

The Apocalypse Explained:

INCLUDING A

SOLEMN WARNING

TO THE

ENEMIES OF TRUTH;

REQUIRING

IMMEDIATE ATTENTION.

BY ONE OF THE ELECT.

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# APOCALYPSE EXPLAINED

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*Blessed are they that read and follow the teaching  
conveyed in this Book.*  
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## CHAPTER I.

**T**HE Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified *it* by his angel unto his servant John:

2 Who bear record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw.

3 Blessed *is* he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time *is* at hand.

4 **J**OHNS to the seven churches which are in Asia; Grace *be* unto you, and peace, from him which is, and which was, and which is to come; and from the seven Spirits which are before his throne;

5 And from Jesus Christ, *who is* the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood,

6 And hath made us kings and priests unto God and his Father; to him *be* glory and dominion for ever and ever. Amen.

7 Behold, he cometh with clouds; and every eye shall

see him, and they *also* which pierced him; and all kindreds of the earth shall wail because of him. Even so, Amen.

8 I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.

9 I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ.

10 I was in the Spirit on the Lord's-day, and heard behind me a great voice, as of a trumpet,

11 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.

THE preface, contained in the first three verses, informs us that this book is the Revelation of Jesus Christ, which God gave unto Him, to shew unto His servants things which must shortly come to pass. John himself, being an elder, equal to one of those mentioned in the fourth chapter and the fourth verse, may be taken as a specimen of the servants these wonderful writings were revealed to. And the blessing pronounced on those who read, and those who listen to the teaching of this book, may be explained by supposing a company of the followers of Jesus, giving earnest attention to the explanation of its contents, as they are being unfolded by one of those honoured servants of God. John could sing,—“Unto Him who loved us, and washed us from our sins in His own blood, and hath made us kings and priests unto God, and His Father, to

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Him be glory and dominion both now and for ever."

As many have confounded the blood of atonement with the blood which sanctifies, believing both to be administered at the same time, and thereby made a jarring discord in the general harmony of the plan of salvation, let me here explain the difference:—The forgiveness of sins is obtained by faith in the blood-shedding of Christ and His voluntary sufferings on the cross; but none can be said to be washed in the blood of Christ, until it flows in their veins, sent from the heart through the entire system; producing those white robes, which give their possessor a near and dear relationship to Jesus Christ. These are the saints, being literally the descendants of Jesus by regeneration; as it is written in Isaiah, "He was cut off from the land of the living; who shall declare His generation?" The saints are His offspring, and wherever a saint is, there is a descendant of Jesus. From a wilful as well as ignorant misinterpretation of this distinction, may be attributed that species of sleight-of-hand work, in use among the Calvinists.

"Behold He cometh with clouds, and every eye shall see Him, and they also which pierced Him, and all the kindreds of the earth shall wail because of Him. Even so. Amen." Compare this with chapter xix. 11—15 of this book; and some idea may be formed of the manner of Christ's coming to reign, a subject most important to be clearly understood. And the armies which were in heaven fol-

lowed Him, upon white horses, clothed in fine linen, white and clean. In the six verses of this chapter we have presented the manner of Christ's coming, in the plainest possible manner. Instead of being termed the clouds, or the clouds of heaven, the saints are seated on white horses; the white linen is the robes, which have been washed and made white in the blood of the Lamb; the horse is a symbol of power, or government, and the colour an emblem of the purity of the system of government; He who led the armies of heaven is Christ, having His robe stained in the blood of His enemies; the sword He uses is a spiritual one, proceeding out of His mouth; judgment is first delivered, and a space afforded for repentance; if they still resist the truth, and interfere with His right to reign, they must fall by the sword or perish in the flames. If the enemies of Jesus are not satisfied with the olive wand of peace, they can have war, and submit themselves to a rod of iron.

Behold the Lord cometh, with ten thousand of His saints, to *execute* judgment upon all, and to convince all that are ungodly among them of their ungodly deeds which they have committed; and of all their hard *speeches* which ungodly sinners have spoken against Him. (Jude 14, 15.)

The words of Jesus Himself, with reference to this subject, are sufficiently impressive, "What I say unto one, I say unto all, Watch." If Christ and the saints were coming in the clouds of mist, which float above our heads, and swift as the lightning

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dart from east to west, there would be no need for watching; He would be at once visible to friend and foe, and His coming would be in a most public manner, instead of coming as a thief in the night. "The figtree has put forth her leaves," in the books I have caused to be published to the world, so as to appear in London, New York, Boston, Montreal, Quebec, Toronto, and other places *at the same time*, or as the lightning disturbs the sultry air, and distributes a more equal portion of the health-sustaining parts, over an immense area at the same time, so I have endeavoured to make the publication of my books in all these cities simultaneous. If they have been but *leaves* I will endeavour in future to give the *fruit*.

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I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty. Since righteous Abel was accepted on the altar of sacrifice, Christ has existed; but He has enjoyed more power since the advent of Jesus. Christ exists now in myself; He will exist in the future by the kings who are yet to be elected.

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As one of the elect, John informs me, and I imagine I hear him speaking; I, John, who also am your brother and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ. I was in the Spirit on the Lord's-day, and heard behind me a great voice as 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.

12 And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks;

13 And in the midst of the seven candlesticks *one* like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle.

14 His head and *his* hairs *were* white like wool, as white as snow; and his eyes *were* as a flame of fire;

15 And his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters.

16 And he had in his right hand seven stars: and out of his mouth went a sharp twoedged sword: and his countenance *was* as the sun shineth in his strength.

17 And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last:

18 *I am* he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death.

19 Write the things which thou hast seen, and the things which are, and the things which shall be hereafter;

20 The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches: and the seven candlesticks which thou sawest are the seven churches.

## CHAPTER II.

UNTO the angel of the church of Ephesus write; These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks:

2 I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars;

3 And hast borne, and hast patience, and for my name's sake hast laboured, and hast not fainted.

4 Nevertheless I have *somewhat* against thee, because thou hast left thy first love.

5 Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.

6 But this thou hast, that thou hatest the deeds of the Nicolaitanes, which I also hate.

7 He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.

8 And unto the angel of the church in Smyrna write; These things saith the first and the last, which was dead, and is alive;

9 I know thy works, and tribulations, and poverty (but thou art rich), and *I know* the blasphemy of them which say they are Jews, and are not, but *are* the synagogue of Satan. }

10 Fear none of those things which thou shalt suffer: behold, the devil shall cast *some* of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life.

11 He that hath an ear, let him hear what the Spirit saith unto the churches; He that overcometh shall not be hurt of the second death.

12 And to the angel of the Church in Pergamos write; These things saith he which hath the sharp sword with two edges;

13 I know thy works, and where thou dwellest, *even* where

Satan's seat is : and thou holdest fast my name, and hast not denied my faith, even in those days wherein Antipas was my faithful martyr, who was slain among you, where Satan dwelleth.

14 But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balac to cast a stumblingblock before the children of Israel, to eat things sacrificed unto idols, and to commit fornication.

15 So hast thou also them that hold the doctrine of the Nicolaitanes, which thing I hate.

16 Repent ; or else I will come unto thee quickly, and will fight against them with the sword of my mouth.

17 He that hath an ear, let him hear what the Spirit saith unto the churches ; To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it.

18 And unto the angel of the church in Thyatira write ; These things saith the Son of God, who hath his eyes like unto a flame of fire, and his feet are like fine brass ;

19 I know thy works, and charity, and service, and faith, and thy patience, and thy works ; and the last to be more than the first.

20 Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols.

21 And I gave her space to repent of her fornication ; and she repented not.

22 Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds.

23 And I will kill her children with death ; and all the churches shall know that I am he which searcheth the reins

and hearts; and I will give unto every one of you according to your works.

24 But unto you I say, and unto the rest in Thyatira, as many as have not this doctrine, and which have not known the depths of Satan, as they speak; I will put upon you none other burden.

25 But that which ye have *already* hold fast till I come.

26 And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations:

27 And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers; even as I received of my Father.

28 And I will give him the morning star.

29 He that hath an ear, let him hear what the Spirit saith unto the churches.

### CHAPTER III.

AND unto the angel of the church in Sardis write; These things saith he that hath the seven Spirits of God, and the seven stars; I know thy works, that thou hast a name that thou livest, and art dead.

2 Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God.

3 Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee.

4 Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white; for they are worthy.

5 He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels.

6 He that hath an ear, let him hear what the Spirit saith unto the churches.

7 And to the angel of the church in Philadelphia write; These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth;

8 I know thy works; behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name.

9 Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee.

10 Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth.

11 Behold, I come quickly: hold that fast which thou hast, that no man take thy crown.

12 Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, *which is* new Jerusalem, which cometh down out of heaven from my God; and *I will write upon him* my new name.

13 He that hath an ear, let him hear what the Spirit saith unto the churches.

14 And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true witness, the beginning of the creation of God;

15 I know thy works, that thou art neither cold nor hot, I would thou wert cold or hot.

16 So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth.

17 Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou

art wretched, and miserable, and poor, and blind, and naked :

18 I counsel thee to buy of me gold tried in the fire, that thou mayest be rich ; and white raiment, that thou mayest be clothed, and *that* the shame of thy nakedness do not appear ; and anoint thine eyes with eyesalve, that thou mayest see.

19 As many as I love, I rebuke and chasten : be zealous therefore, and repent,

20 Behold, I stand at the door, and knock : if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.

21 To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.

22 He that hath an ear, let him hear what the Spirit saith unto the churches.

Those who look for the coming of Christ to reign on earth ; and expect to see Jesus again mingling with the unregenerate children of men, might ask themselves the question, if the holy elder, fell at His feet as one dead, what would become of them ? Could they look upon Him and live ? If such men as Daniel and John could with difficulty bear such glory, it is doubtful if there are many now living who could bear the sight. In this glorious picture Jesus Christ is set forth in the strength and majesty which He is accustomed to display amongst those who have passed through death, and are endued with immortal powers, they can not only bear the sight, but they can enjoy it ; they can appreciate His beauties, and His love ; they are in possession of the blessings resulting from His self-sacrificing labours. The representative of Jesus is not to be distinguish-

ed from other men by his outward appearance, yet he is endued with a power which no other human being can boast of; he alone is acceptable to God as a sacrifice for sin, and walks amidst the seven golden candlesticks, attending to the work of regeneration.

Although there is a striking resemblance between the godlike man who revealed himself to Daniel, whose brightness extorted these words from his trembling lips, "And straightway there remained no strength in me." They are two distinct persons; and perhaps in Enoch we have the Son of God who was sent to Daniel; and also at the resurrection of Jesus assisted in that great work, and inspired the Roman soldiers with such terror as to deprive them of their senses. That the Person who communicated this Revelation to John is Jesus, there can be no manner of doubt, for He declares, I am He that liveth and was dead, and, behold I am alive for evermore; and have the keys of hell and of death. Jesus Christ was the first-begotten from the dead. Jesus Himself was not only dead, but His representatives have been dead in one sense; they have been ignored by those whose duty and interest it was to acknowledge them, until the present day, when, as the last of the seven "Christs," I am alive for evermore, and have something to do with the keys of hell and of death. One proof of my calling I may give by explaining a portion of Scripture which many of the *learned* have endeavoured to prove spurious. John, in his First General Epistle,

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v. 7, 8, speaks of three witnesses, "For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost; and these three are one." The Father—God the Creator; the Word—God the Son; and the Holy Ghost—are one in will, but distinct in action: these are the Heavenly Witnesses. And there are three that bear witness in earth, "the spirit, and the water, and the blood; and these three agree in one;" these last three witnesses are as follows:—If a sinner believe in his heart and confess with his mouth, that Christ paid the penalty, by His sufferings, for his sins, he will certainly receive the evidence of the fact; the Spirit sets a seal upon that forgiven one, in a way that he cannot mistake. *Secondly*, if a justified person, after proper trial of his faith, receive through Christ and the Church a sanctified nature, the renewed mind, and soul, or the blood, will witness to the fact. *Thirdly*, if the Lord of Hosts send His Holy Spirit to take up His abode in His new temple, and the person become a son of God; when the sun is shining, and a shadow is cast upon the surface of the water, he will see, if he has the divine nature, the rays of the sun reflected on the water, radiating around the shadow of his head, very similar to the halo of glory, which even on all pictures of the Saviour surrounds His head.

I shall not detain the reader, nor insult his own understanding, by enlarging on the messages to the Seven Churches of Asia, but proceed at once to the most difficult part of the Revelation.

## CHAPTER IV.

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 with me; which said, Come up hither, and I will shew thee things which must be hereafter.

2 And immediately I was in the Spirit: and, behold, a throne was set in heaven, and *one* sat on the throne.

3 And he that sat was to look upon like a jasper and a sardine stone: and *there was* a rainbow round about the throne, in sight like unto an emerald.

4 And round 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.

5 And out of the throne proceeded lightnings and thunders and voices: and *there were* seven lamps of fire burning before the throne which are the seven Spirits of God.

6 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.

7 And the first beast *was* like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast *was* like a flying eagle.

8 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.

9 And when those beasts give glory and honour and thanks to him that sat on the throne, who liveth for ever and ever,

10 The four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying,

11 Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created.

With this chapter a new scene is opened to John—a door is opened in heaven—and a voice as the voice of a trumpet talking with him, saying, Come up hither, and I will shew thee things which must be hereafter. And, behold a throne was set in heaven, and one sat on the throne: and he that sat was to look upon like a jasper and a sardine stone.

The two illustrious emanations of the deity, already mentioned,—the one revealed to Daniel and the other to John,—were each described as in likeness of man. But here the description fades; and if he was able, the elder was forbidden to describe the exact likeness of the Almighty—the Creator—lest man should attempt to make an idol of stone to resemble Him. God is a Spirit, and those who worship Him must worship Him in spirit and in truth. The rainbow, the token that the world will never again be drowned, encircles the throne. The seven lamps of fire burning before the throne, the seven Spirits of God, are to do His bidding. The twenty-four elders, in royal robes, and crowned with gold, are seated around about the throne. Before the throne was a sea of glass like unto crystal, emblems of the purity of His judgments, which are now being made manifest, and can be as clearly comprehended as the divine glory was reflected in the sea of glass clear as crystal.

There is a deep meaning in all the symbols employed in this majestic scene, especially in the four beasts in the midst of the throne, and round about the throne; each one of these illustrates some pro-

minent trait in God's most honoured and faithful servants. In the lion and calf we have the prominent traits of the character of John the Baptist; as a lion, he prepared the way for Jesus, boldly denouncing every form of iniquity; and as a calf he submitted to the stroke of the executioner, and surrendered his head rather than forsake his duty. The man's face and the flying eagle, express two striking characteristics of Jesus Christ; as man He suffered for man's redemption; as an eagle He flew beyond the narrow limits of the land of Judæa, and soared far above the narrow prejudices of the Jews, proclaiming salvation to all: Go ye into all the world, and preach the gospel to every creature, were His commands to His disciples. The six wings belonging to each of these symbolic creatures, are expressive of their power of traversing the wide expanse of the earth's surface, and their many eyes bespeak acuteness of vision. And, they rest not, day nor night; they need no rest; they never become weary of praising God; but continually cry, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come. But this explanation of the meaning of these symbolic creatures will apply with more propriety to the apostles. In Peter we have the next "John, the Baptist;" and in Paul, the suffering, self-denying, representative of Jesus; while Jesus Himself has become the mighty One, whose majestic appearance John was scarcely able to look upon. The next two apostles are Constantine and Athanasius, and then Jerome and Huss, Melancthon and Luther, Wesley and Whitfield, Cecil

and George, invariably coming by pairs, and the one preceding the other, as John the Baptist preceded and prepared the way for Jesus Christ.

Between the apostles Paul and Constantine a considerable space of time elapsed, which was filled up by the elders, and each of these in his turn has represented Christ to the Church; and thus the promise to the Church has been fulfilled,—Lo, I am with you alway, even unto the end of the world. After the symbolic creatures had given their offering of praise and thanksgiving to the great Creator, the elders prostrate themselves and worship Him who liveth for ever and ever; saying, Thou art worthy, O Lord, to receive glory and honour and power; for thou hast created all things, and for thy pleasure they are and were created.

While I am convinced of the truth of this view of the subject before us, it is not the only meaning to be gathered from this glorious picture; taken as a whole it represents the manner of God's judgments: Out of the throne proceeded lightnings, and thunderings, and voices. And it is plainly intimated to John in the first place, by Jesus Himself, that he is about to behold the things which must be *hereafter*; and, after carefully studying the fifth chapter, I am persuaded that the time has at length arrived for these great events to transpire.

#### CHAPTER V.

AND I saw in the right hand of him that sat on the throne a book written within and on the backside, sealed with seven seals.

2 And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof.

3 And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon.

4 And I wept much; because no man was found worthy to open and to read the book, neither to look thereon.

5 And one of the elders saith 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.

6 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 sevens horns and seven eyes, which are the seven Spirits of God sent forth into all the earth.

7 And he came and took the book out of the right hand of him that sat upon the throne.

The door having been opened, and the honoured elder having comprehended that he was in the presence of the great Creator, surrounded by His principal officers, the scene becomes animated, the actors are beginning to move,

*And I saw in the right hand of Him that sat on the throne a book written within and on the backside, sealed with seven seals.*

The book which John saw in the right hand of the Creator, is the Book of Revelation, which we have under consideration; the seven seals are being loosened and the writing within, and on the backside, the history of the principal events of the times—secular and ecclesiastic—from the accession of the Roman emperor Nerva to the last great judgment is being explained. A strong angel—the

Lord Himself, enquires, with a loud voice, who is worthy to open the book, and to loose the seals thereof? Many have attempted to loose the seals of this book, but so far all have failed; no man in heaven, in earth, or under the earth, be he minister, layman or philosopher, has been able to explain the prophecies of Daniel and the Book of Revelation. Many have made the attempt, but the best have but partially succeeded, and all have failed. John wept much because no man was found worthy to open the book; and if I have the honour to explain this wonderful book, it is not because of the advantages of superior intelligence, the result of a first-class education and good natural abilities; my education in early life received little attention, and it was not until after I had been some time engaged in this work, that I comprehended the extent of my ignorance. It is sufficient however for me to know that I am called to the work; and I am satisfied that He who called David from the sheepcote to be king over Israel, will qualify the humble mechanic He has called from the workshop to be His servant.

The tears of John attracted the attention and enlisted the sympathy of one of his kindred elders: "Weep not," said he, "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." I accept the position; God has given me the book, and I am going to loose the seven seals.

There must be a significant meaning in the number *seven*. Seven lamps of fire burned before the

throne of God; the Lamb in the midst of the throne is represented as possessing seven horns and seven eyes; the book is sealed with seven seals; seven distinct trumpet blasts announced the punishment inflicted on the idolators of Christendom; seven vials of the wrath of God have been poured out upon the inhabitants of the earth. And I might borrow from Isaiah's lofty strain; when speaking of the present time, he declares, that the light of the sun shall be seven-fold, and the light of the moon shall be as the light of the sun [has been in the past]. I have elsewhere named the twelve apostles, and explained the relation they bear to each other. Paul representing Christ, and Peter John the Baptist. As it is written, the last shall be first. Paul confessed he was Christ; here are his words: "To live IS Christ, to die is gain." If we follow out this idea, or rather this fact—for it is a truth—we shall find there are just *seven* "Christs." First, Jesus; then Paul; next, Constantine; Huss; Luther; Wesley; and, last and perhaps least, George,—better known as "George Collins,"—yet I care little for "Collins," preferring to know Christ and Him crucified; that being the most exalted position it is possible to attain.

8 And when he had taken the book, the four beasts and four *and* twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints.

9 And they sung 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 to God by thy blood out of every kindred, and tongue, and people and nation ;

10 And hast made us unto out God kings and priests : and we shall reign on the earth,

11 And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders : and the number of then was ten thousand times ten thousand, and thousands of thousnnds ;

12 Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.

13 And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, *be* unto him that sitteth upon the throne, and unto the Lamb for ever and ever.

13 And the four beasts said, Amen. And the four *and* twenty elders fell down and worshipped him that liveth for ever and ever.

## CHAPTER VI.

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 ;

2 And I saw, and beheld 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.

3 And when he had opened the second seal, I heard the second beast say, Come and see.

4 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.

5 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.

6 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.

7 And when he had opened<sup>d</sup> the fourth seal, I heard the voice of the fourth beast say, Come and see.

8 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.

9 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:

10 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?

11 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 fellowservants also and their brethren, that shall be killed as they *were*, should be fulfilled.

12 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;

13 And the stars of heaven fell upon the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind.

14 And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places.

15 And the kings of the earth, and the great man, and the rich man, and the chief captains, and the mighty man, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains;

16 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 :

18 For the great day of his wrath is come ; and who shall be able to stand ?

## FIRST SEAL.

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.

*Prosperity, Decline and Fall of Pagan Rome.*

The noise of thunder accompanying the opening of this seal, is the roar of cannon and the clash of arms, which, while I am writing, is being heard in Europe.

I would here echo the voice coming from one of the four living creatures, "Come and see!" Look into the glassy sea before the throne and as you see the divine glory of the great Creator, as manifested in His dealing with His creatures, reflected there, confess His goodness, His wisdom, and His power. Come and see, how He delights in the welfare of man ; how He has surrounded him with every blessing, giving him power and dominion, riches and honour, peace and plenty ; until man in his folly has turned these blessings into curses, and says, in the pride of his heart, that his own hand has made him rich. With pride comes a multitude of evils, until man vies with his fellow

to see who can be the greatest fool or the greatest scoundrel.

The white horse issued forth on the Roman landscape in A.D. 98, and retained the purity of his colour till the year 180 of the Christian era. An era of order and justice was introduced into the Roman empire, on the accession of Nerva; and continued through the reigns of Trajan, Adrian, and the two Antonines. The white horse was led forth by Nerva, and mounted by Trajan, who went forth conquering and to conquer. It will answer my purpose best perhaps to quote a short passage from a standard work—*Chambers' Encyclopædia* (American Edition, Volume 11):—

“The reign of Trajan, the fourteenth emperor, almost renewed the glories of Augustus (A.D. 107). He advanced the empire to a greater degree of splendour than it had hitherto attained. He pursued his military conquests into new regions, even to Hindostan, and added greatly to the extent of the Roman territories; although this was not ultimately attended with any good effect. Trajan is distinguished as the greatest and best emperor of Rome. Having given peace and prosperity to the empire, he continued his reign, loved, honoured and almost adored by his subjects. A pillar, commemorating his great actions, erected in Rome, is still in existence.”

This short extract, from a disinterested and authentic source, will be sufficient to mark the opening of the first seal, which, if correct, will corres-

pond with succeeding history and succeeding seals. Trajan had received the education of a soldier, and possessed the talent of a general, and his upright conduct is attested by the fact that above two hundred years after his death, the senate, in pouring out the customary compliments on the accession of a new emperor, wished that he might surpass the felicity of Augustus, and the virtues of Trajan. These few words will go further to prove the colour of the horse, or the purity of his government, than the pillar erected during his lifetime.

*He that sat on him had a bow, and a crown was given unto him.*

The bow is an emblem of strength. The conduct of Trajan was such as to meet the approval of the majority of the people; he deserved their love; he commanded their obedience, and he wielded, with irresistible force, the united power of the empire. He used this bow with such effect as to shoot his conquering arrows as far as Hindostan. On his return from the war, in the customary triumphant procession, which was usually awarded to the victorious emperors, he received the laurel crown; it is said, however, that it was customary for the senate to present their emperor with a crown of laurels on his departure for the wars; I have supposed the former to be the case: in either case, the best crown given to Trajan was the unaffected love of his subjects. The only fault we have to find with this upright man, is that he imitated Alexander rather than Christ; ambition and love of fame had much

to do with his conduct; and the despised followers of the Conqueror of death, and who will soon be the Conqueror of the world, suffered some slight persecution from Paganism, during his reign.

#### 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.

#### *Decline and Fall of Pagan Rome.*

The accession of Comodus, A.D. 180, marked the period between the first and second seals. The colour of the horse soon assumed a crimson hue, after the death of Marcus Antoninus. The white horse became stained with its own blood; some of the best of the senators—the body of the horse—were consigned to the hand of the executioner. Of the many victims sacrificed to the cruelty of the tyrant, none died more lamented than the Quintilian brothers, Maximus and Condius; the fraternal love of these illustrious youths, united their business pursuits, and their pleasures; some fragments of a treatise they composed in common (it is said) is still extant. Marcus had intrusted to their joint care the administration of the affairs of Greece and a great military command, in which they obtained a signal victory over the Germans. In all their

pursuits, it was remarked that their two bodies were animated by one soul. The kind cruelty of the tyrant united them in death.

There is a most remarkable passage printed in *italics* in Gibbon's work, which will explain how the great sword was given to Comodus; as this is a most important proof of identity, I shall take the liberty to transcribe it:—

“One night, as the emperor was returning to the palace, through a dark and narrow portico in the amphitheatre, an assassin, who awaited his passage, rushed upon him with a drawn sword, loudly exclaiming, ‘*The senate send you this!*’ Comodus escaped with a slight wound, but the words were deeply impressed on his mind. The innocence of the senate in this affair is pretty well attested, but nothing could remove the hatred this event inspired in the breast of the emperor against that venerable body. After shedding the noblest blood of the senate, the vengeance of the tyrant recoiled on the instruments of his cruelty. While the emperor was immersed in blood and luxury, the public business was intrusted to an ambitious and unscrupulous minister; his avarice appropriated the money that should have been paid to the army in Britain. A deputation of fifteen hundred men from the British army marched straight to Rome, and laid their complaint before the emperor, and demanded, as the only redress of their grievance, the life of the obnoxious minister. By their firm behaviour, they terrified Comodus in-

to compliance. The death of this minister exposed the weakness and incapacity of the government, and was the signal of *peace being taken from the earth*. The soldiers deserted their ranks and formed themselves into bands of robbers; they infested the public highways, and at one period became so numerous as to attempt to overturn the government. Pestilence and famine contributed to fill up the measure of calamities. The former was ascribed to the indignation of the Pagan gods, but the latter, with good cause, was ascribed to a monopoly of corn, supported by the riches and power of the minister. The popular discontent, after it had long circulated in whispers, broke out in the assembled circus. The people quitted their favourite amusements, and marched to the imperial palace, demanded the head of the minister, in imitation of the British deputies. Cleander, the minister in question, having the command of the Pretorian guards, dispatched that body to disperse the enraged populace; the people gave way before the regular charge of soldiers, but being joined by the foot-guards, they returned with redoubled fury to the charge, and the Pretorians, oppressed by the populace and the more disciplined valour of the foot-guards, gave way. After the emperor had been informed of the civil war, and the danger which threatened him, he instantly commanded the head of the minister to be thrown to the people. Comodus disgraced the Roman purple for thirteen years, when he became such a terror to those about him, friend and foe were

alike in danger of losing their heads, and they at last put an end to his life.

On the death of Comodus, Pertinax was declared his successor. His endeavours to stem the torrent of disorder, and check the license of the military only served to provoke their evil passions, and after a short reign of eighty-six days, he was murdered by the Pretorian guards; and the empire of the Romans was put up for sale by public auction. A lively competition arose, for the honour of being emperor, between Julian and Sulpicianus, Julian obtained the prize for the consideration of paying each soldier a sum of money equal to about two hundred pounds sterling. On receiving the news of this infamous transaction, the generals of the three distant armies instantly declared against the murderers of Pertinax. Septimius Severus obtained the advantage over his rivals, by deligence in marching at once to Rome. The unfortunate Julian was conducted into a private apartment of the baths of the palace, and beheaded by order of the senate, after having purchased with an immense treasure a precarious reign of sixty-six days. The wellknown valour of the Pannonian legions, and a conscious sènsè of guilt, subdued the courage and insured the obedience of the haughty Pretorians; and they readily obeyed the order of Severus, to assemble in a large plain near the city, dressed in their rich uniforms but without arms. A chosen part of the Illyrian army encompassed them with levelled spears, incapable of fight or resistance they expected their

fate in silent consternation. Severus mounted the tribunal and sternly reproached them for their perfidy and cowardice, dismissed them from the trust they had betrayed, despoiled them of their splendid ornaments, and banished them on pain of death to a distance of one hundred miles from the capital. The accession of Septimius Severus (A.D. 193) introduced a gradual change in the system of government, the colour of the horse began to assume a darker hue. The Romans could not submit to the mild and virtuous Pertinax, even, after they had endured the tyranny of Comodous, and a rod of iron is necessary to ensure their obedience. Septimius Severus was the man for the times; he was bold, crafty, and unscrupulous; a skilful general and an astute politician. The eighteen years of his reign, subdued to a great extent the danger of resistance on the part of his subjects, and prepared them for that illustrious raiser of taxes, whose end was so inglorious.

#### THIRD SEAL.

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.

On the death of Septimius the Roman world was divided between his two sons Caracalla and Geta;

but their mutual hatred prevented a continuance of this division. Caracalla contrived means to murder his brother, and to secure the support of the army, distributed among them the accumulated treasure of his father's reign. This profuse liberality silenced the murmurs of the troops, and created in them a desire for a further taste of the emperor's generosity. The inventive faculties of Caracalla were exercised in devising new schemes of taxation; and the government soon assumed the form of a black military despotism. During the five years of his sole reign, he extended the honour of citizenship to all within the limits of the empire for the purpose of giving the victims of his bounty the privilege of paying for it; in addition to the customary tribute. On the death of Caracalla, the army placed on the throne Macrinus, whose chief merit was his promises of unbounded liberality to the troops (A.D. 214). He soon however fell into disgrace; and Flagabalus, a supposed son of Caracalla, after conquering his rival in battle, became emperor (A.D. 218); and whether he was a son of Caracalla or not, he certainly imitated him in raising taxes, and excelled him in his follies, until he came to his end (A.D. 222); and Alexander Severus mounts the black horse, holding the scales of justice, and leaves in the hands of the oppressed people the corn, barley, and the wine, necessary to their comfort and subsistence.

To quote a short extract from Gibbon:—

“The provinces, relieved from the oppressive taxes of Caracalla and his pretended son, flourished

in peace and prosperity, under the administration of magistrates, who were convinced by experience that to deserve the love of his subjects, was their best and only method of obtaining the favour of their sovereign. While some gentle restraints were imposed on the innocent luxury of the Roman people (*see thou hurt not the oil and the wine*); the price of provisions and the interest on money were reduced, by the paternal care of Alexander, whose prudent liberality, without distressing the industrious, supplied the wants and amusements of the populace, The dignity, the freedom, and the authority of the senate were restored; and every virtuous senator might approach the person of the emperor without a fear and without a blush. Forty years of misgovernment, from the cruel and dissolute Comodus, to the accession of Alexander Severus, prepared the people for a proper appreciation of the happy state of their condition, during the auspicious reign of the last named prince. But the army, ruined by the indulgences of his predecessors, soon became dissatisfied, and could with difficulty be restrained; they cared nothing for the welfare of the people, and preferred the profuse liberality of Caracalla to the wise and upright Alexander, and I am less surprised at the murder of the emperor, by the licentious soldiers, than at the amount of ability and courage he displayed, in controlling them for thirteen years.

The death of Alexander Severus (A.D. 235) will introduce us to 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 the sword, and with hunger, and with death, and with the beasts of the earth.

The want of suitable employment for the great standing army of Rome, after the conquests of Trajan, must have slowly but surely corrupted the virtue, and undermined the efficiency of the men. And it is not unlikely that the majority of the Roman soldiers, when Comodus ascended the throne, bore a striking moral resemblance to their emperor. If the stream of corruption be traced to its source it will be found to have originated in luxury, and idleness, broke the barriers of discipline in the reign of Comodus; flowed briskly until checked by Septimius Severus; became a torrent on the removal of Severus; checked again by Alexander Severus; and when he was no longer able to stop its progress, burst with the violence of a mighty river, drowning in its angry waters the fourth part of the subjects of the Roman empire.

Having disposed of Alexander Severus, the troops provided themselves with an emperor who bore a striking resemblance to the king of terrors; and

the horse he rode, or the power which carried him, of a pale and deathly hue. Maximin was the strongest man in existence in those days; he first attracted the attention of the emperor Septimius when celebrating the birthday of his son Geta; when he displayed his extraordinary strength and agility, in wrestling and racing. He was over eight feet high and stout in proportion, and was at once placed among the emperor's guards, where his attention to his duties, and commanding physique, procured him rapid promotion; until he became the avowed champion of the military order, and master of the Roman world. The government under Caracalla was mild in comparison to that of Maximin, he converted the army into an immense band of robbers to plunder those they were ostentatiously engaged to protect.

During the three years of his reign, says Gibbon, he disdained to visit either Rome or Italy. His camp occasionally removed from the banks of the Rhine to those of the Danube, was the seat of his stern despotism, which trampled on every principle of law and justice, supported by the avowed power of the sword. No man of noble birth, elegant accomplishments, or knowledge of civil business, was suffered near his person; and the court of a Roman emperor revived the idea of these ancient chiefs, of slaves and gladiators, whose savage power had left a deep impression of terror and detestation.

*And Hell followed with them.* The Senate had scarcely declared Maximin a public enemy, and

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elected the two Gordians, when they received intelligence of their death. Maximin submitted to the fate of his predecessors; and his head exhibited on a spear to the citizens of Aquileia, informed them of their safety, and the death of a tyrant, A.D. 238. The same year, Maximus and Balbinus, who had been declared emperors by the Senate, were assassinated by the soldiers, who elevated the younger Gordian to the imperial authority; whom they murdered, A.D. 244, and elected Philip who ruled them for about five years. And within the space of nineteen years—we have from the death of Philip to the accession of Claudius—Decius who was trampled underfoot by the victorious Goths; Gallus, who together with his son was murdered; Æmilianus shared a similar fate; the unfortunate Valerian was taken prisoner by Sapor king of Persia. In the reign of Gallienus a host of obscure candidates for the purple, were thrown to the surface by the licentious soldiery; and the Roman provinces became a perfect hell of confusion.

As various ideas of hell are afloat, I will here relate what I know about that dreadful region:—

The following vision, I wrote in memorandum immediately after its revelation, December, 15—16, 1869. I had a very singular dream last night, I imagined myself talking to a friend, for whom I have entertained a sincere respect, and for whose eternal welfare I have long been anxious. C. P. was showing me his coat, which was full of holes; I was surprised at this for he was in good circum-

stances—You are richer than I, said C., showing me his shabby garments, his countenance corroborating his statement. I replied, I did not think I was so very rich. You are, he faltered, and was saying something else of which the only words that reached my ears were—"I'll Try."—and he was gone, I sought him, but could not find him. Returning home I found the path very dirty, and my feet sank into the deep mire ; at length I found a clean place to walk, and getting over a stile, breathed freely ; next I found myself in a room filled with wearing apparel. Two ladies who seemed to have charge of the store, noticed my confusion, as I was endeavoring to make my way among the immense piles of clothing—turning their sweet faces beaming with kindness on me. The elder lady said, "I'll clear this away to-night." As I was thinking the matter over through the day ; I concluded that this was but the opening scene of a drama, which would be fully revealed to me in the ensuing night ; I was not disappointed. I dreamed of people in the neighbourhood. Some noted for their world loving propensities, one for his vanity, and another for his covetousness. I saw them at their various occupations, displaying their prominent vices. On a sudden I heard the distressing cry of a well known voice. I ran to the place whence the sound appeared to issue, and coming to the edge of a deep pit without thinking of its depth, I leaped down, and found myself in a strange town. I found not the person I was seeking, but on enter-

ing a narrow street—on my left hand was a miserable hole in which was a child apparently about four years old, whose screams had attracted me thither ; an instant more and another appeared, who had been beating the first one with a huge stone, which was still rolling on the floor of the den, where it had been thrown on my approach. One of the children had lost his foot at the ankle and he stood on the stump—presenting an appearance, the most horrible that could be imagined. After endeavoring to reconcile them ; I proceeded up the narrow street, and found as I went, the way became more filthy at every step. And on either hand were small and wretched tenements, crowded with people whose looks of hopeless misery, moved my very soul to pity their sad condition, yet none accused their Maker or murmured against His government ; some blamed their relatives, one blamed a father for improper training, but the most part blamed themselves. They seemed to shun my sympathy, and their looks of guilt and remorse bespoke the undying worm which knawed within. At length I reached what appeared to be the high street of hell. Huge heaps of filth and all sorts of garbage, emitted a horrid stench. The merchandise which filled the shops, and the heavy dirty waggons for the conveyance of goods, seemed to indicate that hell was a busy place. Moving along the street with rapid steps, anxious to escape the horrid stench which entered my nostrils in the centre town, I at length reached its outskirts ; the

dwelling became more commodious, the road more free from dirt, the air more wholesome. On a sudden my attention was attracted to what seemed to be a garden enclosed by a high wall, belonging to a house of the better sort; from thence issued sounds of the most heart-rending anguish; the voice was familiar. I called to her; it was hushed, as if she would have hid herself from me; and although she appeared at least twenty yards from the place where I stood, I could hear her breathe, as she laboured to suppress her bitter anguish. I passed on and entered a wood which seemed to be a resort for sportsmen, a strange looking animal approached, which as he came close I discovered to be a dog; another one also made his appearance; and a sporting man was making his way through the wood, a quarter of a mile distant—seeing me noticing his dog he bid me not fear him. I answered him, but my attention was again arrested by the strange sound of my own voice; I spoke without any extra effort yet the sound seemed to embrace the whole province of hell. The man called to me, and requested me to ring a bell, I rattled a box of gun caps which I found in my pocket, and immediately the road around me was thronged with people of both sexes and different ages. After exchanging a few remarks with them, I bade them farewell, and was immediately lifted up out of the pit, and I awoke from my sleep.

These spirits, having during the period of their union with their souls, lived in rebellion against

God's government, were equally disposed to mar the fair works of the Creator, after separation of soul from spirit; and while one was consigned to the earth, the other was taken to prison, to await the final sentence, when all the dead shall stand before God, and each one receive a reward, according to the deeds done in the body; and death and hell be cast into the lake of fire. In the period of history, from the murder of Alexander Severus till the accession of Diocletian, death rode triumphant over a fourth part of the citizens of the Roman empire, and hell received the rebellious spirits committed to its safe keeping. A most savage mandate from the emperor Gallienus to one of his ministers, exhibits the reckless disregard for human life, which was the characteristic feature of these times. It is not enough, says Gallienus, that you exterminate such as have appeared in arms; the chance of battle might have served me as effectually. The male sex of every age must be extirpated; provided that, in the execution of the children and old men, you contrive means to save our reputation. Let every one who has dropped an expression, who has entertained a thought against me—against *me*, the son of Valerian, the father and brother of so many princes—remember that Ingenuus was made emperor; tear, kill, hew in pieces. I write to you with my own hand and would inspire you with my own feelings.

In addition to the horrors of civil war which raged in every direction, were added those of famine

and pestilence. War decimated the tillers of the soil, and robbery cut off the produce of the present, and the hopes of future harvest; famine was the inevitable consequence. The plague, the result of scanty and unwholesome food and tainted air, raged from the year 250 to 265 without intermission, in every province, in every city, and almost every family; during part of the time five thousand persons died daily at Rome; and many towns that had escaped the hands of the barbarians were entirely depopulated. The wild beasts of the forest would as a consequence increase with the decrease of man, and add new terrors to this scene of destruction. It is not possible to obtain from history the number of deaths, it is the opinion of Gibbon that the moiety of the population perished, by war, famine, and pestilence, in a few years; so we may conclude according to the text, that from the murder of Alexander Severus to the election of Diocletian, including a period of forty-eight years, war, famine and pestilence consumed the fourth part of the human race.

These calamities were foreseen by the Almighty, but they were not foreordained. The goodness of God gave the Romans peace and prosperity for a long period before these dreadful woes occurred. He gave them riches, they abused them; He committed to their care the true riches—the gospel; they rejected it, and slew many of the followers of Jesus. And it required no superhuman agency to bring about these disasters, unless it be the influence of Satan, who first seduced them to abuse their

riches and reject the gospel, so that they might ultimately perish in their own corruption ; but they had to yield themselves willing slaves to the father of lies before he could injure them.

## FIFTH SEAL.

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 fellowservants also, and their brethren, that should be killed as they *were*, should be fulfilled.

It is a faithful and true saying, "The blood of the martyrs is the seed of the Church." Few, indeed, can comprehend the deep meaning contained in these few words. Whilst the souls of the wicked are consigned to the grave, to await the reunion of the spirit on the resurrection morn, the blood or souls of the martyrs, which had been offered on the altar of sacrifice, was precious in the sight of God, and, like the blood of Abel, cried to Him for vengeance. Whilst the bodies of these martyrs slumbered in the grave, their souls were the heritage of the Church. In death, the spiritual body had been extracted from the corporeal, and winged its happy flight to paradise to receive a reward ; yet not a

full reward until again united with the body. The martyrs referred to were those slain from the death of the apostle Paul to the accession of Diocletian; and while their souls were crying for vengeance, their spirits were looking for the full reward—the coming of Christ and the resurrection of the body, or all that was required of the body, the essence of body, soul and spirit united in one complete being. White robes were given to every one of them, and they were requested to wait until their brethren should be slain as they were, so that the Church might be supplied with seed; for the seed of the woman shall bruise the serpent's head. Their fellowservants were slain, to the number of about two thousand persons, commencing with the close of the reign of Diocletian; but the edicts of persecution were scarcely issued, when the emperor vacated the throne, and left to his associates the work of enforcing them. It was enacted that all the *churches* throughout the empire should be demolished, and the punishment of death inflicted on all Christians who should assemble for the purpose of religious worship. The scriptures were condemned to the flames, and all church property confiscated; and the several parts of which it might consist, were either sold to the highest bidder, united to the imperial domain, bestowed on the cities or corporations, or granted to the solicitations of rapacious courtiers. Persons of rank were prohibited from holding any honourable office; and slaves for ever deprived of the hope of freedom; and the whole body

of the Christians were put out of the protection of the law; and while they were exposed to the severity, they were excluded from the benefit of public justice.

This edict was scarcely exhibited to public view, in a most conspicuous place in Nicomedia, before it was torn down by the hands of a Christian, who expressed, in the most severe terms, his contempt for such impious and tyrannical governors. He was burnt, or rather roasted, by a slow fire; and his executioners exhausted every means of aggravating his sufferings, without extorting a complaint, or preventing the insulting smile which illuminated his features, until death released him from his sufferings. This example of heroism was often imitated in the ten years of persecution which followed, until Galerius was constrained to acknowledge, in a general edict of toleration, his inability to accomplish his purpose. If the haughty Roman could have foreseen the effects the blood of these faithful martyrs was destined to produce, the complete revolution which transferred the civil power into the hands of the Christians, and the resurrection of those faithful souls under the altar, to the enjoyment of their full reward, as their place was supplied by their brethren,—he would have hesitated before he did them violence. “Away with Him, crucify Him,” exclaimed the Jews, as, animated by devils, and blinded by bigotry, they nailed Him to the cross; and, not satisfied with the agony they inflicted on Him in His dying moments, they guarded

His sepulchre to prevent His resurrection; so intensely did they hate Christ. Yet, the very pain they were inflicting, procured pardon of sins for thousands. And instead of preventing His resurrection, and extirminating His followers, *many of the saints which slept, arose from their graves*,—a circumstance entirely overlooked and altogether unprovided for, or why did they not set a guard over their graves also?

#### SIXTH SEAL.

And I beheld when he had opened the sixth seal, and, lo, their 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?

#### *Prosperity, Decline and Fall of Christian Rome.*

There can be but one explanation of these six verses; in the twelfth the coming of Christ; and the complete

overthrow of Paganism, is described by the last five verses of the chapter. We have seen the manner in which Paganism had treated Christianity in the ten years' war waged against the Christians. It is now our more pleasing task to record the successful war waged against the Pagans, and the establishment of Christianity.

Constantine is one of the six apostles representing Christ, already mentioned; and it was under his fostering care, as well as by the success of his arms, that Christianity reached a height it had not previously attained. Some interesting facts collected by the indefatigable Gibbon, for the purpose of confirming his fellow-sceptics in their folly, will go to prove his (Constantine's) calling as an apostle:

In one of the marches of Constantine, he is reported to have seen with his own eyes the luminous trophy of the cross, placed above the meridian sun, and inscribed with the following words:—

“BY THIS CONQUOR.”

This amazing object in the sky astonished the whole army, as well as the emperor himself, who was yet undetermined in the choice of a religion; but his astonishment was converted into faith in the vision of the ensuing night. Christ appeared before his eyes, and, displaying the same celestial sign of the cross, He directed Constantine to frame a similar standard, and to march, with the assurance of victory, against Maxentius and all his enemies. The learned bishop of Cæsarea appeared to be sensible that the recent

discovery of this marvellous anecdote would excite some surprise and distrust among the most pious of his readers. Yet, instead of ascertaining the precise circumstance of time and place, which always serve to detect falsehood or establish truth; instead of collecting and recording the evidence of so many living witnesses, who must have been spectators of this stupendous miracle, Eusebius contents himself with alleging a very singular testimony,—that of the deceased Constantine, who, many years after the event, in the freedom of conversation, had related to him this extraordinary incident of his own life, and attested the truth of it by a solemn oath. The prudence and gratitude of the learned prelate forbade him (says Gibbon) to suspect the veracity of his victorious master, but he plainly intimates that in a fact of such a nature, he should have refused his assent to any meaner authority.

The vision of Constantine maintained an honourable place among the legends of superstition, until the bold and *sagacious spirit* of criticism presumed to deprecate the triumph, and to arraign the truth of the first Christian emperor.

The Protestant and philosophic readers of the present age will incline to believe, that, in the account of his own conversion, Constantine attested a wilful falsehood by a solemn and deliberate perjury. They may not hesitate to pronounce that, in the choice of religion, his mind was determined by a sense of interest; and that according to the expression of a profane poet, he used the altar of the

church as a convenient footstool to the throne of the empire.

At the opening of the seal it is stated, that the sun became black as sackcloth of hair. Who has not read that beautiful and affecting story, the banishment of Joseph into Egypt, and his reunion with his father and brethren ; and the two dreams which first excited their jealousy. In the second it is related that the sun and the moon and the eleven stars did obeisance to Joseph. Jacob immediately gives the explanation. "What is this dream that thou hast dreamed? Shall I and thy mother, and thy brethren indeed come to bow down ourselves to thee, to the earth." Jacob was the head of the church—the sun ; his wife was the church—the moon ; while their own children were the stars. In the period of history under consideration, Constantine was the sun, or head of the church ; and what I have quoted from Gibbon will serve to show how the sun became black as sackcloth of hair. He, "Christ," is made a liar, and a perjurer, and from the fact he had to attest by an oath to Eusebius the circumstances of his calling ; it is easy to understand what the sackcloth of hair meant. In the relation of the story of the luminous cross, Gibbon has been careful to relate that it was exposed to the view of the army, and then triumphantly exhibits the want of diligence and veracity of Eusebius, for not collecting the facts from those who had been eye witnesses of this *stupendous* miracle, as he please to term it. If Gibbon or Eusebius had carefully read the ninth

chapter of Acts, he would have seen nothing extraordinary in the facts communicated to him by Constantine, when accompanied by the coming of Christ, or the calling of an apostle. Whilst Saul was journeying to Damascus, suddenly there shined around him a light from heaven; and though he saw the light and was blinded with its brightness, it is not stated that those with him saw it; and I question very much, if the fiery cross was visible to any one but Constantine. When Daniel was honoured with the glorious vision, on the eve of the revelation, which in one short chapter contains the substance of the history of the world, he saw the mighty being whose brightness overcame him; those with him were afraid, but they saw not the vision. And I might throw my own testimony into the scale, if what has been stated is not sufficient to prove that Constantine was neither a liar, nor a perjurer; I have seen a bright light in the heavens, and have had an interview, and exchanged words with Jesus Christ.

It is plain to the most obtuse mind, that the historian has nothing of importance to allege against Constantine, but his profession of the Christian religion; he ascribes to his ability his success in war, and to his diligence and magnanimity his prosperity in peace. He accuses the emperor of boundless ambition, which is certainly boundless vanity; and he also brands him—Constantine—with lies and perjury, because he ascribed to God, and not to himself, or his abilities, his general prosperity.

Some of the Protestant philosophers, with the sagacious spirit of criticism, have indeed called into question the sincerity of his conversion, because he omitted to undergo their process of manufacturing Christians by the waters of baptism, until he had arrived at an advanced age. But look here, my learned friend! When marking the limits of Constantinople, on foot, with a lance in his hand, the emperor himself led the solemn procession, and directed the line which was traced as the boundary of the destined capital; till the growing circumference was observed with astonishment by the assistants who, at length, ventured to observe that he had already exceeded the measure of a great city. "I shall still advance," replied Constantine, "till HE, the invisible Guide who marches before me, thinks proper to stop." Gibbon, though kindly furnishing this remarkable incident, for the purpose of ridiculing the Christian, modestly declines to give any description of this invisible Guide. As many as are led by the spirit of God, are the sons of God, so our Bible informs us; Constantine had received the baptism of the Holy Ghost, and was led by the spirit—whether to trace the boundary of a city, or lead his armies to overturn the power of tyrants, it was still the same. The living water was in him, as it was in Paul, and as the modern telegraph flashes the news from the east to the west, and each continent at the same instant, is informed of the same circumstance, so a communication is preserved between God and His sons, by the Holy Ghost.

If Constantine had in his active career omitted the form, it was because he already possessed the substance. And it was doubtless to show a respect for the ordinance of baptism, that he submitted to undergo what they considered indispensable to the proper manufacture of a Christian. *The moon became as blood.* The most skilful physicians, to restore health to the sick, seek at once to give purity to the blood as the safest and best way to accomplish their purpose. That is just what Christianity does; a poor sickly, feeble sinner, is renewed in soul and spirit after becoming a saint. In a mysterious and supernatural manner the seed of the woman is sometimes procured from the blood of the slaughtered martyrs, and mingled with the seed of the man; and thus the essence of a new being is procured, and by the power of God applied, to the sick man, woman, or child, as the case may be, and a complete and perfect cure is effected,—a new and vigorous constitution is substituted, for the subject who is thus made the partaker of the benefits of the Church.

The doctrine of original sin, ignored by some and imperfectly understood by others, the fruitful source of so much controversy, may be explained in a few words: Adam begat children before he had eaten of the tree of life, and thus gave them a perishable nature. He was warned of the consequence but like a fool disregarded the warning, and inflicted on posterity an incalculable amount of misery. Through the suggestions of Satan, the woman

tasted the pleasures of fornication, and told her husband; the woman was overcome by the subtle devices of the devil, and the man was overcome by the excited and indecent suggestion of the woman. The chief blame rests with Adam because he was warned of the consequence, and was not deceived. Before his creation, angels had rebelled against the Creator, and though defeated and driven out of heaven, still had the essence of life in them, and could not die. Their pride precluded the possibility of a reconciliation; and they are still permitted to range the earth and exercise their inclinations to do mischief; but they have no power to injure, unless like Eve their victims are ensnared by deceit. The devil their chief can suggest thoughts to the human mind, but, it is optional on the part of the tempted, whether they obey his advice or not. He colours religion in a dark and gloomy hue; and endeavours to prejudice the mind against God and His word. He opens up the broad road of folly, and exhibits in all the colours of the rainbow, the various pleasures to be derived from the violation of the moral laws of God's government. It is not difficult to conceive that the chief attributes of God are love and harmony; the plan of redemption attests the one and the universe attests the other. There must have been a time, when the great first cause was alone; love would induce Him to create beings such as He could delight to associate with; such were the angels who kept not their first estate; created for His glory, they had been en-

dowed with such strength and wisdom, as to fit them to enjoy the society of their Maker, and must have enjoyed the sweet familiar intercourse which in a well regulated family, exists between a parent and his offspring. Their attempt to overthrow His government, attests their strength, when pride and ambition first entered their minds, and induced them to match the glorious powers, which had been given them to enjoy and appreciate in a state of freedom the glorious attributes of their Creator, against the harmony of heaven and the strength of Deity. The difficulty of creating beings capable of sharing His love and partaking of His attributes without marring the harmony of heaven, induced Him to place Adam in a state of trial before He conferred on him the tree of life, or in other words His own spirit, and infusing throughout the earthly materials which composed the noble form of Adam, the divine essence, which would have conferred on him everlasting life. Had the Almighty at once forgiven and overlooked his rash disobedience, and conferred on Adam the tree of life, He would have done what He declares in His own word, it is impossible for Him to do—"told a lie," and exposed heaven to the danger of another rebellion against His authority, and hell to the increase of devils, and permitted Satan to carry out his malicious designs. He was too good and too wise for that, He did better, the pain of child-birth was awarded the woman as the consequence of her guilt, and in her seed was centered the promise of Satan's punish-

ment and man's redemption. The blood of Abel obtained forgiveness for the guilty couple, but if they were faithful for the rest of their days, the blood of Christ procured their resurrection from the dead. And though the designs of God were marred by the malice of Satan, and the folly of man at the outset; they were fully carried out by Jesus of Nazareth. He was obedient, not only in abstaining from woman, till he partook of the tree of life as it descended upon him on the banks of the Jordan, but in suffering the most excruciating pain for the satisfaction of divine justice; and the privilege of procuring life for the diseased saints, the forgiveness of sins for all who choose to believe on Him, and the honour of bringing other sons unto glory, by following in His footsteps. The designs of Satan were frustrated, and his mischievous doings will be eventually rewarded on his own pate. In Jesus, the Lord of Hosts found a beloved Son, who approved Himself worthy of His confidence, and readily entered into His plans for the redemption of man, without heeding the malice of His enemies, or the folly of His friends; or His own pleasure, until He had accomplished the main work of redemption, and again restored to mankind the privileges that had been lost through Adam's transgression. The Lord fearlessly resigns all power into the hands of Jesus, there is no danger of another rebellion; He knows by bitter experience the baneful effects of the first attempt to mar the harmony of heaven to ever dream of crossing His Father's will. The

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blood of Jesus speaketh better things than the blood of Abel, it is resurrection from the dead, justification for the living; and in a mysterious manner furnishing seed for the Church, so that a royal priesthood has been propagated from Jesus to the present day; and will be continued unto the end, through the mutual love of Christ, and the Church. Ten thousand of His saints can rejoice in the blood of the Lamb; and many thousands more will have cause to rejoice in that precious blood which sanctifies and washes until their robes have become white and clean.

The meaning of the last five verses is so clear and comprehensive, that any comment on them is almost superfluous. In the most sublime language the overthrow of Paganism is portrayed. The stars of the Pagan heavens fell even as a fig tree casteth her untimely fruit, when she is shaken of a mighty wind. The mighty wind was the arms of Constantine, as victory after victory crowned his efforts, and the forces of Paganism were rolled together as a scroll and thrown out of the way. And the kings of the earth and the great men, Maxentius and Licinius and their supporters, 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?

## CHAPTER 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.

2 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,

3 Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads.

4 And I heard the number of them which were sealed: *and there were* sealed an hundred *and* forty *and* four thousand of all the tribes of the children of Israel.

5 Of the tribe of Juda *were* sealed twelve thousand. Of the tribe of Reuben *were* sealed twelve thousand. Of the tribe of Gad *were* sealed twelve thousand.

6 Of the tribe of Aser *were* sealed twelve thousand. Of the tribe of Nephthalim *were* sealed twelve thousand. Of the tribe of Manasses *were* sealed twelve thousand.

7 Of the tribe of Simeon *were* sealed twelve thousand. Of the tribe of Levi *were* sealed twelve thousand. Of the tribe of Issachar *were* sealed twelve thousand.

8 Of the tribe of Zebulon *were* sealed twelve thousand. Of the tribe of Joseph *were* sealed twelve thousand. Of the tribe of Benjamin *were* sealed twelve thousand.

9 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;

10 And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb.

11 And all the angels stood round about the throne, and

about the elders and the four beasts, and fell before the throne on their faces, and worshipped God,

12 Saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, *be* unto our God for ever and ever. Amen.

13 And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they?

14 And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.

15 Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them.

16 They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat.

17 For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.

#### *The Sealing of the Servants of God.*

The degenerate successors of Constantine were involved in war on every side; Sapor king of Persia in the east, civil war in the west, in Italy Magnentius for three years withstood the power of Constantius; and a host of barbarians which like a threatening tempest hung on the borders of the empire in the last days of the great Constantine, burst its barriers and spread desolation wherever they went, when the hand which had grasped the rod of iron became nerveless in death. While Constantine lived the Romans were safe from aggression, for Christ was their emperor; and four angels

are stationed at each threatened point, to hold back the rough winds of war, until the angel who came from the east had sealed the servants of God in their foreheads. Some estimate may be formed of the strength and power of angels, when each one of these celestial beings was sufficient to hold in check, the hosts of Persia, or the warlike tribes which often invaded and at last subverted the Roman empire. The person from the east, from his language must mean some eminent servant of God, for he cried with a loud earnest voice—"hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God on their foreheads." Such an earnest, zealous and faithful servant of God, was Athanasius, bishop of Alexandria, the contemporary apostle with Constantine; he was just such another as Peter, and indeed stood in the same relation to Constantine, as Peter did to Paul. In these interesting words between Jesus and Peter, the distinct offices of each is clearly brought out: He saith unto them, but whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Barjona; for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, that thou art Peter, and upon this rock I will build my Church; and the gates of hell shall not prevail against it. Peter like his predecessor, John the Baptist, was able to point out the relationship existing between God and Christ, and Jesus

immediately discovered that the Father had selected Peter to be the forerunner of Paul, and He at once pronounced Peter blessed, because God Himself had revealed it to him. And thou art Peter (or it might read thus) thou art John the Baptist, and thou sayest I am Christ—upon this rock I will build my Church, and the gates of hell shall not prevail against it. Upon this rock "Christ" I build my Church. And to thee, Peter, I commit the preaching of repentance; and give you the keys of the kingdom of heaven, and whatsoever thou shalt bind on earth shall be bound in heaven, and whatsoever thou shalt loose on earth shall be loosed in heaven. The bold and active Athanasius, with the power of the Holy Ghost, proceeds with the sealing or marking the servants of God in their foreheads. Athanasius preached repentance towards God, and faith in Christ, and every one who believed in Christ, and made up their minds to follow Him, immediately received a mark in their foreheads, and a supply of grace in their hearts. "Grieve not the Holy Spirit," says Paul, "whereby, ye are sealed unto the day of redemption." That is, received a mark by the Holy Spirit, as soon as being justified by faith, so that the person might be distinguished from those who were still in their sins; and the watchful eye of the spirit detects the propitious moment when to give the faithful soul a sanctified nature. Thousands of brave men who served God under the banners of Constantine were sealed for redemption; twelve thousand persons of

each of the tribes of the children of Israel, are represented as being sealed. There was doubtless a great number of Jews saved in this glorious revival, but I do not take this in a literal sense; twelve disciples were chosen by the Lord Jesus, each possessing different traits of character from the other, which may be detected in their writings as far as we have them. James the son of Zebedee, and John the brother of James, he surnamed Boanarges, the sons of thunder; the various dispositions of the persons they would have to address would render this necessary, the rude impenitent sinner would receive instruction best from the sons of thunder, while others would be most benefited by the gentle and loving John. When Jacob gathered his twelve sons together for the last time, he described their various traits of character, and predicted their future welfare in different colours as they were required to fill different positions in the common-wealth of Israel. In Revelation xxii. 1, 2, it reads, And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare *twelve* manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations. The gates of the New Jerusalem are named after the *twelve* tribes of Israel, and other passages of scripture might be quoted to establish this view of the subject.

After this, says John, 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.

John distinctly informs us that it was after this, or after these one hundred and forty-four thousand servants were sealed, that he saw this great multitude which no man could number having palms in their hands, but how long is not stated. Some light may be obtained from the well established rules of doctrinal truth—The call from Egypt, the journey through the wilderness, and the passage of Jordan. There is no set time which would give uniformity, between the sealing process by the Holy Spirit, and the redemption of the body, by receiving a white robe, or a sanctified nature. This is made plain by the devious route of the Israelites through the wilderness, that which might have been accomplished in a few months, took forty years; the carcasses of one generation, with the exception of Caleb and Joshua, perishing in the wilderness. With this great example before him, the Christian is indeed a dull scholar, if he is not obstructed by Calvinistic rubbish, if he does not in a few months, or at least a few years, reach the land of promise, learn to love his God with all his heart and his neighbour as himself.

The one hundred and forty-four thousand are distinguished from the great multitude by being called the servants of God; and it looks reasonable to

suppose that they were in the first place chosen from among the great multitude, and sealed for the service of assisting in the work of converting the others; and that in company with the others, they made the journey of the wilderness, and together they crossed Jordan, and together they stand before the throne with palms in their hands, rejoicing over the great harvest of saints, that has just been gathered. Constantine saw to their temporal wants, the persecutions they had been subjected too under Maxentius and Licinius, were no longer to be feared; and God Himself, by His spirit, could dwell among them after they had become clothed with white robes. Yet I do not understand this great multitude to have been saved during the temporal reign of Constantine, but probably extend from the time of Constantine to the time of Huss, and Jerome, giving us some idea of the number saved between the two "Christs"; some of them it will be observed came out of great tribulation: many endured great tribulation towards the latter period. John says he saw a great multitude which no man could number. It is probable John was not versed in our system of figures, and wishes to convey to us the idea of an immense number; if we might venture to form an estimate of the number, the best way will be to base a calculation on a hint from scripture. It is written the little one shall become a thousand, and the small one a strong nation. If each of the one hundred and forty-four thousand servants of God had

gathered in a thousand souls, it would then bring the number to one hundred and forty-four millions.

### CHAPTER VIII.

AND when he had opened the seventh seal, there was silence in heaven about the space of half an hour.

2 And I saw the seven angels which stood before God ; and to them were given seven trumpets.

3 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.

4 And the smoke of the incense, *which came* with the prayers of the saints, ascended up before God out of the angel's hand.

5 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 lightnings, and an earthquake.

6 And the seven angels which had the seven trumpets prepared themselves to sound.

7 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 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 ;

9 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.

10 And the third angel sounded, and there fell a great star from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters.

11 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.

12 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.

13 And I beheld, and heard an angel flying through the midst of the heaven, saying with a loud voice, Woe, woe, woe, to the inhabitants of the earth, by reason of the other voices of the trumpet of the three angels, which are yet to sound !

#### SEVENTH SEAL.

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 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 lightnings, and an earthquake.

#### *Decline and Fall of Christian Rome.*

The silence in heaven which lasted for about the space of half an hour, occurred during the reign of the

emperor Julian. A period of history, from the departure of Constantine to the accession of Julian, amounting to twenty-four years is allowed to intervene between the sixth and the seventh seal. (The degenerate sons of Constantine are each one deposed; and a striking fact presents itself here, that however customary it may be for emperors and kings to bequeath as a legacy their empire or kingdom to their sons, the kingdom of heaven is not hereditary.) If the power of Julian had been equal to his ambition, he would have restored the empire to its ancient Pagan religion, imitated Trajan in his conquests, and earned for himself undying fame; he signally failed to overcome Christianity; and his expedition into the east, was attended with disgrace and the loss of his life. But in the short space of one year and about eight months, he exposed a vast number of fair-weather Christians, he restored the Pagan ceremonial, and waged war against Christianity; sufficient to cause the half hour's silence in heaven.

The departure of an apostle is clearly intimated by the ending of the seven seals, and the seven angels with the seven trumpets coming forward. And John says another angel came and stood at the altar (in place of Constantine) having a golden censer, and there was given him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne. This angel is a king and priest, or an elder like one of those seated round about the throne, clothed

in white robes, having gold crowns on their heads, and answers to the character and person of the emperor Theodosius. This idea will leave a vacancy from the death of Julian A.D. 363 to A.D. 379 which is filled up by the prophecies of Daniel; so wonderfully are these writings constructed that what is lacking in this revelation is supplied by Daniel. And when the work of explanation is completed we shall be able to read history from scripture, and thus the most overwhelming proof will be given, that the Bible is the word of God.

On the death of Julian, the Roman empire, after the short reign of Jovian, was divided between the brothers Valentinian and Valens. During the reign of these emperors, some lustre was added to Roman greatness, by the exploits of the general Theodosius. A rebellion in Britain, which had severed that country from the dominion of Rome, was subdued after a series of engagements, in which Theodosius distinguished himself as a general, and earned for himself considerable fame. Another revolt in Africa, caused by the avarice of the governor, Romanus, which for some time deprived the Romans of that province, opened another field of enterprise to the Roman general. He restored Africa to the empire, and his success, while it added to his fame, procured him the envy of the court. An accusation from envy poured into jealous ears, sent Romanus back to misgovern Africa, and deprived Theodosius of his head. His son, with whom we have most to do, bore the same name; the young

Theodosius, was instructed in the learning of the age by skilful teachers, and while sharing the dangers he acquired a knowledge of the art of war, from the tender care and strict discipline of his father. Superior merit had already procured him an independent military command, in which he had distinguished himself, and earned the love of his troops, and provoked the envy of the court; when the disgrace and death of his illustrious father ended for a while his successful public career. Theodosius obtained *permission* to retire into private life. In his altered circumstances the Christian character is fully developed; he had already shown himself a warrior and a statesman. He cheerfully and successfully devoted his time and his talents to the art of agriculture, and displayed a superiority of mind in his new sphere of labour, which marked him as a suitable instrument in the hands of providence, to be moulded into a vessel of honour. Valentinian met with a sudden and violent death from the bursting of a blood-vessel when in a fit of passion. He was succeeded by his son, Gratian. Valens, the Emperor of the East, had fallen in battle; and the eastern empire became inundated with the victorious Goths. In this disordered state of affairs, the duty devolved on Gratian, to immediately choose a colleague who was equal to the arduous task of restoring order to the distracted empire. In this important crisis, the merit and ability, of Theodosius, which had been forgotten in more prosperous times occurred to the mind of Gra-

tian, and to his astonishment Theodosius was suddenly called from his rural retreat, to the throne of Constantine. Such an elevation, so free from ambition, so honourable to both Gratian and his choice, is scarcely paralleled in history. What confidence must Gratian have had in the piety and patriotism of Theodosius, when he trusted that for the sake of the republic he could forgive the murder of his father. He soon proved that the confidence was not misplaced, and the expectations of the people were verified. During the sixteen years of his reign, Christianity again enjoyed a period of prosperity. The Goths, who after the defeat and death of Valens, ranged the country, pillaging and destroying, without opposition from the defeated armies, were speedily brought to terms of peace, some were induced to cultivate the soil, the most warlike were engaged to fight the battles of the empire, and materially contributed towards the success of the *Roman arms*.

In his character of high priest, he received the prayers of the saints in the golden censer, and offered them up to the throne of God. The burden of the prayers of the saints at that time, was most probably for the extinction of the Arian heresy, which was excluding the essence of the gospel, leading the mind into the bewildering paths of controversy, and tearing the Christian community in pieces. The censer was filled with the fire of judgment from the altar, and scattered upon the earth; and there were lightning, thunders and an earthquake.

The earth in scripture language frequently means men of letters, whose Christian conduct is regulated more by their understanding than by their faith; such were, Gibbon, Colenso, Calvin, and thousands of others. This is plain from the declaration of the Lord, that the heavens and the earth should pass away, but His words should not pass away. That is, as I understand it, the present heavens, or the present ecclesiastical system, has become so confused and corrupted that it will be dissolved; and the knowledge of the Lord cover the earth as the waters cover the sea. The earth or the men of science, will then have to submit to the true teachings of scripture, and every one will be permitted to worship God under his own vine and fig tree. The Arian faction, the noisy controversy of the learned theologians was extinguished by the able conduct of Theodosius, and the saints obtained the answer to their prayers.

The final extinction of Paganism, was another important event which marked the reign of Theodosius.

A striking contrast is here presented of the merits of two opposite systems; while Christianity had offered her thousands of martyrs in defence of the truth, Paganism resigned her gods, her altars, and her temples, without the offering of a single martyr. Her votaries were indulged a free license of speech, and fortunately a vent was thus afforded for their excited feelings; their noisy opposition however only served to provoke the Christians to

greater diligence, and carried them further than it was necessary they should go in the destruction of the splendid works of Grecian architecture; which might otherwise have long adorned the cities of the empire.

The defeat of the Arian faction, and the final extinction of Paganism, will explain the lightnings and thunderings, which followed the fire being cast on the earth. The formidable civil war, with Maximus and Eugenius, in which Theodosius was victorious, will explain the earthquake.

## FIRST TRUMPET.

And the seven angels which had the seven trumpets, prepared themselves to sound. 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 the green grass was burnt up.

The Goths had impatiently submitted to the authority of Theodosius, and only waited a favourable moment, to indulge themselves once more in their favourite occupation—war and plunder. They had long been restrained by the firm hand of Theodosius, their prowess was exercised in his wars, and the liberal pay awarded them partly satisfied their avarice. A few months after the great Theodosius had been placed in the tomb, the Gothic nation was in arms; the auxiliaries first raised the standard of rebellion; and their countrymen who had been condemned to a life of useful labour

gladly forsook their farms, for the more speedy though dangerous way of enriching themselves by plunder. The Goths had not forgotten the treatment they had received, when they first sought the protection of the Romans, nor their victorious career when driven into rebellion by scarcity of food, and the extortion of the officers of Valens. As auxiliaries of the empire, they had acquired a proficiency in the use of arms, and a knowledge of military tactics, which made them equal to any force that could be opposed to them. An experienced general is at their head, who had a short time before solicited and was refused the command of the Roman armies. Alaric was a person of great strength of character, considerable abilities, and boundless ambition; a man in every respect well fitted to lead his savage countrymen. The first expedition of the Goths was directed against Greece. The degenerate Greeks had forgotten the manly reply of their ancestors to a host more formidable than the army of Alaric:—"If thou art a god, thou wilt not hurt those who have never injured thee; If thou art a man—advance, and thou wilt find men equal to thyself." Without meeting any opposition they entered the country; [and the fertile fields of Phocis and Bæotia, were instantly covered by a deluge of barbarians, who massacred the males of an age to bear arms, and drove away the beautiful females with the spoil and cattle of the flaming villages. The travellers who visited Greece several years afterwards could easily discover the

deep and bloody traces of the march of the Goths, and Thebes was less indebted for her preservation to the strength of her seven gates, than to the eager haste of Alaric, who advanced to occupy the city of Athens, and the important harbour of the Piræus. The same impatience urged him to prevent the danger and delay of a siege by the offer of a capitulation; and as soon as the Athenians heard the voice of the Gothic herald, they were easily persuaded to deliver the greatest part of their wealth, as the ransom of the city of Minerva, and its inhabitants. The treaty was ratified by solemn oaths, and observed with mutual fidelity. The Gothic prince, with a small and select train, was admitted within the walls; he indulged himself in the refreshment of the bath, accepted a splendid banquet which was provided by the magistrate, and affected to show that he was not ignorant of the manners of civilized nations. But the whole territory of Attica, from the promontory of Sunium to the town of Megara, was blasted by his baleful presence; and, if we may use the comparison of a contemporary philosopher, Athens itself resembled the bleeding and empty skin of a slaughtered victim.]

Another great military character is here introduced to oppose Alaric: Stilicho, the Master-General of the West, is the hope of the people and their unwarlike sovereign. A numerous fleet was equipped in the ports of Italy, and the troops after a prosperous voyage over the Ionian Sea were safely dis-

embarked near the ruins of Corinth. After a long and doubtful conflict between these two masters of the military art, the skill of the Roman at length prevailed. And Alaric soon found himself enclosed by a line of circumvallation; Stilicho, too confident of victory, abandoned his troops to indulge himself in an imaginary triumph, and the pleasures of dissipation; his soldiers forsook their stations and plundered the inhabitants of the little the Goths had spared them, and after the example of their general enjoyed themselves. Alaric seized the favourable moment to change his base of operations; and very soon after a secret negotiation between himself and the Emperor of the East, was brought to successful issue; peace was proclaimed, and Alaric was declared Master-General of the eastern Illyricum. [The Roman provincials, and the allies who had respected the faith of treaties, were justly indignant, that the ruin of Greece and Epirus, should be so liberally rewarded. The Gothic conqueror was received as a lawful magistrate, in the cities he had so lately besieged. The fathers whose sons he had massacred; the husbands, whose wives he had violated, were subject to his authority; and the success of his rebellion encouraged every leader of foreign mercenaries. The use to which Alaric applied his new command, distinguishes the firm and judicious character of his policy. He issued his orders to the four magazines and manufacturers of offensive and defensive arms,—Margus, Ratiaria, Naissus, and Thessalonica,—to provide his troops with an extra-

ordinary supply of shields, helmets, swords and spears; the unhappy provincials were compelled to forge the instruments of their own destruction; and the barbarians removed the only defect which had sometimes disappointed the efforts of their courage. The birth of Alaric, the glory of his past exploits, and the confidence in his future designs, insensibly united the body of the nation under his victorious standard; and, with the unanimous consent of the barbarian chieftains, the Master-General of Illyricum was elevated, according to ancient custom, on a shield, and solemnly proclaimed King of the Visigoths.] Seated on the verge of two empires, Alaric hesitated which should be the scene of his exploits: the bountiful fields, and wealthy cities of Italy, at last decided him to move in that direction; and for ten years the trumpet blast of war sounded a continual alarm in Italy. In the first siege of Rome the Goths were prevailed on to depart by the payment of a large sum of money; but in the same year they returned and sacked the city, laying a great part of it in ashes. In the midst of these calamities, another great invasion of two hundred thousand barbarians, headed by Radagaisus, issued from the northern extremities of Germany, and proceeded almost to the gates of Rome. The destructive hail of the Gothic arms cast all opposition to the earth, moistening it with the blood of the slain; the immense army that followed Radagaisus united with the followers of Alaric in destroying every blade of grass. And a short extract from

history will tell us something about the trees. After lamenting the want of materials to enable him to give a history of the invasion of Italy by Alaric, he goes on to say, [Since the public and important events escape the diligence of the historian, he may amuse himself by contemplating, for a moment, the influence of the arms of Alaric on the fortunes of two obscure individuals—a presbyter of Aquileia, and a husbandman of Verona. The learned Rufinus, who was summoned by his enemies to appear before a Roman synod, wisely preferred the dangers of a besieged city; and the barbarians, who furiously shook the walls of Aquileia, might save him from the cruel sentence of another heretic, who, at the request of the same bishops, was severely whipped and condemned to perpetual exile on a desert island. The *old man*, who had passed his simple and innocent life in the neighbourhood of Verona, was a stranger to the quarrels both of kings and bishops, *his pleasures, his desires, his knowledge, were confined within the little circle of his paternal farm, and a staff supported his aged steps, on the same ground where he had sported in his infancy. Yet even this humble and rustic felicity (which Claudian describes with so much truth and feeling) was still exposed to the undistinguishing rage of war. His trees, his old contemporary trees, must blaze in the conflagration of the whole country.*

The public distress was aggravated by the fears and reproaches of superstition. Every hour pro-

duced some horrid tale of strange and portentous accident; the Pagans deplored the neglect of omens, and the interruption of sacrifices; *but the Christians still derived some comfort from the powerful intercession of the saints and martyrs.*]

In the last pithy sentence, the historian has given us a clue to the cause of the misery inflicted by fire and sword. The zeal of the ecclesiastical authorities in the destruction of Paganism had carried them beyond the moderate counsels of Theodosius and the bounds of prudence. The zeal of the Christians might however be justified, by the danger of a second Julian, imitating his predecessor in his antipathy to Christianity, and his love for the ancient superstition of the empire. But they had no excuse for the introduction of the invocation of dead saints, and the veneration of images; which is strictly forbidden by the commandments. Thousands of Pagans, despairing of their cause and induced by the hope of reward, or a desire for revenge, were persuaded to join the Christians; accustomed to a number of gods, they soon became reconciled to their changed condition, by attributing to the departed saints, the virtues formerly ascribed to the Grecian deities; and their willing hands soon made the inanimate metal, stone, or wood, assume the proper shape and dimensions to suit their tastes and inclinations, and the happy Pagan was pleased and gratified, at the expense of incurring the jealous displeasure of the Almighty. The Roman Christians had a fair opportunity of testing

the virtues of their various idols, against the power of the victorious Goths. I am persuaded that it is not so much the transgression of the divine laws that gives offence to God, as it is the injury it does to man; if we ascribe to inanimate matter the virtues which belong to God, He has a right to be jealous; but it is not only the insult offered to deity, it reduces man, the noblest work of the Creator, beneath the level of inanimate nature. If such folly was permitted to go unpunished, the human race would all speedily become sunk into a state as low and degraded as the natives of central Africa; and Fetishism would have permitted every individual to select anything in nature, accident or artifice might ascribe the attributes of deity.

#### 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.

The sound of the first trumpet was heard until the year four hundred and ten, when the death of Alaric procured for the Romans a short respite from the horrors of war. Eighteen years from the death of Alaric, a circumstance occurred which will at once introduce us to the principal agents employed to follow the sound of the second trumpet. In the reign of the empress, Placidia, a conspiracy

was instigated by one of her generals, "Ætius," to ruin the character of a general, of whose fame and merit he was envious. Boniface, who commanded the troops and administered the affairs of the Roman possessions in Africa, was driven by the false representations of his enemy, into rebellion; and to strengthen himself against the imperial authorities, he invited the Vandals into Africa. Genseric, after some resistance from the natives, and tardy repentance of Boniface, "conquers Africa," builds a large fleet of ships and soon claims the empire of the Mediterranean. Forty-five years from its sack by Alaric, Rome is again taken and despoiled by Genseric; fourteen days are spent in active labour by the Vandals in transferring every thing of a portable and valuable nature to their fleet. Among the valuables were the gold table, the gold candlestick with *seven* branches, the spoils of the temple, and the fruits of the victory of Titus, which had been deposited in the Temple of Peace, and at the end of four hundred years transferred from Rome to Carthage.

At a more advanced period of life, A.D. 461-467, Genseric carried fire and sword along the shores of the Mediterranean. [In the spring of each year he equipped a formidable navy in the port of Carthage; and Genseric himself, though in a very advanced age, still commanded in person the most important expeditions. His designs were concealed with impenetrable secrecy, till the moment that he hoisted sail. When he was asked by his pilot, what course he

should steer ; "Leave the determination to the winds," replied the barbarian, with pious arrogance, "*they will transport us to the guilty coast whose inhabitants have provoked the divine justice.*" The Vandals repeatedly visited the coasts of Spain, Liguria, Tuscany, Campania, Lucania, Bruttium, Apulia, Calabria, Venetia, Dalmatia, Epirus, Greece and Sicily ; they were tempted to subdue the Island of Sardinia, so advantageously placed in the centre of the Mediterranean ; and their arms spread desolation or terror, from the columns of Hercules to the mouth of the Nile.] This savage warrior, from the influence he exercised over the tribes who followed his standard, is likened to a burning mountain ; the fierce fires which burned in his breast, and seldom found vent in words, illuminating a capacious understanding, enabled him to plan and execute the boldest designs. The success which generally attended his undertakings, and the plunder to be obtained, attracted the most daring and adventurous characters to his navy. By these means the third part of the Roman fleet was destroyed, or the fleet of Italy, which by this time had become reduced into a kingdom, and contained a third part of the Christians. The expeditions of the Vandal pirates were frequently directed against Italy, and as they sacked the capital and bore down all opposition, so that all resistance died ; according to the symbols it may be said that a third of the creatures which were in the sea, and had life, died. The cruelty of Genseric was only equalled by his avarice, It is

recorded against him that after plundering the city of Zant, he massacred five hundred of the noblest citizens, and cast their bleeding bodies into the Ionian Sea. Many similar instances of his cruelty, which are not recorded, most likely occurred, so that we may imagine, in a symbolic form, the third part of the sea to have become blood.

## 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 the 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.

Whilst Genseric was occupied in desolating the coast of the Mediterranean, Attila was busy turning the rivers and fountains of water into wormwood, or in other words, filling the minds of the chief men of the Roman empire, with a bitter sense of shame and mortification. After destroying many cities in his invasion of Italy, Milan and Pavia submitted, without resistance, to the loss of their wealth. A picture representing the Cæsars seated on their thrones, and the princes of Scythia prostrate at their feet, attracted the attention of Attila, whilst refreshing himself in the palace of Milan. He immediately ordered the figures to be reversed, and the Roman emperors were reduced to the position of humility, emptying

their bags of gold into the sacks of their Scythian conquerors. This insult to the Romans was none the less bitter from its being true. The success of this great Scythian leader, has been attributed to his ability in uniting, in the bands of superstitious reverence, the immense hords of barbarians, to his own person. At the beginning of his successful career he managed to invest himself with a sort of supernatural character. One of his followers had noticed that a heifer had wounded herself in the foot, and curiously tracing the blood he came upon an ancient scimitar, half buried in the earth. He presented his prize to Attila, and that astute prince accepted, with solemn gratitude, the sword of Mars; and as the possessor of this celestial treasure, asserted his right to the empire of the earth. After subduing and uniting the immense hords of Scythia, this bitter star fell upon the Roman provinces, and many men were sacrificed to the god of war, or rather to the avarice of the barbarians. In his invasion of the eastern empire, he defeated in three successive battles the imperial troops, and seventy cities it is said were totally destroyed. The *Romans* were unable to withstand his arms, but in his invasion of Gaul he met with a severe check from a mixed army of *Goths* and *Romans*. The battle of Chalons saved Gaul from the destructive inroads of the Huns, at the expense of the lives of one hundred and sixty-two thousand men. In the following spring, A.D. 452, Attila, with better success, marched a large

army into Italy, and the third part of Christendom was again assailed by the barbarians. The walls of Aquileia exercised the ingenuity of his unskilful engineers for the space of three months, but perseverance and courage triumphed over every obstacle; and the ruins of the city attested their ability to destroy, if they were ignorant of the art of construction. The cities of Altinum, Corcordia, and Padua, were reduced to heaps of stones and ashes, and many towns were plundered by the Huns.

It has been said of Attila, that the grass never grew where his horse had trod; Scripture says the name of the star was Wormwood, and many men died in the waters, because they were made bitter; or in other words, many barbarous kings, and chieftains, were swallowed up in the huge monarchy of the king of the Huns.

## 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. And I beheld, and heard an angel flying through the midst of heaven, saying with a loud voice, Woe, woe, woe, to the inhabitants of the earth by reason of the other voices of the trumpet of the three angels, which are yet to sound!

The sound of the fourth trumpet was the signal of the extinction of the western empire, A.D. 476

or 479. Odoacer, a son of one of the chiefs of Attila, from a servant rose to a high military command, and the ancient seat of the Cæsars, on the remnants of the mighty host, which had fought under the standard of Attila. A demand for the immediate possession, as a free gift, or as a reward for military service, of the *third* part of the lands of Italy, had been refused, by the patrician, Orestes, and his son the emperor Augustulus. Odoacer was at once exalted to the chief command; and the head of Orestes, their former general, paid the penalty of his refusal; the helpless son, Augustulus, abdicated the throne, and the barbarian, Odoacer, became king of Italy.

Setting aside all the learned researches into antiquity, the Romans bear all the characteristic marks of the descendants of Esau, as the two following verses (Genesis xxvii. 39, 40) clearly prove:—"Thy dwelling shall be the fatness of the earth, and of the dew of heaven from above; and by thy sword shalt thou live, and shalt serve thy brother; and it shall come to pass, when thou shalt have the dominion, that thou shalt break his yoke from off thy neck."

The Roman empire was certainly the fairest, and fattest portion of the earth. The principal weapon of the Roman soldier was the short sword, which after darting his formidable spear, generally decided the contest. The same may be said of the Greeks, from whence it is obvious the Romans derived their origin. It is distinctly stated, that

Abraham directed the sons he had of his concubines toward the east, and it is but reasonable to infer, that the more adventurous descendants of Esau, would turn their attention towards the west. And the Greeks and Romans are undoubtedly his descendants, having been most noted for the use of the sword; the same may be said of the Goths, Germans, and Franks. The Scythians are most likely the descendants of the sons of Abraham, whom he sent eastward; the Arabians, are the descendants of Ishmael. These different races of mankind have been the most warlike, and the most intelligent; and they all sprang from the loins of Abraham, in whose seed the whole earth, it was promised, should be blessed. But the Roman empire stands out distinct from the rest, and merits attention from the instruction to be drawn from it, as the main branch of the descendants of Esau. It has been noticed, that, after Christianity had made sufficient progress, "Christ, in the person of Constantine," reigned over this vast empire, prepared from the first for the reception of Christianity. But from the fact that they could see only the Roman emperor, and while they received every advantage which could contribute to their temporal and eternal welfare, they rejected him and insulted him, as the representative of Jesus Christ. Yet while they rejected Christ, there was a craving for something material, something real, something they could handle and see with their eyes; this craving was supplied by the use of images of the saints, and

their various relics, which they foolishly preferred to the man whom God appointed as a medium between Himself and His creatures. The gradual increase of this was the main cause of the decline and fall of the Roman empire; the abuse of their riches and the inundation of the barbarians were the secondary causes. The insults offered to God, and the indignities cast upon the representative of Jesus, were sufficiently provoking, but the severe judgments were sent more in mercy than in anger, lest the degenerated Christians should utterly perish in their own corruption. And the idolatry introduced about the time of the extinction of the western empire, was better adapted to the tastes and wants of barbarians than to civilized beings; the gross superstition and pompous ceremonial might tame, and often did tame, the fierce and warlike savage; and it was but right and just that the barbarian should have what was to his advantage, and what his more favoured and more civilized neighbour had abused. The degenerate clergy, instead of pointing to Christ as the only acceptable sacrifice for sins, and teaching a naked faith in a living God, pointed to images of saints, a bit of metal, or a well-got-up picture, and sent their deluded votaries to torture their own bodies if they happened to be too poor to pay, in order to procure forgiveness, and a meetness for heaven. Instead of boldly facing their adversaries with the weapons of truth, they secluded themselves from the world, and earned a character for sanctity, by undergoing some useless tor-

tures and the doubtful merit of celibacy. Instead of aiming at freeing the human mind from error, by a sole faith in Christ and repentance toward God, they bound their victims in the iron fetters of superstition, to themselves; and used them, as Cæsar used his legions, to conquer the world, but unlike Cæsar, who conquered to improve and inhabit, they conquered to degrade and destroy. We have only to look at Spain and Mexico, to see the truth of this, and wherever the Roman Catholic Church has established her baleful influence, ignorance, poverty and crime have followed in her tracks.

With the blast of the fourth trumpet the third part of the sun, moon and stars were darkened by the cloud of barbarians, placing Odoacer on the throne of Italy.

## CHAPTER IX.

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.

2 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.

3 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.

4 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.

5 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 a scorpion, when he striketh a man.

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

7 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 there faces *were* as the faces of men.

8 And they had hair as the hair of women, and their teeth were as *the teeth* of lions.

9 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.

10 And they had tails like unto scorpions, and there were stings in their tails; and their power *was* to hurt men five months.

11 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.

12 One woe is past; *and*, behold there come two woes more hereafter.

### *Mohammedism—Conquests of the Arabians.*

#### FIFTH TRUMPET.

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.

The sound of the third trumpet was the signal of the great inundation of the Huns, and if our surmises be correct, they are the descendants of Abraham by his concubines; with the sound of the fourth trumpet the remnant of the army of Attila, is per-

manently located in Italy, under a barbarian king. The sound of this trumpet calls into action more of the descendants of Abraham, through the son of the bondwoman. The Arabians themselves, deduce their origin from Ishmael; and when it is considered that these children of the desert, have never been subdued, and their manners and customs, except in religion, remain unchanged, it is not difficult to believe them.

Mahomet or Mohammed could trace his pedigree from many generations of pure and genuine nobility; he sprang from the tribe of the Koreish and the family of Hashem, the most illustrious of the Arabs, the princes of Mecca, and the hereditary guardians of the Caaba. Mahomet was born at Mecca four years after the death of *Justinian*. In his early infancy he was deprived of his father, his mother and his grandfather. The death of his parents thus left him at an early age, dependent on his uncle, Abu Taleb, deprived of the wealth and honour which would have been, his, had they lived until he was of age, to receive the key of the Caaba, and the headship of the tribe, by hereditary right. At the age of twenty-five, he entered the service of a rich widow; and his handsome person, and engaging manners, soon made a deep impression on the affections of Cadijah; his marriage with his mistress restored his fortunes, but did not satisfy his ambition. Mahomet answers exactly to the text, as a fallen star; by the death of his parents the headship of the tribe, and the

ecclesiastical government of the Caaba, passed into other hands. When he became old enough to realize his loss, he must have keenly lamented his humble position, and the charms of Cadijah could not deter him from retiring to the cave of Hera, to brood over his misfortunes and in solitude—the school of genius—contrive some means to gratify his ambition.

The life of the Roman emperor, Justinian, was devoted to theological discussions; and being a zealous supporter of the increasing errors which began to prevail in the Christian community, the imperial influence was brought to bear in favour of their support; and after great labour, superintended by the learned but unscrupulous Tribonan, and his ten assistants, *ten horns* are produced, which vested great power in the ecclesiastics and established the arbitrary sway of the emperor. The laws of Justinian form one of the most important and interesting events of his reign; designed to sustain and encourage error, their evil effects are painfully apparent to this day. As there were very many Christians, in the eastern empire, who objected to be disposed of in this arbitrary and erroneous fashion, the imperial power is exerted to compel obedience, edicts were soon issued and the scrupulous Christian is offered a choice of two evils—“exile, or submission.” Justinian lived to see the monster he was instrumental in conceiving, assuming a strength and vigour that bid fair to exercise universal dominion, and extirpate Christianity. The Cæsars had

acquired dominion by their discipline and valour, and their conquering steps were speedily followed by an advanced state of civilization; but the track of this monster was marked by fraud and deceit, wielding the iron bands of superstition, round the strong limbs of ignorance, and plunging the human race into a state of primitive barbarism.

Four years after the death of Justinian, Mahomet was born; and the school of disappointed ambition, in which that worthy was being trained, rendered him a fit instrument to counteract the evil tendency of the system, which was introduced by Justinian. It is a saying of Gibbon, that God frequently uses the passions of His creatures to accomplish his designs; perhaps he was not aware, at the time he penned that sentence, of the important work he was preparing, to explain the prophecies of Daniel and the book of Revelation. His love of fame induced him to spend many years in patient study and diligent labour, in the production of a work, which will forever be a monument of his learning, and folly. The ambition of Mahomet embraced a wider range and took a loftier flight; he was sincerely devoted to the improvement of the loose and idolatrous religion of his countrymen, and his own aggrandizement. The two fundamental principles of his religion consisted of a solemn truth and a necessary falsehood; that there is ONE GOD, and Mahomet is his prophet.

The last mentioned principle was diligently inculcated; and while we may censure the ambition

we cannot refuse to acknowledge that a supernatural power was at work, stimulating his ambition; and by promises of success, encouraging him to undertake the difficult task of reforming the religion of his countrymen. In striking contrast to the loss of the key of Caaba, it is said in the text, "*a key was given him.*" The genius of Mahomet, stimulated by a divine power, and the use of the sword, overturned the ancient religion of Arabia. The sword (says Mahomet) is the key of heaven and hell, and, with the aid of this new key, he unlocked the bottomless pit. (The bottomless pit is a place where men fall headlong, who seek to approach God without Christ.) 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.

In substituting himself for Christ, and exalting himself to the dignity of God's anointed one, was the result of his ambition, not his instruction; by this teaching his followers were cast into the fiery pit of judgment, and a volume of smoke ascends into the Christian idolaters' air, and the sun (Christ) was darkened by this cloud of false doctrine.

In the year 609, Mahomet prepared a banquet, consisting of a lamb and a bowl of milk, for the entertainment of forty guests of the race of Hashem.

"Friends and kinsmen," said Mahomet to the assembly, "I offer you, and I alone can offer the most precious of gifts, the treasures of this world and the world to come. God has commanded me

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to call you to His service. Who among you will support my burden? Who among you will be my companion, and my Vizier?"

No answer was returned, till the silence of astonishment, and doubt, and contempt, was at length broken by the impatient courage of Ali, a youth in the fourteenth year of his age:—

"O, prophet, I am the man; whosoever rises against thee, I will dash out his teeth, tear out his eyes, break his legs, rip up his belly. O prophet, I will be thy Vizier over them."

This is a specimen of the locust which came out of the smoke of false doctrine which arose from the bottomless pit.

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 on their foreheads.

A short exhortation, or rather command, from Abubeker will serve to explain this verse,—“Remember,” said the successor of Mahomet, “that you are always in the presence of God, on the verge of death, in the assurance of judgment, and the hope of paradise. Avoid injustice and oppression; consult with your brethern, and study to preserve the love and confidence of your troops. When you fight the battles of the Lord, acquit yourselves like men, without turning your backs; but let not your victory be stained with the blood of women or children, (hurt not the grass, neither any green thing,) destroy no palm trees, nor burn any fields

of corn, cut down no fruit trees, nor do any mischief to cattle, only such as you kill to eat. When you make any covenant or article, stand to it, and be as good as your word. As you go on you will find some religious persons who live retired in monasteries, and propose to themselves to serve God, in that way; let them alone, and neither kill them nor destroy their monasteries; and you will find another sort of people, that belong to the synagogue of Satan, who have shaven crowns; *be sure you cleave their skulls, and give them no quarter till they either turn Mahometans or pay tribute.*"

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 a scorpion, when he striketh a man.

The rapid conquests of the Arabians, have excited astonishment; and some praise is due to Charles Martel, for the signal victory he obtained over these fierce children of the desert; but we see a stronger power than the army of the Franks, had prohibited the utter destruction of Pagan Christendom. And they were limited to five months of successful conquest; five months interpreted in the usual manner, will be 150 years, this added to A.D. 609 would bring us down to A.D. 759, a glance at history will show at once that their defeat by Charles Martel, and their civil dissensions, between the Abbassides, and Ommiades, (A.D. 750,) demanded their uttermost attention, and tended to dissolve their power. The period which marks the end of the five months,

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or 150 years, is distinguished by the introduction of learning; in the reign of Almamon the seventh of the Abbassides, which history informs us occurred between A.D. 754 and 813, the Arabians having reached the limits, beyond which they were not permitted to go, turned their attention to the study of astronomy, chemistry, mathematics, and all the sciences which could serve to amuse the fancy and instruct the mind.

From a nation of robbers, which like scorpions lay concealed, ready at the favourable moment, to dart upon the unwary traveller, the Arabians issued from their sandy deserts, and, with astonishing rapidity, overran, and subdued Persia, Syria, Egypt, Africa, and Spain. One hundred years from the Hejira, the reign of the successors of Mahomet extended from India to the Atlantic Ocean. But the mighty fabric built on fanaticism, instilled by ambition and supported by fraud, crumbled away as rapidly as it had been reared; when the riches acquired by conquest had been abused, and the enthusiasm of religion had cooled down.

*And in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them.*

In this verse, and the five following ones, we have a symbolical representation of their characteristic traits, and the injury they inflicted on Christianity is represented as being so great, that the Christians whom they were forbidden to kill, preferred to die, rather than live to see the sun so darkened, by the smoky precepts of the Koran.

*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.*

They were prepared by the doctrine of eternal decrees, and predestination, to believe that death would overtake them as swiftly in the peaceful occupations of the pastoral life, as in the field of battle; and the merit of shedding their blood in the cause of Mohammedism would procure them instant admission into paradise, where they would be crowned with immortal glory, and everlasting joys.

*And they had hair as the hair of women, and their teeth were as the teeth of lions.*

The soft luxury of the east is tolerated by the Koran, and the hope of possessing the girls of paradise, was no small inducement to the Moslems, to risk their lives in battle, and made them as bold as lions, when they spring upon their prey, tearing it in pieces with their teeth.

*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.*

The strongest inducements to action are the necessity of the object and the purity of the motive; it was requisite to punish and destroy idolatry; and the freedom from ostentation, simplicity of manners, exhibited in the lives of some of the first leaders, armed them with an iron breastplate against their enemies, who were generally noted for the reverse of virtue. Their wings, or their motive,

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was the destruction of idols, and the spread of their religion; and so loud was the sound, and so active the sword, that according to some there exists to-day, not less than one hundred million persons following the teachings of the Koran.

*And they had tails like unto scorpions, and there were stings in their tails: and their power was to hurt men five months.*

To be compelled to do reverence to the name of Mahomet, in place of the name of Christ, was as the sting of a scorpion to the Christian; and this sting is in the tail of the following sentence, "there is one God," that is *true*,—and "Mahomet is His prophet,"—that is *not true*, and hence the sting. But the Arabians ceased to hurt Christianity five months, or 150 years, from the time Mahomet preached his first sermon in Mecca; their expeditions were attended with failure; and they speedily succumbed to the luxury their extensive conquests had procured for them.

*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.*

The king who regulated the ambition, and controlled the actions of Mahomet, was the angel of death. The names Abaddon and Apollyon, both signify destroyer; this angel whom few have been permitted to escape, delivered to Mahomet the key of the pit, and the sword of the Moslems witnessed against idolatry, and peopled hell with obstinate

enemies of the gospel; punished the believers in Jesus for their rejection of Christ; and exposed the vanity of trusting in forms, ceremonies and images, the work of their own hands.

#### THE TURKS.

*One woe is past ; and, behold, there come two woes more hereafter.*

The Saracenic woe is past; the second, inflicted by the Turks, is yet to be disposed of; the third will introduce us to the wars of the first Napoleon.

Civil wars, luxury and idleness, deprived the Arabians of the sceptre of the east, three hundred and four years after the death of Mahomet. About the middle of the sixth century, a company of mechanics, in the centre of Asia, oppressed by the tyranny of the Khan of the Geougen Tartars, raised the standard of rebellion, broke the power of their masters, and for two hundred years the *Turks* held together a powerful empire in Tartary. The middle of the eighth century, the Chinese, who had often been plundered by the Turks, seized the favourable moment, when they had become satiated by conquest, enervated by luxury and divided in their empire, to attempt their conquest; the Turks were defeated, the nations resumed their independence, and we hear but little from this remarkable people until they are converted to Mohammedism, and united under the banners of Islam. Large bodies of the Turks had been engaged to sustain the tottering power of the Saracens; they soon

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acquired the religion of their masters, and a successful rebellion transferred the temporal sceptre of the Caliphs to the hands of the Turks, and reduced the successor of Mahomet to a limited ecclesiastic. Under the first Sultan their dominion extended from Transoxiana to the neighbourhood of Ispahan, from the shores of the Caspian, to the mouth of the Indus.

But it was during the reign of the Seljukian dynasty (1038 to 1152) that the arms of the Turks were first directed against the Christian idolaters.

The Greeks of Constantinople had stolen the opportunity, afforded them by the internal dissensions of the Saracens, to retrieve their past misfortunes. By the victories of the Roman or Greek emperors—Nicephorus, Zimisce, and Basil—their dominion was extended as far as Antioch, and the eastern boundaries of Armenia. Twenty-five years after the death of Basil, his successor was assaulted by an unknown race of barbarians, who united the Scythian valour with the zeal of new proselytes; and the art and riches of a powerful monarchy. The *myriads* of the Turkish horse (says Gibbon) overspread a frontier of six hundred miles, from Tarus to Erzeroum, and the blood of one hundred and thirty thousand Christians might have awakened the remainder to a sense of the folly of trusting in idols. Some years after this first invasion by the Turks, headed by Togrul Beg, another was undertaken by his successor, Alp Arslan, with more permanent results. The conquest of Armenia

was effected; and the Christians compelled to embrace the faith of the conqueror, or wear an iron horseshoe round their necks. The emperor Romanus Diogenes, at the head of a large army advanced into Armenia, and after a hard battle, was defeated and taken prisoner by Alp Arslan. The Turk treated his illustrious prisoner with considerate kindness, and exhibited in his character what his name implies, "Noble Lion." In the preliminaries of negotiations, Alp Arslan had asked him what treatment he expected to receive. "If you are cruel," said he, "you will take my life; if you listen to pride you will drag me at your chariot wheels; if you consult your interest you will accept a ransom and restore me to my country." "And what" continued the Sultan, "would have been your own behaviour had fortune smiled on your arm? The ungrateful Greek replied, ["Had I vanquished, I would have inflicted on thy body many a stripe." The Turk smiled at the insolence of his captive, and observed that the Christian law inculcated the love of enemies and forgiveness of injuries; and nobly declaring that he would not imitate an example which he condemned,] dismissed his captive, on payment of a ransom. The eldest son of Alp Arslan was distinguished for his valour, his love of learning, his strict justice, and moderation; and it was during the reign of this prince that an event occurred which marks an important era in the history of the times:—The period when the faces of the Turks were stedfastly set to

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go to Constantinople. [A prince of the royal line, Cutulmish, the son of Izrail, the son of Seljuk, had fallen in battle against Alp Arslan; and the human victor had dropped a tear over his grave. His five sons, strong in arms, ambitious of power, and eager for revenge, unsheathed their scimitars against the son of Alp Arslan. The two armies expected the signal, when the caliph, forgetful of the majesty which secluded him from vulgar eyes, interposed his venerable mediation:—"Instead of shedding the blood of your brethren, your brethren both in descent and faith, unite your forces in a holy war against the Greeks, the enemies of *God* and his *Apostle*." They listened to his voice; the Sultan embraced his rebellious kinsman; and the eldest, the valiant Soliman, accepted the royal standard, which gave him the free conquest and hereditary command of the provinces of the Roman empire, from Erzeroum to Constantinople, and the unknown regions of the west, accompanied by his four brothers, he passed the Euphrates; the Turkish camp was soon seated in the neighbourhood of Kutaieh in Phrygia; and his flying cavalry laid waste the country as far as the Hellespont and the Black Sea.] The divisions of the Greeks who aspired to reign on the ruins of their country, invited the aid of the Turk to establish a rival emperor; he complied with their wishes, and the success of the undertaking confirmed the Turks in the possession of Asia Minor. [By the propagation of the Moslem faith, Soliman deserved the name of *Gazi*, a holy cham-

pion; and his new kingdom of the Romans, or of *Roum*, was added to the tables of oriental geography. It is described as extending from the Euphrates to Constantinople, from the Black Sea to the confines of Syria; pregnant with mines of silver and iron, of alum and copper, fruitful in corn and wine, and productive of cattle and excellent horses.] The Greek Christians under their hard taskmasters were compelled to pay for the exercise of their religion; many Churches were profaned, their priests and bishops insulted; and the general contempt for the Christian religion and the devout pilgrims who visited Jerusalem, resulted in the Crusades.

*The Ottoman Turks.*

SIXTH TRUMPET.

13 And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God,

14 Saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates.

15 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.

16 And the number of the army of the horsemen were two hundred thousand thousand: and I heard the number of them.

The voice from the four horns of the golden altar proceeds from the representative of Jesus. The four horns are significant of the different degrees of progression, in which man is permitted to approach unto God; the first is for the sinner, the second is for the justified; the third is for the saint;

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the fourth is for the glorified saint; the voice speaking from the four horns, proclaims the fact, that men have neglected these definitions, and sought to reach heaven by other means than those which God has provided. And the voice of the anointed cries for punishment, on those who are perverting the right way.

The four angels loosed for this purpose were the Turks; the four divisions which represent the four angels, are described, and italicised in Gibbon's work, and are as follows:—[The greatness and unity of the Turkish empire expired in the person of Malek Shah; his vacant throne was disputed by his brother and his four sons; and after a series of civil wars, the treaty which reconciled the surviving candidates confirmed a lasting separation in the *Persian* dynasty,—the eldest and principal branch of the house of Seljuk. The three younger dynasties were those of *Kerman*, of *Syria* and of *Roum*; the first of these commanded an extensive though obscure dominion, on the shores of the Indian Ocean; the second expelled the Arabian princes of Aleppo and Damascus; and the third invaded the Roman provinces of Asia Minor.] About two hundred years after this fourfold division, the Turks were oppressed, overpowered and bound, by the great Tartar inundation, under the successors of Gengis Khan (A.D. 1272); the decline of the Moguls of Persia, thirty-two years after its conquest, loosened the Turks, and made way for the Ottoman empire. Under the successors of Oth-

man, the main body of the Turks became united, and under Amurath and Bajazet, they made destructive inroads into the Roman Provinces; and soon threatened Constantinople; when they were again bound, by another Tartar inundation, headed by Timour. Some princes suffering under the Ottoman tyranny, invited this great conqueror to come to their assistance. Timour, whose boundless ambition could not endure a rival, led a great army into Phrygia, he was there met by Bajazet, who readily gave battle; and the victorious Moguls again *bound* the Turks, during the lifetime of Timour. The four destroying angels had only been prevented from planting the Seljukian standard on the walls of Constantinople, by the victorious Moguls; which gave the Christian Greeks an opportunity of repentance. And it appears that God, unwilling to destroy, placed [a similar check on the Ottoman emperor. The Turks (says *Chambers*) after the death of Tamerlane (Timour has obtained that name owing to a lameness in one of his legs) resumed their purpose of destroying the empire of the East. The honour, or disgrace, as it may be thought, of effecting this, fell to the lot of Mohammed II., commonly surnamed the Great. At the early age of twenty-one, Mohammed projected this conquest. His countrymen had already passed into Europe; they had possessed themselves of the city of Adrianople, and indeed, had left nothing of the empire of the east to the Greeks, but the city of Constantinople itself. The preparations made for defence were not such as became the descendants

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of Romans, and the power of Europe now looked upon the east with the most supine indifference. The Turks assailed the city both on the land side and on that of the sea; and battering down its walls with their *cannon*, entered, sword in hand, and massacred all who opposed them (1453). After dwelling on the enlightened policy pursued by Mohammed, after the capture of the city, the historian continues:—By this time Europe was trembling at Mohammed's success, and was afraid, not without reason, that he might pursue his conquests westward. It was relieved from fear by the death of Mohammed (1481).

Having identified the four angels, in the four dynasties of the Seljukian Turks, first Persia, second Kerman, third Syria, fourth Roum: explained the manner of their binding by the descendants of Gengis Khan and their loosing by the death of Timour, to the sack of Constantinople, and the death of Mohammed II., the next thing to explain is the duration of the time allotted to exercise their powers of destruction. The hour, the day, the month, and the year, altogether makes 396 years 14 days, according to the well established rules of interpreting time in these prophecies. From the peculiar wording of the text, we must look back to the effects of the fifth trumpet to find the origin of this power. The angels had been at liberty and were bound. It is said that they *were* prepared for a definite time to slay the third part of men.

The conquest of Asia Minor was effected, and

the division of the eldest and principal branch of the house of Seljuk into four dynasties, A.D. 1084; add to this the 396 years and fourteen days, we have 1480 years and two weeks. It will be remembered that the fears of Europe were abated by the death of Mohammed II., which occurred in the year 1481. Here then we have the beginning and ending of their destructive powers, from the division of the Seljuks to the death of Mohammed II.; which, according to the dates 1084 and 1481 will come very nigh 396 years and two weeks; I have not the day of the month, either at the commencement or at the conclusion, or I have no doubt they would exactly correspond.

If there were statistics extant, to show the number of professing Christians destroyed by the Turks in the above mentioned time, in the conquest of Asia Minor, and their destructive inroads into Europe, and the thousands who perished in the crusades it would doubtless amount to the third part of men. The number of the cavalry, to two hundred thousand thousand, may be taken as an immense and indefinite number. When the Turks first invaded the Roman provinces under Togrul Beg, Gibbon says, "the myriads of Turkish horse overspread a frontier of six hundred miles, from Tauris to Erzeroum."

17 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.

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18 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.

19 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.

20 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 :

21 Neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts.

The symbolic description of the Turks, is very similar to that of the Saracens, but of a higher, and more artificial order ; the breastplate of the Arab was of iron, but the breastplate of the Turk was like fire and jacinth—" clear and bright, hard and durable." The breast of the Turk was animated with the same religious zeal which distinguished the Arabian, but it burned with a clearer and brighter flame, and possessed more of the elements of stability. The horse's heads were as the heads of lions. The meaning of the horses was cannon, and the discharge of that weapon is aptly likened to the roar of a lion, fire and brimstone issuing out of its mouth. The cannon of the Turks played an important part in battering down the walls of Constantinople, and overturning a third part of Christendom.

The mouth of the Musselman is continually crying, "There is but one God, and Mahomet is his

prophet." The last part of the sentence is the serpent, having a head in Mahomet, the bite of which is poisonous to Christianity. But the Christians rejected Christ, and introduced a whole regiment of saints with their relics, before Mahomet received his commission to destroy. Yet, after these agents of destruction had accomplished their mission and the Turkish standard floated over the walls of the first Christian city, they repented not of the works of their hands; they worshipped devils,—idols of gold, silver, brass and stone.

The insults and injuries endured by my brethren when fraud and violence first drove them from their lawful avocations, as Christian teachers, and compelled them to wander in exile, in poverty and clothed in sackcloth; the thousands who have been barbarously murdered by the sword, and burned in the flames, might provoke the divine vengeance on the remains of the Roman church. "But a more important consideration inspires my mind and guides my pen in the work of exhibiting in its true light this abominable system."—The millions who are still deluded by its antiquity; by its effectual discipline; by its assumption of miraculous powers; by the gorgeous splendour of its ceremonies, must be liberated. And if the parties most interested in upholding Romanism will at once repent and embrace the truth, cease to do evil and learn to do well, "I offer them absolution," I will bear their sins, and procure them peace with God.

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sin; and sin originated with the devil. The toiling multitude whose daily labour barely supplies the necessaries of life, might be in the enjoyment of plenty if they could be persuaded to quit the service of their hard taskmaster, the devil, and learn to obey and serve God; the raging pestilence which sometimes sweeps away thousands is produced by a violation of the laws of cleanliness; and the vices of intoxication and the crimes which crowd the jails with inmates, are caused by these deluded people listening to the suggestions of Satan.

The devil is the author of discord and misery, whether it be in urging two nations to battle for sake of national vanity, or in urging a single individual to plunder his neighbour, or poison his soul by indulgence in drunkenness. And it may be laid down as a fundamental principle that every action of our lives tending to injure our neighbour or ourselves in this way, had its origin in Satan.

In addition to robbery, murder and theft, this crime is charged against the Roman church, *they worshipped devils*. They worshipped devils when they worshipped those deluded fanatics who, under the influence of devils, wallowed in dirt and filth, and tortured themselves in a manner which exhibited the Almighty in the light of an ignorant tyrant, because He formed us capable of enjoyment when our conduct is regulated by the rules of temperance and chastity. Among those deluded fanatics none were more under the influence of Satan than Simeon Stylites (A.D. 395-451); for thirty

years, Simeon exhibited himself on the top of a column which was raised from nine to sixty feet from the ground; habit and exercise enabled the devout anachoret to retain his balance on his lofty station, and go through all the forms and ceremonies of *prayer*; he could bend his meagre skeleton from the forehead to the feet with such untiring energy, that a curious spectator grew weary of counting the number of his salaams.

[Successive crowds of pilgrims from Gaul and India saluted the *divine* pillar of Simeon. The tribes of Saracens disputed in arms the honour of his benediction; the Queens of Arabia and Persia gratefully confessed his supernatural virtue; and the *angelic* hermit (says the historian) was consulted by the younger Theodosius, in the most important concerns of church and state. His remains were transported from the mountain of Telenissa, by a solemn procession of the patriarch, the Master-General of the East, six bishops, twenty-one counts or tribunes, and six thousand soldiers; and Antioch revered his bones, as her glorious ornament and impregnable defence.] The relics of such saints as Stylites, formed the staple produce of the Roman church, and the principal attraction for the deluded dupes who paid their homage and their substance towards riveting their own chains. If such was the condition of things when Paganism was first being introduced into Christianity, and before the ten horns had been prepared by the laws of Justinian, and consolidated by the arms of barbarians,

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What, it may be asked, must have been the condition of Romanism, when, after a long career of fraud and deceit, errors had been multiplied, and the past and future sins of the people had become a subject for traffic; and that noisy mountebank, Tetzal, commissioned by the Pope, was instructed to hawk indulgencies among all the classes of the people.

I am willing to accord to the monks the merit of transcribing and preserving copies of the scriptures, and to acknowledge that in some cases retirement might have been beneficial, but I am persuaded that Christianity is not only compatible with the married state, but it is essential to the prosperity of the Church and the duty we owe to our neighbours. And while the cloister has produced only one Luther, it has produced many such saints as Stylites who stole the jewels of Christ, and instituted the worship of devils, who delighted in misery and pain; it has produced many who murdered the true Christians; and the enforced habits of celibacy would naturally lead to fornication, and the offspring would be a cockatrice and next a fiery flying serpent, which will aptly apply to the present Roman and Greek churches.

Fornication shut itself up in cloisters, and assumed the garb of sanctity. They murdered the true followers of Jesus. They pretended to change the juice of the grape, and bit of bread, into the royal substance of the seed of David. They stole the jewels of Christ, and persuaded their deluded

W victims to do penance. This was the sad state of the Papist religion, a few years before the commencement of the Reformation.

## CHAPTER X.

> 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:

2 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,

3 And cried with a loud voice, as *when* a lion roareth: and when he had cried, seven thunders uttered their voices.

4 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.

5 And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven,

6 And swore by him that liveth for ever 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:

7 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.

8 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.

9 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.

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10 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.

11 And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings.

As the sixth seal was the signal of the coming of Christ in the person of Constantine, so the blast of the sixth trumpet summons Christ again in the person of Luther. While his contemporaries could only see in the man Luther, a bold and faithful champion of truth, and attributed his success to various causes, and have not scrupled to consider themselves his superiors; here is a picture from the pen of inspiration:—

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.

The little book in the hand of the angel, is the book, and the chapter we are now explaining; Luther here learned his duty, and his identity. He boldly protested against the sale of indulgences and posted his *Thesis*, in opposition to the pope, in a public and conspicuous place; and when the thunders of Leo issued from the seven hills, in the shape of the pope's bull, consigned them to the flames by the hand of the public executioner.

It is now time for the solemn oath of the representative of Jesus to be fulfilled; the seventh angel is now explaining the mystery of God.

John took the little book, the translated copy of

his own writing, and ate it, and in his mouth it was sweet as honey, it was pleasing to John to be able to estimate the importance of his work, as it is explained by the mouth of God's servants, but concealed in his belly, it was bitter because it was useless unless explained and published abroad, which is now being done; and the elder is now prophesying before many people, nations, tongues, and kings.

### CHAPTER XI.

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.

2 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 underfoot forty and two months.

3 And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackloth.

4 These are the two olive trees, and the two candlesticks standing before the God of the earth.

5 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.

6 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.

7 And when shall they have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them and kill them.

8 And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified.

9 And nations shall and shall

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9 And they of the people and kindreds and tongues and nations shall see their dead bodies three days and an half, and shall not suffer their dead bodies to be put in graves.

10 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 dwell on the earth.

11 And after three days and an half the Spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them.

12 And they heard a great voice from heaven saying unto them, Come up hither. And they ascended up to heaven in a cloud; and there enemies beheld them.

13 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.

14 The second woe is past; *and* behold, the third woe cometh quickly.

15 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.

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

17 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.

18 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 prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth.

19 And the temple of God was opened in heaven, and

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there was seen in his temple the ark of his testament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail.

#### THE TWO WITNESSES.

We now invite the attention of the reader to the matter written within the roll, being a condensed history of the representatives of Jesus, and the Church, with a clear view of their chief enemies, or the opposite to Christianity which have so long defrauded, and deluded the greater part of professing Christendom.

The commencement of this chapter will take us back to the days of Jerome and Huss. John is told to measure the temple, and the altar, and them that worship therein; but the court without the temple he is forbidden to measure, it was given unto the Gentiles, and the holy city has been trodden underfoot forty-two months. That is, as I understand it, the servants of God were all to be numbered, and those who worship God, but the immense bulk of nominal Christians were to be left out of the calculation till the forty-two months were expired, and they were made to see their true position: a figure drawn from the temple of Jerusalem, which is too well known to need comment. The two witnesses who were endued with an especial power, the two olive trees, are Christ and his chief assistant, the anti-types of Jesus Christ and John the Baptist. Their sackcloth garments was a disgrace to the community, and the cause of all the misery which the world has endured since the days of Jesus Christ. The

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great, the wise, the good Creator appointed His servants to teach men how to be wise and happy, but men would not have Christ and his fellow servants to reign over them; they insulted them, they rejected them, and when they had finished their testimony, slew them. The [two more particular alluded too are John Huss and Jerome of Prague; these were burned, and for some time the testimony of the witnesses was suppressed. For three days and a half, or three years and a half, the witnesses were silent, but their silence was the signal of a mighty storm, which swept away the covering of scarlet cloth, and exhibited the monster in his deformity. The Lateran council under Leo X., between the years 1512 and 1514, pronounced heresy dead, no witnesses appeared to answer the challenge of their enemies; and for just three years and a half their bodies were exposed to the insults and jests of the Papists. Leo received congratulations and gifts from various quarters, and the council broke up amidst general rejoicings. Three years and a half after the council separated, Martin Luther posted his *Thesis* on the meeting-house gates at Wurtemberg. The elector of Saxony favoured the movement, aided Luther, and the tenth part of the Papist power fell with the rise of Luther; and they were affrighted then, and the rest gave glory to God. We are here reminded that the second woe is past, and the third woe cometh quickly. The second woe was ended with the life of Mohammed II. about thirty-six years before the commencement of the Reformation.

## SEVENTH TRUMPET.

And the seventh angel sounded; and their 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.

The seventh trumpet is sounded in the midst of the happy time ushered in by Luther, Melancthon, and a host of others. And there is great rejoicing before the throne, by the happy elders; they praise and worship Him who liveth for ever and ever, because the rights of their brethern the prophets, and the rights of the saints are vindicated, and the temple of God was opened in heaven, and the gospel was preached to the children of men. The translation of the scriptures and their faithful exposition, soon spread beyond the domain of the elector; and an earthquake was produced by the twenty years' war, between Spain and the Netherlands and their final separation from Spain. The English in the reign of Elizabeth became thoroughly Protestant, in their views; and on recognizing the Netherlands drew down on their devoted heads the vengeance of Spain, in the shape of Great Armada. The independence of Holland will explain the earthquake; and the war between the Dutchmen and Philip II. of Spain, with the destruction of the Spanish Armada by the British, will explain the *great hail*.

The time the outer court of the temple was to be trodden underfoot by the Gentiles and the time of the witnesses being clothed in sackcloth correspond, running pallel with each other, as a necessary

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consequence; and it is to be dated from the year 609; in that year Mahomet preached his first sermon at Mecca, 1260 years added to 609 will make 1869. In that year I published a small pamphlet, exposing the errors of the day; and in a brief glance through the Revelation exhibited the man of sin, and the Latin man.

## CHAPTER XII.

AND their 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:

2 And she being with child cried, travailing in birth, and pained to be delivered.

3 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.

4 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.

5 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.

6 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 threescore days.

7 And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels,

8 And prevailed not; neither was their place found any more in heaven.

9 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.

10 And I heard a loud voice saying 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 our God day and night.

11 And they overcame him by the blood of the Lamb: and by the word of their testimony; and they love not their lives unto the death.

12 Therefore rejoice, *ye* heavens, and *ye* that dwell in them. Woe to the inhabitors of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.

13 And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man, *child*.

14 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.

15 And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood.

16 And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth.

17 And the dragon was wroth with the woman, and made war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.

In the explanation of chapter xi. I have have been under the necessity of speaking for myself, I now have to say a few words about the Church. The commencement of this chapter takes us back to the

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time of the Roman emperor Diocletian, and if I am not mistaken, before we get through it, we shall be in the United States of America.

When Adam tasted the forbidden fruit, and incurred the penalty, devils rejoiced, if they are capable of rejoicing, and obtained a savage and malicious pleasure in the misery of mortals. Eve expiated her guilt in the pain of childbirth, and a life of care and anxiety, and being made for the glory of the man, and subject to his guidance and protection, she was not responsible to God to the same extent as the man, but rather responsible to the man. Adam sinned, but failed to make the Almighty tell a lie, and hence he had to die; Eve sinned and succeeded in inducing Adam to follow her example; and while the communication was cut off between God and Adam, the mutual guilt of Adam and his wife procured them a mutual punishment; yet the weakness of the woman procured her the honour of being instrumental in the regeneration of man. Her seed was innocent, and in Abel commenced to bruise the head of Satan; and every man from Abel to the present day, might, if he did well, as Abel did, find favour with God; because every generation from Abel downward furnished a martyr to atone for sin. The woman to which the text refers is distinguished above other woman, she is an elect lady, she is clothed with the sun, she is the husband of the Lord; and the moon under her feet is an emblem of her exalted position; the crown of twelve stars upon her head, is symbolical of the

twelve servants of God, having different qualities, each one adapted to his peculiar sphere, in which he is called to serve Christ. It is also symbolical of the manner in which the righteousness of the saints adorns and enriches the Bride of Christ.

The great red dragon derives his colour from the Roman purple; his crowns and heads, the seven hills of Rome, and the seven first kings. The ten horns are the laws of the Romans, inscribed on the tables of the *Decemviri*. In the year B.C. 451, at the suggestion of a tribune named Tertullian (says *Chambers*) ten men (*Decemviri*) were appointed to frame and digest a code of laws for the explanation and security of the rights of all orders of the state. The result was the formation of what have been called the twelve tables of the Roman law, to learn which by heart was a part of liberal education in ancient Rome.

The tail of the dragon—Galerius, the associate of Diocletian, was the most zealous opponent of the Church; by his authority the most severe edicts were issued, and for a period of ten years a fierce war of extermination was waged with unequal power but with equal ardour, the Pagan had to give up at last; but a third part of the stars were cast to the earth, and two thousand martyrs sealed their testimony with their blood. The "man-child," in the person of Constantine, advanced to meet the dragon with intrepid courage and unwavering faith, and, one by one, the armies of Paganism were overthrown, and scattered; and, being supported by the

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Almighty, he was able to rule all nations with a rod of iron.

The woman fled into the wilderness, where she had a place prepared for her of God, that they should feed her there 1260 years. The seventh, eighth and ninth verses are descriptive of the wars of Constantine; and the tenth and eleventh shew the triumphant rejoicing over that event; in the twelfth is contained a warning to the inhabitants of the earth, because the devil, in the shape of Paganism, is cast out of heaven by the accession of Constantine. And he persecuted the woman, he had been defeated by the man, and now he seeks to destroy by fraud what he failed to do by force. His first success was manifest in the refusal of the Christians to acknowledge Constantine as the head of the Church; hence she had to flee into the wilderness, unknown, and while Christ was compelled to wear sackcloth, often in distress. The next advantage was in the final and forcible extinction of Paganism. By this means Paganism was introduced into Christianity; and the cunning artificer soon supplied them with images from the materials which are everywhere to be obtained, and which the hand of art and the fiction of superstition were capable of transforming into "deity." Buildings were erected, adorned with art, magnificent in design and graceful in proportion, and called *Churches*. A gorgeous spectacle satisfied the vanity of the ambitious, bewildered the ignorant, and merited the contempt of the Christian and philosopher. From this scene

of folly and corruption the woman, who alone possessed the germ of new souls, capable of renewing those who were poisoned by disease—the result of sin—fled into the wilderness of Persia, and wandered an exile in the countries of the East. About the middle of the eighth century, the Paulicians endured the floods of persecution which the dragon cast out of his mouth. (During the reign of the empress Theodara 100,000 were put to death.) The Byzantine emperors were often glad to recruit their unwarlike armies from the brave *heretics*. By this means the Church was introduced into Europe, and produced such men as Huss, and Jerome, and a host of others, who witnessed for the truth amidst the flames. The great blessings which followed the teachings of Luther and his friends, rewarded the pain of the first martyrs, and a glorious harvest was gathered. The discovery of America gave the woman a secure retreat; under the shadow of the great American eagle, all religions are tolerated. No false system, built up of stones and timber and state patronage, has oppressed the Church in the States; and though the floods cast out of the mouth of the dragon have reached them there, in the shape of Fenianism, and to a great extent marred the work of Washington, Franklin and others, there is still a sufficient number of true hearts beating with Christian love and burning for Christian unity, to prevent a rupture between the two countries which have laboured the most in the service of Jesus Christ.

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time," reckon about midway between Constantine and Huss, for the half time; from Huss to Luther, a time; from Luther to Wesley, a time; then, from Wesley to myself, another time; which makes just three times and a half. The 1260 years date from the first sermon of Mahomet, like that of the witnesses, and have the same termination.

## CHAPTER XIII.

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.

2 And the beast which I saw was like unto a leopard, and his feet were as *the feet* of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority.

3 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.

4 And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, Who *is* like unto the beast? who is able to make war with him?

5 And there was given unto him a mouth speaking great things, and blasphemies; and power was given unto him to continue forty *and* two mouths.

6 And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven.

7 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.

8 And all that dwell upon the earth shall worship him,

whose names are not written in the book of life of the Lamb slain from the foundation of the world.

9 If any man have an ear, let him hear.

10 He that leadeth into captivity shall go into captivity: he that killeth with a sword must be killed with the sword. Here is the patience and the faith of the saints,

11 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.

12 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 And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men,

14 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.

15 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.

16 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:

17 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 Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number *is* Six hundred threescore *and* six.

The true witnesses of Jesus, and the true Church, having been described in chapter xi. and xii., we

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have in this chapter the false witnesses, and in chapter xvii. the false church. The beast with seven heads and ten horns originated with the Roman emperor Justinian and his amiable consort, the notorious Theodora. It is well known how that theological hero, devoted most of his time to the manufacture of laws in favour of a body of ecclesiastics, who had already become corrupted by forms, by image worship, and were distinguished by a hatred towards the true followers of Jesus ; and how the Roman emperor issued edicts to force compliance with his pet child, the ten horned monster. The indefatigable Tribonian, and his ten satellites, each of which made a horn, marked it with his name, and when they were finished the ten were fitted to the heads and firmly fixed in their place by the power of the emperor. Justinian thus obtained a code of laws, which aimed to establish his own arbitrary authority, and the administration of justice by a corrupt priesthood. The laws of Justinian formed the basis of the canon law, by which the Roman Catholic system has governed their society and often perverted civil justice.

The seven heads will answer either to Constantinople or to Rome ; and blasphemy, both to the pope and Justinian. The crowns on the horns are the cardinals-legates, appointed by the pope to see to their administration, and sometimes to make alterations or amendments for local purposes.

The body was composed of the Tartars, who are represented by Daniel as a leopard ; and who dis-

played the instincts of that ferocious beast, under the command of Attila.

The feet represent the nation of the Goths, who so well acted the part of a destructive bear, in their march through the Roman provinces; which was often repeated; and these fierce warriors played an important part in the destruction of the Roman empire.

His mouth is the only part of the beast which belongs to ancient Rome; and it has given dignity and boldness to beast, combining the most destructive qualities ever united to do mischief. And the dragon, or the presiding genius of Paganism, gave him his seat and great authority. The Paganism of the Papists however is much inferior to that of the ancient Romans, and far more destructive. Some of the deified heroes of ancient Greece, and some of the Roman emperors, were noted for their great actions, or good qualities, but many of the heroic *saints* were noted for their dirt and voluntary uselessness.

The seven heads are likened to seven mountains in chapter xvii., which means seven nations under his control. The head wounded unto death, and healed, was the best part of Germany, at the commencement of the Reformation. From the fourth to the eleventh verse the text is plain and instructive, and needs no comment, except perhaps verse 5, which marks the period of his mischievous career. The 42 months, which is 1260 years; the time the Church was to remain in the wilderness, and the witnesses to

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prophesy in sackcloth. (This period terminated last year (1869), and the present state of Romanism attests the truth of the date. They are busy tearing each other in pieces; and all that is necessary to finish them, is to withdraw their political support, and scatter the light. Prussia and Russia will do the rest.

From the eleventh to the eighteenth verse, we have a description of another of our enemies, in *Calvinism*. The two-horns like a lamb, are the more dangerous from their lamblike appearance. The horns are *election* and *predestination*. The dragon voice,—“By the eternal decrees, some persons were condemned to hell,”—and the rest (themselves among the number), ordained for heaven.

Calvinism has exercised powers of destruction equal to the Romanists, the more dangerous, because the harder to detect.

Calvin contributed largely towards healing the wound inflicted by Luther; by maintaining that the Jewish church was a failure; and now we are judged from the *cross* of Christ; asserting that their was a bargain made between God and Christ, before the creation concerning the number to be saved, and the number to be sent to hell; and at the *cross* the debt was paid, and when the favoured ones are gathered, without much regard to their conduct while living, they are all to be taken to glory, and the rest consumed by fire, in the wreck of a burning world. The cross, then, is the image Calvin made to the beast, and put life into, so that all who

were not included in the favoured number, could neither purchase heaven or escape hell. This sort of teaching drove thousands to the more liberal minded beast, who was ready to admit and afford absolution to anybody willing to pay, and to dip their right hand into the holy water, and mark their foreheads with the blessed liquid.

### CHAPTER XVII.

AND there came one of the seven angels which had the even vials, and talked with me, saying unto, me, Come hither; I will shew unto thee the judgment of the great whore that sitteth upon many waters:

2 With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication.

3 So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns.

4 And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication:

5 And upon her forehead *was* a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS, AND ABOMINATIONS OF THE EARTH.

6 And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration.

7 And the angel said unto me, Wherefore didst thou marvel? I will tell the mystery of the woman, and of the beast which carried her, which had the seven heads and ten horns.

8 The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and

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they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is.

9 And here *is* the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth.

10 And there are seven kings: five are fallen, and one is, *and* the other is not yet come; and when he cometh, he must continue a short space.

11 And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition.

12 And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast.

13 These have one mind, and shall give their power and strength unto the beast.

14 These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him *are* called, and chosen, and faithful.

15 And he saith unto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues.

16 And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire.

17 For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled.

18 And the woman which thou sawest is that great city, which reigneth over the kings of the earth.

From their affinity, I have thought it best to dispose of chapters xiii. and xvii. in succession after which we will return to chapter xiv.

In this chapter we have a clear description of the church of Rome. She is represented as a great whore sitting upon many waters, with whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication. That is, the woman is a whore, because the college of cardinals from among whom the pope is elected, enjoy almost equal power and equal pleasure with the pope. She is a fornicator, (I must be plain here,) because she exalts herself above the pope, and above the cardinals, and even above the scriptures; she loves herself, and the present or rather past struggle for supremacy on the part of her lord, has resulted, as I predicted, in a furious quarrel, and a separation. Thousands of both sexes have been induced to shut themselves up in cloisters, and learned to love themselves in a most unnatural manner—there is fornication there. She has corrupted the earth, and the kings of the earth, by her example of self love, she is the church of *Rome*, not the Christian Church.

The scarlet-coloured beast, with seven heads and ten horns, is the animal already described; and here the Roman church is truthfully represented as being seated on the beast, above the pope and cardinals—they are subordinate to the church, and only serve as a convenient elevation to exhibit their treasure; as she is decked with purple and scarlet—the colour which distinguished the Roman emperors,—and with the stolen jewels and pearls belonging to

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Christ; and a golden cup in her hand—a true symbol of the church of Rome—the receptacle of every thing filthy and polluted: and upon her forehead, in prominent characters, is written,—“MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH.”

The mystery is explained by the harlot-daughters of this woman naming themselves after the fashion of their mother of Rome, after Luther, and after Wesley, the English church, the Scotch church, and others, too numerous to mention. This hateful and abominable creature is too drunk to know what she is doing. A long career of cruelty has seared her conscience, and she flatters herself that the torrents of blood which she has shed has cemented her power; this is a drunken and deluded idea, and will only hasten her destruction.

The angel gives John a more particular description of the beast, which will enable us to identify him with the church of Rome.

*The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition.—Ver. 8.*

For the proper elucidation of this text (as the preacher says) it must be divided into four heads:

*First*, the beast was, B.C. 451, and existed only three years.

After the ancient Romans had overturned their monarchy, and instituted a republic, their love of change contrived to get up a form of government, very similar to that lately in force in the Roman

church. On the appointment of the *decemviri* (says *Chambers*) the consuls were discontinued. Each of the ten men acted as supreme magistrate for a day, the nine others officiating as judges. Something like the pope, and his cardinals, the only difference in the two, if we except the number of the cardinals, is—the pope holds his office for life instead of a day, when another is chosen from the cardinals.

*Secondly*, the beast “ceased to be” in three years; *thirdly*, “rose out of the bottomless pit,” in the reign of Justinian, A.D. 529; *fourthly*, “will soon go into perdition.” The seven mountains are seven nations, for there are seven kings to govern them. Five of these kings are fallen from power, and are unwilling or unable to help the Latin man. The seven countries are, Spain, Portugal, Austria, Italy, France, Germany, and England. These countries were once wholly under the influence of Romanism; but five are fallen; some of them actually fallen as nations; some departed with the Reformation, and have recovered from its blighting influence. The five fallen ones, Germany, England, Italy, Spain, and Austria; Portugal is so fallen that it is not included. “The one that is”—or was a few months ago—France. “The one not yet come”—or rather the one just arrived—the excommunicated king, who has just taken possession of Rome. He will stay a short time; “he” is the eighth, and is of the seven, and goeth into perdition. The ten horns are ten kings but have

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no kingdom, but receive power as kings, one hour with the beast. These are the cardinals, the pope's privy council, and they receive power with the pope when in the exercise of their duty, waiting their turn for a chance to become pope.

And the woman which thou sawest is that great city, which reigneth over the kings of the earth. Before these two chapters are explained their is another proof to be given concerning the identity of the ten-horned monster with the Papacy.

*Here is wisdom. Let him that hath understanding count the number of the beast, for it is the number of a man; and his number is six hundred threescore and six.* The number of a man—"Latinus," king of the Italian Aborigines, gave his name to the Roman language. The best scholars have asserted, that the ancient way of speaking the name, was with the diphthong, in that case the numerical value of the letters, according to the Greek system, will make the exact number, thus :—

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#### CHAPTER XIV.

AND I looked, and, lo, a Lamb stood on the mount Sion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads.

2 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:

3 And they sung 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.

4 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 firstfruits unto God and to the Lamb.

5 And in their mouth was found no guile: for they are without fault before the throne of God.

6 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,

7 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.

8 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.

9 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,

10 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:

11 And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.

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12 Here is the patience of the saints : here *are* they that keep the commandments of God, and the faith of Jesus.

13 And I heard a voice from heaven saying unto me, Write, Blessed *are* the dead which die in the Lord from henceforth : Yea, saith the Spirit, that they may rest from their labours ; and their works do follow them.

14 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.

15 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.

16 And he that sat on the cloud thrust in his sickle on the earth ; and the earth was reaped.

17 And another angel came out of the temple which is in heaven, he also having a sharp sickle.

18 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.

19 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.

20 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.

The commencement of this chapter takes us back to the time of Luther, who, like Constantine, is here represented as a "Lamb," standing on Mount Zion, and, like him too, there is the same number of servants with him, having his Father's name written in their foreheads. These one hundred and forty-

four thousand had learned to sing a new song. This song—which no man could learn but those who had been fully redeemed—was a song of joy and gladness, the result of an experimental acquaintance with redemption. They saw the judgments of God reflected in the glassy sea; and they sweetly tuned their harps as they contemplated His goodness in the plan of redemption, His wisdom in working out that plan, and His longsuffering and forbearing mercy towards the rebellious children of men.

They had mastered the great problem—the origin of sin—and abstained from women; devoting their time and talents to the service of the Lamb. And with such zealous and devoted servants, it is not to be wondered at, that there was a voice heard from heaven, as a voice of thunder. And in their mouth was found no guile—they are without fault before the throne of God.

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.—Ver. 6, 7.

There is no person that I am aware of, to whom this will so aptly apply as JOHN WESLEY. The substance of his preaching (corresponding with the text), was to induce men to worship God, in spirit and in truth: for which purpose he introduced a system,

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of order and discipline, the strict adherence to which, procured for his followers the name of Methodists. Wesley preached much on the coming judgment, as a reason why men should worship God.

He comes—He comes to call,  
The nations to His bar;  
And take to glory all  
Who meet for glory are:  
Made ready for your full reward,  
Go forth with joy to meet your Lord.

WESLEY.

The angel mentioned in the eighth verse is myself, announcing the Fall of Babylon; a full account of which is given in the eighteenth chapter.

The third angel has not yet made his appearance. From henceforth it will be good to die in the Lord, because the Christian will be known, and his service to God will be recorded; and his work will follow him.

The white cloud—the “saints,” and he that resembled the Son of man, the last of the twenty-four kings, and after the last sacrifice has been offered, the harvest of the world will be immediately gathered.

The first reaper having gathered in the harvest of justified souls, he is followed with the second accompanied with a sanctifying power. And the last great harvest will be gathered. The angel having power over fire, is one who has suffered death by fire—JOHN HUSS, who at the general council of the Roman church held at Constance, had his hair cut in the form of a cross, and a paper mitre, with a picture representing three devils, painted

on it, was placed on his head, before he was condemned to the flames and burnt.

He will have control over fire to be used in the destruction of the enemies of Jesus, while the harvest of saints is being gathered. The space of a thousand and six hundred furlongs, the extent of the produce of the vine of the earth, reaching as high as the horse bridles, is about the breadth of the Holy Land, from Dan to Beersheba; and signifies an inexhaustible supply of seed for the Church, and blessings for the people during the millennium.

The reaping process is literally going on now, and there is no need to wait for any future period to obtain forgiveness of sins. Wherever there is conviction, there should be repentance and faith immediately—right on the spot. Sufficient time will be given—perhaps one hundred years—for the judgment of God to be made manifest, and the knowledge of the Lord to cover the earth as the waters cover the great deep; so that every one will have to acknowledge the truth, and be afforded an opportunity of embracing it.

#### CHAPTER XV.

AND I saw another sign in heaven, great and marvellous, seven angels having the seven last plagues; for in them is filled up the wrath of God.

2 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.

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3 And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous *are* thy works, Lord God Almighty; just and true *are* thy ways, thou King of saints.

4 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.

5 And after that I looked, and, behold, the temple of the tabernacle of the testimony in heaven was opened:

6 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.

7 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.

8 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.

With this chapter we are again introduced to secular history. After describing the seven angels having the seven last plagues, in the next seven verses we have a guide to the date of the outpouring of the first vial. The sea of glass, the harps of gold, and the song of rejoicing, point with unerring accuracy to the time of Luther; similar figures are introduced in the beginning of the chapter we have just explained, which extends from the time of Luther to the millennium. After an offering of praise to God, "the Giver of every good and perfect gift," John observes that the temple of the tabernacle of the testimony of heaven was opened. A free gospel was preached, and thousands could bear

testimony to a free and full salvation; but, from not being guided by Luther and receiving him as the head of the Church, they soon became confused, divided, and the good work began to flag. The seven angels having the seven last plagues, are introduced, because, as the last verse informs us, "the temple was filled with smoke, from the glory of God and from his power." That is, as I understand it, the power of God as manifested in his servant Luther, in effecting the mighty changes which startled Europe, was so overwhelming that people were bewildered; some plunged into the most extravagant folly. And the temple became filled with such a cloud of confusion that no man was able to enter. No man that I am aware of, except myself, ever considered Luther an apostle, and a temple of the Holy Ghost. If the enemies of Christ have injured him, by infidelity and by false pretensions, he has suffered much from his friends, by their folly and want of discernment. "What are these wounds in thine hands?—*Those with which I was wounded in the house of my friends!*"—Zech. xiii. 6.

### CHAPTER XVI.

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.

2 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 worshipped his image.

3 And the second angel poured his vial upon the sea;

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and it became as the blood of a dead *man* : and every living soul died in the sea.

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

5 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.

6 For they have shed the blood of saints and prophets, and thou hast given them blood to drink ; for they are worthy.

7 And I heard another out of the altar say, Even so, Lord God Almighty, true and righteous *are* thy judgments.

8 And the fourth angel poured out his vial upon the sun ; and power was given unto him to scorch men with fire.

9 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.

10 And the fifth angel poured his vial upon the seat of the beast ; and his kingdom was full of darkness ; and they gnawed their tongues for pain,

11 And blasphemed the God of heaven because of their pains and their sores, and repented not of their deeds.

12 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.

13 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.

14 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.

15 Behold, I come as a thief. Blessed *is* he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.

16 And he gathered them together into a place called in the Hebrew tongue Armageddon.

17 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.

18 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.

19 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.

20 And every island fled away, and the mountains were not found.

21 And their fell upon men a great hail out of heaven, *every stone* about the weight of a talent : and men blasphemed God because of the plague of the hail ; for the plague thereof was exceeding great.

#### FIRST VIAL.

#### *The French Revolution.*

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. 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 worshipped his image.

The grievous sore fell on those who had the mark of the beast, and those who worshipped his image, Romanists and Calvinists, in the year 1789. In that year, the French revolution broke out ; which at first

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was looked upon by the lovers of freedom with favour, but the horrid massacres, and the reckless infidelity which soon prevailed, speedily produced a feeling of disgust. The Roman lady suffered the confiscation of all her revenues; thousands publicly abjured the church of Rome, and what they knew of the Christian religion. The leaders declared that God did not exist; and a procession in mockery of Christianity paraded the streets of Paris.

## SECOND VIAL.

*Naval Victories of the British.*

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.

The death of the king of France; and the formation of a republic, aroused the potentates of Europe to a sense of the danger which hung over all ancient institutions; and the British, in January 1793, found a pretext for a declaration of war against France. The army sent to the Netherlands, commanded by the Duke of York, suffered a series of reverses; and the British were deserted by their Prussian allies. They lost 10,000 men and 60,000 stand of arms in an unsuccessful descent on the western coast of France. But the want of success on land was in some measure compensated for by their naval victories. On June 1st, 1794, the French Brest fleet received a severe defeat from Lord Howe. In 1797 a Spanish fleet of twenty-seven ships was attacked by fifteen ships under Admiral Jervis (Feb-

ruary 14), off Cape St. Vincent, and beaten, with a loss of four large vessels. A fleet under Admiral Harvey, in connection with a military force, captured the Island of Trinidad. In October, a Dutch fleet was defeated off their own coast by Admiral Duncan, who after a desperate battle, captured nine of the enemy's vessels. In 1798, a French fleet, which had conveyed Napoleon and his army to Egypt, was defeated by Admiral Nelson, in Aboukir Bay, August 1st. On the renewal of the war (1803); the British fleet gained a decisive victory over the combined naval power of France and Spain; which had been collected for the avowed purpose of contesting with Britain the empire of the sea. A fleet of thirty-three sail, met a British fleet of twenty-seven, under Nelson, off Cape Trafalgar, October, 25th, 1805, and was completely beaten. In this contest Britain may be said to have won the empire of the sea; as every power capable of contesting that honour had been beaten, and by the Battle of Trafalgar their chances of success *died in the sea*; and by the death of Nelson, the sea *became as it were the blood of a dead man*.

#### THIRD VIAL.

#### *Wars of the First Napoleon.*

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

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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.

The effects of this vial extend from the formation of the French republic to the exile of Napoleon to St. Helena: and include all the battles fought on land between the French, Germans, Italians, British, and Russians. In the battles which were fought between these powers and Napoleon, the rivers and fountains of water, or the old monarchies were some of them overturned, and others shaken to their foundation; and in their exertions to retain their positions, their adherents were covered with their own blood. In April, 1792, the French national assembly, declared war against the emperor of Germany, and in September against the king of Sardinia, and some time afterwards against the king of Naples. The result of these wars are well known, and their history need not be recapitulated here.

#### 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.

Napoleon was distinguished by the name of king of fire. His fire was the most rapid, and deadly,

of any of his contemporaries or predecessors ; and many of his opponents were literally scorched by his artillery. The battle of Austerlitz (December 2nd, 1805), rendered him the dictator of the continent ; he forced the emperor of Germany to renounce his title of emperor of the *holy* Roman empire ; a title which had existed in the family for a thousand years. The bitter contents of the vial was thus thrown in the face of the sun of the Roman ecclesiastical system.

#### 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 knawed their tongues for pain, and blasphemed the God of heaven because of their pains and their sores, and repented not of their deeds.

In the year 1809 Napoleon passed an edict, that in 1810 the pope should be stripped of all civil power, and remain only a limited ecclesiastic, that Italy should be annexed to France, as a French province, and Rome become the second city of the empire. This edict must have cast a gloom over the Roman church, and caused great pain and uneasiness while it lasted.

#### SIXTH VIAL.

##### *Drying up of the Euphrates.*

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

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might be prepared. 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.

The Euphrates, or the power of the Ottoman Turks was literally dried up; and incapable of defending itself against the Russians, when they attempted to get possession, in 1853. The armies of England and France interposing, one to protect Algeria, and the other to protect the East Indies, were induced to unite and arrest the ambitious designs of Russia. Since the Russian war, the Ottomans have had good reason to entertain a friendly feeling towards their protectors,—which has resulted in a greater intercourse, and tended largely toward removing obstacles out of the way of the Suez canal. The way of the kings of the east is now prepared, and a long sea voyage may be avoided, and greater facilities are afforded for sending a stream of living science, into the dark and stagnant pool of Chinese monotony. They in their turn will have the same chance to visit Europe; and perhaps the time is not so very far distant, when with the aid of real and unaffected Christianity, and the benefits of commerce, the whole human family may lose the distinctions of creed, and even of nations, so as to form one univer-

sal brotherhood; and men, after being satisfied in their own minds, that God is worthy of being loved, honoured, and obeyed, will love Him with all their hearts; and their neighbours as themselves.

The unclean spirits of creed and nationality are busy getting ready for the struggle; the war now raging between France and Prussia is a sectarian war, on a large scale; Russia will soon appear on the scene of action; and after overthrowing Romanism will endeavour to set up the Greek church, in opposition to the Christian church, and the great Armageddon will decide between truth and error, between Christ and creeds, between those who worship the living God, and those who seek to satisfy their ambition at the shrine of national vanity.

*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 into a place called in the Hebrew tongue Armageddon.*

#### SEVENTH VIAL.

##### *Fall of Babylon, Division of the Latin City.*

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

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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. And every island fled away, and the mountains were not found. And there fell upon men a great hail out of heaven, every stone about the weight of a talent : and men blasphemed God because of the plague of the hail ; for the plague thereof was exceeding great.

After reading thus far it would be almost superfluous to say the great voice coming out of the temple of heaven, is these prophecies being explained.

God has condescended to remodel me and to take up His abode in me, by His Spirit ; and after the clear views of doctrine contained here, it is not likely the temple will again become clouded with smoke. The voices, thunderings and lightnings were caused by the wordy war between the Northern and the Southern States of America, by those interested in slavery, and those opposed to it ; which resulted in a great earthquake, such as history no where records in any Christian country.

The dogma of infallibility has divided the system into three parts, pope, cardinals and church. Austria has prohibited its promulgation. The infallibility of the Pope, will interfere with the rights of the college of Cardinals ; no election will be necessary ; the infallible and unerring judgment of Pio will provide a successor without their assistance. Separate interests will in future divide cardinals and pope, while the greater part of the church is inclined to have nothing to do with either.

The cities of the nations have fallen in the late war between Austria and Prussia. Quite a number of small German states, half nation, and half city, became united to Prussia. But this will apply with equal propriety, or perhaps with more propriety to the dissolution of national prejudices, and the union of the world under one government. For great Babylon is now about to receive the cup of the fierceness of God's wrath. And all the islands and mountains of national vanity, will have to be removed; and while the knowledge of the Lord will cover the earth as the waters cover the sea; and all people be allowed to worship God in their own dwellings, and be altogether free from priestcraft; they must learn to love their neighbours (and obey their God) without reference to colour, creed, or class. The great hail is coming from Russia.

### CHAPTER XVIII.

AND after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory.

2 And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird.

3 For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies.

4 And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.

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5 For her sins have reached unto heaven, and God hath remembered her iniquities.

6 Reward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled fill to her double.

7 How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her; for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow.

8 Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who judgeth her.

9 And the kings of the earth, who have committed fornication and lived deliciously with her, shall bewail her, and lament for her, when they shall see the smoke of her burning,

10 Standing afar off for the fear of her torment, saying, Alas, alas, that great city Babylon, that mighty city! for in one hour is thy judgment come.

11 And the merchants of the earth shall weep and mourn over her; for no man buyeth their merchandise any more:

12 The merchandise of gold, and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and all thyine wood, and all manner vessels of ivory, and all manner vessels of most precious wood, and of brass and iron, and marble,

13 And cinnamon, and odours, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and slaves and souls of men.

14 And the fruits that thy soul lusted after are departed from thee, and all things which were dainty and goodly are departed from thee, and thou shalt find them no more at all.

15 The merchants of these things, which were made rich

by her, shall stand afar off for the fear of her torment, weeping and wailing,

16 And saying, Alas, alas, that great city, that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls!

17 For in one hour so great riches is come to nought. And every ship master, and all the company in ships, and sailors, and as many as trade by sea, stood afar off,

18 And cried when they saw the smoke of her burning, saying; What *city is* like unto this great city?

19 And they cast dust on their heads, and cried, weeping and wailing, saying, Alas, alas, that great city, wherein were made rich all that had ships in the sea by reason of her costliness! for in one hour is she made desolate.

20 Rejoice over her, *thou* heaven, and *ye* holy apostles and prophets; for God hath avenged you on her.

21 And a mighty angel took up a stone like a great millstone, and cast *it* into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all.

22 And the voice of harpers, and musicians, and of pipers and trumpeters, shall be heard no more at all in thee; and no craftsmen, of whatsoever craft *he be*, shall be found any more in thee; and the sound of a millstone shall be heard no more at all in thee;

23 And the light of a candle shall shine no more at all in thee; and the voice of the bridegroom and of the bride shall be heard no more at all in thee: for thy merchants were the great men of the earth; for by thy sorceries were all nations deceived.

24 And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth.

This chapter is connected with chapter xiv. 8 verse; where an angel is announcing the fall of

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Babylon. And it is with this angel that I must identify myself. In a small tract issued in the beginning of 1869, I proved Christ to be the foundation of the world in opposition to those who maintain that none but the elect can be saved. Months before it became law, I proclaimed the suppression of annuities to denominational colleges in Canada, and the same with regard to the disestablishment of the Irish Church. The doctrine of scripture contained therein I had learned by experience to be true. The shipmasters, and passengers, and even the sailors, have stood afar off looking with astonishment on the great city, as it has been exposed in my little pamphlet—*The Logbook Overhauled and the Doctrine of Election Explained*—which was largely distributed among those connected with shipping. The other voice mentioned in the fourth verse, is the voice of Lord Cecil and his fellow labourers, whose names are well known in Canada as preachers, but whose Calvinistic tendency I am sorry to say, has carried them beyond the truth. The angel mentioned in verse 21, is the Lord of hosts, and the stone cast in the sea is myself, in the *Explanation of the Eleventh Chapter of Daniel*,—where for the first time I announced myself Christ, which gave me the weight of a millstone; which millstone will be heard no longer grinding in Babylon. The supply of spiritual food is forever cut off from the best part of the city, and henceforth it will be a habitation for dragons, and every unclean and hateful bird. They shall be utterly burn-

ed with fire of judgment; and those madly opposing the truth, many of them literally burned to ashes. "For every battle of the warrior is with a confused noise and garments rolled in blood; but this shall be with burning and full of fire." I am not the aggressor in this strife, I have long borne patiently the insults of my enemies; I have exhausted every effort to convince them of their folly, with this explanation of the Revelation; and to prevent myself from being trodden underfoot in the mire of the streets; in the name of the Lord, and as the visible representative of Jesus, I declare war against Romanism; war against Calvinism; war against all who oppose me in the duty of restoring Jacob, and giving liberty to the world. I fight not for creeds, parties, or national vanity, my motto is, "The Glory of God and the good of man," and my right to the position He has assigned me. I do not claim the position because I deserve it. I am sensible of my shortcomings, yet I can fearlessly appeal to many in Ottawa and leave to their verdict as to whether I deserve the abominable epithet, "the man of sin," which the gentleman in question would fain endeavour to dislodge from his own shoulders, where it fits so nicely. I have made some mistakes however, and the hasty words which I have sometimes uttered, may easily be construed into a false meaning, by the tongue of envy and malice. On the voyage to this country, from England, rather more than ten years ago, I became warmly attached to a young man about my own

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age, who was anxious to learn the trade of a carpenter. It was soon arranged between us that if it could be managed we would work together; and as I was accustomed to contracting, I expected to find no difficulty in being able to teach him my trade. Intending to come to Ottawa, where I hoped to obtain employment when the Parliament buildings should commence, at his request I changed my purpose and went with him to the States; where I soon obtained employment. My friend not succeeding in finding a relative he was seeking, soon became tired of the place, and it was next arranged to go to Canada. On our arrival in Ottawa we proceeded to carry out the bold design we had previously formed of building a small house, which should answer both for workshop and a home, and commence a business that would enable Tom to learn the trade. Tom spent about seventy dollars for lumber, &c., and I expended my time and talents in building the house, and teaching him all I could of the trade. Our little building having been made habitable, we obtained some small jobs to start with, but I did not succeed in obtaining anything like a contract until the winter had set in; before that time Tom had become tired of Ottawa—sold our little house and gone to the States. His hasty departure resulted in loss to both, Tom scarcely received back the money he had expended, although he had all the proceeds of the sale; and I lost my summer's work, besides incurring the serious charge of injuring my friend. I merely

state these facts for the benefit of those who have already endeavoured to blacken my character in this affair. Another fertile source of slander has resulted from the quotations, which I have inserted in my little book from history, which is triumphantly exhibited as a sure proof of incapacity as well as robbery. The first charge I must leave to the judgment of the reader; as to the second, I can only say, if it be robbery to transcribe from history, I am guilty, for I have proved the truth of scripture, and explained the prophecies mostly by the *History of the Decline and Fall of the Roman Empire*, written by E. GIBBON, Esq., whose infidel tendency will at once exonerate him from the charge of favouring Christianity. Those quotations which I have inserted without his name, will be found enclosed in brackets, thus [ ]. Whatever character I may have borne before embracing Christianity, since I have professed to know something of the truth, I have endeavoured to practise the precept of the gospel. And although I consider myself but as a brand plucked from the burning, and ascribe all praise to the Lord in bearing with my folly and instructing my ignorance. I repeat here what I have elsewhere asserted, that I have intentionally wronged no man; if I have, I will restore fourfold. I have coveted no man's silver or gold, and I am now expending in this work what I have honestly acquired. A few months ago I challenged the Christian community to produce a man who, by his useful explanations of scripture,

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and obedience to God, had earned a better title to be king in Zion than myself. The Lord has waited, and I have waited, none have appeared, and I am confirmed in my position.

And now, ye smooth-faced hypocrites who have so long battled with the saints and prevailed against them,—the day of reckoning is come,—the time of vengeance for the controversy of Zion. You have by your learning and cunning done your best to persuade the world, that God was an ignorant tyrant, and that you were the *people* the *elect*, whom He had ordained before the foundation of the world. Seek instantly to obtain forgiveness for the awful mischief you have done to the truth, or resist and take the consequence.

And ye black skirted, bare faced, conscience seared, infallible murderers and thieves, your day of reckoning is at hand. You carry a revolver under your skirt to shoot me the first time you see me in a crowd; and you have also enlisted in your service a drunken scoundrel, who for the sake of his *mother*, and a consideration, would murder me in my bedroom, have you?—you who with feigned words make merchandise of the poor deluded dupes, whose friends you have already sent to hell, by following your wicked suggestions, would also add me to the long list of your victims, would you? You who have burned Christ, slaughtered the saints, and cruelly tortured thousands with your accursed inquisition want yet another victim. Well, come, take me, I have but few to call my friends,

none have yet openly acknowledged me, be quick with your work while I am poor and friendless. You have sought to assassinate me privately, I send you this challenge openly; I want all the world to see the power of the God you have blasphemed, and the strength of those who fight on our side.

In my last little book, after explaining Daniel's Vision of the Four Beasts—stung by the insults levelled not only at me but also at my friends, I intimated that if such meanness was persisted in, the people should soon know whether I had exalted myself or whether God had exalted me. The insults were repeated in a more aggravating form, my enemies taking care to strike in the dark and always at my back. The raging fires which I regret have devastated the country, will give some idea of the powers of destruction which will be used to establish the authority of the Lord; and teach the slanderer to beware.

The *reverened gentlemen*, most of them, afraid of the truth enlightening the minds of the people and setting them *free*, catch at every straw tending to keep themselves in office, and retain their *prisoners*. And if the wilderness and the solitary place ever rejoice at all, it certainly will not be owing to the good will of the majority of the present generation of clergymen. They caution their prisoners of the danger of believing too much; warn them of illiterate and presumptuous people, who by meddling with the book of Revelation incur the penalty of the

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plagues therein mentioned, added to him, or the erasure of his name from the book of life. They may well shrink from these prophecies, which speak so plainly and pointedly against themselves and their Babel. But I leave to the judgment of the reader to decide whether I have added too, or substracted from scripture. If what I have done be wrong, then ministers of the gospel have seldom done right, they add ten times more to a small verse of scripture in one sermon, than I have done to whole chapters; and they would like the book of Revelation to be omitted altogether. My God has instructed me, it is His work, not mine, He has merely used my brains and pen *to indite a good matter*, and my body to endure a few light afflictions for the sins of the people, amply compensated for by the honour which it confers, and the pleasures which it brings. "Remember all ye who resist these truths that you are resisting the Almighty," I should certainly merit all the contempt I get and a great deal more, if I had done this to exalt myself. When I remember the pit whence I was digged; and my ill manners through the wilderness; and the blunders I have since made, in my endeavours to serve my God and my neighbour, I am indeed astonished at the honour He has conferred upon me; for I was ignorant of the honourable position which the clear explanation of this wonderful book assigned me, until my doubts were dissolved and my position confirmed by the Lord Himself.

*Come, my people, enter thou into thy chambers; and*

*shut thy doors about thee : hide thyself as it were for a little moment, until the indignation be overpast. For behold, the Lord cometh out of His place to punish the inhabitants of the earth for their iniquity ; the earth also shall disclose her blood, and shall no more cover her slain.—Isaiah xxvi. 20, 21.*

If you want peace, you can have peace. If you are determined on war, take war: 1260 years my brethren have worn sackcloth ; they have been tortured by the malice of their enemies, and endured considerable affliction from the folly of their friends. Henceforth they shall have suitable garments ; and we are going to see how the world will prosper under the absolute authority of the Lord.

#### CHAPTER XIX.

AND after these things I heard a great voice of much people in heaven saying, Alleluia ; Salvation, and glory, and honour, and power, unto the Lord our God :

2 For true and righteous *are* his judgments : for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand.

3 And again they said, Alleluia. And her smoke rose up for ever and ever.

4 And the four and twenty elders and the four beasts fell down and worshipped God that sat on the throne, saying, Amen ; Alleluia.

5 And a voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great.

6 And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia : for the Lord God omnipotent reigneth.

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7 Let us be glad and rejoice, and give honour to him : for the marriage of the Lamb is come, and his wife hath made herself ready.

8 And to her was granted that she should be arrayed in fine linen, clean and white : for the fine linen is the righteousness of saints.

9 And he saith unto me, Write, Blessed *are* they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God.

10 And I fell at his feet to worship him. And he saith unto me, See *thou do it* not : I am thy fellow-servant, and of thy brethren that have the testimony of Jesus : worship God : for the testimony of Jesus is the spirit of prophecy.

11 And I saw heaven open, 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.

12 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.

13 And he *was* clothed with a vesture dipped in blood : and his name is called The Word of God.

14 And the armies *which were* in heaven followed him upon white horses, clothed in fine linen, white and clean.

15 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 winepress of the fierceness and wrath of Almighty God.

16 And he hath on *his* vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.

17 And I saw an angel standing in the sun ; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God ;

18 That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses,

and of them that sit on them, and the flesh of all *men*, both free and bond, both small and great.

19 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 horses, and against his army.

20 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 worshipped his image. These both were cast alive into a lake of fire burning with brimstone.

21 And the remnant were slain with the sword of him that sat upon the horse, which *sword* proceedeth out of his mouth; and all the fowls were filled with there flesh.

The great rejoicing mentioned in the nineteenth chapter, commences with the publication of this book, and follows, as a natural consequence, the explanation of these prophecies. It is very encouraging to me to be informed here, that a vast multitude will rejoice over the clear light thrown upon Christianity. I have tried to merit the name John has been pleased to give me (in verse 11), and I shall always try to earn the love and confidence of my fellow-Christians, by controlling my actions according to the will of God, and the good of all. The name I have written, which no man knew but myself until lately is "CHRIST." No man but those concerned were aware that there were *seven* Christs; besides quite a number of elders. The angel mentioned as standing in the sun, I have already asserted to be the Right Honorable WM. E. GLADSTONE, who has by virtue of his high office (Premier of the British Government) taken an active part in the dis-

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endowment of the Irish church ; and will, I am persuaded, understand his duty in future.

## CHAPTER XX.

AND I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand.

2 And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years,

3 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.

4 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 worshipped 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.

5 But the rest of the dead lived not again until the thousand years were finished. This *is* the first resurrection.

6 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.

7 And when the thousand years are expired, Satan shall be loosed out of his prison,

8 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.

9 And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city : and five came down from God out of heaven, and devoured them.

10 And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophets *are*, and shall be tormented day and night for ever and ever.

11 And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them.

12 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.

13 And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works.

14 And death and hell were cast into the lake of fire. This is the second death.

15 And whosoever was not found written in the book of life was cast into the lake of fire.

The angel coming down from heaven is JESUS. He has the keys of hell and of death. The great chain in his hand is the fulfilment of the prophecies, and the truth of scripture vindicated by their explanation; giving a sufficient proof that, living in obedience to God is the most direct road to happiness; and it is probable that if this key was given to Mahomet for a certain time, for the destruction of idolatry, it will be given me for the purpose of placing in safe custody all who choose to yield themselves to the influence of Satan. And thus he will be effectually bound and prevented from doing any harm, for 1000 years, at the expiration of which he will be set at liberty for a short space, to afford the

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people a final trial of obedience. The multitudes he will succeed in deceiving will endeavour to upset the government and destroy the beloved city; this proof of their unfitness for heaven will exclude them forever from the love and harmony existing there, lest like Satan they should attempt to disturb its harmony, and thus procure for themselves perhaps a worse punishment than they would have otherwise obtained. The devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are,—Romanism and Calvinism will be his companions for ever and ever.

The Creator, seated on His great white throne, surrounded by His principal officers—His witnesses, and all connected with the service of Christ, will be there. Those who have listened to the voice of exhortation, and disregarded the urgent words of the servants of God, will tremble then. The question will first be asked, "Have you believed on My Son, and followed His instruction?" The confronting witness, the open book, and the piercing eye of the Great Judge, will strike terror into the impenitent,—there will be no escape,—whosoever was not found written in the book of life, was cast into the lake of fire.

#### CHAPTER XXI.

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.

2 And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

3 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.

4 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.

5 And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write : for these words are true and faithful.

6 And he said unto me, It is done. I am Alpha and Omega; the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely.

7 He that overcometh shall inherit all things ; and I will be his God and he shall be my son.

8 But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone : which is the second death.

9 And there came unto me one of the seven angels which had the seven vials full of the sever. last plagues, and talked with me, saying, Come hither, I will shew thee the bride, the Lamb's wife.

10 And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God,

11 Having the glory of God : and her light *was* like unto a stone most precious, even like a jasper stone, clear as crystal ;

12 And had a wall great and high, *and* had twelve gates, and at the gates twelve angels, and names written thereon, which are *the names* of the twelve tribes of the children of Israel :

13 On the east three gates ; on the north three gates ; on the south three gates ; and on the west three gates.

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14 And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb.

15 And he that talked with me had a golden reed to measure the city, and the gates thereof, and the wall thereof.

16 And the city lieth foursquare, and the length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs. The length and the breadth and the height of it are equal.

17 And he measured the wall thereof, an hundred *and forty and four* cubits, *according* to the measure of a man, that is, of the angel.

18 And the building of the wall of it was *of* jasper: and the city *was* pure gold, like unto clear glass.

19 And the foundations of the wall of the city *were* garnished with all manner of precious stones. The first foundation *was* jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald;

20 The fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst.

21 And the twelve gates *were* twelve pearls; every several gate was of one pearl: and the street of the city *was* pure gold, as it were transparent glass.

22 And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it.

23 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.

24 And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it.

25 And the gates of it shall not be shut at all by day: for there shall be no night there.

26 And they shall bring the glory and honour of the nations into it.

27 And there shall in no wise enter into it any thing that defileth, neither *whatsoever* worketh abomination, or *maketh* a lie: but they which are written in the Lamb's book of life.

#### THE NEW JERUSALEM.

A glowing description is given of the happy state of the Church during the reign of the emperor Constantine, in chapter vii.; and also in chapter xiv. in the time of Luther; but the New Jerusalem surpasses in beauty and grandeur, anything previously conceived. And it is especially dedicated to the Church of Christ; it is announced as the Bride,—the Lamb's wife. Since the advent of Jesus, none have been so much misunderstood, less appreciated, or undergone more afflictions, than the Church. Gorgeous cathedrals and stately towers have been reared, and with the aid of the artizan, palmed on the deluded community by fraud and ignorance, as churches. The daughter of woman, the most virtuous and best of her sex has been buried under a great pile of rubbish, which has been cast out of the mouth of the old serpent, who first destroyed her happiness and next waged a furious war against herself, when he found himself defeated and bruised by her conquering seed. Her own weakness has often rendered her a prey to designing and unsuitable partners, who have interposed a serious barrier to her usefulness, and added much to her misery. The time has arrived, however, for the daughters of Zion to lift up their heads, to put on their beautiful garments and receive that attention which the important services they have rendered entitle them. "O thou afflicted, tossed

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with tempest and not comforted. Behold I will lay thy stones with fair colours, and lay thy foundations with sapphires, and I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones. And thy children shall be taught of the Lord, and great shall be the peace of thy children."

In ancient days, Jerusalem was called the daughter of Zion; and the city remains to-day a sad spectacle of the effects of disobedience; yet according to the promise, the old wastes shall be built; and the land of Israel be too small for the multitude of people which shall inhabit it and enjoy its fruits. The New Jerusalem described here, is a spiritual city, and it has already descended from God out of heaven; and will be a lasting monument of the virtue and usefulness of the daughter of woman. The precious stones of which it is composed, the twelve foundations, the gates of pearl, are all symbolic of the different sons she has given birth too, whom her breasts have nourished, and brought up amidst difficulty and persecution.

The twelve apostles of Jesus, and the elders are the foundation stones; the twelve gates named after different tribes of the children of Israel, represent (as before mentioned) the different qualities of the servants of God. The golden streets clear as crystal will reflect the glorious shekinah, and the light will be as the light of a stone most precious, illuminating the city, and as a fiery pillar, act as a defence against those who are pro-

hibited from entering its holy precincts. While I am disposed to view this description in the main<sup>1</sup> in a spiritual sense, I see no reason why it may not be an accomplished fact; when the whole earth is controlled by one government, and people have begun to enjoy their freedom, and commenced to love God, and their king, their willing hands will bring the free-will offerings necessary to build the city; and the capital of the whole earth will be worthy of the Church, of her children, and of the Divine Being who has sketched the plan. There will be no death there; the tree of life will be there, on the banks of the river: and "they shall return and come to Zion, and everlasting joy shall be upon their heads." The learned earthworms, the Calvins, the Colensos, and the troubled sea of Paganism, will have passed away. The present heavens, the ecclesiastical Babylon, will have been destroyed; the works of learned infidels will have been burned up; and out of Jerusalem will proceed the Law which will regulate the freedom and check the license of all people. We shall require no standing armies, no costly staff of officials; the government will be very simple and effectual; if any should be disposed to act the part of devils, should attempt to injure or mar the harmony of their neighbours, we have a safe jail for them in the bottomless pit. The lion will lie down with the lamb; they shall not hurt nor destroy "in all my holy mountain." The nations of them which are saved, shall walk in the light of the city; the kings of the earth shall

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bring their glory and honour into it : and they shall bring the glory and honour of the nations into it. In the book of life the names of those entitled to admission will be recorded ; but “ there shall in no wise enter into it anything that worketh abomination or maketh a lie ; the fearful and the unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolators, and all liars, shall have their part in the lake which burneth with fire and brimstone ; which is the second death.” These words are given as a solemn warning against the disobedient and impenitent, and the punishment described will certainly be inflicted ; yet there is a plain course marked down, which, if pursued, will procure everlasting joys. “ He that overcometh,” says the Almighty, “ shall inherit all things ; and I will be his God, and he shall be my son.” There is no state of guilt, however black, but you may have forgiveness ; no state of wretchedness, however low, but you may be raised to the enjoyment of peace and plenty. If you will believe—cease to do evil and learn to do well—lay your sins on me ; fear not, you shall be forgiven. Learn to love God, and do no evil to your neighbour ; and I shall know you at the last day, if not sooner.

## CHAPTER XXII.

AND he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.

2 In the midst of the street of it, and on either side of the river, *was there* the tree of life, which bare twelve manner

of fruits, *and* yielded her fruit every month: and the leaves of the tree *were* for the healing of the nations.

3 And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him:

4 And they shall see his face; and his name *shall be* in their foreheads.

5 And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever.

6 And he said unto me, These sayings *are* faithful and true: and the Lord God of the holy prophets sent his angel to shew unto his servants the things which must shortly be done.

7 Behold, I come quickly: blessed *is* he that keepeth the sayings of the prophecy of this book.

8 And I John saw these things, and heard *them*. And when I had heard and seen, I fell down to worship before the feet of the angel which shewed me these things.

9 Then said he unto me, *See thou do it* not: for I am thy fellowservant, and of thy brethrer: the prophets, and of them which keep the sayings of this book: worship God.

10 And he said unto me, Seal not the sayings of the prophecy of this book: for the time is at hand.

11 He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still.

12 And, behold, I come quickly; and my reward *is* with me, to give every man according as his work shall be.

13 I am Alpha and Omega, the beginning and the end, the first and the last.

14 Blessed *are* they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.

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15 For without *are* dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.

16 I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, *and* the bright and morning star.

17 And 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.

18 For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book :

19 And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and *from* the things which are written in this book.

20 He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus.

21 The grace of our Lord Jesus Christ *be* with you all. Amen.

The beauty and order of the universe has attracted the attention of the learned, and in the united studies of past ages, aided by present science, we are informed, that the earth which we inhabit, is but one among other planets that mark their annual orbits round the bright sun; and that other suns, and other systems, exist in obedience to similar laws; and while each planetary system revolves around its own great centre of attraction, all these mighty orbs obey the laws and derive their motions from one great controlling centre. These glorious works are evidently the design of one great creative mind. The Sovereign of the universe occupies

the central seat of power. Other suns, reflecting the light of the great central orb, and partaking of his power, control the planets subject to their influence. The Lord—the Son of the eternal Father—“by whom He made the worlds;” “the Word,” who was with Him from the beginning,—superintends the solar system; guiding, with consummate skill and unwearied power, the celestial bodies committed to His care; reflecting the light from the seat of creative power. He sends the cheering rays of the mighty globe of fire to warm the earth, and cause her to yield her increase; and afford light and comfort to animated nature. And by His infinite goodness and wisdom, by a course of trial and preliminary teaching, preparing men to inhabit these celestial abodes. In this work of preparation, Jesus Christ, as His only begotten Son, occupies the next place of honour. Because of the superior merit of Jesus in the work of redemption, and His near relationship to God, we bow the knee to Him, and adore our Maker.

As a son whom the Lord has brought unto glory, I enjoy a friendly intercourse with Jesus, and communion with God; and my own head, as Head of the Church, reflects, in a faint degree, the rays of the sun upon the water: and it is on the strength of the authority committed to me by the Almighty, that I offer pardon for sins to all who choose to forsake them, and walk in newness of life. And, whilst I derive strength and wisdom from God, be ye guided by me. “Blessed

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are they who do His commandments, that they may have *right* to the tree of life."

There will be no curse there; the servants of God will see His face, and His name—JESUS—will be in their foreheads. The sayings of this wonderful book are faithful and true; and its preservation in the midst of enemies, exhibits the power of God; and the grand consummation is not far distant—"Behold I come quickly; blessed is he that keepeth the sayings of the prophecy of this book."

The seals of this book are now opened, and things which have hitherto eluded our understanding are made plain; and there is no need to prolong the time of the fulfilment of these prophecies. A few years more, and the day of grace will be ended; the last of our brethren will have made the last offering for sin; then he that is unjust must remain unjust; he that is filthy, let him be filthy: he that is righteous, let him be righteous; and he that is holy, let him remain holy still. "And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be. I am Alpha and Omega, the beginning and the end, the first and the last. (It is Jesus who speaks.) Blessed are they who do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city. For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.

"I, Jesus, have sent mine angel to testify unto

you these things in the churches. I am the root and the offspring of David, and the bright and morning star. And 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."

OTTAWA, *October*, 1870.

