

VISION OF THE AGES;

OR

Lectures on The Apocalypse.

A COMPLETE VIEW OF THE BOOK OF REVELATION.

By B. W. JOHNSON.

"And the city had no need of the sun, neither of the moon, to shine in it; for the glory of God did lighten it, and the Lamb is the light thereof."

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PREFACE.

When I began the study of Revelation no thought of the present work had entered my mind. The splendor of the imagery and the sublimity of its descriptions had always attracted me, but I had read as one who walks through an unknown and mysterious country. Like many others, I believed that the book could not be understood, and was ready to pronounce the man a visionary who sought to interpret John's visions. Several years have passed since I entered seriously upon the study of the book. I was led to do so by the reflection that the Word of the Lord was not composed of enigmas and dark sayings which no man could understand; that it was all written "for doctrine, for reproof, for correction, for instruction in righteousness," and hence, must be written in such a way that it could be understood; that a special blessing was pronounced upon those who hear and keep the words of the prophecy, which would certainly never have been done if it was impossible for men to fathom its meaning; lastly, that a great part of the prophetic portion must have been fulfilled before this last quarter of the nineteenth century, and therefore be explained by the corresponding events of history. In my studies I ever kept in mind that the book is a series of symbolical pictures; a panorama of great events until the end of time; and by a careful

comparison of the pictures, in their order, with history, beginning at the date of John's exile to Patmos, I have been enabled to evolve what is to me a satisfactory view of the whole scope of Revelation. The prophecies are so wonderful, their fulfillment so striking, and there is such an exact correspondence between the prediction and the events of history, that it seems impossible for a candid student to doubt that the prophet of Patmos was filled with the Spirit of God. It is with the hope that its publication will not only increase the knowledge of the Holy Scriptures, but will serve to confirm the faith of saints and to convince the skeptical, that I have consented to add another to the vast number of books flung out in this book-making age. I think the reader will, at least, find that there is a wonderful correspondence between the symbols and historical events, and that this continues in such invariable order as to leave no doubt concerning the meaning of the prophecy. It will be found that a complete system reaches from the opening of the First Seal, until the Seventh Trumpet blows the signal for the coming of the Lord.

An eminent writer has recently said: "There is great need of a clearer apprehension of the natural, simple, rational, self-consistent principles for the interpretation of Scripture prophecy." I would fain indulge in the hope that the verdict of the reader will concede the employment of such principles in the present work. A somewhat extended examination of books on Revelation has aroused unmixed astonishment over the wild dreams, vagaries, and meaningless speculations which have been presented as interpretations of prophecy. The principal effect of most of these works is only to confuse the

mind of the reader and to involve him in an endless labyrinth of obscurity. It is not wonderful that a public, having access to these books, should reach the conclusion that Revelation cannot be understood.

It is with pleasure that I acknowledge my indebtedness to two or three authors who are honorable exceptions to the mass of rubbish which the discussion of Revelation has evolved. I have derived substantial aid from the *Horæ Apocalyptiæ* of E. B. Elliott, The Critical English Testament, and Barnes' Notes on Revelation. In many respects these coincide in their views, and, in the interpretation of the first Five Seals, I have found that some of them had anticipated my line of explanation. On the meaning of the Sixth Seal I believe that they have all made a mistake, as well as concerning the entire chapter following. While gratefully acknowledging my indebtedness, the reader who makes comparison will find that at various points the present work proposes interpretations never before published, and it is hoped that these will be found rational and harmonious.

I take occasion here to mention that the view of chap. V: 9-10, on page 49, is confirmed by the revised translation of the New Testament issued since that portion was written. This is the more satisfactory from the fact that the views there expressed of the Four Beasts and The Elders have been considered somewhat revolutionary. I will further add, that in deference to those who have passed middle life, a class to whom the sunset of life gives a keener relish for the study of prophecy, I have chosen a bold type that can be easily read by every age. I trust that all who are waiting for the

“consolation of Israel,” by the triumph of the Saviour’s kingdom and his blessed appearing, will find comfort in these pages. John wrote in order that the saints, when the dark waves of persecution and sorrow and trial rolled over them, might be enabled to look beyond and see the brightness of the coming morning. If this work shall be the means of cheering, comforting and encouraging my weary fellow-travelers to that “city which hath foundations,” I shall feel that I have not written in vain.

CONTENTS.

CHAPTER I.

PRELIMINARY OBSERVATIONS.

When Written.—In the Reign of Domitian.—The character of Domitian.—Patmos —The Circumstances.—Can the Book be Understood?—Reason for Blunders.—The Object and Scope of the Book15.

CHAPTER II.

THE SEVEN CHURCHES.

The Lordsday.—The Three Parts of Revelation.—The Seven Angels.—The Letters to the Churches —Why Seven Churches? Their Character.—Their Subsequent History81.

CHAPTER III.

VISION OF HEAVEN.

The Open Door of Heaven.—The Glory of God.—The Throne.—The Four Beasts.—The Four and Twenty Elders.—The

Sealed Book.—Its Significance.—The Weeping Prophet.—The Lamb.—The Doxologies.—The Atonement..... 42.

CHAPTER IV.

THE FIRST SEAL OPENED.

The White Horse.—The Crowned Warrior.—An Epoch of Triumphant War.—Is Christ Meant?—Why Not.—The Era of Trajan.—The Greatness of the Empire; its Conquests and Prosperity.—The Significance of the Bow..... 62.

CHAPTER V.

THE SECOND, THIRD AND FOURTH SEALS.

The Vision of the Second Seal.—The Red Horse; Peace Taken Away.—The Era of Civil Discord.—Commotion for Ninety-two Years.—The Gift of the Great Sword.—The Third Seal.—The Black Horse.—The Balances.—The Seal of Want.—The Fourth Seal.—The Pale Horse.—Death and Hades.—The Era of Death from War, Famine, Pestilence and Wild Beasts.—Gibbon's Striking Testimony..... 76.

CHAPTER VI.

THE SEAL OF PERSECUTION.

The Fifth Seal Opened.—The Symbolism Changed.—The Horse Seen no More.—The Change of Symbols Indicates a Change of Theme.—Souls under the Altar.—The Cry of Martyrs.—An Era of Persecution.—The Attempt of Diocletian to Abolish the Christian Name.—The White Robes.—Appendix on the State of the Church from the Time of Nero to that of Diocletian..... 94.

CHAPTER VII.

THE ERA OF REVOLUTION.

The Sixth Seal Opened.—The Startling Phenomena in Earth and Sky.—The Meaning of the Symbols.—A Period of Revolution.—The Political and Religious Agitation of the Reign

of Constantine.—Paganism Destroyed.—A New Civilization.—The Mightiest Change Known to History.—Rome no Longer Capital of the World.—The Four Winds Held.—The Sealing.—The Song of Salvation.—The Triumph of the Church over Paganism 109.

CHAPTER VIII.

THE FOUR WINDS LET LOOSE.

The Silence in Heaven.—The Prayers of the Saints.—The Western Roman Empire, the Theatre of the Four Angels.—The Rush of the Goths upon Rome.—The Land Scourged, Red with Blood and Blackened with Fire.—The Term *Third Part* Discussed.—The Second Angel and the Scourge of the Sea.—The Vandals.—The Romans Swept from the Seas.—The City Pillaged.—Wormwood.—Attila, the Hun; Buried under the Danube.—The Fourth Angel.—Rome Overwhelmed.—The Sun, Moon and Stars of a *Third Part* of the Earth Smitten.—The Dark Ages..... 130.

CHAPTER IX.

THE ARABIAN LOCUSTS.

The State of Christianity.—The Dying World.—The Eastern Symbols.—The Fallen Star.—The Key of the Caaba.—The Locusts.—The Scourge of the World.—The Duration of the Scourge..... 150.

CHAPTER X.

THE EUPHRATEAN HORSEMEN.

The Sixth Trumpet.—The Angels of the Euphrates.—The Turks.—The Myriads of Horsemen.—Gunpowder.—The Power of the Tails.—The Rest Who Repented Not.—Catholic Sorceries, Murders and Thefts..... 172.

CHAPTER XI.

THE OPEN BOOK.

The Radiant Angel.—The Open Book.—The Seven Thunders—

The Book Eaten.—The Reed.—The Standard of Measure for the Church.—The Two Witnesses.—Propheying in Sackcloth.—Forty-two Months.—The Slaying of the Witnesses.—Their Resurrection and Exaltation.—The Great City.—The Earthquake.—The Seventh Trumpet.—The Reign of Christ192

CHAPTER XII.

THE CHURCH IN THE WILDERNESS.

The Open Temple.—The New Vision.—The Crowned Woman.—The Red Dragon.—The Man Child.—The War in Heaven.—The Flight into the Wilderness.—The Sea Monster.—The Seven Heads.—The Deadly Wound Healed.—The Forty-two Months..... 281.

CHAPTER XIII.

THE FALL OF BABYLON.

The Revival of Religion.—The Gospel Angel.—Mystic Babylon.—The Earth Reaped.—The Wine Press of Wrath.—The Open Tabernacle.—The Seven Plagues.—The Vial Poured on the Earth.—The Vial on the Seas.—The Vial on the Rivers.—The Scorching Sun.—The Martyrs Avenged.—The Vial on the Throne of the Beast.—The Euphratean Power Overthrown.—The Battle of Armageddon.—The Seventh Vial..... 274.

CHAPTER XIV.

THE MILLENNIUM AND THE NEW JERUSALEM.

The Word of God.—The Great Triumph.—The Fate of the Beast and the False Prophet.—The Lake of Fire.—The Millennium.—Satan Chained.—The First Resurrection.—The Golden Age.—The World's Last Battle.—The Judgment Day.—The Glorious City.—The Tree and River of Life.—The Eternal Glory..... 831

ANALYSIS OF REVELATION.

PART I.

CHAPTERS I.—XI.

Introduction.—Chap. 1:1-3.

Salutation to the Seven Churches; 4-8.

Author, and place and time explained; 9-10.

The First Vision.—The Son of Man between the Golden Candlesticks. Letters to the Churches, chapters II. and III.

THE BOOK OF THE FUTURE OPENED.

The first four chapters are not prophecy, except as the history of the Seven Churches is outlined. The future history of the world and the Church is symbolized by a sealed book. It has seven seals. These are seven epochs that reach into the future until the end of time.

The First Seal—The White Horse. The Era of Triumph. The Glorious Period of Roman History; 6:3-4, A. D. 96 to A. D. 180.

The Second Seal.—The Red Horse. The Era of Blood and of Civil Discord; 6:3-4. Beginning A. D. 193.

The Third Seal.—The Black Horse. The Seal of Calamity, and of National Distress; 6:5-6. Beginning about A. D. 200.

The Fourth Seal.—The Pale Horse. The Era of Famine, Pestilence and Death; 6:7-8. About A. D. 240 to A. D. 270.

The Fifth Seal.—The Era of Persecution. The last

effort of Paganism to blot out the Christian name; 6:9-10. A. D. 303.

The Sixth Seal.—The Seal of Revolution. The Era of the Overthrow of Pagan Civilization; 6:12-17. Beginning about A. D. 310 and extending to A. D. 350.

The Four Winds.—A vision of destructive forces that shall destroy the Roman Empire, but held back until it shall be Christianized.—The Four Winds represent Four Northern Invasions, also indicated by Four Trumpets; 9:1-17. Fulfilled from A. D. 340 to A. D. 395.

THE FALL OF THE WESTERN EMPIRE.

The First Trumpet under the Seventh Seal.—The Gothic Invasion fulfilled by the Invasion of Alaric; 8:7. A. D. 409.

The Second Trumpet.—The Vandal Invasion. The Conquest of the Seas; 8:8-9. A. D. 422.

The Third Trumpet.—The Invasion of Attila, the Hun. The Scourge of the Rivers; 8:10-11. A. D. 440.

The Fourth Trumpet.—The final overthrow of Rome by Odoacer. The end of Ancient History; 8:12. A. D. 476. These Four Trumpet Invasions are the Four Winds which were withheld.

THE FALL OF THE EASTERN EMPIRE.

The Fifth Trumpet Sounded.—The Mahometan Uprising. The Saracen Empire; 9:1-12. A. D. 632 to A. D. 772.

The Sixth Trumpet.—The Euphratean Angels Loosed. The Rise of Turkish Power; 9:13-21. A. D. 1057 to A. D. 1453.

REVIVAL OF ANCIENT CHRISTIANITY.

The Little Book and the Seven Thunders.—Symbols of the Reformation of Luther; 10:1-11. A. D. 1518.

The Old Paths Sought.—The Church Measured; 11:1, 2. From A. D. 1516 to the present time.

The Two Witnesses.—The Two Books of the Word of God. In Sackcloth for twelve hundred and sixty years.

Slain in 1793. Resurrected near the beginning of this century; 11:3-12.

Babylon Falls.—11:13. Yet future.

The Seventh Angel Sounds.—Christ comes. The judgment; 12:14-18. This ends the first part of Revelation and ends the world.

PART II.

With the last verse of Chap. xi. heaven is opened to permit a new vision. The first vision of the future has carried the reader to the end of time. In that vision the Church, in its relation to secular history, has been prominent. In the new vision the history of the True Church, its tribulations, and its final glorious triumph, are outlined upon the one hand, and upon the other the history of the great Apostasy.

The Vision opened.—11:19.

The Crowned Woman.—The Church in Progress: 12:1-5.

The Church in the Wilderness.—12:6-17. A. D. 533 to about A. D. 1800.

The Beast.—Seven Heads and Ten Horns. Imperial and Secular Rome; 13:1-10. The period referred to is from A. D. 533 to A. D. 1793.

The Two Horned Beast.—Spiritual Rome; 12:11-18. About the same period.

The Gospel Triumph.—The Means of the Overthrow of Rome. The Everlasting Gospel. The Triumph; 14:1-20. In progress at this time.

THE SEVEN LAST PLAGUES.

These give an outline of the worldly instrumentalities which work together to overthrow Rome and bring about the millennial reign of Christ. This closing vision begins with Chap. xv.

The First Vial.—The French Revolution; 16:2. A. D. 1793.

The Second Vial.—The Catholic Powers Driven from the Seas; 16:3. A. D. 1793 to A. D. 1815.

The Third Vial.—The Rivers Turned into Blood; 16:4-7. A. D. 1796 to 1805.

The Fourth Vial.—The Sun, a Scourge. The Napoleon scourge of Europe; 16:8, 9. A. D. 1798 to 1815.

The Fifth Vial.—The Uprising of Italy and the overthrow of the States of the Church; 16:10, 11. A. D. 1866 to A. D. 1880.

The Sixth Vial.—The Drying up of the Euphrates. The gradual extinction of the Turkish power; 16:12. This process began over one hundred years ago; it is not yet completed, but the end seems near. The Battle of Armageddon.

The Seventh Vial.—These events are yet future, and are followed by the total overthrow of Babylon, and the Millennium; 16:13-21.

THE GREAT HARLOT.

The seventeenth chapter describes more fully the Papacy, also called Babylon, and here described as a Harlot. The eighteenth chapter describes the mourning over her fall. The nineteenth shows that the Word of God is the mighty instrumentality that overcomes the Harlot, and conquers the world. In the latter part of this chapter there is another description of the battle of Armageddon.

THE MILLENNIUM.

The Great Conquest.—The Triumph of the Word. The Rider of the White Horse; 19:11-16.

Armageddon.—The False Prophet and the Beast cast into the Lake of Fire; 19:17-21.

Satan Chained.—20:1-3.

The First Resurrection.—20:4-6.

Satan's Last Battle.—20:8, 9.

The Judgment.—20:10-15.

The New Jerusalem.—The twenty-first and twenty-second chapters describe the final glory of mankind.

LECTURES ON THE APOCALYPSE.

CHAPTER I.

PRELIMINARY OBSERVATIONS.

When Written.—In the Reign of Domitian.—The Character of Domitian.—Patmos.—The Circumstances.—Can the Book be Understood?—Reason for Blunders.—The Object and Scope of the Book.

The Prince of Prophets is John, the Apostle. The grandest of prophecies is the Apocalypse. Its subject is the most sublime, its imagery the richest, and the panorama it unrolls the grandest of any portion of the Book of God. In order to approach the study of the closing book of the Bible with profit, it is necessary to make some preliminary observations.

It is difficult to have a clear understanding of any writer, unless we have some knowledge of the time, place and circumstances under which he wrote. This is essential in the study of prophecy. We must know the *date* at which it was written in order to determine what things were past and what were future to the mind of the writer. We need to know some-

thing of the *place*, for often the locality has something to do with the origin and meaning of the symbols employed. We should be familiar with the *circumstances* surrounding him and the times in which he lived, because these often explain the reason of the prophetic utterances and throw their tinge over the events revealed. We are definitely informed that John, the last of the Apostles and the beloved disciple, is the writer; that the place was the isle of Patmos, and that the time was the Lords-day, but it is needful that we learn the year in which he wrote, and I will devote this preliminary chapter to the study of the date and place, *when and where*, and the circumstances under which the Book of Revelation was written.

THE DATE:—I shall examine with some care the date of John's exile to Patmos, as the time when Revelation was written is a matter of importance to its correct interpretation. A certain class of expositors have held that John was banished to Patmos during the reign of Nero, about A. D. 64, and before the destruction of Jerusalem, which took place A. D. 70. This assumption is necessary to their system, which holds that the destruction of Jerusalem is the great subject in the mind of the prophet. Had it not been that a date earlier than the over-

throw of the Jewish nation was rendered necessary by this theory, it is probable that no one would ever have held that John's exile was earlier than the reign of Domitian.

Dr. Smith in his Bible Dictionary states the case as follows:

The date of the Revelation is given by the great majority of the critics as A. D. 95-97. The weighty testimony of Irenæus is almost sufficient to prevent any other conclusion. He says that "it (the Revelation) was seen no very long time ago, but almost in our generation, at the close of Domitian's reign." Eusebius also quotes tradition, which he does not reject, that in the persecution under Domitian, John, the Apostle and Evangelist, being yet alive, was banished to the Island of Patmos, for his testimony of the Divine word. Allusions in Clement of Alexandria and Origen point in the same direction. There is no mention in any writer of the first three centuries of any other time or place. Epiphianus, evidently by mistake, says that John prophesied in the reign of Claudius. *Two or three* later and obscure authorities say that John was banished in the reign of Nero.

From this statement it will be seen that the testimony to the date of Domitian's reign is strong and convincing. Irenæus lived in the second century, and was a convert and disciple of Polycarp, who had been a convert and companion of John. His positive testimony is supported by the voice of the entire church until the latter part of the fourth century, at which time a writer, Epiphianus, assigns the date to the reign of Claudius Cæsar. This is certainly

a mistake, as Claudius died in A. D. 54, and at that time the seven churches of Asia did not all have an existence, and as far as we know only one had been founded. The error of Epiphianus can be explained when we remember that the full name of Domitian was *Nero Claudius Domitianus*. It is probable that he meant the same Emperor named by Irenæus and Eusebius, but mentioned by him under another portion of his name. The fact also that the first part of Domitian's name was *Nero*, is probably the only warrant of the "obscure later authorities" for placing John's exile in the reign of Nero. As this latter prince ascended the throne in A. D. 54, and his persecution was only ten years later, it is still too early for the founding, experiences and condition of all of the seven churches in Asia, as they are described in the seven letters to them recorded in the second and third chapters of Revelation.

It is thus seen that the array of testimony to the date of Domitian's reign is so strong as to leave no doubt, except where persons are compelled by their theories of interpretation to assume that John wrote in the reign of Nero. It will be an aid to make some inquiry concerning Domitian and the persecution of his reign.

His father, Vespasian, was the first of the family who filled the throne. He had hewn his

way to the scepter by the sword, having conquered and slain the Emperor Vitellius who preceded him. During his reign the city of Jerusalem had been destroyed by the Roman armies, and the remnant of the Jewish race were either scattered or carried into slavery. The son of the Emperor, Titus, had conducted the war that had visited upon the Jewish nation the awful calamities predicted by Moses, Daniel and Christ, On the death of his father Titus became Emperor, but died after a short reign and was succeeded by his brother *Domitian*. The latter was one of the most contemptible tyrants that ever cursed a nation. Of him the great Roman historian, Tacitus, a contemporary, says in a delineation of his character:

Even Nero had the grace to turn away his eyes from the horrors of his reign. He commanded deeds of cruelty, but was never a spectator of the scene. Under Domitian it was our wretched lot to behold the tyrant and to be seen by him, while he kept a register of our sighs and groans. With that fiery visage of a dye so red that the blush of guilt could never color his cheek, he marked the pale, languid countenance of the victims who shuddered at his frown.

Conscious that he was odious on account of his crimes and ever mindful that his father had reached the throne by violence, he was filled with continual fear, and murdered many distinguished Romans out of suspicion. Having heard the story that the Jews were expect-

ing a King who would rule the world, he was moved by the same dread that caused Herod to seek the young child's life, and he began a persecution of the Jews. As, at this early period, Christians and Jews, both worshipping the God of Abraham, Isaac and Jacob, were associated by pagans, it is not wonderful that this fury of the Emperor involved Christians as well as Jews. Tacitus states that the tyrant accused some of his own relatives of "Jewish manners," a plausible charge against Roman Christians, and put them to death. Among others his niece Domatilla, who has been since enrolled among the Catholic saints, was sent into exile and her husband put to death. All the ancient church historians testify to the fact of a persecution in his reign, and nothing is more probable than that John, the greatest living personage in the Church, should be seized by the proconsul of Asia, and either sent into exile, or put to death, both being common modes of punishment at this period.

We have now secured a firm starting point. John says that the things revealed "must *shortly* come to pass." The series of events must begin to unfold in a short time after his words were written, and continue onward until "Time shall be no longer." As the date at which he wrote is A. D. 95-97, we must examine the

pages of history within a few years after this date, or about the second century, for the fulfillment of the predictions first in order.

THE PLACE.—The place where John saw the Lord and witnessed these wonderful visions must possess some interest to the reader. Sometime not far from the devastation of his beloved Judea by the Roman armies, he had taken up his abode at Ephesus, and was spending the evening of his life with the churches of that part of the Asiatic Continent which was then called *Asia*. This was the peninsula lying between the Mediterranean and Black Seas, and bounded on the west by the *Ægean*. When sent into exile he was imprisoned on a rocky isle, about twenty miles from the coast of Asia. If the reader will examine a map of the eastern Mediterranean, he will observe in the southern part of the Greek Archipelago a speck called by the name of *Patmo*, or *Patmos*. John leaves us in no doubt whether this was the place of his banishment. He was “in the isle of Patmos, for the word of God and the testimony of Jesus Christ.” This place is a rock in the sea, within sight of the coast of Asia. It is only about a mile in diameter, by six or seven in length. It was a custom of the Romans to send those who had fallen under their dis-

pleasure into banishment, and no place was chosen oftener for a place of exile than some rocky islet. Patmos—isolated, small, unfrequented by the world, was exactly suited to their ideas of an island prison. Here John, torn away from the churches that he so loved, could still gaze upon the misty hills of Asia, in the far distance, and think of the saints who were hidden in their valleys.

CIRCUMSTANCES.—A period of about sixty years had passed since the first church was founded in Jerusalem. The apostles had all received the crown of martyrdom except him concerning whom it had been said: "If I will that he tarry till I come, what is that to thee." Communities of Christians had been established in the principal cities of Asia and Europe, but the growth of the new religion had begun to arouse the fears of the paganism that swayed the Gentile world. Though to this time no edict of extermination had been fulminated against the faith by imperial Rome, yet the pagan hatred of Christianity found its outbreaks supported by the Government. As John stood on Patmos, an exile by the decree of the mightiest power the world has ever seen, he probably knew of no country which was not held under Roman dominion. All of Africa, as far south as the desert which stopped the

progress of the Roman armies: all of Asia, west of the Euphrates; all of Europe, south of the Danube and west of the Rhine, with the island of Great Britain in the Northern Ocean, were a part of the mighty Roman fabric. Judea lay prostrate and bleeding and downtrodden under the tread of Roman legions. The Church of Christ, at this period, and for centuries later, as far as we can determine, was all embraced within the boundaries of the Roman Empire. No apostle ever passed beyond its limits, unless we accept a vague tradition of Thomas penetrating India. At this period, and for many generations after this, when the Church is persecuted, the persecutor is always pagan Rome. With these facts before us, we need not wonder that the last of the apostles, standing on the confines of the first century, and forecasting the fortunes of the Church, should have much to record concerning the deeds, misdeeds, fortunes and misfortunes of the mighty empire which was the persecutor both of the Jews and of the people of God.

CAN REVELATION BE UNDERSTOOD?

From the days of Emanuel Swedenborg, nay, even from ancient times, this book has been the favorite field of speculation for fanatical visionaries. So many idle vagaries and extrav-

agant fancies have been published, that many intelligent Bible students have turned away from the Apocalypse as a mystery which cannot be penetrated. They have pronounced it a "sealed" book, which will not be opened to human comprehension until the end of the world. In some minds, grave doubts have been thrown upon its inspiration by its impenetrable obscurity. Some preachers of the gospel, men of sound minds and excellent judgment, have gone so far as to say that they would doubt the reliability of any man who professed to comprehend this portion of the word of God. I ask all such men to pause a moment for reflection. *If the Book of Revelation is inspired, it can be understood.*

1. No portion of the Bible has been written with the design that it should be sealed to human understanding. The Divine Author has proposed to make himself understood. It requires no clerical order, especially endowed by supernatural light, to act as a medium between God and the rest of their race, to enable men to comprehend the Divine will. It is necessary that men shall have the hearing ear and the understanding heart. They must diligently study the word of the Lord. If they do so faithfully, they will be rewarded by views of the Divine plan and purposes that will con-

stantly grow richer and deeper. This is true of the Bible as a whole, and it is reasonable that it should be true of Revelation.

2. This portion of the Bible is called a "*Revelation* of Jesus Christ of the things shortly to come to pass". The Greek word for *Revelation* is transferred into the English by the word *Apocalypse*. This means *uncovering*. John uses a word in the opening verse, the meaning of which is that the covering was rolled off of the future so that it could be seen and understood. Did he tell the truth or not?

3. In the fourth verse of the opening chapter a blessing is pronounced upon those who *read, hear, and keep* the words of this prophecy. No more emphatic blessing is pronounced upon the study of any part of the word of the Lord. This language certainly implies that the student of Revelation will not wander through a region of impenetrable darkness.

4. Revelation *is not a sealed book*. If the reader will turn to the fifth chapter he will find that a sealed book, the book of the unknown future, sealed from mortal eyes, was in the hands of Him who sat on the throne, and that the Lion of the tribe of Judah prevailed to open the book. One after another in succession the seals are loosed, and the map of the future, especially the history of the Church and its

3. I give a third reason why the Book of Revelation has not been understood. *Too many have failed to study it in the light of history.* John says that the things referred to were "shortly to come to pass." They were future when he wrote, prophecy then; they are nearly all in the past, *history* now. The book of prophecy must be held in one hand and the book of history in the other. Who could understand Nebuchadnezzar's vision of the image with the head of gold without the aid of history? Who could comprehend Isaiah's burden of woe against Babylon, or Tyre, or Edom, without the aid of the historian? By this help all is plain. The general law for the interpretation of prophecy must, in the very nature of things, apply to Revelation. Too many would-be interpreters have been shamefully ignorant of the history of the Church, and of the perils of the Church from its political or spiritual foes. A familiarity with the great work of the Infidel Gibbon, *The Decline and Fall of the Roman Empire*, a history of mankind for over 1300 years, will flood the meaning of Revelation with light. The Infidel historian has unwittingly fortified the word of God.

THE SCOPE.—Before we proceed to the interpretation, it is needful for us to determine the

scope of the book. The visionary Baldwin found that in a portion, at least, the United States was in the mind of the prophet. Others have pronounced Napoleon Bonaparte the beast. Others have selected Louis Napoleon as a conspicuous figure, while others have gravely presented almost every idle vagary that could be conceived by the human mind. This blundering almost all results from misapprehending the scope of all prophecy.

The Old Testament prophets are confined in their predictions to the fortunes of Israel, temporal and spiritual, the typical nation, and the spiritual nation, or in other words, to the fortunes of the Jews and of the Church. With this great object before them they predict the fate of the great Gentile nations, with whom the Jews came in contact. Hence we have Assyria, Babylon, Tyre, Egypt, etc., made burdens of prophecy.

Exactly the same is true of New Testament prophecy. The prophets speak of the future of Israel and of the Church, and necessarily reveal much concerning the opposing and persecuting nations. It was not in the mind of Christ to give in Revelation the outline of all history, but to outline the fortunes, tribulations and triumphs of the Church. The Church was, in the earlier centuries, almost wholly within

the bounds of the vast, persecuting empire of Pagan Rome. Hence this opposing power would come before the prophetic vision, and we will find that the symbolism often refers to the Roman power. Let it be ever present to the mind of the reader that John was the victim of Roman persecution, and an exile on Patmos when he wrote; that he had never been beyond the boundaries of the Roman Empire, and that there is no historical authority for supposing that any apostle ever stepped upon soil that a Roman citizen would call foreign. Since this mighty empire affects so closely the interests of the Church, it is in harmony with all we know of prophecy to expect it to be the subject of prophetic vision. There also arises a great apostasy, a false church that produces for the time a mighty influence upon the saints of Jesus Christ. This is also a subject of prophecy. I am then prepared to affirm that the general scope of the Book of Revelation is similar to that of the Old Testament prophets; that its primary object is to outline the history of the Church; that, in subordination to this primary object, it portrays the fortunes of the two great persecuting powers, Pagan and Papal Rome. The rise and the development of the False Prophet, another source of persecution, a power that affects both the Roman Empire and the Church, are also given.

CHAPTER II.

THE SEVEN CHURCHES.

The Lordsday.—The Son of Man.—The Three Parts of Revelation.—The Seven Angels.—The Letters to the Churches.—Why Seven Churches?—Their Character.—Their Subsequent History.

The opening scenes of Revelation are of the most striking character. Though the apostle is confined upon a lonely rock of the sea and is far away from the saints assembled in the name of Christ, yet he is "in the spirit" upon the Lordsday. This day, rendered sacred by the resurrection of the Savior, the day on which he appeared a second time, and upon which the wonderful scenes of Pentecost occurred, had been observed by the Church from its organization as a time set apart to congregational worship. John, though denied the privilege of joining in the exercises of a Christian assembly, evidently devoted the day to prayer and meditation, thereby setting an example for every lonely saint; and his soul

was lifted to a spiritual exaltation that peculiarly fitted him for communion with God. While thus engaged, the silence and loneliness of Patmos were broken by the sound of a mighty voice which rang out loud and clear like the tones of a trumpet, saying:

I am Alpha and Omega, the first and the last: and what thou seest, write in a book, and send it unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.

John turned to see the speaker whose voice had startled him, and his eyes rested upon a vision of surpassing glory. He beheld seven golden lamps, and among them walked one "like unto the Son of Man." He was not like the Son of Man as he had seen him when he walked in humility upon the earth with his divine glory veiled by the likeness which he had assumed to sinful flesh, but more like the transfigured Christ as he had appeared on the holy mount to his wondering disciples. He was arrayed in a kingly robe and girt with a girdle of gold. Heavenly purity was indicated by the dazzling whiteness of his head and hair, and the splendor that shone from his countenance was like that of the unclouded sun. Every manifestation of the divine glory is accompanied with brilliancy and splendor.

“In him there is no darkness at all.” The burning bush of Horeb, the glory of Sinai, the Shekinah of the tabernacle, the City of which God and the Lamb are the light, the transfigured Savior of Hermon, the Son of Man of Patmos, and all the visions of the prophets of both covenants, indicate that whenever Deity manifests itself, there is a revelation of heavenly splendor. The Son of Man, the Man of Sorrows, the Lamb of God, is also the Bright and Morning Star, and the Sun of Righteousness. It is thus, crowned with majesty, garbed in light, and shining as the sun, that John beholds the Son of Man walking amid the golden candlesticks and holding the seven stars in his hands. Though he had been familiar with the lowly Jesus as brother with brother, had leaned upon his bosom, and had seen the glory of the transfiguration; when he beheld the wonderful vision of Patmos, his heart sank within him and he fell to the earth as one whose life had fled; but when the hand that held the seven stars was laid upon him, it was with the same familiar tenderness that he had known in the bygone years in the earthly Christ. Then the Lord declared the purpose of his coming, saying:

Fear not; I am the first and the last; I am he that liveth and was dead, and behold, I am alive forevermore, Amen; and I have

the keys of hell and death. *Write the things which thou hast seen; the things that are, and the things that shall be hereafter.*

A careful study of the first chapter shows: 1, That Revelation is a message of the Lord; 2, It is made directly to the seven churches of Asia; 3, It is written to the seven stars of the churches; 4, The book records what John had seen, or the vision of the Son of Man on Patmos; *the things that are*, or the condition of the churches as unfolded by Christ, and *the things that shall be*, or a revelation of events yet concealed in the womb of the future; 5, The vision of the Savior walking among the golden candlesticks and holding the seven stars in his hand, teaches a lesson of trust in him. He is with his people always; always in the midst of the churches.

The letters written to the angels of the seven churches occupy the second and third chapters. I shall not consider these in detail, but there are certain matters which pertain to all of them, that it is not proper to pass over.

THE SEVEN ANGELS.—I shall not take up space to discuss the various views as to the nature of the angels of the churches. It has been held that they were heavenly angels, were diocesan bishops of the cities, were pastors or elders, or were messengers sent from the churches to visit John in Patmos. The word

angel means a messenger, and is equally applicable to the messengers of God and those of men. John the Baptist is called in Mark 1:2, an *angel*, or messenger, and the term is often applied to human beings. It is certain that it is in this passage. John is told to *write to* these angels, and certainly the letters were not sent to the angels of heaven. Nor does this language suggest the idea of messengers sent to visit John in Patmos. In that case the letters might be sent *by* them to the churches, but would certainly not be written *to* them. It becomes evident, therefore, that the angels were men filling some office in connection with the churches. There is not the slightest evidence that diocesan bishops existed in this age, and hence I do not think that they are meant. The term can hardly apply to an elder, for there seems to have been a plurality of elders in all the churches, and it is not likely that one would be singled out. It is my judgment that the angels were the preachers or evangelists of the churches. As these evangelists not only labored at home, but were often sent out, and were messengers to carry the good tidings, there is a fitness in applying the term to them. We know from the epistles of Paul and from church tradition, that Timothy was long the evangelist at Ephesus, and it is possible that he

may have lived and labored until the time of John's banishment. If so, he was the angel to whom the epistle to the church at Ephesus was directed, Then we conclude that the seven stars held in the hand of the Lord, supported and strengthened by him, shining with his light, are the seven preachers of the churches of Asia.

THE SEVEN CHURCHES.—At the time when John wrote there were hundreds of churches in existence. On the Asiatic Continent many had been founded in Judea, Syria, and elsewhere, and in the district of which Ephesus was the commercial metropolis, and which was especially designated as *Asia*, we know that in the last quarter of the first century there were not only the seven churches named, but Colosse, Hierapolis, and perhaps many more. Why then should the Lord direct his message to the seven churches alone? If the reader will turn over the pages of Revelation he will be surprised by the frequency with which the number *seven* occurs. There are the Seven Spirits of God, the Seven Stars, the Seven Churches, the Seven Horns and Seven Eyes of the Lamb, Seven Trumpets, Seven Thunders, Seven Vials, etc., etc. It will help us to understand the reason for the use of *seven* in many instances to remember that it is

the perfect number and denotes perfection, or completeness. In several of the instances just given this is evidently its meaning, especially where it refers to the Spirit, or to the Lamb, and I suppose that seven churches are named for a similar reason. This *complete* number would make them fitting representatives of the entire Church, and those selected probably represent every condition that ever prevails among churches that have not apostatized from the faith. There is first, the *metropolitan* church of Ephesus, where some had departed from their first love and zeal for Christ, and which is commanded to repent under the penalty of the removal of its candlestick. There is second, the *persecuted* church of Smyrna, whose members would be cast into prison and endure tribulation, and where a little later Polycarp was burned alive. There is third, the *martyr* church of Pergamos, persecuted by heathenism, where most had held fast to the name of Christ, but where some had fallen into the worldly sins of Balaam. Next comes the church of Thyatira, seduced by *false teachings* and induced to compromise with sin. In the fifth place, there is the *spiritually dead* church of Sardis, which is called to repentance. Sixth comes the *tried* church of Philadelphia, which had not denied the Lord's name; and lastly, the *lukewarm*

church of Laodicea, which he threatens to spew out of his mouth. In addressing these seven churches the Lord addresses the Church universal in every phase of its existence.

The plan of the seven letters to these churches is in each instance the same. In each we find, 1. An order to write to the angel of the church. 2. A glorious title of the Lord. 3. An address to the church which describes its condition and gives it an admonition to perseverance or repentance, as its state demands. 4. An announcement of what will come to pass. 5. A promise to him that overcometh. 6. A closing injunction: "He that hath an ear, let him hear what the Spirit says to the churches."

THE FATE OF THE SEVEN CHURCHES.—It will interest many to learn the subsequent history and fate of the seven churches thus singled out to represent the entire body. I will indicate briefly. 1. The church at *Ephesus* was founded by Paul (Acts, xviii. and xix.); enjoyed the labors of Aquila and Priscilla, of Apollos and of Timothy; had at one time the presence of the great apostle for three years and a half, and finally enjoyed the presence of John. The seat of government for the province of Asia, and the commercial metropolis of Asia Minor, the strong church established in this great center received an unusual share of at-

tention, and was honored with two epistles, one from the apostle of Christ, and the other directly from the Lord. During the half century of its existence, which had passed when John wrote, it had fallen from its first love and was threatened with extinction. It continued to have a visible existence until the Mahometan torrent swept over Asia Minor about six hundred years after John wrote. When the light appears after a century of darkness, confusion, and carnage, the church at Ephesus has passed away, and the city is in ruins. In our generation explorers are excavating the ruinous masses to discover the remains of the great ancient city. 2. *Smyrna* appears first in sacred writ in this connection, and we know nothing of the previous history of the church. The letter to it speaks only words of praise. The city of Smyrna still exists as the most flourishing port of Turkey in Asia, and has a numerous Christian population. On account of the large proportion of Christians in its population it is regarded by strict Moslems as unclean, and is called "Infidel Smyrna." It is at this date the chief center of missionary operations in the East. 3. The city of *Pergamos* stood about twenty miles from the sea, and was once capital of a kingdom by the same name. It still exists, is called Bergamos, and has a population

of about 14,000, of whom 3,300 are nominally Christians. 4. *Thyatira* is named first in Acts, chapter XVI. It is probable that Lydia and her household formed the nucleus of the church. The name is not mentioned again until it appears in Revelation. The city was situated near Pergamos, still exists under a new name, and contains about a thousand houses. The church was rebuked in the letter of the Lord, for falling under the influence of a woman whose likeness to the idolatrous Queen of Ahab gives her the name of Jezebel. There has always been a professed Christian population. 5. *Sardis* was the capital of the great ancient kingdom of Lydia, which was overthrown by the Persian Cyrus. It was the residence of the rich King Cræsus, whose name has passed into a proverb. Of the history of the church we know nothing; but we do know on the testimony of Jesus, that it "had a name to live and was dead." The ravages of the Saracens and Turks, and the shocks of earthquakes have converted the ancient city into a ruin, with only crumbled walls to tell of its ancient glory. 6. *Philadelphia* stood about twenty miles from Sardis and was the second city in importance in the province of Lydia. It is first mentioned in Revelation, and the praises bestowed upon the church show that it was worthy of a city of

Brotherly Love. Though the old name has been laid aside by the Turks, the city still has three thousand houses and a Christian population. There are said to be five churches in the place, and it is the seat of a Greek bishop. 7. *Laodicea* is last named. The city was situated about twenty miles from Ephesus, and near Colosse. The church was honored with an epistle from the apostle Paul. See Col. 4:17. Still, it had fallen into the besetting sin of churches and had become *lukewarm*. This sin is rebuked in the severest language, and the consequences are indicated by a most vigorous figure. The ancient city and church have passed away, and the ruins are entirely deserted. It has been *spewed out of the mouth* of the Lord.

I have now briefly outlined the introduction and the letters to the seven churches. This carries us over the first and second parts of the Revelation, or the things John "*had seen, and the things that are.*" The third part, which is strictly prophetic and begins with chapter iv., will be entered upon next in order.

CHAPTER III.

VISION OF HEAVEN.

The Open Door of Heaven.—The Glory of God.—The Throne —The Four Beasts.—The Four and Twenty Elders.—The Sealed Book.—Its Significance.—The Weeping Prophet.—The Lamb.—The Doxologies.—The Atonement.

With the fourth chapter there is a remarkable change in the nature of Revelation. Two parts, the record of the things John *saw* and the things that *were* (are) have ended; the third part, the declaration of the things that *shall be hereafter*, begins with these words:

After this I looked, and behold, a door was opened in heaven: and the first voice which I heard was, as it were, of a trumpet talking to me; which said, come up hither, and I will shew thee things which must be hereafter. See also chap. 1:19.

The prophetic portion, which embraces seventeen chapters, is now introduced by imagery of the most striking character. The scene has entirely changed. No longer does John behold Patmos and the sea, or the vision of the Son of Man moving among the golden candlesticks,

with the seven stars in his hands, but in the spirit he is permitted to look through the open door of heaven and to behold Him who sits upon the throne in glory and surrounded by the tenantry of the skies. While the fourth chapter begins the prophetic portion it is not itself prophetic, but introductory. It is a picture of the divine glory, and it serves to introduce the book of seven seals in the hands of Him who sits upon the throne. This sealed book is the book of the future, sealed from mortal eyes, but which shall be opened and revealed by the Lamb. God and his throne must be seen in order to see this book.

It is well to understand fully the object of this glimpse within the portals of the heavenly world. John was led up thither in the spirit, not to signify that the Church was caught up to heaven, as some have erroneously insisted, but to behold and to reveal what took place with regard to the sealed book. About the throne of God are determined the destinies of men, and the "open door" significantly declares that the secrets of heaven are to be revealed.

It is noteworthy that the two greatest prophets of the Old Testament, those who had the clearest visions of the reign of Christ, were permitted to behold a similar scene as a preparation for their revelations. Ezekiel

(Ezek. i.) and Isaiah (Isa. vi.) are each allowed to behold the glory of God. As the Old Testament prophets, when about to enter upon their work, were inaugurated to the office of making known the future by a vision of the Almighty, so John, the New Testament prophet, the last prophet of the world, was permitted to have a similar vision. Though the visions differ, the most striking symbols are beheld by all three of the prophets. All see and describe the throne of God, with its sublime surroundings; all speak of the One who sits on the throne, though they make no attempt to describe his person; all record his glory; Ezekiel beholds *living creatures* around the throne, full of eyes, with four wings and two hands; Isaiah sees the seraphim with six wings who cry, Holy, holy, holy is the Lord of Hosts. In John's vision the *four beasts* are about the throne, full of eyes, with six wings who cry, Holy, holy, holy, the Lord God Almighty. In the case of all the prophets the vision of God is preparatory and indicates that he is about to impart the secrets of the future, hitherto held in his own bosom, to men.

While the fourth chapter is the opening of prophetic vision, and is introductory rather than prophetic, it is important that it should be understood before we proceed to the inter-

pretation of the events that follow. As from the throne of God proceeds all the revealed knowledge of the future, so from this chapter begins the sweep of vision that reaches to the end of time. The throne of God, the four beasts, and the four and twenty elders reappear constantly throughout the book, and the grand panorama that begins in this chapter in heaven closes at the end of Revelation in heaven. John describes what he saw when he looked through the open door as follows:

Behold, a throne was set in heaven, and one sat upon the throne. And he that sat was to look upon like a jasper and a sardine stone: and there was a rainbow about the throne, in sight like unto an emerald. And around about the throne were four and twenty seats: and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold. And out of the throne proceeded lightnings and thunderings and voices; and there were seven lamps of fire burning before the throne, which are the seven spirits of God. And before the throne there was a sea of glass like unto crystal: and in the midst of the throne, and round about the throne, were four beasts full of eyes before and behind. And the first beast was like a lion, and the second beast was like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle. And the four beasts had each of them six wings about him; and they were full of eyes within; and they rest not day and night, saying Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.

The object of this description, as well as that of the remainder of the chapter, is to unfold the

divine glory. The things that attract our attention are the throne, indicating the sovereign power over the universe of Him who sat upon it, the majesty of Him who sat upon the throne, the sea of glass indicative of the serenity of the divine power, and the *four beasts* and the *four and twenty elders*. It will aid us to understand the significance of the two latter symbols to quote all the passages of Revelation in which they appear, and thus to witness in connected view, their words and deeds.

The four and twenty elders fall down before him that sat on the throne, and worship him that liveth forever and ever, and cast their crowns before the throne, saying, Thou art worthy, O Lord, to receive glory, and honor, and power; for thou hast created all things, and for thy pleasure they are and were created. 4:10, 11.

And one of the elders saith unto me, Weep not: behold the Lion of the tribe of Judah, the root of David, hath prevailed to open the book, and to loose the seven seals thereof. And I beheld, and lo, in the midst of the throne, and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven spirits of God sent forth into all the earth. And he came and took the book out of the right hand of him that sat on the throne. And when he had taken the book, the four beasts and the four and twenty elders fell down before the Lamb, having every one (*each one*, in the Greek) of them harps, and golden vials full of odors, which are the prayers of the saints. And they sang a new song, saying, Thou art worthy to take the book and to open the seals thereof: for thou wast slain, and hast redeemed us (omit *us*) to God by thy blood out of every kindred, and tongue, and people, and nation, and hast made us (them) unto our God

kings and priests; and we (they) shall reign upon the earth. And I beheld, and I heard the voices of many angels round about the throne, and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands, saying in a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing. And every creature which is in heaven, and on the earth, and such as are in the sea, and all that are in them, heard I, saying, Blessing, and honor, and glory, and power be unto him that sitteth on the throne and to the Lamb for ever and ever. And the four beasts said, Amen. And the four and twenty elders fell down and worshiped him that liveth for ever and ever. 5:5-14.

And the angels stood about the throne, and about the elders and four beasts, and fell before the throne on their faces, and worshiped, saying, Amen; Blessing, and glory, and wisdom, and thanksgiving, and honor, and power and might, be unto our God for ever and ever. Amen. And one of the elders answered, saying unto me, Who are these which are arrayed in white robes? Whence came they? And I said, Sir, thou knowest. And he said to me, These are they which came up out of great tribulation, and washed their robes, and made them white in the blood of the Lamb. 7:11-14.

The elders do not appear again until the seventh angel (11:15) sounds his trumpet and the kingdoms of the world are given over to Christ. Then, again, they join in ascriptions of praise to the Almighty. In chapter 14:3 they next appear. Then the redeemed sing a new song "before the throne, and before the four beasts, and the elders." In chap. 19:4, when Babylon has fallen, "The four and twenty elders and the

four beasts fell down and worshiped God that sat on the throne, saying Amen; Alleluia!"

With this complete view of the four beasts and the four and twenty elders, I will proceed to indicate what the Spirit has signified by these symbols; but first, it will be well to return to the translation of one of the above passages. In chapter 5:8, 9 the elders and four beasts sing a new song, in which the common version represents them as praising the Lamb for their own redemption "out of every kindred, and tongue, and nation, and people," and declaring that God had made them kings and priests unto God, and that they should reign upon the earth. If this fairly represents the new song they sung, they are clearly human beings redeemed by Christ. But since, in every other passage in the book in which they appear, they are surely separated from the redeemed saints, and in a different company, and sing a different song of praise, the want of harmony of this song with the rest of their revealed nature leads us to suspect that there is something wrong in the translation of this passage, or that the Greek text has been corrupted. It is found that the oldest Greek manuscripts give a different sense, and it is the testimony of the great critics and scholars that this passage has been corrupted. Tischendorf, Alford and Lange agree in saying

that the correct Greek text is translated as follows:

Thou wast slain, and hast redeemed to God by thy blood, out of every kindred, and tongue, and people, and nation, and hast made *them* unto our God kings and priests; and *they* shall reign on the earth.—*Lange on Revelation, page 152**

This gives an entirely different idea. They do not praise the Lamb for their own redemption, but for the redemption of the world. In the other passages they join in doxologies, but never hint that they are among the redeemed. They are each around the throne, are associated with the angels, are not among the martyrs, are *always separate* from the throngs of those who praise God for their redemption.

THE FOUR BEASTS.—There are few subjects concerning which there has been a wider range of opinion and wilder speculation than the *four beasts*. It has been held that they were symbols of the four Gospels; of the four leading churches of the first three centuries; of four ages of the Church; of the four quarters of the earth; of the four elements—fire, air, earth and

* The evidence for the current view rests solely upon the formerly accepted text of the Doxology (song), in which the living beings and the elders are represented as uniting, (Chapter 5:10, 11.) Criticism has shown that, in this instance, the text of the Receipt is corrupt; it has established the fact that *heemas* (us) and *basileusomen* (we will rule) are corruptions of *autous* (them) and *basileusousin* (they will rule), and has rendered probable (*certain*, in the opinion of Lange, Alford and Tischendorf.) the further fact that the *heemas* (us) of verse 9 is an interpolation.—*Am. Editor of Lange on Revelation, page 152.*

water; of Asia, Europe, Africa and America! Where there has been such diversity of opinion modesty is becoming, and it is with some hesitation that I suggest the conclusions I have reached after long and patient study.

I am satisfied that the unfortunate rendering of the Greek *zoo* in our common version has greatly increased the obscurity. In the Septuagint the same word is used in Ezek. i., where it is rendered *living creatures*; in Ps. 68:11, where it is rendered *congregation*; and in 2 Sam. 23:11, 13, where it is rendered *a band; a troop of men*. Its literal translation is *living creatures*, and almost all translators have so rendered it in this passage. The Greek word rendered *beast* in Rev., chap. xiii., is an entirely different term.

If the reader will turn to Ezek. i. he will find that the exiled prophet of the old dispensation saw by the river Chebar of Babylon, the same beings that John described in this chapter. While there are minor differences, the general features are the same. Each prophet, John and Ezekiel, sees (1) *four* living creatures; both see (2) four faces, like those of a man, a lion, an ox or calf, and a flying eagle; (3) the living creatures of each prophet are full of eyes; (4) in each case they are winged. There is one minor difference in the wings: John sees six wings, while Ezekiel mentions four wings and

a pair of hands under the wings, making the six members. The seraphim of Isaiah had six wings. The similar appearance, and the fact that the same Greek term is used to represent them, proves beyond doubt that the "four beasts" of John are the "four living creatures" of Ezekiel. If we therefore can ascertain the significance of the symbols beheld by the Old Testament prophet, we will be able to ascertain what the same symbols mean in Revelation.

We are not left in doubt about the identity of the beings described by Ezekiel. In the tenth chapter he describes certain beings that he beheld the second time; and in verse 22 he says: "And the likeness of their faces was the *same faces* which I saw by the river Chebar, their appearances and *themselves*." He also says, in verse 13, that these are the "living creatures I saw by the river Chebar." Again, in verse 20 he affirms the same thing, and says: "*I knew they were cherubim.*"

Here, then, is solid ground. The four living creatures, or "beasts," of John are not the four elements, four quarters of the earth, four continents, or four evangelists, but are *cherubim* or seraphim. The forms seen by these prophets are probably symbolical of their nature and work. The information given in the Scrip-

tures is scanty, but they are always represented as being very near the throne of God. When man sinned, it was cherubim who guarded the way to the tree of life. In the tabernacle cherubim hovered over the mercy seat and were figured upon the curtains. The Almighty is addressed elsewhere as the One who dwells between the cherubim. The brightness of the glory of the Lord is represented as attending them in Ezekiel; and in the vision of John they are "in the midst of and around the throne." In the fifth chapter the Lamb stands "in the midst of the throne and of the four beasts." In some way the cherubim are immediately about the throne of God.

The forms seen by Ezekiel and John have a symbolical significance. These angelic intelligences represent the courage of the lion, the patient strength of the ox, the intellect of the man, and the swiftness of the eagle. They are full of eyes, or see all things; their wings are always in motion, or they are distinguished by tireless activity, and they continually cry, "Holy, holy, holy, Lord God Almighty;" or, without ceasing, they minister to the glory of God. Their position about the throne, and the frequent allusion to the Almighty dwelling between the cherubim, indicate that they are of the highest rank of the creatures who do the bidding of

God. Thus much can be said concerning the "four beasts," or "living creatures," or "cherubim," without indulging in speculation. Cherubim are present at the fall of man; cherubim also celebrate his redemption and the triumph of the reign of Christ.

THE FOUR AND TWENTY ELDERS.—What has been said will aid us to determine the meaning of these heavenly elders. It has been usually held that they were men, representative of the redeemed. The number has been troublesome, but they have been supposed to represent the twelve apostles and twelve patriarchs. I think that a careful examination of all the passages in which they occur will show that they are of kindred character to the cherubim (*the four beasts*) and to the angels. 1. They are about the throne.—(4:4.) 2. When the cherubim give glory to God, they also worship.—(4:10.) 3. Together they sing the new song.—(5:9.) 4. When the angels honor the Lamb, these unite in saying, Amen.—5:14.) 5. When the innumerable multitude of redeemed, clothed in white robes, praise God for salvation, the angels and elders, and four beasts are not with these redeemed ones, but about the throne, and join together in a separate ascription of praise from that offered by men.—(7:9-12.) 6. One of the elders informs John concerning those arrayed in white robes,

and it is evident that he does not belong to their number.—(7:13.) 7. When the final triumph comes, and the seventh trumpet angel proclaims that “the kingdoms of this world are become the kingdoms of the Lord and his Christ,” the four and twenty elders who were sitting on their seats before the throne fell upon their faces and gave thanks to God.—(11:17.) 8. In chap. xiv., the Lamb has one hundred and forty and four thousand saints about him, who sing a new song “before the throne, and before the four beasts, and the elders.” From all these passages it will be seen that the elders are grouped, not with the martyrs, or redeemed, or the one hundred and forty and four thousand; not with saved men, but with the angels and the cherubim about the throne of God. This distinction marks their character. They belong to the heavenly intelligences; to the same class as the cherubim and angels. They are princes of heaven. They are twenty-four in number. This number is probably taken from the twenty-four courses of priests engaged in the service of the temple, the institutions of which were “patterns of things in the heavens.” They are of the retinue that surround the throne and serve in the presence of God, and they constantly join in the adoration of the angelic hosts.

Having settled the character of the beings which appear in this heavenly scene, we are prepared to witness the march of events as the seals of the book are opened by the Lamb.

In chap. iv. John has described his vision of the throne of God as seen through the open door of heaven. The object of that scene was not primarily to reveal the glory of him who sat upon the throne, or to describe the living creatures and four and twenty elders, but to record the vision of the sealed book in the hands of the Almighty, and its delivery to the Lamb, in order that it might be opened and its concealed history of the future revealed to man. Chap. v. opens with these words:

And I saw in the right hand of him that sat on the throne a book written within and on the back side, sealed with seven seals. And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof? And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon.

Let us look with John upon this symbolical picture. The book is in the right hand of God. It is not a printed book, such as we have upon our shelves. There were no printed books then in existence. It is a manuscript, written upon both sides, and rolled together in the form of a scroll, and sealed with seven seals. We learn, from what is recorded in the next chapter, that these seals were so arranged that when they

were loosed in succession each one permitted a part of the book to be read. Possibly there were seven leaves to the book, since as each seal was loosed, a leaf of the book was revealed.

This sealed book is the book of the future, sealed to human vision, unknown even to the angels of heaven. No one (the word *man* does not occur in the Greek) was found able to open the book, for no one can penetrate the future. It is held in the strong right hand of Him who sits on the throne, the omnipotent disposer of the future, who controls the destiny of churches, men and nations. Let the reader take distinct note of this book. Revelation had not yet pictured forth the future. The sweep of the panorama, that has pictured forth upon its canvas the destiny of the Church and the world, cannot begin until the seals of this book are opened. Had no one been found able to open the seals, the closing book of the Bible would never have been written, or certainly would never have been a book of prophecy. Those who find symbols of the future before a single seal of the book that holds the record of human destiny locked in its folds is opened, have studied the meaning of the symbols in vain.

“And,” continues John, “I wept much, because no man was found worthy to open and read the book, neither to look thereon.” The

exiled apostle is filled with anxiety to penetrate the secrets of futurity, and to know the fortunes of that Church which he loved better than he loved his own life. He was then a prisoner on a rocky isle of the sea. It was a time of persecution. He was separated from the saints who dwelt upon the shores, and among the mountains that he could dimly observe as he gazed to the east; and when he looks upon the sealed book his burdened spirit implores, with flowing tears, that the seals may be broken and that he may behold the results, in the future, of all the struggles, sufferings and blood of a persecuted people.

And one of the elders said unto me, Weep not; behold the Lion of the tribe of Juda, the root of David, hath prevailed to open the book, and to loose the seven seals thereof.

His anxious heart is cheered by the assurance that the book will be opened and that the Lion of the tribe of Juda, his own dear Saviour, will break the seals and reveal to him the wonderful history. It is an elder who gives him this cheering assurance, and let it be distinctly noted that such a duty as instructing a prophet in heavenly things was never laid upon a human being under either covenant. Such duties mark the elders as belonging to the angelic realm. When John was told that the Lion of the tribe

of Juda had prevailed to open the book, he looked—

And lo, in the midst of the throne, and of the four beasts, and in the midst of the elders, stood a Lamb, as it had been slain, having seven horns and seven eyes, which are the seven spirits of God sent forth into all the earth. And he came and took the book out of the right hand of him that sat upon the throne.

When John looked to behold the Lion of Juda, the root of David, who should open the book, he beheld the only being in the universe who could take it from the hand of God. There is none other to whom the future is revealed. He only, to whom all power in heaven and earth has been given, can control the events of earth. He only can hold in his hand the book of destiny, open its leaves, and reveal its record to men. John looked to see this mighty one who was deemed worthy to exercise the prerogative of God. When his eyes rested upon him he saw, instead of the majestic symbol of a Lion, a Lamb, a sacrificial Lamb bearing wounds, the marks of having been slain. The Lion had become a Lamb. The Lamb became a Lion, a conqueror, and “prevailed,” so as to be able to hold and open the book, or to hold the reins of all power, by submitting unto death. As John beholds the vision he observes seven horns and seven eyes, the symbols of unlimited power and the fullness of the divine spirit. The horn is

always an emblem of power, and with the number seven, the number of perfection, indicates power that has no limit.

THE DOXOLOGIES.—The action of this chapter is wonderfully dramatic. The Being upon the throne with the sealed book in his right hand; the proclamation of the strong angel calling for some one who was worthy to open the book; the declaration that no created being of the universe could open it; the apostle weeping, in his anxiety to know concerning the future, and from disappointment that no one could open the book; the assurance of the elders that the Lion of the tribe of Juda had prevailed to open it; the appearance of the slain Lamb who prevails as the Lion, and his taking the book out of the right hand of God, are all calculated to fix the attention with breathless interest, and to strike the imagination with startling power. And the picture grows still grander as the heavenly tenants sing their doxologies in praise of the victory of the Lamb.

First, the four living creatures and the elders sing a new song; new, because it celebrates a new triumph of Christ, who has been deemed worthy to hold and open the book, or to control the future. They declare the reason why he had been counted thus worthy. He had

secured the heavenly scepter by dying for a lost race.

Thou art worthy to take the book and to open the seals thereof: *for thou wast slain*, and hast redeemed to God by thy blood out of every kindred, and tongue, and people, and nation; and made them kings and priests unto our God and they shall reign on the earth. (See remarks on this passage on page 49.

Then a countless number of angels, about the throne, the living creatures and the elders joined in the chorus, shouting—

Worthy is the *Lamb that was slain* to receive power, and riches, and wisdom, and strength, and honor, and glory and blessing.

These praises ring through the heavens, and the reverberations reach from heaven to earth, and every creature "in heaven, and on the earth and under the earth, and such as are in the sea" joined in the ascription of praise to the *Lamb*.

Before we behold the seals opened in succession we wish every reader to note that it is the Christ, not as a Lion, but as the *slain Lamb*, who is able to take and open the book. It is the *Lamb* in the following chapters who opens the seals. Nor should he fail to observe that the fact that Christ became a slain Lamb, or, in other words, the fact that he died for men, is assigned as the reason of that supreme majesty that enabled him to hold the book with the power of God. The scenery of this vision and

the songs sung in heaven make the death of Christ the great central fact of his being. However earthly theologians may reason, these higher intelligences held the doctrine of the atonement. And finally, after beholding a scene of such grandeur, to which such importance is given, it ought to be clear that this sealed book contains the destiny of the world, and that as its seals are opened the future history of the Church and of the nations which affect the Church is unrolled. With the opening of the first seal a hieroglyphic, an emblematic picture, is given of the first historical epoch revealed by the prophet. What it was designed to reveal must be learned from a study of the symbol and by comparing it with history. The opening of the first seal leaves six seals yet upon the book. These conceal six more epochs that cannot be known until they are broken, and which follow in succession. As each seal is opened we will behold a symbol designed to reveal the character of a new epoch. This brings us to Chap. vi., and to the opening of the FIRST SEAL.

CHAPTER IV.

THE FIRST SEAL OPENED.

The White Horse.—The Crowned Warrior.—An Epoch of Triumphant War.—Is Christ Meant?—Why Not.—The Era of Trajan.—The Greatness of the Empire; its Conquests and Prosperity.—The Significance of the Bow.

If the reader has followed the preceding chapter he is ready to behold the sweep of vision beginning with the opening of the first seal. Let it not be forgotten that the sealed book is the book of destiny, and that as it is opened the symbolical map of the future is unrolled. The sixth chapter opens with these words:

And I saw when the Lamb opened one of the seals; and I heard, as it were the noise of thunder, one of the four beasts saying, Come and see.

And I saw, and behold a white horse: and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering, and to conquer.

As the first seal was broken a vivid scene was stamped upon the apostolic vision. There swept along a white horse, upon which sat a crowned

warrior, armed with a bow. And he went forth conquering and to conquer. This is what John *saw*. We are to remember that it is a picture of some event or events of future history. We are to remember that it is symbolical, and that, instead of looking for a literal fulfillment, we are to ask the meaning of the symbols. There are several features of the vision that fix our attention: 1. The horse. 2. His white color. 3. The armed warrior. 4. His crown. 5. His bow. 6. His mission. It is certain that none of these features would have been named if they did not possess a significance.

THE WHITE HORSE.—1. What does the horse signify in Bible symbolism? Any symbol dictionary will inform the reader that the horse is a symbol of war. He was never used by the Jews or Orientals as a beast of burden. The ox and the ass were devoted to that office, and the horse was reserved for war. Whenever the horse is mentioned by the prophets it will be found in connection with war-like employments. For the reason that he was solely a war-like animal, the multiplication of horses was forbidden to the Jews by the law of Moses. In the sublime description of the horse found in Job 39:19-25, there is only notice of those qualities which pertain to war. Hence this symbol points to a period of war, though it alone does

not declare whether the conflict is carnal or spiritual, is triumphant or disastrous.

2. As there are three more horses in succession under the three following seals, each of different colors, the color must have a meaning. White must have a different significance from red, or black, or pale. What is indicated by the color of the first horse? White is the color of prosperity, of happiness. When the generals of that great empire of which Paul was a citizen, and John a subject, returned to the Roman capital from victorious campaigns over the enemies on the distant frontiers, they halted, without the city walls, until the Senate decided how they were to enter. If it was voted that the general was entitled by his victories to a triumph, milk-white horses were attached to his chariot, and, drawn by these, followed by the spoils of war and a long line of captive princes or generals, he entered the gates and marched through the streets of the imperial city. The white horse indicates conquering war. As a symbol it always indicates triumphant war. In the nineteenth chapter, when the mighty wearer of many crowns moves upon the nations with the two-edged sword of conquest, he is represented as riding upon a white horse.

We also know that the bearer of the bow, whoever or whatever may be signified, is a con-

queror. He went forth conquering, and he continued to conquer.

THE WARRIOR,—The facts already noted declare the mission of this warrior. His mission is to conquer. The language and symbols all point to a period of triumphant war. The bow is a warlike weapon. It could be an emblem of only two things—of *hunting* and of *war*. In this connection it certainly means the latter. There were bowmen in all the ancient armies; but if we can find any race whose national weapon was the bow, this symbol would seem to point to such a race. The crown upon the head of this conqueror indicates that he shall be a crowned monarch. Nor shall he be crowned as the result of his conquests. The crown shall be given him before he goes forth to conquer. The special mission of the warrior will be considered under the interpretation.

THE MEANING.—We have now determined the meaning according to the laws for the interpretation of prophetic symbols. It remains to ask whether, near the period when John wrote, “shortly,” there are events in history which would correspond with the symbols. These events, too, must be within the *scope* of prophecy. They must refer to the Church, or to the Roman Empire, within whose vast boundaries the Church was confined. The events will

show that the reference in several of the seals is directly to the Empire and indirectly to the Church.

As this is the first seal, it is of the utmost importance to a correct interpretation of what follows, that its true meaning should be learned. A mistake made at this point will be fatal. He who starts wrong cannot escape the consequences of his error. I shall therefore take an unusual amount of space to determine its meaning beyond a reasonable doubt. John has indicated the time when the march of history symbolized in Revelation would begin. He has said that the events must shortly come to pass. This language implies that they would begin within a few years, at most, of the time when he wrote. As we have found that the date of his banishment to Patmos was about A. D. 95-96, it is therefore to be expected that the first epoch would begin about the commencement of the second century.

Many interpreters have held that the seal symbolizes the progress of the Church, and that the crowned conqueror is Christ. I dissent from this view for reasons that I will indicate. (1.) Christ appears often in Revelation, and there is always something symbolical about the manner in which he is represented. In the fifth chapter he appears under the sym-

bol of a Lamb; and again, in chapter xiv., it is the Lamb who stands on Mt. Zion. In the fourteenth verse of the same chapter one "like the Son of Man" is seen upon a white cloud, with a sharp sickle in his hand, to indicate that the harvest time has come, when the earth shall be reaped. In chapter i., the Son of Man is seen, radiant as the sun, with a two-edged sword proceeding out of his mouth. In chapter xix. one sat upon a white horse, who was called Faithful and True, wearing upon his head many crowns, clothed in a vesture dipped in blood, and out of his mouth proceeded a sharp sword, emblematic of the sword of the Spirit, which is the word of God. The sword, the weapon by which the Roman soldier had conquered the world, is constantly used as a symbol of the Word, which is Christ's instrumentality for reducing the world to his sway. The conquering Savior is constantly pictured forth with the sword proceeding out of his mouth, but never appears with a bow. His conquests are effected with the sword of the Spirit.

The bow must possess a significance. He who rides upon the second horse has a great sword, and the rider of the third horse carries a pair of balances. If these symbols have a meaning, so also must the weapon carried by

the rider of the white horse. It is evident, from the bow, that the rider is not Christ. I assign still another reason why Christ is not meant. There follow in succession, as the seals are opened, four figures riding upon horses of different colors. It cannot be that these kindred symbols refer to entirely different realms. If the first horseman represents a spiritual power, the three others cannot represent material agencies; yet nearly all interpreters admit that the red horse is a symbol of carnage; the black, of mourning, caused by distress and oppression; and the pale horse, of famine and pestilence. It therefore follows that the white horse also must represent some kind of an earthly agency. *It must refer to some period of prosperity and triumphant war closely following John's exile to Patmos.* As it has an earthly signification, it is probable that we must look for an epoch in the history of the Roman Empire, beginning near the opening of the second century. I ask the reader to study the history of this period.

THE EPOCH OF TRAJAN.—I hold that these symbols are surprisingly fulfilled by an epoch beginning with the reign of the emperor Nerva, of which Trajan is the principal figure. John was an exile on Patmos in the last year of the reign of Domitian, A. D. 96. In that year the

tyrant was slain. The humane Nerva succeeded him upon the Roman throne. With his reign begins a new epoch, at once the most brilliant and the most prosperous in Roman history. He was the founder of a new family of Cæsars. He adopted, as his son and successor, the warlike Trajan, and four years later that distinguished warrior and conqueror received the crown. His reign, beginning some four or five years after John wrote, constitutes one of the most remarkable eras in Roman history. He went forth "conquering and to conquer." His incessant wars were uniformly triumphant, and during his reign the Roman Empire reached its greatest dimensions, since a great part of his possessions were resigned by his successor, never to be recovered. Vast as were the limits of the empire under Julius and Augustus Cæsar, the empire ruled by Trajan was much more vast. The mighty kingdom of Parthia, in the heart of Central Asia, which had before successfully hurled back the Roman armies, was laid prostrate at his feet, and his victorious legions then turned southward, until they stood upon the shores of the southern seas. The terror of the Roman name was carried into kingdoms that had never before seen the face of a Roman soldier. While his greatest conquests were in Asia, in Europe, also, he ruled a vaster

empire than any Roman, either before or after him. The fierce nations in the dark forests of the vast regions north of the Danube and east of the Rhine had, until his time, successfully resisted the progress of the Roman arms; but his legions forced the passage of the Danube, and, after five years of desperate conflicts, conquered the kingdom of Dacia, occupying the regions now marked upon the maps as Hungary and Roumania.

I will quote from Gibbon's *Decline and Fall of the Roman Empire*; Vol. I., page 7. The edition of Gibbon that I use, and from which all my references will be made, is Milman's Gibbon, in six volumes. After an account of the conquests of Trajan north of the Danube, the historian speaks of his campaigns in the East;

“The praises of Alexander, transmitted by a long succession of poets and historians, had kindled a dangerous emulation in the mind of Trajan. Like him, the Roman emperor undertook an expedition against the nations of the East; but he lamented, with a sigh, that his advanced age scarcely left him any hopes of equaling the renown of the son of Philip. Yet the success of Trajan, however transient, was rapid and specious. The degenerate Parthians, broken by intestine discord, fled before his arms. He descended the river Tigris in triumph, from the mountains of Armenia to the Persian Gulf. He enjoyed the honor of being the first, as he was the last, of the Roman generals who ever navigated that remote sea. His fleets ravaged the coasts of Arabia; and Trajan vainly flattered himself that

he was approaching the confines of India. Every day the astonished senate received the intelligence of new names and new nations that acknowledged his sway. They were informed that the kings of Bosphorus, Colchos, Iberia, Albania, Osroene, and even the Parthian monarch himself had accepted their diadems from the hands of the Emperor; that the independent tribes of the Median and Carduchian hills had implored his protection; and that the rich countries of Armenia, Mesopotamia and Assyria were reduced into the state of provinces."

This remarkable period of conquest, the period when the mighty empire of Rome reached its greatest magnitude, when a Roman emperor followed in the track of Alexander and stood upon the banks of the Arabian Sea, when his armies reached, and the nations obeyed his decrees, from the shores of that Southern Ocean which a Roman had never seen before, to the far distant waters of the Northern Ocean that bathed the British isles, is certainly fitly represented by the symbolism of the vision. Let it be remembered that these events did not follow in some distant age. It is the first seal of the book of the future that was opened. The visions under this seal represent the first events in the order of time that are the subject of prophecy. Those events, it is stated in the opening verse of the book, were "*shortly*" to come to pass. Trajan was a distinguished general when John wrote. Before John had passed from earth Trajan had

received the diadem, and before a generation had passed he stood, the mightiest conqueror of the Roman name, save Julius Cæsar, upon the shores of the Southern Ocean. His age was not only an age of conquest and triumph, fitly symbolized by the white horse and his rider, but an age of internal peace and prosperity. Gibbon (vol. I. p. 95) declares that "If a man was called upon to fix the period in the history of the world, during which the condition of the human race was most prosperous and happy, he would without hesitation name that which elapsed from the death of Domitian to the accession of Commodus." Of this happy period, Trajan, who ascended the throne four years after the death of Domitian, is the chief figure.

We have found that the symbols are strikingly fulfilled in the epoch of Roman history, known as the age of Trajan, or of the Antonines, beginning with the reign of Nerva. 1. It began immediately after John wrote. 2. It was a period of prosperity. 3. It was the period of the mightiest extent of Roman power. 4. It furnished one of the mightiest conquerors of the Roman name. 5. He was a crowned conqueror, and, after he received his crown, went forth to conquer. 6. This fulfillment is within the *scope* of prophecy, which embraces the Roman Empire.

There is one circumstance, however, that has as yet found no fitting explanation. The rider of the white horse was armed with a *bow*. This significant fact indicated that Christ was not signified, nor was the bow a Roman weapon. The Roman conquered the world with the short sword. The only weapons he carried to battle were the javelin, which he threw from a distance, and the sword, which he used at close quarters. There were bowmen in Roman armies, but they were not Romans. The bow marks some one else than a Roman warrior.

There were two races on earth at that time who were famed as bowmen. The bow was the national weapon of the Parthians beyond the Euphrates, and of the Cretans. These islanders were the most famous archers of the world. In all Grecian history the bowmen of their armies are Cretans. The Rhodian slingers, the Thessalian horsemen, the Spartan spearmen, and the *Cretan bowmen* are constant features of Grecian history. The bow, the national weapon, might signify some one connected with Crete.

Now I am ready to indicate the astonishing historical accuracy of the prophecy.

The bow was not a Roman weapon. The national weapons of the Romans were the javelin and the sword. Though there were bowmen

in their armies, they were not native Romans. If a Roman soldier was symbolized, he would not be represented as armed with a bow. This weapon would indicate that we must look elsewhere for its fulfillment than to a soldier of the Roman race. A remarkable historical fact is illustrated by the bow. Beginning with Julius, the "Twelve Cæsars" who ruled the empire in succession were all of pure Roman blood. Domitian, the last of the "Twelve Cæsars," the persecutor of John, was of the Roman stock, but he was the last emperor of an old Roman family that ruled for ages. He was succeeded by Nerva, the founder of a family that furnished five Cæsars in succession, Trajan being the adopted son and successor of Nerva, as was Adrian, of Trajan, Antoninus, of Adrian, and Aurelius, of Antoninus. Nerva, the first emperor of this new family, the inaugurator of this epoch of Roman history, was not of the Roman blood. Dion Cassius, a historian of that age, states that he was of Greek descent; and another Roman historian, Aurelius Victor, says that his family came from the Greek island of Crete; or, in other words, he was a Cretan. We have already found that *the national weapon of the Cretans was the bow*, and that they were famous as bowmen in all the ancient armies. The sharpshooters employed in almost every cam-

paign were Cretans, and they were as famous for their skill with the bow as the Rhodians were for their use of the sling, or the Romans with the short sword. Let it be distinctly noticed that the first Emperor of this epoch, and founder of a family of emperors, was an alien—the first alien who ruled Rome; that his family was of Cretan blood, and that *the national weapon of the Cretans was the bow.*

With all these facts before the mind it is not possible to have a reasonable doubt concerning the signification of the first seal. We have therefore solid ground from which to start in our interpretation of the other seals.

CHAPTER V.

THE SECOND, THIRD AND FOURTH SEALS.

The Vision of the Second Seal.—The Red Horse; Peace Taken Away.—The Era of Civil Discord.—Commotion for Ninety-two years.—The Gift of the Great Sword.—The Third Seal.—The Black Horse.—The Balances.—The Seal of Want.—The Fourth Seal.—The Pale Horse.—Death and Hades.—The Era of Death from War, Famine, Pestilence and Wild Beasts.—Gibbon's Striking Testimony.

THE SECOND SEAL.

And when he had opened the second seal, I heard the second beast say, Come and see. And there went out another horse *that was red*: and *power* was given to him that sat thereon to take peace from the earth, and that they should kill one another: and there was given unto him a great sword.—6: 3, 4.

Next in order, the second seal is opened by the Lamb. Next in chronological order to the history foreshadowed by the first seal, we may expect the events of the second seal to follow. Will the reader stand with John on Patmos and behold the vision? John beheld the Lamb open the second seal of the book, and the voice of the second beast was heard to repeat the

command "to come and see." Immediately the first vision is replaced by a second, of a startling character. There appears in the field of view a second horse, no longer white, but as red as blood. Upon the horse sat one with a great sword in his hand, to whom "was given power to take peace from the earth, and to make men that they should slay one another."

The explanations already given will assist us in determining what this symbolism must mean. The horse is the symbol of war, but the changed color indicates that the conditions of war are entirely changed. It is no longer triumphant war in the dominions of their enemies, while within all is peace, but the land is drenched in blood. During the period of the first seal the fertile provinces of the Roman Empire never saw the face of a hostile soldier, unless borne as a captive from the distant frontiers, where the Roman generals waged triumphant wars in the countries of their enemies. All was peace within.

At no other period of the twelve centuries that passed from the foundation of the city of Rome, until it was taken by the Goths, was the condition of the empire so happy, or its population so prosperous. Golden streams flowed from every land into the coffers of Roman citi-

zens. No fear of hostile invasion or internal disturbance ever troubled the tiller of the soil, and artisan. Under the firm but mild rule of Trajan, and the Antonines, security, peace, and plenty smiled upon the civilized world. The epoch of the first seal was one of triumphant war, but of internal peace.

It is not such a period which is predicted by the second seal. It indicates the existence of war, but that internal peace will exist no longer. The "earth" contemplated by John was the Roman earth, or empire. From it peace shall be taken away. Nor is it to be destroyed by foreign invaders. "They are to kill one another." In as plain language as symbolism can disclose, it is indicated that the next great feature of history is that the land shall be torn by civil war.

CIVIL WAR.—The meaning of the symbol is plain. If it has been fulfilled, we must look for an epoch of civil war, following soon after the events of the first seal. History ought to point out a period of civil commotion following the glorious period of conquest indicated by the first seal. That period of peace ends with the reign of Commodus, who was slain A. D. 192. Let me repeat a passage of history that will serve to illustrate the character of the next period.

Commodus, the son of the second Antoninus, ascended the throne in A. D. 182. He was one of the most contemptible tyrants that ever cursed a people, but was borne with for ten years on account of the virtues of his father. At last his excesses could be borne no longer, and he was slain by the Prætorian Prefect, aided by various inmates of the palace, whose lives were threatened by the tyrant. His assassination took place in A. D. 192, and immediately, the Prætorian Prefect induced Pertinax to ascend the vacant throne. Eighty-six days after, he was murdered by the Prætorian soldiers whom he refused to bribe. The crown was then sold to the highest bidder, and was bought at auction by Didius Julianus. As soon as the news of this shameful sale of the sovereign power reached the army of the Danube, it proclaimed its general, Septimus Severus, Emperor, and marched upon Rome. After a reign of sixty-six days, Didius was defeated, dethroned, and beheaded. The army in the island of Britain and also that in Syria, each considered its right to make an emperor as good as that of the army of the Danube, and each nominated its general for the throne. For four years the empire was torn by civil war, and Severus, after a desperate contest, vanquished successively and put to death two rival competi-

tors for the throne. Thus the next period begins, but this is not the end. It is marked in the history of man by the most prolonged and sanguinary civil commotion that history records.

“Peace was taken from the earth” for ninety-two years. During this long period of nearly a century, the Roman Empire, that portion of the “earth” which was the seat of civilization and of the Christian religion, was constantly torn by bloody, civil contests between rival competitors for power. The history of this epoch is epitomized by Sismondi in the following language:

With Commodus commenced the third and most calamitous period. It lasted ninety-two years, from 192 to 284. During that period thirty-two emperors, and twenty-seven pretenders alternately hurled each other from the throne by *incessant civil warfare*. *Ninety-two years of almost incessant civil warfare* taught the world on what a frail foundation the virtue of the Antonines had placed the felicity of the empire. *Sismondi's Fall of the Roman Empire, Vol. I p. 86.*

A full history of this dark and unhappy period is also given in the first volume of Gibbon. That the reader may form a better conception of this era of blood, I will give a table of the emperors, indicating those who died violent deaths. The first column of figures indicates that the emperor whose name is opposite died by violence. The second column,

with figures at such rare intervals, indicates when an emperor died a natural death.

| NAME OF EMPEROR. | WHEN SLAIN | WHEN HE DIED |
|---------------------------|------------|--------------|
| Commodus..... | 192 | ..... |
| Pertinax..... | 193 | ..... |
| Didius..... | 193 | ..... |
| Severus..... | | 211 |
| Geta..... | 212 | ..... |
| Cornelia..... | 217 | ..... |
| Macrinus and his son..... | 218 | ..... |
| Elagabalus..... | 222 | ..... |
| Alexander Severus..... | 235 | ..... |
| Maximin and his son..... | 237 | ..... |
| The Two Gordians..... | 237 | ..... |
| Maximus..... | 238 | ..... |
| Balbinus..... | 238 | ..... |
| Gordian the Third..... | 244 | ..... |
| Philip and his son..... | 249 | ..... |
| Decius and his son..... | 251 | ..... |
| Gallus..... | 253 | ..... |
| Volusion..... | | 253 |
| Æmillianus..... | 253 | ..... |
| Valerian..... | 260 | ..... |
| Gallienus..... | 260 | ..... |
| Nineteen Tyrants..... | 260-8 | ..... |
| Claudius..... | 270 | ..... |
| Aurelian..... | 275 | ..... |
| Traclius..... | 278 | ..... |
| Florianus..... | 278 | ..... |
| Probus..... | 282 | ..... |
| Carus..... | 283 | ..... |
| Numerianus..... | 283 | ..... |
| Carinus..... | 284 | ..... |

In this list are thirty-four emperors, besides nineteen pretenders, known as tyrants. Of these all but two died violent deaths. What could more strikingly represent such a period of civil contention, of incessant civil warfare, of fratricidal bloodshed, than the *red* horse and its rider, "to whom was given a great sword, and

the power to take away peace, that men should kill one another?" I suppose that no such prolonged and terrible period of civil warfare can be pointed out in the history of the world, and there is certainly a wonderful correspondence between the vision and the events of history.

There is one feature of the vision that has not yet been considered. There was given to the rider of the red horse *a great sword*. It has been found that the bow under the first seal had a special significance, and there is reason to believe that the sword marks particularly some feature of the fulfillment of the second seal. It is easy to understand that such a symbol points to the military order as the class "to whom it was given to take peace from the earth." Wherever there is a standing army there is a class whose profession is war. To this bloody trade their whole lives are devoted, as those of others are devoted to commerce, or to agriculture. They are men of the sword. At this period Rome kept immense standing armies upon all the frontiers, in the outlying provinces, in the great cities, and in the capital itself. It was the quarrels of this class *among themselves*, that filled the earth with blood and desolation.

Civil wars arise from various causes. Our

own was a conflict of the citizens of the Republic over the extension of slavery; the last great civil contest in England was concerning the prerogatives of the crown, and divided the nation into two great parties, under Parliament and king; at an earlier date in Roman history, a mighty contest between the popular and aristocratic factions had convulsed the state for generations; but this terrible period of civil commotion, without parallel in the history of a civilized state, was due solely to the jealousy and ambition of *the men of the sword*. No principle was involved in the fearful struggles, and the nation had no interest, save in being ruled by the least ferocious of the contending generals. It is an era of the sword, of the total abeyance of civil rule for that of the sword, of the earth drenched in blood by the contests between the men of the sword. What could more appropriately describe such an epoch than the giving of a great sword, the military emblem, to the figure that marches before the vision of the prophet?

It is possible that a still more particular fact may be indicated. There was stationed at Rome an army corps which outranked all others, received the highest pay, and peculiar privileges. This band of soldiers was called the Prætorian Guards, and their commander

was styled the Prætorian Prefect. When he was inducted into his office, by the emperor, there "*was given to him a sword.*" This was a symbol of the fact that he had jurisdiction over the life and death of citizens for one hundred miles around Rome. He was the only officer, besides the emperor, who had the right to inflict death at the capital. It was this Prætorian Prefect, inducted into office by the public investment with a sword, and the Prætorian Guards, who inaugurated this long period of blood. It was the Prætorian Prefect who secured the death of Commodus, and made Pertinax emperor. It was the Prætorian Guards who slew Pertinax eighty-six days after, and sold the crown to Didius Julianus. It was the Prætorian Prefect who slew Caracalla, the son of the successor of Didius. It was these lawless soldiers of fortune who precipitated the era of blood.

Those who dissent from this interpretation of the second seal, must admit that the imagery of a prophetic vision never received a more striking fulfillment.

THE THIRD SEAL.

The first and second seals mark distinct epochs, clearly separated from each other. We can determine the exact number of years that

belongs to each period. It is not possible to separate, with the same distinctness, the events indicated by the third and fourth seals. The prophecies are fulfilled with startling accuracy, and the occurrences symbolized by each seal follow each other in the same order as the seals, but the events overlap, and are related to each other as effects to cause. During the terrible period of civil commotion, indicated by the red horse, the era of blood and anarchy produces the events symbolized by the black horse, and as the combined result of the two preceding seals there follow the events indicated by the pale horse. The opening of the third seal is described in these words:

And when he had opened the third seal, I heard the third beast say, Come and see. And I beheld, and lo, a black horse; and he that sat on him had a pair of balances in his hand. And I heard a voice in the midst of the four beasts say, A measure of wheat for a penny, and three measures of barley for a penny: and see thou hurt not the oil and the wine. 6:5, 6.

Again there appear a horse and a rider. Again the color of the horse is changed, as well as the instrument held in the hand of the horseman. If the white and red colors, the bow and the great sword, had a significance, this must be true also of the black color and the balances.

It has been found that the horse, whatever

his color, is the symbol of war. The black horse makes it plain that the land is torn by calamitous war, and is filled with sorrow, mourning, and despair. Black is the color of mourning. The prophet (Jer. 14:2,) says: "Because of the drought Judah mourneth, and the gates thereof languish; they are in deep mourning (*lit. black*) for the land." This single illustration shows the idea attached to this gloomy color in all ages.

The things to be noted in this vision are, 1, the horse; 2, his color; 3, the balances in the hands of the rider; 4, the charge given to him. As to the first and second of these, the meaning is plain. There is more difficulty about the last two items.

If the balances were alone, we would say that they were a symbol of justice, but in the hands of the rider of the black horse, and in the connection that follows, they are an indication of a scarcity of food. "Bread by weight" indicates scarcity. The following passages indicate the significance of the weight in connection with food:

And when I have broken the staff of your bread, ten women shall bake your bread in one oven, and they shall deliver you your bread again by weight: and ye shall eat and not be satisfied. Lev. 26:26.

Moreover he said unto me, son of man, behold, I will break the staff of bread in Jerusalem: and they shall eat bread by

weight, and with care; and they shall drink water by measure, and with astonishment: That they may want bread and water, and be astonished with one another, and consume away for their iniquity. Ezek. 4: 16, 17.

The balances were also, in those days, used in taxation. A portion of the produce was demanded in Judea, is still in Turkey, and was a part of the taxes extorted by the Roman Empire. The balances indicate a period of excessive taxation, as well as of scarcity. The prices of wheat and barley are famine prices. The "measure" was about a quart, and the term rendered "penny" is the Greek denarius, which was equivalent to about fourteen cents of our money. A bushel of wheat, at the price designated, would be worth four dollars and fifty cents, and of barley one dollar and fifty cents; but in those days the relative value of money was four or five times greater than at present. A denarius was the usual price of a day's labor. Hence, when we consider the changed value of money itself, the prices of wheat and barley must be placed at about twenty dollars, and six dollars per bushel, respectively. Nothing but a period of extreme scarcity could maintain such exorbitant prices. Oil and wine were the common articles of food for the people, but the voice prohibits their use. Taken in connection with the context it is implied that in this time

of want they are no longer in use by the common people. There is designated a period of extreme taxation, of enormous prices, of great scarcity and want.

This is just what continued civil war would effect. Military expenses would multiply taxes. This was done even by our civil war of four, instead of ninety-two years. Lands would lie uncultivated, crops would be destroyed, and vast regions would be desolated by the march of contending armies. High prices, scarcity, and want, would necessarily be the result.

I will not consider the historical fulfillment of those features of this seal, which refer to scarcity and want, until I explain the next seal. I have already stated that these seals are in part coincident in time, and under the fourth seal, the seal of Death, famine is one of the awful agencies employed. The feature of crushing taxation is, however, peculiar to the third seal, and I will make quotations from our usual historical authority, Gibbon, and also from Lactantius, a historian of the fourth century. Gibbon notes in strong language the ruinous edicts promulgated in the reign of Caracalla (A. D. 211-217) and his successors, as being among the prominent causes of the decline and fall of the empire. He says:

Nor was the rapacious son of Severus (Caracalla) contented

with such a measure of taxation as had appeared sufficient to his moderate predecessors. Instead of a twentieth, he exacted a tenth of all legacies and inheritances, and during his reign he crushed alike every part of the empire under the weight of his iron sceptre. Vol. I. p. 95.

In the course of this history, we shall be too often summoned to explain the land tax, the capitation, and the heavy contributions of *corn* (wheat), *wine*, *oil*, and meat, which were exacted of the provinces for the use of the army, the court, the capital.

Swarms of exactors sent into the provinces, *filled them with agitation and terror, as though a conquering enemy* were leading them into captivity. The fields were separately measured, the trees and vines, the flocks and herds were numbered, and an examination made of the men. * * * The sick and weak were borne to the place of inscription, a reckoning was made of the age of each, years were added to the young and subtracted from the old, in order to subject them to the higher taxation the law imposed. The whole scene was filled with wailing and sadness.—*Lactantius*.

Could there be a more impressive symbol of such a period than is supplied in the vision and charge of the third seal?

THE FOURTH SEAL.

And when he had opened the fourth seal, I heard the voice of the fourth beast say, Come and see. And I looked, and behold a pale horse: and his name that sat on him was Death, and Hell followed with him. And power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth. 6:7, 8.

Again, for the fourth time, the exile of Patmos beholds a horse. It is still a time of war. The horse is now *pale*, the bloodless color of the

sheeted dead. Upon him sits an undescribed figure, called by the apostle, DEATH. Behind the dread destroyer follows *Hades*, the unseen world, swallowing up the dying mortals and hiding them from human vision. The means employed to destroy men are described. Death and Hades employ, (1), *the sword*, or war; (2), *hunger*, or famine; (3), *death*, or pestilence, for so is the word here used often translated, and such is its meaning in this place; and, finally, (4), the destruction caused by the wild beasts of forests and field. The evident meaning of this symbolism is so plain that all can understand its application, and we need only ask if the facts correspond. Do we find the scarcity, want, hunger, and pestilence, indicated by the prophecy, during the latter portion of this period of civil commotion? Do we have an awful reign of *Death* in the forms signified by the seal?

Let the reader turn to the tenth chapter of the first volume of Gibbon's *Rome*. It recounts the events of the reign of Gallienus, which ended in A. D. 268, or about seventy-six years after the death of Commodus. It details the attempts of no less than nineteen pretenders to the throne, who aroused rebellions that were quenched in blood, and themselves forfeited their lives by their presumption. It describes

the dreadful sufferings of the Roman Empire during the period of disaster and gloom, and then the historian closes the chapter with the words we give below. I ask the reader to carefully read the words of the Scripture and then compare them with the following words of Gibbon:

But a long and general famine was a calamity of a more serious kind. It was the inevitable consequence of rapine and oppression, which extirpated the produce of the present, and the future harvests. Famine 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 years two hundred and fifty to the year two hundred and sixty-five, raged without interruption in every province, every city, and almost every family of the Roman Empire. During some time five thousand persons died daily in Rome; and many towns, that had escaped the hands of the Barbarians, were entirely depopulated.

Applying this authentic fact to the most correct tables of mortality, it evidently proves, that above half the people of Alexandria had perished; and could we venture to extend the analogy to the other provinces, we might suspect that war, pestilence, and famine, had consumed, in a few years, the moiety of the human species.

Let all notice the correspondence. The prophet asserts that one-fourth of mankind would be destroyed, but the infidel historian goes beyond the prophet, and doubtless exceeds the facts when he makes the mortality twice as great. The prophet names the sword, famine,

pestilence, and beasts of the field as instruments of destruction. The historian affirms that half the human race were destroyed by the first three of these agencies, but fails to mention the fourth. We might, without historical proof, dare to assert that on the terrible depopulation of large districts, the beasts of prey, wolves, hyenas and lions, would so multiply as to become objects of terror, but we are not left to this necessity. Not a generation later, about A. D. 300, Arnobius "Adv. Gentes," refuting the charges made by heathen that various calamities were due to the enormous increase of Christians, exclaims: "When were wars waged with wild beasts and contests with lions? Was it not before our time? When did a plague come upon men, bitten by serpents? Was it not before our time?"

I have thus far discussed the opening of four seals. The second verse of chap. vi. reveals to us the white horse and the crowned conqueror who was his rider. This I have pronounced *the seal of conquest*, foreshadowing the wonderful conquests of Trajan, in the second century. The red horse of the fourth verse is the seal of *civil war*, fulfilled in the awful convulsions that began about A. D. 186, and agitated the whole civilized world. The third seal, the black horse and balance of the fifth verse, is the seal

of *want*, while the next, the pale horse of the eighth verse, is the seal of *death*.

Such is the symbolism of the first, second, third and fourth seals. About its meaning there can be no mistake. Nor can there be any doubt as to its wonderful fulfillment. Prophecy, on the one hand, points to the pictures upon the panorama of Patmos, and says, "Here is the future." Upon the other hand, history points to its undubitable records, and replies, "Here is the fulfillment." The intelligent reader beholds with astonishment the wonderful agreement.

CHAPTER VI.

THE SEAL OF PERSECUTION.

The Fifth Seal Opened.—The Symbolism Changed.—The Horse Seen no More.—The Change of Symbols Indicates a Change of Theme.—Souls Under the Altar.—The Cry of Martyrs.—An Era of Persecution.—The Attempt of Diocletian to Abolish the Christian Name.—The White Robes.—Appendix on the State of the Church from the Time of Nero to that of Diocletian.

THE FIFTH SEAL.

It is evident, from the entire change of the imagery, that, after the fourth seal, the subject of prophetic vision is entirely changed. The horse now disappears, and is seen no more in connection with the opening of the seals. Along with the horse the armed warriors sweep out of sight. The reader should mark carefully the following language:

And when he had opened the fifth seal I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held: And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?

And white robes were given unto every one of them; and it was said unto them that they should rest yet for a little season, until their fellow servants also and their brethren that should be killed as they *were*, should be fulfilled.—6:9-11.

Instead of the warlike pictures which direct our thoughts to the changing fortunes of earthly kingdoms, the attention is turned to something passing in the *altar* court of the apocalyptic temple. This locality, an essential part of the new vision, shows that it refers in some way to the Church, of which the temple was the well-known type. I wish the reader to note distinctly that the subject of the fifth seal must be entirely different from that of the four preceding seals, and that it is conceded by all to find its fulfillment in the Church.

The scene now depicted in the altar court is one in which the worshipers are not living, but have passed from life. The voice that is raised is not of psalmody or praise, but of suffering. It is heard proceeding from beneath the altar, and comes from "the souls of them that had been slain for the word of God, and the testimony of Jesus." From these shadowy forms the cry ascended: "How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell upon the earth?" There comes the answer that they must wait until the time of the slaying of their fellow servants should

be fulfilled. What does all this signify? Our attention is turned from scenes of battle, political convulsions, plagues, famine and general calamity to a suffering Church. It is a time of persecution. The fifth seal is the seal of persecution, and it evidently marks some notable era in the history of the Church, when more fiercely than ever before it felt the intolerant hand of "them who dwelt upon the earth." The fulfillment is to be sought in a war of extermination waged against Christianity. Again we ask if, following the events already described, history records events that fulfill this prophecy?

The persecution signified would not precede the events of the first four seals. It could not, if our interpretation of these seals is correct, be that of Nero, or Domitian, or Trajan, or Severus. It must be sought *after* the triumphs of Trajan, the calamities of the civil contest, the period of want, famine and pestilence. It must therefore be found after A. D. 284, when this calamitous period came to an end.

The ninety-two years of civil turmoil began A. D. 192 with the death of Commodus. They ended in A. D. 284. In that year Diocletian ascended the Roman throne. and his reign was distinguished by the most terrible, most prolonged, and most general persecution known in

the history of the ancient Church. The Emperor was not by nature a persecutor, but the great men of the empire, especially Galerius, whom he had associated in the duty of Government, were alarmed at the astonishing progress of the new religion, and demanded its extirpation. At last Diocletian yielded, and became a leader in the effort to root out the religion of Christ from the very face of the earth.

There seemed to be little probability that the empire, almost ruined by the calamities of almost a century, should be in a condition to engage in a persistent and sweeping attempt to blot out of existence a Church that had already become powerful, but at this period it was raised from a state of imminent dissolution to some of its ancient power. "Oppressed and almost destroyed, as it had been," says Gibbon, "under the deplorable reigns of Valerian and Gallienus, it was saved by a series of great princes, Claudius, Aurelius, Probus, Diocletian and his colleagues; who within a period of thirty years, triumphed over the foreign and domestic enemies of the State, and deserved the title of the *restorers of the Roman world.*" During the period of restoration the churches enjoyed quiet, but in the very year that was completed, the same year that Diocletian celebrated his triumph over all enemies and the

pacification of the empire by triumphal entry into Rome, in A. D. 303, the persecution began. Early in that year secret councils were held in Nicomedia, concerning the destruction of Christianity. "Perhaps," says Gibbon, "it was represented to Diocletian, that the glorious work of the deliverance of the empire was left imperfect so long as an independent people (the Christians) were permitted to subsist and multiply in it." On the twenty-third of February, the first blow was struck. An armed force was sent to destroy the great church of Nicomedia, and to burn the sacred books, so carefully preserved in that day when the printing press was unknown. This was the signal for beginning a persecution which was, by the consent of all historians, the longest, the most general, and the fiercest ever waged against the Church. It is a remarkable fact that a chronological era, dating from the time when Diocletian began to reign, instituted not for religious, but astronomical purposes, and used until the Christian era was introduced in the sixth century, has received its name from the persecution, and has been called the era of martyrs.

Again we are indebted to Gibbon. In his second volume he recounts the gradual origin of the persecution, first foreshadowed by an imperial edict, issued about A. D. 301, prohibit-

ing Christians from attending their religious assemblies. In A. D. 303, the unfaltering purpose of Christians to persevere in the duties of religion, aroused the Emperor to the sternest and most extreme measures. The cruel determination of the monarch is recorded in Vol. II., page 69, in the following language:

The resentment, or the fears of Diocletian, at length transported him beyond the bounds of moderation, which he had hitherto preserved, and he declared, in a series of cruel edicts, *his intention of abolishing the Christian name.* By the first of these edicts, the governors of the provinces 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 exorcists. By a second edict, the magistrates were commanded to employ every method of severity, which might reclaim them from their odious superstition, and oblige them to return to the established worship of gods. This rigorous order was extended, by a subsequent edict, to the whole body of Christians, who were exposed to a violent and general persecution.

The terrible persecution thus inaugurated has been described by all church historians. It differed from all others in various respects. They were local, this was general; those were for a little season, this raged ten years; those were only designed to stay the progress of Christianity, the purpose of this was "*to abolish the Christian name from the earth.*" It is impossible for us to determine the number of martyrs who suffered from the imperfect statistics that

have reached us, but if the estimate of 700,000 sufferers in Egypt is not an exaggeration, the aggregate slain through the Roman Empire must have numbered millions. Who shall doubt, when such a persecution occurs next in order after the events foreshadowed by the symbols of the preceding seals, that the prophet described this remarkable period of death and tribulation in the history of the Church by the prayers of the martyrs under the fifth seal? Is it strange that this notable era in the history of the Church, when it felt all the force of the iron hand of Rome, when it was engaged in a stern and deadly grapple with the monarch of the world, when the blood of the suffering saints flowed in rivers, when whole congregations were driven into their houses of worship and burned with the buildings dedicated to God, when from the suffering, bleeding, mangled Church throughout the world, arose the cry, "O Lord, how long:" is it strange that so striking a period should be the subject of an apostle's prophetic vision? And, is it not certain that the fifth seal is the seal of *persecution*?

There is a feature of the cry of the martyrs, and of the answer, that calls for notice. The martyrs ask for judgment and retribution upon their persecutors. We know that at this period the Church held the belief that a terrible retri-

bution would soon come upon their enemies. In the answer to the martyrs, there are three things that are noteworthy. First, it is said that they must await the great judgment, which would not be until another distinct set of martyrs was slain. These are evidently the martyrs slain, not by pagan Rome, but by anti-Christ. Second, they must wait "a little season." This season is to be measured by God's standard, and not by ours. Third, there was given unto them *white robes*. White robes are a symbol of justification and of triumph. "The white robes are given to him that overcometh." These souls are not in the inner sanctuary, the type of heaven; but under the altar of the outer court the type of the world. The white robes, therefore, imply their triumph and justification upon the earth. *This came within twenty-five years of their suffering, through the formal acceptance of Christianity by the Roman Empire.*

CHRISTIANITY UNDER PAGAN ROME.

It will interest the reader in connection with the terrible outburst of imperial fury under Diocletian, which sought the utter destruction of Christianity, to study its condition under the various seals before that of *Persecution*. I have made extracts from Elliott which will be given

in order. The first will relate to the treatment of Christianity before the period of the first seal began, *under Domitian and Nero*.

1. From the people the outcry against Christianity rose up to the *Governors*. At first they treated it with indifference, then other results followed. The *first Imperial* persecution of Christians, that by *Nero*, was one of singular character and origin, inasmuch as he took advantage of the odium prevalent against the Christian body in Rome, to fix upon them the charge of the incendiarism of the city. Under *Domitian*, the *second Imperial* persecutor, the case was different. The numbers had now so increased in the empire, that his jealousy, being awakened by informers against sundry classes as plotting *treason*, naturally awakened against Christians among others. Besides the usual charge of atheism, it was said that this aspiring body was seeking a kingdom. So the jealous Emperor slew, in the person of his own uncle *Clemens*, the Christian of noblest blood and rank; banished the only surviving apostle of the Christian faith to Patmos; and summoned the nearest surviving relatives of him the Christians called their king. But he found the last-mentioned to be poor men, heard that it was a kingdom not of this world, and dismissed them with contempt. Thus far St. John him-

self had beheld the progress of persecution. Soon after, on Nerva's accession, Christians, among other sufferers from Domitian's tyranny, were set free. Against Christians, as *Christians*, no direct law as yet existed.

II. *Under the first seal.* About this time, however, or soon after, the effect on public habits and feelings had become so striking, and constituted a social phenomenon so entirely new, and on so vast a scale, as necessarily to arouse both the curiosity and anxiety of the ruling powers. The Governor of Bithynia, the younger Pliny, wrote to the Emperor Trajan of the temples being in disrepute and almost deserted in his province, from the influence of the body of men called Christians; and at the same time, of the popular fury being such against them, as to charge them with every crime and violently to call for their punishment, though on examination their morals seemed to him to be singularly virtuous and innocent. This was an æra in the history of the persecution of the Christian Church. In Trajan's rescript, the law was first declared respecting them, thus far mildly, inasmuch as there should be no *inquisition* for Christians by the public officers; but that, when brought in regular process of law before the Governor, and tried by the test of sacrificing to the

gods, the recusants should suffer punishment.

Now began the *apologies* of Christians. *Quadratus* and *Aristides* were the first to appeal in behalf of the Christian body to Trajan's successor, Hadrian; then afterwards, *Justin Martyr* to Antoninus Pius. And both Hadrian, in the spirit of equity, issued his rescripts against punishing Christians for anything but political crimes, and the first Antonine, yet more decidedly though not uniformly with success, protected them against violence. But the second Antonine adjudged Christianity to be a direct crime against the State; enjoined inquisition against Christians, the application of torture if they refused sacrificing, and if still obstinate, death. The wild beasts, the cross, the stake—these were the cruel forms of death that met the faithful. Many were now gathered under the altar: among others the souls of *Polycarp*, of *Justin Martyr*, and of the faithful confessors of the Church at Lyons.

III. *Under the second seal.* As the period of the *red horse* succeeded, and when, amidst the civil commotions ensuing, they that shed Christian blood had it given them in a measure to drink blood, the Church enjoyed a temporary respite which lasted through the reign of Commodus and to the commencement of that of Sulpitius Severus. But, shortly after, a law of

the last-named Emperor, forbidding conversions to Christianity under heavy penalties, at once indicated its increasing progress in the empire; and also, as Christianity could not but be aggressive and proselyting, revived persecution against it. Now *Irenæus*, Bishop of Lyons, suffered. But the brunt of the persecution fell on the Churches in Africa and Egypt. And *Tertullian*, the Carthaginian presbyter, rose up as their apologist.

IV. *Under the third seal.* Under the *third seal*, and when again, in God's righteous retribution, the people that had so long instigated the malice and the rapacity of unjust provincial Governors against Christians, had their lot darkened by the letting loose of that very rapacity and injustice on themselves, at that time the same voice in the Imperial Government that called, but ineffectually, for equity in the general administration, called, but as ineffectually, for equity also against Christians. Alexander Severus confessed his admiration of Christian morality, and of Him too who had been its first and divine teacher. On a particular occasion he even recognized the Christians as a lawful corporation, and protected them at Rome against their enemies. But it was protection partial only and transient. Martyrs were still slain. The name of *Hippolytus*, Bishop of

Porto, stands eminent among them. Moreover, the former antichristian laws remained unrepealed. And, after his death, his successor, Maximin, renewed the imperial persecution against them; the rather as against a body which Alexander had favored. His edict was directed specially against the bishops and leaders of the Church. But in its effects it went further. It animated the heathen priests, magistrates and multitude against Christians of every rank and order. "Smite the shepherds, and the flocks shall be scattered."

V. *Under the fourth seal.* Such was at that time the anticipation of Origen; very soon it had its fulfilment. The period of the *fourth* seal succeeded to that of the *third*. It was seen by the Emperor Decius that if the State religion were to be preserved, the Christian must be crushed; that the two could not long exist together. Thereupon he determined on *crushing Christianity*. Like those of the second Antonine, his edicts commanded inquisition of Christians, torture, death. Then was the consternation great. The Bishop of Alexandria, Dionysius, expressly records it. For the Church had now lost much of its first love. There were some apostasies; there were many faithless:—the *libellatici* and the *acta facientes*—professors who neither dared to confess, nor to

apostatize, and bribed the magistrates with money to spare them the conflict. But now *Death* on the *pale horse*, having received his commission, had entered the empire. The sword of the Goths, one of his appointed instrumental agencies, struck down the persecuting emperor. His successor, Valerian, presently after, animated by the same spirit, renewed the persecution. The bishops and presbyters, those that led on the Christians to the conflict—and the Christian assemblies, that which supplied the means of grace which strengthened them to endure it—against these the imperial edicts were now chiefly leveled. Then was *Cyprian*, Bishop of Carthage, added to the glorious army of martyrs. But God again interposed. Valerian had his reign cut short by the Persian sword. And Gallienus, his son and successor, trembling under God's sore judgments, though still unconverted, sensual, hard-hearted, issued for the first time (A. D. 261) an *edict of toleration to Christianity*. Their churches and burial-grounds were now restored to Christians; their worship permitted. Though the popular outbreaks against the disciples were by no means altogether discontinued, Christianity was legalized.

Such, in brief, were the persecutions of Christians in the Roman Empire prior to that

by Diocletian. During the progress of the gradual restoration of the empire which commenced soon after Gallienus' edict of toleration, the toleration continued. But as soon as the restoration was completed, persecution broke out afresh after its slumbering, like a giant refreshed with sleep. It combined in itself the bitterness of all the former persecutions, with the new feature superadded of war against the *Holy* Scriptures, by the destruction of which, it was now rightly judged, that Christianity might best be destroyed, "When he opened the fifth seal, I saw the souls of them that were slain for the *Word of God* and for the testimony which they held."

CHAPTER VII.

THE ERA OF REVOLUTION.

The Sixth Seal Opened.—The Startling Phenomena in Earth and Sky.—The Meaning of the Symbols,—A Period of Revolution.—The Political and Religious Agitation of the Reign of Constantine.—Paganism Destroyed.—A New Civilization.—The Mightiest Change Known to History.—Rome no Longer Capital of the World.—The Four Winds Held.—The Sealing.—The Song of Salvation.—The Triumph of the Church over Paganism.

THE SIXTH SEAL.

I must ask the reader to attentively examine the latter portion of Revelation, chapter vi., before reading what I have to say under the head of the sixth seal. It runs as follows:

And I beheld when he had opened the sixth seal, and lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood; And the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind. And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free-

man, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb; for the great day of his wrath is come; and who shall be able to stand?— 6:12-17.

The scenes beheld by the apostle are startling, and calculated to fill the soul with awe and consternation. The earth reels in a mighty earthquake, that hurls mountains and islands from their places, and the awful agitation extends from the earth upwards to the heavens. The sun is black as sackcloth, the moon is red as blood, the stars fall from their places in the heavens, and the heavens themselves are rolled away as a scroll. As he gazes, the face of the earth and sky is so changed that there might be said to be a new heavens and a new earth. At the same time he hears the agonized cries of men, both great and small, who cry to the hills to fall upon them and hide them from the face of the Lamb.

The imagery described is most striking, and certainly portrays remarkable changes. We have already found that this is symbolism, and we are not to look for a literal fulfillment, but for historical events which would correspond to the symbolical pictures. We are not to expect that this seal will be fulfilled by literal earthquakes, falling stars, blackened sun and

moving islands and mountains, but by the events of which these physical signs are symbols.

Before we point out the fulfillment we must pause to indicate the symbolical meaning of some of the terms which are employed. These may be gathered from any good dictionary of symbols, and, indeed, the signification of most of the terms must be apparent.

An *earthquake*, an agitation of the earth, must refer to great political or religious commotion upon the earth. As John's "earth" is constantly the Roman Empire, this commotion will be within its limits. The Lord, speaking of the revolution which would be effected by Christ, says, Haggai, 2:6-7: "Yet once, it is a little time, and I will shake the heavens, and the earth, and the sea, and the dry land, and I will shake all nations, and the desire of all nations shall come." The earthquake is often used by the prophets as a symbol of political or religious agitation. The *sun*, *moon* and *stars* refer to earthly dignitaries, great lights in the political or religious heavens. In the dream of Joseph, which so maddened his brethren, these terms are used in this meaning, as well as by the ancient prophets. In the East it was common to liken the king or emperor to the sun, and stars are the symbols of princes and rulers. For the use of the term we refer the reader to

Dan. 8:10. The blackness of the sun and the bloody hue of the moon point out scenes of sorrow and bloodshed. The falling of the stars would indicate the downfall of those who had held high places on the earth, or rather within the Roman Empire. *Mountain* and *island* are used to denote earthly kingdoms, the latter referring more especially to European provinces which were often called "the isles of the sea." From the period of Diocletian, the great persecutor, the title, "Your Eminence," or, in other words, "mountain," was bestowed upon princes. As a mountain stood above the plain, so the rulers of the earth were exalted.

With these definitions before our minds, it is easy to discover that the sixth seal is a period of mighty and startling revolutions, not in the heavens, but upon the earth, which are wrought out amid scenes of sorrow and blood. The various phenomena in earth and sky, the earthquake, the falling stars, the heavens rolled away, the mountains and islands moved out of their places, all foreshadow a violent, bloody, remarkable upheaval of systems, rulers, governments, kingdoms, and the establishment of a new order upon the earth. It is on earth, it is in history that we are to look for the fulfillment of the prophecy. And since the "earth" that is present to the mind of John is the civ-

ilized world known to the ancients, the Roman Empire, it is within its boundaries that we must look for the fulfillment. There can be no doubt that this is "the seal of revolution."

Some who have held that we were to look in history for the explanation of John's symbols, have thought that the sixth seal was fulfilled in the rush of the savage nations of the North down upon the decaying Roman Empire, a movement which resulted in the destruction of the old nations and the establishment of new kingdoms and races. We shall take a different view, for the reason that there is another revolution, nearer in point of time, closely following the great persecution of the fifth seal, that in a surprising manner fulfills the imagery; and, in addition, the invasions and destruction wrought by the savage hordes from the North are symbolized by the events connected with the blowing of the first four trumpets, as narrated in the eighth chapter.

Several circumstances help us to fix the meaning. 1. *The time.* It follows immediately after the great persecution indicated by the fifth seal, which closed in A. D. 311. These events occur, then, near that time. 2. It is a time of blood and mourning. Who are the mourners? Kings, great men, rich men, bondmen and free-men. Are these Christians? They are enemies

of the Lamb, who fear his wrath and mourn over his power. The mourners are the opposers of the Church.—(Verse 16.) 3. The seal is followed by a period of great joy and prosperity on the part of the Church.—(See chapter vii.) An innumerable multitude are sealed with the seal of the Lamb, of which the next chapter gives record. Have we, near A. D. 311, the time when the great persecution closed, a period of mighty revolution, that filled the unbelieving world with mourning, and which was followed by a time of triumph, prosperity and glory to the Church of Christ? We ask the reader's attention to the history of that epoch.

Three years before, or A. D. 308, the vast Roman Empire had been broken up between no less than six emperors. Jealous of each other, each determined to grasp an undivided power, they watched one another, and prepared for mortal combat. They hesitated four years before the Roman world was dyed in blood. We will observe the course of only one of the six, Constantine, afterwards called Constantine the Great.

In the year 312, leaving Britain, marching through Gaul, he launched his armies upon Italy. The Church watched his progress with singular interest; for although he had, as yet, made no profession of Christianity, his mother,

Helena, was a Christian, and it was felt that he was favorable to his mother's faith. The Italian emperor opposed to him, Maxentius, was a firm Pagan, and around him centered the interests of the Pagan faith. Indeed, he gave public assurance that he would extirpate the Christian religion, and vowed to Jupiter that, in the event he was successful, he would make his worship universal on the ruins of Christianity. He and his adherents were the avowed enemies of Christ, and Paganism staked all upon his success. Three great battles were fought, the last in the suburbs of Rome. In the retreat Maxentius was slain, and Constantine was master of Italy and the West. In the meantime Licinius, also a Pagan, another of the six, had made himself master of the East by the overthrow and death of rivals, and in A. D. 314 the armies of the West and East were arrayed against each other, to determine who should be the master of the world. With some truces and treaties, which were made only to be broken, the mighty contest that convulsed the civilized world lasted until A. D. 324, when Licinius, defeated, powerless, a prisoner, was put to death, and Constantine remained the sole master of the possessions of the six emperors.

We have, then, surely a time of blood, a time of mourning, a time when kings and earthly

dignitaries fall and mourn, a time when the kingdoms, signified by mountains and islands, are moved out of their places.

But these are not the most remarkable changes of this period. Let us note these: 1. The votaries of the old Paganism had rallied around the enemies of Constantine, because he was felt to be its unrelenting foe, who would compass its destruction. When he was seated in triumph upon the ruins of six imperial thrones, there was great mourning from the enemies of the Cross. They felt that theirs was a doomed religion. They were right. 2. In the year 319, before his final triumph, he had decreed that his mother's religion should be tolerated as an acknowledged faith of the empire. 3. In 321 he decreed that Sunday, the sacred day of Christianity, should be observed in all the cities by the cessation of trade and labor, 4. In 325 he abolished by decree the bloody combats of the gladiators, where men killed each other to amuse the populace, a Roman institution that had existed for a thousand years. 5. He convoked, by imperial authority, a great council of Christian bishops, the one known in history as the Council of Nice. 6. In 331 he decreed that the Pagan religion should exist no longer, and that all the heathen temples should be leveled, or converted into churches, 7. At the same

time the old Roman laws were remodeled according to the precepts of the Christian religion, and a Pagan empire was transformed into an empire of the Christian faith, under new institutions. Surely the old heavens were moved away as a scroll is gathered together. But this is not all. I name another wonderful change of this age of revolution. It was not enough that he was determined to destroy the old Roman faith, and the old Roman customs and laws—he aimed a blow at Rome itself. For near eleven hundred years it had been the seat of empire, growing from a village, with a few miles of territory, to be the mighty capital of the world. In 324 he determined to shake the Roman world to its very center, and to deprive the imperial city of the crown worn for eleven centuries, by removing the capital from Italy to a new city upon the banks of the Hellespont, that should henceforth be called Constantinople, from his own name. The mighty mountain of the West is moved from its place.

In these events, constituting the most remarkable revolution that has occurred in the history of the world, we realize a complete fulfillment of the symbolism. Sun and moon are dark and bloody, the stars fall, and mountains and islands are removed; but it is proper to ask whether, in the mourning of great men, and freemen

and bondmen, there was a feeling that they were suffering from the wrath of the Lamb? It is apparent that all regarded the great contest as one between Christianity and Paganism, though Constantine did not proclaim warfare in behalf of the Church. It was also entirely in accordance with Pagan superstition for them to believe that Christ was fighting against them. It was held by Pagans that their gods fought upon the fields of battle by giving strength to the arms of those whom they feared; and when Pagan hopes were blasted by the success of Constantine, it was recognized as the triumph of Christ. The vengeance that was wrought, the sweeping revolutions that took place, the overturning of the old order, and the overthrow of the heathen temples, were all recognized as exhibitions of the wrath of the Lamb; and we are told that more than one imperial champion of Paganism called, in his hour of distress, to Christ, to have mercy. Some of the Pagan writers almost adopted the language of Revelation in describing this period. The ruin of the Pagan religion is described by the Sophists, says Gibbon, "as a dreadful and amazing prodigy, which *covered the earth with darkness, and restored the ancient dominion of chaos and night.*"

THE FOUR WINDS WITHHELD.

While the sixth seal may be styled the seal

of *Revolution*, the mighty changes of this period are not all violent. If the reader will turn to the seventh chapter he will find that it is a record of visions witnessed by the apostle which precede the opening of the seventh seal. The events of this chapter, however, belong properly to the period embraced by the sixth seal. We quote the beginning of Chap. VII.:

And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree. And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads. And I heard the number of them which were sealed: and there were sealed a hundred and forty and four thousand of all the tribes of the children of Israel. 7: 1-4.

It is "after" the events described in the preceding chapter, that these things are seen. Events are therefore described which follow, at least in their consummation, the great political revolution effected by Constantine. Four angels are seen standing at the four corners of the earth holding the four winds, lest they should be blown upon the earth. It is as though four dark storm clouds, charged with fury, were about to rush upon a land, and then some mighty hand was

reached forth to stay them in their career and hold them suspended in the heavens, until another work was done. These four angels represent four hurtful agencies which are to do a work of destruction. This impending ruin is arrested and held back until some work of God is accomplished, which is described as the sealing of his servants. These four hurtful angels are ordered to suspend their proposed work by another angel, who is seen arising from the East, having the seal of the living God. He cries with a loud voice, commanding them to withhold their hurtful power until the servants of God should be sealed in their foreheads. Then there were sealed of Israel one hundred and forty-four thousand; and besides these, John says, "I beheld, and lo, a great multitude which no man could number, of all nations and kindreds and peoples and tongues stood before the throne and before the Lamb, clothed with white robes, and palms in their hands, who cried, Salvation to our God who sitteth upon the throne, and unto the Lamb."

It will be observed that there are two classes here represented. There are twelve thousand who are sealed from each tribe of Israel, and then a great multitude out "of all nations." The first company is composed of Jews, while the second and larger company is composed of

Gentiles. In the fourteenth chapter we find again a company of one hundred and forty-four thousand with the Lamb upon Mt. Zion, evidently, from the same number, to be identified with these. We are there told that they were "virgins," a term whose spiritual signification is that they had never been defiled by idolatry, and that they were "the first fruits" unto the Lamb. These marks, as well as the literal statement here that they were of the tribes of Israel, identify them as the Jewish members of the Church. These had never been guilty of idolatrous fornication, and had been the first fruits of Christianity. Though, at the period we have reached, the original first fruits were no longer upon the earth, yet they were represented by the Jewish Christian element. The thought, as it appears to me, is to bring before the mind that at this period of triumph there were the Jew and the Gentile elements. I am aware that many commentators have held that this refers to spiritual Israel. All Christians belong to this spiritual Israel, but it is evident that a different meaning is intended here. 1. Those sealed are taken out of the tribes of Israel. They are a remnant, while the great body of the membership of the tribes is left unsealed. 2. The Gentile Christians are named immediately after. These are of the spiritual

Israel also, but since they differ from the one hundred and forty-four thousand, the latter must belong to the literal Israel. There are twelve thousand from each tribe, except Dan, which is omitted, and the number twelve is completed by enumerating Levi and the two sons of Joseph. I suppose that this number, small compared with the whole number of Israel, is chosen to show that it was only a remnant of Israel which had accepted Christ. These are said to be sealed in their foreheads. The sealing of the servants of God with the seal of God in their foreheads, must refer to an open and real acknowledgment of Christ by men. The seal is the mark of God, as the seal of the United States is the mark of the United States. This mark is not in some secret place, but where it may be seen by all who meet and behold the sealed face. In Chap. XIII. the servants of the beast receive his mark on their foreheads and their hands. Here a mark on the forehead is understood to be an open profession, while a mark in the hand indicates service. In our present passage the mark on the forehead evidently refers to an open profession of service. It is not a seal in the heart or spirit, which would refer to the Holy Spirit, but a visible mark, seen of all men. An open profession of Christ, an acknowledgment of his name, a pub-

lic testimony of his grace, a life devoted to his service, a warfare that kept continually unfurled the banner of the Cross, the fellowship of the sufferings of the Master, would be equivalent to the seal of God in the forehead. The four angels of destruction are held back until a countless multitude are thus sealed. This can only be satisfactorily explained by regarding it as foreshadowing a glorious triumph of God and the Lamb.

The same meaning must be attached also to the song of salvation. An innumerable multitude from all nations and tongues ascribe praise to God, who sits upon the throne, and to the Lamb. I regard this as susceptible of no other explanation than the one we have already given. We quote:

After this I beheld, and lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb. And all the angels stood round about the throne, and about the elders and four beasts, and fell before the throne on their faces, and worshiped God, saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God for ever and ever. Amen. 7:9-12.

Here is, 1, An innumerable multitude. 2. They are of every nation. 3. They are

clothed in white robes. White robes are the mark of triumph. 4. They have palms in their hands. Palms belong to victors. 5. They join in a song of praise to the Lamb as the author of their salvation. This is evidently a heavenly picture, representing a great triumph of the saints immediately after the events last described. The subsequent portion of the chapter is in harmony. "Who are these," it is asked, "arrayed in white garments?" It is answered: "These are they who have come up through great tribulation and made them white in the blood of the Lamb." Then, in the remaining verses of the chapter, the constancy of these saints in the service of God, their enjoyment of the presence of God and the Lamb, the fulness of their souls fed upon the bread of Heaven, and the blessedness of their present and everlasting state, are outlined, presenting a sublime picture of a triumphant Church,—triumphant on earth, triumphant in heaven. Those who have come through *the* (there is an article in the Greek) great tribulation of a suffering and persecuted Church, are permitted to witness its justification and victory.

Having indicated that the chapter describes a suspension of four destructive powers which were about to be let loose, until a great triumph of the Church was accomplished, I return to

inquire concerning these powers. There are four angels of destruction that are restrained from their work until a great triumph of the Christian religion has been wrought. An angel is a messenger. The term may represent a pure spirit sent from the skies, or any earthly agency chosen to accomplish certain work. "He maketh the winds his messengers," as well as the spirits of the sky. There are here four angels—four agencies of destruction. They are appointed to a certain destructive work, but are held back for a time. Will the reader turn to the eighth chapter and examine the events that occur upon the opening of the seventh seal? He will find seven angels with seven trumpets. The angels are divided into two bands; the first, of four angels, and the second, of three (verse 13). The first four trumpet angels of the eighth chapter are the four hurtful angels of the seventh. Both evidently represent four instruments of destruction. There is, then, a work of destruction that will be accomplished. There are four instruments of destruction that will accomplish it. These four instruments are restrained until another work is done.

What is doomed to destruction? We will find in the sequel that it is the Roman Empire, which is now in its decline and hastening to

dissolution; and we will discover also what the four angels signify who wrought its destruction. What is the work which must be accomplished before the angels are let loose to destroy? The four agencies or invasions that utterly overthrew the Roman Empire, ended ancient history and gave birth to modern nations. Before we listen to the trumpet angels and behold the tides of invasion pour down upon the Roman world, we must ask if these agencies were kept back from their destructive work until a glorious triumph of the Christian religion took place? Before the trumpet angels begin to blow, was there of every nation, kindred and tongue, a countless multitude who ascribed the glory of their salvation to the Lamb? Did Christianity effect a great conquest in connection with the reign of Constantine and before the tide of Barbarian invasion set in? We ask these questions concerning the records of the history of the Church, for we think there can be no doubt in the mind of any candid and discriminating reader concerning the meaning of the symbolism of this chapter. Let the student of prophecy always bear in mind, first, that this is a symbolical picture of great historical events connected with the history of the saints; and, second, that the scene of these events is not heaven and eternity, but the earth and

time. These hurtful winds are held back that they may not blow upon the *earth*. Hence, sure of the meaning of the symbolism, we repeat the question: Does history record such a triumph before the accomplishment of the destruction to be wrought by the hurtful angels? Was there such public recognition of Christianity as signified by the mark of the seal of God upon the forehead, upon the part of the civilized world?

THE FALL OF PAGANISM.

We have already found that the religion of the Roman Empire was revolutionized in the reign of Constantine. For three centuries the ceaseless conflict between the old and the new faith had gone on. Christianity had grappled with hoary religions, entrenched in the superstitions and affections of men, with the mighty Roman power, and with sin in the human heart. It had been crushed to the earth, but, bruised and bleeding, had risen and continued the conflict. At last, after ages of trial and suffering, it had triumphed over all opposition and become the religion of the civilized world. The temples of Jupiter and Mercury and Mars had been closed, and their idols broken into dust, never to be restored. An old religion had been utterly destroyed. One century before, if

Paul had returned to the earth, he would have looked upon a Pagan world. Had he returned in the last half of the fourth century, he would have looked upon a land of churches and Christians, probably more generally devoted to the Christian religion than any country now upon the face of the earth. Until this sealing, this mighty triumph, is effected, the four winds are held. We repeat that it is significant that we will find following close upon the triumph of Christianity the Roman Empire utterly overthrown by four agencies, symbolized when four angels blow their trumpets under the seventh seal.

It was a part of the providence of God that these agencies should be restrained until the empire was converted to Christianity. Indeed, to this providence we may attribute the fact that Europe at this day and for a thousand years, as well as the descendants of Europeans in America, acknowledge the Christian faith. Had the overwhelming hordes of northern barbarians rushed down upon the civilized world before the new faith had been firmly planted, it could hardly have survived the wreck of empires and civilization; but, deeply rooted in the hearts of the vanquished, when all else was lost, Christianity rose above the ruins of the past and pointed the ferocious invaders to the

Cross of Christ. The conquerors, in their new lands, laid aside the Paganism of their fathers and accepted a new religion from those whom they had vanquished. The new nations that emerge from the darkness of the Middle Ages, seated within the vast boundaries of the old Roman Empire, all acknowledge the Christian faith. We have thus briefly explained what events were predicted by the four hurtful angels who were restrained, and have shown the fulfillment in the glorious triumph of the Cross of Christ before the downfall of the Roman Empire.

CHAPTER VIII.

THE FOUR WINDS LET LOOSE.

The Silence in Heaven.—The Prayers of the Saints.—The Western Roman Empire, the Theatre of the Four Angels.—The Rush of the Goths upon Rome.—The Land Scourged, Red with Blood and Blackened with Fire.—The term *Third Part* Discussed.—The Second Angel and the Scourge of the Sea.—The Vandais.—The Romans Swept from the Seas.—The City Pillaged.—Wormwood.—Attila, the Hun; Buried Under the Danube — The Fourth Angel.—Rome Overwhelmed.—The Sun, Moon and Stars of a *Third Part* of the Earth Smitten.—The Dark Ages.

We now pass down the records of the world's history to the beginning of a new period. In the seventh chapter the prophet has portrayed the four winds as held back from the work of destruction until the servants of God are sealed. That work has now been accomplished. They can be held back no longer, but will now burst upon the world in fury. Their movement and the consequences that follow when they are let forth, are presented in the opening of

THE SEVENTH SEAL.

I quote from the beginning of the eighth chapter:

And when he had opened the seventh seal, there was silence in heaven about the space of half an hour. And I saw the seven angels which stood before God; and to them were given seven trumpets. And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne. And the smoke of the incense which came with the prayers of the saints, ascended up before God out of the angel's hand. And the angel took the censer, and filled it with fire of the altar, and cast it into the earth: and there were voices, and thunderings, and an earthquake. And the seven angels which had the seven trumpets prepared themselves to sound. 8:1-6.

The Lamb opened the seventh and last seal of the mysterious book. This is not followed by immediate action as in the other seals, but there fell upon heaven and earth an awful silence. A hush is in the heavens for half an hour. It is the calm before the storm; the hush before the rush of battle; the quiet that precedes and presages the awful play of the stormy elements. Then seven angels appear with seven trumpets in their hands. As there have been seven seals, so now under the last seal there are seven trumpets. The last of these seven trumpets, the seventh trumpet under the seventh seal, will be the trumpet of the great archangel who shall summon the tribes of earth, the sleeping as well as the living nations, to the bar of eternal judgment. The seventh seal will not be completed until the

last trumpet contained under that seal is blown. I wish every reader to note particularly that the full period embraced under the seven seals, does not close until the seventh trumpet effects its mission. The trumpet is a warlike instrument used to sound the charge of armies. It is a symbol, therefore, of the rush of hosts of war. We have found that four angels held the four winds; it will be found that four angels with four trumpets stand arrayed first, separated from the remaining three angels, and that these four correspond to four invasions that crushed Rome, the mistress of the world, into final ruin.

Before the awful blast is blown an angel is seen with a golden censer filled with incense to which are added the prayers of all the saints, and "the smoke of the incense from the prayers of the saints ascended up before God out of the angel's hand," a cheering assurance to the Church that, during the terrible scenes through which she should pass, God would hear the prayers of his people and deliver them from every evil. Voices and thunderings and earthquakes might move the earth, but they would be safe. Then the seven angels prepared to sound. The awful hush before the storm is over. The prayers of the saints are heard.

Before I proceed to explain the meaning of each trumpet, it will be well to give some gen-

eral idea. It has been found that the symbolism thus far has mostly referred to the history of that great empire which held the Church in its bosom, and was equivalent to the ancient civilized world. A period about the close of the fourth century has been reached, and the forces that shall bring the empire to dissolution are now ready to burst upon it in fury. These are symbolized by the trumpet angels. There are four winds that were held back, represented by four angels, and when these blow their trumpets there move in succession the four great invasions that bring the old Roman Empire, the Western Empire, with Rome as its capital, to ruin. The date of the first of these invasions, or rather the sack of the Imperial City, was A. D. 409. The second began earlier, but reached its culmination in A. D. 422, when Rome was a second time pillaged. In the third invasion eight hundred thousand fierce warriors scourged and scathed and blackened all Gaul and Italy until about A. D. 440, and in 476 the last vestige of the imperial power passed away forever.

In the East, however, there remained another Roman Empire, with Constantinople for its capital. There remain three trumpet angels, called the *woe* angels. Of these, two symbolize

the Saracen and the Turkish invasions, which resulted in its overthrow.

THE FIRST TRUMPET.

The first angel sounded, and there followed hail and fire mingled with blood, and they were cast upon the earth: and the third part of trees was burnt up, and all green grass was burnt up. 8:7.

The angel sounds and the trumpet blast of battle is blown. Then the apostle sees hail and fire mingled with blood cast upon the earth, and they destroy one-third part of the trees and the green grass of the earth. It is not hard to discover the meaning. The trumpet must refer to the rush of armies. Hail is a destroying agency sent of old by God upon Egypt in the days of its sin. This would imply that God was sending elements of destruction of some kind. Fire and blood point directly to war.

Look upon a scene of war. See the running blood of the slain, the burning towns and cities, the trees leveled with the earth, the blackened, scathed, and desolated lands. Look upon the desolation in the lands torn and rent by contending hosts, and then see how appropriately these figures describe the ravages of war.

Have we corresponding facts of history? About A. D. 400, the "four winds" could be held no longer. The Goths gathered out of the mysterious lands of the unexplored North, and, like

a mighty torrent, threw themselves, a mighty, dauntless, savage host, upon Rome. Barbarous as the Indians of the desert, they left behind their march, scarred, scorched, blackened, bloody and desolated lands. Countries blooming like gardens were turned into treeless deserts. In A. D. 409, under Alaric, their king, they descended on Italy. It had not seen the face of a foreign enemy for eight hundred years. At last the hosts gathered around the Imperial City. After a long siege, in the dead hour of night, the gates were opened by the hands of traitors and the barbarians rushed in. For three days the sack went on before they were glutted with blood and spoil.

Rome was taken, but this did not end the Roman power. Eight days after the fall of the the great city, Alaric was dead, and the Goths, bereft of their king, left without a leader, hurried from the country and buried themselves from sight in the regions of the North. Rome was dreadfully weakened, but still survived.

The iron hail of war, the fire of burning towns and cities mingled with the blood of the slain defenders, the scorched and blackened lands denuded of their fruit trees, and the grass trodden under foot by the march of armies, all correspond surprisingly with the language of the Scripture. It is strange, also, how the in-

fidel Gibbon has chosen the very language of inspiration to describe some of the events of this period. I will quote a few phrases found in his thirty-first chapter and descriptive of the great invasion of Alaric and the Goths. "The tremendous sound of the Gothic *trumpet*" stirred the hosts to invasion. "At the first sound of the *trumpet* the Goths left their farms" to rush on in invasion. "The Gothic *conflagration*" consumed the empire. "Blood and conflagration and the burning of trees and herbage marked their path."

THE THIRD PART.

There is one expression that I have not yet noticed, which occurs several times in the book of Revelation, and about which there has been considerable discussion. Under the first of the trumpet angels "*one third part* of the trees was burned up, and all green grass." As we have already found that the "earth" meant by John, is the Roman Empire this would imply that one-third of that empire was particularly scourged. When the second angel sounds (verses 8 and 9) the *third part* of the sea became blood, a third part of the creatures in the sea died, and a third part of the ships were destroyed. When the third angel (verses 10 and 11) sounded, a burning star fell upon a *third*

part of the rivers, and a third *part* of the waters became wormwood. When the fourth angel sounded (verse 12) a *third part* of the sun, and of the moon and stars was smitten. If the reader will observe the reading closely he will see that these *four* "third parts" described may all refer to the same third of the Roman world. The first third refers to the scourging of one third of the land; the second, to one third of the sea; the third, to one third of the rivers, and the fourth, to one third of the heavens above. All combined, land, sea, rivers, and sky, would imply the scourging of one third part of the world. Let it be noted particularly that these need not lie in different quarters of the earth, but all together, and that the first four of the trumpet angels may unitedly scourge the land, sea, rivers and heavens of *one third of the earth* which was present to the mind of the prophet, or *one third of the Roman Empire*.

In the ninth chapter we have a description of the work of devastation wrought by the fifth and sixth trumpet angels, called also the *woe* angels. It is stated of the sixth angel that, by the agencies loosed when his trumpet is blown, *one third part* of men were killed. This angel, therefore, scourges a second third of the world inhabited by civilized men. As the first

four have *together* scourged one third, these, united with the sixth angel, scourge two thirds of the earth. There remains one third, and there also remains the fifth angel, whose work is described in chap. 9: 1-11. It is not expressly stated that he scourges the remaining third, but is apparently implied, and the implication is confirmed by the facts.

I now inquire if the earth of John, or the Roman Empire, was divided into three distinct parts at the period when these prophecies were fulfilled. I quote from Gibbon, Chap. LIII:

From the age of Charlemagne to that of the Crusades, the world (for I overlook the remote monarchy of China) was occupied and disputed by *the three great empires*, or nations of the *Greeks*, the *Saracens*, and the *Franks*.

The common appellation of *Franks* was applied by the *Greeks* and *Arabians* to the nations of the West, who stretched beyond their knowledge to the shores of the Atlantic Ocean.

The three great nations of the world, the *Greeks*, the *Saracens*, and the *Franks*, encountered each other on the plains of Italy. Chap. LVI.

After the restoration of the Western Empire by Charlemagne and the *Othos*, the names of *Franks* and *Latins* acquired an equal signification and extent.—*Ibid.*

We may still farther quote Harris (*Philological Inquiries*. Part III. Chap. I.), who, in discussing the literature of the Middle Ages, speaks of the division of the world into three parts, from the fifth to the fifteenth centuries. It will

be seen that he makes the same divisions that are noted by Gibbon:

A cursory disquisition illustrated by a few select instances, will constitute the subject of the present essay; and these instances we shall bring from *three classes of men*, who each had a large share in the transactions of those times; from the *Byzantine Greeks*, the *Saracens* or Arabians, and from the inhabitants of Western Europe, at that time called *Latins*. * * * *Three classes* of men during that interval are conspicuous, the *Saracens* or Arabians, the *Latins* or *Franks*, inhabitants of Western Europe, and the *Byzantine Greeks*.

It is thus apparent that during the long period of a thousand years, a period embraced in the fulfillment of the visions of John, the civilized world was divided into three distinct parts, and that these were clearly marked in history. According to this view the first four of the trumpet angels combine to scourge one part, the sixth angel scourges a second part, and the fifth scourges the remaining third. As we trace the fulfillment of prophecy this will be found to be in harmony with the facts. The first four angels desolate Western Europe, the *Latin* portion of the earth, and the Mediterranean sea, and together put an end to the western Roman Empire. The fifth angel lets loose the *Saracen* invasion which scourges and conquers the *Saracen third* of the world. With the blast of the sixth angel the Euphratean horsemen are loosed to pour their myriads

on the *Greek third* of the world, to overthrow it and to establish the Turkish Empire upon its ruins.

I have been thus particular in explaining the term *third part*, because it occurs a number of times in Revelation, and may be explained once for all.

THE SECOND TRUMPET.

And the second angel sounded, and as it were a great 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. 8:8, 9.

When the second angel sounds, the apostle sees a great burning mountain cast into the sea, and one-third part of the sea becomes blood. There follows a destruction of one third of the ships, and all the inhabitants of the sea.

The trumpet, the blood, and the destruction all point us again to war. The theatre will now be the sea; before, it was fixed on the land. The *third part* has already been explained, and implies that the scene of these ravages will be in the western Roman Empire, the Latin "third part of the world." The devastation will be mainly upon and around the Roman Seas, the Western half of the Mediterranean. The "burning mountain cast into the sea" will scourge and ruin the seas and sea coasts of the

Latin "third part" of the world. The terms employed indicate that the destruction will be very great.

We are to ever bear in mind that this is a vision. The apostle *sees* a mighty mass of fire like a burning mountain cast into the sea, and then he beholds the sea turning the color of blood. In that bloody sea death reigns, and it appears to him that one third of the ships and of the inhabitants of the sea are destroyed. A part of the symbolism is plain, but what does the burning *mountain* signify?

We have before said that a mountain signifies a great kingdom or power. It may mean a mighty, conspicuous king or kingdom. The Savior's kingdom is so alluded to in Daniel's vision: "The stone that smote the image became a great mountain." This burning mountain would then indicate a raging volcanic power that should smite from the sea. Is there such a power that had a part in the overthrow of Rome?

About A. D. 422, another mighty horde poured down from the North, whose savage desolation and destructive course have added their name, as a new word, to our language. The principal tribe was called the Vandals, from whence our word *vandalism*. They rushed over Gaul, swept through Spain, leapt over the narrow straits

of Gibraltar, and wrested northern Africa from the Roman dominion. Then, in order that they might assail Rome on the seas and carry their armies to the islands and to Italy, they built fleets and struggled for the mastery of the Mediterranean. For six hundred years no ship hostile to Rome had disputed the mastery of the sea, but now it becomes the theatre of war. Fleets meet in the shock of battle; the sea is reddened with the blood of the slain; the Roman ensign goes down, dyed in blood; the islands of the sea fall into the hands of the fierce barbarian, and at last, near thirty years after the contest began, their fleets land their armies in Italy, and they rush upon Rome. The city is besieged, falls, and for fourteen days a pitiless barbarian soldiery spare neither age nor sex. The spoil gathered for eight hundred years, from a hundred conquered nations, is carried away and loaded upon the Vandal fleets, and the blasted, scourged, and pillaged Capital is abandoned as unworthy to be held as a permanent possession.

The second of the "four winds" held back by the great angel has rushed forth, a second "trumpet" has blown; Rome has been terribly smitten from the sea, but she is not yet destroyed. In a few months Genseric, the Vandal king, was dead, and Rome was again for a

little season, free from its invaders. The reader will not fail to note that this great disaster to Rome comes from the sea, that the seas of the "third part" of the world are conquered, and that their dominion passes out of the hands of the Romans after being held six hundred years.

THE THIRD TRUMPET.

And the third angel sounded, and there fell a great star from heaven, burning as it were a lamp, and it fell upon a third part of the rivers, and upon the fountains of waters; and the name of the star is called Wormwood; and the third part of the waters became wormwood; and many men died of the waters, because they were made bitter. 8:10, 11.

The third angel sounds the charge of battle. Now the apostle beholds a mighty meteor, a burning star, a *shooting* star, that falls upon the rivers and fountains of waters. Where it falls they become bitter as wormwood, and are full of death. This evidently presages a time of great calamity and death in some way connected with the rivers of the Roman Empire. A star, as I have before said, would refer to some mighty chieftain. This is a blazing meteor that flashes with brilliancy and then expires. Who can be meant? None other but *Attila*, who styled himself the scourge of God. The next of the series of the four invasions that precipitated the downfall of Rome was that led by Attila the Hun.

Before A. D. 440, the Roman had never heard of

the Hungarian nation. About that time there suddenly appeared, as a meteor would flash in the sky, a warrior upon the banks of the Danube, with eight hundred thousand fighting men under his banners. They had come from the depths of Central Asia, marched north of the Euxine Sea through Russia, and now knocked at the *river* boundary of the Roman Empire. Overcoming opposition to their passage of the Danube, they rushed westward, crossed the Rhine, and on the *river Marne* were met in conflict by the hosts of Rome. The historians tell us that the blood of slaughtered heroes made the river run with blood, and that from one hundred and fifty thousand to three hundred thousand bodies of the dead attested the fury of the conflict.

Turning southward, on the banks of the river Rhone, the hosts met again in fury. Then, descending from the Alps, the fierce warrior, on the banks of the river Po, contended for the mastery of Italy. Victorious, he marched southward to seize the imperial prize. Unable to contend longer, Rome sent a priestly deputation to ask him to depart. They told him that Alaric had pillaged Rome, and in three days after was dead, that Genseric had sacked it again, and in a few months had expiated his crime by death. They worked upon the super-

stitutions of the fierce warrior. Loaded with spoil, he turned his armies from a ruined country, and, leaving Italy behind, made Buda on the river Danube his capital, and founded the Hungarian nation. When he died, his followers turned the waters of the Danube from its course, buried him in its bed, and then let them return to flow over the grave of the hero. Beneath the waters of the river Danube still lie the bones of the star called Wormwood, that fell upon the rivers. Rome, weakened, ready to topple to ruin, was left standing to await the blast of the fourth trumpet. The first trumpet sounds the invasion of Alaric the Goth, who sacked Rome in 410. The second trumpet sounds the Vandal conquest of the sea, and the second sack of Rome by the pirate Vandals, who assailed it from their ships. The third trumpet sounds the fierce rush of Attila the Hun, the Wormwood of the rivers, the fierce warrior who first appeared to Roman view on the river Danube, then fought mighty conflicts on the Rhine and Marne, then in the river system of Italy, on the Po, ruined the Roman armies, and, at last, was buried under the turbulent current of the river Danube, where his moldering ashes will rest until the resurrection. How much like a "burning star," a meteor, was Attila, when we remember that in

three years from his first appearance on the borders of the Roman Empire he had run his brilliant course and was dead! How much like wormwood of the rivers when we remember that he made them bitterness and mourning and death to the Roman world!

One of the four hurtful angels yet remains. Rome, scarred, bleeding, pillaged, great in her mighty past, trembling with weakness and fear, yet survived. The feet of iron seen by Nebuchadnezzar in the image of the vision interpreted by Daniel, had become weak as miry clay. The empire that had given its official sanction to the crucifixion of Christ, had carried the great apostle to the Gentiles a prisoner in chains to its capital city, had sent him to the dungeon and to the scaffold, and had striven in vain to "abolish the Christian name from the earth," still showed the breath of life in its decaying body, but required only the rush of the fourth wind to fall into helpless ruin.

THE FOURTH TRUMPET.

And the fourth angel sounded, and 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 the day shone not for a third part of it, and the night likewise. 8: 12.

The fourth "wind" rushes forth as the fourth angel blows the charge of battle. The effect is

darkness. The smitten sun, moon, and stars refuse to give their usual light, and a third part of the day and night is filled with darkness.

I have before stated that, in the interpretation of symbolism, the sun, moon, and stars are the symbols of kings, dignitaries, and great men of the earth. The blast of the fourth trumpet then, evidently shows that there shall again be the rush of war, that the shock of battle shall overthrow a multitude of these earthly luminaries and the result shall be darkness. As we have found that this is still limited to the *Latin third part* of the world, this would be fittingly fulfilled if a period of calamity and mourning was inaugurated by the overthrow of the kings and great men of the Roman Empire, the extinguishment of its government, followed by ages in which the human mind was shrouded in mental and spiritual darkness.

This is just what we find to have occurred in the last series of events that led to the final overthrow of Rome. We are to seek the fulfillment in the next final invasion of Rome. It occurred A. D. 476. Odoacer, king of the Heruli, a Northern race, encouraged by the apparent weakness of the falling empire, besieged and took the almost helpless city. Augustulus, the feeble emperor, was hurled down, the Roman Senate that had met for twelve hundred and

twenty-eight years, was driven from the Senate chambers, the mighty fabric of empire fell to the dust, and the great men were humbled never to rise again. Sun, moon, and stars, emperor, princes, and great men, are smitten, lose their power, and cease to give light. Nay, more. There now began the period called by all historians the "Dark Ages." The fall of Rome introduced the period when, intellectually and spiritually, the day and night were darkened; when the minds of men were blinded, and when the Church, falling gradually into apostasy, gave forth for ages only a feeble light to human souls. In the period that follows, the barbarians who had ruined Rome fell gradually under the sway of an artful priesthood, the Bible was wrested from the hands of the people, and buried in the recesses of monasteries, superstition usurped the place of religion, and the gloom of the "Dark Ages" diffused itself over the Latin *third part* of the world.

Thus, in the overthrow of the western Roman Empire, ends the work of the four hurtful angels, who were held back, for a season, from destruction.

There remain three angels, the woe angels, who are grouped together by the angel that flits across the heavens and who foreshadows the ter-

rible calamities that shall fall upon the earth when they blow their trumpets. These will be considered in the next chapter.

CHAPTER IX.

THE ARABIAN LOCUSTS.

The State of Christianity.—The Dying World.—The Eastern Symbols.—The Fallen Star.—The Key of the Caaba.—The Locusts.—The Scourge of the World.—The Duration of the Scourge.

The blast of the fourth trumpet, the last of the series of trumpets, representing the four winds that were held back, marks one of the most important eras in history. As the trumpet angels come forth in succession the mighty tide of invasion rolls upon the vast empire that had long ruled the world, and after the fourth trumpet, Rome, for twelve hundred years a seat of power, and for over five hundred years the capital of the world, was overwhelmed and hopelessly crushed beneath the barbarian wave. Ancient history ends with A. D. 476, when the Roman fabric finally gave way before the Goths, the Vandals, and the Huns. From that period a new Europe begins. The fresh blood of the northern hordes, min-

gled with that of the civilized inhabitants of western Europe, begins the formation of the new races that lead the world at this day. The Saxons, the Franks, the Goths, and the Lombards are represented in the nineteenth century by the Anglo-Saxon, the French, the Spanish, and the Italian. The Christianity of the West was deep-rooted and vigorous enough to overcome the Pagan faith of the northern invaders, and the new kingdoms which were formed out of the fragments of old Rome, all became Christian states.

It has already been seen that the trumpet angels are divided into two groups. There remain the three who have been called the *woe* angels, on account of the language applied to them in Chap. 8: 13. It is manifest that the first four have completed their work, and that the others are devoted to another and a distinct work, which shall be the source of great woe to a part of the inhabitants of the earth. This work must be at a later period, and hence must be after the year 476.

In order to enable the reader who is not well read in history to appreciate what will follow, it will be needful to give a short view of the condition of the world about one hundred years later. In all western and southern Europe, as far east as the Adriatic Sea, and in

northern Africa, the Gothic nations were moulding their new kingdoms. In the East there existed a fragment of the old Roman Empire, with Constantinople as its capital. Its dominions embraced a part of the territory of modern Turkey in Europe and in Asia, and also Egypt in Africa. It professed the Christian faith, but there has seldom been a more corrupt state of society than existed in A. D. 600. Idolatry and saint worship had supplanted the simple faith of the apostles; luxury had undermined society; frivolity, effeminacy and licentiousness had taken the place of manhood. The hierarchy ruled the Church, instead of Christ, and bishops were more ambitious to supplant rival bishops than to convert heathen, or to promote the spiritual condition of their dioceses. The worldliness, excesses, license, and corruption which held unchecked sway in the cities and towns had caused tens of thousands who sighed for a purer life to flee from the haunts of men and to hide themselves, as hermits, in the recesses of the desert, or to bury themselves, as monks and nuns, in monasteries. Monasticism, unauthorized by the letter or spirit of Christianity, and destined finally to become utterly corrupt, was born of a yearning for a holier life.

In the two centuries that had passed since

the triumph of Christianity over Paganism, the unholy alliance of Church with State had led the former into practical apostasy from her ancient faith. The spiritual despotism which had overthrown the liberty of the children of God seemed to be almost universal, but the corruption of society was far greater in the East than in the West. The hierarchy ruled absolutely, and idolatry prevailed in both quarters of the world, but the recent acceptance of the Christian faith by the conquerors of the West, and their pure, vigorous blood, saved them from the effeminacy of the luxurious East. Western rulers had little taste for theatres, eunuchs, dances, and harems. In the East a rottenness prevailed of which it is hard for us in this nineteenth century to form even a conception. The Western world had died and risen again. The East was slowly dying of corruption.

THE FIFTH TRUMPET.

We are now prepared to listen to the trumpet of the fifth angel, and to behold the symbolism described by the prophet. I quote:

And the fifth angel sounded, and I saw a star fall from heaven unto the earth; and to him was given the key of the bottomless pit. And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit. And

there came out of the smoke locusts upon the earth: and unto them was given power, as the scorpions of the earth have power. And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads. And to them it was given that they should not kill them, but that they should be tormented five months: and their torment was as the torment of the scorpion, when he striketh a man. And in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them. And the shapes of the locusts were like unto horses prepared unto battle; and on their heads were as it were crowns like gold, and their faces were as the faces of men. And they had hair as the hair of women, and their teeth were as the teeth of lions. And they had breastplates, as it were breastplates of iron; and the sound of their wings was as the sound of chariots of many horses running to battle. And they had tails like unto scorpions, and there were stings in their tails: and their power was to hurt men five months. And they had a king over them, which is the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name Apollyon. One woe is past; and, behold, there come two woes more hereafter. 9: 1-12.

When the angel blows his trumpet, the apostle sees a key given to a falling star. This is used to open a pit. From it a smoke ascends, and the heavens are filled with darkness; from out of the smoke there emerge swarms of locusts that descend upon the earth to devour. It is needless that I should pause to describe the insect now mentioned. The grasshoppers that sweep down from the rainless deserts near the Rocky Mountains are the American repre-

sentatives of the Asiatic locust. But these locusts are peculiar, and John describes their features with great minuteness. These are instruments of destruction under the fifth trumpet, and it will be well with us to note closely the characteristics that he names.

The locusts go forth in countless numbers to destroy wherever they descend. We would expect them to symbolize a numerous and destructive host. The term is often used by the prophets as an emblem of a numerous and destroying army. We quote from Nahum 3: 15. "The sword shall cut thee off. It shall devour thee as the locust. Thy crowned princes are as the numerous locust, and thy captains as the grasshoppers," etc. John notes a remarkable circumstance. Other locusts destroy every vestige of vegetation. These destroy no green thing. Their hurtful power is turned upon men,—men who are not engaged in the service of God. Whatever may be signified, they shall spare the fields and turn their rage upon the inhabitants of the earth. Still, while they shall torment men, their object shall not be to kill them. They will not blast nations from the face of the earth. They shall continue this work of torment for five months. We are told in Ezekiel, that a day shall stand for a year. It does commonly in prophetic language. We

will find that such is its usual meaning in the book of Revelation. This torment would then be continued for a period of one hundred and fifty years.

It has been seen, thus far, that each angel represents the movement of some people upon the Roman Empire. Though Rome had fallen, still the Eastern Empire remained, and it would be entirely in harmony with the probabilities if the next movement should strike it with overwhelming force. It will be needful to inquire, from what quarter of the world the blow will come, what people will strike the blow, and what is the meaning of the various symbols. It is manifest that the scene is transferred from the West to East, and all the symbolism points with unerring precision to one country which had not before this figured in history. That country is

ARABIA.

The locust, the groundwork of the symbolism, is peculiarly Arabic. It was the "east wind," the wind that swept from Arabia, that brought the locusts into Egypt, at the time of the exodus of the children of Israel. The inhabitants of Syria declare that the locusts come to them from Arabia. Like the American grasshopper, they are bred in rainless deserts,

and, at irregular intervals, sweep down with resistless power upon more fertile lands. The sandy wastes of Arabia have always been a breeding ground for locusts. The locusts of the vision have teeth like lions; the lion has always had its home upon the Arabian deserts. They also have a shape like horses; naturalists consider Arabia the native country of the horse, and from time immemorial it has produced the most famous horses of the world. Finally, the tail and sting of the locusts is like that of the scorpion, another animal bred on the Arabian sands. The *zoology* of the symbolism points beyond a doubt to the portion of the world in which Arabia is located. I will presently inquire whether any mighty movement, fitly described by the imagery, was inaugurated in Arabia in the age to which we have been led.

Not only the facts just mentioned, but the description of the men symbolized by the locusts, point to Arabia. The locusts "were like unto horses prepared for battle." The Arabians, unlike the Goths, Vandals, and Huns, were an army of horsemen, and moved over a country almost with the swiftness of the locust. Let the reader note the following facts concerning the Arabs: 1. They came forth from the home of the locust. 2. They all fought on horseback. There was not a foot-soldier in the

armies which in A. D. 632, assailed the Eastern Empire. 3. They wore upon their heads something like crowns of gold. The historians of the period often speak of them as the "turbaned Arabs." Ezekiel (Chap. 23: 42) speaking of the Sabeans, which were an Arabian tribe, says, "The Sabeans of the wilderness who put upon their heads beautiful crowns." The yellow turbans of the Arab horsemen, at a little distance, would strikingly resemble "crowns of gold." 4. The locusts had "the faces of men." The Jews and Arabs wore long, patriarchal beards. The Roman and northern races shaved the face. John notes that these locusts have the distinguishing mark of manhood in the East,—the unshorn beard. 5. But to the faces of men is added "the hair of women." The female distinction is long hair, and evidently John beholds, as the riders rush by, long hair flowing from their shoulders and streaming in the air. Did the Arabs in the seventh century wear long hair? Pliny, who was the contemporary of John, speaks (Nat. His. 7: 28) of "the turbaned Arabs with their uncut hair." Ammianus Marcellinus in the fourth, and Jerome in the fifth century, each speak of the long-haired Arabs. An Arabian poem, *Antar*, written in Mahomet's time, often speaks of the hair of its heroes flowing down upon their shoul-

ders. We quote: "He adjusted himself, twisted his beard, and folded his hair under his turban, drawing it up from his shoulders." 6. But the locusts had breastplates, as it were breastplates of iron." The historians of the Arabian wars constantly speak of the iron coats of mail. Gibbon, Vol. V., p. 132, speaks of seven hundred horsemen with steel cuirasses. Again, Vol. V., p. 13: "Three hundred cuirasses were a part of the spoil." Mahomet, in the Koran, 11-104 says: "God hath given you coats of mail to defend you in your wars."

From this array of facts it seems certain that we are pointed to Arabia, and that we must look there to see the locusts gather that rush upon the earth. Do we find any remarkable historical movement arising in this region and subsequent to the fall of Rome?

THE SARACENS.

Before the beginning of the seventh century the Arabs were little known to the historian. Occasionally they had made a marauding excursion beyond their borders, but they were only feared as troublesome robbers who could hide themselves from pursuit in their deserts. While their trackless sands and poverty had protected them from conquest, they had never proved formidable to neighboring states, and

had exercised as little influence upon the political destinies of the world as the blanketed Indians of the Northwest. But early in the seventh century they rush out from their native wastes, and throw themselves upon the world with a swiftness, a fury, and a success that hardly finds a parallel in the history of nations. The creation of the Arabian, or *Saracen* Empire as it is usually called, was due to the work of Mahomet.

About A. D. 609, in the deserts of Arabia, one of the most remarkable, most talented, most brilliant leaders of men that the world has ever known, began his work. He claimed to be the prophet of God. He was a star, but a fallen star; a prophet, but a false prophet. To extend his religion and reign he resorted to the sword, and his converts became a race of warriors. By the year 632, all Arabia had been subjected to his dominion, and in that year, the Arabian armies, countless as the locusts of their own deserts, all on horseback, not a foot-soldier among them, all the fierce followers of Mahomet rushed forth from the country of the locusts to assail the world. They appeared with "horses prepared for war."

In the year 632, the Saracens marched out of Arabia to subvert the world to the sway of the Koran. Syria, a part of the Eastern Empire,

was instantly overrun by the swift bands of cavalry who dashed in every direction, with a rapidity unknown before in war. In A. D. 634, the city of Damascus was taken, and has ever since been a Mahometan city. In 637, the city of Jerusalem fell, and the churches were converted into mosques. In 638, Egypt was conquered, and their armies then pushed westward to the banks of the Atlantic Ocean. In 675, they had poured northward to the borders of Europe, had crossed the Hellespont, besieged Constantinople, and after a long siege had been driven back from its walls. In 711, they crossed the Straits of Gibraltar into western Europe, and conquered Spain. In 716, they laid siege to Constantinople a second time, and were, a second time baffled. In 721, they crossed the Pyrenees into France to attempt the conquest of northwestern Europe.

At this period the Saracen dominion extended from Central Asia over Persia, Arabia, Syria, westward over Africa to the Pillars of Hercules, and in Europe it embraced Spain and Portugal. Within a hundred years from the time that the Arabs emerged from the desert they had secured the dominion of Asia, Africa, and southwestern Europe. As a mighty conquering force, history makes no record of one more remarkable than the establishment of the

Arabian dominion. Surely we have a movement significant enough to meet the demand, springing from the very country, and carried on by the very people indicated by the prophet. It remains for me to inquire whether this movement corresponds to the details of the inspired description.

THE DETAILS.

I have shown that the rise of Mahometanism corresponds, in its time, country, people, and character, fully with the general features of the prophecy. I will next take up the various features of the symbolism in the order they are presented. The first thing that we notice is that the apostle saw a *falling star* which inaugurated the invasion of the locusts. We have already found that a star is symbolical of a leader. Attila was represented by a burning star. This falling star would evidently refer to some brilliantly endowed, but wicked leader of men. That a man, and not a literal star, is referred to is shown by the next statement that to *him* were given the keys of the bottomless pit. The fact that the star had fallen would seem to indicate that, at the time the keys of the pit were given to it, it did not possess the pre-eminence it once enjoyed. If a star represents a king or prince, a fallen star would

represent a prince who had been shorn of his power.

It is remarkable how these details are fulfilled in the case of Mahomet. He belonged by birth to the princely house of Koreish, the ruling family of Mecca. At his birth his grandfather was the ruling prince. His grandfather and his father, in the view of surrounding nations, were prominent stars. But, just after his birth his father died, and very soon after, his grandfather also. The boy, apparently destined to rule his country, was set aside, and a different family received the headship of the tribe, the governorship of Mecca, and the keys of the Caaba. Though by birth a star, he becomes now a *fallen star*, his prospects for life apparently blasted, and at manhood he entered into the service of a rich widow as a servant, in which capacity he visited Damascus, to traffic in the markets of that great city. It is probable that he brooded over the thought that he was a servant in a city where his ancestors ruled at his birth, and that this thought caused him to devise the means by which he should attain to power. Thus it is seen that he was a star, a fallen star, and his history shows us that he again attained to the prominence of a star of the first magnitude, though shining with a baleful light.

THE KEY.—To this star was given a key. The key can have only two uses. It may indicate that the doors of the bottomless pit shall be closed, or that they shall be opened. The sequel shows that they were opened, and the language evidently foreshadows that the hosts of hell shall come forth, or that there shall be a gathering of the instruments of wickedness. Perhaps the term has not only this, but still further significance. The “star,” or ruler of Mecca, held the key of the Caaba, a kind of idol shrine, and the possession of that key in a family was significant of its princely power. The loss of the key had made Mahomet a fallen star. The key of the bottomless pit now given him, not only restores him to the position of ruler of his own countrymen, but makes him a prince among the kings of the earth.

THE BOTTOMLESS PIT.—The term translated *pit* is used in Ezekiel 31:17, Luke 8:31, and Rev. 20:1, in the sense of *hell*, or the abode of the prince of darkness. That is evidently the sense here, and it is implied that the fallen star shall employ hellish agencies to aid him in his work. This could not be fulfilled more effectively than by a system of imposture, or false religion, proceeding from the father of lies, and deceiving a large part of the race. This idea is confirmed by the statement that a

smoke should come forth that *darkened* the earth. It is a fact that at this period a false religion arose, led by Mahomet, an impostor; a vile system which taught men inhumanity and lust, to live bloody and sensual lives, and to look for a sensual heaven. This false and hellish system "darkened" a large portion of the world, and there are still vast regions where the light of Christianity once prevailed which have exchanged the Bible for the Koran. The Christian faith was buried under the ruins of a country tracked and desolated by the Arabian locusts. I wish the reader to distinctly note that it is not stated in the case of any other trumpet that the powers of the *pit* are employed. No other leader appears as the prophet of the new and false religion. It is Mahomet alone who employs the powers of the bottomless pit to secure empire and rule the earth.

THE LOCUSTS.—It is said that the "locusts came out of the smoke." This is a statement of great importance. It means that the armies symbolized by the locusts were gathered by means of the imposture indicated by the smoke which Mahomet let out of the pit. Never was a prophecy more accurately fulfilled. The Arabians were unknown as a conquering power until they had been filled with the fierce, stern, pitiless fanaticism taught by the Koran. Out of

the "smoke of the new religion" they emerged and rushed upon the world to torment, to sting, and to darken. Let us observe the work of the locusts as described by the apostle.

1. They do not destroy the grass of the earth, or trees, or any green thing. They injure men. Did the Saracen hosts adopt such a policy? Moses (Deut. 20: 19,) from motives of mercy had commanded the Jews to abstain from devastation in time of war. Mahomet adopted the same course from policy. At the very time when the Saracens rushed forth upon the Eastern Empire, the Caliph Abubeker, the successor of Mahomet, commanded, (Gibbon Vol. V., p. 189,) "*Cut down no palm trees, nor burn fields of corn. Cut down no fruit trees.*" They shall not endeavor to destroy lands, but shall attack the human race. The policy of the Saracens was in great contrast with that of the Goths. They destroyed "the trees of one third of the earth, and every green thing." The historians speak continually of the "desert places" that they had made; but the Arabs had learned in their almost treeless deserts to cherish the tree as heaven's choicest blessing, and they went forth with the avowed purpose to conquer and occupy the countries they assailed. Hence, in their own interest they sought, and were commanded, to preserve the trees in the regions which they

invaded. It is a remarkable circumstance that the opposite course of both the Goths and the Saracens should be so particularly noted in Revelation.

2. It is also stated that they "shall not kill them." It is remarkable that these warriors did not go forth to slay. They were missionaries. They went to save. They attacked their enemies upon the battle-field, but when resistance ended, and their foes were converted, they ceased the work of destruction. A part of the same marching orders from which we have just quoted, also gave command that they "should not kill religious persons who were trying to serve God in another way." Gibbon, Vol. V., p. 189.

Perhaps, however, this has another meaning. It may mean that they did not politically *kill*, or annihilate either Church or State in Christendom. Though they besieged Constantinople twice, the Eastern Empire still survived, and the Eastern Church continued to exist.

3. But their torment should be terrible, like the sting of a scorpion. Though the Saracens did not seek to exterminate, they sought to reduce all to slavery or to submission to the Koran. They gave to the nations where they marched their choice of three things. (1) The Koran; (2) the payment of tribute and subjec-

tion to slavery; or, (3) to be put to the sword. Abubeker commanded, "Cleave the skulls of the priests unless they will become Mahometan." Gibbon, Vol. V., p. 189. The condition of Christians in the countries overrun was terrible. Under the fierce sting of the scorpions of the desert the torment was almost unendurable. It was so hard to bear that perhaps the majority of the population abandoned their old faith, which they regarded true, and accepted one that they esteemed false. Those who did not, no doubt, were often constrained "to seek death" as a refuge, but instead of being slain, were reduced to a pitiless slavery.

THE FIVE MONTHS.

We will next consider the duration of this torment. It was to continue five months, or one hundred and fifty days. We have already stated that in Revelation uniformly, and usually in all the prophets, the day is the symbol of a year. This would imply that the locusts should scourge the world for one hundred and fifty years.

It has been seen already that, although Mahomet began his work earlier, it was not until about A. D. 632, that the Arabs had been compacted, organized, and filled with the fanatical fury needful to enable them to burst

forth upon the world. Before this they did not begin their "torment." Marching forth in that year, they began an almost uninterrupted series of conquests in the countries then occupied by the Church. Within a few years the congregations planted by the apostles, those of Palestine, Syria, Egypt and Asia Minor, had been crushed under the tread of the Arabian horsemen, and within a century, the "torment" had extended from the Euphrates to the Pyrenees Mountains. In 732, just a century after they emerged from the desert, their armies crossed into France, were met by Charles Martel in the battle of Tours, defeated, driven back over the Pyrenees, and their progress stayed. In 750, the vast empire of the Caliphs was rent by dissensions and divided. The family upon the throne, the *Ommiadès*, was supplanted by the *Abassides*, and fled from the East to Spain, where it established a new capital; and in the year 762, the usurper removed his capital from Damascus to Bagdad, upon the Tigris. Thus moved to a distance from Christendom, and weakened by division, the Saracens gradually gave up their designs of universal conquest, and the rude Ishmaelites whose hands had been against every man, who had sought to conquer the world, now began to cultivate the arts of peace, and to think of living on

friendly terms with other nations. In 781, the Caliph Haroun Al Rashid was their ruler. This is the golden age of the Saracen power. This is the era of the Arabian Nights. Bagdad was called the "City of Peace." How long is this from the time when the torment that had stricken half the world began? In A. D. 632, the Arabs assailed the nations, to which date one hundred and fifty years may be added. This would bring us to 782, the second year of Haroun Al Rashid's reign. Did the torment continue longer? Nay. He was engaged in friendly correspondence with the Christian rulers of Europe, and from this time the Saracens ceased their efforts to make the world Mahometan. Their aggressive wars were forever ended. Their weakening effect upon the Eastern Roman Empire was over. As far as they have to do with its destruction their work was finished,—completed one hundred and fifty years after it began!

Thus we find, next in order after the fall of Rome in 476, signified by the fourth trumpet, that the scene of the mighty events is transferred to the East. From the deserts, the home of the locusts, there emerge a people corresponding in all respects to the symbolism. That people changed the map of the world and founded a mighty religious empire. For a

period of one hundred and fifty years they continued to torment the nations of the earth by their conquests, but after that period the Saracen Empire abandoned the attempt to conquer the Christian world. Its aggressive warfare was forever ended.

Other questions might arise, but I will only take space to ask: Did they assail men who had not the seal of God in their foreheads? They assailed an apostate Church. Of the condition of the Eastern Church at this time I will have more to say under the discussion of the next trumpet, but the remarks in the introduction to this chapter indicate its lamentable corruption. I believe that every candid reader will admit that prophecy was never fulfilled more surprisingly than John's prediction of the scourge of Arabian locusts.

CHAPTER X.

THE EUPHRATEAN HORSEMEN.

The Sixth Trumpet.—The Angels of the Euphrates.—The Turks.—The Myriads of Horsemen.—Gunpowder.—The Power of the Tails.—The Rest Who Repented Not—Catholic Sorceries, Murders and Thefts.

We have found that four trumpets were separated by the interlude of the woe angel from the remaining three. We have also found that the events indicated by the first series of four trumpets were all fulfilled in the same part of the world, viz: The western Roman Empire. The next two trumpets are blown consecutively without any intervening symbolism. We have reason to believe that they refer to events which transpired in the same portion of the earth, and as we have located the first of these, the fifth trumpet, in the East, I will anticipate that the scene of the sixth trumpet will be the East also. The first four trumpets proclaimed the march of armies that rushed to the destruction of the western Roman

Empire; the fifth trumpet announced the mighty Mahometan movement that so nearly subverted that portion of the Roman Empire which yet survived in the East. The sixth then, in all probability, would herald another tide of invasion which poured upon that doomed and decaying relic of former greatness. With this probability to direct us we may proceed to examine the passage which describes its work.

And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God, saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates. And the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men. And the number of the army of the horsemen were two hundred thousand thousand: and I heard the number of them. And thus I saw the horses in the vision, and them that sat on them, having breastplates of fire, and of jacinth, and brimstone: and the heads of the horses were as the heads of lions; and out of their mouths issued fire and smoke and brimstone. By these three was the third part of men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths. For their power is in their mouth, and in their tails: for their tails were like unto serpents, and had heads, and with them they do hurt. And the rest of the men which were not killed by these plagues yet repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood; which neither can see, nor hear; nor walk; neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts. 9: 13-21.

The student who wishes the meaning of this

passage should carefully seek: 1. The *place*; 2. the *time*; 3. the *agency* employed; and, 4. the *work* accomplished, as indicated by the symbolism employed under the sixth trumpet. Concerning the *time* it will be sufficient to remark, at present, that whatever historical events are signified must be located *after* the Saracen movement predicted by the fifth trumpet had expended its force, or after A. D. 782. Concerning the *place* from whence the movement should proceed there can be no discussion, as it is pointed out without the obscurity of a figure. When the sixth angel sounded, the apostle heard a voice from the golden altar before God, commanding the sixth angel to loose the four angels, which were bound *by* the river Euphrates. The common version of the Scripture reads, "bound *in* the Euphrates," but the Greek preposition is not *en* but *epi*, which means *at*, *upon*, or *by*. The four angels were not bound *in*, but *at* or *by* the river. They were restrained by it from advancing to do the work assigned to them, until the time appointed by God for them to execute their commission. The blast of the sixth trumpet is the signal that that time of God had come, and although these angels may be utterly unconscious of the fact, the work that they advance to execute is one that is overruled and directed by the Almighty.

Though their purposes may be even wicked, yet they are so held in the hands of God as to become "angels" to carry out his will with regard to the inhabitants of the earth. They move at the command that issued "from the four horns of the golden altar which is before God."

Set at liberty to move by this voice, the four angels were bound to enter upon a work of destruction that was to continue an hour, and a day, and a month, and a year. The four angels, four messengers to execute the mandates of prophecy, will represent four powers, or one power made up by a combination of four powers, or which develops into four powers, located at and held back by this great river.

This power of the Euphrates, bound for a season, was "prepared" for a work of destruction to continue an hour, a day, a month, and a year. We have already found that, in Revelation, a day is the symbol of a year. This period would then be three hundred and sixty-five days, thirty days, one day, and an hour, or three hundred and ninety-six days, and one-twelfth of another day. This would give a period of three hundred and ninety-six years and one month, or if the year be considered three hundred and sixty-five and one-fourth

days long, a period three months longer.*

I will now inquire if any power, following in order after the Mahometan or Saracen Empire, also aiding in the destruction of the eastern Roman Empire, may be found that will correspond to this symbolism.

THE BOUND ANGELS.

A few years before the thousandth year of the of the Christian era, a fierce Tartar race, formidable by numbers and bravery, left their seats east of the Caspian Sea and moved south-westward, until they rested upon the river Euphrates. A vast region of country east of that river fell before their arms. Persia became one of their provinces, and India, as far as the ocean, was subjected to their sway. But for two generations they "were bound by the river Euphrates," and, lying upon its eastern banks, their armies were restrained by the river from ravaging the countries that lie to the west. Though originally idolaters, they had accepted the Mahometan religion which they found in the countries which they had conquered in central Asia, and pretended to receive orders from the successor of Mahomet who sat upon

* The term here used for year is not *Katros*, the prophetic year of twelve months, or 360 days, but *entautos*, the regular solar year of 365¼ days. Hence the period named in the text would be 365¼ plus 30 plus 1 plus 1-12 equals 396 4-12 days, or in years, 396 years and four months

the throne at Bagdad, while really undermining his power. After being *bound* on the east of the Euphrates, with the stream for the western limits of their power for a period of half a century, in the year 1055, they occupied the city of Bagdad, and their leader was invested by the feeble Caliph with a commission to cross the Euphrates as his lieutenant, and to wage a religious war, in order to reduce the regions lying to the northwest to a belief in the Koran. This appointment took place in 1057, and in that same year, *sixty* years after their appearance upon the east bank of that stream, after being *bound* for two generations, they crossed the Euphrates and marched upon the eastern Roman Empire. This people were called the Turkomans or Turkmans; we call them the *Turks*.

It is thus seen that a people who have made a remarkable figure in the history of the last eight hundred years were "bound" at the Euphrates for a half century before they commenced that invasion of western Asia and Europe, which has made them known to Christendom. As yet we have no explanation of the fact that there were *four* angels. This would imply, in some way, four powers. It is remarkable that this people were divided into four bodies, which formed four kingdoms, under the

four grandsons of the leader who established the empire of the Turks in western Asia. The prince who was commissioned by the Caliph to attack the Greek Empire was named Togrul, but dying, his son Alp Arslan led the Turks across the Euphrates, and when he was slain in battle, he was succeeded by Malek Shah. If the reader will open at the 532d page of Gibbon, Vol. V., he will find that the mighty empire of Malek Shah was divided into four principalities, under his four sons, which are described by the historian under the names of Persia, Kerman or India, Syria, Roum or Asia Minor, extending from the shores of the Indian Ocean to the Mediterranean. There are then four angels or messengers of destruction.

THE HORSEMEN

Before we speak of their work there is another characteristic of these powers which we must not pass by. When the four angels are loosed the apostle sees an innumerable body of horsemen. He gives the number as two hundred thousand thousand, or, in the original, *two myriads of myriads*, which we may interpret as a countless multitude. The locusts also were a force of horsemen, and we have seen the Arabians rush out of the desert, destitute of

infantry forces, all on horseback. Were the Turks likewise an army of cavalry?

Again Gibbon says:

“The *myriads* of Turkish horse overspread a frontier of six hundred miles, from Tauris to Eizeroum, and the blood of six hundred and thirty thousand Christians was a grateful sacrifice to the Arabian prophet.” Vol. V., page 512. Again, page 515. “On the report of this bold invasion, which threatened his hereditary dominions, Alp Arslan flew to the scene of action at the head of forty thousand horse.” Again, on page 525. “The valiant Soliman, accompanied by his four brothers, passed the Euphrates. The Turkish camp was soon seated in the neighborhood of Kataish, in Phrygia, and his flying cavalry laid waste the country as far as the Hellespont and the Black Sea.”

These are a few of the many passages that might be quoted showing that at this period of invasion the Turks were an army of horsemen. It is also curious that the Turks counted their cavalry, not by thousands, or regiments, as is customary in European armies, but by “myriads,” using the very same term that John employs to denote the numbers of these Euphratean horsemen.

The apostle notes that these horsemen have breastplates of fire, and jacinth, and brimstone. These terms may be translated red, blue, and yellow, and I suppose, refer to the attire worn by these Turkish riders. Historians assure us that until the reorganization of the Turkish armies upon the European plan,—within the

present generation,—these were the prevalent colors of the Turkish uniform.

The description of the means employed by these strange horsemen to injure and destroy their enemies is remarkable. The heads of the horses appeared to the apostle like the heads of lions, and out of these lion-like mouths went forth fire, and smoke, and brimstone, by which were slain the third part of men. The reader will bear in mind that John saw a picture of coming events and records the series as they appear to him. The head and jaws of the lion are mighty to destroy. As the lion springs upon its victim he utters a deafening roar. John says that the instruments of death were the fire, smoke, and brimstone that proceeded out of the mouth of the horses. Evidently then there is a terrific roar like that of the lion, and fire and smoke and brimstone leap forth. These last become a deadly instrument of destruction to men.

If you were to look from a distance upon a cavalry soldier, as he charged, carbine in hand, and fired upon his enemy, the fire and smoke would seem to leap from the horse's head, the enemy would fall, and the brimstone smell of burning powder would be left behind, for I need not say that sulphur is a chief ingredient of this instrument of death. If, indeed, we

were to search for a symbol of the use of fire-arms in war it would be hard for us to find one more appropriate. If gunpowder was used in this Turkish invasion it would certainly correspond with the description.

Gunpowder was unknown to the ancients, was never employed by the northern races that overthrew Rome, was unthought of by the Arab followers of Mahomet who attacked the Eastern Empire. Was it unknown to the Turks?

Again we turn to Gibbon, and we learn that during the period of these Turkish wars a complete revolution took place in modes of warfare. Then, for the first time, upon an extensive scale, gunpowder was used for slaying men. We quote *The Decline and Fall of the Roman Empire*, Vol. VI., pp. 379-80, and 388-89, in which he speaks of the adoption of artillery by the Turkish Sultan who laid siege to, and took the city of Constantinople, after breaches were battered in its walls by cannon.

Among the implements of destruction he studied with peculiar care the recent and tremendous discovery of the Latins; and his artillery surpassed whatever had yet appeared in the world. A founder of cannon, a Dane or Hungarian, who had been almost starved in the Greek service, deserted to the Moslems, and was liberally entertained by the Turkish Sultan. Mahomet was satisfied with the answer to his first question, which he eagerly pressed on the artist. "Am I 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; 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."

The great cannon of Mahomet 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 thirty balls, or discharged one hundred and thirty bullets.

It is thus seen that gunpowder was employed by the Turks in the overthrow of the Eastern Empire, and was a leading agency by which this conquest was effected.

I now ask the attention of the reader to a very singular statement concerning this army of horsemen that John saw engaged in the work of destruction by means of fire and smoke and brimstone. That statement is that the horses had

POWER IN THEIR TAILS.

I will again quote the remarkable statement. "their power is in their mouth and in their tails: for their tails were like unto serpents and had heads, and with them they do hurt." The fire, smoke, and brimstone vomited from their mouths explain the first part of this strange statement. Some have supposed that

the second part refers to the terrible desolation left behind the Turks in their destroying path and the blighting effects of their rule after they had effected a conquest. I believe, however, that the explanation is found in the fact that the tail of the horse is a badge of power on the part of Turkish officials. If the reader were to visit the Turkish armies, instead of a flag, he would see over the tents of their generals, horses' tails flung to the breeze. Every leading pasha flings out a banner of three horses' tails, inferior pashas, banners of two horses' tails, while a bey or regiment commander is only allowed one tail. The tail is then an emblem of power; the number of tails indicates the degree of power. There is "power in horses' tails."* These strange banners flung to the breeze have signified to many a subject people that a power blasting as a Simoon and venomous as the serpent, had been sent to curse them by its baleful presence. The provinces of the Turkish Empire are under the rule of the pashas, and it is especially fitting that the symbol of their power should be likened to a serpent. Never

* The origin of this singular badge of power among the Turks is said to be that in one of their early battles their banner was captured by a charge of the enemy, whereupon their leader cut off the tail of his horse, hoisted it on a spear, and called on all to follow that banner into the conflict. Under this banner they fought and won the battle.

was there a more deadly, poisonous, wasting, desolating rule than that of these horse-tail chieftains, who lorded it over the subjected provinces of the ancient Roman Empire. In order that the reader may see its terrible brutality I will mention two occurrences of this century, the desolation of the Greek island of Scio in 1822, and the Bulgarian massacres a few years ago. Scio, a beautiful island of the Archipelago, had, at that date, a population of one hundred and four thousand, mostly Greeks and professing Christians. Being suspected of sympathy with the uprising in Greece, the Turkish pasha turned his myrmidons upon them, and in two months butchered twenty-three thousand and sold forty-seven thousand more into slavery. In a few weeks the Christian population was reduced by these measures and by flight to two thousand persons. The horrible atrocities in Bulgaria, which led to the late Turko-Russian war, are too recent occurrences to require a description in these pages. These two examples are fair illustrations of what has occurred in many instances under the rule of the pashas. Rapacious, licentious, bloodthirsty, brutal, educated by their religion to believe that all unbelievers are fit subjects for spoil, or death, each pasha an absolute lord in his own province, their rule has

been one of the most grinding and intolerable ever borne by man.

Thus far there is a remarkable correspondence. I have identified the Turkish invaders of the Empire, by the following remarkable facts: The Turks were "bound" by the river Euphrates for sixty years. As there were four angels bound, the Turkish power was divided into four kingdoms under the four sons of Malek Shah. They were an army of horsemen. The colors of blue, and red, and yellow were seen in the Turkish uniform. Fire, and smoke, and brimstone, or gunpowder, were instruments of death, and first employed upon a large scale in the Turkish wars. The tail of the horse was an emblem of power among the Turks. It remains for us to examine the time indicated by the prophet as that in which they would accomplish their work of destruction, and to see whether it corresponds with the facts of Turkish history.

THE TIME.

It has been already shown that the prophetic period is three hundred and ninety-six years and four months, and it must evidently begin at the time when the angels were "loosed" in order to commence their work. It was in the year 1057, that the Turkish armies crossed the

river and assailed the Empire. By the beginning of the next century their conquests extended to the Hellespont, and embraced all that portion of the world now portrayed upon the maps as Turkey in Asia. Then came the mighty uprising of Europe in the Crusades, which for the time beat back the torrent of Moslem invasion and recovered a portion of Asia. Between Europe and Asia the contest continued for two centuries, when Europe, weary of the fruitless struggle, abandoned the attempt, and the Turkish Empire, re-organized with the Ottoman Turks in power, passed over into Europe. The Eastern Empire was soon shorn of all its territories and reduced to the city of Constantinople. In the year 1453, assailed by two hundred thousand Turks, its walls battered down by the first cannon ever used in a siege, one hundred thousand of its citizens lying dead upon the ramparts, it was stormed by the Turks, and the last relic of the mighty empire which had existed for two thousand two hundred years was swept away forever. The work was done. The Empire fell in 1453. In 1057 the work began by the passage of the Euphrates. The interval between isthreehundred and ninety-six years!

This remarkable prophecy is still more exact. The reader cannot fail to note the particular-

ity of its language. The four angels were prepared for a work that was to last *an hour, and a day, and a month, and a year*, or as we have found, a period of three hundred and ninety-six years and *four months*. Early in January 1057, the Turks marched out of Bagdad on their career of conquest. On the 29th day of May, 1453, they stormed Constantinople and ended the Empire, or three hundred and ninety-six years and *four months*, lacking a few days, from the time when they entered upon their work and crossed the Euphrates! Who can note this exact correspondence of the time with that predicted by the prophet and yet remain in doubt?

It is affirmed that during this period they should slay by means of fire, smoke, and brimstone a third part of men. It has been shown (page 136) that, for a thousand years extending to the time when the Turks overthrew the Eastern or Greek Empire, the races of men were spoken of as under three divisions; that the Goths and Vandals subverted one "third part" of the world then known, or the Western Roman Empire, described prophetically under the first four trumpets; that the Saracens conquered a second "third part," known from that time as the empire of the Caliphs, or Saracens, and that the third "third part" was the Eastern Empire, generally called from the language

which was spoken,—the *Greek*. This Empire, the remnant of the old Roman Empire, embracing one of the three divisions of men as described by writers in that day, was destroyed and passed out of existence forever through means of the artillery of the Turks.

APOSTATES ASSAILED.

The nation that “died” of these plagues, or was overthrown, was the Greek Empire. It was composed of a people who called themselves Christians, but had apostatized from the true faith. “The rest,” that is, others who partook of the apostasy, but were not overthrown by the Turks, “repented not.” There can be no doubt that this refers to the Catholic world. All central and western Europe was then under the dominion of the Roman superstition and was never subjected to destruction by the Turkish power. Of these, “the rest of the men, who were not killed of the plagues,” it is affirmed that they remained impenitent. The character of their misdeeds is delineated. They were demon and idol worshippers. They engaged in murders, sorceries, fornication and thefts. Had the Christendom, assailed by the Arabian and Turkish armies, apostatized and relapsed into such heathenish sins? I will ask

in succession questions concerning the various sins alleged, and answer them in detail.

1. Did they worship *demons*? A demon, as all critics concede, is the spirit of a departed man. The *saint* worship of the great Apostasy is demon worship. For the evidence of its existence at this period we quote Gibbon, Vol. V., p. 2:

The first introduction of a symbolic worship was in the veneration of the cross, and of relics. The saints and martyrs, whose intercession was implored, were seated on the right hand of God; but the gracious and often supernatural favors, which, in the popular belief, were showered round their tomb, conveyed an unquestionable sanction of the devout pilgrims, who visited, and touched, and kissed these lifeless remains, the memorials of their merits and sufferings. But a memorial, more interesting than the skull or the sandals of a departed worthy, is the faithful copy of his person and features, delineated by the arts of painting or sculpture

2. Did they worship *images*, or engage in idolatry? Upon page 37, Vol. V., will be found a record of the proceedings of the second General Council of Nice, held in 787, from which we quote the following passage:

They unanimously pronounced, that the worship of images is agreeable to Scripture and reason, to the fathers and councils of the Church; but they hesitate whether that worship be relative or direct; whether the Godhead, and the figure of Christ, be entitled to the same adoration.

3. Did they engage in *murders*? I need only speak of the crusade against the Albigenes,

those Christians who rejected the abominations of Rome, begun in 1250, in which it is supposed that one million persons were put to death. The history of the great Apostasy is a history of blood.

4. Did they engage in *sorcery*? What is a sorcerer? One who deceives by tricks. Simon, the Sorcerer, passed himself off on the Samaritans as a being of supernatural power by means of his magical arts. The Papacy in every age has palmed off upon the credulous pretended miracles. Statues of the Virgin weep; the blood of a saint liquefies; children see apparitions; miraculous cures are performed. Hardly a month passes but the press records some pretended miracle. True, when examined, they are found to be the tricks of monks and nuns, but the superstitious masses receive them with unquestioning faith.

5. The next count against the survivors is *Fornication*. Is this true of the pretended Christians who survived the scourge of the sixth trumpet? Ah! who shall tell of the libertinism of the priests of Rome! Where the confessional robs woman of her native modesty, virtue is likely to become an empty name. I call attention to well-known and acknowledged facts. No priest can remain within the Romish church if he marry. No priest is unfitted

for his work by keeping concubines.* I quote once more from Gibbon. He records the meeting of a great Catholic council, recognized as one of the General Councils of the church, and of the disposal of a question that came before it. We quote from Vol. V., p. 38:

“I shall only notice the judgment of the bishops on the comparative merit of image-worship and morality. 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,’ replied the casuist, ‘to enter every brothel, and visit every prostitute, in the city.’”

6. The last charge made against the impenitent people is thefts. Every dollar that a spurious religion has extorted from the people by false pretences is a theft. We need no further proof that the disasters of 1453 did not produce penitence, than the fact that in 1516 the Dominican friar, Tetzal, was peddling Catholic indulgences to commit sin through the cities of Germany. Nor is further proof required than the knowledge that every confessional is a means of extorting money from the masses, through the delusion that thus they may purchase the pardon of sins.

* It is taught authoritatively in the works of canonized Romish Saints, works accepted as of canonical authority, that if a priest marry he shall be excommunicated, but that if he keeps a concubine he shall only be fined.—*Works of St. Liguori, Dec. Mor. p. 414.*

CHAPTER XL.

THE OPEN BOOK.

The Radiant Angel.—The Open Book.—The Seven Thunders.—The Book Eaten.—The Reed.—The Standard of Measure for the Church.—The Two Witnesses.—Prophesying in Sackcloth.—Forty-two Months.—The Slaying of the Witnesses.—Their Resurrection and Exaltation.—The Great City.—The Earthquake.—The Seventh Trumpet.—The Reign of Christ.

The feature of the tenth chapter which is most prominent is a radiant angel with a small book open in his hand. This little book we are assured, and the reasons are given below, is the New Testament. The chapter presents one of the sublimest pictures found, even in this book of sublime imagery. In order to understand its meaning, we must keep before us the time in which this great angel appears. The sixth trumpet under the seventh seal has been reached, and this angel, together with the events described in the tenth and eleventh chapters,—the open book, the oath of the

angel, the eating of the book, the measuring of the temple, and the death and resurrection of the two witnesses, all lie after the appearance of the sixth trumpet, and before the seventh and last trumpet is blown. It has been found that the imagery of the sixth trumpet was fulfilled in the uprising, history, and conquests of the Turkish power,—the power which finally overthrew the Eastern Empire, occupied the Holy Land, and established itself in the lands of the Bible. Its conquests were completed, Constantinople occupied, and its empire erected triumphantly on the ruins of its rival in 1453, the close of the prophetic period marked out for the duration of its destructive work. We must then look *after* that date for the historical events which correspond to the symbols found in the tenth and eleventh chapters.

It will be observed also that the character of the symbols undergoes a change. The angel of the tenth chapter differs widely from the six trumpet angels. The student of prophecy will conclude that he not only symbolizes a movement of vast importance, but that this movement is religious in its nature. 1. He is a *mighty* angel; 2. he comes down *from heaven*, enveloped in a cloud; 3. the rainbow about his head is the symbol of hope and peace; 4. the shining of his face and feet indicate that he

shall spread light and intelligence; and, 5. his standing on sea and land shows that his mission was to the whole world.

“ And I saw another mighty angel come down from heaven, clothed with a cloud: and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire: and he had in his hand a little book open: and he set his right foot upon the sea, and his left foot on the earth, and cried with a loud voice, as when a lion roareth: and when he had cried, seven thunders uttered their voices. And when the seven thunders had uttered their voices, I was about to write: and I heard a voice from heaven saying unto me, Seal up those things which the seven thunders uttered, and write them not.”—10: 1-4.

If the preceding interpretations are correct these symbols will find a fulfilment in events that occur after 1453. Their character seems to describe some mighty religious movement of a grand, imposing and beneficent character. In the verses just before, in the ninth chapter, the great Romish apostasy has been described, and it would seem natural that these passages should have some connection with the preceding verses, and that they would probably refer to some movement to destroy its influence.

There is a movement which, beginning in the fifteenth century, under the auspices of Wiclif, John Huss, and Jerome of Prague, was fully developed in the sixteenth century, about seventy years after the fall of Constantinople, and which appears to me to fully meet the

demands of the prediction. The great Protestant Reformation, coming at the right time in history, is the mightiest religious movement that the world has known since the introduction of Christianity. If the apostate Church is a subject of prophecy it is only reasonable that the mighty movement which sought to break the power of Rome, and to bring back the children of Israel from their long Babylonish captivity, would also be portrayed by the prophet. It would be hard to find more fitting imagery than that of this passage, to portray that event. It indicates a mighty and beneficent interposition of God, and there are certain points to which I ask the reader's attention:

The angel holds in his hand an *open book*. The roll is not only unsealed, but it is unrolled so that it can be read. This open book occupies a very conspicuous place in his work. The book in the angel's hand must be an emblem of some fact. I think that we need be at no loss to understand its meaning when we remember that the Reformation was the *work of a book*. Whatever the Romish clergy may pretend now, there is no doubt that before the Reformation they had taken the New Testament from the people. The whole influence of the Catholic Church was opposed to its circulation, and in many instances persons have been

burned for no other crime than having the Bible in their houses. The book was left sealed up in dead languages, and it was impossible for it to be read in the native tongue of any European people. This radiant angel, however, has in his *hand* a book *open*, significant of the fact that in God's providence the Reformation should present the New Testament, *open*, to the world.

Wiclif translated the New Testament into the English language from the Latin Vulgate; at a later period this was followed by the translations of Tyndale and Coverdale. Luther grew up in ignorance of the Bible and of true religion, but after he had reached manhood, found a Latin Bible in the solitude and gloom of an Augustinian monastery. Until he saw this he did not even know that there were other scriptures than those given in the Catholic Breviary. The study of that Bible made him a reformer. The Reformation was caused by the book, and it in turn translated the New Testament and scattered it broadcast throughout Germany. Indebted for its origin to the book, it made it an *open book to the world*. It has caused the Bible to be translated into every tongue, and to become the cheapest book of the world. A movement that rescued the banished New Testament, that was itself due to its

teachings, and which has resulted in that book being printed in every tongue of earth, and being furnished at prices that enable every family to possess the sacred volume, is certainly fitly symbolized by *a book open* in the hands of a radiant angel.

THE SEVEN THUNDERS.

This angel "*cried in a loud voice,*" likened to the deafening roar of the lion. We are not told what he said, but there is no doubt that it was his purpose to call the attention of the inhabitants of the earth and sea upon which he stood, to the book that he held in his hand. "When he cried seven thunders uttered their voices." In all the best manuscripts the definite article precedes the *seven thunders* in all three of the instances in which it occurs. This would imply that something definite and well known was meant. As there has been no allusion before to the *thunders*, they must be pointed out by well-known facts of history which give them prominence. We speak of *the sun, the moon, the president*, even if they have not been mentioned before, because they are well known. Certain facts will help us to understand what is meant. 1. The apostate power which had taken away and *closed* the book of the New Testament was called the seven-hilled city, and is

alluded to in Revelation as the woman that sat on seven mountains (chap. 17:9). 2. The word *thunder* has been constantly used to describe the threatening, blasphemous, and authoritative fulminations issued by the seven-hilled power against its enemies. To illustrate this, Le Bas says in his life of Wiclif, page 198: "The *thunders* which shook the world when they issued *from the seven hills*, sent forth an uncertain sound, comparatively faint and powerless, when launched from a region of less devoted sanctity." These ecclesiastical thunders derived their power from the fact that they were hurled from the seven-hilled city. Very appropriately the bulls and anathemas of Rome may then be called *the seven thunders*.

1. It is a historic fact that the *opening of the book* by the Reformation, called forth the loudest voices of *the seven thunders*. The anathemas that had been wont to shake the nations were hurled at Luther and his supporters. Scarcely had Luther published his Theses, when an attack was made upon them by the Papal Censor at Rome, which was dedicated to Pope Leo and, ere a year had elapsed, a solemn Papal bull was issued and committed to Cardinal Cajetan, the Papal Legate in Germany, for promulgation against Luther. This was followed by others, and at last the thunders of damna-

tion were launched against the German reformers by the seven-hilled potentate, who claimed to be the vicegerent of God. It is clear that the *seven thunders did* utter their voices.

John says that he was about to write what they uttered. His act is symbolic. He becomes himself a part of the symbolism. His act shows that the voices of the *seven thunders* claimed a record as of divine authority. There was something uttered, and what was uttered was so presented that John was about to record it in the word of God. Then he *heard a voice from heaven* which bade him seal up what was uttered and write it not. It was to have no part in the words recorded by the divine sanction, and as far as the divine authority is involved, was to be consigned to oblivion.

When we remember that the *thunders* that issued from the Vatican were regarded by the nations as the voice of God, and that the Pope claimed to be the vicar of Christ, we can understand the meaning of John's symbolical purpose to record them as a part of the word of God, and also that of the heavenly voice which forbade them to be written. It simply represents what *did* take place among the reformers. There was an open book offered to the world. This resulted in the voices of the thunders of the seven-hilled city. At first there

was a disposition on the part, even of Martin Luther, to listen to these thunders as divine. Let us listen to his own words :

“ When I began the affair of the indulgences I was a monk and a most mad Papist. So intoxicated was I, and drenched in Papal dogmas, that I would have been most ready to murder, or to assist others in murdering, any person who would have uttered a syllable against the duty of obedience to the Pope.”

Again he says:

“ After being enabled to answer every objection which could be brought against me from Scripture, one difficulty alone remained—the Church ought to be obeyed. If I had then braved the Pope, as I do now, I should have expected, every hour, that the earth would be opened to swallow me alive, like Korah and Abiram.”

In 1518 he wrote to the Pope defending his course in attacking Tetzl, but adding, “ I will acknowledge *thy voice as the voice of Christ* presiding and speaking in thee.” Thus, when the seven thunders uttered their voices, *he* was about to write them in the Scripture; that is, to receive them as of divine authority. This was, at first, the disposition of all the reformers, but by some means the voice of heaven forbade them, and “ they wrote them not.” When in 1520, the Pope’s Bull of anathemas and excommunication was hurled against Luther, he refused to listen to the voice of *the thunders*, and in return did an act that electrified Europe.

Having summoned a vast audience at Wittenburg, he committed the Bull to the flames by the hands of the common hangman. He had then heard the *voice from heaven*, which said, *write not*. This memorable deed marks the completion of the first epoch of the Reformation.

“And the angel which I saw stand upon the sea, and upon the earth, lifted up his hand to heaven, and swore by him that liveth forever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer: but in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets.”
—10: 5-7.

The reader will observe that this follows immediately after the *seven thunders* uttered their voices. It seems to be in the nature of a response. The seven-hilled power had always been a persecuting power, claimed universal dominion, and that its kingdom would be eternal. In response to the anathemas, thunders, and persecutions, called forth by the Reformation, the great angel who stands on both sea and land lifted his hand and uttered his solemn oath that the period of probation, persecution and suffering on the part of the Church, soon shall end. In chap. 6: 11, the suffering martyrs of Pagan persecution are told that they should “rest a little season (*chronos*), until their fellow-

servants and their brethren, that should be killed as they were, should be fulfilled." That second great period of persecution, here predicted, came when the seven thunders uttered their voices to anathematize the Reformation; but then the apocalyptic angel gives the suffering church the assurance of a solemn oath that time (*chronos*, the same word which is used in *cnap.* 6:11,) should come to a close when the seventh angel, the only remaining angel, should begin to sound. He does not affirm that time shall end until the last trumpet has blown. As that is the next great epoch in the world's history, outlined by the trumpets, it is affirmed that the days of tribulation are drawing to a close, and that the long-looked-for day of triumph, when Christ shall reign with his saints over every enemy, is near at hand. Nor does he affirm that absolute time shall end, but the great period of human history, stretching from the first sin to the glorious consummation when the kingdoms of the earth shall become the kingdoms of the Lord and his Christ. This is evident from the declaration that, when the angel sounds and time shall end, then "the mystery of God shall be finished, as he hath declared to his servants, the prophets." Then shall all the mystery of God, the mystery of godliness, of redemption through Christ, the

whole history of the grace of God as manifested in the struggling Church, be completed as the prophets have declared in portraying its history and that of the world.

“And the voice which I heard from heaven spake unto me again, and said, Go and take the little book which is open in the hand of the angel which standeth upon the sea and upon the earth. And I went unto the angel, and said unto him, Give me the little book. And he said unto me, Take it, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey. And I took the little book out of the angel's hand, and ate it up; and it was in my mouth sweet as honey; and as soon as I had eaten it, my belly was bitter. And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings.”—10:8-11.

I have already taken it for granted that the acts of John himself in this book of symbols, are symbolical. His readiness to write the things uttered by the *seven thunders*, and the command that he should not write them, the command to take the open book, to eat it, and the effects, are all probably symbols of events that have occurred in the history of the Church. What I suppose to be meant can be explained in a few words, but in order to have a connected view, I will give a synopsis of the events of the chapter. 1. The angel holds in his hand an open book. 2. He calls attention to it in a loud voice. 3. The *seven thunders* launch their thunderbolts against the reception of the

open book by the world. 4. John is about to record their words, but is forbidden. 5. The angel affirms with an oath, that the duration of the power and terror of the seven thunders shall be short, and that soon the seventh angel shall sound universal redemption and triumph. 6. John is bidden to take the book. 7. He receives it and is told to eat it, or to receive and devour its contents. 8. Its words are sweet like honey. In the nineteenth Psalm the word of the Lord is compared to the sweetness of honey. 9. There are bitter effects that follow. The great object of this angel seems to be to present the open book to the world. The book is mentioned four times in the chapter; twice it is stated that the book was open. John, in behalf of humanity, receives the book; a symbol of the reception of the New Testament in their own tongues, received by the nations as a result of the Reformation. The word of the Lord was received by the people with great eagerness and joy. They found it "sweeter than honey in the honey comb." But while they devoured the word with great enjoyment, the results that followed were full of bitterness. In many countries the New Testament was a forbidden book and those who accepted it were subjected to bitter persecution. The Catholic Inquisition was organized in order to persecute

and destroy those who had "devoured" the book. It would be impossible for the pen of history to portray the bitterness, horror and bloodshed wrought by this engine of Satan. In a single province, the Netherlands, under a single governor, the Duke of Alva, no less than 18,000 persons were put to death.

There is portrayed last another consequence of eating the book. "Thou must prophesy again before many peoples, and nations, and tongues, and kings." To prophesy is not only to foretell future events, but to declare the message of God. This message had been declared once by the apostles, both in person, and by those who preached their words. For long ages before the Reformation this proclamation had almost ceased, but when the open book was received by the world and was devoured, the consequence was a revival of the apostolic preaching. John, the last of the apostles, and the representative of the apostolic body, again preached before peoples and nations through those who faithfully presented the apostolic gospel.

The division of the New Testament into chapters is often unfortunately made, and especially so in Revelation. The separation between the tenth and eleventh chapters breaks a subject in the midst, and serves to mislead

the reader. The great thought from the opening of the tenth chapter until the seventh angel sounds in the eleventh chapter, is the OPEN BOOK. In the tenth chapter it is seen in the hands of the angel, and is received by John symbolically. In the eleventh it appears as the divine measure by which the Church and its worship are measured; and again as the *two witnesses*, crucified, resurrected, exalted. As the result of this exaltation the grand triumph is reached, and the kingdoms of the world become the kingdoms of the Lord and his Christ. Our attention is called in the beginning of the eleventh chapter to

THE MEASUREMENT OF THE CHURCH.

“And there was given me a reed like unto a rod: and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein. But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles; and the holy city shall they tread under foot forty and two months.”

There are several points that must be noticed: 1. Who measures? 2. The measure used. 3. What is measured?

1. A reed is given to John to be used as a measure. It is not an angel who measures, but an apostle, the sole *representative* of the apostles then living. The apostle is a representative of the apostolic body. It is the apostles who are to measure.

2. The measure is not a human one. John did not make it, nor did any other apostle, nor any man, or body of men. The reed *was given to him*. It is a divine measure. Whatever is measured is to be compared with a divine standard. There is a divine standard for measurement which was given by our Lord to the apostles. That is the New Testament of Jesus Christ.

3. *The temple is to be measured.* There was no temple then standing in Jerusalem. Near twenty years before it had been destroyed, never to be restored. There was no temple of God made with human hands upon the earth. There can then be no reference to a material temple, but rather to the spiritual temple of which the tabernacle and temple were types. Every student of the Scripture knows that this spiritual temple is the Church of Jesus Christ. "Do you know," says Paul, I Cor. 3:16, "that you (the church at Corinth) are the temple of God, and that the spirit of God dwells in you?" The temple measured is undoubtedly the congregation of God's people. But the *altar* is also measured. What does this signify? In the Jewish temple the altar was the place where the worship centered. Without the altar worship was impossible. The temple worship was the worship of the altar, and the altar is taken

as a symbol of worship. It evidently then means that the worship of the Church shall be measured. Those that worship at the altar shall be measured also. By this divine reed the apostles shall measure the Church, the modes of worship, and the character of the worshipers. After this explanation of the meaning of terms, the significance becomes plain. This prediction will be fulfilled if, under the sixth trumpet, before the seventh is blown, a corrupted Church, corrupted during long ages of apostasy, shall be compared with some divine standard. Or, in other words, *after 1453 there ought to be an effort to reform the Church, and to conform it to the New Testament.* Let us ask again who shall measure the Church? Not Popes, not councils, not apostolic fathers, but the reed is given to an *apostle*, the living representative of the apostolic body. The twelve to whom were given twelve thrones, to judge the twelve tribes of Israel, shall also measure the Church of Jesus Christ in the day signified by the symbolism employed. How? The reed was not their own creation but was given to them. There is but one divine measure that has ever been given. The New Testament, written by apostles, given to them by inspiration, is the divine standard with which the Church, the worship and the worshipers, must be tested.

Not the traditions of men, not the decisions of councils, not the decrees of synods, or conferences, not the creeds of any uninspired body that ever met on the face of the earth, but the standard measure is the New Testament.

THE TRUE CHURCH.

This is not the only place where the *reed* is named as the appointed instrument for the measurement of the Church. If the reader will turn to the twenty-first chapter he will find that the New Jerusalem, the holy city, is measured by an angel with a golden reed. In Ezekiel, chap 40, the prophet sees an angel measure with a reed a temple such as has never been seen by mortal vision. The temple itself is just equal to the measure, and it is composed of many chambers, all equal in size to the reed, to each other, and to the temple itself, of which they are parts! This strange symbolism, this representation of what is apparently impossible, most beautifully represents the character of the true Church, when it has reached the fullness of the divine measure, and appears as the New Jerusalem.

The whole temple is just the size, neither larger nor smaller than the reed. The true Church corresponds exactly with the divine measure of the Word. It neither adds to itself

things unknown to the apostles, nor omits the things therein enjoined. As the temple of Ezekiel was composed of chambers, each of which was the same size of the temple, so the Church is composed of many congregations, each of which should correspond exactly to the measure of the whole body. These individual congregations which make up the spiritual temple, cannot therefore differ from each other in name, in creeds, in rites, in observances, as do the sects of modern times. In the true Church there will be one Lord, one faith, one baptism, one hope, one name, one practice.

The symbolism recorded by the apostle evidently describes the measurement of the Church, its worship, and of its worshipers by the divine standard of the New Testament. Our next inquiry is whether history records the fulfilment. Do we find aught in history, subsequent to 1453, which can be regarded a fulfilment of the prophecy? Earlier reformers, such as Waldo, Wiclif, and Huss, made an attempt to reform the Church, but the whole world dates the beginning of the Protestant Reformation with Luther. It was in 1517 that he nailed to the doors of the church in Wittemburg his Theses, by which he broke with Rome. It was held by the Papacy, which then lorded over Christendom, that the writings of the

Fathers, tradition, and the decrees of councils were not only an additional measure, but might even set aside the Word of God. The great Reformation planted itself upon the principles maintained by Martin Luther, and the cornerstone of Protestantism is that the Bible is the only rule of faith and practice of the Christian Church.

It is true that Protestantism has not always been faithful to its own principles. Even Luther forgot them, and substituted the Augsburg Confession as a measuring reed; others adopted the Thirty-nine Articles, the Westminster Confession, or some other human standard, but the principle survived, and ever since the days of Luther men have been studying the New Testament and testing churches, rites, and professed Christians, by this divine standard. For long centuries before the era of Luther the Christian world had lain wrapped in slumber, and trusted to popes, councils, and priests, for the interpretation of the Bible, but since that day the world has awaked from its slumbers. The Bible has been wrested from the hands of the clergy and restored to the people. There have been three centuries of search for the old land-marks, long obscured by the rubbish of tradition and priestcraft. For forty-two months the Holy City had been trodden

down by the Gentiles, and to tear away the ruins and discover the old paths has been the work of ages devoted to the study of the Bible.

The court without is not to be measured. The connection shows that the court of the Gentiles, which surrounded the temple on all sides, is meant. This was typical of the world, and the fact that it is not to be measured, shows that the world, and those who follow the world, whether sinners or professing Christians, do not come up to the divine standard. This outer court is said to be given to the Gentiles, and it is added that they shall tread the Holy City underfoot for forty-two months. The Holy City is a type of the Church, and this language implies its oppression for a period of twelve hundred and sixty days, or years. This period is referred to at least five times in the Bible, and I will consider its meaning at length in connection with the *two witnesses*, introduced in the third verse.

THE TWO WITNESSES.

The third verse introduces these two witnesses, to whom power is given to prophesy in sackcloth for twelve hundred and sixty days. There has been little agreement among expositors concerning the meaning of this passage. I think, however, that a close examination will

guide the reader into the truth, and that he will find in the passage, when understood, a wonderful fulfilment of prophecy.

“And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth. These are the two olive trees, and the two candlesticks standing before the God of the earth. And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man will hurt them, he must in this manner be killed. These have power to shut heaven, that it rain not in the days of their prophecy: and have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will.” 11:3-6.

The reader will note certain facts here stated concerning these witnesses: 1. There are *two* witnesses, and only two. 2. These two are *witnesses*. Their business is to testify to certain facts or truths. 3. The Lord says they are “*my*” witnesses. They testify for the Lord. 4. The Lord gives these witnesses power. “I will give power,” etc. 5. They shall testify in sackcloth. This implies that they shall testify in sorrow, robed in mourning. 6. They shall do this 1260 days, or, since a day in prophecy is the symbol of a year, for a period of 1260 years. 6. These witnesses are likened to two olive trees and to two candlesticks. 8. It is stated that they shall have power to destroy their enemies. 9. Also to intercept blessings. 10. At the end of three and a half years, or 1260 days,

shall be slain. 11. Shall lie unburied, but after three and a half days shall rise again. 12. Shall have great power and glory and be exalted to heaven. 13. The city of sin shall then be overthrown, and 14. The kingdoms of the earth become the kingdoms of the Lord.

There are a number of facts recorded here which must be true of the witnesses, and the business of the interpreter is simply to ascertain whether there is anything of which they are true and which would correspond with these facts. 1. The first one of the fourteen facts I have noted is that there were only *two* witnesses. I have lying before me an open Bible. I find that the Book of Revelation is in what is called the *New Testament*. The whole Bible is divided into two great divisions, which are called the *Old* and *New Testaments*. There are then *two Testaments*. Note further that the term *testament* is a word that signifies to bear *witness*. It is derived from a Latin word, *testor*, which means, I testify. The two testaments then mean simply *two* witnesses. We have, therefore, in the Old and New Testaments, two witnesses, whether they are those described by John or not. 2. These two witnesses of the Bible each testify of the Lord. He said to the Jews concerning the Old Testament Scriptures. "They testify of me." The Apostle John says-

concerning his life of the Savior, "These things were written that you might believe that Jesus is the Christ, the Son of God." One of these witnesses testifies of the Lord in type and prophecy; the other testifies by its history of facts. 3. The two witnesses are the *Lord's*. He gives them their power and they testify of him. Thus far the two witnesses of the Bible correspond exactly with the two witnesses of the prophecy. I will pass over some of the marks that we have already noted, for the present, but will return to them when I have considered other marks that are more apparent. The *seventh* mark noted above is that the witnesses are two olive trees and two candlesticks. The office of the candlestick, or rather of the lamp, for such is the meaning of the original term, is to give light. The olive tree furnished the oil needful for the lamp. The idea evidently is that the two witnesses are, like the lamp fed with olive oil, sources of light. This fact is also true of the Bible. "Thy word," says the Psalmist, "is a lamp unto the feet and a light to the path." The souls of all the saints testify to the light shed in upon them by the Word of God. The *eighth* mark is that the two witnesses have power to destroy. The Word of God can save and it can destroy. It can justify and it can condemn. In the Judgment the fate of men

will be decided by the Word. If the reader will turn to Rev. 19:11-15, and read what is written of the conquests, triumphs, and destruction of the Word of God, he will require nothing more upon this point.

IN SACKCLOTH TWELVE HUNDRED AND SIXTY DAYS.

The two witnesses are to prophesy, or testify, in sackcloth for 1260 days. Sackcloth was, among the people of the East, the garb of mourning. It is a symbol of sorrow and of tribulation. For the long period of 1260 years the two witnesses shall testify in times of mourning, and shall be in tribulation. There shall be hindrances and restraints to their testimony. Such is the meaning of the prophecy. Does history show this to be true of the two witnesses of the Bible?

Every one knows how the facts correspond. When the Romish apostasy was developed, it took the Bible out of the hands of the people and buried it in the cells of monasteries. It was regarded as unhallowed for one not a priest to read the Scriptures. It was urged that priests only were able to interpret them. Even the priests were compelled to preach the Word just as the Church directed. When some of them were honest enough to preach what they found in the Bible, they were put to death. A

whole army of martyrs, John Huss, Savonarola, Latimer, Ridley, and others, suffered because they preached faithfully what they read. During many centuries it was a crime for one of the people to have a Bible in his possession. Wherever the Bible was found it was burned, and thousands of saints were sent to the stake for no other crime than having in their possession a copy of the Word of God. In addition to all this the Bible was locked up in languages that the people did not understand. When it was read in the churches the Latin version was used, and it was the fixed policy of the Papacy that it should not be translated into living tongues. Certainly, during a long period, when the Scriptures were locked up in dead languages, and never read nor translated into the tongues spoken by the people, when it was a crime to own a Bible, and when the Bible in a living language was burnt whenever found, the two witnesses prophesied in sackcloth.

This period of mourning, during which the witnesses shall prophesy in sackcloth, is 1260 days. The same period is named in several places in this prophecy. In Daniel 7:25 it is stated that the youngest horn of the sea monster shall have dominion for a time, times, and half a time. This is understood to be a period of three and a half years, forty-two months, or

1260 days. The outer court of the Holy City shall be trodden down by the Gentiles for forty-two months, or 1260 days (verse 2). The woman was fed of God in the wilderness for 1260 days (Rev. 13:6). She was nourished a time, times, and a half time, or three and one-half years, or 1260 days (chap. 13:14). In five different passages the same period of time is named, and evidently covers in each case, the same period of the history of the Church. The day being used as a symbol for a year, we know that for 1260 years, the horn spoken of by Daniel, which speaks great words against the Most High, shall have dominion; that for the same period the Gentiles, the enemies of the saints, shall be in power; the two witnesses prophesy in sack-cloth and the woman, the type of the true Church, flee into the wilderness. This remarkable period is that of the power and glory of Rome. It becomes us, once for all, to settle when this period began and when it ends.

It has been usual to begin it in A. D. 606, when the Emperor Phocas bestowed upon the Pope the title of Universal Bishop, but from this view I am compelled to dissent. The period would then end in 1866. There is nothing seen in history at that time that would correspond to the slaying of the witnesses.

The rise of the great Apostasy was gradual.

Even in Paul's time the mystery of iniquity had begun to work. It is somewhat difficult to mark the exact point in this development of the Romish power, which may be regarded as the beginning of the 1260 years. It is easier to mark the end, when the witnesses were slain. I therefore selected an event which it appeared to me would be fittingly represented by the slaying of the two witnesses. I found such an event in 1793, and I then counted back from it 1260 years in order to see if I could find aught that would correspond to the beginning of such a period. This brought me to A. D. 533. What do we find at that time?

In A. D. 527 Justinian ascended the Imperial throne. Before his reign the schism had begun between the Greek and the Roman churches. He healed that schism by force in favor of Rome. If the reader will open Gibbon, Vol. IV., p. 528, he will find an account of a terrible persecution, inaugurated by this monarch, in order to make all conform to the Papal rule. "His reign," says Gibbon, "was a uniform, yet various scene of persecution. * * Churches with their congregations were surrounded by *Catholic* soldiers, and the houses were burned with the congregations in them." At this period then the Church is drenched in blood in order to make the Romish power universal. The

witnesses certainly prophesy in mourning. What more? In A. D. 531, Justinian decreed the subjugation of the whole Church to the Roman Pope, and A. D. 533, he bestowed upon him the title of *Rector Ecclesiæ*, or Lord of the Church. (D'Aubigne's Reformation, Vol. 1, p. 42.)

In A. D. 533 the "Man of Sin" was certainly fully revealed. The Papacy was completely established. The secular ruler of the world sanctioned the claims of the Pope to the supremacy, declared him by edict to be absolute ruler of the Church, and supported his pretensions by a terrible persecution of all who refused to do him homage. The climax of the long series of encroachments upon the purity and freedom of the Church was reached at this time, and it is certain that when those who sought to follow the Bible rather than obey the Pope were persecuted unto death, then the witnesses began to testify in sackcloth. The prophetic period began in 533. This is shown by every mark connected with the beginning of that period. At this time the little horn was fully developed, the Holy City trodden down by Gentiles, the Church driven into the wilderness, and the two witnesses were certainly clothed in sackcloth. For these reasons then I would place the *beginning* of this period at this date. It remains to be seen whether the

witnesses were slain 1260 years after, or in 1793. I will quote the words of the apostle:

“And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and kill them. And their dead bodies shall lie in the street of the great city, which is spiritually called Sodom and Egypt, and where also our Lord was crucified. And they of the people and kindreds and tongues and nations shall see their dead bodies three days and a half, and shall not suffer their dead bodies to be put in graves. And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwelt on the earth. And after three days and a half the Spirit of life from God entereth into them, and they stood upon their feet; and great fear fell upon them which saw them. And they heard a great voice from heaven saying unto them, Come up higher. And they ascended up to heaven in a cloud and their enemies beheld them.”—11:7-12.

Let the reader note the facts here affirmed concerning the slaying of the two witnesses.

1. It will take place when they have finished their testimony. This does not mean when they have ended testifying, but when they have made their testimony complete.
2. It is the beast from the “bottomless pit” that makes war upon them. This pit is referred to in chap. 9:2. Out of it then came a diabolical, false and infidel power. The power that wages war upon the witnesses will be a similar unbelieving power and will like it wage bitter warfare upon all who profess to follow Christ.
3. Their

dead bodies shall lie in the street of the great city. Two cities are named in Revelation. One is the Holy City, the New Jerusalem, the true Church and finally, the redeemed and glorified Church; the other is "that great city which reigneth over the kings of the earth," and is variously called "Sodom, Egypt, the city where our Lord was crucified," and "Babylon." It represents the apostate Church. These witnesses will then lie exposed in the broad street of the false Church, or somewhere in the dominions or presence of Rome.

During the long period extending from A. D. 533 to 1792, a prophetic period of 1260 years, the two witnesses, the Old and New Testaments, remained in sackcloth. Even where the light had begun to spring up and the Protestant Reformation had taken the place of the Romish faith, there was still intolerance. Puritans were persecuted in England, Baptists in Lutheran Germany, Calvin burnt Servetus in Geneva, Quakers and Baptists were punished for their religion in the American colonies. Still, although the Bible had been translated into various tongues, the witnesses, until nearly the close of the eighteenth century, everywhere testified in sackcloth, for the reason that the world had not yet learned the principles of free religious toleration. Men were not allowed

to read and understand the Bible for themselves. At the close of that period it might be said that their testimony was *complete*. The Bible was translated into every civilized tongue.

“*War was made upon them.*” Near the close of the last century the most determined attack ever known was made upon the Bible. Voltaire and Rousseau led in France; Frederick the Great in Germany; Tom Paine, Hume, Gibbon, and Bolingbroke in England; Thomas Jefferson and Paine in America. At last the culmination was reached in France. The nation rose in a crusade against all religion. The Convention, composed of the representatives of the mightiest nation then upon the earth, by national law abolished not only the Bible but God. They decreed that France would worship no gods but Reason and Liberty. Atheism became the law of the State.

This is the only instance known to all history of a deliberate legislative enactment abolishing all religion. Most fitly might such an event be styled the slaying of the witnesses who testify of the Lord. For 1260 years the testimony of the witnesses had been in part suppressed; in 1793 it was enacted that they should testify no more, or henceforth should be silent as death. It was decreed that time should

date no more from the Christian era, and that the week itself should be abolished because it was a Bible division of time. Let it be borne in mind: 1. that the war was waged by the power from the bottomless pit; an infidel power; 2. the witnesses were slain by the state which had done more than all others to build up and uphold the temporal power of the Pope. They lie in the *street of the great city*. 3. It is just 1260 years, the prophetic period, from the time when the Pope was styled *Lord of the Church* by imperial authority, until the date of the abolition of the Bible and of God by "the eldest son of the Church," or from A. D. 533 to A. D. 1793.

They lie unburied in the streets. Some have supposed that this refers to the contemptuous treatment given to the witnesses. None but the most savage power will leave its slain enemies unburied. There was never a more savage power than this infidel France of 1793. I suppose that it rather refers to the fact that they could not get the witnesses out of sight. Though slain by law, the Bible still remained and haunted its enemies. Its enemies could not abolish it from their remembrance.

THE TRIUMPH OF THE WITNESSES.

After three days and a half the witnesses

came to life. This implies that they regain their power and influence. The French "Convention," which inaugurated the Reign of Terror, guillotined all the royal family and many thousand citizens, decreed the dethronement of God, and made itself a terror to mankind, continued in existence for a little more than three years, and in about three and a half years the French nation began to recover from its madness. Its atheistic laws were repealed, and Christianity was acknowledged as the religion of the State. This was not all. The resurrected witnesses were in sackcloth no longer. The age of religious toleration had come. With the beginning of the present century a movement began to sweep over every civilized land in favor of religious liberty. It began in the United States, it extended to Great Britain, and has swept on until there is not a Catholic country where the laws do not permit the reading of the Bible and the preaching of the gospel. The sackcloth is laid aside, and the witnesses are taken up to heaven. This signifies, not their removal, but *exaltation* to a power and glory unknown for 1260 years. Do we behold it?

1. With the nineteenth century began a mighty movement to extend the circulation of the Bible. It is now translated into every written tongue of earth, and the Bible societies

have made it the cheapest book in the world. To all who are not able to buy it is freely given. All are free to study it for themselves.

2. Ours is also the age of missions. At the same time began a movement to preach the truths of the Bible to all nations. There is no accessible land on the face of the earth where the voice of the missionary is not now heard.

3. But even beyond these facts there began, at the close of the last century and developed itself in the first quarter of the present, a movement to tear away the human creeds that had fettered the Word of God. The watchword of the reformers was the Bible alone. The movement has gathered power as it has gone on, until the creeds of men are as weak as the green withes of the Philistines. The day is near at hand when they will be laid aside forever. There is certainly manifested in these facts an exaltation of the witnesses to heaven.

“ And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand: and the remnant were affrighted, and gave glory to the God of heaven.”

Here we have presented the results of the exaltation of the witnesses. At the time of the exaltation a great earthquake takes place. This earthquake is not a physical agitation of the earth, but a moral and religious upheaval,

an agitation of thought. The shaking of the earth is a symbol of the convulsion of society. This earthquake prostrates a tenth part of the city, "Sodom and Egypt, where our Lord was crucified," and after the destruction of a part of its population, the rest give glory to God.

I have reached a part of Revelation where I speak with great modesty. The events here described are in part at least yet in the future. It is perhaps possible for us to form a correct idea of the unfulfilled part from its connection with what has already passed into history. The following conclusions seem to be justified:

1. As a result of the exaltation of the witnesses, or in other words, of the general diffusion of Bible knowledge, the power of Rome must be shaken. This has already taken place. The Bible is being distributed in France, Spain, Italy, and in Rome itself. The people are fast breaking loose from the superstition of ages. Priestcraft has lost its hold upon all the more intelligent portion of society. A great moral earthquake began the very hour the witnesses were exalted and has continued to the present time.

2. A tenth part of the city shall be shaken down. As there were ten kingdoms which upheld the papacy, (Rev. 17:12) this prophecy means that one of these kingdoms shall fall

away from Rome. I think that we can see that this event is in progress. The Italian nation has seized upon the property of the monastic orders, established universal religious toleration, wrested from the Pope the States of the Church, and occupied Rome itself. The Pontiff, secluded in the Vatican, holds no communication with the King of Italy who occupies an old Papal palace in Rome. Victor Emmanuel died in excommunication, and the present King of Italy is under Papal censure. Protestant churches are being established in every city of Italy, and it would not be surprising that the State, at any time, should formally dissolve all connection with the Romish Church. A similar tendency has prevailed in France since the fall of Napoleon III. The State has exiled the Jesuits, prohibited other religious orders from teaching the children and taken education out of the hands of the priests. It has also placed Protestant churches on the same footing before the law as the Catholic, and it is certain that if the Republic is perpetuated, France will be lost to the Papacy.

The slaying of *seven thousand men* refers to some event that will clearly fulfill the prophecy, but cannot be described because it has not yet occurred. As a consequence "the remnant are affrighted and give glory to the God of heaven,"

which probably signifies their repentance and return to the true faith. The "Great City" is to be overthrown and the instrumentality by which this shall be accomplished is the Word of God. When this event is fully consummated the period indicated by the sixth trumpet,—the age of the world which embraces the nineteenth century,—shall come to a close.

"The second woe is past; and, behold, the third woe cometh quickly. And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever."—11:14, 15.

Here is the final triumph. It is the brightness of Zion's glad morning, the long-deferred day of victory, the ushering in of the conquering reign of Christ. The agency by which this conquest is effected is the exaltation of the witnesses, or the diffusion of the Word of God. This exaltation causes the earthquake, the fall of a part of the Great City, the destruction of a part of its inhabitants, and the repentance of the remnant. These events are followed by the seventh trumpet and the proclamation of the universal reign of Christ. Then the heavenly inhabitants join in pæans of victory and songs of praise and thanksgiving.

"And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God, saying,

We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned. And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the propheta, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroyeth the earth."—11:16 18.

The eighteenth verse will sufficiently explain why this also should be called a woe trumpet. It is the trumpet of judgment. The same events are given in detail in the closing chapters of Revelation.

The eighteenth verse of the eleventh chapter brings us to the end of the first series of visions. The seventh trumpet of the seventh seal sounds the general judgment and the triumph of righteousness. In this series of visions the outlines of secular history have been prominent; the fate of the persecuting nations, and especially of the Roman Empire, have been foreshadowed; the final overthrow of wickedness is revealed, and suffering saints are cheered by beholding the ultimate triumph of the Church. This brings us to the end of the world and of the first part of the Book of Revelation.

CHAPTER XII.

THE CHURCH IN THE WILDERNESS.

The Open Temple.—The New Vision.—The Crowned Woman.—The Red Dragon.—The Man Child.—The War in Heaven.—The Flight into the Wilderness.—The Sea Monster.—The Seven Heads.—The Deadly Wound Healed.—The Forty-two Months.

The book of Revelation divides itself into two parts. There are two series of visions, one giving the fate of the world and ending with chapter 11:18; the other beginning with the next verse and extending to the close of the book. The first series has brought us to the fall of the great city of sin, the triumph of Christ, and the general Judgment; the second begins with the infancy of the Church and traces its career and struggles until the New Jerusalem is revealed from heaven. While the object of the second series is to outline the history of the true Church, at the same time it necessarily reveals the history and fate of a false Church, a great apostasy, which shall be the mightiest

enemy of the truth. It is unfortunate that the last verse of the eleventh chapter has not been attached to the next chapter where it properly belongs, as it is the beginning of

A NEW VISION.

The reader will observe that the language with which the first series opens in Rev. 4:1, is quite similar to the opening words of the verse that begins the second series. "I saw a door opened in heaven" is the opening sentence of the prophecy, chap. 4:1, language which implies that the secrets of heaven are to be revealed. In chap. 11:19, it is said that "The temple of God was opened in heaven." Even the Ark of the Testament in its most secret place is brought to view. There is to be a revelation of facts connected with the temple of God. We have already shown that the reference is, not to the Jewish temple which no longer existed, but to the spiritual temple, the Church of Jesus Christ. Its door is opened; its history is foretold; the visions now beheld, will relate to its fortunes, sorrows, trials, triumphs.

"And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars: and she being with child, cried, travailling in birth, and pained, to be delivered."—12:1, 2.

After the announcement that it is the door of the temple that is now opened, the vision

sweeps onward and the facts of history are portrayed in the symbols beheld by the apostle through the opened portals. His attention is fixed upon a great wonder. There appears in heaven a beautiful woman, clothed with the sun, standing upon the moon, and crowned with twelve stars. Let us pause before we proceed further, to inquire what this may mean?

A woman is used as a symbol many times in the Scriptures. "Say you to the daughter of Zion, behold thy salvation cometh." (Isa. 62:11.) Here the reference is to the Church. Again Paul, Gal. 4:31 says, "Ye are not the children of the bond woman, but of the free woman." All are agreed that here the free woman represents the Church. Again, Rev. 21:2, John sees the New Jerusalem descending adorned as a bride to meet her husband. The bride, the Lamb's wife, here and in the ninth verse, indeed in every place spoken of, is the Church. Once more; Paul speaks of Jerusalem, the mother of us all, alluding again to the Church. This symbol, then, is a common one to represent the Church, and we are justified in declaring that to be its meaning in this passage. Indeed, in the verse preceding, we have the Church named under the designation of the temple of God.

This woman is clothed with the sun, shines

with sunlight, the light of the Sun of Righteousness, whence cometh all her glory. Let Christ, her light be taken away, and she who is as fair as the moon, as clear as the sun, is changed into darkness. The woman stands upon the moon. I suppose this refers to the Jewish, the shadowy dispensation, to Moses and his law. Their light is all reflected light. Unless flooded with the rays of the Sun of Righteousness the Old Testament would cease to shine. Upon this old dispensation, the Church following it in-time and superior in excellence, stands not as upon a foundation, but as following in succession.

Twelve stars were in the diadem that rested upon her brow. It is so evident that this refers to the twelve apostles, inspired by Christ to carry on his work, establish the Church and give it laws, that I need only to refer to the explanation.

The Apostle not only notes the attire of the woman, but speaks of her peculiar condition. She is about to become a mother. We may be assured that this would not have been noted if it had no significance. Again we must let the Scripture explain its own meaning. "As soon as Zion travailed she brought forth children." (Isa. 66:8.) The travail of Zion causeth an increase. The condition asks our attention to a

Church in sorrow a suffering Church, but out of whose suffering there cometh an increase of the saints. It is a period when the saints are multiplied in the midst of persecution.

The symbolism points us to a period when the Church is pure. She shines brightly with the light of the Sun of Righteousness. There is no spot to dim the lustre of her garments. The twelve apostles are the only stars. She has no uninspired leaders whose light has dimmed that of Christ and his apostles. But, in this time of purity there is sorrow. The Church cries out with pain. Saints are imprisoned, tortured, martyrs die, but amid the pain and flames of death, exhibit such constancy, such devotion, such moral grandeur, that the blood of martyrs becomes the seed of the Church.

“And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads. And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born.”—12:3, 4.

The Apostle also sees

A RED DRAGON

with seven heads and ten horns. Seven crowns are upon his heads. With his tail he draws one-third part of the stars of heaven. He is the

woman's enemy. He stands waiting, ready to devour her offspring.

I shall more fully describe in a subsequent chapter the meaning of the various marks of the dragon. The dragon, the seven heads, the ten horns, are named several times in the book of Revelation, and are also described in the seventh chapter of Daniel. In all these places they describes the same baneful power. The proofs that they represent various features of the Romish sway, of Pagan Rome, followed by spiritual Rome, are complete, and will be laid before the reader ere we close this series.

But there is another power behind these manifestations, a power that, assuming various forms, has animated both heathen and Papal Rome. That power is named in the ninth verse. The great dragon is the old serpent, called the devil and Satan. He is the source of all the opposition that has ever sprung up against the Church. He can transform himself into an angel of light. He can take the form of a church to compass his ends, or he can incite secular authority to the persecution of the true Church.

At this time, the period already indicated in the history of the Church, he assumes the form of Rome, of imperial Rome, the seven-hilled city, for says the Apostle, Rev. 17: 9, "the seven

heads are seven mountains." This, then, is the period when the Church is sweeping on with a mighty increase; when imperial Rome seeks to check that mighty growth; when Diocletian decrees the utter abolition of the Christian name; when Maxentius, the competitor of Constantine for the empire, vowed to Jupiter that if he would give him success, he would exterminate Christianity from the face of the earth. It is a period of mighty conflict, of a stern grapple between the moral resistance of the Church and the murderous legions of Rome. It is the period when the dragon, red, bloody, mighty, seeks to destroy the offspring of the woman, the saints, from the earth.

THE MAN CHILD.

"And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to his throne."—12: 5.

If the reader will turn to the seventeenth verse he will learn that the remnant of the woman's seed is "those who keep the commandments of God, and have the testimony of Jesus Christ." The offspring of the woman, the "woman's seed," then refers to the saints. It is they that the dragon seeks to destroy. But how shall they rule the nations with a rod of iron? It is usually supposed that this de-

notes the sternness of the dominion, but the use of the same expression elsewhere shows that it refers rather to the completeness, strength and universal prevalence of their sway. An iron rod, or sceptre, is one that can not be broken. In chap. 19:15, it is declared that the Word of God shall rule the nations with a rod of iron. This is accomplished through the saints. They shall yet possess the earth. Every knee shall bow, and every tongue confess. The kingdoms of the earth shall become the kingdoms of the Lord and his Christ. The man child, the woman's seed, the saints, shall have a complete, an undisputed, a resistless dominion. They shall rule with an iron sceptre. But the man child is caught up to heaven. What means this? It means that the saints, protected by God, shall have a glorious exaltation. There was a signal fulfilment of this promise in the complete triumph of Christianity over Paganism. Before the end of the fourth century the long struggle of the dragon to devour the offspring of the woman was over. Paganism was utterly overthrown. Christianity was the acknowledged religion of the civilized world. In this mighty change, the exaltation of a suffering, down-trodden, bleeding Church, to a sway over the civilized world, we witness the seed of woman lifted to the skies.

When, in A. D. 325 Paganism had fallen, the old Pagan temples were converted into Christian churches, the Lordsday was observed by law throughout the Roman world and Christianity the recognized, protected and prevalent religion, this symbolism was fulfilled. We have this glorious conflict and triumph depicted by the symbolism of a conflict in heaven.

WAR IN HEAVEN.

“And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and three score days. And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the Devil and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.”—12: 6-9.

The flight of the woman into the wilderness I will consider in connection with verse 14 which refers to the same event. In the order of time this flight occurs after the events related in verses 7-14. These verses describe a conflict which John saw in heaven, the overthrow of the dragon and the song of victory sung in heaven. If we will remember that the dragon is a symbol of bloody Pagan Rome, and the woman of the Church, it will be easy to explain the passage.

John had seen the woman in heaven and

then the dragon appeared before her ready to devour her offspring. Then he beholds a champion of the woman appear who assails the dragon. This is Michael, the "Great Prince," the Archangel, described in Daniel as the guardian of the people of God, supposed by many to be the Lord. The dragon is vanquished in the conflict and is cast down from heaven.

This symbolism indicates the defeat of the dragon in his attempt. He is not only vanquished, but humiliated, "cast down." The first mighty attempt of Satan to "abolish the Christian name from the earth," signally fails. We have already written enough to show the reader that this represents the facts of history. Pagan Rome, the dragon, struck at the heart of the Church. Blood flowed in rivers, the blood of the saints, but the grandeur of their lives and the heroism of their deaths struck fear and conviction to the hearts of their enemies. Each martyr called forth an army who were ready to die for Christ. God exalted the man child, caught it to his bosom, protected it, and Pagan Rome went down. The dragon prevailed not. Baffled, he is cast to the earth.

We have next the songs of triumph sung in heaven. "Now is come salvation and strength and the kingdom of our God, and the power of his Christ. For the accuser of our brethren is

cast down, which accused them before God day and night." Then the means by which this mighty triumph has been won is disclosed. "They overcame him by the blood of Christ, and by the word of their testimony; and they loved not their lives unto the death." They were ready to die for the Master.

Did the dragon, under the form of Pagan Rome, assail the Church? Every reader knows that it made repeated, determined and bloody attempts to destroy the faith of Christ. Did it meet with defeat in this effort? The bleeding, mourning, suffering, crying Church grew stronger and stronger. The dragon prevailed not. Was the dragon cast down? At last, Pagan Rome, vanquished in the struggle, went down. Paganism fell to rise no more. Was this followed by a triumph of the Christian religion? The persecuted faith become the religion of the civilized world. What was the means by which this triumph was won? Not the might of arms, not the subtlety of human wisdom; "they overcame by the blood of Christ and by the word of their testimony, and they loved not their lives unto death."

The first great struggle between the woman and the dragon ended with the triumph of Christianity. There is to be another. The

first is seen in heaven. The next great conflict is to be

THE CONFLICT ON EARTH.

“And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man child. And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent.”—12: 13, 14.

The dragon, cast down, continues the contest. It is transferred to earth. This indicates some great change in the nature of the struggle. We are told that he persecuted the woman that brought forth the child. And there was given her two wings as of a great eagle, that she might fly into the wilderness, to her place, and be nourished for a time, and times, and half a time. Let us seek what this language implies:

1. The Church shall be assailed, after its triumph over Pagan Rome in some way.

2. The true Church shall be persecuted, and the dragon (verse 15) shall seek to overwhelm her.

3. The true Church shall flee into the wilderness, a place where men will not see her, into obscurity. This implies that she shall cease to be visible to men. She will yet exist, but in a form that men will not recognize her.

4. This period of obscurity shall continue

through a time, times, and half a time. In Daniel the word *time* is used to denote a year. The period here is a time, or one year, times, or two years, and one-half a time, or one-half year. The whole is three and one-half years. This, reduced to days, is 1260 days. As a day is a symbol of a year, this period is 1260 years. In the fifth verse it is presented as 1260 days.

What are the facts of history? Did Rome make an effort under a new form to destroy the Church? Did the true Church disappear from human view in a visible form?

1. I hardly need to reply that after Pagan Rome fell, gradually the Church of Rome adopted Pagan ideas and rites, and usurped universal dominion. We do have a new and long continued persecution of all who do not consent to receive the mark of the beast.

2. Did the true Church disappear? An Apostate Church is visible, but for a long time the true Church is hidden from view. It exists in the hearts of those who love the Lord. It is hidden among the rocks and in the caves, behind the family walls, in true hearts, but in public it is not seen upon the earth. It is vain to seek it. It is in the wilderness. Any church which is visible during this period can not be the true Church.

3. How long does it remain in the wilder-

ness? The period has already been indicated as 1260 days, or years. In the last chapter I said that this period of time is named no less than five times. I also urged that it began during the persecuting reign of Justinian, in A. D. 533, when the Pope was styled the Lord of the Church. For 1260 years from that period the persecuted Church remains in the wilderness. The period ends about the beginning of the nineteenth century, and to this last epoch we may look for the re-appearance of the visible Church, or in other words, the Church will re-appear about the beginning of the nineteenth century in a form that will prove its identity with the Church of the apostolic ages.

4. During this period of the true saints, the dragon, through the temporal power of Papal Rome, makes war upon the seed of the woman, the true worshipers

In the twelfth chapter there appears a monster with seven heads and ten horns. He is the deadly enemy of the woman and her offspring. The result of his first conflict is disaster to himself. The divine help given to the woman overcomes the dragon, and he prevails not, but is cast down to earth.

John, in the same chapter, beholds another conflict. The defeated dragon changes the scene of combat. On earth he wages a war of

“persecution” which results in the exile of the woman to the wilderness for a period of 1260 years, there in silence and obscurity to be nourished of God until the time appointed for her to come forth. We have pointed out the fulfilment of this portion of the vision in the establishment of the Papal power and in its persecution of the true worshipers; a persecution that results in the apparent disappearance of the true Church from the earth. Though not visible to the eye of the historian during this period, yet the true Church, fed of God, survives in the hearts of hidden and persecuted saints. The period of her exile began about 533, in the reign of Justinian, and ends about the beginning of the nineteenth century. Before the end of the period, the Divine measure, the reed of the apostles, was used to measure the temple, altar and worshipers, and, as the result, over three-fourths of a century ago, the true Church began to appear, as a visible body, once more in the world.

In the thirteenth chapter, there again appears a monster with seven heads and ten horns, which it will now be our purpose to show to be a symbol of

THE TEMPORAL POWER.

The fourth beast of Daniel's vision (Dan. 7) is a ten-horned monster. The dragon who

assails the woman in Rev. 12, has seven heads and ten horns. Here again, in chapter XIII. appears a beast with the same characteristics. In Rev. 17, there is recorded a vision of a harlot who sat upon a scarlet beast of seven heads and ten horns. I believe that all the best commentators, Catholic as well as Protestant, are agreed in the opinion that these various monsters are all symbols of the same mighty power, and all, with one consent, admit that power to be ROME. Here, however, there is a divergence. Romanists contend that the reference is to Pagan Rome alone, and that Papal Rome is not signified. This involves them in a labyrinth of difficulties, from which there is no deliverance unless we throw aside religious prejudice, let the Word as illustrated by history interpret itself, and accept the evident meaning. The reader will see that these monsters all represent Rome, the enemy of the saints, the persecutor of the true faith, under the different phases of her existence. As Pagan Rome she is a persecutor; as a temporal power professing to be Christian but apostate, she is still a persecutor; as a spiritual power, true to her character for 1800 years, she still makes war upon the saints. Let us now turn to

THE SEA MONSTER.

“And I stood upon the sand of the sea, and saw a beast rise

up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy. And the beast which I saw was like unto a leopard, and his feet were as the feet of bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority."—13: 1, 2.

As John stood upon the sands of the sea he saw a wild beast ascending *out of the sea*. I ask first, what is the significance of this fact? It might refer to the geographical seat of the Roman dominion. As John stood upon Patmos, if he were to turn his eyes towards Rome he would look over a wide waste of waters. Rome, seated on a peninsula, stretching from Europe nearly to Africa, and dividing the sea into two parts, was situated in the very midst of the Mediterranean. But I suppose that the term is used rather in its symbolical meaning.

The ever restless, constantly changing, billowy, stormy sea, is used as a symbol of *commotion*. Out of a period of commotion, disturbance, change, spiritual Rome will establish her temporal dominion. Every student of history knows that never was a prediction more signally fulfilled. I have already described the sweep of the northern barbarians from their homes in the dark forests of Germany, the snows of Scandinavia, and the wilds of the

East, upon the fair provinces of the Roman empire. I have alluded to the utter overthrow of Rome and Roman civilization, and to the establishment throughout the West of new nations with new modes of life. I have not spoken, however, of the fierce contests over the spoils of conquest that sprung up among the victors; how Frank and Saxon dyed the soil of France and Germany with blood; how Celt and Saxon strove for 150 years for the dominion of England; how Greek strove with barbarian for the mastery of Italy; how, at last, the Lombard went down before the iron legions of Pepin and Charlemagne; how the Pope, who during all these commotions had industriously strengthened his hands, was recognized by Charlemagne as the rightful ruler of the earth; how the great conqueror was honored by the "vicegerent of God," and crowned by the Pope as "Emperor of the Romans;" or how, in addition to his recognition as the disposer of crowns and kingdoms, he was endowed by Pepin and Charlemagne with the fairest Italian provinces they had wrested from the Lombards. It was in the mighty period of commotion that overthrew the old civilization, ended ancient history, produced the Middle Ages and the chaos from whence there gradually arose modern nations and civilization, that the Popes, little

by little, almost imperceptibly created their wonderful dominion.

THE SEVEN HEADS.

I will defer a particular examination of the ten horns until we consider the scarlet beast upon which the woman sat, described in chapter xvii. and will now pass that feature with the statement that the horn is an emblem of power which here represents ten European kingdoms by which the Papacy exercised dominion over men. I ask the reader to now direct his attention to the *seven heads* of the monster. Let John himself explain what this symbol means. Turn to chapter xvii. "*The seven heads are seven mountains upon which the woman sitteth.*" The woman is the scarlet lady, the harlot, the Apostate Church. She sits on seven hills or mountains. Rome has passed into history as the "seven-hilled city," from the seven mountains or hills upon which she stood. No feature of Rome has been made more familiar by her poets and historians than her seven hills, usually called by them, mountains. These were Mt. Aventine, Mt. Capitoline, Mt. Palatine, Mt. Esquiline, the Cælian mount, the Quirinal and Viminal. We might quote from Horace, Ovid and Livy, as well as the Church Fathers, Tertullian and Jerome, all

of whom speak of the seven-hilled city. The last-named writer who was born A. D. 342, in an epistle to a Christian lady, a resident of Rome, urges her to "Read what is written in the Apocalypse of the seven hills.

But the seven heads are also seven kings. (Rev. 17:10.) They not only symbolize the seven hills of Rome, but also seven kings, or kingdoms, or governments, for the original term may signify either of the three. It evidently means the last. These were not contemporaneous, but follow each other. "Five are fallen, and one is (in existence at the time John wrote), and the other is not yet come, and when he cometh he must continue a short space" (v. 10). Five of these kings, or forms of government, had passed away in the year 96, one was in existence at that time, one was yet to come and should continue for a short time. They therefore follow each other and evidently refer to the governments, or rather to the forms of government that ruled, at the various stages of its history, the Roman dominion. Let us see whether the facts correspond with the hypothesis. The *first* form of the Roman government was *kingly*. The first king was Romulus; the last was Tarquin the Proud. There were seven kings in all. This is form of government No. 1. The kingly power was over-

thrown by the elder Brutus and, instead of kings, two *consuls*, elected annually, were made the chief magistrates of Rome. The *second* form was therefore *consular*, or Republican, with two chief magistrates, the usual form of government to the time of Julius Cæsar.

In the course of Roman history the State was subjected to great disasters, and crises came when it seemed that its last hour was at hand. The limitations of the consular government did not meet the demands of the hour; all laws were suspended, and one man was invested with dictatorial powers. The *third* form is the *Dictatorial*. At a later period the down-trodden common people of Rome who had long been struggling for liberty, at last succeeded in humbling the proud patrician, or aristocratic party, and putting the government into the hands of their own order. Under this arrangement the chief magistrates were the Tribunes of the people, invested with the same powers as the ancient consuls. The *fourth* form is that of *consular Tribunes*. Amid the commotions through which Rome passed for a period, the powers of senate, consuls, and tribunes, were suspended, and the absolute government was invested in ten men, superior to all laws. The *fifth* form is the government of *Decemvirs*.

These had all passed before John wrote, "Five

are fallen and one is." What form of government existed in A. D. 96?

The mighty convulsions that had begun in the time of Julius Cæsar, had finally ended in the establishment of an empire under Augustus Cæsar, who reigned when Christ was born. From thence there followed a long line of emperors, or Cæsars. It was the Emperor Domitian who sent John to Patmos. The *sixth* head was therefore the *imperial*. We have, then, (1) kings, (2) consuls, (3) dictators, (4) tribunes, (5) decemvirs, (6) "One that now is," or existed when John was writing on Patmos, viz., emperors. It has been found that the sixth did actually exist in John's time. It is declared in Rev. 17:10 "*that one is not yet come.*" Another still was in the future at the time John wrote. After the fall of the empire there was revived a government of Rome and the contiguous territories. The rulers received the titles of Dukes of Rome and Exarchs of Ravenna. Their dominion began A. D. 566. Gibbon, speaking of this form of government, which was yet in the future when John was living, says:

"Eighteen exarchs were invested with the full remains of civil, military, and even of ecclesiastical power. Their immediate jurisdiction, which was afterwards consecrated as the patrimony of St. Peter (States of the Church), extended over the modern Romagna. The Duchy of Rome appears to have included the Tuscan, Latin, and Sabine conquests of the first four hundred years of the city."—*Gibbon, Vol. 3, p. 202.*

It has been needful for us to consider this passage in connection with Rev. 17. In order to complete the subject of the heads, I will here discuss an *eighth* head, which is described as follows: "*And the beast that was and is not, even he is the eighth, and is of the seven, and goeth to perdition.*"—17:11. There is then an eighth head yet to appear after the seventh; another form of government that is to combine the features of the seven. There can be no mistake in declaring that the eighth, the beast, is the Papal government, which, like ancient Rome, arising from a small dominion, at last grasped the government of the nations, and in addition claimed, in the right of the Pope as a temporal prince, the absolute rule of all Central Italy, extending from sea to sea, under the designation of the "States of the Church."

I think that all unprejudiced readers will now be prepared to admit that the seven-headed monster certainly symbolizes Rome, but this will appear yet more clearly, when a closer examination has been made of the ten horns, which will be deferred until chap. xvii. is reached.

Let us proceed to examine the other features of the beast. It is truly a monster, uniting the features of the pitiless, blood-thirsty leopard, the mighty feet and claws of the bear, and the

rapacious and deadly mouth of the lion. To this monster, a composite creature, combining many attributes, the dragon gives *his power*. The dragon, "that old serpent called the devil and Satan," had first appeared as the deadly, organized enemy of the Church, under the form of the persecuting power of Pagan Rome, as we found in our examination of the twelfth chapter. The power of the dragon of Pagan Rome is now yielded to the sea monster. He also yielded *his seat* and great authority. He gave up the seven-hilled city itself, his former throne, to the new power, which should henceforth rule from Rome as the capital of its dominion. It is also a fact of history that "the great authority," grasped by the Papacy, could never have been gained had it not occupied the seven-hilled city, the "seat" of the dragon, and succeeded to its dominion over the nations.

"And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast."—13: 3.

The heads have been found to mean governments or forms of dominion. The mortal wound inflicted would apparently put an end to the dominion. This evidently symbolizes some mighty shock that the secular authority would receive, and would seem to be sufficient to bring it to an end. The imperial head did receive

such a wound. In A. D. 476, the last of the Roman Emperors of the West was hurled from his throne, and Italy became the prey of contending barbarian hordes. It would seem as though the fate of Rome was forever sealed. Nineveh fell, but it was to rise no more. Babylon fell before the armies of Cyrus, and after a few generations it became the abode of "doleful creatures." Tyre fell, and on the bare rock, which was once the seat of a mighty city, "the fisherman spreads his nets." Carthage fell, and a century after the exiled Marius sat among its ruins, musing upon the fickleness of earthly fortunes, and returned the answer to the Roman officers who ordered him from the coast: "Go, tell your masters that you have seen Marius sitting among the ruins of Carthage." Other cities have fallen and lost their glory, their dominion, their existence, and have been converted into heaps of ruins, where wild beasts have lurked, serpents hidden, and desert winds howled; but in the case of Rome, *the deadly wound was healed.*

Mysteriously, wonderfully, the captive city, by the development of a new power, binds her conquerors in the chains of superstition, and by establishing a spiritual dominion over the souls of men, she yet succeeds in holding the secular authority over a vast portion of the world.

The means by which the deadly wound was healed is clearly pointed out, not only in history, but also in the latter portion of this chapter. It is the two-horned beast, "like a lamb, and with a voice like a dragon," "which commanded all the earth to make an image of the beast that had the deadly wound and lived," and then "gave breath to the image of the beast" (vs. 14, 15).

"And there was given unto him a mouth speaking great things and blasphemies: and power was given unto him to continue forty and two months."—13:5.

This beast had a mouth given unto it that spoke "*great blasphemies.*" Upon its heads were written (v. 1) the names of blasphemy. It is evidently a blasphemous power. Blasphemy is not simply profanity, but the claim of divine or undue power by a human. The Savior was condemned to die by the Jewish Sanhedrim, for affirming that he was the Son of God. They found him guilty of blasphemy. Has the beast claimed divine attributes? It claims to be "The vicar of Christ," "The King of kings and Lord of lords." It has claimed the power of legislation for the people of God, the power to forgive the sins of men, or to anathematize them to eternal perdition. It has long claimed that the decisions of its councils were as infallible as the voice of God, and in our own gen-

eration it has decreed that the Pope of Rome, "sitting as God in the temple of God," speaks with the infallible voice of the eternal God. If these facts do not constitute blasphemy, it is a crime beyond the compass of the human will. This power of the beast is to be exercised for a period of

FORTY-TWO MONTHS.

We have found that this period of 1260 days, or 1260 years, since a day is the symbol of a year, has been several times mentioned. The "Holy City," the true Church is trodden down by the Gentiles for forty-two months; the two witnesses prophesy in sackcloth for one thousand two hundred and three-score days; the woman, or the true Church, is driven by the dragon into the wilderness for twelve hundred and sixty days, and the beast exercises power for forty-two months, which is the same period once more. There can be no doubt that the treading down of the Holy City, the two witnesses in sackcloth, the flight and sojourn of the Church in the wilderness, and the power of the beast, all take place during the same period, begin at the same time, are different parts of the same history, and end at the same epoch. I have decided these to begin in the reign of Justinian, when the Bishop of Rome was pronounced ruler of the Church, and when

the secular power becomes the servant of a tyrannical and ambitious ecclesiastic, and is employed to force all to submit to his dominion. From that period there can be no doubt that Rome, either indirectly or directly, becomes the secular ruler of the West.

We have found that this period of 1260 years would end about the beginning of the nineteenth century. At the end of that time there is certainly an exaltation of the two witnesses, a return of the Church from the wilderness. Is there also a fatal shock to the temporal power of Rome? In 1798 Napoleon Bonaparte effected the conquest of Italy, and the Pope, a prisoner, was a suppliant at his feet. In 1804, he ordered the Pope, who was now his puppet, to come to France to crown him emperor of the French. In 1805, he assumed the title of King of Italy. During the years of his power he ruled the Pope with an iron hand, broke up the old European system, emancipated the nations from the terror of Rome, and when he fell, the temporal authority of Rome had received a fatal wound. The influence of the Pope in the politics of the world was broken, and although the States of the Church were for a time placed in his hands, it was impossible for him to hold them in the new Europe that had been created. Shorn of his sceptre as

a temporal prince, the Pope now locks himself within the walls of the Vatican, and gazes forth upon a Rome that is the capital of a restored Italy, and in which Protestant church bells are ringing. These mighty changes which have gone on through three-quarters of a century, were all precipitated when the young General of the Directory, in 1798, scaled the Alps and descended on the plains of Italy.

“And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations.”—13:7.

Another fact in the history of the beast is given. It shall make war upon the saints and for a season shall overcome them. After what has been said, it is needless that I should long dwell upon the pitiless, bloodthirsty, and persecuting character of Rome. From the reign of Justinian, when, according to Gibbon, the “Catholic soldiers burned the conventicles with their congregations,” down through the awful crusades against the Protestants of the Cevennes and Alps, the massacre of Bartholomew, the *autos da fe* of the Inquisition, to the murders of Barletta in the States of the Church, in our own memory, her history has been stained with blood. Some historians have roughly estimated that the persecuting hands of Rome have been reddened by the blood of

50,000,000 saints, but I rather believe that no man can estimate the number.

"And overcome them." The Church was driven into the wilderness for 1260 years. During many generations Rome carried her work with a high hand, and was "drunken with the blood of the saints." But the day of retribution shall surely come, for he who leads the saints "into captivity shall be led captive, and he who slays with the sword shall himself be slain with the sword" (v. 10). The day of retribution will surely come, yet for many centuries Rome lorded it over "all kindreds, tongues and nations" of the civilized world (v. 7).

The first ten verses of chapter XIII. describes the seven-headed and ten-horned beast which arose out of the sea. The rest of the chapter describes another beast, different, yet allied to the first. The second arises from the earth. Dean Alford remarks that both the beasts are alike as to *genus*. The original term denotes that they are both ravaging powers, hostile to God and his fold. The second, arising from the earth, grows up with the history and progress of man. It is subsidiary to the first and exists in order to preserve the existence of the first and to subserve its ends. It is described as follows:

"And I beheld another beast coming up out of the earth;

and he had two horns like a lamb, and he spake as a dragon. And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed."—13: 11, 12.

John sees this second monster coming up out of the earth, a beast that has two horns like a lamb and a voice like the voice of a dragon. I ask the reader to closely examine the connection described as existing between the ten-horned and the two-horned beast. The latter (1) exercises the power of the first beast before him, (2) causeth the earth to worship the first beast, (3) says to the earth that it should make an image of the first beast (v. 14), (4) gives life unto the image of the first beast, and (5) causes those who will not worship the image to be slain (v. 15). These statements show that there exists a close connection between the two and that the last is the supporter and restorer of the first. We have found the first to be a symbolical representation of the temporal power of Rome. What great facts of history are foreshadowed by the appearance, work and characteristics of the second beast? I believe that all judicious Protestant commentators are agreed that it can represent nothing but the

PAPAL SPIRITUAL POWER.

The Romish dominion, ever since its full development, has been of a two-fold nature.

The Papacy has claimed to be the Vicar of Christ and therefore the rightful spiritual ruler of men, but it has gone further, and claimed also the temporal rule of the world. I have in my library a copy of the *Missale Romanum*; authoritative directions to Romish priests for the conduct of their ritual. My copy was published in Italy by the authority of the Popes of Rome, bearing their stamp upon the title page. On the title page, sitting in the shadow of St. Peter's Cathedral, a figure designed to represent the first of the Popes holds in one hand the *sword* of temporal empire, and in the other the *keys* of spiritual dominion. The unblushing claim put forth in this official and authoritative work simply represents what Rome has asserted during all the period of her dominion. Why did the Spaniards at the time of the discovery of America obtain a grant of the lands discovered? Because the Pope claimed the disposal of the territories of the earth. Why was Brazil settled and possessed by Portuguese? Because the Pope granted to them the lands east of a certain meridian. Why was Charlemagne crowned by the Pope, Emperor of the Romans? Because the Pope claimed the disposal of the imperial crown. Indeed, no fact stands forth in greater prominence during a long period of more than a thousand years,

than the usurped rule of the kingdoms of the earth by the Roman potentate. He claimed the right to make and to unmake kings; all crowns were placed upon royal heads by his own hands or by those of his bishops; rulers were dethroned, subjects incited to rebellion, provinces taken from one ruler and bestowed upon another, and all the rulers of the Catholic world made to swear obedience to the Pope as their liege lord. Other kingdoms rise and fall but the one great, standing fact of mediæval history is the mighty, resistless, unscrupulous, all-pervading, continuous dominion of Rome. All history bears witness, therefore, to the two-fold nature of the Papal power, and it is fitting that these two powers, which acted together, one of which sustained the other, should be represented by two symbols. I will now ask the reader to study closely the characteristics of the second beast, and to ascertain whether they correspond with the nature of the spiritual power. And first, let it be noted that the beast is

A LAMB-LIKE DRAGON.

I suppose that no symbol could better represent the true character of the Romish Church. It claims to represent the Lamb of God and to have him for its heavenly head. When it suits its purposes it puts forth the gentle traits of

the lamb. In Protestant countries where it seeks to make an impression, Sisters of Charity and Mercy do a holy work. When it can best serve its ends by such a course, the claws and fangs of the leopard are clothed in velvet, and the pitiless beast appears as a gentle lamb.

But the beast spake as a dragon. It can hardly be necessary to state that symbolism could choose no language more appropriate to represent the harsh, arrogant utterances of Rome when she puts forth her power, or asserts her authority. Whoever has heard the harsh orders of the priest to his flock, has heard the dragon's voice. How appropriately this language describes the bulls of Popes, or the fulminations of anathemas and excommunications against their enemies! When Popes have proclaimed crusades against Protestants, authorized inquisitions, or celebrated *Te Deums* over such massacres as that of St. Bartholomew, it is impossible not to recognize the voice of the same old dragon that, under the form of Pagan Rome, warred against the Woman and the man child, and sought to abolish from the earth the Christian name. The next important fact stated is that the second beast exercises all the power of the first *before him*. He not only enjoys the same power as the first, but exercises it in the *same place*. They act in har-

mony. There is a close connection. They are allied; indeed are different manifestations of the same power. This is shown in the facts that follow.

The second beast causeth the earth to worship the first beast. The spiritual power of Rome is exercised before, or in the presence of, the temporal power. They have dwelt together and it is the spiritual power that has made those that dwell upon the earth regard and pay homage to the temporal. The mighty dominion swayed by the Popes over the kingdoms of Europe, until within a recent period, could never have been secured had it not been for their spiritual rule. They worked upon the superstitions of men. They sat as God in the temple of God, and an ignorant and deluded race believed that to resist them was to secure *eternal damnation*. If an earthly ruler refused to heed their mandates his subjects were absolved from allegiance and bidden to depose him. If they refused the whole kingdom was laid under interdict, the churches were closed, religious rites were suspended, the dead were not buried in the consecrated grounds, and a superstitious population soon demanded deliverance by submission. By such processes the Emperor of Germany, who had sought to rule his own country, was compelled 800 years ago,

to kiss the toe of Gregory VII., after waiting three days barefooted at the door of his palace for admission. By the same policy, John, King of England, who had dared disobedience to a Papal mandate, was in A. D. 1213, forced by Innocent III., to humbly bow and to consent to hold the English throne as a vassal of the Pope of Rome. By the exercise of this spiritual power Rome was made again the mistress of the world, and the kings of the earth held their kingdoms as her subject provinces.

“And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, and deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live.”—18: 13-14.

The means by which this dominion over the souls of men was obtained and maintained is next pointed out. The second beast did great wonders, pretended to perform miracles, and thus “deceived them that dwell upon the earth.” Rome has claimed the possession of miraculous power in all ages, and no fact of history is better established than that she has continually resorted to lying miracles. The Romish traditions are full of wonders; the lives of the saints placed in the hands of the Romish laity for their religious reading, are a tissue of

miracles. The Breviary is the religious book which is used as a substitute for the Bible. I give a specimen of some of its legends. St. Francis Xavier turned enough of salt water into fresh to save the lives of five hundred travelers who were perishing with thirst. The surplus was sent over the world and performed miraculous cures. St. Raymond laid his cloak upon the sea and sailed upon it, as a boat, 150 miles in six hours. The dying St. Juliana could not swallow when the priest came to offer her the consecrated wafer. He laid it on her stomach and it immediately disappeared from view. Upon such stuff the Catholic masses are fed. These false miracles are no less common in our own time than in earlier ages. In Italy the statue of the Virgin Mary was made to weep by a trick of the priests; at Naples, yearly, a reddish solid in a vial, said to be the blood of St. Januarius, liquefies in the presence of the awe-struck throng, and another conjurer's trick is pronounced a miracle. At the grotto of Lourdes, the Virgin Mary is said to have frequently appeared within a few years, and a whole budget of miracles is reported. Hardly a month passes that the Catholic papers do not record Romish miracles.

The object of these false miracles is indicated in the latter part of the fourteenth verse. It

said "to those who dwell upon the earth, that they should make an image to the beast that had the wound by a sword and did live."

"And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed."—13:15.

The sword had overthrown the Roman Empire. To all human appearance the sway of Rome over the world was gone forever, but the second beast, the spiritual power, by its sorceries and its power over the superstitions of men, succeeded in restoring that dominion, and within three or four centuries of the fall of Rome she had again grasped the empire of the world. The "*image*" of the old temporal dominion was established. It was not the old temporal dominion in its ancient form, but it had the likeness of that old power. The Pope, a spiritual ruler, restored "the image," and established a likeness of the power of imperial Rome, by usurping the rule of kings of the earth as his own vassals.

The image was not a mere likeness. The image had life. The second beast gave it life. The spiritual power made the restored temporal power of Rome a stern reality. This living image, endowed with life by the second beast, had power to speak and slay those who

would not do it homage. There can be no doubt as to what this means, nor as to the facts of history. The dragonnades of southern France, the relentless wars waged upon the Huguenots, the 18,000 victims of the inquisition in Holland, and the cruel wars of Alva for the extermination of the Protestants, the persecution conducted by Bloody Mary in England, all demonstrate how those were put to death who would not worship the image of the beast. The Pope has demanded implicit obedience to his temporal as well as spiritual demands, and, in the days of his power, those who refused him homage, brought down the terrors of both temporal and eternal ruin.

“And he causeth 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.”
18:16, 17.

It is next stated that he caused a mark to be placed upon the right hand or foreheads of all his subjects. The mark of the beast is some stamp or sign, by which all its worshipers should be known. In ancient days slaves were sometimes branded as cattle are in our own age. The brand or mark of the beast would be some indelible sign which would designate with certainty those who were subject to his

authority. A mark in the hand is supposed by some to represent the practice, while a mark in the forehead indicates the profession of life. It is remarkable, however, that a mark on the forehead converts a person into a Roman Catholic, and without this mark none are regarded as heirs of salvation. If the little infant should die without this mark it has no chance of salvation, but if the priest makes upon its forehead the sign of the cross with water, it is safe forever. Jesuit priests upon fields of battle have gone around among wounded and dying savages who had never heard of Christ, and made this sign, the mark of the beast, upon the foreheads of the dying Pagans and thus converted them into good Catholics and heirs of eternal bliss. In Mexico and Peru, Pagan natives, doomed to execution, have had this mark made upon them by zealous priests, the language and meaning of which the unhappy victims could not understand, and whose object they could not know, then, (as soon as baptized?) were sent out to die as converted Christians. That mark makes the infant, the heathen, the infidel, all subjects of Rome.

I fear, too, that Protestant Pedobaptists, though they do not design it, are unwittingly following in the footsteps of Rome, and imitating the mark of the beast.

It is next stated that traffic was forbidden to all but the servants of the beast. It has been common for Catholics to be forbidden to patronize those who were not loyal to the Pope. At least three councils are named, those of Tours, of Constance and the Lateran, which have expressly forbidden business intercourse with heretics.

THE NUMBER OF THE BEAST.

“Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; for his number is six hundred, three score and six.”—13 18.

The seventeenth verse speaks of the *name* of the beast. It has, then, a name. It also speaks of the *number* of its name. Its name, then, is some number. We wish to discover its name, and if we can learn the number we will find its name. Is it possible to do this?

“*Here is wisdom.* Let him that hath understanding count the number of the beast.” This language shows that it is not a simple matter. It requires an exercise of the powers of the human understanding—nay, it requires learning—in order to solve the problem. But the apostle gives a clue that will help us through the difficulty. “The number of the beast,” that is, the “number of its name,” is the number of a man, and that number is *six hundred and sixty-six*. It is, then, plain that the num-

ber six hundred and sixty-six, is the number of the name of the beast, and this is a man's name. Six hundred and sixty-six is English. John did not write in English, hence those words in English will not give the word we seek. 666 are the Arab characters for the numbers, but they were unknown until many hundred years after John wrote, and hence afford no help. John wrote in the Greek language for readers who understood that tongue. The number is evidently, then, to be expressed in Greek characters. The Greeks did not express numbers by figures, but by letters, just as among the Romans, X stood for ten and C for one hundred. Six hundred and sixty-six could be expressed by spelling out the words in the Greek language, or by using the letters which were symbols for various quantities. Let us try the latter method:

$$\begin{array}{r}
 30=L \\
 1=a \\
 300=t \\
 5=e \\
 10=i \\
 50=n \\
 70=o \\
 200=s \\
 \hline
 666=Lateinos.
 \end{array}$$

And what is this name? The number of a man; the Greek method of spelling the name

of Latinus, the reputed founder of the Latin race. But what more is it? Rome is the ancient capital of the Latins. The Romans were a Latin race and spoke the Latin language. The Romish Church is continually officially called the Latin Church, to distinguish it from the Greek Church, the other branch of the great ancient schism; the Catholic sacred books are written in the Latin tongue; the worship is conducted in every country in the Latin alone, and when a Catholic council convenes, all its conferences are conducted in the tongue of the ancient Latins. There is, then, a Latin Church whose official and sacred speech is the Latin language, which has for its seat the ancient Latin capital. That Church is the great Apostate Church, upon whose head the names of blasphemy have been written, which has claimed universal dominion upon the earth, and has slain the saints of the Most High. Its name is the number of the beast, and that name, Lateinos, the name or number of a man, is 666.

This is so wonderful that there is no possibility of error. The Papacy, beyond possibility of doubt, is the beast. To the learned reader I would say, that I have used the English letters for the name, Lateinos, rather than the Greek, as I am writing for an English audience.

CHAPTER XIII.

THE FALL OF BABYLON.

The Revival of Religion.—The Gospel Angel.—Mystic Babylon.—The Earth Reaped —The Wine Press of Wrath.—The Open Tabernacle.—The Seven Plagues.—The Vial Poured on the Earth.—The Vial on the Seas.—The Vial on the Rivers.—The Scorching Sun.—The Martyrs Avenged.—The Vial on the Throne of the Beast.—The Euphratean Power Overthrown.—The Battle of Armageddon.—The Seventh Vial.

The reader has learned that the thirteenth chapter is devoted to a description of two mighty powers of wickedness which, hand in hand, have waged war upon the Church of Christ. It is a gloomy picture, well calculated to fill the saints with fearful foreboding. A persecuted, suffering Church, beholding these mighty enemies, their terrible work, these fearful struggles of the future, these triumphs of the wicked, might almost be led to despair of the final victory of the Redeemer's cause. Hence, for the encouragement of the saints, their eyes are turned, in the fourteenth chap-

ter, upon a brighter vision. The dark clouds are lifted off the future, and they are enabled to look beyond and to see the glorious fruition of all the tears and sorrow, the struggles and trials of the Church. The vision of this chapter cheers the saints and encourages them to press on in the hour of darkness, by leading the child of faith to the end of time. The prophet first describes a glorious revival of true religion upon the earth, next points to a triumphant proclamation of the everlasting gospel by this zealous, purified, Christlike church, then shows us the result of a conquering gospel in the fall of Babylon, the city of fornication, and the punishment of all who worship the beast or his image, and finally sweeps on beyond the mighty event to the last scenes of earthly history. The coming of the Son of Man, sitting upon the clouds of heaven, is then portrayed upon the great panorama that sweeps before his vision. The earth is reaped by the angels sent to gather the elect; after this the sickle is put forth again to cut off the clusters from the vine of the earth, and these are cast into the wine-press of the wrath of God. The chapter closes with a delineation of the awful terrors of the great day when God shall forbear no longer, when he shall listen to prayers no more, but when the wicked shall be trodden in the wine-

press without the Holy City. The first thing that invites our attention is the

GLORIOUS REVIVAL.

“And I looked, and, lo, a Lamb stood on the mount Sion, and with him a hundred forty and four thousand, having his Father's name written in their foreheads. And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps: and they sang as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth. These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the first fruits unto God and to the Lamb. And in their mouth was found no guile: for they are without fault before the throne of God.”—14: 1-5.

John beholds upon Mount Zion the Lamb of God, and with him 144,000 saints. Mount Zion, the city of the great King, the seat of the worship of God in Jerusalem, was a type, and is used as a symbol of the true Church. In Hebrews, chapter 12:22, the saints who have entered into the covenant of Christ are said to have come, not to the mount that could not be touched, but to Mount Zion, the city of the living God, the heavenly Jerusalem. It is there used for the church of saints, and such is its meaning in this passage. The number, 144,000, seen with the Lamb on Zion, has been used once before in portraying the grand triumph of

Christianity after the seals of Persecution and Revolution. I do not suppose that it is designed to represent an exact number, but these stand forth as the representatives of a class. "They are first fruits unto God and the Lamb." As the first fruits, devoted to God, were representative of the whole harvest, so these stand forth as the representatives of the harvest of souls. We are to behold in them as they stand on Mount Zion with the Lamb in their midst, a picture of the Church in some age of the world. Let us observe the facts stated of them:

1. The Lamb is in their midst; a characteristic of the holy saints.

2. They are engaged in the praise of God.

3. They sing a song that none but the redeemed can sing. It is the song of redeeming grace.

4. They are pure, unspotted, undefiled, not fornicators, nor sullied with unholy desires.

5. They *follow* the Lamb whithersoever he goes. They are sheep that hear the Shepherd's voice. They are obedient to all his commandments. They follow his example as well as his words. They live a Christlike life.

6. In their mouths was found no guile, and they were without fault before the throne of God.

Whenever the Church of God becomes puri-

fied, ceases unholy fornication with the world, these are the marks which it will exhibit, and I hold that this beautiful description of a pure, holy, devoted, Christlike band of worshipers, with the Lamb in the midst of them and following him whithersoever he goes, is the picture of a day yet in the future, when Zion shall put off her soiled garments, adorn herself with the pure white robes of Christ's righteousness, and as the spotless bride of the Lamb follow him in holy obedience to his will.

This is the first great step towards the redemption of the world and the triumph of Righteousness. Before that triumph comes there must be a revival of Zion, a purification of the Church, a self-sacrificing, devoted, earnest people. In the age that the apostle points out this grand consummation will have been attained. There follows the legitimate result, the second great step in the pathway of triumph, the proclamation by a holy, fervent, Christlike Church of a successful, triumphant gospel.

“And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying, with a loud voice, Fear God, and give glory to him: for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters.”—14: 6, 7.

The Savior taught that a true church alone

could successfully extend the glory of his name when he said, "Let your light so shine before men, that they seeing your good works may glorify your Father in heaven." The apostle has here described a shining Church, and it must necessarily follow that the Gospel should be proclaimed actively and successfully to the nations of earth. This wide-spread proclamation is fitly symbolized by the angel flying through the midst of heaven, having the everlasting gospel to proclaim to the inhabitants of the earth, and to every nation, and tribe, and tongue, and people. I have before said that an angel is simply a messenger. The term may represent the bright spirits who carry the messages of God. It may represent any agency of earth chosen to carry out the purposes of God. Since the ascension of Christ the preaching of the gospel has been committed, not to the angels of heaven, but to the saints. This glorious angel that flies across the heavens with the blessed message, the grand old gospel, the gospel of Pentecost and Cæsarea, Philippi and Rome, evidently represents an earthly agency, a sublime missionary spirit on the part of the revived Church. Full of zeal, breathing the spirit of the Master, permeated with the apostolic spirit, as in the days of old it will go everywhere preaching the word. The old, old,

story, told by a holy people, told with a burning zeal and overflowing love, shall exhibit its divine power in the salvation of the nations.

As these grand principles of divine truth are proclaimed and accepted, as the pure ancient gospel prevails, the foundations of every evil institution will be gradually undermined and they shall, at last, fall in ruin. I have, therefore, presented as the third step in this series, the third milestone on the path that leads to the consummation of earthly history in the triumph of Christ

THE FALL OF BABYLON.

“And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication. And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture, into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb.”—14: 8-10.

It is needful to inquire what the term *Babylon* means. It occurs several times in the New Testament. Here it is spoken of as “that great city,” and her fall is doomed “because she had made all nations drunk with the wine of her fornication.” In Rev. 17:5, a scarlet harlot is seen sitting upon the seven-headed

and ten-horned monster, and upon her forehead is written, *Mystery, Babylon the Great*. With this woman the kings of the earth are said to have committed fornication. In chapter XVIII. the fall of the great city, Babylon, is detailed at length, and it is again said that all the kings of the earth have committed fornication with her. The harlot, with *Babylon* stamped upon her brow, and the great city of fornication, styled *Babylon*, in the fourteenth and eighteenth chapters, are one and the same existence.

There is an ancient city of Babylon often mentioned in the Old Testament, but ages before John wrote it had ceased to be inhabited, and the only dwellers among its lonely ruins were howling wild beasts and hissing serpents. It has never been rebuilt to this day and has passed away forever. John refers, therefore, not to old Babylon, but to some power yet unseen, when he was upon the earth, that should be revealed in due time, and of which old Babylon was a symbol. Let us notice some of the features of ancient Babylon:

1. On that site took place the confusion of tongues which divided those who before had been of one speech and one family, into various tribes and schisms at variance with each other and of various tongues. The name *Babylon*, a

memorial of this event, means *confusion*, and is derived from Babel.

2. Old Babylon persecuted the people of God, and destroyed the temple of God in Jerusalem.

3. It carried the people of God into captivity.

4. It was a mighty, resistless, universal empire.

The antitype, the spiritual Babylon, must correspond. There is a power that exhibits all these characteristics. By apostasy from the truth it originated the schism which has divided the family of God into sects and parties which speak a different spiritual language. It has carried the Church into a long captivity by binding upon it the thralldom of superstition. It has been a constant persecutor of the saints, and has enjoyed an almost universal dominion. That power is the woman that sits upon the seven-headed beast, the seven-hilled city, the false woman, symbolical of a false Church, the great apostate spiritual dominion of ROME.

This passage shows the means by which this dominion shall be overthrown. It will be done by a pure and holy Church, filled with missionary zeal. It is the preaching of the ancient gospel which shall bring Rome to destruction. When this shall be done is not revealed, but I am led to cherish the idea that it is near at hand. The Church is undoubtedly becoming

purser. Let him who doubts it contrast the Church of a century ago with the Church of to-day. This reviving Church is preaching the gospel with renewed fervor. It appears as though we were on the eve of a great missionary age. Missionaries dare the dangers of savage lands, pierce the remotest jungles of Africa, knock at the gates of China and Japan, and are traversing every Catholic land. The purer faith preached by Luther, Calvin, Wiclif, Huss, and others, has already shorn Rome of half her power, and to-day the bells of Protestant churches ring out the call to another worship within the walls of the Eternal City. Let the Bride of Christ clothe herself in the white robes of purity; let a true and faithful Church sound forth the Gospel of Life with power, then the mighty fabric of Roman superstition will give way; the beast will receive a mortal wound that will never be healed, and the impenitent votaries of the beast, those who receive his mark in the forehead and the hand, shall meet the merited doom of their sins. Those who have mocked God shall drink of the wine of his wrath, poured without mixture into the cup of his indignation, and their ultimate fate shall be a part in that dread abode from whence the smoke of their torment shall ascend for ever and ever.

“Here is the (reward of the) patience of the saints. Here (is the day of triumph) for those who keep the commandments of God, and of the faith of Jesus Christ.”

After describing this overthrow of the great enemy of the true Church, the apostle sweeps on over the coming ages, over the millennial period described elsewhere in Revelation, and draws the same vivid picture of the end of time presented by the Savior in the twenty-fourth chapter of Matthew. A voice is heard to pronounce a blessing upon the dead who have died in the Lord, and then he beholds the coming of the Son of Man, the beginning of the end, the glorious but awful event that shall usher in the day when he shall judge the world.

“And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle. And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ripe. And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped.”—14:14 16.

This personal coming of Christ, to close the dispensation begun at the Cross, is a doctrine most emphatically and fully taught in the New Testament. Some of the incidents of his coming have been described by the Savior himself. He says that the Son of man shall be seen

coming upon the clouds of heaven (Matt. 24: 30). John here sees the Son of man sitting upon a white cloud. The Savior says that his coming shall be with great power and glory. John now sees upon the head of the Son of man a golden crown. The Savior says (Matt. 24: 30) that he will send his angels to gather the elect. John hears an angel bid him who sat upon the cloud, to reap the earth, for its harvest was ripe. There is gathered first the ripened harvest of the elect of God. It is an angel that came out of the temple of God as a messenger of God, carrying to the Son the Father's command to gather the elect from the four corners of the earth. Then a longing, waiting Church, "loving the appearing of the Son of man," shall first be gathered into the heavenly garner. The ripe sheaves are gathered, "the earth is reaped," and the harvest of souls is ended forever. But those who are upon the earth "shall not prevent them that are asleep." At the voice of the archangel the dead shall wake from their long sleep in the embrace of earth. Death shall be swallowed up in victory. "Blessed henceforth forever are the dead who died in the Lord. Yea, saith the Spirit, they do rest from their labors and their works do follow them."

"And another angel came out of the temple which is in

heaven, he also having a sharp sickle. And another angel came out from the altar, which had power over fire; and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe. And the angel thrust in his sickle into the earth, and gathered the vine of the earth and cast it into the great winepress of the wrath of God. And the winepress was trodden without the city, and blood came out of the winepress, even unto the horse bridles, by the space of a thousand and six hundred furlongs."—14:17-20.

Bright is the sunrise of the eternal morning that has dawned upon the saints of all ages. But dark is the night that settles down forever on the enemies of God and the Lamb. Long have they defied his reign with impunity, but the great day of accounts has now come. The righteous, the salt of the earth, have been gathered; the wicked nations that remain are vessels of wrath, fit for destruction. Another angel comes forth with a sickle in his hand. Christ was the great reaper of the righteous harvest. They that are Christ's are gathered by him at his coming, but the wicked are gathered by another, here presented as an angel reaper.

This angel, one that has power over fire, comes forth from the altar where fire was kept burning. Fire is an emblem of punishment, of destruction. He bids the angel who holds the sickle to begin his work, "to put forth his

sickle and cut off the clusters of the vine of the earth, for they are ripe." Grapes are chosen as a symbol of the wicked because of their harmony with the figure that describes the fate of the wicked. They were cast into the wine-press, then trodden under foot, and from the bruised and bleeding mass ran red juice like blood. John now sees the great wine-press of the wrath of God, *without* the Holy City, the New Jerusalem, filled with the clusters from the vine of the earth and then trodden. Blood flows, and a mighty lake is formed as deep as the bridle of the horses, 1600 furlongs across, of the blood of the trodden.

Why these dimensions are chosen I cannot tell. Some have said that 1600 furlongs is the width of Italy, others that it is the length of Palestine. I suppose that these scenes symbolize a mighty final destruction of the hosts of wickedness. When the final day comes, they shall be trodden in the great wine-press of the wrath of God, and the startling imagery drawn from the blood of the crushed grapes, portrays in vivid colors the extent of their fearful doom.

THE SEVEN LAST PLAGUES.

"And I saw another sign in heaven, great and marvelous, seven angels having the seven last plagues; for in them is filled up the wrath of God."—15: 1.

In chapter xiv. the apostle has given a swift

summary of the events to the end of the world. Among these he has announced the fall of the great city Babylon, the source of persecution, the stronghold of sin. He has entered into no details concerning the events connected with its fall, save to show that the revival of true religion and the proclamation of the gospel had gradually sapped its foundations. Beginning with the fifteenth chapter the prophet enters upon a series of pictures that portray the secondary causes which co-operate with the power of the gospel, and he leads us on until the dragon, beast and false prophet are overwhelmed in the battle of Armageddon. The fourteenth chapter gives a summary of future events; the fifteenth, sixteenth, seventeenth, eighteenth and nineteenth chapters present the same events in detail.

These chapters are all connected with the fall of spiritual Babylon, and open with these words: "I saw another great sign in heaven, great and marvelous, seven angels having the seven last plagues." The *seven seals* carry us to the triumph of Christianity over Paganism. The *seven trumpets* lead us onward to the overthrow of the western Roman Empire by the Goths, Vandals and Huns, and the ruin of the Eastern Empire by the Saracens and Turks. The last trumpet of the seven reaches to the

close of secular history with the trump of the Archangel. The *seven vials* also give the history of an epoch, and, like each of the series of *seven*, bring us to the end of that epoch. They present the series of calamities that first weaken and then destroy the power of Papal Rome.

I do not venture an idle conjecture when I state that the seven vials are poured out in order to the destruction of the spiritual Babylon. Each one of three series of *seven* leads to the completion of a well-defined purpose. The *seven seals* have a definite object, and lead us to the accomplishment of that object in the overthrow of Roman Paganism. The *seven trumpets* have a definite object, and lead us to the fulfilment of their design in the overthrow of the Roman Empire. Equally definite is the object of the *seven vials*, and equally certain that the last vial will accomplish the utter overthrow of that blasphemous power, which is variously described as a "city of fornication," "the great city Babylon," the scarlet adulteress, and the seven-headed and ten-horned beast. The reader will have no doubt of this if he will note the following facts:

1. Chapter xv. introduces the seven vials of wrath in immediate connection with those who have overcome the beast, his image, mark, and

the number of his name. 2. The first vial, it is recorded in the next chapter, was poured out upon the men who had the mark of the beast and worshiped his image. 3. The third angel pours out a vial that brings judgments upon the murderers of the saints and prophets. 4. The fifth vial is poured out upon the throne of the beast. 5. When the sixth is poured out unclean spirits come out of the mouths of the dragon and beast, and call the kings of the earth to battle. 6. When the seventh angel pours out his vial, "Babylon the great came into remembrance before God, to give her the cup of the wine of his fiercest wrath," and she fell to rise no more. Thus the reader will see that the end of this series of seven plagues is to destroy the great spiritual despotism which then falls forever.

Since we have ascertained the object against which these plagues are directed, we know just where to look to observe their fulfilment, and it will not be difficult to find historical events occurring successively, that correspond with the symbols as far as they relate to what is already past.

"And I saw as it were a sea of glass mingled with fire; and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God. And they

sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints."—15:2 3.

The scene opens in heaven. The apostle beholds a multitude of joyous ones having the harps of God, and singing the song of Moses and the Lamb. We are left in no doubt concerning the identity of these singers. They are "them who had gotten the victory over the beast and his image, and over his mark and the number of his name." The ground of their rejoicing is also recorded. "All nations shall come and worship before thee; *for thy judgments are made manifest.*" The mighty arm of God is to be revealed in bringing to naught the powers of evil, and especially all the great enemies over whom they had been victorious. The saints who have undergone the persecution of the beast are represented as rejoicing because the day of its judgment has come

"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. And after that I looked, and, behold, the temple of the tabernacle of the testimony in heaven was opened: And the seven angels came out of the temple, having the seven plagues, clothed in pure and white linen, and having their breasts girded with golden girdles. And one of the four beasts gave unto the seven angels seven golden vials full of the wrath of God, who liveth for ever and ever. And the temple was filled with smoke from the

glory of God, and from his power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled."—15:4-8.

The apostle looks again and "behold, the tabernacle of the testimony in heaven is opened." The tabernacle of the testimony was the Holy of Holies. Into it none but the High Priest entered, and he only to make intercession for the forgiveness of sins. Then the seven angels having the seven plagues, come forth. There is given to them seven golden vials full of the wrath of God. Then the temple is filled with "smoke from the glory of God and his power, so that no man can enter it till the seven plagues of the seven angels were fulfilled. Does this mean that the heavens are shut against man during this period? Does it mean that no one can enter the true Church until the plagues are poured out? So some have mistakenly maintained. The doors of the kingdom were opened on Pentecost, and will never be closed until the marriage supper of the Lamb.

The true meaning is plain. The place of intercession has just been seen. The seven *wrath* angels came forth. The smoke then fills the temple so that no one can approach the place of intercession. The Greek original says *no one*, instead of *no man*. It means that the Divine purpose is fixed; the wrath angels *shall* pour

out their vials; *there is no place longer given for intercession* to prevent the just judgments of God. The time of intercession has passed by, and the time for judgment has come. "No one can enter the temple" to the tabernacle of testimony, the place of intercession, to avert these judgments "until the seven plagues of the seven angels were fulfilled."

"And I heard a great voice out of the temple saying to the seven angels, Go your ways, and pour out the vials of the wrath of God upon the earth."—16:1.

Out of the temple wrapped in the thick garment of eternal power and glory, a mighty voice is heard to command the seven angels to begin their work. Before we observe them as they obey the divine decree, I wish to make an observation upon the plagues.

In the time of the bondage of Israel in Egypt a series of plagues had been sent upon the oppressors. These had cursed Egypt, but proved a blessing to the people of God. Another series of plagues is now to be sent. They fall upon the oppressor of the true Israel, upon the great city which is "spiritually Sodom and Egypt," and their design is to compass the deliverance of the saints by effecting its destruction. These plagues all refer in some way to Rome. They may be fierce and terrible curses to her, but they help the world onward and are

disguised blessings. The storm that sweeps down upon a plague-stricken city is terrible, but the play of elements purifies the atmosphere and brings health to the suffering.

THE FIRST VIAL.

“And the first went, and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and *upon* them which worshiped his image.”—16:2.

In order to understand what historical event is foreshadowed, it is needful for us to keep several facts in mind.

1. As I have already shown, these vials portray a series of calamitous events that betell spiritual Babylon, or papal Rome.

2. They will begin, therefore, not in the zenith of her power, but are connected in some way with the history of her decline and fall. We would hardly expect them during the 1260 years of her power and glory when the Church is hidden from the oppressor in the wilderness. It has been elsewhere shown that 1260 years have been repeatedly assigned as the period of her greatest glory and, since this is so, the first vial would not be poured out until that period had ended. I have dated, in preceding lectures, the beginning of this period in A. D. 533 when, amid the flames and blood of persecution, the Bishop of Rome was first designated by impe-

rial power as Lord of the whole Church. If the first vial is poured out at the end of this period we may look for it about 1793.

3. The first vial is expressly limited to those who have the mark of the beast, or the devotees of Rome. It certainly describes a calamity to the Papacy, and one of a series that culminates in its ruin. It is described as a grievous ulcer, that afflicts those who have the mark of the beast. An ulcer is not only a painful and dangerous sore, but is often malignant and foul with corruption. The term is often used to describe moral corruption, and the ulcers described may be moral or spiritual. Can we find aught in history about the end of the 1260 years of papal domination that corresponds with the symbolism? We will look in France. It was Charlemagne, the emperor of France, who bestowed the temporal power upon the popes. The ruler of France was long styled the eldest son of the Church. It was France that had perpetrated the massacre of St. Bartholomew, the dragonnades of the Cevennes, and the banishment of the Huguenots. The French nation had the mark of the beast to at least as great an extent as any other nation.

In 1793, exactly at the close of the period of 1260 years, there breaks out in France a fearful, moral ulcer that had long been festering.

The French revolution, the uprising of enslaved masses who were maddened into fury, sent Catholic king, royal families, nobles, and priests to the guillotine by tens of thousands, impelled the nation in its madness to publicly declare itself atheistic, leavened it with skepticism, and broke the hold of Rome to such a degree that she can never more control France. The ulcer was awfully corrupt and deadly. At one time 200,000 citizens of all conditions and both sexes were in prison, and often in Paris alone, four-score were sent to the scaffold in a day. As the result of the breaking forth of this ulcer, the mightiest Catholic nation was convulsed with civil war, every Catholic country in Europe was deluged in blood, and the papal power received a shock from which it never can recover. The first vial, the breaking forth of grievous, painful, malignant ulcers, most fitly represents the breaking out of the French revolution, points to the elevation of the foulest and most fiendish leaders of the rabble to the government of the nation, and to the scenes of madness and fury that have marked this fearful period as *the Reign of Terror*.

THE SECOND VIAL.

“And the second angel poured out his vial upon the sea; and it became as the blood of a dead man: and every living soul died in the sea.”—16:3.

Another vial follows swiftly. Another blow

is aimed in some way at the walls of the great city Babylon. The first calamity has been upon the earth; the second is upon the ocean. The second angel pours his vial upon the sea. Then the waters become red as blood and in the great mortality that follows it seems to John as if every soul in the sea was dead. Again we ask if, in this series of calamities, there is one that smites the Catholic powers from the sea ?

Under the *second trumpet* a great and burning mountain fell into the sea. The Vandal power swept the Mediterranean, destroyed the Roman navy and then laid siege to the old imperial Rome. From the sea spiritual Rome, under the second vial, is weakened. The symbolism is fulfilled in the mightiest naval strife ever known.

In 1780 France and England, upon the ocean, were nearly equally matched. Along the shores of the struggling colonies of the United States sometimes the English, sometimes the French fleets, rode in triumph. At Yorktown, the superiority of the French at sea cooped Cornwallis in until Washington compelled his surrender. With 1793 begins another contest for the mastery of the seas. It continues after Napoleon sits on the imperial throne, and did not end for twenty years. France, again a Catho-

lic power by Napoleon's concordat with the Pope, rallies under the imperial flag with herself, Catholic Spain, Portugal and Italy, in the struggle. Protestant England and Catholic Europe strive together upon the ocean. From the Indian ocean to the Nile, the Atlantic, the North sea and the Carribbean, the waters are reddened with blood. The Catholic flag is dipped into the sea. The old Catholic powers, those which in the past have been the vile instruments of papal wrong, the nations whose kings have committed fornication with the great spiritual harlot, suffer the loss in this long and deadly struggle of six hundred ships of the Line, the largest war vessels that go to sea, besides thousands of ships of war of smaller size. At the close of the contest, the naval power of Catholic Europe had been swept from the ocean. Spain, the discoverer of America, once the first naval power of the world; Portugal; France, long the rival of England on the seas, did not have a ship left that dared to hoist its flag upon the open seas. The destruction was the mightiest and the most complete recorded in modern annals. The earthly powers which supported Rome had been swept from the ocean.

THE THIRD VIAL.

“And the third angel poured out his vial upon the rivers and fountains of waters; and they became blood. And I heard

the angel of the waters say, Thou art righteous, O Lord, which 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. And I heard another out of the altar say, Even so, Lord God Almighty, true and righteous are thy judgments."—16:4-7.

John sees the third "vial poured upon the rivers and fountain of waters; and they become blood." This vial will symbolize another event calamitous to Rome. The seat of the disasters is described as the rivers and we may expect some historical events, connected in some way with rivers, that result in the injury of the papacy. There are two marks given which help us to locate the seat where the plague of the third vial is poured. 1. It must be a region of rivers and fountains of water. 2. It has evidently been the scene of terrible persecutions of the people of God. When the judgment is inflicted the angel of the waters exclaimed, "Thou art righteous, 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." A land of persecution is to become the scene of calamities which are justly visited upon it for its sins.

If the reader will look upon the map of northern Italy he will find it crowded with rivers. The streams rush down from the Alps and haste away to the sea. This river region of Italy has

been the battle ground of nations. Here Gaul and Roman contended for the mastery of Italy; here Hannibal crushed the Roman legions in a succession of battles; here Attila the Hun, the "blazing Star," the wormwood of the rivers, laid Rome prostrate at his feet; here France and Spain wrestled for the possession of the decrepid Peninsula; here the French armies under the young General of the Directory humiliated Austria and destroyed the temporal power of Rome.

We ask first, has this country been the scene of persecutions? None more terrible, more bloody or more continued, have been known in the dark history of Rome. This very region was the home of the Albigenses. Against them the Papacy had hurled its fanatical legions from generation to generation. The blood of the Protestants of the Alps had for centuries dyed the rocks and streams with crimson. One of the mightiest services that Oliver Cromwell did for the human race, was to announce to the Pope of Rome that unless he called off his wolves from preying upon the flock of God in Piedmont, the cannon of a Puritan army should teach him mercy around the castle of St. Angelo. This river region is then a theatre of persecution.

We ask next whether this region of rivers,

this region red with the blood and hallowed by the sufferings of martyrs, was the theatre of any great historical events in this series of steps towards the destruction of the power of Rome?

Thus far there has been a connection between the plagues. The first, the French Revolution, the Reign of Terror in France, for a time destroyed and forever weakened the papal grasp upon that nation. Out of it sprang the second plague, which resulted in driving the Catholic powers from the ocean. Still springing from that same revolution there follows the descent of the French armies upon Italy, and the destruction of the spell by which Rome for more than a thousand years had held the nations.

In 1796, a General, aged 27, then comparatively unknown, led an army of 35,000 Frenchmen into Italy. Bold, unscrupulous, "with no god but ambition," he was not held back by veneration of the successor of St. Peter. On the river system of Italy, on the Rhone, the Po and its tributaries, he battled with the Austrians and their allies. It is remarkable that every one of his great conflicts were fought upon the rivers. Who has not heard of the Bridge of Lodi, the first of his great victories, fought upon the river Adda? or of the Bridge of Arcole, the scene of another triumph upon the

Adige? or of Marengo, begun with the river Bromida between the armies? Listen how history records the exploits of the young Napoleon in this campaign :

“The French crossed the Po at Piacenza on the 7th of May, and drove back Beaulieu upon the line of the Adda; the strongly fortified bridge of Lodi was carried after a severe struggle, and the enemy retreated, in the utmost confusion, upon the line of the river Mincio.”—*Student's France*, page 581.

Again: “Marching secretly from Verona, the French descended the Adige (river) as far as Ronco. There they crossed the Adige, and on Nov. 14th made a furious attack upon the village and bridge (over the Adige) of Arcole.”—*Ibid.* page 583.

Again: “From the theater of their triumphs upon the Adige and Mincio (rivers), Bonaparte led his armies into the territories of the Pope, against whom the Directory had resolved to proceed to extremities.”—*Page* 584.

Again: “Bonaparte took up a position with his whole force upon the great plain of Marengo, being separated by the river Bromida from the enemy's lines.”—*Page* 598.

Again: “A convention was signed the day after the battle by which the Austrians agreed to retire beyond the river Mincio.”—*Page* 598.

Thus it becomes apparent that the scene of ancient persecution, the region of rivers, again becomes the theater of a mighty struggle, in which the rivers, curiously the scene of every conflict, are reddened with blood. We have yet to ask whether these events were disastrous to the Papacy. I will briefly give the results of the struggle. In 1796 Bonaparte entered Italy. The next year his armies take the city of

Rome and proclaim an Italian Republic. Previously an armistice had been granted, for which the Pope paid 21,000,000 francs and gave up a hundred masterpieces of art to be carried to Paris. In 1798 Pope Pius VI. was carried as a prisoner into France to die. His successor was not elected in Rome, which was still in the hands of the spoiler, but in Venice. Other results that follow from this invasion will be given under the fourth vial.

Ah! how triumphantly the long persecuted Waldenses, as they saw the Pope carried a prisoner into exile, must have joined in the voice from behind the altar: "*Yes, O Lord God Almighty, true and righteous are thy judgments!*"

THE FOURTH VIAL.

"And the fourth angel poured out his vial upon **the sun**; and power was given unto him to scorch men with fire."

"And men were scorched with great heat, and blasphemed the name of God, which hath power over these plagues; and they repented not to give him glory."

We have now reached the **fourth vial of the wrath of God**. It will be another of a series of calamities that befall the Papal power. We may expect it to follow closely those already described.

The symbol employed to represent the fourth calamity is the sun. I have stated elsewhere in these chapters that the sun is symbolical of

a ruler or king, Any one who becomes a great light and occupies a pre-eminent position, may be indicated by this symbol. The Savior is described as the Sun of Righteousness. In the dream of Joseph, his father Jacob, the patriarchal ruler, is represented by the sun. Among the orientals it is the well known symbol of a king or ruler. The fourth vial is poured upon this sun, and power is given it to scorch men with fire. Fire, the instrument of bitter pain, is a symbol of suffering. It is therefore evident that the ruler, symbolized by the sun, shall be the means of inflicting great suffering upon men. As we have found that these calamities are directed against the Papacy, it would follow that the sufferers are those who have received the mark of the beast. Though these adherents of Rome are in great anguish from the calamities that befall them, still they do not repent of their crimes. Like ancient Egypt under the plagues, Rome will still persist in her wicked deeds, still refuses to liberate the people from her spiritual slavery.

We have now ascertained about what the symbolism must mean. Let us next inquire whether history confirms the interpretation by events which correspond to the prophecy.

In 1801 a scorching sun had arisen in the political horizon of the old world. The victor

of Lodi and Marengo, the conqueror of Italy, had become the ruler of the French nation. At first he ruled under the old Roman title of Consul. A few years later he was crowned as Emperor of the French. No such scorching sun had arisen in the political horizon for more than a thousand years, and I do not know that the world has ever seen so great a scourge of man. From 1796 to 1815 he was engaged in war without a moment's cessation. He converted Europe into a great camp, and every nation was blackened and torn with wars. From Spain to Moscow, from Egypt to Holland, the march of his armies left behind a track of blood. In his wars it is estimated that 2,000,000 men perished by the sword, and none can tell of the want and misery and despair that brooded over the bleeding and desolated lands that were tracked by his armies. There was hardly a home in Europe that did not suffer; hardly one that was not in mourning for slain fathers, brothers and sons, or for wives and daughters who had met a fate worse than death.

This scorching sun, which parched, burnt and blackened the earth, exerted a most baleful influence on the power of the Papacy. In 1796 Bonaparte entered Italy; in 1797 his armies entered the Papal dominions, and a peace

was made by which the Pope was not only shorn of half his provinces, but was compelled to buy off the invader by the payment of large sums of money. The next year the French armies entered Rome, tore the Pope from the Vatican, sent him a prisoner to France to die, and robbed Rome of its hoarded wealth. It was despoiled of its treasures of art, which were sent to Paris as legitimate spoils of war. The historian Allison speaks as follows of this spoliation in his history of Europe. Vol. 1, page 546:

“But long before the Pope had sunk under the persecution of his oppressors, Rome had experienced the bitter fruits of Republican fraternization. Immediately after the entry of the French troops commenced the regular and systematic pillage of the city. Not only the churches and the convents but the palaces of the cardinals and of the nobility were laid waste. The agents of the Directory, insatiable in the pursuit of plunder, and merciless in the means of exacting it, ransacked every quarter within its walls, seized the most valuable works of art, and stripped the Eternal City of those treasures which had survived the Gothic fire and the rapacious hands of the Spanish soldiers. The bloodshed was much less, but the spoil collected incomparably greater than at the disastrous sack which followed the death of the Constable Bourbon. Almost all the great works of art which have since that time been collected throughout Europe, were then scattered abroad. The spoliation exceeded all that the Goths or Vandals had effected. Not only the palaces of the Vatican, and the Monte Cavallo, and the chief nobility of Rome, but those of Castel Gandolfo, on the margin of the Alban lake, of Terracina, the Villa Albani, and others in the environs of Rome, were plundered of every

article of value which they possessed. The whole sacerdotal habits of the Pope and cardinals were burned, in order to collect from the flames the gold with which they were adorned. The Vatican was stripped to its naked walls; the immortal frescoes of Raphael and Michael Angelo remained in solitary beauty amid the general desolation. A contribution of four millions in money, two millions in provisions, and three thousand horses, was imposed on a city already exhausted by the enormous exactions it had previously undergone. Under the direction of the infamous commissary Hallar, the domestic library, museum, furniture, jewels, and even the private clothes of the Pope, were sold. Nor did the palaces of the Roman nobility escape devastation. The noble galleries of the Cardinal Braschi, and the Cardinal York, the last relic of the Stuart line, underwent the same fate. Others, as those of the Chigi, Borghese, and Doria palaces, were rescued from destruction only by enormous ransoms. Everything of value that the Tolentino had left in Rome became the prey of Republican cupidity, and the very name of freedom soon became odious, from the sordid and infamous crimes which were committed in its name.

“Nor were the exactions of the French confined to the plunder of palaces and churches. Eight cardinals were arrested and sent to Civita Castellana, while enormous contributions were levied on the papal territory, and brought home the bitterness of conquest to every poor man's door. At the same time, the ample territorial possessions of the church and the monasteries were confiscated, and declared national property; a measure which, by drying up at once the whole resources of the affluent classes, precipitated into the extreme of misery the numerous poor who were maintained by their expenditure or fed by their bounty. All the respectable citizens and clergy were in fetters; and a base and despicable faction alone, among whom, to their disgrace be it told, were found fourteen cardinals, followed in the train of the oppressors; and at a public festival, returned thanks to God for the miseries they had brought up on their country.”

The imprisoned Pope died in captivity. The next Pope was elected in 1799, not in Rome,

which was held by French soldiers, but in Venice. In 1800 he was permitted to return to his desolated capital as the dependent of France. In 1804, Napoleon Bonaparte determined to place upon his head the old imperial crown as emperor of the Romans, and the Pope was compelled to journey by land to Paris in order to gratify his master by serving in the ceremonial. Four years later Pius VII. was dragged from his palace, as his predecessor had been, and sent a prisoner into France. His States of the Church were confiscated. The grant made by Charlemagne near 1200 years before was resumed, and until the fall of Napoleon, the Pope was without temporal possessions. The imprisoned hierarch was not only shorn of his worldly estates, but was compelled to sign a compact by which he gave up the power of appointing bishops in the French empire to Napoleon. It was only when the power of Napoleon was broken that he was permitted to return to his pillaged city, to reascend a throne and to grasp a broken sceptre.

Napoleon had broken the spell of Rome. He taught the world that the power of the Popes might be successfully dared. The terror of Papal bulls, anathemas and interdicts, was then dispelled forever. Since his day the Pope has ceased to be the most powerful factor in the

history of nations. But, notwithstanding these scourgings, the Papacy has not abated its exorbitant and blasphemous pretensions. They have not repented of their sins.

THE FIFTH VIAL.

“And the fifth angel poured out his vial upon the seat of the beast; and his kingdom was full of darkness; and they gnawed their tongues for pain, and blasphemed the God of heaven because of their pains and their sores, and repented not of their deeds.”—16:10-11.

The next angel pours out his vial upon the seat or throne of the beast, and his kingdom is filled with darkness. They gnaw their tongues in pain, and revile God for their sufferings. They repent not of their wicked deeds. There can be no doubt concerning what is meant by the throne of the beast. The scene of the calamities of the fifth vial will be Italy and Rome. That has been the seat of the beast for 1300 years. In the very seat of his power the beast shall receive a blow that will fill his kingdom with darkness, and those who worship him with anguish. Something shall occur that shall cause great dismay and anguish to the Roman priesthood.

It would be well for the reader to note the fact that, when the disasters came upon the Papacy through the rule of Napoleon, the people of Italy were sufferers also. That country

was still loyal to the Pope. He was driven forth, not by the consent of the Italian people, but by foreign power. Rome remained a Catholic city, under the dominion of priestcraft, devoted to the Pope. But within the present generation a change has come. The Italians have shaken off the yoke that had been borne for over 1200 years. The light has penetrated the thick darkness of Rome itself.

In the year 1848 the people of Rome arose in rebellion to the Papal authority and drove Pius IX. into exile. A few months later he was restored by a French army. Nor did he dare remain when restored, save under the protection of French bayonets. With a French garrison he continued to rule his circumscribed territory until 1870. In that year France was compelled to withdraw her soldiers to defend her soil from German invasion. That was the opportunity of Italy. The Papal army was scattered by the soldiers of Victor Emmanuel; the Pope shut himself in the Vatican, and Rome became the capital of new Italy. The temporal power of the Pope is gone forever.

But this is not all that this vial symbolizes. The Italian government has seized upon the overgrown possessions of the church. The lands it claimed have been confiscated, monasteries and convents have been closed, and uni-

versal religious toleration declared. The days of Papal persecution have forever departed. The free church of Italy has been organized by the long persecuted Waldenses, and Protestant missionaries preach in every important city.

This is what has been done. This is how the vial has been poured out on the throne of the beast. It remains to inquire how these reverses have been received by the devotees of Rome.

The lately deceased Pope was declared by a Catholic General Council, sitting in Rome, to be infallible. He then shut himself up in the Vatican and styled himself a prisoner. He had previously issued a syllabus claiming a right to rule the nations of the earth. He fulminated anathemas against those who opposed him, as bitter, as hostile, as arrogant, as those of Pope Hildebrand. He and his supporters have metaphorically gnawed their tongues in anguish. When Cavour, the great Italian statesman, died, the priests were forbidden to attend the last moments of the dying patriot. If any one wishes to know the rage felt by all devout Catholics over the scenes I have depicted, let him engage in conversation with any devotee of Rome.

By these events none can doubt that the power of the Papacy is much weakened. She can no longer resort to violence as a means of

suppressing rebellion against her spiritual despotism. A time has come when in Italy and Rome Protestant missionaries may raise the cry to the citizens of Babylon, "Come out of her, my people," and there is no power that will hinder their coming.

This brings us to

THE SIXTH VIAL.

"And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the East might be prepared."—16:12.

The sixth vial is poured out upon the river Euphrates, and its waters were dried up that the way of the kings of the East might be prepared. If the reader will turn back to chapter vii. he will find that the sixth angel there is also connected with the river Euphrates. When his trumpet is blown the command is given to loose the four angels that are bound by the river Euphrates. We have found that these angels and the accompanying symbolism evidently describe the Turkish invasion of the eastern Roman empire.

As there were four angels, so there were four Turkish kingdoms. They were restrained (or bound) by the Euphrates, and prevented from crossing it for generations. They were an army of horsemen. They employed in their wars the smoke and fire and brimstone of gun-

powder, unused before. By these and other marks the power of the Euphrates is surely identified as the Turkish empire. I have elsewhere described its capture of Constantinople. At that time it was the mightiest empire of the world. It held under its sway all of northern Africa, all of western Asia, including Judea, and all of southeastern Europe, embracing parts of Hungary, Poland and Russia. Its armies repeatedly marched into Germany; Vienna was besieged by the Turkish host, and at one time it was feared that all Europe would be subjected to its sway.

In chapter vii. it is the *sixth* trumpet angel that unlooses the angels bound by the river Euphrates. Here the *sixth* angel pours his vial upon the river Euphrates. Evidently the power affected by the sixth angel and described by the *river Euphrates* in both cases, is the same in chapter vii. and in the present chapter. Prophecy has described the rise of the Turkish power. It also foreshadows the fall of this mighty scourge of the nations. The cruel and sensual invader, who has desolated the Holy Land and plowed with destruction regions in which flourishing churches were founded by the apostles, is destined to fall. A vial shall be poured out upon it and it shall be dried up. But will its fall be a calamity to Rome? We

may let the Papacy determine that. Rome does not love the Turks, but she loves the followers of the prophet much better than she loves Protestant or Greek schismatics. If Turkey should fall before a Protestant power, or before Russia, the head of the Greek communion, the Papacy would regard it as greatly to be deplored. In the recent war between Russia and Turkey, the Papal sympathies were all in behalf of the Crescent.

I wish to ask the reader to observe the effects of pouring out the vial. *The Euphrates is dried up.* This symbolism does not indicate a sudden destruction but a gradual decay. Earthquakes, and falling cities and lands, or mountains swallowed up, are symbols of sudden destruction, but a *drying up* indicates an extinction by slow degrees. This is just what is taking place in the case of Turkey. I do not know when her end will come, whether soon, or far in the future; but her end will come, and I do know that for more than a hundred years the foundations of her power have been slowly drying up. Three hundred years ago she was the mightiest power in the world, and she has not fallen from that high position to her present weakness at a bound. We can trace the steps downward.

In 1774, one hundred and seven years ago,

she received her first great reverse in a war with Russia, and was shorn of her provinces north of the Black Sea. In 1816, Servia, after a long contest for liberty, wrested self-government from the Sultan and has since only given a nominal allegiance to the Turks. In 1820 Greece revolted.

In 1823 the Turkish naval power was destroyed by England, France and Russia at the battle of Navarino, and in 1829 the independence of Greece was completely established. In 1849 Mehemet Ali revolted in Egypt, invaded Syria, marched on Constantinople, and was only restrained by the powers of Europe. Since that time Egypt has been practically independent. In 1849, Roumania also, then called Moldavia, demanded self-government and is now independent under the King of Roumania. Thus province after province has been lopped off, and the process still goes on. In 1876 Herzegovina revolted, and Montenegro raised its warlike standard. In 1877 the Russians intervened, and the war that followed resulted in the loss of the greater part of the Turkish possessions in Europe, as well as Cyprus and a part of Armenia. At this date the Turkish empire seems on the very verge of dissolution. To the human eye it appears as though the very foundations of its life and vigor were "dried up."

The apostle says that the Euphrates shall be dried up, that the way of the kings of the East may be prepared. In the infancy of the Christ, the wise men of the East, also called kings in the Psalms, came to offer homage to the kingly child. The prophecy implies that when this obstacle is removed, the way of the inhabitants shall be opened. There can be no doubt but that the fall of the Turkish power would give a mighty impetus to the evangelization of the world. All western Asia is Mahometan. Turkey is the head of the Mahometan faith, and its fall would be looked upon as the doom of the religion of the Prophet. It has long been death for the disciple of Mahomet to forsake his religion, but when the Euphrates is finally dried up, the nations from the Mediterranean to the Euphrates, Tigris and Indus, will seek for a new religion. The sword established the religion of the False Prophet. When it loses the dominion of the sword, its votaries will demand another faith.

The next great event in prophetic history after the drying of the Euphrates, is the battle of Armageddon. We have found that the sixth and seventh vials represent events that have occurred, or are occurring, in our day. The great calamity to the papacy, symbolized by the vial poured upon the throne of the beast,

has fallen upon Rome since 1870. The drying up of the Euphrates is still going on.

Before the final destruction of the Mahometan power it is destined to secure powerful allies, which will aid it in its last struggle, and go down with it when that struggle is ended, in a final and utter destruction. This conflict is described as follows:

“And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty. Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame. And he gathered them together in a place called in the Hebrew tongue Armageddon.”—16:13-16.

The reader will observe that, before the seventh vial is poured out, there is an alliance of three powers described as the *dragon*, the *beast*, and the *false prophet*. From their mouths came three unclean spirits, like frogs, who go forth to the kings of the earth, rally their forces under the banners of the three allied powers, and march them to the battle of the great day of the Almighty. And the hosts join battle in a place called in the Hebrew tongue,

ARMAGEDDON.

I wish the reader to understand that in ven-

turing upon this portion of Revelation, I do so as one who goes through a dim, mysterious and untraveled country. Thus far I have been writing of the past, and I have asked my reader to tread with me the solid ground of history. I have pointed him first to the sublime panorama of the future described, as an eye witness, by the prophet of Patmos. I have then turned to history and have shown the march of events corresponding to, and in precise order of, the Apocalyptic symbols. But in this application we have now reached the year 1881. The symbolism next proceeds to map out what is future to us as well as what was future to John eighteen centuries ago. The gathering of the dragon, the beast, and the false prophet, belongs to the future. It is unfulfilled prophecy, and of the meaning of unfulfilled prophecy we should always speak with modesty. The blunders made by so many learned men in trying to teach the world what prophecy of events yet future should mean, ought to admonish the interpreter to lay aside all dogmatism before he begins his work.

Yet, in the interpretation of this passage we are furnished with solid ground where we can place our feet. The dragon and the beast are symbols that have already been identified. All Protestant commentators are agreed that the

dragon is a symbol of old, persecuting, imperial Rome, and that the beast represents the no less tyrannical and persecuting power of Papal Rome.

Here a difficulty arises concerning one of these powers. Papal Rome still exists, but imperial Rome, once the mistress of the world, is gone forever. How then can the dragon appear in a conflict that is yet future? It cannot appear as imperial Rome, but it may appear as some great despotic power of kindred character, representing its work and spirit. We may, perhaps, receive some assistance by comparing the passage before us with the thirty-eighth and thirty-ninth chapters of Ezekiel. These chapters are understood by President Milligan, and other judicious commentators, to describe the gathering of the hosts to the battle of Armageddon. We quote: "Son of man, set thy face against Gog, the land of Magog, the chief Prince of Meshech and Tubal, and prophesy against him." Ezekiel 38:2. Magog was one of the seven sons of Japhet. His sons were Gomer, Magog, Maadai, Javan, Tubal, Meshech, and Tiras. Josephus says that Magog founded the "Magogae, whom the Greeks call Scythians." The people called Scythians anciently inhabited southern Russia. We are justified, then, in pronouncing that country the

“land of Magog.” Ezekiel, in the passage quoted, not only names the land of Magog, but “the chief prince of Meshech.” Meshech we have named already as the sixth son of Japhet. There can be little doubt but that the name survives in Russia. Muscovy is the ancient name of Russia, and the word is probably a corruption of Meshech, and the other Russian terms, Moscow, Moskwa, Mesoc and Mosc, are all variations of the same word. This resemblance is rendered still more striking by a correct translation of the Septuagint version. It there reads: “The prince of *Roos* and Meshech and Tubal.”

We have then found that the land of Magog was Scythia or Russia; that the prince of *Roos*, or Russia, is named; that Meshech corresponds with Moscow and Muscovy, and the remaining name, Tubal, or Tobol, as it is in the Septuagint, is also a Russian name. The capital of Asiatic Russia is Tobolsk. Tobol is its chief river.

I think that these facts clearly show that Ezekiel marks Russia as one of the powers destined to take part in the battle of Armageddon. In despotic form of government, in extent of dominions, in ambition, in military power, it more fitly represents imperial Rome than any other modern State, and since it is definitely

described by Ezekiel, we are justified in regarding it as the revived imperial despotism symbolized by the dragon.

ARMAGEDDON.

Two of the powers that enter into the conflict can now be conjectured, viz: Russia, the great modern secular despotism, and the spiritual despotism of Rome, symbolized by the beast. These are not at present in union, but they will unite. They each have a system of Episcopacy, worship images, invoke saints, and nourish monasticism. They have so much in common religiously that it will not be impossible to make an alliance in the future.

Papal Rome in the zenith of her power would have disdained an alliance with the eastern church, but in the humiliation brought upon her by the pouring out of the vials she will stretch out her hands for help. In the reign of Justinian when the Pope first received the title of Lord of the Church, the Greek and Latin churches were united under his sceptre and will be again united at their fall.

The third power described as the false prophet, remains to be identified. The reader will note two facts: 1. The sixth vial treats of the fall of the Turkish power. We have not yet passed to the seventh vial. The Sultan is the

recognized "commander of the Faithful;" the head of Islam. The false prophet represents the Mahometan power; possibly not under the Sultan, but still existing. It is the religion of "The Prophet," as his disciples term Mahomet; of the false prophet, as the rest of the world suppose. 2. By turning to Ezekiel we find that it is stated that Persia, Ethiopia and Lybia with them, are joined in the conflict. These are the very countries that are peopled by Mahometans.

"The power of the Euphrates" will probably be dried up, and before this conflict, but there will be a marshaling of the followers of the false prophet from Persia, Ethiopia, Lybia and other countries. Let the reader note the significance of the historical fact that the Mahometan lands are fast passing under the dominion of Russia. Already central Asia to the borders of China acknowledges the Czar, and Turkey is suppliant at his feet. It seems, then, to be already foreshadowed that after the drying up of the Euphrates there will be a grand alliance of secular despotism led by Russia, spiritual despotism embodied in Papal Rome, and false religion as exemplified in Mahometanism. Their aim will be to check the progress of political and religious freedom and of the gospel of Christ. The final gathering of the

hosts will be at Armageddon, where the last conflict in which the beast and false prophet shall ever engage, will be fought. It will not be the world's last battle. There remains yet another which closes the scenes and struggles of time, but the great victory of Armageddon will secure the peace of earth for a thousand years, and usher in the glories of the Millennium.

I have endeavored to identify the powers which shall contend upon the one side in the battle of Armageddon. Of two of these there can be no doubt. The beast is ever a symbol of the Papal power. The connection, as well as the name, indicates that the false prophet represents Mahometanism. The dragon represents, not old, imperial Rome, but the spirit of imperial Rome revived in some modern power, or powers. I have urged that Russia is that power. It may be that it is an alliance of despotic powers under the leadership of Russia. A passage to which I ask the reader's attention suggests that this is probable.

In chapter 13:16, the beast, false prophet and dragon are named. In chapter 19:19-20, there is another description of the same conflict. There John saw the beast and the false prophet as before, but instead of the dragon he names the kings of the earth. These would represent

the imperial despotism of ancient Rome. The language would suggest an alliance of despotic rulers. The dragon represents the spirit of them all. What has been written renders it probable that Russia will exercise a preponderance.

The sacred writer saw that they were gathered to a place called in the Hebrew tongue Armageddon.

If this is a literal conflict of arms the place where it will take place is probably indicated. Possibly the conflict will be moral and spiritual, but if not, it is of interest to know where this great final conflict will be fought. It is at a place. The place would therefore probably be found where the Hebrew tongue was spoken, and where the Jews were wont to bestow Hebrew names upon places. The fanciful Baldwin has chosen the United States as the theatre of this conflict, a supposition about as probable as many of the prophetic theories of which he is the advocate. The place named is not only Hebrew, but is a famous spot in Hebrew history. Armageddon means simply the Hill Megiddo. Upon the hill Megiddo was fought the battle in which King Josiah was slain. It was in the midst of the battle-ground of Israel. The plain of Esdraelon, the depression between Judea and Galilee, was tracked with armies.

Philistines, Midianites, Syrians, Assyrians, and Egyptians contended with each other and with Israel. Upon this plain arose the hill of Megiddo. It *may* be that the last conflict before the fall of Babylon and the ushering in of the Millennium will be upon this ancient battleground. If Ezekiel 37:8-17 is understood literally it signifies that Palestine shall be the theatre of this struggle, but of all these passages I am inclined to believe that they have a spiritual signification. The Israel of Ezekiel represents the church, the true Israel. Armageddon, the battle-ground of Israel, is used metaphorically to describe the great conflict of the Israel of God.

But against whom are these wicked powers arrayed? Rev. 19:11-16 describes him. Christ is the leader. The conflict is with the true church. The word of God is the instrument of offense. Christ rides upon the white horse of triumph and in righteousness doth he judge and make war. The splendid description of chapter 19th, is a fuller presentation of chapter 16:14, where the conflict is described as the battle of that great day of God Almighty.

As this conflict was waged the seventh angel pours out

THE SEVENTH VIAL.

“And the seventh angel poured out his vial into the air; and

there came a great voice out of the temple of heaven, from the throne, saying, It is done. And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great. And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath."—16:17-19.

I have shown that these vials each represent calamities that befall the Papal power and follow in succession. The number *seven*, is the perfect number. The seventh vial which completes the perfect number must be the grand consummation of the catastrophes of Rome. It is in harmony with the fitness of things that it should bring her utter destruction. Hence it is followed by commotion and mighty upheaval of the powers of the earth, such as had never before been known. The results are presented in detail. We learn, 1. That the great city, Babylon, fell. It was broken into fragments. Chapter 16:19. It fell with violence, as a millstone cast into the sea and disappeared forever. Chapter 17:21. The beast, the symbol of the Romish power, was taken and cast alive into the lake of fire, from whence there is no return to trouble the nations. Chapter 19:20. 2. The false prophet which shared the alliance of the beast (chapter 16:13) also shares its fate. Chapter 19:20. The dragon, "the kings of the earth,"

gathered to make war against him who sat on the horse, were also discomfited. The cities of the nations fell. Chapter 16:19. Of three powers allied in wickedness two are utterly destroyed. They are consigned to the eternal prison-house where doors open to receive, but from whence none come forth. They disappear forever. Rome and Mahomet disappear from history. These anti-Christian powers cannot be reformed. It is folly to think of recalling an apostate church to the purity of the gospel. It waxes worse and worse. Its end is destruction. Every false church and every false religion, incapable of reformation, must be destroyed.

The third power, the dragon, is not at this period cast into the lake of fire. His time has not yet come. He represents a spirit that assumes various forms. At one time he is imperial Rome; later he has assumed the form of the secular dominion of the Papacy; later still he represents Russia and the allied despotisms of the earth. He is ever Satan, the adversary, the old serpent, the devil, but to accomplish his work assumes Protean forms. At the end of this great conflict, his power is broken. He has not passed out of existence forever, but is bound. For a long period he ceases to exercise power upon the earth, and there is ushered in

after the fall of the beast and false prophet the golden age of our race, the glorious period sung by ancient prophets, the MILLENNIUM.

THE GREAT HARLOT.

The sixteenth chapter presents the series of historical events that lead to the overthrow of spiritual Babylon. Our interpretation of these has been for the most part determined by the facts of history which have already transpired. The sixth vial brings to the present date. Concerning what follows the seventh vial I speak with diffidence, as it is yet future, but of this we can be certain, that it foreshadows the final overthrow of the anti-Christian powers. In chapters xvii., xviii. and xix., the downfall of these powers, the overthrow of Rome, the triumph of the Word of God, and the victory of Armageddon, are described with greater detail. The limits to which I am confined will only permit me to outline these chapters. Chap. 17:1-6 describes spiritual Rome under the figure of a great harlot. The true Church is described throughout Revelation as a pure woman, the Bride of Christ; the false church as a harlot. That this harlot refers to the same wicked power already described as Babylon is evident from the words on her forehead.

This woman sat on a scarlet beast and was

clothed in purple and scarlet. Scarlet is the color worn by cardinals and Pope. Purple indicates not only luxury but royal power. The woman was drunk with the blood of the saints, which is true of Rome.

The beast has throughout indicated the secular power that upheld the church. This was first, old imperial Rome. The beast had seven heads. I have shown that there are seven hills on which Rome sat, and I have indicated (p. 250) that this refers to seven forms of government that Rome had during her existence. There were ten horns. The horn is a symbol of power, and often is used for a kingdom in prophetic language. See Dan. 7:24. This, then, implies ten powers which sprang out of Rome and supported the false church. These are given by Sir Isaac Newton, as follows: 1. Kingdom of the Vandals in Spain and Africa; 2. Kingdom of the Visigoths; 3. Kingdom of the Suevi in Spain; 4. Kingdom of the Alans in France; 5. Kingdom of the Burgundians; 6. Kingdom of the Franks; 7. Kingdom of the Britons; 8. Kingdom of the Huns; 9. Kingdom of the Lombards; 10. Kingdom of Ravenna. The Roman empire was broken up into these kingdoms, and they were all supporters of the Papacy. These ten kings or kingdoms did not exist in the time of John, but should afterwards receive author-

ity and do the will of the beast (verses 12-15).

At a later period still, the ten horns (verse 16) shall hate and desolate the harlot. We have seen this fulfilled in the fact that the kingdoms that have been developed from these have in the last three centuries either become Protestant, or have broken with Roman rule. The historical facts given under the seven vials show how they have waged war on Rome.

In chapter xviii. and chapter xix:1-10, a vivid description of the great judgment is given. The mourning of one class and the triumph of the saints are each painted in vivid colors. The latter portion of the nineteenth chapter again describes the battle of Armageddon, which has already been alluded to under the sixth vial in chapter 16:12-16.

After the battle of Armageddon comes the Millennium. "The kingdoms of the earth shall become the kingdoms of the Lord and his Christ." Men may scoffingly say, "Where is the promise of his coming? For since the fathers fell asleep all things continue as they were from the beginning of creation." "But the Lord is not slack concerning his promises." The glorious day when righteousness and the knowledge of the Lord shall fill the whole earth will certainly come.

CHAPTER XIV.

THE MILLENNIUM AND THE NEW JERUSALEM.

The Word of God.—The Great Triumph.—The Fate of the Beast and the False Prophet.—The Lake of Fire.—The Millennium.—Satan Chained.—The First Resurrection.—The Golden Age.—The World's Last Battle.—The Judgment Day.—The Glorious City.—The Tree and River of Life.—The Eternal Glory.

The nineteenth chapter of Revelation describes some of the events that precede the full acknowledgment of the reign of Christ among the children of men. These have been partly described in preceding chapters. In chapter 14:6 the apostle points out the mighty strides of the gospel of Christ. In succeeding verses he announces the fall of Babylon, a mighty event which is more fully described in succeeding chapters. In chapter 16:13 the gathering of the united hosts of the dragon, the beast, and the false prophet, to the battle of Armageddon is pointed out.

In the sublime imagery of chapter XIX.

the same mighty events are declared. The first of these to which I will now allude is the one before symbolized by the angel that flies through heaven with the everlasting gospel, but now presented in a grand vision of the triumphant march of

THE WORD OF GOD.

“And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself. And he was clothed with a vesture dipped in blood: and his name is called The Word of God. And the armies which were in heaven followed him on white horses, clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations; and he shall rule them with a rod of iron: and he treadeth the wine-press of the fierceness and wrath of Almighty God. And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.”—19:11-16.

He rides upon the white horse, the symbol of conquest, clothed in a garment dipped in blood, the blood of him who gives it power; out of his mouth cometh a sharp sword, the sword of the Spirit, the word of God and Christ, the Logos, the WORD that was with God and was God, which becomes by these conquests the ruler of all, and is acknowledged as the King of kings and Lord of lords.

“And I saw the beast, and the kings of the earth, and their

armies, gathered together to make war against him that sat on the horse, and against his army. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshiped his image. These both were cast alive into a lake of fire burning with the brimstone. And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth: and all the fowls were filled with their flesh."—19: 19-21.

After this grand, triumphant march of the gospel, thus sublimely symbolized, there is an alliance of the hosts of sin, to check the progress and turn back the tide of the gospel of Christ. The beast calls forth his armies to fight their last battle; the false prophet of chapter XVI. is by his side with his wicked hosts. The kings of the earth, the same manifestation of the dragon power described in chapter XVI, the dragon power exhibited when imperial Rome tried to devour the Man child; the despotic power always shown when earthly kings have tried to drown the gospel in blood, is the third ally in this final conflict.

What are earthly powers when they fight against God? The kings of the earth "may take counsel against the Lord and his anointed, but he that sitteth upon the heavens shall laugh; the Lord shall have them in derision." The dragon, the beast, the false prophet, and their followers are discomfited. They do not

escape, but are taken captive. The two last with all their hosts are cast into the eternal prison house; the lake that burneth with fire and brimstone.

I would call the attention of the reader to the fact that the beast and false prophet appear no more on earth. Their work of wickedness is forever ended. They have been weighed in the balance and found wanting. They have been cast into the dark prison house from whence none ever return. The Scriptures show us that the doors of the burning lake open to let the wicked in, but never open for them to come out. To enter there is the second death. For the victims of the second death there is no resurrection. To enter this lake is the second death.

After this mighty conflict, this crisis of the fate of the world, the apostle beholds the results of the glorious victory. Spiritual Babylon, the beast, the Papacy, overwhelmed in the battle of Armageddon, has disappeared from earthly history. The false prophet, the host of Islam, its ally, has shared its fate. The old serpent, the dragon, the devil, who under so many forms; as pagan Rome, as the imperial power, as the kings of the earth; has persecuted the Church, is now to meet the results of his disastrous failure.

“And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season.”—20: 1-3.

The apostle beholds an angel descending from heaven with a chain, and the key of the bottomless pit. That chain I suppose to be the word of God. At this period of the triumph of righteousness the gospel takes such hold of the hearts of men that Satan loses his power over them. We can easily see how this is accomplished by what takes place under our own eyes. A man may be drunken and lawless, but if he repents under the influence of the gospel he ceases to serve Satan. The devil loses his power over that man. When that period shall come for which the saints in all ages have wistfully looked, when the laws of God shall be written upon every heart, then Satan, bound with a chain, the chain of truth, shall be deprived of influence on the earth. During this millennial period the chained enemy of man is cast into a prison house, but not the lake of fire. Had he gone there he should never more return. He shall go there as his ultimate fate, but after the thousand years, he is to return to

the earth for a little season, and until the final effort of his long struggle against God he shall be confined in the *bottomless pit*, from whence there is escape, instead of being cast into the *lake of fire*, which is an eternal doom. In the bottomless pit the great deceiver shall remain till the thousand years are ended, when for a season he shall regain his power.

THE MILLENNIUM.

With this discomfiture and restraint of the arch deceiver, the Millennium shall begin. That word means a thousand years. This blessed period is often spoken of by the prophets, but this is the only place in the Bible where its duration is recorded. I am not prepared to say that it shall be limited to a thousand years, but am rather disposed to believe that a thousand years, a round period of great duration, is chosen to show to the longing student of the prophets that there shall be a long, long period of righteousness upon the same earth that has been reddened with blood, filled with crime, and made foul by sin. The characteristics of this golden period of the human race are clearly pointed out by the prophets.

1. *Christ shall have a universal reign.*—John saw that those who sat on thrones reigned with Christ a thousand years. “In the last days the

mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills, and all nations shall flow into it." Isa. 2:3. Will Christ come visibly to reign in person as an earthly monarch? The personal coming of the Savior is placed by all the sacred writers as the last event before the great judgment day. This great epoch is placed after the millennial period, and also after the overthrow of Satan in his last conflict. If the Savior, then, during this millennial period, is not visibly present upon the earth, how can he reign? Just as he reigns over each saint now. Those who know the Lord accept him as king, but in this period "the knowledge of the Lord shall cover the earth as the waters do the channels of the sea." All men shall hear and obey the gospel, and all shall submit to the beneficent sceptre of Christ. In fact, I suppose that this period of universal righteousness will be ushered in without any supernatural demonstrations that will startle the world. It will apparently come as a grand result in the march of human progress and the growth of righteousness.

The Millennium will probably come in quietly, in the providence of God; there will be no miraculous unbaring of the arm of the Almighty. The chain of divine truth shall bind

the great author of evil so that he will lose his influence for a long period, and men will devote themselves to the practice of righteousness and the arts of peace.

2. There is another remarkable feature of this period that some have supposed to be fatal to this view of a quiet inauguration of the universal reign of Christ, and that is the announcement of the first resurrection.—Vers. 4-6.

“And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshiped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.”—20:4-6.

Who are those who have part in the first resurrection? John answers: “I saw thrones and they sat on them, and judgment was given unto them; even the souls of them that had been beheaded for the witness of Christ.” These are they “who lived and reigned with Christ for a thousand years.” Is this a literal resurrection from the grave? I answer decidedly in the negative.

1. The apostle does not say one word about

the resurrection of the *bodies* of the martyrs, nor does he say that he saw their bodies, or that he saw the martyrs themselves. He is particular to say that he saw the *souls* or *spirits* of the martyrs living and reigning with Christ.

2. They had been put to death in the body and their souls were unseen upon the earth, but there is no intimation in Scripture that their souls had ever ceased to exist. They were alive with Christ, but now they live in some sense different from that existence which they had before. It cannot mean that their souls came to life, for they had never ceased to have existence.

3. What then does the affirmation mean? That as Christ reigns upon the earth during millennial period by his truth, so the spirit of the martyrs is revived and lives in the Church. The souls of the martyrs live because the Church is composed of those who love Christ better than goods or liberty or life. This glorious reign of Christ pervades the earth because the souls of the martyrs are resurrected and live in all who name the name of Christ, and who are filled with the spirit of the ancient martyrs.

That is the need of the Church. When self-styled Christians can divest themselves of their envy, jealousy, selfishness, and let Christ and the spirit of the martyrs reign in their souls,

then the day of deliverance will be at hand.

4. This explanation is not forced nor the interpretation of the language unusual. It was predicted by the prophets that Elias must come again before the Messiah. He did come in spirit and power, not in person, but as the stern, fearless, upright reformer of the wilderness of Jordan. In the same sense Ezekiel speaks (chap. 27:12-14) of the return of the captive Jews to their own land: "*I will open your graves, oh my people! and cause you to come up out of your graves, and bring you into the land of Israel.*"

When the martyr of Bohemia, John Huss, was about to die, because he would not receive the mark of the beast, he predicted the triumph of Reformation and exclaimed, "*And I, awakening from among the dead, and rising, so to speak, from my grave, shall leap with great joy.*" When, a century later, Martin Luther was engaged in deadly struggle with the Papacy, Pope Adrian sent a brief to the German Diet at Nuremberg, which contained these words: "*The heretics Huss and Jerome are now alive again in the person of Martin Luther.*"

The rest of the *dead lived not* until the end of the thousand years. The sublime faith of the martyrs pervades the saints during this period, and other men, wicked or less noble, sleep

in silence, unseen and unknown, without influence upon the earth, until the millennial period is ended. They have no part in the first resurrection, the resurrection of the spirits of the martyrs. There is no room for them, but for men like Paul, who counted all else loss for the excellency of Christ, or like Stephen, who was thankful that he was called on to suffer for Christ, or like the legions of martyrs who marched to the stake or scaffold with buoyant step, sparkling eyes, and serene countenance, counting it the happiest moment of their lives when they were accounted worthy to receive the martyr's crown. On such as had this spirit of old, or on such as those in whom it is revived, the second death can have no power. They all have part in the first resurrection, and shall be approved in the day when the nations shall stand before the great white throne.

THE GOLDEN AGE.

Ah! who would not want to live when this happy period shall come. It was no idle dream when the poets and longing ones of the nation sang of a blissful period in the future ages, when the sorrows of earth should give place to joy. The prophets of God have stood upon the mount of vision and painted in vivid strains their views of the glorious coming day. Then

the sword shall be beaten into the ploughshare and the spear into the pruning hook, and men shall learn the arts of war no more. Then none shall hurt or destroy in all the holy mountain of the Lord. Then the lion and the lamb shall lie down together. Then shall the tie of universal brotherhood and Christ-like love bind together the races of the earth. Then shall the constitution of the human family be the golden rule of Christ, "Do unto others as you would have them do unto you." Then shall no fear of our own race, of our own neighbors, of their evil words, evil deeds, and unholy ambition, fill our lives with unrest and care. Then

"Shall love in one delightful strain,
Through every bosom flow,
And union sweet and dear esteem
In every action glow."

Christ shall reign. He shall be King of kings and Lord of lords. There will be no despots to bind on men the chains of slavery. There will be no popes to usurp his power; no councils to stand between him and his people; no traditions of men or creeds of ecclesiastical bodies to take the place of the word of God; no sects or priests to estrange from each other the children of one common Father; but universal loyalty to the divine King and his holy

word shall prevail. Earth, during this reign of righteousness, shall behold again the primitive happiness of our race.

THE LAST STRUGGLE.

“And when the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them. And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever.”—20:7-10.

These happy centuries shall not glide on forever. Satan shall, when many ages have rolled away, be loosed for a little season. From some cause, that is wrapped in the darkness of the future, righteousness shall wane; wickedness shall revive; the great adversary shall in part regain his influence over our race. But it is cheering to know that his triumph will be short. He shall be loosed only for a little season. Wickedness shall abound, but soon the crisis will come. Events shall move quickly. The hosts of wickedness shall gather. The beloved city, the spiritual Jerusalem, the Church, shall be surrounded, but in the day of her extremity the Lord will hear her cry for help. Fire from

heaven will descend on her enemies. Christ shall come. "As the lightning flashes from the east unto the west, so shall the coming of the Son of man be." Then shall the Lord consume the wicked "with the spirit of his mouth and the brightness of his coming." "The day of the Lord shall come, when the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, and the earth and all its works shall be burned up."

This is Satan's last battle. His time has come. The great deceiver is not cast into the bottomless pit now. The lake of fire is opened, and we discover there the beast and the false prophet, but they have gone whence none ever return. There the devil is cast and locked up to abide with his allies in wickedness forever.

"And I saw a great white throne, and him that sat on it, from whose face the heaven and the earth fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire."—20: 11-15.

This is one more act in the great drama. The throne of judgment is set. The nations, living as well as dead, are called to stand before God.

The earth and sea gave up their dead and all

are judged by "the things written in the books according to their works." After this judgment day "death and hades" also, death and the unseen land of the dead, disappear forever. They are cast into the lake of fire, the eternal prison house. Until the end of the Millennium and the final judgment men shall die, but after that grand epoch in the history of the Universe, there shall be no more death. The "last enemy, death, shall be destroyed. Then shall come to pass the saying that is written, O! death, where is thy sting. O! grave, where is thy victory."

There remains one sad story to be told. Into that same lake of fire, that prison house to which have gone the false prophet and the beast, to which has been consigned the dragon, "that old serpent the devil," the "eternal fire prepared for the devil and his angels," there shall also be banished those whose "names are not written in the book of life." This is the second death. As far as Inspiration throws its light upon the sad lot of those consigned to that "lake of fire" theirs is an eternal fate. When some one has shown that the doors of this final prison of the Universe have opened to permit the escape of those who have been consigned to its keeping, then we may perhaps indulge some hope that its prisoners will, in

the lapse of endless years, escape from their sad environment.

THE NEW JERUSALEM.

If the prophet's eyes had not been opened to see beyond these scenes, dark would seem the fate of our race. After a thousand years of purity and triumph history would seem to end in the terror of the judgment day and the darkness of the second death. But our Lord has mercifully lifted the curtain beyond and revealed to us the glorious final destiny of man. After a long and weary struggle, and a history full of dark and eventful episodes, mankind will reach a goal of happiness and splendor that it is vain to attempt to describe or even conceive. When the last battle is ended and the author of evil with all his works, the curses that he has wrought, and the servants that have promoted his ends, are cast into the eternal prison house, and their power to do evil forever broken, then will dawn the bright morning of eternal bliss and glory. The "old heavens and earth," which I understand to mean the old world and its order, so sadly out of joint, pass away at the time of the great judgment, and that old state of things shall be succeeded by a new order. Then there comes the sweet vision of the final condition of the holy Church, the

consummation of every hope of the righteous, the ripened fruit of the eternal years.

“And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.” 21:1-4.

On the glories of that city I would love to linger, but my work as an interpreter of prophecy is done. I have followed the history of the Church from its inception to the fullness of its eternal glory. Before I close there are certain features of this fair home of the redeemed that I will pause to note in the briefest way.

1. The career of man began in a garden, the fitting home of a race few in numbers. It ends, as revealed by the prophet, in a city, the home where multitudes gather. Of this city Jerusalem was a type. The redeemed and holy Church, washed by the Saviour's blood, and obedient to his will as a faithful bride to her husband, is the new Jerusalem.

2. Of old the Shekinah, the emblem of God's presence, dwelt in the tabernacle

between the Cherubim. In this glorious city of the future, God shall make his tabernacle and dwell with men. They shall recognize his presence, his protection, his fatherly and omnipotent care over them.

3. No sorrow or travail of any kind shall ever enter within the walls of the city. The cry of anguish shall never be uttered, hearts shall never be broken, no tear shall ever dim the eye, and most glorious of all, death shall be unknown. Death began his sway when man was expelled from Paradise; he ends it when the final judgment condemns Satan, death and hades to enter the lake of fire. The new Jerusalem will be painless, tearless, deathless, because it will be a sinless city. "The former things have passed away." Those who were so wedded to sin that they clung to it when Christ offered mercy and pardon, "the fearful and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars," have undergone the second death, the death that has no resurrection, and can never enter or disturb the holy peace of the glorious city.

4. The apostle beholds a vision of the beautiful city, and is thus enabled by symbols to indicate to us the glories of our eternal home. It shines with jewels and with gold, exhibiting

a splendor such as mortal eye has never seen. The walls are of jasper, the gates of pearl, the foundations of precious stones and the streets paved with gold. The dimensions are immense, beyond even human conception, and its gates stand open night and day. The names of twelve apostles of the Lamb are written upon its foundations, and of the tribes of Israel upon its gates. Night never settles down to shut out its splendor, and eternal light, springing from the brightness of God and the Lamb, precludes the need of a sun or moon. The whole description portrays to us a home, perfect, glorious, not wanting in a single feature that can add to its splendor, or to the eternal bliss of redeemed humanity.

5. John saw no temple in the city, as at Jerusalem. It was all temple. God and the Lamb were present in it everywhere and every spot was holy. Wherever the knee was bowed the Lord was present to see and hear. The whole of the new Jerusalem will be an abode of praise.

6. The gates were never shut. This implies, first, that the city has no fear of any foes. These have all been conquered and subdued. The struggles have been ended forever and no enemies remain to invade its happy precincts. It implies, in the second place, that "the na-

tions of the saved" can always enter. There is always admittance freely to those "who have the right to enter in through the gate into the city." "But there shall in no wise enter into it anything that defileth, neither whatever worketh abomination, or maketh a lie; but they that are written in the Lamb's book of life."

7. Eden had its rivers. Through the new Jerusalem runs "a pure river of the water of life, clear as crystal, proceeding out of the throne of God and the Lamb." There was a tree of life in Paradise. In the new Jerusalem, on either side of the river stands the tree of life bearing twelve manner of fruits, or rather fruit twelve times a year, every month. The river and the tree are symbols of the life bestowed by the grace of God. The river flows from the throne of God and the Lamb; from the fountain whence life and immortality come. The tree yields its fruit at all times, so that the supply never fails. Everything about the tree is healthful. Even the leaves are for the healing of the nations. There is a book, a river and a tree of life. Christ is the life, and all refer in some way to Christ. Trees and rivers presented most attractive features in an oriental city, and are beautiful emblems of the full supplies of life, grace and bliss that shall pervade the heavenly city.

8. The curse came upon those in Paradise on account of their sins. *There shall be no more curse*, for no sin shall ever enter the new Jerusalem. Every curse that has ever blighted the life of man, must be ascribed to sin. Not a throe of pain has ever been felt by the human body, not a pang has ever pierced the human heart, or a shadow of sorrow passed over the human spirit, which was not due, either directly or indirectly, to transgression. As sin can never pass the gates of the Celestial City, there will be no more pain. No fear of impending evil shall ever cloud the future of the saved. The bliss will be sweetened by the thought that saints are absolutely secure and their happy state shall never end.

“Jerusalem, my happy home,
Oh, how I long for thee;
When will my sorrows have an end—
Thy joys, when shall I see.

“Thy walls are all of precious stones,
Most glorious to behold;
Thy gates are richly set with pearl,
Thy streets are paved with gold.”

My work is ended. I close by pleading with my reader to seek an eternal home in the city where there is no more death, neither sorrow, nor crying, neither any more pain. I will bid him adieu with the hope that, when that bright

morning of eternity comes, we shall walk together there and feast upon the glories that filled our souls with rapture and cheered us while we traversed the journey of life. "The Spirit and the bride say, Come. And let him that heareth, say Come. And let him that is athirst, come. And whosoever will, let him take the water of life freely."

APPENDIX OF SYMBOLS.

Revelation is a book of symbols. The proper interpretation depends on the right use of these symbols. The meanings usually attached to them will be found in any symbol dictionary. I have condensed for this table from the dictionaries the definitions of the principal symbols used in Revelation.

ADULTERY.—Idolatry or apostasy. As Christ is represented as a Bridegroom, and the Church as his Bride, apostasy, or unfaithfulness to him, would be spiritual adultery and a false church properly represented as a harlot.

ANGEL.—Any agent or messenger of the divine will. It may be a Celestial spirit, or a movement of earthly nations, etc.

ASCENSION TO HEAVEN.—Exaltation in power and glory. Prosperity.

BABYLON.—The city that carried God's people into captivity. Rome.

BALANCES.—A symbol of justice, but when used in connection with food they are a symbol of scarcity.

BLACK.—The color of mourning or affliction.

BLACK HORSE.—The horse is a symbol of war. A black horse would mean calamitous war.

BLOOD.—A symbol of carnage and therefore of war.

BEAST.—A wild, savage beast indicates a usurping, cruel, tyrannical, persecuting power.

BINDING.—This symbol implies to deprive of power, to weaken, or render helpless.

BOOK.—To seal a book is to conceal its meaning; to open a book is to reveal its meaning. The book with seven seals is the book of destiny. The opening of the seals is the revelation of future history.

Bow.—A bow held in the hand is a symbol of war.

BRIDE.—The spouse of Christ, the Church, the New Jerusalem.

BRIDEGROOM.—Jesus Christ.

CANDLESTICK.—A symbol of a church, which is the light of the world. The seven golden candlesticks are the Seven Churches.

CHAIN.—A symbol of bondage or affliction. To chain is to render powerless. To bind Satan with a chain is to destroy his power.

CLOUD.—An emblem of power and majesty. To ride upon the clouds is to appear in glory and exaltation.

CROWN.—The symbol of royal majesty. To enjoy exaltation and honor. To receive the crown of life is to receive the honors of eternal life.

DARKNESS.—The well known symbol of calamity and affliction.

DAY.—"I have given you a day for a year." One revolution of the earth on its axis is a symbol of its annual revolution in its orbit. "Twelve hundred and sixty days" means as many years.

DEATH.—A symbol of destruction.

DRAGON.—The old pagan Roman Empire. The dragon was originally a symbol of a monarch. In Revelation it means the persecuting monarchy of Rome.

EARTH.—The ancient civilized world, which corresponded in John's time with the Roman Empire.

EARTHQUAKE.—Political and moral revolutions and convulsions of society. The shaking of the established order of things. The subversion of states and fortunes.

ECLIPSE.—Or the darkening of heavenly bodies, means the obscuration of the glory of kings and potentates of which sun, moon and stars are symbols.

EGYPT.—The place of spiritual bondage. A condition of sinfulness. Opposition to Christ.

EUPHRATES.—The symbol of the Turkish power. To be "bound by the Euphrates" is to be restrained at that river.

The "drying up of the Euphrates" is the gradual decay of the Turkish power.

ELDERS.—Probably heavenly princes.

FIRE—Fierce destruction. Never the symbol of a blessing, but of a curse.

FIRE FROM HEAVEN.—Divine destruction, but fire brought down from heaven by the two-horned dragon, means excommunications and anathemas of Rome.

FLOOD.—Symbol of overpowering. Distress from persecution or any cause.

FOREHEAD.—A mark in the forehead means a public profession.

FORNICATION.—Idolatry. See Adultery.

GRAVE.—To put into the grave, signifies to consign to oblivion. "Not to suffer dead bodies to be put into the grave," means that they shall be remembered.

HAIL.—Ravages and destruction.

HAND.—A mark in the hand means the manner of life.

HARLOT.—An idolatrous community. The great Harlot is the apostate church. See Adultery.

HEAVENS AND THE EARTH.—The world. The political and religious universe. A new heavens and new earth implies a passing away of the old order of things and the establishment of a new order.

HORSE.—Used only for warlike purposes by the ancients and hence a symbol of war. The color of the horse indicates the condition of his rider and the state of the war.

HORNS.—"The great horn is the first king;" Daniel. A symbol of kings, kingdoms, or power.

INCENSE.—The prayers of the saints.

ISLANDS.—European States. In the prophets the "isles of the sea" meant the countries in and beyond the Mediterranean; hence, Europe.

JERUSALEM.—The capital of Judea and the seat of the temple becomes a symbol of the church of Christ. The "holy

city" is contrasted with the "great city," Jerusalem with Babylon, or the true with the false Church.

KING.—Supreme power of any kind.

LAMB.—The Lamb of God is the Messiah, slain as a lamb from the foundation of the world.

LOCUSTS.—Devouring armies, who pillage and ravage a country. The Arabians under Mahomet.

MANNA.—The bread of life. The truth of Christ.

MOUNTAIN.—A mountain denotes one highly elevated and conspicuous among men. A great and powerful prince or government. A burning mountain is a destructive conqueror.

MOON.—A symbol of rulers or great men, but not supreme.

MERCHANTS.—Those who traffic in religious privileges. Those who make merchandise of religion.

PALM.—A symbol of joy or victory.

PALE HORSE.—A symbol of war and of the reign of death.

RED HORSE.—A symbol of cruel, bloody war, distinguished by awful carnage.

RIVER OF LIFE.—Christ is the fountain of life. The abundant, everflowing life that the Savior bestows is symbolized by the river of life. The tree of life means virtually the same.

ROD.—The symbol of rule. A rod of iron is a strong rule.

SCARLET.—Bloody cruelty. The color worn by the cardinals of Rome.

STARS.—Conspicuous men. Shining lights in the world.

SEVEN.—The perfect number.

SUN.—A supreme ruler. The moon and stars indicate great lights of society, but inferior to the sun. The moon is also a symbol of the Jewish state, and the sun of the Christian.

WORD.—A symbol of slaughter, or of conquest. A sword proceeding out of the mouth indicates the spiritual conquests of the word of God.

TEMPLE OF GOD.—The Church. The Temple of God open in heaven, is the abode of God, or heaven itself.

THRONE.—A symbol of authority.

TRUMPET.—The blast of the trumpet means the forward

march of armies, or the proclamation of war or peace.

TIME.—Time, times and half a time is an annual revolution of the earth, a year, two years, a half year, or three and a half years. "Seven Times" passed over Nebuchadnezzar, or seven years.

WINE PRESS.—A symbol of an effusion of blood and of distress.

WHITE.—To be clothed in white is to be innocent, pure, and to be triumphant.

WHITE HORSE.—Triumphant and glorious war. See Horse.

WHORE.—Apostate church. See Adultery.

WINDS.—Symbol of commotion; of mighty movements. The "Four Winds" are four invasions of the Roman empire.

WITNESSES.—The two witnesses are the two Testaments, for such is the meaning of the latter word.

WOMAN.—A body politic, civil or religious. The "woman clothed with the sun" is the pure and faithful church. The Great Harlot is the false, faithless, apostate church.

ALPHABETICAL INDEX.

- Analysis of Revelation, 10.
- Angels of the Churches, The, 84.
- Alaric, 135.
- Attila, 143.
- Arabia, 156.
- Armageddon, 317, 333.
- Atonement, The, 60.
- Bow, The, 73.
- Balances, The, 85.
- Black Horse, The, 85.
- Burning Mountain, The, 141.
- Burning Star, The, 143.
- Bottomless Pit, The, 164.
- Bound Angels, The, 176.
- Babylon Shaken, 226.
- Babylon Falls, 280.

- Bonaparte, 301, 308.
Catholic Persecution, 259, 269, 300.
Church in the Wilderness, The, 231.
Constantine, 114.
Civil War, Era of, 78.
Christianity Under Pagan Rome, 101
Christianity in the Seventh Century, 151.
Crowned Woman, The, 233.
Domitian, 19.
Date of Revelation, The, 16.
Death of Christ, The, 60.
Dark Ages, 148.
Death, 90.
Diocletian, 96.
Dragon, The, 235, 244, 246, 327.
Doxologies, The, 59.
Ephesus, 38.
Earthquakes, 111.
Euphratean Horsemen, The, 172.
Euphrates, The Power of the, 172, 312.
Fall of Rome, The, 147.
False Miracles, 266.
False Prophet, The, 327, 333.
Falling Star, The, 163.
Fifth Seal, The, 94.
First Seal, The, 61.
Four and Twenty Elders, The, 53.
Four Beasts, The, 49.
Fourth Seal, The, 89.
Famine, 91.
Four Winds, The, 118.
Fall of Paganism, 127.
First Trumpet, The, 134.
Fourth Trumpet, The, 146.
Fifth Trumpet, The, 153.
Five Months, The, 168.
Forty-two Months, 257.
First Vial, The, 294.
Fourth Vial, The, 303.
Fifth Vial, The, 309.
Glorious Revival, The, 276.
Gothic Invasion of Rome, The, 184.
Gunpowder, 181.
Great Harlot, The, 328.

- Great Sword, The, 82.
Huns, The, 143.
Island, 112.
Lake of Fire, The, 334.
Laodicea, 41.
Lion of the Tribe of Judah, The, 57.
Locusts, The, 151, 165.
Luther, 200.
Lordsday, The, 31.
Mark of the Beast, The, 269.
Man Child, The, 237.
Martyrs, The, 98.
Mountains, 112.
Maxentius, 115.
Mahomet, 154, 160.
Number of the Beast, The, 271.
Odoacer, 147.
Open Book, The, 192.
One Hundred and Forty-four Thousand, 120, 276.
Patmos, 21.
Pergamos, 39.
Philadelphia, 40.
Pale Horse, The, 89.
Persecution, The Era of, 95.
Paganism Overthrown, 109, 127.
Red Horse, The, 77.
Revolution, The Era of, 109.
Revolution in Rome Wrought by Christianity, The, 116.
Reformation, The, 197.
Reed, The, 206.
Red Dragon, The, 225.
Russia, 319.
Saracens, The, 159.
Sardis, 40.
Seven Churches, The, 36.
Sealed Book, The, 55.
Seven Seals, The, 61.
Second Seal, The, 77.
Smyrna, 39.
Sixth Seal, The, 107.
Sun, The, 111.
Silence in Heaven, 131.
Seventh Seal, The, 130.
Second Trumpet, The, 140.

- Sixth Trumpet, The, 173.**
Seven Angels, The, 34.
Seven Thunders, The, 197.
Seven Heads, The, 246.
Second Death, The, 334.
Savior's Coming, The, 284.
Seven Last Plagues, The, 287.
Second Vial, The, 296.
Sixth Vial, The, 312.
Seventh Vial, The, 325.
Slain Lamb, The, 60.
Symbol Dictionary, 353.
Son of Man, The, 32.
Scope of Revelation, 28.
Symbolism, 26.
Temporal Power, The, 245, 310.
Ten Horns, The, 229.
True Church, The, 209.
Temple Measured, The, 202.
Trajan, 68.
Thyatira, 46.
Third Seal, The, 84.
Twelve Tribes, 120.
Trumpets, The, 134.
Third Part, The, 136.
Third Trumpet, The, 143.
Turks, The, 176, 312.
Tails, The, 183.
Time of the Euphratean Horsemen, The, 186.
Twelve Hundred and Sixty Days, 216, 247.
Two-Horned Dragon, The, 268.
Third Vial, The, 298.
Vials, The, 394.
Vandals, The, 141.
White Horse, The, 63.
Wormwood, 145.
Witnesses in Sackcloth, The, 216.
Witnesses Exalted, The, 224.
War in Heaven, 239.
Word, The, 332.