

The Greek words, *ton phreatos tes abyssou*, translated "bottomless pit"—Rev. ix, 1, 2—should be literally and more correctly translated "the pit of the abyss"; then people might more easily perceive that it is the Bible which is here referred to as "the pit of the abyss" of eternal knowledge; for the Bible is evidently the alphabet, as it were, of eternal knowledge; and it was the Bible which was "opened" to many thousands of people, so as to give them an obscured spiritual light for the 150 years interval between its translation into a modern language, and the great Reformation which ultimately resulted therefrom.

It is a remarkable historical fact that from the time that "Wickliffe's ejection was confirmed by the Pope in 1370," until Luther's triumphant success in 1520, is exactly 150 years; or the "five months" of years predicted in Rev. ix, 5, 10—and this historical fact provides us with a very satisfactory date, from which we may confidently calculate how near we now are to the time when "the kingdoms of this world [must be prepared to] become the kingdoms of our Lord and of his Christ;" for the period of the Reformation, or of the triumph of Sectarianism, endures but for "an hour, and a day, and a month, and a year" of years.—Rev. ix, 15.

More than the "year" of years has already passed away since the beginning of the great Reformation in 1520; consequently, we have now but the "month" of years, and the "hour, and a day," to wait for "the kingdoms of this world [to be prepared to] become the kingdoms of our Lord and of his Christ."

Much, however, may now be accomplished in a very short time, for "the number of the army of the horsemen" (or of people who are now in a position to expedite matters) is declared to be no less than "two hundred millions."—Rev. ix, 16. This large number, of course, includes the Roman Catholic people, as well as the Protestants generally. The Roman Catholics representing the Conservative element, and the Protestants the Reform element, of this great "army," which has already advanced in civilization and modern progress far beyond all other peoples and nations, that it may now be in a condition to accomplish the beneficent purposes of God both speedily and effectually.

The nations of Christendom, together with the Jews and Mahomedans, constitute now about "the third part of men"; but the other two-thirds of men still continue heathen, as predicted in Rev. ix, 15, 18, 20, 21; where this is very plainly foretold to be precisely the state of affairs when a "mighty angel" is represented as coming "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 upon 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—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 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."—Rev. x, 1-7.

This prophecy certainly refers to our own time, and to the present generation, and therefore should be specially interesting to us.

"The sea" is symbolical of all heathendom, and "the earth" is symbolical of the peoples and nations who are elevated above the heathen, as the earth is elevated above the sea. The "pillars of fire" are symbolical of the "division" (Luke xii, 49, 51) or dissensions, which shall now prevail among the heathen, as well as among the nations of Christendom; in consequence of the great light now suddenly coming upon the whole world, as is so plainly indicated by the "face" of the "mighty angel" being "as it were the sun," and the "little book in his hand" being "open."

The "two witnesses" of God (Rev. xi, 3) are "the elect" among the Jews and Christians—they are represented as being "clothed in sackcloth" for the last "1260 days," or years, to indicate their poverty,