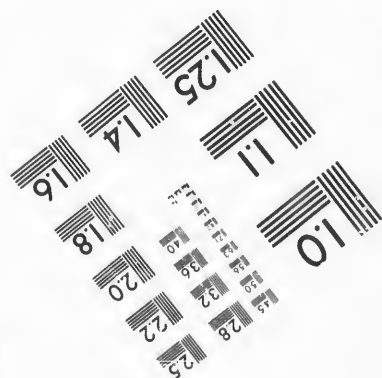
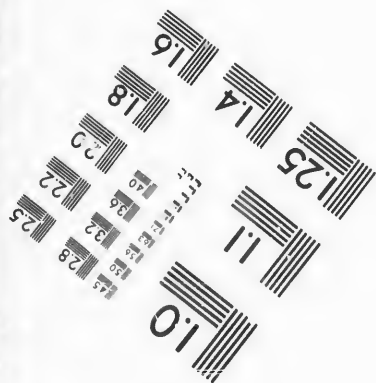
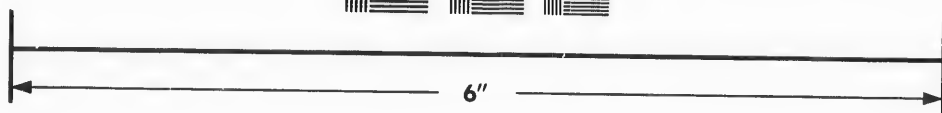
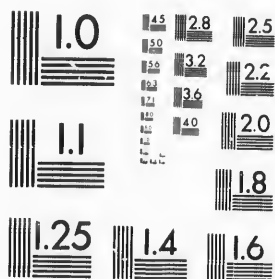


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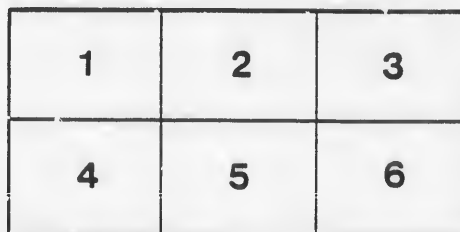
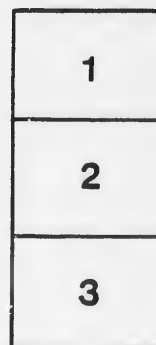
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PROVINCE HOUSE

A Lecture on The Apocalypse.

By REV. W. MCGREGOR.

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PREFACE.

WE ARE INDEBTED to other writers for *some* of the views contained in the following. We have tried not to be too dogmatic.

This interpretation of the Revelation commends itself to reason and Scripture, in the estimation of those who have heard it. We now offer it to the reading public.

Let us pray that He who walks in the midst of the seven golden candlesticks, and holds the seven stars in His right hand may accompany it with His blessing.

W. McG.

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Lecture on the Apocalypse.



There is a God. The Bible is a revelation from Him, and is a history of all time—the Old Testament of all time before Christ, the New Testament of all time after Christ—He being the central figure in both. All was in the Divine Mind before time began; we have it first in Prophecy, then in History; Providence bringing about the fulfillment of the predictions.

The rest of the Bible helps to explain this last book. We have the inspired divisions of it in the 19th verse of the first chapter. 1. WHAT JOHN SAW, contained in the first chapter. 2. THE THINGS THAT WERE IN HIS DAY, found in the 2nd and 3rd chapters, referring to the condition of the seven churches of Asia Minor. And 3. THE THINGS THAT WERE TO BE AFTER HIS DAY, included in the other nineteen chapters.

In order to understand the Book of Revelation we must bear in mind that *most of the events recorded in it take place on this earth.* Where Heaven is mentioned it generally refers to the Church militant; a few times, however, to the Church triumphant. To realize this more satisfactorily be it remembered that the atmosphere surrounding this globe is spoken of in Scripture as the First Heaven.

In a brief introduction, John informs us that God the Father gave this Revelation to Jesus to show unto His servants. It was addressed to the seven Churches of Asia Minor, and through them to all churches—not *Denominations*.

Before describing what he saw he speaks of the Lord's Second Coming—the last event in the history of the world. The Prophets of the Old Testament do this—particularly Isaiah and Ezekiel. John does so, not only about the Lord's Second Advent, but in the 4th and 5th chapters, as we believe, he gives an account of the Millennium, or thousand-years' reign of Christ, in almost the exact

language of the Old Testament Prophets. The 4th and 5th chapters then are not an account of the first events after John's day, they beginning at the 6th chapter, but of the Millennium which has *not yet come*. This must be thoughtfully borne in mind in order to understand this Revelation. Then we have first: The Lord's Second Coming, in the 1st chapter; second, an account of the Millennium, in the 4th and 5th chapters; third, of the Gospel Dispensation from the beginning of the 6th chapter to the end of the 19th; and, fourth, of the eternal state, in the 21st and 22nd chapters.

We will now invite your attention to the three divisions of our subject:

I. WHAT JOHN SAW.

This is contained in the 1st chapter. When the glorified Saviour addressed him, he turned to see who it was, and he beheld one like the Son of Man, in the midst of seven golden candlesticks, holding seven stars in His right hand. The Lord Jesus explained the candlesticks to mean the seven churches and the seven stars to mean their seven pastors.

The picture, then, is: The seven Churches of Asia Minor, their seven pastors, and Jesus Christ in their midst sustaining both. Seven is a complete number. As the seven-branched candlestick was in the Jewish Temple of old, so is the Church of the Lord Jesus in the world now. The Earth and Heaven are the Holy and Most Holy Places of the Tabernacle the Lord pitched. The Church Militant and Triumphant occupy each of these places respectively.

II. THE THINGS IN JOHN'S DAY.

These relate to the condition of these seven Churches, and comprise the 2nd and 3rd chapters. This lecture will not admit of an exposition of the contents of these two chapters, as we confine ourselves chiefly to the symbols, contained in the Book John was commanded to write the things that were contained in the three divisions referred to.

The churches were commended for the good they were doing, censured for the evil; encouraged by precious promises to discharge their duties, and by terrible threatenings warned to beware of sin.

The present state of those churches is a monument of the veracity of God's Word and a warning to those of the present day. The Lord Jesus Christ can manipulate a church as we do a candlestick.

The part to be principally treated in this lecture we now enter upon.

III. THE THINGS TO BE AFTER JOHN'S DAY.

These are recorded in the other nineteen chapters; and we may expect that many of them have come to pass, for John wrote 1802 years ago. Moreover the Saviour said: They were *shortly* to come to pass. And although he begins them in the 4th and 5th chapters, the events recorded there are not the *first* after his day, but nearly the last in the church's earthly history. The *first* events after John's day, are those described in the 6th chapter, the 4th and 5th being an account of the Millennium—not yet come. Most of what is said about the Millennium is in these chapters. The events recorded there correspond with those of the 4th verse of the 20th chapter, *after* the binding of Satan for a thousand years.

And seeing into the future is represented as the opening of a door in Heaven. A voice called to John to come *up* and see things to come to pass after his day; not up to any place, but up *in the Spirit* to the time when these things would take place. He saw a throne and God, the Father, sat on it. The seven lamps burning before the throne are doubtless the seven churches of Asia Minor; for *many* of the events of the Revelation took place *on this earth*. Remember this, if you want to understand it. God sits on the throne, and presides over the world; and that throne is not as distant as we imagine.

But what are the four beasts spoken of in the 4th chapter? They could talk, sing and worship, for they did so.

Before telling what they mean allow us to repeat that it is the order of Prophecy to begin with the last event first, and, accordingly in these 4th and 5th chapters we have an account of the Millennium, yet in the future. Ezekiel does this in the first of his Prophecy, speaking of these same four beasts. Isaiah also, in the 2nd chapter of his writings, verses 2-4, speaks of what is yet in the future. Thus Isaiah, Ezekiel and John begin their Prophecies with the last event first.

But what are these four beasts? The only way to find out is by examining the Bible. They talked, sang, bowed and worshipped, they said, "We shall reign *on the earth*." We say these beasts are four nations of mankind. You will want proof. It is easily seen in the Scriptures that Beast means a nation. Daniel had a vision of four Beasts, and the angel of the Lord told him they were Babylon, Persia, Greece and Rome. These four Beasts, or kingdoms,

succeeded each other, but the four that Isaiah, Ezekiel and John saw, exist at the same time, and we undertake to prove are Asia, Africa, Europe and America. For, if Daniel's four Beasts are four nations of mankind, why may not John's be so too? The ram and goat Daniel saw, are also explained to be Persia and Greece. We proved from Scripture that Beast means a nation of mankind; and when the Saviour took the sealed book out of His Father's hand, the four Beasts said, He was worthy, for He had redeemed them out of every nation, kindred, people and tongue. The Beasts themselves say: They are every nation, kindred, people and tongue; and nothing less than Asia, Africa, Europe and America answers that description. We think this pretty strong proof. Let us not suppose that they are the redeemed up in Heaven, for they say: We shall reign *on the earth*—shall, in the future, for he is describing the Millennial age when all the nations shall worship God; for the people of the Most High shall possess the kingdom under the whole Heaven, as Daniel foretells.

Thus we have Isaiah, Ezekiel and Daniel in the Old Testament, and John in the New, uttering predictions of the Millennium. The visions of these Prophets are the same, and their words almost identical. I want no stronger proof that these four Beasts are the four Continents above named; yet we shall have more in the course of this lecture. Asia will correspond to the lion, Africa to the ox, Europe to the man and America to the flying eagle, these being the four Beasts Ezekiel and John saw. Shall we call them Birds? for they had wings, and the Greek word means, *living creatures*, which is applicable to birds as well as other animals.

What are their wings? Are they Old and New Testament Scriptures? Ezekiel says: "The sound of their wings *was* like the voice of the Almighty," and the voice of the Almighty *is* His Word. Wings are for rising up and God's Word is enabling the nations to mount Heavenwards. Those who have it are socially, intellectually and religiously above their fellows. The picture that represents Queen Victoria as saying: "The Bible is the secret of England's greatness," speaks truthfully.

Ezekiel saw the hands of a *man* under their wings--no doubt but that represents man proclaiming the Gospel to his fellows—what a privilege! Go ye into all the world—Asia, Africa, Europe and America, and preach it to every creature. It is the preaching of the Word of God that is elevating mankind, and will, till the knowledge of the Divine glory covers the earth, and the glad day Isaiah, Ezekiel and John saw in prophetic vision shall have been introduced, when every kindred, people, nation and tongue shall

join in the service of our adorable Saviour. Will the O. T. be the wing on one side and the N. T. the wing on the other? But Ezekiel and John say "they had six wings." Well, there is history, law and prophecy in both Testaments, and little of anything else.

The wheels attached to these living creatures may represent the providential government of the Lord Jesus during the Millennium. A wheel was within a wheel!—the Lord is in his people, and they are in Him. Or, under Him, a few may rule the many, but the many choose the few; so the wheel is within the wheel whichever way you take it—both wheels outside and inside of each other.

Is there a time coming when we shall not be burdened with the financial support of monarchs, aristocrats and officials? Yes, when the wings of God's Word shall have raised mankind to the condition that will qualify them for such government.

And when Asia, Africa, Europe and America thus worship God, the four and twenty elders do so too. These are, we think, representative names, and refer to the heads of the twelve tribes of Israel, and the twelve Apostles, thus representing the Mosaic and Gospel Dispensation Churches.

These views are sometimes of things in heaven, and sometimes of things on earth—chiefly the earth.

In the 15th verse of the 17th chapter, waters are said to mean people, nations, etc.; so the sea of glass John saw before the throne, may be the spirits of the just made perfect, with so thin a veil between them and these on earth that no notice is taken of it: One is called a sea of glass, and the other a sea of water.

John speaks as if living in the Millennial age, and looking back at the events of this dispensation. It is reasonable for him to tell us of many things that will happen before that time comes. He begins by saying: "I saw in the right hand of Him that sat on the throne, a Book which had seven seals." This book is a history of the world and the opening of its seals will make it known to us.

It was in the form of a roll, so we can readily see how a part could be on the outside—the part of the Gospel Dispensation that had passed before John had this Revelation—the rest of the book was sealed—was in the future, so that no creature was able to read it. John wept on this account, but was told to dry his tears, for one was found who was going to open it,

And he saw a lamb that had been slain. Sixty-three years before John saw these things, Jesus, the Lamb of God, who had taken away the sin of the world, died on the cross, was buried and rose again. He ascended to Heaven and is the Lamb John saw who opened the seven seals of the Book.

And when he had received the Book from His Father, the four Beasts and four and twenty elders fell down and worshipped Him, and ended by saying: We shall reign *on the earth*—not in heaven. And ten thousand times ten thousand angels joined in the song.

This Book contains a history of the world from the beginning of the Gospel age till the second coming of the Lord. Expositors, we believe, have made a mistake here, by placing the scene of these events in Heaven instead of on earth. Also by interpreting the 4th and 5th chapters of things *immediately* after John's day instead of the Millennium; for John is giving us an account of the latest event first, as Isaiah and Ezekiel had done.

We now invite your attention to the opening of the sealed Book—as wonderful a book as was ever read. The 6th chapter gives us an account of the things that happened immediately after John's day, and is where we begin to open this Book.

And when the Lamb opened the first seal of it, John heard one of the four Beasts say: "Come and see." Asia says: Come and see the things happening on that continent—the first great revolution taking place in order to introduce the Millennium—to establish the reign of the Lord Jesus Christ universally; and John then saw in prophetic symbol, what we now read in history. He saw a white horse, one on his back wearing a crown, carrying a bow and riding forth conquering and to conquer.

Now, can we get a scriptural definition for a horse, as we did for a Beast? We go to the 6th chapter of Zechariah as we then did to the 7th of Daniel, and we read that the prophet saw four horses; and asking an angel what they signified, was told that they were *the four spirits of the heavens* which went forth from standing before the Lord of the whole earth. Then a Scriptural meaning of a horse is: A powerful spirit acting on the minds of the people.

Then what was the prevailing spirit in John's day? We answer that it was the religion of Jesus Christ. Christianity was, and still is, The White Horse. White is emblematic of the righteous principles of the Heaven-born religion of Jesus. Idolatry fell

before it. It turned the world upside down, for it was wrong side up; and went on prevailing till it became the established religion of the Roman Empire under Constantine the Great: It became a world-wide Spirit, and still exists.

The one seated on this White Horse is the Lord Jesus for we see Him again on this White Horse, and his name is: "The Word of God," the name this writer gives Him in his Gospel.

So when the first seal of this Book was opened, one of the four Beasts said: "Come and see what the Lord Jesus is doing with His religion." No doubt but this Beast was Asia; for it was there Christianity had its origin; there occurred the death, burial and resurrection of its Founder; and there the Holy Spirit came, and began the regeneration of the race. Asia says: "Come and see" what Christ and Christianity are doing, when the first seal of the Book of the future was opened by the Lamb.

And when its second seal was opened, the second Beast said: "Come and see." Africa, the second Beast said "Come and see" a red horse, who, with his rider, has power to take peace from the earth.

We have learned from Zechariah that a horse means a powerful spiritual force acting on the minds of mankind. This time it is a *red* spirit—a persecuting one; and it is historically true, that scarcely had the White Horse of Christianity begun to exert its benign influence upon the corrupt mass of humanity, till the red horse of persecution began to oppose him. The Roman Emperors waged ten persecutions against the Christians to destroy them. A spirit of opposition to the Gospel was the red horse, and pagan Rome his rider. The great sword given to him was that of the Roman Empire.

The *first* Beast still is saying "Come and see;" so that we are to understand that Asia and Africa are saying: "Come and see" what these White and Red horses and their Riders are doing in these continents. This persecution raged in Asia and Africa, but He who rode the White horse conquered—the blood of the martyrs was seed for the church. The red horse is nearly annihilated now.

And when Jesus had opened the third seal the third Beast said: "Come and see." Europe joins with Asia and Africa in an invitation to view the events taking place on the great theatre of all the then known world; and its inhabitants see a black horse—a spirit of darkness that prevailed during what is called "The Dark Ages," beginning about the fourth century, and continuing till the sixteenth.

John is shown how this darkness was caused: By having "a measure of wheat for a penny, and three measures of barley for a penny." That is: A small part of God's Word and three times as much of their comments for a penny each. These things caused the Dark Ages—made the black horse. They had but little of God's Word in those days; the Bible, which is the sun of the moral heavens, shone but little. It does not appear to have been a famine of bread, for it is added: "See thou hurt not the oil and the wine." It was "a famine of the Word of the Lord," that one of the Prophets speaks of. It was seen by the enemies of God and His people what the White horse and his Rider were doing, and that the Red horse of persecution could not stop it, so they took the Bible from the people. This darkness continued until the Reformation—till the Bible was translated, printed and preached in the language of the people again. This black horse is being subdued by the Light of the Gospel.

We now turn to the fourth seal of this Book: And John heard the *voice* of the fourth Beast say: "Come and see." Not the fourth *Beast* as in the cases of the first, second and third Beasts, but *his voice*. Why the differences? Because America, the fourth Beast, was not a settled country in John's day, so he only heard her *voice*—the voice she would speak when discovered and settled—the voice of the Martyrs calling for civil and religious liberty—for this time it was a *pale* horse that John saw, and death sat on his back. Did not the Pilgrim Fathers flee to America in 1620 to seek freedom to worship God? Did not the tortures of the Inquisition wring that cry from the suffering saints? Surely this pale deathly, ghastly horse, was the deadly spirit of papal persecution. Pagan Rome rode the red horse and papal Rome, here called death on account of her murderous disposition, the pale one. Fox describes such scenes in his Book of Martyrs. The pale horse is nearly vanquished.

This delicate distinction between the three first Beasts, Asia, Africa and Europe, which were settled in John's day, saying: "Come and see," and only the *voice* of the fourth Beast, America, not settled—not a Beast—in John's day, proves the inspiration of Revelation

These *four* Beasts are *now* calling upon mankind to come and see the conflict between these four horses in its present stage; not the *voice* of the fourth Beast, but America herself, joining with Asia, Africa and Europe. Do you hear them? Yes! you read and hear of the civil and religious revolutions occurring in the world, and that is listening to them.

These four seals of the Book that Jesus opened cover much of the history of the Gospel dispensation; and that these events took place *at* those times and *in* those continents, strengthens the position that the above is the correct interpretation.

And when He opened the fifth seal John saw the *spirits* of those who had been martyred by the red and pale horses and their riders. He is telling us about spirits. The four horses are the spirits of Christianity, paganism, Romanism in its dark, ignorant state and Romanism in its persecuting rage; and then he mentions the spirits of the dead. It is reasonable that he should do so, and we are anxious to know about them. They are said to be under the altar, not asleep in their dead bodies, asking God how long till their enemies would be destroyed. Under the altar *may* mean Paradise or Abraham's bosom.

In the opening of the fifth seal he does not proceed with the history of the events transpiring in *this* world, but tells what became of those slain during the other four seals.

When the fifth seal is opened he does not say: The *fifth* Beast said: "Come and see." There are no others. Did not the *four* say that *they* were every nation, kindred, people and tongue? This appears to strengthen very much the proposition that those four Beasts are Asia, Africa, Europe and America. Australia, although a very large island, and others that could be mentioned, are so connected with these four grand divisions of the globe, and exert, comparatively, so little influence in the world, that they are not called a fifth Beast.

And when the Lamb opened the sixth seal of this prophetic Book, there were: 1. A great earthquake. 2. The sun became as black as sackcloth. 3. The moon became as blood. 4. The stars of Heaven fell. 5. The Heaven departed as a scroll. 6. Every mountain and island fled away.

It is not at all unlikely that the earthquake would refer to the great civil and religious revolution that shook the nations at the time of the Crusades, when about twenty millions of our race fell on the battle-fields of that age. The sun becoming black indicates that the Bible, which certainly is the sun of the moral world, was not emitting its light. It was in a dead language, and so "darkness covered the earth and gross darkness the people." It is likely another view of the march of the black horse. The moon becoming as blood, would point out the fact that the earth was drenched with the blood of millions of its inhabitants in the sanguinary wars waged

in that period. The moon would mean the earth, for, as the moon receives her natural light from the sun, so the earth receives her spiritual light from the Bible. The falling of the stars from heaven signifies that the ministers of the Gospel became more interested in politics than in piety—seeking for earthly instead of heavenly things, for human instead of Divine. Heaven departing as a scroll would imply that the church was swallowed up in the world in those Dark Ages. There was scarcely any church visible. The flying away of the mountains and islands we believe means that all the earthly governments will be swallowed up in the glorious theocracy of Jesus Christ. Mountains mean governments, for they are identified with their kings in the seventeenth chapter. That the kings hid themselves is proof that the governments fled away. Napoleon and others may try and get a fifth universal monarchy, but none but Jesus will. This great shaking is going on now, and will until the kingdoms of the world are His.

We notice that the one who gave the Book of seven seals to Jesus is always on the throne in connection with these events.

Before the opening of the seventh and last seal of this book we are reading, John saw four angels holding the four winds; who were commanded not to hurt the earth or the sea until God's servants were sealed in their foreheads. The earth and the sea are the political and religious worlds, as we can easily see. Being sealed in the forehead means understanding the Bible. The Bible, then, will be the seal. John looks, and in the shock of nations, he sees an angel come along with the Bible, giving them an opportunity to understand it. It is now being sent to the four Beasts in 353 languages. There were 144,000 of the tribes of Israel sealed. It appears that they will acknowledge Jesus to be the Messiah before the Millennium, after that he saw an innumerable multitude before the throne praising God. It would appear as if John saw the part of the Lord's family that was in the kingdom of Glory as well as in the kingdom of Grace, but appearing to him as one body; for the four Beasts who said they were to reign on the earth are included among the worshippers, the angels and four and twenty elders uniting with them.

And when Jesus had opened the seventh seal there was silence—he came to the end of the line of events *preceeding* the Millennium; to what had already been described in the fourth and fifth chapters, and in the end of the seventh, and he will not repeat the history, but be silent long enough to get back to John's day *again* and give us another line. It is customary with the best historians to trace different lines of history from one point of time to another.

Each of these historical lines brings us to the Millennium; but little is said of *it* at the end of any of them. And now, in order to prevent confusion, and to enable us to understand the better, remember, that we have just had *one* line of history from John's day until the Millennium, and that there are *two* others, all *three* contained in the fourteen chapters, beginning with the sixth and ending with the nineteenth; the second line during the sounding of the seven trumpets, and the third line during the outpouring of the seven vials, each one bringing us to the Millennium.

Let us now bear in mind that we are at the beginning of the Gospel Dispensation again when the seventh seal is opened—it brought us to the Millennium. When that was done, seven trumpets were given to seven angels. Before they sounded these trumpets, another angel was seen standing at the altar. Much incense was given to him to be offered with the prayers of the saints. We fully believe this Angel to be the Lord Jesus, who, after his ascension, filled a censer with fire from the Altar, threw it into the earth, and thus, on the day of Pentecost, answered His people's prayers. There was a baptism of fire on that day; and we are told that there were voices, thunderings, lightnings and an earthquake; language that appears to describe the scenes of that day, and that is used when giving an account of similar events at other times. This would be what the first Beast said to "come and see"—what the White Horse and his Rider were doing.

We say that we have another line of history from John's day till the Millennium during the sounding of these seven trumpets; and we are taken back to the day of Pentecost, or beginning of the Gospel Dispensation to give it. The sounding of the seven trumpets is what takes place when the seventh and the last seal of the Book is opened. The seven vials are also poured out at the opening of the seventh seal; but not till the sounding of the seventh trumpet. In each of the three sevens, it being a complete, full number, we have a line of history from the beginning of the Gospel Dispensation till the Millennium; and at the beginning of each we have voices, lightnings, thunders and an earthquake, referring to the same event each time; viz., The Pentecostal Revival.

And the first of the seven angels sounded his trumpet, and there followed hail and fire mingled with blood, and one-third of the trees and grass was burned up. Now, David says, Christians are like green trees, and Isaiah that all flesh is grass. The green grass would be the Christians; and this would be an account of the persecutions of the Christians by the political powers of the Roman

Empire. It would be another way of describing the march of the red horse at the opening of the *second* seal of the Book.

And the second of these angels sounded, and a great burning mountain was cast into the sea. No one will ever suppose that a literal burning mountain was ever cast into the sea. What does it mean? A mountain means a *government*, and the sea means the people, as we have seen, and will more fully see. Daniel says: A little stone became a great mountain and filled the whole earth, meaning, that the government of the Lord Jesus became universal; when the four Beasts, Asia, Africa, Europe and America shall bow to the sceptre of the cross. In order, then, to understand the falling of the mountain we have to look for the overthrow of some conspicuous government; and that we have at this period, in the subjection of the Roman Empire by Odoacer in 476. We shall see this government rising from this sea again in another form. This political power falling into the sea—the church—destroyed one-third of her usefulness, and one-third became a persecuting power—the beast that afterwards rose out of the same sea. We are told that one third of the sea became blood, or a persecuting power when this mountain fell into it. It was set on fire, in a spiritual sense, by the preaching of the Gospel, and probably would have been consumed had it not fallen into the sea. It is to be consumed after it rises from this sea in its other persecuting form.

And the third angel sounded his trumpet and there fell a great star from heaven, burning *as it were* a lamp—its name being wormwood. We have learned that stars mean men, and heaven the church. What man, about this period, fell from a place in the spiritual world, or professed Church of God, and started what *appeared* to be another one, for it only burned *as* a lamp? Without doubt it was the false prophet Mohamet. A bitter church was his—death, or embrace his religion were the alternatives. Its bitterness is still seen in the recent atrocities in Armenia. It fell upon the rivers and fountains; and as rivers mean nations, the fountains will mean their sources. So we go to the East where mankind originated, and there we find Mahometanism takes its rise. Thus we have an eastern as well as a western Antichrist.

And the fourth Angel sounded, and one-third of the sun, moon and stars were smitten, so that a third of the day and night shone not. It certainly does not mean the *material* sun, moon and stars. We say that the Bible is the sun here spoken of: *it* was out of use—chained to the pulpits, where Martin Luther found it when seeking Divine light. It was but little used; *this* sun did not shine. The stars, meaning the preachers, were in darkness for want of its

light, and the moon—the world—was so too. It is an account of the Dark Ages delineated in another way the march of the black horse.

And the fifth angel sounded, and another star fell from heaven. He, showing it means a person, had the key of the bottomless pit, and on opening it, the sun, meaning the Bible, was darkened by the smoke that came out of it. Locusts came out of this smoke and hurt those *not* having the seal of God in their foreheads. These locusts were, no doubt, the swarms of monks, nuns, friars, indulgence-sellers, Jesuits, etc., that existed in the Dark Ages; for the smoke that came out of the bottomless pit darkened the light of the Gospel, and they came out of it. They could not hurt those sealed in their foreheads, that is the Christians who understood the Bible. They hurt those not understanding the Bible by teaching them false doctrines and robbing them of money to pray souls out of purgatory. No doubt but this star is the pope of Rome, and purgatory the bottomless pit, that he had the key of. One of the popes, in the ninth century, claimed to have power to change the state of the dead, to let souls out of purgatory—the bottomless pit. These locusts could not injure us; we know by the light of the Bible that there is no purgatory—the blood of Jesus cleanses from all sin.

Some say the locusts' are the Mahometans under Atilla—the scourge of God, because *they* wore yellow turbans. But the Holy Spirit is not describing head-dresses. They wore crowns *like* gold, not of gold, as the four and twenty elders had. It could not have been Mahometans, for they killed Christians; but the locusts were not to hurt those who were sealed in their foreheads.

The sound of the locusts wings were not as the sound of the wings of the four beasts who worship God—like the voice of the Almighty—but as the sound of many chariots running to battle. They had breastplates of iron—they were shielded by the Roman Empire—the iron part of the image Nebuchadnezzar saw. This image was composed of gold, silver, brass and iron, and signified the Babylonian, Persian, Grecian and Roman kingdoms, and corresponded with the four beasts that Daniel saw.

And the sixth angel sounded his trumpet, and was commanded by a voice from the four horns of the altar before God, to loose the four angels that were bound in the great river Euphrates. Remember now that rivers mean peoples, etc. Some great power kept the fighting forces of the world in check till the sixth angel sounded his trumpet, we say the fighting forces of the *world*; for the army was 200,000,000. They were prepared to slay the third

part of men ; and if we take a day for a year, as Daniel, Ezekiel and John do, they were to continue 400 years. What power was this ? It was no doubt the power of Rome. The nations of Europe were not permitted to declare war, or proclaim peace without the pope's consent, and he was supported by the ten kingdoms of Europe, here called the river Euphrates. Now just as Babylon of old was built upon a river of this name and derived strength from it, but finally became the means of its everlasting overthrow, the night God's handwriting was seen on the wall of Belshazzar's feast-room, when the army of Cyrus the Persian king turned its waters into an artificial lake made for that purpose, thus making a way for that army to march in the bed of the river into the city and take possession of it for the Medes and Persians ; so, the Babylon of this day—the Church of Rome—and the power that has been supporting her for 1260 years are getting dried up and fighting against her. The ten horns, or kingdoms, here called the river Euphrates, are fighting against her as God has declared ; they are loosed from the power of Rome now : thank God the sixth angel's trumpet is sounding.

We say this river—the power of Rome—is being dried up. First Germany slipped away, then Switzerland, then England and Scotland ; and they are going, and will, till not one shall support her but burn her with fire as declared in this Book. France, Spain and Quebec also, are either voluntarily forsaking her, or by force, are compelled to. Ancient Babylon is the type, modern Rome the antitype. Spain is *now* in a fearful state of internal revolution and at the same time engaged in a foreign war. I doubt not but it will result in the overthrow of another Roman Catholic power. Possibly many of the nations of the world may be yet involved in the present struggle, and so the mighty earthquake John mentions when the seventh vial is poured in the air.

Burning her with fire appears to refer to the modern mode of warfare, called in this Revelation, fire, smoke and brimstone, no doubt meaning ignited gunpowder, the hail being the cannon balls and rifle bullets by which God is pulling down the powers that support Rome—France and Spain being noted examples of it. John knew of no other name for the balls but hail.

While this fighting with fire, smoke, brimstone and great hail is going on, during the sounding of the sixth Angel's trumpet, an angel appears with a small book in his hand. He spoke and seven thunders uttered their voices—one for each of the seven seals, and probably an explanation of them ; but he was told not to write it. It is better not to be fully acquainted with the future ; whatever, at the sounding of the seventh angel's trumpet it would be plainly made known.

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John was commanded to eat the book, as Ezekiel had been, that is to study it thoroughly. We infer from this that he understood what the seven thunders said.

Also during the sounding of the sixth angel's trumpet, a reed was given to John to measure the church, the worship and the worshippers. We think there is no doubt but this reed is the Bible, by which all should be measured; and we find that while this fighting is going on, printing is discovered, and the Bible translated into the languages of Asia, Africa, Europe and America. Printing and gunpowder were discovered about the same time, as it appears. Ezekiel also mentions this reed in the fortieth chapter of his prophecy, in which we have an account of the measurement of the church. The universal church, each local organization and each individual member, are all exactly a reed every way. Can this be so? Yes; when all are governed by the Bible, each of these will be a reed high, wide and long.

The City, that is the Church, had been trodden down 1260 years—the time popery prevailed—the time the Bible as a measuring reed had not been used. During this time, God's two witnesses—the Old and New Testaments, we fully believe, the same as the Bible or reed, could do nothing more than prophesy in sackcloth—that is, they were in a dead language, not read or understood by the people. The Beast slew these two witnesses—the Old and New Testaments—the Church of Rome never has tolerated the use of the Bible in her communion. But the spirit of life from God entered into these dead witnesses—that is, they were translated into the living language of the people. When they thus came to life, one-tenth of the city fell—one-tenth of the power of Rome was gone; and there was a great earthquake—the glorious Reformation of the sixteenth century—a revival of true religion that shook the world.

These things are all taking place under the sounding of the sixth angel's trumpet, and as far as we understand them we hear its voice; and through the labors of the church using the Bible, or measuring reed, the blast of the seventh angel's trumpet will soon announce that the kingdoms of the world are Christ's; the time shall be reached when Asia, Africa, Europe and America shall worship the true God as we have a record of in the fourth and fifth chapters. This *was* prophecy, but it is fast becoming history. We must know that the events taking place are an accomplishment of the predictions of this Revelation, whether we give them their place in history or not—the end will come whether we understand them or not. May be the Millennium might have been long ago but for the

church of Rome; and no doubt as she wanes that blessed age will approach.

And the seventh angel sounded, and there were great voices in Heaven saying: The kingdoms of this world are become the kingdom of our God and His Christ. At the sounding of the seventh trumpet we are again brought to the Millennial age, as we had been at the opening of the seventh seal, when Asia, Africa, Europe and America shall have been measured by the Bible, the Reed spoken of by Ezekiel and given to John. We are again to the time spoken of in the fourth and fifth chapters, they and the twentieth containing all that is said of the Millennium in the Book of Revelation. Not much is in the future now but it and the short time Satan is to be let loose after it; we are in the sounding of the sixth angel's trumpet.

And now John is through with giving us an account of the two witnesses—the reed to measure by; through with an account of the Dark Ages, caused by a want of this Bible; and as the church is now getting measured by this reed, he will give us account of her, and that from her beginning.

And in doing so he says: He saw the temple in Heaven opened, he heard voices and thunderings, and there were lightnings and an earthquake. Such language is used in describing great revivals in Revelation. It is employed at the time of the Formation and Reformation of the church, and when she dons her Millennium splendour.

In describing the church he goes back to the apostolic age; and thus he begins: And there appeared a great wonder in Heaven, a woman clothed with the sun, the moon under her feet, and upon her head a crown of twelve stars. The woman is the Church of Christ, of the apostolic age. The moon under her feet implies that she was raised above the world.—They sold their property and laid the money at the apostles' feet. If the selfish ones of this age would be content when they have all they need, we would not require so many poor-houses. There is a time coming when it will be a disgrace to be rich when money is needed so badly to propogate the Gospel and alleviate the condition of the poor. "If any man love the world, the love of the Father is not in him." And the crown of the twelve stars symbolizes the twelve apostles. Clothed with the sun represents her being robed with Christ's righteousness and enlightened by His Word. Thus we have a brief, but beautiful description of the church: She is again spoken of as the bride, the lamb's wife.

And there appeared another great wonder in Heaven: A great

red dragon, with seven heads and ten horns. This red dragon corresponds, no doubt with the red horse John saw at the opening of the second seal. The seven heads are the seven forms of government of the Roman Empire—the kings, consuls, decimvirs, dictators, triumvirs, pagan and Christian emperors. Some say: Egypt, Babylon, Nineveh, Persia, Greece, Pagan Rome and Christian Rome. The ten horns are ten kingdoms into which the empire was divided. The picture, then, is: The Church of Christ persecuted by the Roman Empire; or, as described in the opening of the first and second seals, the White Horse of Christianity opposed by the red horse of persecution.

This woman fled into the wilderness for 1260 years: she went into the wilderness of error during the prevalence of popery: the pure church of Christ, in time, became the corrupt church of Rome. It is in this wilderness John is taken to see her when sitting on the scarlet coloured beast, and her name then was: "The mother of harlots." The falling away that Paul spoke of to the Thessalonians had taken place.

After this account of the Church he describes the power that drove her into the wilderness. He saw a beast rise out of the sea, having the same number of heads and horns as the red dragon had. The Red dragon was Rome when she was idolatrous or pagan; this beast is Rome when professedly Christian—both Rome—hence both have the same number of heads and horns: the heads or seven forms of government of the one, become the heads of the other; and so with the horns. Moreover Pagan Rome fell into this same sea from which papal Rome, or this beast, rose out of, in this different form. More still: The dragon gave this beast *his seat*, with power and great authority; that simply means that Pagan Rome relegated his authority and power to papal Rome—the pope occupying the seat or throne the Roman Empress used to. Not now wielding that power, for the pope lost his temporal power in 1871. These things are so plain that I'm surprised that the pope does not prostrate himself at the feet of Jesus Christ and beg for mercy. Daniel's four Beasts then, are Babylon, Persia, Greece and Rome Pagan. Isaiah, Ezekiel and John's four Beasts are Asia, Africa, Europe and America. This beast is papal Rome. The Greek word for *this* beast is not the same word as used for the Beasts that worship God. She is always a beast of some kind—persecuting God's people. Papal Rome gets her power from pagan Rome, and has worn out the saints of the Most High for centuries; but she is rapidly sinking to rise no more. The only difference between the dragon and the beast is: the dragon had his crowns on his seven heads, and the beast had them on his ten horns. That evidently means that the

crowns were, and should be, on the heads of the governing or ruling powers, which was the case during the seven forms of government in pagan Rome; but when the pagan Roman Empire was divided into ten kingdoms and they were ruling the crowns would be on their heads. There is no difference between the dragon and beast only this, showing it to be the same power; a beast meaning human beings in some capacity.

Pagan Rome is the *iron* part of Nebuchadnezzar's image of gold, silver, brass and iron; and is the fourth Beast of Daniel's vision, and the red dragon of John's vision. The dragon—pagan Rome—had seven heads, or forms of government. The imperial head, or government, was wounded to death when the Roman Empire was overthrown by Odoacer in 476, but the deadly wound was healed, the imperial government was restored, when Charlemagne was again crowned emperor of Rome by the Pope in 800, so that the beast had the seven heads as well as the dragon.

This beast had a mouth speaking great things and blasphemies. I have no doubt but this mouth is the pope, who calls himself the Lord God, the Most High, His Holiness, etc.; he also changes times and laws as is well known, and as Daniel foretold. He is called *more* than Divine.

Then John saw *another* beast rise out of the *earth*—the political world—not the *sea* or religious world, where the other one rose from. This beast had *two* horns like a lamb and spoke like a dragon. Horns means kingdoms; we have but little doubt but these mean England and Scotland when they were Roman Catholic. Henry the eighth of England was styled "Defender of the Romish faith" by pope Leo tenth; but renounced his allegiance to the See of Rome when refused a divorce, and formed a church so much like that of Rome, that it is here called an image of it, persecuting the saints after the same fashion. Both countries were papal till the time of the reformation—this beast, meaning England and Scotland—spoke as a dragon till that time. There were two *beasts*, then, animated by the same spirit, one on the continent of Europe and the other on the British Islands. All the beasts, then, or *living creatures*, as the Greek word implies, means kingdoms or nations of mankind.

The number of these two last beasts is 666. Letters are used for numbers in the Latin, Greek, and Hebrew languages, as well as the English. The letters in the name of the first King of the Latin Kingdom make 666. The Greek letters for Latin Kingdom make 666. The Hebrew letters for Rome make 666. Then we have little doubt who the beast is, and what an image of him would be

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like. We do not mean England and Scotland since the Reformation; yet Roman Catholicism and Puseyism have recently made too rapid strides for the temporal and spiritual welfare of the old mother lands, for God will destroy such systems.

Thus we have in the 11th chapter a history of the Bible; in the 12th a history of the Church; in the 13th, a history of the beast that drove the Lord's people into the wilderness. He also speaks of the present time when the Bible—the measuring reed, is in the hands of the people, and the world is fighting with fire, smoke, brimstone and great hail. Having spoken of the coming to life of the witnesses—the Old and New Testaments—he tells that they had been dead 1260 years; he also tells how long the measuring reed had not been used. He tells how long the church had not been measured. He also tells of the killing of the witnesses, and of the beast that did it. And all this under the sounding of the sixth angel's trumpet. So we have all these lines of history down to the present day.

Then John saw a Lamb standing on Mount Zion, and with Him 144,000. It seems to come in where the seventh angel sounds and applies to some that were redeemed from the earth to a part of the glorified host. At the sounding of this angel's trumpet it was announced that the kingdoms of this world were the kingdoms of God and His anointed, and these in Heaven join with these on earth singing the Millennial song of the 4th and 5th chapters.

Heaven and on earth appear to be the same in some parts of this vision, or so near that no distinction is made; indeed the atmosphere is the *first* heaven, as taught in the Bible.

And John saw an angel fly through heaven having the everlasting Gospel to preach. We now see where heaven is—where the Gospel is preached. We can also understand how the woman that was clothed with the sun was in heaven although she was the church on earth. The Red dragon was also seen in heaven, but it was pagan Rome on earth. It is here that expositors have made many mistakes.

Another angel followed the one preaching the Gospel, saying that Babylon was fallen. When the Gospel is preached—when the right measuring reed is used, Rome will come down, and she knows it, and is keeping the education of her children in her own hands, as far as possible. The true Church is now getting measured, and she will be perfect when *all* glory the Word of God—each individual, each local church and the universal church being just a reed high, wide and long.

And John saw one sitting on a white cloud having a sharp sickle in his hand, another told him to reap. There had been a reaping time in Christ's day, but the long time of the Dark Ages, when Rome held sway, there was but little reaping done. But now the sickle—God's Word—is in the hands of the ministers again, in the sounding of the sixth angel's trumpet, and the earth is being reaped. Probably the one sitting on the white cloud was the one who rode the White horse, for he is still in the fight, and shortly we shall see him again.

Another angel had a sharp sickle, and yet another told him to reap, gathering the clusters of the vine of the earth and cast them into the great wine-press of the wrath of God. Probably this refers to the wars that may desolate the nations that will not be reaped by the Word of God. The world was never so ready for war as now. The Gospel—the sickle of God's Word—is pretty extensively preached to mankind too.

And John saw another sign in heaven—seven angels having the seven last plagues, for in them is filled up the wrath of God. He also sees the sea of glass again, and those standing on it who had gotten the victory over the beast and his image. *Again* those in Heaven and those on earth unite in the grand Millennial song, the seventh trumpet reaching that time, as the seventh seal had done. They end this song by saying: *All nations—nothing less than Asia, Africa, Europe and America—shall come and worship before Thee.*

We have, then, come to the Millennium again—the seventh trumpet reaching it, as the seventh seal had done.

We will now invite your attention to the pouring out of these seven vials of wrath; and as we are again come to the Millennial age and they are not poured out *during* that blessed age, we must go back again before it, and bring down the third and last line of history prior to that period.

We may here observe that the seven vials are poured out under the seventh trumpet, as the seven trumpets were sounded under the seventh seal—and both of them at the opening of that seal.

After this John saw the temple of the tabernacle in Heaven open; just what he saw each time before giving a line of events from the Apostolic to the Millennial age, and in all probability referring to the Pentecostal revival of religion that resulted in the formation of the Christian church.

John describes them as he saw them, and unless the seven thunders explained them, he would, probably, understand them very little better than we, perhaps not so well, as we have the fulfillment of many of these prophecies on the page of history.

Before speaking of the seven vials, he it said, that the seven trumpets and they throw light on each other.

And the first angel poured his vial on the earth—that is, the political powers; and there fell a grievous sore upon the men who had the mark of the beast. Now when the first trumpet was sounded these political powers persecuted the Christians, and so God is pouring His wrath upon them. These grievous sores are the wounds made by the hail in the smoke, fire and brimstone war God employs in pulling down the nations that support the Beast, an example of which we have in France, the chief supporter of the papacy. The bloody French revolution, the sanguinary wars of the first Napoleon and the late Franco-Prussian war, may be examples of this wrath. We may observe, in this connection, that it was a *French* king that the pope crowned emperor of Rome, thus healing the wound that one of the Beast's heads received. It was the *imperial* head or government that was thus wounded and healed.

And the second angel poured his vial on the sea—that is the religious powers—and it become blood. This helps to explain the second trumpet, for when it sounded one third of this sea became blood, now it is all blood. This sea, or church, became a bloody persecuting power where pagan Rome fell into it; she has risen out of this sea in the form of papal Rome, and God is turning her all into blood, by pouring his vials of wrath upon her. She is to be destroyed, not reformed.

And the third angel poured his vial upon the fountains of water, and they become blood. At the sounding of the third trumpet a bitter star fell upon these fountains, causing the death of many; now they are turned into blood. The bitter star was Mahomet, and the third vial will destroy this Eastern Antichrist. God will settle "the Eastern question" soon. He was praised for giving them blood to drink for the blood they shed.

And the fourth angel poured his vial on the sun, and men were scorched with heat and blasphemed God. When the fourth trumpet was sounded one third of the sun was darkened, now it scorches with its great heat. We say the sun of the spiritual heavens is the Bible. At the pouring out of the fourth vial God gives His Word such power that men are scorched with its heat. God calls His

Word a fire, and tongues of fire rest on His servants. Pagan Rome was set on fire by the preaching of the Gospel and as a burning mountain fell into the sea, or religious world; she rose from this sea in the form of papal Rome and will be entirely consumed; for, Paul declares: "The Lord will consume her with the spirit of His mouth, and destroy her with the brightness of His coming." (Since she is to be destroyed *by* the Lord's coming, her downfall is the sure indication of that great event; then surely the Lord *is* coming, for Rome is falling. Indeed, at the close of this Book He says: "Surely I *am coming* quickly.") The fourth vial of God's wrath did not hurt the Bible, but gave it such power as to consume error and those who support it. The White Horse and his Rider are conquering.

"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, etc."

We proved the beast to be the papacy: everything there is tottering to its everlasting overthrow; for when the fifth angel sounded his trumpet there was darkness, but now the beast's kingdom is full of darkness. They will not have the light of God's Word, and so are going down to eternal night.

"And they gnawed their tongues for pain." No doubt on account of sores caused by the great hail—balls and bullets,—by which God Almighty is pulling down the powers that support popery. Can you not see it?

It is on record that the same day that the blasphemous dogma of infallibility was proclaimed that Pope Pius the ninth moved Roman Catholic France to declare war against Protestant Prussia; and thank God we know well what a tremendous blow Romanism received in the France-Prussian war. France fared very little, if any better, than Spain did when undertaking the destruction of Protestantism in England in the reign of Elizabeth by her so-called "Invincible Armada." How the Christian church ought to thank God and take courage. These mighty events are revolutionizing the world, and are a fulfillment of Revelation.

The memorable morning on which the Dogma of infallibility was to be publically read, the pope, decked in his pontifical robes, sat on the verandah of the Vatican awaiting the rising of the sun. He expected to have presented a gorgeous appearance, dazzling in his light, but it was dark, cloudy, gloomy. The cardinal who was to read the document had to call for a light to enable him to

do so; and while thus engaged a vivid flash of forked lightning rent the heavens followed by a deafening peal of thunder, as if heaven frowned upon such a scene—a sinful worm clothing himself with an attribute of Deity! No warning, however, was taken; although it would have been wise for the pope to have done so. Martin Luther, under circumstances somewhat similar, took warning and desisted. He observes that there is a pope in every man. We must see to his destruction in ourselves and in our churches. Popery, in its culmination, is human nature fully developed: man himself wants to be God *himself*.

And the sixth angel poured his vial on the great river Euphrates, and the water thereof was dried up. When the sixth trumpet was sounded four angels had been loosed that had been held in this river, but now its waters are entirely dried up. This river is the ten kingdoms that have been supporting popery for 1260 years, during which time they were so under the pope's control that they dare not declare war or proclaim peace without his consent; but, at the sounding of the sixth angel's trumpet, were freed from that control, and have since been fighting with fire, smoke, brimstone and hail against the pope, gradually weakening his influence; and at the pouring out of the sixth vial of God's wrath, this river—the temporal power of the pope—is clean dried up. Thus the sixth vial explains the *sixth* trumpet.

We believe that we may safely infer from the present status of popery; as compared with former ages, not only that the Lord is coming, but that this sixth vial has been poured out.

These ten kingdoms that support popery, are likely the ten toes of Nebuchadnezzar's image, and the ten horns of the beast that Daniel and John each saw in his day. The three unclean spirits like frogs may refer to doctrines of some kind, as they proceeded out of the *mouths* of the beast, the dragon and the false prophet; and no doubt very corrupt ones, as they come from such sources.

And the seventh angel poured his vial into the air, and a voice came from the *throne*, saying, "It is done." (The One who sits on the throne is continually presiding over this world.) When the seventh angel sounded, it was announced that the kingdoms of the world had become those of Christ. We are to the Millennium again, the seven seals brought us there; so did the seven trumpets; and now the seven vials do—the three lines of history ending there. This vial, the seventh and last, is poured in the air, on all the opposers of Christ—for the air surrounds the whole globe, consequently *all* the kingdoms become his; for doubtless all the

isms will be destroyed. It is accompanied by such an earthquake, such a political and religious revolution as was never before known. It will be accomplished in addition to the fire, smoke and brimstone war, by the preaching of the Gospel accompanied by the Divine Spirit; for in other cases of great revivals of religion, there were voices, thunders and lightnings, as well as the greatest moral earthquake ever known.

Satan will be bound for a thousand years—may be 360,000, taking each day for a year as Ezekiel, Daniel and John do. Doubtless, peace, piety and plenty, will abound almost, if not altogether, universally, during this period of the Church's prosperity.

After the binding of Satan, what is recorded in the fourth and fifth chapters, and the fourth verse of the twentieth chapter shall be fulfilled. Also what takes place at the conclusion of the opening of the seventh seal, the sounding of the seventh trumpet and the pouring out of the seventh vial. Of course these are more of a *conclusion* of the three lines of history from the apostolic age to the Millennium, than an account of *it*. Little is said of what the Church's condition will be at that time. Probably Isaiah refers to this period in the second chapter of his prophecy, 2-4 verses; also Micah fourth chapter, 1-4 verses. From the fortieth chapter of Ezekiel to the end of that Prophecy appears to be prophetic of the same happy period; and may be Daniel 12 : 12. All the strongholds of sin and Satan will be demolished then.

John says further: "And the great city was divided into three parts,"—maybe infidelity, the old doctrine of popery and the divided protestantism of our day. And the cities of the nations fell; the established churches will exist no more—no more union of church and state—Christ will reign through His people.

And great Babylon came into remembrance before God to give unto her the cup of the wine of the fierceness of His wrath. The final doom of the papal antichrist is coming—is indeed begun. Some think the earth will swallow up the city of Rome as Korah, Dathan and Abiram were. "The mills of the gods grind slowly, but very fine." Future generations will see the fulfillment of these prophecies more plainly than we do, just as a landscape appears to greater advantage at a distance.

We may here note that there will be no more wrath on the nations when they submit to Jesus—these seven are the last—then the Millennium.

And one of the seven angels showed John the judgment of Babylon—no doubt the Church of Rome—the chief antichristian power. He was carried away into the wilderness where the true Church fled to escape the persecution of the great red dragon, and where she afterwards developed into the church of Rome—the mother of abominations. He there saw a woman sitting upon a scarlet colored beast. The beast is the one with seven heads and ten horns, and the woman on his back symbolizes the church of Rome, just as the bride—the Lamb's wife, symbolizes the Church of Christ. She had a golden cup in her hand—she had the Bible—but she filled that cup with her own abominable doctrines. She was well named the mother of harlots. Who would have supposed that a woman clothed with the sun, would have degenerated to this? She was drunken with the blood of the saints—a *scarlet* coloured beast she sat on. It is estimated that the church of Rome has slain 168,000,000 of God's people. He is going to avenge their blood. This scarlet beast was pagan Rome developed into papal Rome; at first a red horse, then a red dragon and last a red or scarlet coloured beast; always red, always persecuting only when she cannot, *and the beast is red yet*. The eighth head is the papal form of government and is of the seven already named. John said the beast *was, is not and yet is*. That means, Rome *was, before* John's day, under kings, consuls, dictators, decimvirs and trunnivirs, the five heads or mountains—*governments*—that had fallen; *is not*, in John's day, under the popes; pagan Rome was not developed to papal Rome in his day; and yet *is*, in John's day, under the emperors. Domitian banished him to Pitmos. Pagan Roman emperors was the sixth head; Christian Roman emperors, such as Constantine, was the seventh, which was only to continue a short space; and the popes is the eighth head, and, thank God, the last, and is being destroyed.

The seven mountains are *not* the seven hills Rome is built on—five of them never fell down, nor never will; and one of them is not to come; that is nonsense. But such had happened to the above named five governments. One was, the imperial pagan government, in John's day; one was to come, the imperial Christian government. The eighth head is papal Rome—the scarlet coloured beast and is to *be* destroyed. The ten horns, or kingdoms, which supported the beast, make war with the Lamb, but He overcomes them. The political powers that upheld the beast so long, will turn and destroy him, for God hath put it in their hearts to do so.

In further describing this woman on the scarlet beast, she is said to be the great city that ruled over the kings of the earth—no church ever did so but Rome. But she is to come down—an angel

proclaims her fall, God's people will all soon be out of her, and she will be full of darkness, and become as the blood of a dead man. And when Rome, like a great millstone, sinks into perdition to rise no more, much people in heaven said Alleluia. Are we as earnest in keeping popery in its place as we ought to be? It is a murderous system. We speak not against the people, but the system. And again they said, Alleluia, and her smoke rose up forever and ever. And the four Beasts, Asia, Africa, Europe and America, and the four and twenty elders said Amen, Alleluia; and their voices were like mighty thunderings praising the Lord God omnipotent for destroying Rome and setting up His kingdom. It seems as if we were to the Millennium according to the above conduct of the four Beasts, and that the destruction of Rome will precede it; indeed, as if Rome stands in the way of it. It was also said: "Let us rejoice and be glad, for the marriage of the Lamb has come. May be the principal thing to be accomplished in binding Satan will be the overthrow of Rome; for the dragon—animated by Satan—gave her his seat, and power and great authority. Satan and the saints have always been at war, but the seed of the woman is bruising his head. By the way, could not the murderers seen by Daniel and John that the saints were the persecuted parties? But they would not have the light of this sun. We believe they would persecute yet. But, John Bunyan observes: Pope and pagan can do little more now than sit in their caves and grin at the pilgrims as they pass by.

And John saw heaven open again, and the White Horse that marched forth at the beginning of the conflict. It looked as if He might have been driven from the field long ago; the red, black and pale horses all opposed Him; but here He is wearing many crowns, instead of one as at the beginning; and where are his foes? They are all vanquished, and He wears a crown for each victory. Glory be to God. And we have the name of the one on His back: "The Word of God," the name given by this same John to the Lord Jesus in his Gospel; proving our interpretation to be correct; as well as almost, if not altogether, demonstrating that the White Horse is Christianity.

Christ wins His victories by His Word, for His sword proceeds out of His mouth. The Church appears as if doing her duty too at this period, for the armies of heaven followed Him.

There is no blood spoken of in this battle between truth and error, but the 400 years fight (taking each day for a year) that John seems to have seen as one battle is the one in which the blood reaches the horses' bridles. This is the great wine-press of God's

wrath, when pouring out the vials upon His foes, for the blood issued from the wine-press. Jesus Christ is treading that wine-press in the great hail, fire, smoke and brimstone war, and presides over the battle-fields—Waterloo, Sedan, the Boyne, etc., shall we say in particular. All this Revelation appears to have occupied but a small *time* and *space* to John's mind, a fact to be kept in mind in its interpretation.

John further says: "He saw a great angel come down from Heaven, having the key of the bottomless pit, and a great chain in his hand, and he laid hold on the old serpent, which is the devil and satan, and cast him in." There we have what goes before the state of things we have an account of in the fourth and fifth chapters. It will be preceded by the binding of Satan. And we are told that the saints will live and reign with Christ. The fourth verse of the twentieth chapter describes the Millennial state. The deceiver of our first parents, and of their posterity in Asia, Africa, Europe and America, will be circumscribed in his rage, malice and wickedness for a season. Then he will be let loose again for a little while, and go out to deceive the nations in the *four* quarters of the earth, no doubt meaning the above named continents—the four Beasts—or all the world, thus strengthening the position taken in our interpretation of the four Beasts.

Maybe the angel who will bind Satan will be the Lord Jesus and His people, with the chain of truth. He did cast out devils by His spirit, by His Word and by His people. As far as God's people are agents in establishing the kingdom of truth, through preaching the Gospel, by means of the missionary enterprise and the labours of the Sabbath school, they are binding Satan; and all in virtue of Christ, the seed of the woman, by whose death the devil has been *virtually* destroyed, although not quite actually. May God use us in this way for Christ's sake.

If we have correctly interpreted the fourth and fifth chapters as being an account of the Millennium, we have the four Beasts saying, *during* that period, The Lord "*is to come*"—that is, *after* the Millennium. He is to come, only twice, personally: I do not know how many times he has, may come, in the person of His Spirit. But, if the Lord Jesus had come in all his glory, before that time, and reigned among mankind in that condition, I do not believe that Satan *could* deceive them again; and we are told that he is to after the Millennium. Christ can be where He is now, and reign on earth, as well as Queen Victoria can be in England and rule in Canada. He meets with his people now, and we do not see Him.

It is better to be with Him in glory any way; and if He was here, we would not live very long.

In conclusion: In the beginning the heaven and earth were created; in the end they are to fly away. "Nevertheless, we, according to His promise, look for new heavens, and a new earth wherein dwelleth righteousness." Shall the old material be refined, or new created? We think the former. John also saw a new Jerusalem coming down from God out of heaven—probably on the new earth. Indeed all things are to be made new, and then the eternal order of things ushered in. The twenty-first and twenty-second chapters are very likely a description of the state of things in the new heavens and earth. The river of the water of life is no doubt the dispensation of the Grace of God, to lost man, through His Word and Spirit, and has been flowing ever since his Fall; although the Rock through which it flows was not smitten till the bloody scene on Calvary; for, it was the throne of the Lamb, who took away sin, as well as of the Father who gave Him, through whose death alone we receive life. John has a view of the source and channel of this life—the throne of God and the lamb—which has been kept in sight all through this Revelation.

In the course of this lecture we have seen the Lord Jesus as a Lamb taking away the sin of the world, as a Lion conquering His foes, and as God-man exalted in glory with His Father. We have seen the church in a despised, persecuted state like her Redeemer; and in her Millennial felicity and eternal glory. We have seen the fulfillment of nearly all the predictions in this Book, except completing the binding of Satan and the consequent thousand years reign of Christ; and we believe they are at our doors, and we labor to hasten them. John wrote in the 96th year of the Christian era, we read in the 1898th.

And you ask: What period in the history of these all important events do we live in?

Well we have not the spiritual insight to inform you exactly—God wisely couches some things in a measure of obscurity. But, without doubt, the seventh, the last seal of the Book Jesus received from his Father, is opened; the sixth angel's trumpet is sounding, whether we hear it or not; and the seven vials are being poured out. May be the seventh trumpet has begun to sound, but we have not yet heard it: may you and I be found listening. "May we watch and pray, that we may be counted worthy to escape the things that are coming upon the world, and to stand before the Son of Man."

Thus we have tried, with the help of others, to read the wonderful Book of seven seals as Jesus opened them. And what are all our petty prejudices and sectarian strifes to be compared with the history emblazoned there? Literally nothing.

And now Jesus says: I am coming quickly, and, no doubt, will soon be here, reigning in the Person of His Spirit in Millennial triumph; and shortly after that, in the glory of His Own Person and that of His Father, to judge the world in righteousness, take his ransomed home and appoint the wicked their destiny.

May His Grace be with you all. Amen.



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