upon the entrance of Israel into Canaan and the times immediately succeeding, Shimeall says: "There is a difference between the chronology of 1 Kings vi. 1 of the received version, and that of Acts xiii. 17-22, of more than 100 years." In another place, he says: "It is within this Period of the chronology of the Old Testament that we meet with the principal difficulties to be encountered in its adjustment. It relates to the discrepancy between the dates of 1 Kings vi. 1 and those of Acts xiii. 17-22, in reference to the interval between the Exode and the fourth year of Solomon. Then, further, connected with this chronological discrepancy are two breaks, or chasms; the first, the Interregnum, or time of anarchy of Israel, between the death of Joshua and the first servitude, in regard to which the scriptures are entirely silent; and the second, the administrations of Eli, Samuel, Sampson, and Saul, the dates of which are not defined in the Old Testament. It is hence, taken as a whole, THE GREAT CHRONOLOGICAL GORDIAN KNOT, which, till within a few years last past, has baffled the skill of many a master in Israel, who failing to untie it—like the knot in the harness of

the Phrygian king Gordius at the hand of Alexander—have attempted to cut it asunder. This process, however, in view of the important issue involved—that of a difference of over 100 years in the current chronology of our English Version as to the *true* date of the Nativity—will not do. The two chasms must be bridged over, and the discrepancy which overleaps the whole period, as given in 1 Kings vi. 1 and Acts xiii. 17–22, must be accounted for, and the true period determined from reliable data.”—*Bible Chron.* pp. 9, 186.

I have, for the sake of simplifying the matter, resolved this notable chronological period into three divisions; first, from the Exode to Joshua's death; second, from Joshua's death, to the establishment of Samuel as prophet; and third, from the establishment of Samuel, to the Foundation of the Temple in the fourth of Solomon. These periods are, in fact, the divisions presented to the reader in 1 Kings vi. 1 itself, which I here place before him in columnar juxtaposition with Acts xiii. 17–22, between which I undertake to prove there is no discrepancy at all to be accounted for.

1 KINGS vi. 1.

“ And it was in eighty years and four hundred years, from the going out of the sons of Israel from the land of Mizraim, in the fourth year, in the month Zif, which is the second month, of the reigning of Solomon over Israel, he builds the House for Yahweh.”

ACTS vi. 17–22.

17. “ The God of this people Israel chose our fathers and raised the people in the sojourning in the land of Egypt, and with an exalted arm brought them out of it. 18. And as it were of forty years time he bore with their conduct in the wilderness. 19. And having cast down seven nations in the land of Canaan, he distributed their land to them by lot. 20. And after these things, he gave judges as it were four hundred and fifty years until Samuel the Prophet. 21. Afterwards (*κακεθεν*) they demanded a king, and the Deity gave to them Saul, the son of Kis, a man of the tribe of Benjamin, forty years. 22. And having removed him, He raised up to them David for king, to whom also he gave testimony, saying, I have found David the son of Jesse, a man after my heart, who will execute all my purposes.”

Here, then, is a period in 1 Kings vi. 1 of 480 years to be computed “from the going out of Egypt” into the land of Canaan. This going out was not a day or a week's march; but, as Paul in Acts xiii. 17, 18, intimates, a period of forty years in the wilderness. So long as the tribes were in the wilderness, they were on the march to Canaan, and not yet beyond the geographical limits of Egypt: for the wilderness was “the wilderness of the land of Egypt”—Ezek. xx. 36. Shimeall says: “The whole period *from the Exode* to the foundation of the temple in the fourth year of Solomon, is 587 years.” This shows that he, as an example of others, begins his computation at the time when Israel crossed the Red Sea. But this is forty years too early. The 480 years of 1 Kings vi. 1 is exclusive of this forty years, which being added, as they are in effect in both texts, give 520 years from the Exode to Samuel the prophet; and 84 years thence to the fourth of Solomon; a total of 604 years instead of 587.

After mentioning the forty years in the wilderness, Paul then specifies the conquest of the seven nations and distribution of their country by lot,

without stating how many years were consumed in the operation. He then proceeds to say that "after these things" came the time of the Judges, which lasted 450 years until Samuel the prophet. He does not say how long after the conquest and survey it was to the commencement of the time of the Judges; but merely tells us that it was a subsequent period. Indeed, it was quite unnecessary for him to specify this. For, having stated that the time of the Judges was 450 years, they were therefore given to understand, that the remainder of the 480 of 1 Kings vi. 1, that is, 30 years, was the interval between the entrance into Canaan under Joshua and the beginning of the time of the Judges. He then points to the time of Samuel, as the terminus of the 450 years. And that it might be known in what time of Samuel's history they ended, he speaks of him as "Samuel the prophet"—to the establishment of Samuel as Yahweh's prophet in Israel.

Having disposed of the 480 years of 1 Kings vi. 1, Paul states that Israel afterwards demanded a king. He does not specify how long after the establishment of Samuel as prophet they preferred this demand; but he briefly disposes of the period by giving forty years to the removal of Saul by death. He then proceeds to David, whom he introduces as the ancestor of Christ, even Jesus, whom he preached.

Now, in all this there is not the least discrepancy between the recorder in 1 Kings vi. 1 and the apostle Paul. The chronological harmony between these two authorities may be synoptically exhibited in the following view:

| <i>The Recorder of Israel.</i> | | <i>The Apostle Paul.</i> | |
|--|---------------|--|---------------|
| 1 Kings vi. 1. | <i>Years.</i> | Acts xiii. 17-22. | <i>Years.</i> |
| 1. The going out from the land of Mizraim, ending in the passage of the Jordan | 40 | 1. The Deity bore with their conduct in the Wilderness..... | 40 |
| 2. From the end of the going out..... | 480 | 2. Conquest and survey of the land to the time of the Judges | 30 |
| 3. From the end of 480 years to the 4th of Solomon..... | 84 | From the time of the Judges to Samuel the Prophet..... | 450 |
| Whole number of years from the passage of the Red Sea to the foundation of the Temple according to 1 Kings vi. 1 | 604 | 3. From Samuel to removal of Saul..... | 40 |
| | | From Saul's death to the 4th of Solomon.. | 44 |
| | | Whole number of years according to Acts xiii | 604 |

2. Of the "two breaks or chasms," I shall treat in the notes upon my **FOURTH PERIOD**. They are, I believe, as easily disposed of, as we have found the untying of this "GREAT CHRONOLOGICAL GORDIAN KNOT," which Mr. Shimeall claims to have untwisted. But from the data before us, it is impossible that his claims can be allowed. On the contrary, we are compelled to add him to the number of the "many masters in" the Laodicean "Israel," whose skill has been baffled in the work of applying their "ripe scholarship" to the untying or cutting this intricate involution of dates. Instead of there being "a difference of over 100 years between the chronology of 1 Kings vi. 1 and Acts xiii. 17-22," we find that

there is no difference at all; but that the chronologies of these two texts beautifully harmonize. The "discrepancy" lies between the texts, which are correct enough, and the inability of chronological theorists, or mar- texts, to understand them. Inability, not from deficiency of classical, astro- nomical, and collegiate divinity lore; but, in the words of Mr. Shimeall, "of a proper knowledge of the subject involved." Their scholarly acquire- ments have proved of as little use to them in the chronology of the scrip- tures, as in the understanding of the gospel. They have all signally failed to interpret either; and they must ever fail until they ignore their worldly wisdom, which the Deity condemns as folly; and they come to apply them- selves with the dispositions of little children, to the study of the first prin- ciples of his deep and holy oracles.

Fourth Period.

THE TIME OF THE JUDGES "UNTIL SAMUEL THE PROPHET."

EMBRACES 450 YEARS.

| A. M. | Names and Events. | Years. | References. | B. C. |
|-------|--|--------|-------------------------------|-------|
| 2538 | Death of Joshua..... |  | ..... | 1556 |
| 2530 | The Elders outliving Joshua, and all their genera- tion gathered to their fathers: another genera- tion arises after them not knowing Yahweh, nor His works done for Israel, who serve Baal and Ashtaroth..... | 47 | Judg. ii. 10; xx. 28; xxi. 25 | 1509 |
| 2533 | Subject judicially to Chusan-reshathaim, king of Mesopotamia..... | 8 | " iii. 8..... | 1501 |
| 2628 | Delivered by Othniel, Caleb's younger brother, under whom the land rests..... | 40 | " iii. 9, 11..... | 1461 |
| 2646 | Servitude to the king of Moab..... | 18 | " iii. 14..... | 1443 |
| 2726 | Ehud, Shamgar, and Rest..... | 80 | " iii. 30..... | 1363 |
| 2746 | "Israel mightily oppressed" by Jabin, king of Canaan..... | 20 | " iv. 2, 8..... | 1343 |
| 2786 | The land has rest under Deborah and Barak..... | 40 | " v. 31..... | 1303 |
| 2798 | Servitude to Midian..... | 7 | " vi. 1..... | 1296 |
| 2838 | The country in quietness in the days of Gideon... | 40 | " viii. 28..... | 1256 |
| 2836 | Abimelech reigns over Israel..... | 8 | " ix. 22..... | 1258 |
| 2859 | Tola defends Israel..... | 28 | " x. 2..... | 1230 |
| 2831 | Jair judges the nation..... | 22 | " x. 8..... | 1208 |
| 2899 | Israel sore distressed by Philistines and Ammonites | 18 | " xii. 7..... | 1190 |
| 2905 | Jephthah judges Israel..... | 6 | " xii. 9..... | 1177 |
| 2912 | Ibsan..... | 7 | " xii. 11..... | 1167 |
| 2922 | Elon..... | 10 | " xii. 14..... | 1159 |
| 2930 | Abdon..... | 8 | | |
| 2970 | Israel subject to the Philistines 40 years, in the lat- ter half of which the land is partially ruled by Sampson 20 years..... | 40 | " xiii. 1; xv. 20..... | 1119 |
| 2938 | Eli's judgeship to the establishment of Samuel as the Prophet of Yahweh..... | 18 | 1 Sam. iii. 20; iv. 18..... | 1106 |
| | Number of years from the death of Joshua "until Samuel the prophet;" and 450 from the invasion of Canaan..... | 450 | 1 KIn. vi. 1; Acts xiii. 20. | |

NOTES ON THE FOURTH PERIOD.

1.—Joshua's Age at the Exodus.

1. Some chronologists have rightly guessed the age of Joshua at the Exodus. Among these is Mr. Shimeall, who says: "Joshua was 40 years old when sent out with the spies, and 45 when the land was divided; hence that division was effected five years *after* their first occupying of it in Joshua's 35th year." In proof of this, he tells the reader to "compare the references" given, as Josh. xiv. 7, 10. But, on turning to said references, we find the most extraordinary kind of proof! We find that instead of proving Joshua to be of the alleged age, it says nothing about Joshua's age at all, but only of Caleb's! This is truly clerical logic; of which sort is the argument, that because Moses was 80 years old at the passage of the Red Sea, the Man in the Moon was then 80 also!

But, as I have said, chronologists have rightly guessed that Joshua and Caleb were of the same age at the Exodus, though they have failed to prove it. They have supposed it; but supposition will not do for a reliable chronological basis. It must be proved; and this is the proof I have to offer.

When administrations vacate office they are immediately succeeded by others. Joshua's administration terminated with his death. He was 110 years old when he died; but it is not expressly stated how old he was when he succeeded Moses. It is, therefore, a question, how many years elapsed during the administration of Joshua? This question has been answered by 1 Kings vi. 1 and Paul. We learn from these, that as the time of Moses was succeeded by the time of Joshua; so the time of Joshua was succeeded by the time of the Judges. The text in Kings testifies to the time of Moses ending 480 years before the event Paul specifies in the words "Samuel the prophet;" and Paul gives us further to understand, that the time of the Judges began 450 years before the same event. The difference between these two numbers, which is 30 years, is therefore the duration of the time of Joshua's administration, intervening between the time of Moses and the time of the Judges. Now Joshua died at the end of his official time, aged 110; or 70 years after the passage of the Red Sea. Deduct 70 from 110, and there remain 40, which was the age of Joshua at the Exodus.

2.—The Time of the Judges.

2. We come now to the time of the Judges. This has been a great trouble to chronologists. The great difficulties with them are what they term *chasms*, or breaks; the first, from the death of Joshua to the first servitude, of which, they say, the scriptures say nothing; and the second, the periods of the administrations of Eli, Samuel, Sampson, and Saul, concerning the dates of which the Old Testament affords them no light. Accepting this confession as the truth, it is manifestly useless to expect any aid from them. They are left in a hopeless quandary; hemmed in between two chasms they are unable to bridge.

The condition of the chronologists being so hapless, there remains no alternative but to abandon the subject, or to engineer deliverance for ourselves. I believe that the chasms can be spanned with solid and substantial bridges, upon which the wayfaring man may wend his way, with firm and steady step, from the death of Joshua to the House building for Yahweh in the 4th of Solomon.

In the first place, Paul does not lead us to suppose that the time each judge ruled, when added together, made 450 years. He simply affirms that, at a time subsequent to the distribution of the land by lot, the Deity gave Israel judges. These judges, his audience well knew, were raised up as occasional deliverers; not as consecutively elected or hereditary rulers. The regular government of the nation was the Mosaic Law administered by the High Priest and Elders. The aggregate time in which the individual judges "given," exercised secular and military authority, was 292 years. These years, Paul informs us, in effect, were distributed over a period of 450 years, ending at Samuel the prophet. The rest of this long period was made up of lesser periods, in which such conditions of public affairs obtained as created a necessity for divine assistance. These periods collectively make 158; which, added to the 292, make 450. After "Samuel the prophet," judges were no more given as aforesaid; the time having come to place the nation under kings and hereditary civil chief magistrates.

In computing the constituent periods of this remarkable era, we are limited to "Samuel the prophet." Beyond this point the 450 years must not pass. And Paul tells us where to find that point, namely, forty years before the death of Saul. It follows, then; that, as it was 480 years from Joshua's passage of the Jordan to Samuel the prophet, it was 520 years from the said passage, A. M. 2503, to the death of Saul, A. M. 3023, which is 490 years, or Seventy Weeks, from the beginning of the 450 years. Thus, the two chasms are spanned by one bridge of 490 years span from the death of Joshua to the death of Saul and the beginning of David's reign. This apportions 40 years to all the events transpiring between Samuel's installation and Saul's death. Calculating the servitudes, and deliverances by judges, backwards from Samuel in the 13th of Eli, we have 403 years; leaving a space of 47 years from Chusan-rishathaim's conquest to the death of Joshua. This afforded time for the Elders who survived Joshua, and all their generation, to die out; and for another generation to arise, not knowing Yahweh and his works.

2. ELI judged Israel 40 years. He died at the end of this period on hearing that the Ark was taken, and that his sons, Hophni and Phineas, were slain. When the ark was returned, it remained 20 years at Kirjath-jearim, when it was removed by David in the eighth of his reign, or seven years and six months after Saul's death; between which and the capture of the Ark and death of Eli, there could only have been 13 years. These 13 years deducted from the 40 of Acts xiii. 21, leave 27, which carry us back to the year of Eli's judgeship indicated by the phrase "Samuel the prophet," namely, to the 13th, which ended the 450 years of the judges.

Fifth Period.

FROM THE ESTABLISHMENT OF SAMUEL AS PROPHET TO
THE FOUNDATION OF THE TEMPLE OF SOLOMON.

EMBRACES 84 YEARS.

| <i>A. M.</i> | <i>Names and Events.</i> | <i>Years.</i> | <i>References.</i> | <i>B. C.</i> |
|--------------|--|---------------|--|--------------|
| 2983 | Establishment of Samuel as prophet in Shiloh in 18th of Eli. | | 1 Sam. iii. 21..... | 1100 |
| 3010 | The Ark of the Covenant captured by the Philistines in the fortieth of Eli's judgeship, and twenty-seventh of Samuel's officiate..... | 27 | | |
| 3023 | Saul falls upon his sword on Mount Gilboa..... | 13 | " xxxi. 4 | |
| | Solution of the saying, "God gave them Saul—by the space of 40 years"..... | 40 | Acts xiii. 21..... | 1066 |
| | David begins to reign in Hebron seven years and six months before he removes the Ark to Zion, being thirty years old; he was therefore born ten years after Samuel's installation, and seventeen before the Ark's capture..... | | 2 Sam. ii. 11. | |
| 3080 | Zion captured by David; upon which he removes the capital of his kingdom thither, and calls it "THE CITY OF DAVID," having previously reigned in Hebron seven years and six months..... | 7 | " v. 7..... | 1059 |
| | HE REMOVES THE ARK TO ZION twenty years and ten months after its capture..... | | 1 Sam. vi. 1; vii. 2; 2 Sam. vi. 11, 12..... | |
| 3068 | He reigns there thirty and three years over all Israel and Judah..... | 88 | 2 Sam. v. 4..... | 1026 |
| 3067 | David dies aged seventy years..... | | | |
| | Solomon succeeds him, and begins to build the temple in the fourth year of his reign..... | 4 | 1 Kings vi. 1..... | 1022 |
| | | 84 | | |

NOTES ON THE FIFTH PERIOD.

1. This fifth period of 84 years is the third of 1 Kings vi. 1, whose terminus is indicated by "the fourth year of Solomon." It begins at the end of the 480, and ends at the year of the foundation of the temple.

1.—A Reign of Forty Years Impossible for Saul.

2. All the chronologies extant, as far as I am informed, assign 40 years to Saul's reign. They are led into this egregious mistake by a misinterpretation of Acts xiii. 21, "The Deity gave to them Saul the son of Kis forty years." But it was utterly impossible that Saul could have reigned forty years; neither is Paul to be understood as so saying. We learn from 1 Sam. vii. 6, that Samuel was the judge of Israel after the death of Eli, and after the return of the captured Ark from the Philistine's land. Down to this time, and "all the days of Samuel" after (ver. 13), the name of Saul does not appear on the record. Samuel's judgeship continued years after the return of the Ark, as is manifest from verses 13-17; even till he had become an old man, and had associated his sons with him in the administration of public affairs—ch. viii. 1-5. It was the evil course of these sons that caused the elders of Israel to say, "Make us a king to judge us like all the nations." The Deity commanded Samuel to comply with this demand; to anoint

Saul over them, and to frame a constitution for the kingdom—1 Sam. x. 25; xi. 14, 15. When Saul had reigned two years, he committed a transgression which caused him the loss of the kingdom—1 Sam. xiii. 14. David was then anointed; and subsequently persecuted by Saul, who dies in battle not long after—at the end of 40 years from the 13th of Eli.

Now, on Saul's death, David immediately began to reign over Judah in Hebron, being 30 years old. He reigned there seven years and six months; at the end of this time, he captured Zion from the Jebusites, which he called "the City of David," and made it his capital and abode. Having removed thither, he determined also to transfer the Ark from Kirjath-jearim to the same place. Now, let the reader mark well, that it is expressly stated that the Ark, when captured, was *seven months* with the Philistines; after its return, 20 years at Kirjath-jearim; and, at the end of that "long time," *three months* at Obed-edom's—in all 20 years 10 months. This is the whole number of years from the death of Eli, or capture of the Ark, to the eighth year of David's reign, which was seven years and six months after Saul's death; leaving only 13 years and 4 months from the death of Eli to that of Saul. How then could it be possible for Saul to have reigned 40 years? The probability is that he did not reign seven. With such errors as I have pointed out, no wonder that chronologists have so signally failed in presenting the world with a correct computation of its age at the Nativity of its Deliverer.

Sixth Period.

THE TEMPLE ERA FROM THE FOUNDATION TO THE DESTRUCTION BY NEBUCHADNEZZAR.

EMBRACES 430 YEARS.

| A. M. | Names and Events. | Years. | References. | B. C. |
|-------|--|--------|------------------------------------|-------|
| 3067 | Foundation of the Temple laid in the fourth of Solomon | | 1 Kin. vi. 1..... | 1022 |
| | The <i>EZEKIEL</i> -four hundred and thirty years of Judah and Israel's iniquity begin | | Ezek. iv. 6. 1 Kin. vi. 37, 38. | |
| 3103 | Solomon dies, having reigned forty years | | | |
| | Rehoboam succeeds him, and walks in the way of David three years | | 2 Chron. xi. 17. | |
| 3107 | "Rehoboam forsook the law of Yahweh and all Israel with him" at the end of the Ezekiel-Forty years, and the beginning of the Ezekiel-Three Hundred and Ninety, in the fourth of his reign, | 40 | " xii. 1..... | 982 |
| 3120 | Rest of Rehoboam's reign | 18 | 1 Kin. xiv. 21..... | 969 |
| 3123 | Abijam | 3 | " xv. 2..... | 966 |
| 3164 | Asa | 41 | " xv. 10..... | 925 |
| 3189 | Jehoshaphat | 25 | 2 Chron. xx. 31..... | 900 |
| 3197 | Jehoram | 8 | " xxi. 5..... | 892 |
| 3198 | Ahaziah | 1 | " xxii. 2..... | 891 |
| 3204 | Queen Athaliah's Usurpation | 6 | " xxiii. 12..... | 885 |
| 3244 | Joash | 40 | " xxiv. 1..... | 845 |

| <i>A. M.</i> | <i>Names and Events.</i> | <i>Years.</i> | <i>References.</i> | <i>B. C.</i> |
|--------------|---|---------------|---------------------------------|--------------|
| 8278 | Amaziah | 29 | 2 Chron. xxv. 1..... | 816 |
| 8325 | Azariah or Uzziah—Isaiah the prophet flourishes... | 52 | " xxvi. 8; Isai. i. 1 | 764 |
| 8841 | Jotham..... | 16 | " xxvii. 1..... | 748 |
| 3357 | Ahaz..... | 16 | " xxviii. 1..... | 732 |
| 8386 | Hezekiah..... | 29 | " xxix. 1..... | 708 |
| | End of the Kingdom of the Ten Tribes in 6th Hezekiah..... | | 2 Kin. xviii. 10. | |
| 8441 | Manasseh..... | 55 | 2 Chron. xxxiii. 1..... | 648 |
| 8443 | Amon..... | 2 | " xxxiii. 21..... | 646 |
| 8474 | Josiah..... | 81 | " xxxiv. 1..... | 618 |
| | The Great Passover surpassing all celebrations since the days of Samuel the prophet in the 18th of Josiah; Ezekiel's epoch; Jeremiah the prophet flourishes..... | | " xxxv. 18, 25; Ezek. i. 1..... | |
| | Jehonhaz reigns three months, when he was de-throned by Necho..... | | | |
| 8477 | The first of Nebuchadnezzar..... | | | |
| 3485 | Jehoiakim, or Eliakim, succeeds him, and is de-throned by Nebuchadnezzar after..... | 11 | | 604 |
| | Jehoiachin or Jeconiah succeeds him, and reigns three months and ten days; at the end of the year, he is carried to Babylon in the <i>eight</i> year of Nebuchadnezzar's reign; also Ezekiel and Daniel..... | | 2 Kin. xxiv. 8, 12, 14..... | |
| 8496 | Zedekiah, Jehoiachim's uncle, set up by Nebuchadnezzar; against whom he rebelled; he was de-throned after reigning..... | 11 | " xxiv. 17, 18..... | 593 |
| 8497 | The Temple burnt in the 19th of Nebuchadnezzar. In the fifth year of Jehoiachim's captivity, Ezekiel "sees visions of <i>Elohim</i> ." This was "the <i>thirtieth</i> year" from Josiah's Great Passover..... | 1 | Ezek. xxxiii. 21..... | 592 |
| | The years of the iniquity of Judah and Israel during the Temple Era, on account of which they eat their defiled bread among the Gentiles for a like period..... | 430 | " i. 1, 2..... | |
| | | | " iv. 18..... | |

NOTES ON THE SIXTH PERIOD.

1.—The Number 430.

1. I style this sixth period THE TEMPLE ERA, because its 430 years are current with the existence of Solomon's building, from its foundation to its destruction; and because its foundation is made an epoch in 1 Kings vi. 1.

2. The whole number 430 is evidently an important and significant totality in Bible Chronology. There was exactly that number of years from the Confirmation of the Abrahamic Land Covenant to the historico-typical initial fulfillment of its promises at the Exodus. In this sixth period it is exactly reproduced. It was a time in which, as Daniel testifies, "We, Israelites, have sinned, and committed iniquity, and done wickedly, and rebelled, even by departing from thy precepts, and from thy judgments, O Yahweh, the great and dreadful God; neither have we hearkened unto thy servants the prophets, who spake in thy name to our kings, our princes, and our fathers, and to all the people of the land"—ch. ix. 4-6. For this general apostasy, and for their not turning from their iniquities that they might understand the truth, Daniel furthermore deposes that, in destroying the city and temple, slaying them by the sword, and sending them into captivity far off from the land, which he terms "a great evil," the Deity had "confirmed his words, which he spake against us, and against our judges that judged us; . . . for under the whole heaven hath not been

done as hath been done upon Jerusalem; as it is written in the law of Moses, all this evil has come upon us"—ver. 12, 13. Of this period of 430 years, Judah was held responsible solely for 40 years of the iniquity; because, during that period, from the foundation of the temple to the 4th of Rehoboam's reign, Judah was the ruler of the nation. It was Solomon's commingling of idolatry with the worship of Yahweh that brought calamity upon Israel; for which apostasy, consummated nationally in Rehoboam's reign, Judah was severely punished at the end of the 430 years.

From the 4th of Rehoboam to the 19th of Nebuchadnezzar was an interval of 390 years. This was the remainder of the 430, after deducting the 40 years assigned to Judah. Of these 390, the kingdom of Ephraim, consisting of the Ten Tribes, continued 256 years; and ceased to exist forever in the 6th of Hezekiah, A. M. 3363. After this, Judah continued the sole kingdom in the land 134 years, which bring us to the end of the 430, in all of which Judah had the supremacy 174 years.

Now the whole number 430 years, and its division into 40 years for Judah, and 390 for Israel, are chronologically determined in Ezek. iv. 4-6. In this place, the prophet is made to represent the Hebrew nation laden with iniquity. As its sin-bearer, he is commanded to lie on his left side, with the iniquity of the House of Israel upon it, to bear its iniquity as many days as it was years in accumulating—390 days for 390 years; or "a day for a year." He was to go through the same course on his right side for Judah—a day for a year; or 40 days for 40 years. Had the accumulated iniquity been developed only in the 256 years of the kingdom of Ephraim, Ezekiel would have laid on his left side 256 days; but the iniquity to be punished with the destruction of the City and Temple, had been accumulating in all the temple-era of 430 years; and, therefore, the prophet had to bear it typically 430 days for the real time 430 years. In this way, Ezekiel determines for us the exact number of the years of the sixth period of our chronology, with which we find events and their times in strict accord.

The fifth of Jehoiachin's captivity was the 13th year of Nebuchadnezzar's reign; and the 30th from Josiah's great passover, in the 18th of Josiah's reign. In this year of the captivity "the word of Yahweh" began to "come expressly to Ezekiel in the land of the Chaldeans." Ezekiel became a captive in the 7th of Nebuchadnezzar—Jer. lii. 28. In the 12th of his captivity, he received information by one who had escaped that Jerusalem was taken—Ezek. xxxiii. 21. It was smitten the year before the temple was burned, in the 18th of Nebuchadnezzar. In the five years between the fifth of Jehoiachin and the 18th Nebuchadnezzar, Ezekiel typically bore Israel's iniquity 430 days; or 1 year, 2 months, and 10 days. As he typically laid siege to Jerusalem while he was typically bearing the iniquity of the nation, his typical siege must have commenced at the beginning of the 430 days. While these were progressing, it was "a sign to the House of Israel," that the nine years siege of the city would end at the end of the days in capture and destruction, in part punishment of past iniquity; and, furthermore, that the 430 typical days being ended, they should enter upon a like period

of 430 years, in all of which "the children of Israel should eat their defiled bread among the Gentiles, whither Yahweh would drive them"—Ezek. iv. 13.

Daniel was informed, in reference to the condition of his compatriots in this long period, in which they groaned under Chaldean, Persian, and Greek oppression, that "they should fall by the sword, and by flame, by captivity, and by spoil, days." It was not necessary to tell him how many "days," for that had been significantly revealed through Ezekiel. He was told respecting the end of those "days," that "the people who knew their God should be strong and do;" and that "those among the people who understood should instruct many"—Dan. xi. 32-34. This was encouraging; and also remarkably verified in the times of the Maccabees. This Levitical family, known also as the Asmoneans, began to acquire celebrity in the reign of Antiochus Epiphanes, who undertook to abolish Judaism, and to make all his subjects Greeks. This mad enterprise was initiated in the 145th year of the Era of the Greeks, when he caused an abomination of desolation to be placed upon the altar—1 Macc. i. 54. This answers to A. M. 3918. The year after, Mattathias the patriarch of the family died, and, on his deathbed, appointed his son, Judas Maccabæus, to lead the revolt of Israel against the Greeks. This was in the year before Christ, 170. Six years did Judas, by his mighty deeds, show that Israel was in the epoch foreshown to Daniel. Judas and his adherents, "who knew their God were strong and did exploits." "In his acts he was like a lion, and like a lion's whelp roaring for his prey; for he pursued the wicked and sought them out, and burned up those that vexed his people. Wherefore the wicked shrunk for fear of him, and all the workers of iniquity were troubled. He grieved also many kings, and made Jacob glad with his acts, and his memorial is blest for ever"—1 Macc. iii. 4. Judas died in battle, in the year 152 of the Era of the Greeks, or B. C. 164, which was 428 years after the burning of the temple in the 19th of Nebuchadnezzar. There still remain two years of the 430 to be accounted for. In regard to these, the history of the epoch informs us that Judas' brother Jonathan was elected "Prince and Captain in his stead;" and that, on the death of Alcimus, in the 153rd year, the Greeks evacuated the land of Judea, in consequence of which, "*it was in rest two years;*" at the end whereof, there was a delivery of Hebrew captives, and "the sword ceased from Israel"—A. M. 3927, and B. C. 162—1 Macc. ix. 54, 57, 73.

Thus, having "eaten their defiled bread among the Gentiles" 430 years, as a punishment for 430 years iniquity under their kings coeval with the existence of Solomon's temple, "they were holpen with a little help," according to the Deity's word in Dan. xi. 34. The wars of this Maccabæan epoch had reconquered for them their independence. Under their Asmonæan kings, Israel again became a power in the earth; and, in alliance with their new friends of the Roman Senate, assumed not only a respectable, but a formidable, position in the esteem of their still powerful neighbors of Syria and Egypt.

Seventh Period.

FROM THE DESTRUCTION OF THE TEMPLE TO THE DECREE FOR BUILDING JERUSALEM.

EMBRACES 136 YEARS.

| A. M. | Names and Events. | Years. | References. | B. C. |
|-------|--|--------|---|-------|
| 3497 | Temple burnt in the 19th of Nebuchadnezzar ..... | .... | Jer. li. 12, 18..... | 592 |
| 3501 | In the 23d of Nebuchadnezzar 745 Jews carried captive to Babylon ..... | .... | " 28, 30 | |
| 3523 | Jehoiachin liberated from prison in the 37th of his captivity ..... | .... | " 31. | |
| | The captivity began in the 8th of Nebuchadnezzar; the 37th is therefore <i>forty-five</i> years after the 1st of Nebuchadnezzar; and after the burning of the Temple | 26 | | 566 |
| 3547 | From the 37th Jehoiachin and 1st of Evil Merodach to fall of Belshazzar in the 1st of Darius the Mede; 70 years from first of Nebuchadnezzar... | 24 | | 542 |
| 3549 | "The third year of Cyrus" the <i>first</i> of his <i>sole</i> reign. He decrees the rebuilding of the Temple..... | 2 | Jer. xxv. 12; xxvii. 7; xxix. 10; Ezra i. 1 | 540 |
| | Daniel the Prophet dies ..... | .... | Dan. i. 21. | |
| 3567 | Darius the Persian, in the 2d of his reign, issues a decree enforcing that of Cyrus, being 70 years from 19th of Nebuchadnezzar | 18 | Ezra iv. 23; vi. 1-12 | 522 |
| 3571 | The Temple is finished in the 6th of Darius, or 70 years from the 23d of Nebuchadnezzar | 4 | " vi. 15..... | 518 |
| 3601 | Darius reigns after the temple is finished | 30 | | 488 |
| 3613 | Xerxes, the fourth and richest of all the Medo-Persian kings | 12 | Dan. xi. 2; Eollin..... | 476 |
| 3620 | Artaxerxes issues a decree in the 7th of his reign for the restoration of the temple-service, magistrates and judges with power to tax and execute the law | 7 | Ezra vii. 24-26, 7 | 469 |
| 3633 | Artaxerxes makes a second decree in the 20th of his reign for building the walls and gates and restoring Jerusalem, termed in Daniel " <i>restoring and building Jerusalem.</i> " The 70 weeks begin here and end at the crucifixion | 18 | Dan. ix. 25, 26; Neh. ii. 1, 5, 17..... | 456 |
| | Whole number of years from 19th Nebuchadnezzar to the 20th of Artaxerxes..... | 136 | | |

NOTES ON THE SEVENTH PERIOD.

1.—Interesting Dates of Nebuchadnezzar's Reign.

1. The epoch of Nebuchadnezzar contains several dates of interest and importance, which may be enumerated thus :

a. The first year of his reign, A. M. 3477, and B. C. 612. This began the subjection of nations, including Israel, to "him, his son, and his son's son," for 70 years—Jer. xxv. 12; xxvii. 7. This period ended with the capture of Babylon by Darius the Mede, B. C. 542. The first year is also the beginning of the "SEVEN TIMES" which were to pass over "the kingdom of Men"—Dan. iv. 23. This long period is the lifetime, or *Æon*, of the Image the King of Babylon, in the second of his reign, saw in his dream—Dan. ii. 31. It ends in the A. D. 1908—A. M. 5997.

b. The seventh of Nebuchadnezzar 3,023 Jews taken to Babylon; and in the 8th, Jehoiachin, the royal family, and great men, with 10,000 captives of the people, and all the precious vessels of the temple.

c. The 18th of Nebuchadnezzar, "Jerusalem smitten," and 832 more Jews deported to Babylon—Jer. lii. 39.

d. In the 19th of his reign the temple is burnt, A. M. 3497=B. C. 592. Here begin Ezekiel's prophetic 430 years; also a period of 70 years which terminated in the 2d of Darius the Persian, when the rebuilding of the temple was resumed by the king's edict—Ezra, iv. 24; vi. 1: A. M. 3567=B. C. 522.

e. In the 23d year there was another deportation of Captives to Babylon—Jer. liii. 30. This also became the beginning of a period of 70 years, which ended in the 6th of Darius, the year in which the rebuilding was finished—Ezra vi. 15; B. C. 518.

2.—The Medo-Persian Dynasty.

2. In the first year of Darius the Mede, the Breast and Arms of silver superseded the Head of gold in the government of the Kingdom of Men. In that year one said to Daniel, "There shall stand up yet three kings in Persia, and the fourth shall be far richer than they all"—Dan. xi. 2. The three were Cyrus, Cambyses and Darius the Persian—Smerdis the Magian not being reckoned, the few months of his usurpation merging into the first of Darius. The fourth was the renowned Xerxes, who, "by his strength, through his riches, stirred up all against the realm of Græcia."

3.—Of the Third Year of Cyrus.

3. Usher's computation incorporated with the English Version, makes "the third year of Cyrus" synchronize with B. C. 536; but according to mine this date is four years too late. It should be B. C. 540.

4. This B. C. 540 is an interesting and important epoch. It was the time of Daniel's "going his way." "He continued to the *first* year of King Cyrus"—Dan. i. 21; and received a revelation in "the *third* year of Cyrus"—ch. x. 1: which years are therefore the same; the first year of Cyrus as the sole monarch of the Medo-Persian empire being the third from the beginning of his joint-rule with Darius the Mede.

4.—The Evening-Morning Period.

1. The thing revealed to Daniel in the third year of Cyrus is continued in chapters x. xi. xii. He was told that "*the time appointed*" of this thing was "*long*," and that it extended to the latter days, or, "time of the end." In these chapters the whole of the appointed time is not expressed in figures. It was not necessary that it should, because it had already been indicated in ch. viii. 14, 17. There the appointed time is declared to be an Evening-Morning, reaching to the time of the end, but not embracing it. The periods in verse 14 are two; *first*, the period in which the Holy and

the Host are trodden under foot; and the *second*, the period in which the Holy is cleansed, vindicated, justified, or avenged. This second is not included in the first, but succeeds it. The duration of the interval between the end of the first period and the beginning of the second is not stated; the sequence only of the one to the other is revealed in the word "*then*," in the sense of *afterwards*—"then shall the Holy be cleansed" or vindicated. Between the end of the Evening-Morning period and the beginning of the cleansing period is the advent of the Ancient of Days. How many months or years after the end of the Evening-Morning, is not declared; but this is certain, that the cleansing of the Holy cannot begin in his absence.

But here we have to encounter a great embarrassment. The majority of Hebrew manuscripts that have come down to us, inform us that the Evening-Morning is a period of 2300. This is the number adopted by the English Version. If all copies and versions extant read 2300, we should have no alternative but to receive it, or to reject it altogether. But in this reading they are not agreed; for the Septuagint version, made by Jews learned in Greek, B. C. 265, reads 2400; while other manuscripts, according to Jerome, read 2200. "It is objected to this prophetic number 2300," says Shimeall in his Bible Chronology, p. 152, "that the Vatican copy of the Septuagint reads 2400 days; and copies translated by Jerome '2200 days;' and that in support of the former number, the celebrated missionary Joseph Wolf states that the Jews of Ispahan and Bokhara possess some ancient manuscripts of the prophetic writings of Daniel, in which ch. viii. 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; and yet this missionary tells us that "as the most number of manuscripts contain 2300, he adopted that number in his arguments with the Mullah at Lucknow." He says also, that "the authorities in favor of 2300" are very numerous compared with the others; and that the number 2400 in the printed Septuagint is a typographical error of the Vatican edition, taken from the Vatican manuscript which is said to read 2300.

But, we have found, that the so-called "authorities," recognized by "divines" and chronologists, are of little worth. We cannot therefore reject the 2400 on their testimony. Should it be true that the Vatican manuscript reads 2300, this only convicts the printed Septuagint of error. It does not affect Wolf's testimony concerning the ancient manuscripts of the Jews of Ispahan and Bokhara; and the Armenian copy at Adrianople. It is evident that error exists somewhere; and that the "authorities" are unable to rectify it. We are in a difficulty from which authority cannot deliver us. Let us then see if help cannot be obtained from another source.

What is the reed or rule by which the time of a vision should be measured? If this can be satisfactorily determined, its application to the claims of the rival numbers will show which of the three is entitled to a verdict in its behalf. The correct rule I conceive to be this, namely: that *the time*

of a vision must be computed from the first event seen in the vision. There can be no good reason why any of the events of a vision should be excluded from its time. In this vision of Dan. viii., the first event the prophet sees is *the last horn of the Ram-Power overtopping the first*—verse 3; and the last, the standing up of the Prince of princes—verse 25. The event predicted in the third verse came to pass in the third year of Cyrus, B. C. 540. The two horns of the Medo-Persian Ram were high. The Median Horn, represented by Darius the Mede, and the Persian Horn represented by Cyrus, were high above the Chaldean, which had been prostrated before them. For two years they ruled jointly in “the kingdom of men.” But one of these horns became “higher than the other.” Darius the Mede died, and left all the power of the kingdom in the hands of Cyrus, so that the Persian Horn was now higher than the Median, and retained the ascendancy henceforth. Thus, “the higher came up last;” the Median having precedence, B. C. 542, and the Persian two years after, B. C. 540.

Here then is the first event seen in the vision. Can any good reason be given why it should not be included in the time of the vision, whatever that may be? I can see none. I accept it, therefore, as the beginning of the vision's evening-morning time. Hence the question in Dan. viii. 13: “Until when the Vision of the Daily and of the transgression making desolate, to give both the Holy and the Host for a trampling?”—must be understood as an inquiry, “How long shall it be from the Persian Horn overtopping the Median Horn to the end of the Holy and the Host being given over for a down-treading?” The answer to the question reveals the terminal epoch. So long a time was to elapse before “THE DAY OF VENGEANCE” came. The period would not include the day of vengeance, but would conduct to that terrible epoch.

The third year of Cyrus, then, is our commencing epoch—the year in which Daniel died, B. C. 540; and who is “to arise to his inheritance at the end of the days.” Now, if the 2200 be the correct number it will bring us to the verge of judgment—the dawn of the day of vengeance, when “the Holy and the Host,” in the highest sense of these terms, will be avenged; in other words, when the Saints shall be prevailed against no longer, and judgment shall be given into their hands, that they may take the kingdom, and possess the kingdom under the whole heaven. By deducting the B. C. 540 from 2200 there remains A. D. 1660 for its termination. But this cannot be its terminal, because, instead of the Holy being vindicated in the triumph of the saints and the restoration of their people Israel, they were then themselves complaining to the British government of their down-treading; and in twenty-five years after, A. D. 1685, they were “killed,” and laid prostrate for 105 years more, in the breadth of the Great City. Then again, if the 2300 be subjected to the same process, we have the terminal advanced a hundred years indeed; but A. D. 1760, is as devoid of the ending characteristics of the Vision of the Daily as A. D. 1660. If our reed, then, be according to the divine standard of measurement, 2200 and 2300 are both inadmissible. They are both of them spurious in spite

of the numerous "authorities" and "competent judges," and the pope's Vatican manuscript.

But how is it with the 2400 years of the Ispahan and Bokhara Hebrew manuscripts—Ispahan, in the region where Daniel dwelt when he saw the vision? Deduct the B. C. 540 from 2400 and there remains A. D. 1860, for the time of the end of the vision—"to the time of the end the vision." Now 1860 is a notable year in the history of the unmeasured Court of the Gentiles. It terminated after the Hebrew method in the spring of 1861. In this season the first gun boomed from Fort Sumter, commencing the inauguration of impending vengeance upon the worshippers of "dæmonials and idols." The end of A. D. 1860, brought upon the whole Fourth Beast Habitable the current epoch, made red with the blood, and flooded with the tears of ruined, groaning, and slaughtered myriads. It has been an epoch of woe upon the United States, Federal and Confederate; upon Mexico, Poland, Denmark, and all other countries untowardly affected by the AMERICAN CIVIL WAR. These are only the "beginning of sorrows"—the initiation of that "distress of nations with perplexity," which signalizes the appearing of the Ancient of Days. The Evening-Morning of 2400—*ערב בקר* *ěrv bōkěr*—is ended; and its ending notably signalized by Divine vengeance falling upon nations, whose religious institutions and traditions are a stereotyped "blasphemy of the Name and Tabernacle of the Deity, and of them that dwell in heaven"—a downtreading of "the Holy and the Host"—Apoc. xiii. 6. Its termination has brought us to a crisis signalized also by the Frog sign in the third and last stage of its development. The "*unclean spirits like frogs*" go forth "from the Mouth of the False Prophet"—Apoc. xvi. 13. The convention of the Frog Power with the King of Italy, dated September 15, 1864, for the withdrawal of the French troops from Rome two years after date, that is, by the end of 1866, will doubtless notably develop from the Papal Government the "unclean spirit" with which it is obviously inspired. The "god of the earth," unsupported by foreign bayonets, will certainly fall into much grief. Let it be noted, that 1260 years ago, the Bishop of Rome was created by the Dragon-Emperor Phocas, a god in his estate; and now the policy of the Frog-Emperor and his intimates is to destroy his deity, or godship; and to reduce him to his original insignificance as an episcopal subject of the empire. But gods generally die hard. If they cannot defend themselves by their own power, they appeal to other gods for aid. The pope will doubtless do this. Abandoned to his own resources by the French, threatened by the Italians, and swallowed up by his own revolutionary Romans, a wail of anguish and distress will arouse his worshippers and despotic allies to a grand rally in the interest of order and legitimacy, of which he is the ecclesiastical representative—an order imperilled even now on every side.

Thus, from all the signs of the times connected with the Eastern and Romish questions—questions concentrating round the fate of Rome and Constantinople—it is not to be doubted that our current epoch is a great pro-

phetic crisis; a crisis signalized by the termination of one or more important prophetic periods, and marking the speedy or actual commencement of another. I have a strong conviction that 2400 is, and can only be, the correct number, and that it has reached its terminus. I have "full assurance of faith" that it commenced in "the third year of Cyrus;" and if that year were, according to the computation of Usher and others, B. C. 536, even then it will have ended A. D. 1864; and the bloody epoch of 1861-'5, will have been included in the 2400 as its terminal four years. But the facts and figures of my chronology prove that "the third year of Cyrus" is not to be dated B. C. 536, but B. C. 540, which therefore causes the 2400 to end in A. D. 1860.

Sir Isaac Newton accepted the 2300, the beginning of which he assigned to B. C. 538. Shimeall rejects this, and begins them B. C. 480, at the invasion of Greece by the Ram-power pushing westward under Xerxes. Miller and his disciples computed them from the initiation of Daniel's 70 weeks B. C. 457. Of these Sir Isaac Newton came nearest to the truth concerning the commencing era; but like all the rest, was prevented from arriving at a correct solution, owing to the spuriousness of the number 2300. Before my suspicions were aroused as to its genuineness, though always an opponent of Millerism, I accepted their commencement of the period. But, from what is before the reader, it is evident to me that the acceptance of 2400 as the true reading is indispensable to even a probable solution of the difficulty.

5.—The Four Decrees.

Ezra informs us in ch. i. that Cyrus, King of Persia, in the first of his reign, issued a decree, saying that the Lord God, who had given him all the kingdoms of the earth, had charged him to build for him a house at Jerusalem; and that in obedience to this he invited all Jews so disposed to go up to that city, and to begin the work. This proclamation was made 70 years after Nebuchadnezzar saw the Image in the second year of his reign—Dan. ii. He saw that image demolished by the antitypical Cyrus in the latter days. These 70 years of Jeremiah, styled "the land enjoying its sabbaths to fulfill threescore and ten years," ended with the third year of Cyrus, or the first of his sole reign, B. C. 540. So that the end of these sabbatic years was the beginning of the 2400 of treading down.

EIGHTEEN years after another decree was issued by Darius the Persian in the second year of his reign, enforcing the decree of Cyrus which had been suspended by Cambyses, styled by Ezra, Artaxerxes. This was B. C. 522. Haggai and Zechariah, the prophets, greatly encouraged the building of the temple under this decree: so that the work was finished in the 6th of Darius, B. C. 518.

FIFTY-THREE years after the decree of Darius, another was issued in the 7th of Artaxerxes Longimanus, king of Persia, B. C. 469. This was for the appointment of "magistrates and judges to judge all the people beyond the river, all such as knew the laws of God"—Ezra vii. 7-25, 26.

THIRTEEN years after this Artaxerxes made a second decree in the month Nisan of the 20th year of his reign, B. C. 456. It was issued to Nehemiah while Jerusalem was "lying waste, without a wall, or gates; and therefore a reproach for its enemies." The *broad wall* was in ruins with breaches in all its length—Neh. ii. 13, 17; iii. 8; iv. 7. This unfortified state of the city caused few people to dwell there, and prevented many houses from being erected: "the city," says Nehemiah, "was large and great (or broad in space): but the people were few therein, and the houses not builded"—ch. vii. 4. This condition of the Holy City caused him great grief. When I heard it, says he, "I sat down and wept, and mourned, and prayed before the God of heaven"—ch. i. 4. Being cupbearer to the king, on presenting him with wine, his sadness was observed, and the reason demanded. Having explained the cause, Artaxerxes commissioned him to go to Jerusalem, and cause the people to return and build it; that so Jerusalem might return, the broad wall be builded, and the breaches closed.

This second decree of Artaxerxes is "the commandment" referred to in Dan. ix. 25, from the going forth of which the Seventy Weeks were to be computed. Beginning in the month Nisan of the 20th of Artaxerxes, and extending "to the cutting off of Messiah the Prince," this latter event, the Crucifixion, must necessarily be 490 years from the issuance of the decree; so that, if none of the dates of our Eighth Period were extant, a suspension bridge would still span the interval; and reveal to us that the world would be 490 years older at the crucifixion, than in the 20th of the king. It is more satisfactory, however, to be able to fill in the interval with authentic dates, whose sum total is exactly Seventy Weeks of Years. And this I have been enabled to do, as the reader will perceive.

Eighth Period.

FROM THE BEGINNING OF DANIEL'S SEVENTY WEEKS TO
THE CRUCIFIXION OF MESSIAH.

EMBRACES 490 YEARS.

| A. M. | Names and Events. | Years. | References. | B. C. |
|-------|--|--------|-------------|-------|
| 3683 | The beginning of Daniel's Seventy Weeks in the 20th of Artaxerxes..... |  | ..... | 456 |
| 3662 | Rest of the reign of Artaxerxes from his second decree | 29 | ..... | 427 |
| | Xerxes II., and after him Sogdianus 8 months |  | ..... |  |
| 3681 | Darius Nothus..... | 19 | ..... | 408 |
| 3724 | Artaxerxes Mnemon..... | 43 | ..... | 365 |
| 3747 | Artaxerxes Ochus..... | 28 | ..... | 342 |
| 3749 | Arses..... | 2 | ..... | 340 |
| 3755 | DARTUS CODOMANNUS the last king of the Silver Dynasty of Nebuchadnezzar's Image..... | 6 | ..... | 334 |
| 3762 | ALEXANDER of Macedon, the notable horn of the | | | |

| A. M. | Names and Events. | Years. | References. | B. C. |
|-------|---|--------|----------------------------------|----------|
| | Goat, and first of the Brazen Dynasty of the same Image, dies at Babylon after Darius | 7 | 1 Macc. i. 7. | 827 |
| 3774 | To the Era of the Seleucidæ, termed "THE ERA OF THE GREEKS" | 12 | " i. 10. | 315 |
| 3805 | Seleucus Nicator reigns from this Era. | 81 | | 284 |
| 3824 | Antiochus Soter. | 19 | | 265 |
| 3889 | Antiochus Theos. | 15 | | 350 |
| 3959 | Seleucus Callinicus | 20 | | 480 |
| 3862 | Seleucus Ceraunus. | 8 | | 227 |
| 3898 | Antiochus "the Great" | 86 | | 191 |
| 3910 | Seleucus Philopator. | 12 | | 179 |
| 3919 | Antiochus Epiphanes; in the 9th year of his reign, Judas Maccabeus is appointed by Mattathias to the government of Judea, now in full insurrection against the Greeks. The Era of the Asmoneans begins. | 9 | 1 Macc. ii. 66, 70. | 170 |
| 3922 | Antiochus dies a most miserable death three years after Judas Maccabeus is appointed Chief of the Insurrection, in the 149th of "the Kingdom of the Greeks" | 2 | " vi. 16. | 167 |
| 3924 | Antiochus Eupator. | 2 | " vi. 17; vii. 1-4. | 165 |
| 3986 | Demetrius Soter. | 12 | " x. 50, 57. | 153 |
| | Judas slain in this reign; the Roman Senate forms a league with the Jews; Ezekiel's 480 years of retribution end, B. C. 161, eight years before Demetrius Soter's death. Israel "holpen with a little help" | | " viii. 1; Dan. xi. 34. | |
| 3941 | Alexander Bala. | 5 | | 148 |
| 3959 | Demetrius Nicator. | 18 | | 130 |
| 3963 | Alex. Zebina, Cleopatra, and Seleucus V. | 4 | | 126 |
| 3990 | Antiochus Grypus. | 27 | | 99 |
| 3994 | Seleucus. | 4 | | 95 |
| 4018 | Antiochus Eusebes. | 24 | | 71 |
| 4022 | Antiochus Asiaticus, the last king of the North-Horn Dynasty of the Goat, in the 4th of Aristobulus II., king of Judea, dethroned by Pompey | 4 | | 67 |
| 4024 | Aristobulus II. having reigned six years, dies two years after. | 2 | | 65 |
| 4048 | Hircanus II., king of Judea, reigns. | 24 | | 41 |
| 4050 | Antigonus. | 2 | | 39 |
| 4089 | Herod the Idumæan. | 89 | | 00 |
| | JESUS OF NAZARETH asking questions of the doctors, aged 12. | | Luke ii. 42. | A. D. 12 |
| 4116 | THE SEVEN WEEKS AND THRESCORE AND TWO WEEKS" of Daniel end. | 27 | Dan. ix. 25. | |
| | "The beginning of the Gospel of Jesus Christ" at John's baptism, which commenced the last week of the 70. | | Mark i. 1. | |
| 4120 | In "the Half of the Week"—מִצֵּי הַשַּׁבָּעֵי Jesus manifested to Israel by immersion in Jordan, being about 30 years of age. | 4 | Luke iii. 23. | 30 |
| 4128 | In the Second Half of the Week He "does cures to-day and to-morrow, and the third He is perfected," having been "OUR OWN" previously by crucifixion. | 8 | " xiii. 32; Dan. ix. 26. | 38 |
| | Seventy Weeks of Years are equal to. | 490 | | |

The Decree of Phocas.

The authorities for the statement, that Phocas confirmed the Supremacy of the Roman See, and thereby constituted the Bishop of Rome the Spiritual Chief of All Churches, are *Paul the Deacon*; and ANASTASIVS in his Ecclesiastical History of the A. D. 606. The latter observes: "This (Boniface III.) obtained from Phocas the Prince, that the Apostolical See of the Blessed Apostle Peter should be Head of All Churches; because the Constantinopolitan church had written that she is the first of all the churches."

Gordon and *Baranius* date Phocas' decree A. D. 606; *Muratori*, A. D. 607. In 608, he gave the Pantheon to the Pope; a temple originally dedicated to Cybele and all the gods. The Pope rededicated it to the Virgin and all the Martyrs—the gods and goddesses of the Catholic superstition.

Daniel's Seventieth Week.

FROM THE BEGINNING OF JOHN THE IMMERSER'S MISSION
TO "THE CUTTING OFF OF MESSIAH THE PRINCE."

EMBRACES 7 YEARS.

| A. M. | Names and Events. | Years. | References. | A. D. |
|-------|---|--------|-------------------------------|-------|
| 3633 | The Seventy Weeks, or 490 years, begin in the 20th Artaxerxes. | | | |
| 4116 | Sixty-nine of the Seventy, or 488 years, end..... | .... | Luke i. 36, 56. | 26 |
| | John the Immerser, now 26 years and 6 months old, As the Voice crying in the Wilderness, he begins to preach "the Baptism of Repentance for Remission of Sins"..... | ..... | ..... | ..... |
| | This Seventieth Week, the Week of the Confirmation of the Abrahamic Covenant, is divided into Two HALVES..... | | Mark i. 4; Luke iii. 1-8. | |
| 4120 | At the end of the first half all the people and Jesus being immersed, John is shut up in prison by Herod..... | | Dan. ix. 27. | |
| | For 40 days after his immersion Jesus is tempted... The temptation finished, Jesus begins to preach the gospel of the kingdom..... | 3½ | Luke iii. 20, 21. " iv. 2. | |
| | "He does cures to-day and to-morrow, and the third day"—a day for a year, and is then "cut off"..... | | " iii. 23..... | 80 |
| 4123 | at the end of the second half the week..... | 3½ | ..... | 83 |
| | | — 7 | | |

NOTES ON THE SEVENTIETH WEEK.

I.—Improved Translation of the Text.

The following translation made by me I regard as an improvement upon that of the English Version. Gabriel said to Daniel in the first year of Darius the Mede, B. C. 542, "Seventy sevens have been decreed with respect to thy people, and with respect to thy holy city, for finishing the transgression, for perfecting sin-offerings, for covering iniquity, for causing to come in a righteousness of hidden periods, for sealing the vision and Prophet, and for anointing the Holy of holies. 25. Know then and be wise. From the going forth of a commandment for causing to return and for building Jerusalem to the Anointed Prince *there shall be seven sevens and sevens sixty and two: she shall return, and the Broad wall and the breach be builded, even in the trouble of the times.*

26. And after the sixty and two sevens the Anointed one shall be cut off, but *there shall be nothing in Him.* And the City and the Holy Place the people of the Prince coming shall destroy; and the end thereof *shall be with a sweeping away, and before the end of the war desolations are decreed.*

27. And He shall cause to confirm a covenant for many one seven: and half of the seven He shall cause to cease sacrificing and offering. And because of an overflowing of abominations *there shall be a desolating even to destruction; and that decreed shall be poured out upon the desolator."*

2.—Speculations of Chronologists on the Seventy Weeks.

Various have been the speculations of "the wise and prudent" concerning the beginning and ending of this notable and interesting prophecy. Mr. Shimeall tells us, that the Seventy Weeks, which he admits are 490 years, began in the 7th of Artaxerxes, B. C. 453, and ended $3\frac{1}{2}$ years after the crucifixion, Jesus being crucified "in the midst of the week." Besides this he tells us that the decree issued to Ezra in the 7th year was for the rebuilding of the city, street, and wall of Jerusalem. This, however, is all mere fiction. The 7th year of Artaxerxes was B. C. 469, and not 453, a difference of 16 years; which leaves only 21 years, instead of 33, the age of Jesus when crucified; so that Mr. Shimeall's termination of the 490 years is 12 years before, instead of $3\frac{1}{2}$ after, that event.

Jesus was not crucified "in the midst of the week." Gabriel said חצי השבוע *khatzi hashshavua* "half of the seven:" *khatzi* signifies "half, part or portion of any thing." He divided the last seven into halves, and said in "half of the seven He (the Prince) would cause to cease sacrificing and offering." But whether the first half or the last half, he did not say. He left that to be determined by events. And events did determine it most remarkably: for at the full end of the last half, even fifty days after it had ended in the crucifixion, many for whom the covenant was confirmed, obeyed the voice of the Spirit in Peter, in being immersed upon the name of Jesus Christ into remission of sins; and thenceforth were caused by "the word of reconciliation" "to cease offering bloody sacrifices and meat-offerings" according to the law.

Others would have us believe that the crucifixion occurred at the end of 69 weeks, and that the last, or seventieth week, is all yet in the future! Upon this hypothesis, then, Jesus of Nazareth is not the Christ, and christianity is all a fable! Gabriel declared, that certain six things were to be accomplished within the seventy weeks; first, the finishing the transgression of the law; second, the perfecting of sin-offerings in the Christ; third, the covering of iniquity with a spotless robe; fourth, the induction of a righteousness that should entitle to life in the ages to come; fifth, the sealing the vision and prophet like to Moses; and sixth, the anointing the Most Holy of the saints with spirit and power. These things were all to be done within the 490 years. It is certain they were none of them fulfilled within 69 weeks, or 483 years. If, then, the seventieth week is still future, which is the only portion of time allotted to their accomplishment, these six important and indispensable items are in the future likewise. And, as the apostolic revelation of the mystery set forth in the word of reconciliation they preached, was all based upon the truth of the claims of Jesus to the Messiahship, their proclamation is a mere cunningly devised fable on the supposition of the last seven years of the 490 being in the future. But this *Chronikon Hebraikon* demonstrates the error common to all chronologists who do not terminate the Seventy Weeks with the crucifixion.

It is entirely incorrect to say that the decree issued to Ezra in the 7th of

Artaxerxes was "for the building of the city, street, and wall of Jerusalem." It was for no such purpose; but for the restoration of the civil law. The Seventy Weeks can only be computed rightly from the 20th of this reign, when the second decree of Artaxerxes was issued to Nehemiah for the execution of what is erroneously assigned to Ezra; and the years elapsing between the 20th year and the crucifixion exactly filling up the interval, prove the commandment delivered to Nehemiah, B. C. 456, to be the true beginning.

Chronological Summary.

| A. M. | Events. | Years. | B. C. |
|-------|---|--------|-------|
| 0000 | The Creation ..... | ..... | 4089 |
| 1656 | The Deluge | 1656 | 2433 |
| 2033 | To the Confirmation of the Covenant with Abraham | 377 | 2056 |
| 2463 | To the beginning of the Hebrew Calendar at the institution of the Pass-over and Exodus..... | 430 | 807 |
| 2508 | To the Invasion of Canaan under Joshua..... | 40 | 1626 |
| 2533 | To the Death of Joshua, aged 110 years..... | 30 | 40 |
| 2983 | "Judges until Sammel the Prophet"..... | 460 | 480 |
| 3028 | To the Death of Saul, and beginning of David's reign over Judah..... | 40 | 1106 |
| 3067 | To the Foundation of the Temple in the 4th of Solomon..... | 44 | 84 |
| 3107 | To the Apostasy of Judah in the 4th of Rehoboam..... | 40 | 1022 |
| 3477 | Nebuchadnezzar begins to reign..... | ..... | 480 |
| 3497 | From the 4th of Rehoboam to Destruction of the Temple in the 19th of Nebuchadnezzar..... | 390 | 612 |
| 3567 | To the 2d of Darius the Persian, when the building of the Temple is resumed..... | 70 | 522 |
| 3571 | The Temple finished in the 6th of Darius, 70 years from 23rd Nebuchadnezzar..... | 4 | 518 |
| 3601 | Darius reigns after the Temple is finished..... | 30 | 186 |
| 3618 | Xerxes, the 4th, after Cyrus, reigns..... | 12 | 486 |
| 3638 | Artaxerxes Longimanus reigns 20 years, and issues his decree which begins the 70 weeks of Daniel..... | 20 | 476 |
| 4089 | '90 BIRTH OF JESUS CHRIST..... | ..... | 456 |
| 4123 | To the "cutting off of Messiah the Prince" by crucifixion, aged 33 years..... | 490 | 490 |
| | Whole number of years from the Creation to the Crucifixion..... | 4123 | 4123 |

Ninth Period.

FROM THE CRUCIFIXION TO THE END OF THE EVENING-MORNING PERIOD OF 2400 YEARS.

EMBRACES 1827 YEARS.

| A. M. | Events. | Years. | A. D. |
|-------|--|--------|-------|
| 4123 | The "cutting off of Messiah the Prince" by crucifixion inflicted by the Little Horn of the Goat; in which he was "given for a covenant of the people" (Isai. xlii. 6; xlix. 8); and believers were "caused to cease sacrificing and offering"..... | .... | 38 |
| | The forty years ensuing, are styled in scripture <i>πασας τας ημερας, εως της συντελειας του αιωνος</i> —all the days until the end of the age— | | |

| A.M. | Events. | Years. A.D. |
|------|---|-------------|
| | Matt. xxviii. 20; very incorrectly rendered in the English version, "alway, even unto the end of the world." These years are "the last days" of Heb. i. 2, James v. 8, and 2 Tim. iii. 1; and "the end of the world," of Heb. ix. 26, and 1 Cor. x. 11. The <i>Æon</i> of which these years were the last days, was the <i>MOsaic Course</i> constituted by the law, which had "waxed old and was ready to vanish away."—Heb. viii. 13. These last days of the <i>MOsaic Æon</i> , or <i>χρονοι αἰωνιοι</i> , Tit. i. 2, are familiarly styled the <i>APostOLic AGE</i> ; the events of which worthy of being remembered are recorded in all the New Testament, except the <i>APocalYPSE</i> . | |
| 4160 | "The Daily taken away, and the place of his sanctuary cast down," by "an army being given against the Daily because of transgression." The people of Messiah the Prince, styled in Matt. xxii. 7, "the King's armies," sent forth to destroy the city and sanctuary. These armies were "the host given to the Little Horn of the Goat," or "king of fierce countenance," by which "he cast down to the ground the truth," in its <i>MOsaic representation</i> .—Dan. viii. 11, 12, 28; ix. 26. Referring to this destruction of Jerusalem and the Temple by the Roman Little Horn, Jesus said, "Of that day and hour knoweth no man, no, not the angels who are in heaven, neither the Son, but the Father."—Mark xiii. 32. Forty years afterwards, however, history recorded the event as having transpired..... | 37 70 |
| | * "The Vulgar or Christian <i>Æra</i> , symbolized by A. D., was not fully settled till the year 527; when Dionysius Exiguus, a Romish abbot, fixed it to the 4713th year of the Julian Period, which was <i>four</i> years too late. It is however now so generally received, that this gross error in calculation is but seldom regarded." According to this, four years should be added to all the dates of the Vulgar <i>Æra</i> for the true A. D. denomination. | |
| 4187 | The <i>APocalYPSE</i> communicated to the apostle John while an exile in Patmos about..... | 23 98 |
| 4402 | The "One Body," apocalyptically symbolized by a Woman, pregnant during a "set time" of 280 years from Pentecost, A. D. 33. During this symbolical gestation she advances into the period of the Sixth Seal, when she is delivered of the <i>MAN CHILD</i> or <i>SON</i> , who is caught up by the power of the sword to the throne of deity, or supreme government of the world. He founds the despotism styled "Church and State," which thenceforth rules all the nations of Daniel's Fourth Beast with a rod of iron.—Apoc. xii. 5..... | 215 313 |
| 4418 | "Silence in the (Catholic) heaven about half an hour" begins..... | 11 824 |
| 4414 | The Constantinian, or Laodicean, Pentecost, styled the Council of Nice..... | 1 325 |
| 4426 | The Silence in the heaven ends at the death of Constantine..... | 12 337 |
| 4620 | The Daily having been abolished when the place of its sanctuary was destroyed, A. D. 70, the time is now arrived after an interval of 460 years, "to set up an abomination making desolate" the Holy Land; which is to continue 1290 years; or, "to the outpouring of that determined upon the Desolator."—Dan. xii. 11; ix. 27. In the Justinian epoch, Noushirvan invades the land of Israel. Antioch is taken, and its inhabitants translated to the banks of the Tigris. The wars were long and desolating; and continued through the reigns of Justinian, Justin, and Tiberius. Syria was reduced, and the Persian standards advanced to the shores of the Mediterranean..... | 194 581 |
| 4620 | Beginning also of the 1835 years, which extend to "the time of the dead," when Daniel and John "arise to their inheritance."—Dan. xii. 12, 13..... | 581 |
| 4695 | After a gestation of 280 years from the Council of Nice, A. D. 325, the "GREAT HARLOT" gives birth to "THE GOD OF THE EARTH," who, in the Phœcan epoch is fully "revealed" in Rome.—Dan. xi. 36-39..... | 75 606 |
| | Beginning of the "time, times, and dividing of time," when the saints were imperially given into the hand" of the Episcopal Mouth of the Little Horn by the Civil Power.—Dan. vii. 25; these "times are identical with the Forty-Two months of Apoc. xi. 2; xiii. 5; in the Phœcan epoch..... | 604-8 |
| | Beginning of the "time, times, and a half" sworn to by the "Man clothed in linen."—Dan. xii. 7; and by the Rainbowed Angel also swearing that the "time shall be no longer."—Apoc. x. 6; which personages are identical..... | 604-8 |
| 4721 | Beginning of the first period of "five months" Saracenic tormentation of the unsealed.—Apoc. ix. 4-6..... | 26 682 |
| 5021 | Ending of the second period of "five months," signalized by the fall of the Caliphs..... | 800 982 |
| 5151 | Beginning of "the hour and day and month and year," or 891 years 80 days, appropriated to the subversion of the Greek Catholic Imperial Third of the Roman Orb.—Apoc. ix. 15..... | 180 1062 |
| 5542 | End of the 891 years and 80 days, signalized by the capture of Constantinople by the Turks..... | 391 1458 |
| 5661 | The St. Bartholomew Massacre, which signalizes the finishing of the testify- | |

| <i>A.M.</i> | <i>Events.</i> | <i>Years.</i> | <i>A.D.</i> |
|-------------|---|---------------|-------------|
| | ing of the witnesses before the Serpent and the God of the earth, at the end of "a time, times, and half a time," or 1260 years.—Apoc. xi. 3; xii. 6, 14, 17; and the making war upon them by the Beast | 119 | 1573 |
| 5774 | The witnesses conquered by the Beast, and "killed."—Dan. vii. 21; Apoc. xi. 7; xiii. 7..... | 118 | 1635 |
| 5879 | The witnesses remain unburied corpses in the Breadth of the Great City "three days and a half," lunar time; at the end of which political life enters into them, and they ascend to power, 1260 years from the Justinian epoch.—Apoc. xi. 8, 11, 12..... | 105 | 1789 |
| 5911 | End of the 1290 years desolating abomination, signalized by the beginning of the outpouring of "that determined upon the Desolator" of the Holy Land, in the Greek Revolution..... | 82 | 1821 |
| 5950 | End of the Evening-Morning period, 2400 years from "the third year of Cyrus;" notably signalized by the immediately succeeding hexennial epoch of the American-Civil, the Franco-Mexican, the Russo-Polish, and the Austro-Prussian Danish wars; with pestilence, financial perplexity, and the ominous ROMAN QUESTION..... | 89 | 1860-1 |
| | Whole number of years from the crucifixion to the end of the 2400..... | 1827 | |

Hebrew Chronological Periods

OF THE

GREAT MEDIATORIAL MILLENNARY WEEK OF SEVEN THOUSAND YEARS.

| <i>Order.</i> | <i>Periods.</i> | <i>Duration.</i> | <i>References.</i> |
|---------------|---|------------------|-----------------------------------|
| 1. | The Antediluvian ending in the 600th year of Noah..... | 1656 | Gen. vii. 6. |
| 2. | The Postdiluvian Patriarchal ending with the Exodus..... | 807 | |
| 3. | Beginning of the Mosaro Æon, styled by Paul <i>ol χρόνοι αἰωνιοί</i> , to the Time of the Judges..... | 70 | Exod. xii. 2; xiii. 4; Tit. i. 2. |
| 4. | Time of the Judges "until Samuel the Prophet"..... | 450 | Acts xiii. 20. |
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| 8. | From the Beginning of the 70 weeks to the Crucifixion..... | 490 | Dan. ix. 26. |
| 9. | From the End of the 70 weeks at "the cutting off of Messiah the Prince," to the end of the Evening-Morning Period of 2400, in A. D. 1860-1..... | 1827 | |
| 10. | From the End of the 2400 to the End of the "Little Season," including it and Micah's premillennial 40 years, and the Thousand Years' Reign..... | 1050 | Apoc. xx. 8; 7: Mic. vii. 15. |
| | Whole number of years from the Creation to the Cessation of every curse..... | 7000 | Apoc. xxi. 8. |

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