

BRIEF HISTORICAL EXPLANATION

OF THE

REVELATION OF ST JOHN,

ACCORDING TO

THE "HORÆ APOCALYPTICÆ" OF THE
REV. E. B. ELLIOTT, M.A.

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PREFACE.

THE following Abridgment of Mr Elliott's work was planned when I was Governor-General's Agent and Commissioner of Benares, as one of a series of books published in India for the use of schools and native Christians, both in English and the vernaculars. It appeared to me that it was impossible for natives to peruse with understanding this important portion of God's Word, upon the reading, hearing, and keeping of which so special a blessing is promised, (Rev. i. 3, xxii. 7,) without some such brief and cheap epitome of the corresponding history, according to the best expositors. Assisted by Archdeacon Pratt's Paraphrase, I have endeavoured just to take the cream of Mr Elliott's interpretation, so as to shew the marvellous agreement between the prophecy and a succession of historical events, from the time when the vision took place, (Rev. i. 19,) down to the present era. The knowledge of these true historical events,

and the remarks founded thereupon, will remain useful, even should they *not* be those which the inspired penman had specially in view, and the commentator be consequently mistaken in his application of them to the prophecy.

The Abridgment, interrupted by the Mutiny, is now completed and printed in English, in the hope that it may prove useful to some who cannot afford a more expensive explanation ; and also with a view to the preparation of counterparts in Hindustanee, Bengalee, Tamil, and other Indian languages, as God may enable me.

H. CARRE TUCKER.

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BRIEF HISTORICAL EXPLANATION

OF THE

REVELATION OF ST JOHN.

SAINT JOHN IN PATMOS.

It was about the year of Christ 96, that the visions of the Apocalypse were revealed to St John, the only survivor of Christ's apostles, who was then a sufferer in the bitter persecution of the Christians under the Emperor Domitian, the last of the twelve Cæsars.

I John, who also am your isle that is called Patmos, for the brother, and companion in tribu- word of God, and for the testi-
lation, and in the kingdom and mony of Jesus Christ. (Chap.
patience of Jesus Christ, was in the i. 9.)

Such is the account the banished and aged apostle gives of himself. Sixty years had passed away since the ascension of his blessed Lord—an event and scene which could never fade away from his memory, or the cheering words of the angels, “Ye men of Galilee, why stand ye so gazing up into heaven? This same Jesus shall come in like

manner as ye have seen him go into heaven." His brother apostles had sealed their testimony with their blood. Jerusalem, as predicted by the Lord, had been utterly destroyed, with a great portion of the Jewish nation ; whilst the Christian inhabitants escaped by quitting the doomed city when they saw the Roman army plant its idolatrous standards—the probably predicted outward "*abomination that was to make desolate*"—in the neighbourhood of the Holy City. Of the temple not one stone had been left upon another ; and the ritual and worship associated with it had been swept away.

But meanwhile a better dispensation had been striking its roots far and wide in the world, with a better temple, better worship, better polity, and better hopes and promises attached to it : its temple the heavenly presence, now opened by the blood of Jesus ; its worship a spiritual worship, with Christ himself, the Lamb of God, for its high priest and sacrifice ; its polity a heavenly citizenship ; its hopes bright with the promise of the Lord's second coming in glory. The kingdom of Christ, though despised and persecuted, yet, like a grain of mustard-seed, was growing and extending. In many a city and many a town of the vast Roman empire had a little church been gathered, spreading its leaven through the surrounding country. So that when the aged apostle was permitted to emerge from his subterranean prison in the mines of Patmos, and breathe the air of heaven, his eye would follow far off the indented coast of the Mediterranean Sea, with its bays and gulfs and islands and far-stretching capes and promontories, and joyfully mark all around the many towns and districts where the name of Christ was named.

But other and more anxious thoughts would also naturally blend with the former respecting these Christian

churches. Corruption he beheld at work already, even in the Church itself, through false doctrine and heresy. He could not forget what had been foreshewn respecting the coming future, and how some grand apostasy was to be expected, ere the second advent of the Lord Jesus. St Paul had been inspired to write to the Thessalonians, "That day of Christ shall not come except there come *the Apostasy* first, and that *Man of Sin* be revealed, the son of perdition, who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he, as God, sitteth in the temple of God, shewing himself that he is God," (2 Thess. ii. 3, 4.) Indeed, to St John himself the same issue of events had been revealed, and he had been directed to remind the Christian Church of this great coming enemy under the name of "ANTI-CHRIST," one who should appear as a Vice-Christ in the professing Church, and in that character act the usurper and adversary against Christ himself and His true Church.

But *when, how, and whence* his manifestation? It was apparently the very same enemy whom Daniel had long before foreshewn in connexion with the last of those four kingdoms which were to hold in succession the supremacy of the world until the times of the Gentiles should be fulfilled. (Dan. vii., xi.) St Paul had spoken, too, of the Wicked One who should be revealed after a certain hindrance had been removed—a hindrance well understood to mean the Roman Empire as at that time constituted. And mystical periods of the reign and triumph of Antichrist were given in Dan. vii. 25, and xii. 7, 11, 12. Thoughts of these coming events were doubtless much in the mind of the beloved apostle during his exile in Patmos; and a revelation was at length given him of those things which would shortly take place, with the promise of a special

blessing on all who should study and keep its true and faithful sayings, (Rev. xxii. 7.) He tells us—

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. I am he that liveth, and was dead; and, behold, I am alive for evermore, and have the keys of hell and of death. Write the things which thou hast seen, and the things which are, and the things which shall be hereafter.

It is not necessary to enter into the primary vision of "*the things which are*," described in the first three chapters of the Apocalypse. It will be sufficient to notice a few points respecting the *symbolic scene* opened to the apostle, and the *rewards promised* to the faithful in the seven churches, which have a connexion with the subsequent visions of "*the things which shall be hereafter*."

The *symbolic scene* appears to have been a chamber like that of the Holy Place of the Jewish Temple, with seven golden candlesticks, and the Lord Jesus walking among them, habited like the ancient high priest, though with the glory of divinity attached to His human priestly semblance. The Lord's explanation of the *temple scenery* thus presented to view, would prepare the apostle to apply to the *Christian Church* any similar symbols borrowed from the old Jewish temple which might appear in the visions of the *future*. We may also note the representation of the Lord as the *sole Priest* of the churches; and Satan (Apoc. ii. 13) as the real though unseen instigator of the persecuting emperors and people of heathen Rome.

With regard to the *promises*, there is a marked correspondence between them and the blessings described in the future millennium. Thus to the church of Ephesus it was promised, "To him that overcometh will I give to *eat of the tree of life* which is in the midst of the paradise of

God;" while in the description of the new Jerusalem it is said, "On either side of the river was the *tree of life*. Blessed are they that do His commandments, that they may have right to the *tree of life*." The promise, "He that overcometh shall not be hurt of the *second death*," answers to that assigned to the partakers of the first resurrection at the opening of the millennium: "Blessed and holy is he that hath part in the first resurrection; for on them the *second death* hath no power." So also the double promise, "They shall walk with Me in *white*, and I will not blot their names out of the *Book of Life*," meets its fulfilment in the *white-robed* palm-bearers led by the Lamb beside the living waters, and those who, at the judgment of the great white throne, were recognised by Him who sat thereon as having their names written in the *Book of Life*. There is the same correspondence between the promise, "To him that overcometh I will give to *sit with Me on my throne*," and the millennial privilege of *reigning with Christ*. How beautifully do these coincidences help to mark the dramatic unity of the Apocalyptic prophecy, and the final blissful termination of the contest between good and evil!

THE SYMBOLIC SCENERY OF THE VISION.

CHAPTER IV.

1. 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, [awful and glorious:] and there was a rainbow round about the throne, in sight like unto an emerald, [the re-assuring memorial of the covenant of grace.]

4. And round about the throne were four-and-twenty seats; and upon the seats I saw four-and-twenty elders sitting, [representing

the redeemed from among men,] heavenly soaring of these holy clothed in white raiment; and beings.] and they had on their heads crowns of gold, *[as a royal priesthood.]*

5. And out of the throne proceeded lightnings and thunderings and voices: and there were seven lamps of fire burning before the throne, which are the seven Spirits *[or, the seven-fold Spirit]* 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 living creatures full of eyes before and behind, *[corresponding to the cherubim described in the 10th chapter of Ezekiel.]*

7. And the first living creature was like a lion, and the second like a calf, and the third had a face as a man, and the fourth was like a flying eagle, *[to denote, perhaps, the courage, patience, intelligence, and*

8. And the four living creatures 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 living creatures 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.

CHAPTER V.

1. And I saw in the right hand of Him that sat on the throne a book *[or, roll]* written within and on the backside, and it was 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, or in earth, or under the earth, was able to open the book, or to look thereon.

4. And I wept much, because

no man was found worthy to open and to read the book, or to look thereon.

5. And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Judah, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof.

6. And I beheld, and, lo, in the midst of the throne and of the four living creatures, and in the midst of the elders, stood a Lamb as it had been slain, having seven

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

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

8. And when He had taken the book, the four living creatures 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 sang a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for Thou wast slain, and hast redeemed us to God by Thy blood out of every kindred, and tongue, and people, and nation ;

10. And hast made us unto our 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 living creatures, and the elders ; and the number of them was ten thousand times ten thousand, and thousands of thousands ;

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.

14. And the four living creatures said, Amen. And the four-and-twenty elders fell down and worshipped Him that liveth for ever and ever.

From the incidental notices of the Apocalyptic scenery which occur throughout the vision, it would appear that the glorious scene now presented to the Apostle's view was of the Temple of God in the heaven of heavens, with its most holy place occupied by the Ark of the covenant and the Divine glory. Since the vail was rent at Christ's death, it was no longer shut out from sight, and separated from the holy place and its golden altar of incense, and seven burning lamps. A court, too, appeared, with its altar of sacrifice ; and an outer court of the Gentiles, as in the Temple of old. Other objects were seen in connected landscape, around and beneath the Temple. Nearest was

Mount Zion and its holy city, high raised above the earth, yet not altogether detached from it.

Then, beneath and beyond, far stretching, even as it might have appeared from that high mountain, whence were seen in a moment of time the kingdoms of the world and the glory of them, lay the miniature but living landscape of the Roman empire, the world as then known, with its great city. In the firmamental heaven, with its sun, moon, and stars, above this lower scene, but distinct from the heaven of God's immediate presence, as revealed in the inner sanctuary of the mystic temple, there was the means of fitly designating, as in other prophecies, the secular powers of the world, whether in the lustre of supremacy, or as eclipsed and cast down. On the earth the movement of tempests, the overflowing of rivers, and other such changes, were the ready symbols of *foreign* invasions, as earthquakes were of *internal* commotions and revolutions. Further, as the different divisions of the Roman earth, with its sea, and frontier rivers, and other localities, seem to have been mapped out on the landscape, there was a facility of not merely symbolising events, but of visibly marking the particular localities affected by them. And the connexion of the histories of the Church and of the world, could be easily and at once made manifest in the Apocalyptic imagery, according as the eye was directed to Mount Zion and the temple, or to the terrene scene below.

The form of the book seems to have been that of a *roll*, as was then in common use among the Jews and Romans.

Who can express the dignity and importance of the drama now to be unfolded ! Its subject nothing less than the prolonged conflict, even to its termination, between the antagonistic powers of Christ's true Church and the world ; its moral, that the crown and dominion and glory

should at last pass away from the potentates of the world, to the oppressed and persecuted saints and Church of Christ !

It manifests also the real origin of events in the throne of God and of the Lamb. Hence the lightnings, thunderings, and voices, which had their echoes in the changes of this world. Hence the commissioning of angels, with their invisible and mysterious agencies ! Man is apt in these things to look only to second causes. The inner temple vision, in the exact spirit of Bible history, directs attention to the Great First Cause of them all, in the glorious throne of the heavenly sanctuary, and even shews the very reasons and motives which dictated the counsels of the Divine mind. Amidst all the commotions and changes, the woes and judgments on the earth, declarations are made, and visions given, to assure the people of God of the provision made for their safety, and that all things shall work together for their good. We see how every event is ordered even to the minutest accuracy of time, fixing the exact and fittest moment of loosing or restraining, of deliverance or judgment, until we come to the hour known to no man, no, not to the angels in heaven, of the mystery of God ending, the consummation of all things, the Day of Judgment.

SIX FIRST SEALS.

THE TEMPORARY PROSPERITY OF THE PAGAN EMPIRE OF
ROME, FOLLOWED BY ITS DECLINE AND FALL.

THE FIRST SEAL.

CHAPTER VI.

<p>1. And I saw when the Lamb opened one of the seals, and heard, as it were the noise of thunder, one of the four living creatures saying, Come and see.</p>	<p>2. 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.</p>
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Now were to be revealed the closing destinies of that fourth and last of the kingdoms prophesied by Daniel, the pagan empire of Rome, the continuance of which upon the earth alone hindered the development of that fearful apostasy, that "mystery of iniquity," which the apostle Paul foretold should precede the coming of the day of Christ, (2 Thess. ii. 1-12). And as the kingdom of the Medes and Persians had been figured under the image of a ram, and the kingdom of Greece by a goat, on the coins of those kingdoms; so now under the emblem of a war-horse (an emblem similarly suitable to the Roman people, as the animal sacred to their reputed father Mars, and as such depicted on their ancient standards and medals) going forth under different successive phases or aspects, and with different successive riders, were depicted the last four changes which should terminate in the utter overthrow of this mighty empire.

It might not unnaturally have been expected by one suffering like the apostle from Domitian's persecution, and witnessing the vices, follies, and oppressions of the reigning emperor and most of his predecessors, and the recent suc-

cessful incursions of the frontier barbarians, that it would not be very long before, under the sentence of God's righteous judgment, the great persecuting empire of pagan Rome would be seen declining towards its dissolution. But such a result was not indicated to St John. On the contrary, the first symbol, under which the Roman people was represented to his view, was one of triumph, prosperity, and health.

Every particular of this vision was remarkably fulfilled in the history of Rome, from the death of Domitian, throughout the successive reigns of Nerva, Trajan, Hadrian, Antoninus Pius, and Antoninus Aurelius, until the accession of Commodus, and the triumphant peace with the Germans, A.D. 185. This period is described by the historian Gibbon as a golden age of prosperity, union, civil liberty, and good government; a period unstained by civil blood, and undisturbed by revolution, and remarkable for very wonderful and almost uniform triumphs in war, whereby the glory of the empire was illustrated, and its limits extended. In short, if a man were called to fix the period in the history of the world, during which the condition of the human race was most happy and prosperous, he would, without hesitation, name that which elapsed from the death of Domitian to the accession of Commodus. A.D. 96-185.

But why should these emperors be represented as having a *bow*, instead of the javelin or the sword, usual among the Romans? The *bow* was the national emblem of *Crete*; and, being held in the hand *before* the crown was given, prefigured that the first emperor of a *new* line should be a Cretan; while the crown itself, being the *laurel crown* worn by the earlier emperors, and not the *diadem* assumed at a subsequent period, fixed the time. Strange to say, the emperor Nerva, elected to the throne in his old age, was, by

extraction, a *Cretan*; and his successors, Trajan, Hadrian, Antoninus, and Aurelius, were all, by the Roman law of adoption, reckoned of his family as head of the line.

THE SECOND SEAL.

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

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

4. And there went out another horse that was red: and power

great sword.

The white horse of prosperity and triumph was passed away, and civil wars, revolutions, and bloodshed, succeeded. The expressive emblem of authority was no longer the imperial crown, but a sword—the distinctive badge of the military profession, and, in the manner of its presentation, more especially indicative of the offices of the Pretorian præfect of Rome, and of the imperial generals in the provinces—a *great* sword too, as if, with that military power which it symbolised, unduly and improperly administered.

And what was the actual history of Rome? The emperor Commodus being murdered, A.D. 193, by the præfect Lætus, and his successor Pertinax two months afterwards, the Pretorian guards illustrated the passing away of the power of the imperial crown to the power of the sword, by the sale of the empire to Didius. What the one division of the army at the capital did, that other of the Roman armies on the frontiers naturally did likewise. Hence, civil wars began to desolate the empire. Through these, Severus fought his way to the throne, by the defeat and slaughter successively of the three rival emperors, Didius, Niger, and Albinus. This emperor loaded his soldiers with rewards, and greatly increased

their already exorbitant power, ambition, and licentiousness. Of his sons, Geta was murdered in their mother's arms by Caracalla, who was soon after killed by his general Macrinus. In the civil war which followed, Macrinus was defeated and slain, and Elagabalus raised to the throne. On his assassination in a mutiny, his well-intentioned successor, Alexander Severus, after ineffective efforts at reform, was murdered by the discontented and mutinous army. Maximin, who succeeded him, was assassinated in his sleep by his own guards; the Gordians, father and son, emperors of a day, perished in Africa; and Maximus and Balbinus were murdered by the Pretorian guards at Rome. Their successor, the youngest Gordian, shared the same fate; and his murderer, the præfect Philip, was cut down by one of his own soldiers, A.D. 249.

Can the history of any empire present such an exemplification of peace being taken away, not by foreign invasion, but by men killing each other in civil broils with the great sword of military violence? So dreadful were the deeds of the soldiery during this fearful period, that the *red* colour of the emblematical horse, with the *great sword*, which its rider carried, might well denote its blood-stained condition, and the great original cause of the bloodshed in civil carnage.

THE THIRD SEAL.

5. And when he had opened the third seal, I heard the third living creature 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. midst of the four living creatures say, A choenix of wheat for a denarius, and three choenices of barley for a denarius; and see that thou wrong not in respect of the oil and the wine.

6. And I heard a voice in the

The gloom increases. The blood-red of the horse has deepened into the blackness of distress and impoverish-

ment. Oppressive taxation, commencing with the edict of Caracalla, (A.D. 212,) by which the special taxation of Roman citizens was superadded to the heavy burden of tribute already borne by the provinces, still further desolated the empire. The pair of balances in the hand of the rider was the well-known official badge of the provincial governors, in token of their *professed* justice and impartiality; whilst the warning voice, as from the seat of equity, would seem to be the very direction regarding prices, and the charge against oppression, given by the old Roman law to the governors, and renewed in a marked manner in the reign of Alexander Severus, at the same time that, in the prophetic symbol, the continued dark hue of the horse indicated the continuance of the evil; and history tells how Alexander struggled unavailingly, though bravely, against the corruption of his times.

Wheat and barley, oil and wine, were the articles of produce in which the tribute in kind, for the use of the imperial court, army, and capital, was generally paid. It was the business of the provincial governors to collect this tribute, and to purchase such further stores as might be necessary. In the discharge of this duty, they were too often guilty of the grossest extortion and injustice, in defiance of the laws fixing the rates at which corn and other articles should be taken. The measure called a *choenix* of wheat for a denarius, with reference to the supposed size of the measure, and the depreciated intrinsic value of the coin, is calculated to have been about the fair average price of corn in the time of Alexander Severus.

THE FOURTH SEAL.

7. And when he had opened the the fourth living creature say, fourth seal, I heard the voice of Come and see. *

8. And I looked, and behold a pale horse! And his name that sat on him was Death, and Hades followed with him. And power was given unto him over the four parts of the earth, to kill with sword, and with famine, and with pestilence, and by wild beasts of the earth.

The rider was no longer the representative of human functionaries and rulers, but the personification of DEATH, followed by Hades, (Isa. v. 14,) or the grave, ready to receive with open jaws the victims slain upon the four quarters of the Roman earth by the four sore judgments of God—the sword, the famine, the pestilence, and the wild beasts; whilst the horse, symbolising the Roman empire, appeared deadly pale and livid, as if approaching dissolution.

Just in accordance with this, the historian describes the twenty years from the death of the emperor Philip, A.D. 249, as a time of such calamity and misery, that “the ruined empire seemed to approach the last fatal moment of its dissolution.” “Every instant of time was marked, every province of the Roman world was afflicted, by barbarous invaders and military tyrants.” “A general famine, the inevitable consequence of rapine and oppression, which extirpated the produce of the present, and the hope of future harvests, followed,” and was succeeded by “epidemical diseases, the effect of scanty and unwholesome food; and by a furious plague which, from the year 250 to the year 265, raged without interruption in every province, every city, and almost every family in the empire.” During a part of this period, “five thousand persons died daily in Rome, and many towns which had escaped the hands of the barbarians, were entirely depopulated;” and it seemed as if “war, pestilence, and famine had consumed, in a few years, the moiety of the human species.” And so of the wild beasts, which quickly occupy the scenes of

waste and depopulation, the most fearful inroads are recorded.

A reference to history will also shew that there was a peculiar significance in the expression, "the four parts of the earth." After the disastrous capture of the emperor Valerian by the Persian king Sapor, A.D. 260, the weakness and vice of his son and successor Gallienus induced insurrections and rebellions so frequent and universal, that the rival emperors are designated in history as the thirty tyrants. Of these, three stand out prominently as having for several years severed three great divisions of the empire from Italy, thus virtually dividing it into four parts—namely, Odenathus and Zenobia in Syria and the East, Aureolus in Illyricum, and Posthumus, succeeded by Tetricus, in Gaul, Spain, and Britain. Four comparatively good emperors, Claudius, Aurelian, Probus, and Carus, strove to save the empire, and contended vigorously with rival competitors, and with the hordes of barbarians who invaded the Roman territory from all sides, and traced their course by the flames of burning cities, till at length Diocletian, having slain one competitor, and defeated another, secured the government to himself; but judging the weight of the whole empire too great and too dangerous for any one man, established *de jure*, A.D. 292, the four portions into which *de facto* it had been previously divided, each under the government of a separate emperor, though all four associated together with a certain degree of unity, and Rome still remained the one great capital of the whole empire.

Thus in a series of consecutive figurations of a symbolic horse, with his successive riders passing forth over the Roman landscape, there was prefigured the progress and causes of decay in this great military empire. First, under

the rule of a new line of emperors,—an era of remarkable prosperity and triumph. Next, under the abuse of the power of the sword,—an era as distinguished for civil war and bloodshed. Then, while yet the former evil was in action, its aggravation by a notable increase of suffering from the iniquitous administration and fiscal oppression of those intrusted with the scales of justice, in spite of the vain reclamations of law and equity. And lastly, as the acme of the two former evils, an era characterised by the letting loose on the devoted empire of the judgments of sword, famine, pestilence, and wild beasts, under which, at length, the very vitality of the empire seemed threatened, and its pale and livid hue seemed to indicate approaching dissolution.

THE FIFTH SEAL.

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 fellow-servants also and their brethren, that should be killed as they were, should be fulfilled.

But what, meanwhile, of the CHRISTIAN CHURCH and cause?

Hitherto the figurations presented to the apostle appear to have passed over the landscape of the Roman earth, to which they more immediately related. But when the Fifth Seal was opened, another part of the significant scenery was called into use, to aid in the development of the subject prefigured. Attention was directed to the altar court of the Apocalyptic temple, the scene of the visible and public

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worship of the true Church of God. And from the cry of the souls under the altar (as if sacrificed) there was prefigured, evidently, persecution "from them that dwelt on the earth," namely, the Roman rulers and people; while the words, "How long, O Lord!" of their cry, indicated that these persecutions had been oft repeated, long continued.

Let us now trace the history of the Church of Christ contemporaneous with, and parallel to, that of the secular Roman empire as described under the first Four Seals. Need we wonder if we find it a history of persecution and suffering? Christianity was in its very essence aggressive upon error, idolatry, vice, and superstition, in all their forms and in all their workings, at a time when they had associated themselves with all the political institutions, as well as with all the incidents of domestic and social Roman life. It was otherwise during the supremacy of the three preceding empires, the Babylonian, Persian, and Grecian. Then it was ordered in God's providence that religious truth should be in retirement, with the object rather of self-preservation than of aggression and victory. It was shut up within the narrow limits of Judea, as the religion of one particular nation, not of the whole world, and almost precluded from extension by its peculiar laws and ceremonies. But, on the introduction of Christianity, the case was reversed. "Go ye into *all the world*, and preach the Gospel to *every creature*," was the charge of Him who had come as the SAVIOUR of mankind. Here was a commission to go forth and make war, though not with carnal weapons, upon evil and error in every shape and form, "casting down all imaginations, and every high thought that exalteth itself against the knowledge of God." Could it be expected that man's corruption would not rise against the religion which exposed and disturbed it? Or that the

strong man armed, the Spirit of Evil, the Prince of the darkness of this world, would fail, when thus assailed in his very citadel, to act out the bitterness of his enmity?

It was from the *populace* that the persecution of Christians began. This was to be expected. Christianity made war, not like other wars upon men in their associated political bodies and kingdoms, but upon men one by one individually; and the conquest sought was not that of mere profession, but of *the heart*. Such conquests were frequent; for in spite of its self-denying lessons, and its cross of persecution, there attended the Christian faith such high credentials of truth and divinity, and such power and sweetness in its doctrine to convince the reason, calm the troubled conscience, comfort the sorrowing heart, and satisfy its irresistible longings after the knowledge of God and immortality, (longings previously altogether unsatisfied amidst the speculations and vain boastings of philosophy,) as overcame every obstacle, and led its converts to join in willing union with that new and despised body of men called *Christians*, after the name of their crucified Master, JESUS CHRIST. In every such case new tastes, principles, and habits of life followed. This was first felt by the *family*. There, consequently, began the first outcry and opposition. The members of a household were divided, three against two, and two against three. Then it was felt in each little social circle; then, as the number of converts increased, in every town and district. So, from a thousand centres, the outcry arose, and waxed louder and louder—"These are they which turn the world upside down." The Prince of darkness had his ready instruments to fan the gathering odium: the *Jews*, indignant at the salvation of God being offered to Gentiles; the *Magicians*, who found their pretended miracles detected and exposed; the *Pagan priests* and

traders, who saw their craft threatened ; and the *philosophers*, enraged at their philosophy being shewn to be foolishness. *Superstition*, with its dark terrors, gave a deeper bigotry to the feeling against Christians, and, as they repudiated the use of images, vilified them as atheists. The disasters of the natural and political world—inundations, earthquakes, famines, pestilence, and war—were all charged on them, as expressive of the anger of the gods.

From the people the outcry against Christianity rose up to the *governors*. For some time they treated it, like Gallo, with indifference. The first imperial persecution by *Nero* was not against the peculiar doctrines of the Christians, but a taking advantage of the odium prevalent against them in Rome, to fix on them the guilt of the recent incendiary firing of the city, and so avert the charge from himself, the real criminal. Under *Domitian*, the second imperial persecutor, the case was different. The number of Christians had so increased that his jealous suspicions were aroused. His own cousin Clemens was slain ; the aged apostle St John banished to Patmos ; and the surviving relatives of Him whom the Christians called their King summoned to Rome, and only dismissed with contempt when ascertained to be poor labouring men, looking only for a kingdom not of this world.

Soon afterwards, however, the effect of the spread of Christianity became so striking as necessarily to arouse the anxiety of the ruling powers. The younger Pliny, governor of Bithynia, wrote to the emperor Trajan of the temples being in disrepute and almost deserted, and of the popular fury charging the Christians with every crime, and calling violently for their punishment, though, on examination, their morals seemed to him to be singularly virtuous and innocent. Trajan's rescript declared the law concerning

them. The Egyptian gods and the Jewish religion had been tolerated as confined to those nations, and not proselyting or aggressive to any dangerous extent. But Christianity was essentially proselyting and aggressive, declaring all other religions to be false and hateful to God, and itself the one only true faith. The absence of any visible temple, altars, images, or sacrifices, rendered it the more mysterious and an object of suspicion. All sorts of horrible charges were invented against the Christians ; and the closeness of their union, and their firmness, which no torture or death could overcome, rendered them obnoxious to the government. The rescript, therefore, declared that though there should be no inquisition for Christians by the public officers, yet that when brought in regular process before the governor, and refusing to offer sacrifice to the national gods of Rome, they should suffer punishment. Christianity was thus placed in the position of an unlicensed religion,—a faith which rendered the holder liable to accusation and punishment whenever the populace were enraged, and the governor willing, like Felix, to do them a pleasure.

There was soon an abundance of martyrs. Ignatius, the venerable bishop of Antioch, headed them. When carried to Rome to be thrown to the lions, he wrote, "Wherefore have I given myself up to death, to fire, to the sword, to wild beasts ? The nearer I am to death, the nearer to God. When I am among the wild beasts, I am with God. In the name of Jesus Christ I undergo all, to suffer together with Him." Under the second Antonine, Christianity was treated as a positive crime against the state. Torture was applied to those who refused to sacrifice ; and, if still obstinate, death, in the cruel forms of the wild beasts, the cross, and the stake. Many were now gathered under the altar ; among others, the souls of Polycarp, of Justin

Martyr, and of the faithful confessors of the church at Lyons.

Under the emperor Severus a law was passed forbidding, under heavy penalties, conversions to Christianity. Maximin renewed the persecution against the Christians, aiming his edict specially against the bishops and leaders of the church. Decius, seeing that if the heathen state-religion was to be preserved, the Christian must be crushed, determined on extirpating Christianity. When that emperor was cut off by the sword of the Goths, his successor, Valerian, animated by the same spirit, continued the persecution, and Cyprian bishop of Carthage, and many others, were added to the glorious army of martyrs. But God again interposed, and the reign of Valerian was cut short by the Persians.

Persecution, intermitted during the troublous times which followed the capture of Valerian, broke out afresh, and with renewed vigour, upon the triumph of Diocletian and Maximian, (after the change of government noted in the fourth seal,) A.D. 303. It combined in itself the bitterness of all the former persecutions : confiscation, imprisonment, torture, death,—a special vengeance against church assemblies and bishops,—with the new feature superadded, of war against the *Holy Scriptures*. “When he had opened the fifth seal, I saw the souls of them that were slain for the *Word of God*.” The fury of the populace readily seconded the declared intention of the emperor to abolish the Christian name ; and so fiercely did the persecution rage that this period is called in history the *Æra of Martyrs*.

But mark the progress of the vision :—

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 fellow-servants also and their brethren, that should be killed as they were, should be fulfilled.”

The investiture with white robes would appear to signify their justification ; and, taking place in the same altar-court where they had been condemned and executed, would seem to imply some public clearance of the Christian character. And what says history ? The persecuting emperor Galerius, in his last illness, issued an edict (concurrent in by two of the other emperors) confessing the wrong he had done the Christians, putting an end to their persecution, and even entreating them to pray to their God for him ! A most unexpected act of justification this, in complete accordance with the vision.

As for the *time* of the judgment called for by the martyrs under the altar, it is very striking to observe with what earnestness of interest the fathers of the early Church throughout the whole æra of Pagan persecution searched into the inspired predictions. These were to them no unmeaning, profitless writings. However they may have been in doubt with regard to some particulars of the future, there was a certain great outline which they found clear in divine prophecy ; and in the views thus opened to them of God's care and kindness towards His Church, they found an admirable stay to their faith, together with counsel, encouragement, and comfort ; so that there was fulfilled to them, even thus early, what was written, "Blessed is he that readeth, and they that hear, the words of the prophecy." They judged with one consent that Daniel's fourth wild beast (Dan. vii.) symbolised the Roman empire ; as also that the little horn of this wild beast, or its equivalent, the last head of the Apocalyptic beast, represented one and the same antichristian power as St Paul's Man of Sin and St John's Antichrist. They considered the Roman empire to be the *let* or *hindrance*, meant by St Paul, standing in the way of Antichrist's manifestation ; and that its removal

would take place on the empire's dissolution into a new form of ten kingdoms, among which, or contemporaneously with which, Antichrist would arise, and reign over the Roman empire in its latest form. Moreover, they were agreed that this Antichrist would persecute the Christian Church with a fierceness altogether unparalleled; and thus that there would be a second series of martyrs slain under Roman oppression,—persecutions which would only terminate in Christ's second coming to take vengeance at the end of the world. They supposed this consummation to be nearer at hand than history, the great expositor of prophecy, has borne out; but the expressions used in prophetic scripture respecting the time of the end were purposely so framed by Divine wisdom as to admit of a shorter or longer duration being attached to them, that so the Church in every age might look for its Lord's advent as not far distant.

THE SIXTH SEAL.

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 unto the earth, even as a fig-tree casteth forth 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 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;

16. And said to the mountains and to the rocks, Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb:

17. For the great day of His wrath is come, and who shall be able to stand?

As, on the fifth seal's opening, the evangelist's eye had been directed from the landscape of the Roman earth to the altar-court, so now it was directed back to the earth, mapped

out before his view, with its sky and luminaries, altogether distinct from the spiritual unchanging heaven of the Divine Presence in the inner temple. Such a sky, according to the usual Scripture use of the emblem, represented the ruling power, and its luminaries the actual governors. St John beheld the whole scene in agitation. A great and sudden earthquake shook the earth. The luminaries of the sky changed colour, and fell from their places. Kings and generals, freemen and slaves, (the latter distinguished by their dress,) appeared in flight, as men panic-struck, and seeking to hide themselves, not from any earthly foe, but from Him who sat upon the throne, and from the wrath of the Lamb.

This vision surely betokened some sudden and extraordinary revolution in the Roman empire, following immediately after the era of martyrdoms, and arising from some signal triumph of the Christian cause, and complete overthrow and removal of the heathen rulers, under circumstances to strike its heathen opposers with consternation and dismay. According to mere human probabilities, it was most unlikely that such a consummation should be brought about, especially at a time when Christians constituted but a small minority of the population, and had been reduced by persecutions and oppression to a very low state.

Yet so it was. Precisely at the time depicted in the vision, a total revolution of the character described, and one of the most memorable and astonishing facts of history, took place in the Roman empire.

As in the olden time God raised up Cyrus to be the restorer, agreeably to foregoing prophecies, of the Jewish captives in Babylon; so now, for the deliverance of His Church in the Roman empire, as *here* promised, He raised up the emperor CONSTANTINE. That prince, the ruler of

Britain and Gaul, avowed himself a favourer of the Christians, and, having defeated and slain the persecuting emperor Maximian, adopted, immediately before his great battle with the other emperor Maxentius, the Cross as his distinctive military ensign. That object of abomination to the heathen Romans was seen "glittering on the helmets, engraved on the shields, and interwoven with the banners of his soldiers." Constantine stated that he had seen a vision of a cross of flame in the sky, and had been warned by a voice from heaven, that in that ensign he should conquer.

And well was the promise fulfilled. Army after army, general after general, and emperor after emperor, were routed, and perished before the cross and its warriors. In ten or eleven bloody battles, Maximian, Maxentius, Maximin, and, after his apostasy to the pagan cause, Licinius, were successively defeated and killed. Terror and consternation seized the pagan armies, not so much of the wrath of an earthly victor, for Constantine's victories were tempered with moderation, but a consciousness that the powers of heaven, and, above all, *the Crucified One*, the Christian's God, were against them. The war was felt by both sides to be a religious one. In the persecution just preceding, the emperors Diocletian and Maximian had struck medals of themselves in the character of heathen deities destroying Christianity. When Maxentius went forth to battle, he went fortified by heathen oracles—the champion of heathenism against the champion of the cross. Maximin made a vow to his god, that, if successful, he would extirpate Christianity. Again, when Licinius marched against Constantine, he was urged to the enterprise by the response of the heathen gods, and, in a public harangue before his troops, ridiculed the cross, and

staked the falsehood of Christianity on his success. Thus, in all these cases, the terrors of defeat must have been aggravated by a sense of their gods having failed them, and of the power of heaven being with CHRIST, the Christian's God. It was observed that, wherever Constantine's banner of the cross was raised, there victory attended. Licinius, says the historian, felt and dreaded the power of that consecrated standard, the sight of which, in the distress of battle, animated the soldiers of Constantine with invincible enthusiasm, and scattered terror and dismay through the ranks of the adverse legions. We may add the recorded dying terrors of several of the persecuting emperors. A dark cloud brooded over the death-beds of Diocletian and Maximian. Galerius had, from an agonised and awful death-bed, evinced his remorse of conscience, by entreating the Christians, in a public proclamation, to pray to their God for him ; and Maximin, on his defeat, after putting off his imperial insignia, and disguising himself in the dress of a slave,—the better to prosecute his flight, and elude his conquerors,—confessed his guilt in similar anguish of mind and body, and called on Christ to compassionate his misery. Thus did a sense of the wrath of the Crucified One, the Lamb of God, lie intolerably heavy on the whole pagan party, high and low. The fear and consternation, depicted by history, are only a counterpart of the prophetic vision.

Finally, on Constantine's establishment as sole emperor over the Roman world, he issued edicts for the suppression of the sacrifices of the pagans, the destruction of their temples, and the prohibition of all other forms of public worship but the Christian. His successors on the throne attached the severest penalties to the profession of paganism ; and the result was, that before the fourth century

closed, all its luminaries had fallen to the ground, its very heaven, or political and religious system, had vanished, and its professors compelled to hide their rites and worship in the caves and rocks lately the refuges of the now triumphant Christians.

THE SEALING AND PALM-BEARING VISIONS OF THE SECOND
PART OF THE SIXTH SEAL—INTIMATIONS THAT THE
APOSTASY HAD BEGUN.

CHAPTER VII.

1. 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 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

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 Lamb, clothed with white robes, and palms in their hands;

10. And they cried with a loud voice, saying, Salvation to our God who 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 living creatures, 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, Who are these which are arrayed in white robes? and whence came they?

14. And I said unto him, Sir, thou knowest. And he said unto me, These are they which are to come out of the great tribulation, and they 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.

Paganism having been swept away, and the visible Church of Christ established in its place over the Roman earth, the *Cross*, once so despised, was everywhere held in honour, magnificent churches were built, and thronged with newly baptized converts in their white garments; and when a general council was held, the palace gates were thrown open to the representatives from every province, nation, and tongue in the vast empire, and Constantine himself stood, till requested to sit down, in respectful deference before them.

Can we wonder at the exultation which was felt at this time by most of those who bore the Christian name? Or that, forgetful of all the former prognostications of an intervening Antichrist and fearful coming tribulation, they imagined the latter-day blessedness as even then about to be fulfilled? Could there well be a greater contrast to such anticipations than the prospect of the future here set before St John in vision, of four tempest angels, the well-known Scripture emblem of desolating invaders, borne out by the fact that even then "the threatening tempest of barbarians," though repelled for a time, hung upon the frontiers, prepared as the executioners of Divine wrath, "to subvert the foundations of the Roman empire?" If the visible Church were really that of God, how came it that such dark and lowering judgments impended over the land?

In the *Sealing Vision* distinct intimation appears to be

given that the great majority of the professedly Christian population of the Roman world would be, at the time pre-figured, Christians in name only, while the incipient form of the already germinating Antichristian apostasy seems pointed out by God's own contrast of His true Church and the principle upon which it is based.

In the Apocalypse it is to be observed, as the Israelitish temple or tabernacle symbolised the Christian worship, so the tribes of Israel represented the worshipping people, or body of professing Christians. Accordingly we find (ver. 5-8) all the tribes intermingled, Levi being inserted in token of his no longer being detached from the rest, as under the Jewish dispensation; and Dan omitted, perhaps because even from the time of the judges he had continued in idolatry, and so shut himself out from even the visible Church. Out of the many millions constituting the professing Church, which was then identified with the population of the Roman earth, only 144,000, or a very small proportion of the professing Israel, were elected and sealed as the *true servants of God*. All the rest, the mass of the professing Israel, like the heathen Roman population in the previous chapter, seem to have been thenceforth designated as *the inhabitants of the earth*.

Such was the tenor of the general intimation given to St John as to what would be the state of religion in the Roman empire after the dissolution of Paganism, and first national profession of Christianity. History testifies to the general and grievous lack, in those days, of vital practical godliness, and how few were really sealed by the Spirit in comparison with the multitude of professing Christians who received the external seal of baptism. In that rite of external profession of Christ it would seem that they rested. Instead of a personal looking in faith to

Jesus, as the soul's life and light, whereby alone to secure the spiritual blessings shadowed out in the sacramental rite, exaggerated and unscriptural notions were prevalent of the virtue inherent in the outward baptismal ceremony, as in itself sufficient to secure salvation and wash away sins.

It may be interesting to contrast the historical picture of the initiation of the general professing Church of the æra of Constantine, with the election of grace chosen out of them, as sketched in St John's vision.

In the language of those times, all the baptized were styled *elect*, *saints*, and *faithful*; in the vision, these titles are confined to God's own election of grace. The former claimed to have been marked with what they called the Lord's seal and mark upon the forehead in water-baptism; the latter are represented as marked with God's true seal of the Holy Spirit's baptism, as applied by Christ himself. The former were enrolled in the Church register, as being of the number of the Christian Israel; the latter are here described as exclusively numbered and enrolled by Christ in His heavenly register of the Israel of God. The former were robed before their fellow-men in white garments, as those who by the act of baptism, even as if it had been the blood of Christ, were justified from guilt, and made innocent and holy; the latter only are represented in the vision as having washed their robes and made them white in the blood of the Lamb. The former are described in the history of the times as introduced very generally before the altar in the churches, in white robes, with crowns of victory, and welcomed as saved ones with hymns of triumph, whilst year by year they were wont in palm-bearing processions to resort to the churches and offer greetings to the bishops and presbyters, as if the authors of their salvation, with

songs of praise. The sealed ones, on the other hand, are symbolised in the prophecy as the real saved ones, celebrating, though after a long interval of tribulation, the triumphant accomplishment of their mortal pilgrimage, and received into the heavenly presence amidst the songs of the angelic throng, and rendering their grateful hymns of praise to God and to the Lamb alone. We are reminded of St Paul's warning against resting in the mere outward form, ("That is not circumcision which is outward in the flesh ; but circumcision is that of the heart, in the spirit, and not in the letter," Rom. ii. 28,) and trace the working of the master spirit of evil gradually developing the great predicted apostasy, the grand object and characteristic of which was, within the Christian Church itself, and whilst professedly exalting Christ, practically to set Him aside, and substitute the Church, and sacraments, and living Church ministers, and departed saints, in His place.

The evangelist's seeing in vision these spiritual and invisible actings, may be understood to mean that at the time prefigured, namely, at the close of the fourth century, ministers should be raised up who would understand that Christ's true Church was distinct from the professing one, and that through much tribulation it should be preserved to triumph in the end. This was remarkably verified in the great AUGUSTINE, Bishop of Hippo in Africa, whom God raised up, A.D. 395, to be a most eminent witness, in his life, his preaching, and his writings, to the well-nigh forgotten doctrine of an individual election of grace. He awakened several in his own day to a saving knowledge of the gospel ; and not only did his writings become the support of many a servant of God throughout the long dark ages of the growing apostasy, down to the glorious Reformation under the Augustinian monk Luther, but it was this his view of

Christ's true Church, distinctively from the mere professing one, which was the means of saving them from the great and now rapidly advancing Church apostasy.

THE SEVENTH SEAL,
INCLUDING
THE SEVEN TRUMPETS.

THE FIRST FOUR TRUMPETS.

THE DESTRUCTION OF THE WESTERN EMPIRE OF ROME
BY THE GOTHIC NATIONS.

CHAPTER VIII.

1. And when He had opened the in heaven about the space of half seventh seal, there was silence an hour.

This was the stillness, the anxious hush, before the storm.
To use the words of our great poet,

" 'Twas as we often see, against some storm,
A silence in the heavens, the rack stand still,
The bold winds speechless, and the orb below
As hush as death. Anon the dreadful thunder
Doth rend the regions."—HAMLET, II. 2.

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 the 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 upon the earth ; and there were voices, and thunders, and lightnings, and an earthquake.

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The tempest of barbarian invasion, which had been restrained upon the frontier by the strong arm of the emperor Theodosius, almost immediately upon his death, in A.D. 395, burst over the western portion of the empire. The angel ministers of the Divine wrath, like the Jewish priests of old before the walls of Jericho, took up their trumpets to announce the coming judgments.

But ere they sounded, the Angel of the Covenant, He whom the *golden* censer marked out as the great High Priest, the Lord Jesus Christ, appeared on the prophetic scene, and the saints, or 144,000 sealed ones out of the professing Christian Israel, are designated as distinctively and alone offering their incense of prayer and praise through Him. This was apparently to denote, by allusive contrast, the errors which would at that time prevail to an awful extent, and bring on the impending judgments. The glory of the LORD JESUS as our only Atonement, High Priest, and Intercessor in the presence of God, was becoming obscured. The mass of the Roman world, under the Christian name and profession, were relapsing into a Christ-renouncing idolatry. The invocation of saints and martyrs was coming in ; new means of propitiation were now invented ; the worship of relics and images, pilgrimages, and pretended miracles, followed ; and departed saints, and subsequently the priests of the churches dedicated to their memory, were sought after as mediators and intercessors. They could be this only by possessing a stock of *supererogatory merit* of their own, sufficient to propitiate God ; and their worshippers also needed human merit of such a kind as might win the favour of their martyred or priestly patrons. A reconciliation between Christianity and Paganism, which could not easily have been imagined in the beginning of the fourth century, took place before its

termination. The pastors of the Church, too, generally remained silent as to Christ's being the One great Mediator and High Priest, and instead of directing each sinner's soul to personal communion with Him as its atonement, righteousness, and redemption, interposed the Church, its sacraments, its ritual, its saints, and its living priests, between Christ and the soul. They gradually changed the life and light of the Gospel into the very superstitions they were commissioned to disperse ; and thus paganised Christianity in order to christen Paganism.

We find, indeed, in history, as in the prophecy, that not all had thus forsaken their true Redeemer and High Priest. The prayers of the sealed ones were still offered up simply through His mediation and propitiatory atonement, and so accepted at the Throne of Grace. But on the earth of Roman Christendom, which had virtually abandoned Christ, the censer of fiery ashes was cast. The time of Divine vengeance was come, and the tempests and earthquake which were to destroy the Roman earth, began to be felt.

The First Trumpet.

6. And the seven angels which mingled with blood, and they had the seven trumpets prepared were cast upon the earth ; and themselves to sound. the third part of the trees was

7. The first angel sounded, and burnt up, and all green grass was there followed hail and fire burnt up.

The first four trumpets are connected together by marked features of resemblance, depicting, under successive emblems, the fearful desolations which God would bring by the Gothic and other barbarian nations upon the land, and sea, and rivers of the Western Empire, terminating in the extinction of its political luminaries. In the time

of Constantine, the empire at large was divided into three portions: the Western, containing Britain, Spain, Gaul bounded by the Rhine, Italy, and Africa; the Central Illyrian præfecture, comprising all the rest of Roman Europe south of the Danube; and the Eastern Empire, of all the Asiatic provinces bounded by the Euphrates, and Egypt.

When the first trumpet sounded, a tempest of hail and fire appeared to desolate one-third of the earth. So it fell out under the agency of ALARIC the Goth. Having been

A.D. 396. appointed Master-General of Illyricum, which

formed the intermediate third between the eastern and western divisions of the Roman empire, and also elected king of the Visigoths, he descended from the Alps upon the Italian plains, marking his course with ravage, conflagration, and blood, till the gates of Rome itself were opened to the conqueror, whilst the effeminate emperor Honorius took refuge in the marshes of Ravenna, and the degraded Romans endeavoured to "derive comfort from the intercession of the saints and martyrs," thus clinging to the very abomination which caused the judgment.

At the same time another swarm of Vandals, Suevi, and Burgundians, from the cold hail-generating countries beyond the Danube, burst like a dark thunder-cloud on Switzerland and the North of Italy. Repulsed before Florence by the Roman general Stilicho, the torrent of invasion turned westward, and overwhelmed the provinces of Gaul and Spain, marking its course with blood and flames, and changing the scene of peace and plenty into a desert; whilst Britain, protected by its insular position, separated itself from the body of the Roman empire.

The Second Trumpet.

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 was destroyed.

In the year A.D. 429, GENSERIC, king of the Vandals, transported his nation across the Straits of Gibraltar, and fell with fire and sword upon the maritime provinces of Africa belonging to the Western Empire. In the second year of the invasion, the siege of Hippo was formed, and whilst it was advancing, *Augustine*, its celebrated bishop, was gently released by death. The town was taken and burnt ; and soon after Carthage, with the capture of which city the whole province was subjected to the Vandals, and finally severed from the Western Empire.

Genseric, finding himself shut in to the south by the great deserts, cast his eyes on the sea, and determined to create a naval power ; and the Vandal fleets, issuing from the port of Carthage, claimed the empire of the Mediterranean. Sicily, Sardinia, Corsica, Majorca, and Minorca, the islands of the western third of the Mediterranean, were conquered, and the coasts of Spain, Gaul, and Italy mercilessly ravaged. When asked by his pilot what course to steer, "Leave the determination to the winds," was his reply ; "they will transport us to the guilty coast whose inhabitants have provoked the Divine justice." Twice were the Roman navies assembled, with vast preparations to oppose the Vandal power ; but twice were they disastrously defeated and utterly destroyed, on the latter occasion by fire-ships driven among them in the darkness of night. So the sea of the third part of the Roman empire became blood, and its ships were destroyed.

The Third Trumpet.

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

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.

ATTILA, king of the Huns, the "Scourge of God," a fierce warrior whom his heathen hordes worshipped as the possessor of the *sword of Mars*, and upon whose majesty the barbarian chiefs in his train could not look with steady eye, made himself master of the lower Danube. Thence, carrying his ravages along the upper Danube, he reached and crossed the Rhine at Basle; and, tracing that great frontier river down to Belgium, made its valley one scene of destruction and woe. Repulsed from the plains of Gaul by the Roman general Ætius, and Theodoric king of the Goths, in the tremendous battle of Chalons, in which 160,000 combatants are said to have been slain, his course was changed to another destined scene of ravage,—the European fountains of waters in the Alps and Alpine valleys of Italy. "From the Alps to the Apennines, all was flight, depopulation, slaughter, slavery, and despair." Many fled to the low and marshy islands of the Adriatic, and there laid the foundations of Venice.

And now, with Italy lying all defenceless at his feet, it might have been expected that Attila, like his predecessor, Alaric, would have overrun that country. But his predicted mission of wrath was limited to the "third of the rivers and the fountains of waters." An embassy, headed by the Roman bishop Leo the First, was successful in deprecating his displeasure; and the bitter heathen was induced to turn back from the plains of Italy to the

Danube, where the next year he died of apoplexy. With him the empire of the Huns was extinguished. The woe of the third trumpet had passed away.

A.D. 453.

The Fourth Trumpet.

12. And the fourth angel sound- the stars ; so as the third part of ed, and the third part of the sun them was darkened, and the day was smitten, and the third part of shone not for a third part of it, the moon, and the third part of and the night likewise.

Thus was preparing the final catastrophe which was to extinguish the Western Empire. The glory of Rome had long departed ; its provinces rent from it ; the territory still attached to it like a desert ; and its maritime possessions, and its fleets and commerce, annihilated. Little remained to it but the vain titles and insignia of sovereignty. And now the time was come when these too should be withdrawn.

ODOACER, chief of the Heruli, a remnant of the barbarian host left by Attila on the Alpine frontiers of Italy, abolished the name and office of Roman Emperor of the West. The last phantom of an emperor, whose name, *Romulus Augustus*, was singularly calculated to bring in contrast the past glories of Rome and its present degradation, abdicated ; and the senate sent away the imperial insignia to Constantinople. Thus of the Roman imperial sun, that third which appertained to the Western Empire was smitten, and shone no more. But the consuls and senate, the lesser political luminaries, still existed, and Odoacer himself governed Rome under the title of Patrician, which he had received from the emperor of the East. In the course of the next half century these also were extinguished. Theodoric the Ostrogoth, having destroyed the Heruli, ruled Italy from A.D. 493 to 526, as an independent

A.D. 476.

sovereign ; and on the reconquest of Italy from the Ostrogoths by Belisarius and Narses, generals of the Eastern emperor Justinian, after wars and desolations in which Italy and its seven-hilled capital were made almost desert, the Roman senate was dissolved, and the consulship abrogated ; whilst the barbarian princes of the western provinces assumed an entirely independent position.

Thus "the world's glorious sun was extinguished," and Rome "saw her glories star by star expire," till not one single luminary remained to glimmer in the dark and gloomy night. So ended the history of the Gothic period, in which every point noted in the first four trumpet visions appears to have been fulfilled.

For a while the prophetic scene shifts, and attention will soon be called to the judgments in the *East*. On returning *West* again, it will be to contemplate the Roman empire revived in its old capital, under a new aspect, and, as it were, a new head. And then a history and a fate will be found attaching to it, according to the sure word of prophecy, (in part fulfilled, in part still unfulfilled,) the one more remarkable, the other more awful, than even that of the ancient Goth-subverted Rome.

Forewarnings of Coming Woe.

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

This vision, occurring as it does between the fourth trumpet and the fifth, corresponds with the period of forty or fifty years which intervened between the extinction of the Roman Government and the rise of Mohammed and the Saracens—a period notable as one of expectation, and of

transition from the ancient to the more modern division of Roman history. The warning cry of coming woe being made, not in the inner temple, but by an angel flying through the midst of heaven, would seem to indicate public warnings and a generally prevalent feeling and apprehension of impending calamities.

The fall of Rome's ancient empire was sufficient in itself to induce the survivors of so terrible a wreck to look with awe into the dark and threatening future. But this was not all. The imperial Roman empire, as then existent, had been very generally understood by the ancient Christian fathers to be the *let* and *hindrance* to Antichrist's manifestation, which was connected with the dissolution of the empire into ten kingdoms ; persecutions, calamities, and judgments were to follow, and after them the end of the world. "We pray for the Roman emperors and empire," said Tertullian, "for we know that convulsions and calamities threatening the whole world, and the end of the world itself, are kept back by the intervention of the Roman empire." So Lactantius, "The fact itself plainly assures us, that things will ere long totter and fall. Only while the city of Rome is safe, there seems reason not to apprehend it, for that is the State which as yet props up all things." The same conviction pervaded the minds of the fathers, Cyril and Chrysostom, Ambrose and Jerome. With the Gothic invasions the breaking-up of the iron legs of the Roman empire into its ten toes of iron and clay had begun. "The hindrance in Antichrist's way is removing, and we heed it not," cried Jerome from his monastery at Bethlehem. Similarly Evagrius, from his monastic retirement in Gaul, observed and urged on others the signs of the times : "The Roman emperors are driven from their kingdoms ; wars rage ; all is commotion ; Antichrist must be at hand."

And Theodoret, from his more distant bishopric in Syria, after long and studious consideration of the prophecies, confidently asserted that it needed but the complete resolution of the Roman empire into ten kingdoms, and then Antichrist would be revealed, and the fearful consequences apprehended follow. So when, at length, under the judgments of the fourth trumpet, the offices of emperor, consuls, and senate, had been successively extinguished in the Roman Western Empire, when every vestige of Rome's ancient imperial ruling power had been swept away, and numerous barbaric kingdoms were rising out of its ruins, there seemed scarce room for doubting that the crisis had arrived, and that the awful events and judgments so long anticipated were indeed at hand. From Rome, prostrate and ruined, a voice seemed to issue unspeakably solemn, and which called on the whole world to hear it, "Woe to the inhabitants of the earth, by reason of the calamities and judgments even now impending."

Another circumstance of the æra tended not a little to confirm these awful forebodings respecting the coming future. Not only among the Jews, but among the Christian fathers also, the idea had been entertained, that when the world had lasted six thousand years, the seventh sabbatical millenary would be the triumphant millennium of the Church. According to the incorrect chronology of the Septuagint, then generally received in Roman Christendom, this period was close at hand.

We find Pope Gregory the Great, the most sagacious and influential man of the age, among other recorded forebodings, writing to Ethelbert, king of England, "We know from the Word of Almighty God that the end of the world is at hand, and the reign of the saints which shall have no end; in the approach of which consummation all nature

must expect to be disordered, reason deranged, wars raging, with famines and earthquakes and pestilences. If not in our days, we must expect it in those following." Nor in his warning cry did he omit the intimation also of Antichrist being at hand. John, Patriarch of Constantinople, had just then assumed to himself the title of Universal Bishop. Against this Gregory raised his most solemn protestations; and declared before all Christendom that whosoever in his pride of heart called himself, or sought to be called, Universal Bishop, that man was the likeness and precursor of ANTICHRIST,—the tendency of his assumption being that which was the grand object of Antichrist, namely, to withdraw the members of the Church from its only true Head, the LORD JESUS CHRIST, and to attach and connect them instead with himself. He regarded the title as *the name of blasphemy* connected with the ten-horned beast in Apoc. xiii. 5; the self-exaltation as that predicted of the *Man of Sin* in 2 Thess. ii. 4; and the consenting to it as that departure from the faith, and apostasy, predicted in the same epistle, and in that to Timothy, chap. iv. 1. In the Eastern patriarch's act he saw prophecy fulfilling, and the sign of Antichrist's approach; and only hoped that, when revealed, Antichrist might not find that which was his own in the principles and titles of the priesthood! This sagacious observer correctly perceived that the effect of any such allowed and recognised pretensions to a universal episcopate would, as regards men, involve the prostration of all secular authority; and, as regards Christ, the withdrawal of the Church into apostasy from Him, its only true Head. Strange to relate, this Gregory had but just passed away from the scene, when the Greek emperor, Phocas, A.D. 606, conferred this very title of Universal Bishop, in its full signification of perpetual supremacy over the whole professing Church

on earth, upon his successor! And the Roman bishop accepted, and never thenceforward let it slip from him. Surely this fact was enough to excite misgivings whether the dreaded Antichrist of prophecy might not even then have been brought into existence?

And then, in addition to the former errors as to the sacraments and saints and relic worship, the new inventions of private confession to the priests, indulgences for the remission of sin, and purgatory, all giving increased power to the priesthood, and blinding men's eyes to the simplicity, freeness, and fulness of the gospel of Jesus, were fearful indications of an apostasy begun, and cried with no uncertain sound, "Woe, woe, woe, to the inhabitants of the earth, by reason of the other voices of the trumpets of the three angels which are yet to sound!"

The Fifth, or First Woe Trumpet.

THE SARACENS.

CHAPTER IX.

1. And the fifth angel sounded, and I saw a star fallen 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 their 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 ! Behold, there come two more woes hereafter.

The Western third having been extinguished, the woes of the fifth and sixth trumpets seem destined to fall principally upon the Eastern Empire, which still remained unwarned by the fate of Rome. It had been sinking deeper and deeper into superstition and idolatry, and now at length its hour was come to be judged.

Satan, fallen from his high supremacy at the fall of heathendom in the Roman empire, while seeking, by a new and false religion, to extinguish even nominal Christianity in the East, was permitted to be its scourge. His instrument was MOHAMMED, by birth of the princely house of the Koreish, governors of Mecca, in Arabia. On the death of his grandfather, the governorship of Mecca, the headship of the tribe, and the keys of the Caaba, passed into the hands of another branch of the family. So his prospects of greatness seemed blasted. But thoughts were working in his mind which were to raise him to an eminence immeasurably higher than that of prince of Mecca. In the secret cave of Hera, three miles from that city, he laid his plans, and received the *key*, not, as he boasted in the Koran, of God, but, as it were, of Satan, and of the bottomless pit, which became the religious and national emblem of the western Mussulmen. The false and bloody religion of his

Koran,—in its pretensions superseding the gospel of the Lord Jesus,—in its doctrines inculcating dark, cruel, and unholy views of God,—and in its morals a system of pride, ferocity, superstition, and sensuality,—was a weapon worthy to emanate from the Destroyer, the spirit of the abyss. There arose, as it were, a dense smoke out of the pit to darken the moral atmosphere and obscure the imperial sun.

The Arabs, like locusts in multitude and name, (the Hebrew words are very similar,) soon burst forth upon Christendom, and, in a very few years, subdued Syria, Egypt, Spain, Persia, Central Asia, and part of India. The hordes of Saracen cavalry wore on their heads turbans as diadems, and on their bodies iron coats of mail, and, by their manly beard and moustache, and long flowing hair, as well as by their turbans, were visibly distinct from the inhabitants of Roman Christendom, and also from the Goths when invaders of the Roman empire, at which time their beardless faces were expressly noted as a characteristic of their appearance.

Unlike the Gothic invaders, who embraced the religion of the conquered, the Saracens cruelly enforced their own. "Ye Christian dogs, ye know your option, the Koran, the tribute, or the sword," was the characteristic address of Calad to the Romans. They made the Koran—the book of the spirit of the abyss—the code both of religion and law among all whom they subdued; and by its cruel enactments, and the soul-destroying poison of its doctrines, armed the Caliphs, or vicars of the false prophet, with the spirit and weapons of destruction.

Unlike, also, the Goths, who ravaged and destroyed the countries they overran, it was commanded the Saracens in the Koran,—an order oft-repeated by the Caliph Aboobekr to the hordes on their invasion of Syria,—"Destroy no

palm-trees, or any fields of corn ; cut down no fruit-trees, and do no mischief to cattle ;" a dictate of policy which enabled them at once to form flourishing kingdoms out of conquered countries. It was against IDOLATRY—against those who had not the seal of the one true God in their foreheads, that Mohammed declared his commission to be ; and he distinctly charged the Christians of the Roman empire with worshipping the Virgin Mary as God. But he had only power to harass and torment, not to kill and annihilate the Christian body politic. Twice when the Saracens, in the pride of success, attacked Constantinople, they were compelled to retire, defeated and disgraced ; and when, passing beyond Spain, they attempted to inundate France, a bulwark was raised up by the Franks, under Charles Martel, near Tours, and the Saracens recoiled, broken and discomfited, from the blows of that hammer of Western Christendom.

For five prophetic months, or 150 years,—namely, from about the public proclamation of Mohammed's mission, in A.D. 612, to the eastern Caliph's erection of Bagdad, the " City of Peace," beyond the Euphrates, and far from the eastern Roman capital, in A.D. 762,—the Saracens continued to attack, though without being able to destroy, the eastern Roman empire ; and, indeed, not the eastern only, but the western also. Nearly about the same time, also, the caliphate became divided, and luxury and prosperity so corrupted the Saracens, that, in A.D. 841, the reigning caliph hired a band of 50,000 Turkmans from beyond the Oxus as a guard. These, like the Pretorian guards of Rome, revolted and deposed the caliphs, and still further weakened the state, until, with continually contracting dominions, it was reduced to the defensive, and ceased any longer to be the scourge and torment of Christendom.

Two remarkable historical coincidences would appear to connect the apostasy of the professing Church from Christ, with the terrible Saracenic woe, as cause and effect. It was, A.D. 717, very soon after the emperor Leo's accession and first decided attempt to reform the Church, and wipe away the reproach of image-worship, that the grand armament and attack of the Saracens on Constantinople was completely defeated. Again, in A.D. 754, when the successor of the same emperor Leo convened a synod at Constantinople for the express purpose of condemning image-worship, the caliphate became divided, the scorpion locusts were carried away to the Euphrates, and the intensity of the Saracenic woe was brought to an end. Yet again, when the empress Irene, having murdered her image-breaking husband, gathered another council at Nice, by which the former decrees were annulled, and the worship of images declared lawful by a solemn act of the Catholic Church, the broken Saracen power revived for a time under the famous Caliph Haroun al Raschid, and again became formidable. Still the Eastern Church persisted in its evil course; and, under the influence of the empress Theodora, the struggle finally ended, A.D. 842, in the undisputed ascendancy and establishment of image-worship.

Though the intensity and aggressive character of the Saracen woe ceased about A.D. 762, the power of the Arabs continued in a measure till the end of the tenth century, when the Greek arms, after reconquering from those once terrible enemies, Crete, Cyprus, Cilicia, and Antioch, were borne triumphantly eastward across the Euphrates; whilst in the west, the Moorish Saracens began to give way before the rising Christian kingdoms of Spain. The Roman empire breathed freely again; and there seems to have been a corresponding pause in the prophetic representa-

tions, broken only by the solemn intimation, "One woe is past! Behold, there come two more woes after it."

The Sixth, or Second Woe Trumpet.

THE TURKS.

CHAPTER IX.

13. And the sixth angel sounded, and I heard one 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 have been bound by the great river Euphrates.

15. And the four angels were loosed, which were prepared for [or, after] an hour, day, month, and year, to slay the third part of men.

16. And the number of the army of the horsemen were myriads of myriads; and I heard the number of them.

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.

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 mouths, and in their tails; for their tails were like serpents, having heads: and with them they do hurt.

The voice issuing from the four horns of the golden altar, upon which the high priest was to put the blood of the atonement and reconciliation, (Exod. xxx. 10, Lev. xvi. 18,) would appear to signify that, notwithstanding the past woe and solemn warning, the great majority of the priests and people in Roman Christendom would continue to neglect the only true method of approach to God by the Lord Jesus Christ, as the one great propitiatory atonement for sin, the High Priest over the Church of God, and the only Mediator and Intercessor; and that the subsequent woes would be the punishment for this abandonment of Christ. And this is found to have been the fact, in the increase of Mariolatry, saint-worship, and other superstitions.

The four tempest angels, the commissioned invisible agents of the Divine wrath upon the Western Empire under the first four trumpets, and then upon the Eastern under the fifth, who, since the termination of the intensity of the Saracenic woe, had been restrained at Bagdad by the Euphrates, were now loosed. Togrul Beg, chief of the Seljukian Turkmans, having been constituted by the caliph his lieutenant, and head of the secular power of Islamism, marched forth from Bagdad, January 18, 1057, at the head of the myriads of Turkish cavalry, upon a career of victory and conquest. His nephew Alp Arslan, "the valiant lion," entirely defeated and took prisoner the Greek emperor, in spite of his invocations of the Virgin Mary; and the Turks eventually conquered all the Asiatic provinces of the Greek empire as far as the Hellespont. The emperor Alexius trembled on the throne of Constantinople, and implored the succour of Western Christendom, without which the destruction of his empire and people seemed inevitable.

But the end of the fated hour, day, month, and year aggregated together, or, on the year-a-day scale, 396 years and 118 days, had not yet arrived, and the providence of God interfered to delay the final subversion of the Greek empire. The first crusade, in A.D. 1097, drove back the Turkmans to Iconium; the second continued the bloody strife; and the third, in A.D. 1189, succeeded in storming Iconium, and forcing the sultan to sue for peace. Strengthened, however, by a fresh band of Turkmans from beyond the Oxus, who, under their chief Othman, fled from the Moghuls of Zenghis Khan, the Turkish power regained its strength under the Othman dynasty crossed the Hellespont, conquered the remaining European provinces of the Greek empire, invested Constantinople on all sides, and, under the sultan Bajazet, threatened it with immediate

destruction. But half a century yet remained of the predicted period ; and, behold, Tamerlane the Tartar was providentially brought against him from the far frontiers of China, and having defeated and taken him prisoner in the great battle of Angora, postponed for about fifty years the fall of Constantinople.

At last, on 6th April 1453, Mohammed II., who called himself *Hunkiar*, the *slayer of men*, invested the city with his army, bright in their red, blue, and yellow dresses, their horse-tail banners waving in the wind, and formidable from their artillery, which now began to be used in war. More than eleven hundred years had elapsed since the foundation of the imperial city. Goths, Huns, Avars, Persians, Bulgarians, Saracens, and even the Othman Turks themselves, had successively assaulted it in vain. But this new engine of war turned the scale. Fourteen batteries of Turkish artillery were pointed against the walls, thundering at once on the most accessible places, and surrounding the devoted city with a circle of fire, smoke, and brimstone. The fortifications, which had stood for ages against hostile violence, were dismantled on all sides by the Othman cannon ; and on May 16, the fortieth day of the siege, (so Gibbon dates the crisis,) precisely *when the period of 396 years and 118 days had expired*, Mohammed, by transporting his ships across the isthmus of Galata into the inner harbour, completed the investment of the devoted city, whose fate could no longer be averted, and prepared for the final assault. This took place thirteen days after, on the 29th May, when Constantinople was taken, its emperor slain, its empire subverted, and its religion trampled in the dust by its cruel and oppressive conquerors. As a prophetic hour is equivalent to thirty days, it is evident that though the fall of the city occurred thirteen days

beyond the expiry of *one* hour, it was seventeen days short of *two* hours, and that consequently the formula of *one* hour, day, month, and year, is the very nearest by which the period from the commencement of the Turkish woe to the destruction of the great empire could possibly be expressed. Who cannot but feel admiration, and marvel greatly, at such an exact fulfilment of the prophecy? And who could have announced the period but He who knoweth the times and the seasons, and foreseeth the end from the beginning?

The Turks, like the Saracen scorpion-stings before them, have made the territories of the Eastern Empire to feel the serpent tooth of the same poisonous and oppressive false religion, so that Christianity has been almost wholly extirpated from those regions where the gospel had its birth, and where it once was so greatly prevalent.

State of Christendom.

CHAPTER IX.

20. And the rest of the men and stone, and wood, which can which were not killed by these neither see, nor hear, nor walk ;
 plagues, yet repented not of the 21. Neither repented they of
 work of their hands, that they their murders, nor of their sor-
 should not worship demons, and ceries, nor of their fornications,
 idols of gold, and silver, and brass, nor of their thefts.

What ! would the voice of judgment from heaven be still unheeded? Would that astounding event, the political destruction of the eastern third of Roman Christendom, by armies that bore onward with them from the Euphrates the false religion of the Koran, fail altogether to induce repentance and reformation in the remnant that was left? So indeed it was here declared in the Apocalyptic vision ; and, at the same time, a black array of the sins of that

remnant was set before the Evangelist. It was but too true. The Greek Church, to the present day, has never repented of, or reformed any one of the superstitions which brought down upon it the Saracen and Turkish woes. As for Western Christendom, it had not profited by its own four trumpet woes, or been deterred by the punishments inflicted upon the Eastern Empire during the last ten centuries. Instead of making any advance towards the recovery of the original truth and purity of the religion of the Lord Jesus Christ, its inhabitants during this long period, too truly called the Dark Ages, had been sinking deeper and deeper into idolatry and corruption. The decrees of the Seventh General Council had fully authorised and established the worship of saints and their images ; and these demons, or spirits of dead men deified, had more and more superseded all spiritual worship of the one true God, through the one only appointed Mediator and Intercessor, Jesus Christ. Idols of gold or silver, brass, stone, or wood, were to be seen everywhere, and before them the rich and the poor, clergy and people, in contempt of God's command, bowed down and worshipped like their pagan forefathers.

Their morality was of a piece with their religion. All the true followers of the Saviour, under the names of Waldenses, Albigenses, Wicliffites, Lollards, and Hussites, were marked out as sheep for the slaughter, and, so far as possible, exterminated. Popes and councils, priests and people, the spiritual powers and the secular, all united in the war-cry ; and racks and gibbets, fire and sword, were deemed the fit weapons to use against those who dared to dissent from the assumptions of Rome.

Licentiousness, promoted greatly by the compulsory celibacy of the monks, nuns, and clergy, by the vicious system

of indulgences, by promiscuous pilgrimages, and by the practice of auricular confession, spread widely ; whilst advantage was taken of the general ignorance of the Word of God, to practise impostures and pretended miracles of relics and images. Lying visions, too, were related of what was passing in purgatory, with a view to robbing survivors of the sums paid by them for masses, prayers, and indulgences for the relief of the souls said to be suffering there.

Such were the prominent characteristics of what was then called religion in Western Europe. There seemed to be a marked persistence in these awful crimes as the fifteenth century closed in. Remedies, such as human wisdom could suggest, had been tried one after another, but all had failed. In vain had the two orders of mendicant monks, Dominicans and Franciscans, bound by a vow of poverty, risen up to reform the pride, ambition, and avarice of the Papacy. It was soon found that pride and ambition might lurk even under the guise of humility, and covetousness under that of poverty. In vain had general councils endeavoured to remedy the crying evils of the Church. Even the light of literature, assisted by the invention of printing, whilst exposing the corruptions of the clergy, and the falsehood and absurdity of much of the received system of superstition, failed to induce a purer faith, and an abandonment of the errors thus brought into view. Classic literature professed not to teach, nor did it indeed know, the faith of the gospel of Jesus. This lay hid in the BIBLE, a book still little known, and despised by the classic enthusiast. Literature without the Bible could make infidels ; it could not make Christians. It professed not the martyr spirit ; nor had it the wish or the power to arouse the conscience and turn the heart to repentance. Thus the superstitions of the Romish apostasy were in outward rite and form

persisted in as before, and the effect of the boasted march of literature and intellect was only to add to other corruptions a more unblushing profaneness and hypocrisy. The Papacy still rose triumphant amidst the dangers which had threatened it: its evils seemed to be beyond the reach of human remedial policy or power. Apostasy from the Lord Jesus Christ constituted the essence of the disease which had so long afflicted Christendom; and remedy there could be none but the republication of His own gospel of grace, accompanied by the power of the Holy Spirit.

Antichrist's Triumph.—The Reformation.

CHAPTER X.

1. And I saw a mighty angel descending from heaven, clothed with a cloud; and the rainbow was upon his head; and his face was as the sun, and his feet as pillars of fire.

2. And he had in his hand a little book opened: and he set his right foot upon the sea, and his left upon the land.

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

4. And when the seven thunders had spoken, I was about to write. And I heard a voice from heaven saying unto me, Seal up the things which the seven thunders uttered, and write them not.

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

6. And sware by Him that liveth for ever and ever, who created the heaven and the things that therein

are, and the earth and the things that therein are, and the sea and the things that are therein, that time should be no longer; [or, *should no further be prolonged.*]

7. But in the days of the voice of the seventh angel, when he shall sound, the mystery of God shall be finished, according to the glad tidings that He hath declared to his servants the prophets.

8. And the voice which I heard from heaven spake to me again, and said, Go, take the little book which has been opened, in the hand of the angel which standeth upon the sea and upon the land.

9. And I went unto the angel, and said to him, Give me the little book. And he saith unto me, Take, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey.

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, but when I had eaten it, my belly was bitter.

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

CHAPTER XI.

1. 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 under foot forty and two months.

This glorious vision of the Angel of the Covenant, the Lion of the tribe of Judah, appears to have been given in allusive contrast to the state of the Roman Antichrist, or, as the word means, usurping Vice-Christ, at the time. The power, dominion, and pomp of the Church of Rome had now attained their highest glory, and the Pope himself had risen to an eminence never before known. A notable occasion of exhibiting this to the world presented itself A.D. 1514, in the grand ceremonial of the installation of Pope Leo X. The princes of Italy and representatives of Western Christendom, and of the Church Universal, poured into Rome. A procession, formed with prodigious pomp and worldly display, moved forward, with the Pope in the midst, crowned with the imperial tiara of three crowns, clothed in robes of richest embroidery, and with the ring of espousal with the universal Church glittering on his finger. The air rang with acclamations of welcome. The multitudes fell on their knees to receive his benediction. "It seemed to me," says an eye-witness of the pageant, "that it was the Redeemer of mankind entering Jerusalem, there being substituted only for 'Hosanna to the Son of David!' the acclamation, 'Life to the Pope, the Lion!'" The exalted power, authority, and sacredness of the Papal office, as high above that of the kings of the world, as

being divine rather than human, as indeed that of the very vicar and vicegerent of Christ, filled every mind. The devices and paintings on the columns and triumphal arches by which the magnificent procession passed along, may be taken as faithful and graphic expositors of the general state of thought and feeling with which Pope Leo was regarded. In these, the general allusion was to the Pope's acting as Christ's representative and impersonator. The history, titles, and offices of the Saviour were everywhere, and in all ways, applied to this usurper. Three of these paintings may be mentioned as especially illustrative of the allusive contrast of the Apocalyptic vision. In the Genoese arch, representing the azure heaven, the Pope was depicted refulgent with glory as the new-risen *sun*, and a rainbow in the air reflecting its radiance, with the inscription, "The world hath been unveiled to light, the *King of Glory* is come forth." On the Florentine arch the Pope was painted with *one foot on the land, the other on the sea*, and a *key* in each hand, whilst beneath was written, "In thy hand I behold the empire of earth, sea, and heaven." On the third the Pope sits enthroned, and two kings, having cast their crowns before him, kneel and worship. These a *lion* is represented as fondling. But in the distance are two other kings, armed and hostile; upon these another lion is about to spring, with the motto, "Gentle to the submissive, fierce to the rebellious," thus proclaiming, as with a lion's roar, that implicit submission was the law of Papal rule.

Such were the emblems by which unrivalled glory, universal empire, and absolute power were ascribed by common consent and with his own concurrence to the usurper of those functions which belong only to the Lord Jesus Christ. And, as if ostentatiously to exhibit His degradation and nothingness as contrasted with the Pope's exalta-

tion, Christ himself was said (oh, foul dishonour to the Lord !) to be present in the consecrated wafer carried in a box in the procession !

It was just at this time, when the triumph of the Papal Antichrist seemed complete, and all Western Christendom anticipated in his exaltation the fulfilment of Christ's promised reign upon earth with all His saints, that the Apocalyptic figuration seems to have symbolised a manifestation of the Lord himself, the Sun of Righteousness, the Lion of the tribe of Judah, adorned with the emblems of power, glory, and mercy of which He had been robbed, with the publication of His holy Word, and a vast increase of preaching the gospel throughout the world.

And so it came to pass. Luther and other leaders of the Reformation made it their first concern to read, mark, and inwardly digest the Book of God, finding it full of sweetness and comfort to the taste, though leading to bitter results in its awful predictions of coming woes, and the sufferings and trials to be undergone by all who would obey God rather than man. They soon translated it into most of the tongues of Europe, so as to present it as an opened book, and make its contents known to all the people. Luther was especially eager and successful in the work of translation, his version being used in Germany to the present day ; and he took the lead in opposing the Pope's sale of indulgences. His celebrated Theses asserted with boldness and invincible power of argument from the Scriptures, the Pope's utter insufficiency to confer salvation or forgiveness of sins, and the true spiritual penitent's participation, by God's free gift, in the blessing of forgiveness through the all-sufficient atonement and righteousness of Christ. As when a lion roareth, the voice echoed through Christendom, striking a mortal blow, not at in-

dulgements only, but at the whole system of penances, self-mortification, will-worship, and every method of justification from sin devised by the superstition, ignorance, and priestcraft of the apostasy. This was the first step in, and foundation of the Reformation.

Roused by this opposition, the thunders of the seven-hilled city uttered their own voices, and a solemn bull was fulminated by the Pope against his bold antagonist. Luther, though sufficiently enlightened to oppose the blasphemous traffic in the pardon of sins, had not yet learned the character of the popedom itself, or advanced anything to impugn its authority. He still regarded the Pope as the Holy Father; and with a conscience tender and tremblingly afraid of offending God, the imagined sacredness of the Pope as the head of the Church and Christ's vicar, created in him a predisposition to bow with implicit deference to the papal decision. Christ had been revealed to him by the Holy Spirit through the Holy Scriptures, but Antichrist was still undiscerned. He wrote, "Most blessed Father! prostrate at the feet of thy blessedness, I offer myself to thee with all I am and all I have. Kill me or make me live, call or recall, approve or reprove, as shall please thee. I will acknowledge *thy voice as the voice of Christ* presiding and speaking in thee." Thus, when the seven thunders uttered their own voices, he was about to write, namely, to recognise, publish, act on them, even as if they had been, as they pretended, an oracle from heaven.

But so it was, that just at this critical point of temptation and danger, a real voice from heaven, the voice of God's Spirit in his heart and conscience, saying, "Seal up what the seven thunders have uttered, and write them not," arrested him. Seeing how completely the Pope's

judgment in favour of indulgences, and of the efficacy of the sacraments independent of faith in the recipient, contradicted both the letter and the spirit of the gospel, he would not receive it. After much doubt, and careful examination of the origin, foundation, and character of the papal supremacy, he wrote thus, A.D. 1518,—“I know not myself whence these thoughts come to me. I will send you what I write, that you may see if I have well conjectured in believing that the ANTICHRIST of whom St Paul speaks now reigns in the court of Rome.” Further study of Scripture, and further teaching of the Holy Spirit, concurred, with the Pope’s reckless support of every antichristian error and abomination, to strengthen his conviction. And when at length, in the summer of 1520, the Pope’s bull of anathema and excommunication came forth, when the seven thunders pealed again with all their terror against the voice which the Covenant-angel had uttered by His servant, Luther did an act which electrified all Europe. He summoned a vast concourse of people beyond the walls of the city of Wittenberg, and by the hands of the common hangman committed to the flames the papal bull with the decretals and canons accompanying it, thus sealing up and consigning to contempt and oblivion the things which the seven thunders had uttered, and rejecting them, in the language of his own published reply, as “the infernal voices of Antichrist.” Such was the memorable act which marked the second epoch of the Reformation, in the discovery and public repudiation of the Pope as Antichrist.

Speedily after this the Reformers advanced yet another step, by discerning the position of their age in the prophetic scroll, as being under the sixth trumpet, the seventh only remaining to be sounded in order to the consummation ; so that the mystery of God’s providence, wherein good has so

long been overborne by evil, the saints by the world, and Christ by Antichrist,—and the mystery too of prophecy, which in darkly-expressed figures and enigmatical dates had long enwrapped the secret of “the time, times, and half a time,”—would very shortly be revealed. They felt with all the force and vividness of a revelation from heaven, that the fated time was near at hand, though not yet come, when the foredoomed destruction of Antichrist should descend upon him, Christ’s glorious kingdom be set up, and God’s great prophetic mystery end. This persuasion was partly gathered from the parallel vision of Daniel, (xii. 7, vii. 25) alluded to by the angel. “I heard,” says Daniel, “the Man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven; and he swore by Him that liveth for ever and ever, that it shall be for a *time*, *times*, and an *half-time*; and when He shall have accomplished to scatter the power of the holy people, all these things shall be fulfilled.” This deeply-rooted impression was no mere barren piece of prophetic information imparted to the Reformers regarding the times and the seasons, but was one most influential and practical, and precisely suited to animate them for the great work they had before them, both in respect of doing and of suffering, as the Lord’s faithful witnesses in their subsequent conflicts with Antichrist, the world, and Satan. As one of the most distinguished of them wrote, after arguing against the scepticism of ungodly men on the subject of the world’s ending, and urging from the Angel’s oath the certainty of that end coming, and certainty, too, as appeared from his prophetic caution, that though the exact time was not to be known, it could not be very far off from the time then present: “Which being so, let both all pious Christians, and all the

multitude of the ungodly, diligently listen to, and observe, what the Angel says and swears. For in the whole of Scripture, I think there is no passage more clear, none more suited to our times, none more calculated to strengthen faith, and minister consolation to the pious ; and, on the other hand, to alarm the minds, and break off the attacks of the ungodly."

"Go ye into all the world, and preach the gospel to every creature ; and, lo, I am with you alway, even unto the end of the world," was our Lord's commission to His disciples, and promise of His needful presence with them and their successors, even to the consummation. But this paramount duty of setting forth Christ in the preached word, had been utterly neglected by the apostate Church. Preaching had almost entirely ceased ; legends of saints took the place of Scripture ; the service was in Latin, an unknown tongue to the great majority ; and numerous canonical restrictions were imposed on the free teaching of the truth. The doctrine of transubstantiation more than ever confirmed the clergy in their neglect of the work of an evangelist. What need of preaching the gospel, when the priest had the power to offer up at his pleasure the sacrifice of the Lamb of God, and so insure salvation ? The mendicant friars, it is true, professedly revived the practice of preaching, but it was only the lying legends of saints, insomuch that the very word *legend* became synonymous with fable. Thus this most important function of the Christian ministry continued to be almost universally neglected ; and lively addresses to the heart and conscience, fresh from the living fountain of truth, and making appeal by the setting forth of God's grace and love through a dying, risen, and interceding Saviour, were all but unknown.

It was at this moment that the Reformers throughout

Europe, as if actuated by a heaven-born impulse, devoted their attention to translating the Word of God into their several languages, and preaching its contents to the nations of Christendom in their own mother tongues. They also made provision for the continuance of a gospel ministry ; and by re-forming Protestant churches upon a scriptural basis (specially by making the right advocacy of what the altar of old typified, the resting-point of a true professing church) defined, as it were, the true temple and altar of God, in contradistinction to the outer court of the Gentiles, and its worldly professing Church of the apostasy.

The prefigured Reformation was thus completed in the translation and opening out of the Bible ; in the preaching the gospel of justification by faith in a crucified Redeemer ; and in a clear separation of the true visible Church from that which, having invented for itself other methods of salvation, had given itself up to heathen superstitions and idolatries.

The Two Witnesses.

CHAPTER XI.

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

4. These are the two olive-trees and the two lamps standing before the Lord 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 they shall have completed their testimony, the wild beast that is to ascend out of the abyss shall make war against them. And he shall overcome them and kill them.

8. And their dead bodies shall lie in the broad place of the great city, which is spiritually called

Sodom and Egypt, where also their Lord was crucified.

9. And they from the peoples, and kindreds, and tongues, and nations, shall see their dead bodies three days and a half; and shall not suffer their bodies to be put in graves.

10. And they that dwell upon the earth shall rejoice over them, and make merry, and send gifts one to another; because these two prophets tormented them that dwell upon the earth.

11. And after the three days and a half, the spirit of life from God entered into them; and they stood upon their feet. And great

fear fell upon them that beheld them.

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

13. And at the same time there was a great earthquake. And the tenth part of the city fell. And in the earthquake were slain seven chiliads, names of men. And the remnant were affrighted. And they gave glory to the God of heaven.

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

The vision having reached the great turning-point of the Reformation, the Angel of the Covenant seems here to give a retrospective account of the two witnesses who, throughout the whole 1260 years' duration of the great apostasy, should all along keep up a testimony for Him; *two*, because few in number, but judicially sufficient to evidence the truth. And it was at this very period of the separation of the Reformed Churches, that much attention was given by them to tracing back the history of those who, like themselves, had previously witnessed for Christ from the commencement of the Antichristian apostasy. Hence the work entitled the "Magdeburg Centuriators," or Catalogue of Witnesses; hence also Foxe's "Martyrology," which means also Story of the Witnesses, and other similar books published at this time.

The appellative, "*my* witnesses," points out the grand subject of their witnessing, namely, the LORD JESUS; and they are described as two olive-trees, or gospel preachers,

(Zech. iv. 11,) and two lamps, or Christian communities, bearing testimony clothed in sackcloth, as in a state of depression, mourning, and persecution, amidst the prevailing apostasy. Only two candlesticks instead of seven, shewing that they were just enough to constitute what in the old Jewish law was regarded as a sufficient and valid testimony.

The avenging power given to the witnesses is described in language borrowed from the acts of the Old Testament prophets, and is similar to the threat against the Jews who persecuted Jeremiah, and rejected his testimony: "I will make my words in thy mouth fire, and this people wood, and it shall devour them;" which was not at once fulfilled, but afterwards, by the burning of their city, and their destruction, not individually but as a nation. Of these judgments, which should follow on the rejection and persecution of Christ's witnesses, the shutting-up of the dews of heaven, or spiritual drought, was apparently to be *continuous*; the smiting the land with plagues, *occasional*; and the destruction of their enemies by fire, *final*.

The commencing time of the two witnesses testifying in sackcloth seems coincident with that of the heathenised Christians treading the Holy City,—that is, with the oppression of the truth by the ruling powers of a Christendom lapsed into heathen-like idolatry. Its date of commencement is also subsequently defined as following after the dragon's casting water out of his mouth to drown the woman, (explained of the inundation of the Huns, Goths, Vandals, and other nations of heathen barbarians, Rev. xii. 15–17,) and the rise of the beast having seven heads and ten horns, who was to blaspheme God, and war against the saints, for the same period of 42 months (Rev. xiii. 5–7) = 1260 days, or, on year-day scale, 1260 years.

And so, in accordance with these predictions, history shews that from the commencement of the seventh century, when the nominal Church of Christ, locking up the Scriptures in the hands of the priesthood, apostatised from Him to worship saints and images, and relapsed into a state of pagan superstition, (well illustrated by the dedication at Rome, A.D. 604, of the *Pantheon* temple of all the pagan gods, to the *Virgin Mary and all the saints*,—a very characteristic substitution of a new form of heathen worship, although under the Christian name.) there was perpetuated both in the East and West a line of witnesses for the truth as it is in JESUS.

Thus in the East, we find that in the year 654, soon after the conquest of Syria by the Saracens, a man named Constantine, resident near Samosata, received from an Armenian deacon, whom he had for several days hospitably entertained on his way homeward from captivity in Syria, the four Gospels, and the Epistles of St Paul. The perusal of these sacred books caused a total revolution in his principles and subsequent course of life. Separating himself from the now apostate church of Greek Christendom, he applied himself thenceforward to the formation of a Christian community of such as might be willing, with himself, to found their faith and practice on the simple rule of the Word of God. In the indefatigable evangelistic labours whereby for thirty years he sought to accomplish this object, he likened himself to a disciple of St Paul, (or *Paulikos* in Greek;) hence he and his followers were called Paulikians. The community having at length become sufficiently considerable to attract notice, an edict declaring the penalty of death against both teacher and disciples, unless they should recant, was issued by the Greek government, and its execution intrusted to an officer of the

court named Simeon, by whom Constantine was stoned to death.

But from the stoning of Constantine, as from that of the proto-martyr Stephen, a new head to the Paulikian remnant was raised up in the person of his murderer. An impression was made on Simeon by what he had seen and heard, which he could not shake off. He secluded himself for three years in his own home ; and having at last made up his resolution to leave all, he joined himself to those whom before he persecuted, and who, at the risk of life, had still continued faithful, and became under the name of Titus their new head and chief teacher. Eventually, Simeon, and a large number of his followers, who refused to relinquish their tenets, were thrown upon a vast funeral pile, and all burnt alive !

Still the heresy, as it was called, survived under various leaders, of whom Sergius, at the end of the eighth century, was the most distinguished. His conversion from the established apostasy was very remarkable, and the work under God of an obscure woman, who addressed him thus : " I hear, sir, that thou excellest in literary science and erudition, and art, moreover, in every respect, of good and moral character. Tell me, then, why dost thou not read the Divine Gospels." He replied, " It is not lawful for us to read them, but only for the priests." To which she answered, " It is not as thou supposest. For there is no acceptance of persons with God, since the Lord willeth all men to be saved, and to come to the knowledge of the truth. But the priests, because they adulterate God's Word, and hide the truths contained in the Gospels, do therefore avoid reading to you all things therein written." With these words she induced him to study the Scriptures for himself ; and he became for thirty-four years the head

of the Paulikians, striving, in a spirit of eminent missionary laboriousness and activity, to deliver his countrymen from their fatal errors. A success attended him not incommensurate with his efforts, till, in a severe persecution carried on by the Greek emperor, he was surprised and killed in the year 835, some five years before the death of his contemporary in the West, Claude of Turin. The persecution was continued by the image-worshipping empress Theodora, who destroyed about a hundred thousand of the Paulikians by drowning and the sword. A remnant still remained steadfast in their testimony against the prevailing corruptions, and were removed into Europe about the end of the tenth century, and settled on the northern frontier of the empire, where they were found, in the year 1204, by the Latin crusaders who conquered Constantinople.

So, also, in the West, at the very time that Gregory the Great, bishop of Rome, at the opening of the seventh century, was preparing the way for the Pope's assumption of the headship of the apostasy, we find Serenus, bishop of Marseilles, protesting against image-worship, and ordering the destruction of the images of saints which had been set up and worshipped in the churches of his diocese. At the great council of Frankfort, held A.D. 794, under Charlemagne, Alcuin, a native of England, set forth opinions regarding the sufficiency of the Scriptures as the sole rule of faith, the worship of God alone, prayers in the mother tongue of the people, justification and repentance, pretended visions and miracles, quite at variance with the practice of Rome; whilst Agobard, archbishop of Lyons, suffered persecution for his determined opposition to the invocation of saints, image-worship, and other superstitions.

Claude, bishop of Turin, was the great witness of the West, as his contemporary, the Paulikian Sergius, was of

the East. He died about 840, after having laboured unweariedly above twenty years against the worship of saints, images, relics, the crucifix ; against pilgrimages, and all the prevailing ceremonial system of religion ; against masses for the dead, transubstantiation, the supremacy of the Pope, and tradition as an authority for doctrine. The written Word was made by him the one only standard of truth. Claude, like his great master Augustine, delighted to set forth the Lord Jesus Christ, and divine grace through Him, as the all in all of man's salvation. He represented Him as the one Head of the Church ; and asserted, with the utmost fulness, the great doctrine of man's forgiveness and justification through faith alone in Christ's merits, and not by any works, moral or ceremonial. At the same time, he strictly enjoined the duty of practical, self-denying godliness as *the fruit of love to the Saviour*.

Such were the truths for which Claude became a reproach among his neighbours. The Papacy had not as yet established its supremacy in Turin, nor had the secular power yet surrendered itself as an instrument of persecution at its bidding. And thus Claude suffered not unto blood. Yet the enmity of both priests and people was so far active against him as to make his ministry a witnessing in sackcloth. His labours, however, had great effect among the inhabitants of Piedmont and Lombardy, and in the valleys also of Dauphiny on the other side of the Alps, where the truth continued to linger for centuries.

It was probably a woman from this neighbourhood who, at the beginning of the eleventh century, exercised so singular an influence wherever she went, especially in France, as to draw over to her opinions, not merely the ignorant and laity, but some of the more learned of the priesthood. Thus, at Orleans, during a temporary sojourn,

she converted several of the clergy, more especially two of the canons, named Stephen and Lisoie, who, for their rank, learning, almsgiving, and general sanctity of character, were universally held in the highest reputation. These now became the local heads of the new opinions, which they propagated with zeal. Among others, the chaplain of Arefaste, a knight of Rouen, became their disciple; and, returning home, sought to proselyte his master. Arefaste suspected heresy, and, with the privity of the king and some of the priests, went to Orleans, and feigned himself a disciple of the two canons, in order the better to detect it. Their instructions began with, and were based on, the words of God's own book, the Bible. They stated, that in baptism there was no washing away of sins; and in the sacramental elements, no conversion by the priest's consecrating words into Christ's body and blood; that it was in vain to make prayers to saints and martyrs; and that human works could not be the purchase-price of an eternal reward. A council, under the presidency of King Robert, was immediately assembled, and the two canons summoned before it. They confessed their faith; and as no threats of a torturing death could induce them, or some ten others who pressed forward to declare their accordance of belief, to recant, the whole were led to a great fire kindled without the city, and burnt to death, smiling in the midst of the flames.

Other heretics were examined at a council held at Arras, 1025, who stated that they had been instructed by a teacher from Italy in the precepts of the Gospels and apostles, and disbelieved in the Romish sacraments, the efficacy of penances in satisfaction for sin, purgatory, and masses for the dead; and disapproved of the adoration of relics, images, and the cross, and also of saint-worship.

As regarded themselves, they said, "If any one will examine it, our rule of life will be found agreeable to the doctrine of the Gospels and apostles. It is, to separate from the world, to restrain the flesh from concupiscence, to earn our livelihood by the work of our hands, to injure none, and to shew love to all who unite in desiring to follow the same doctrine and life."

Peter de Bruys preached the same principles a century later with great success in the French provinces of Dauphiny, Provence, and Languedoc; but after twenty years of missionary labour, was seized by his enemies, and burnt to death in 1126. His opinions continued to be propagated by Henry, an Italian, with an eloquence which melted all hearts, and a character for sanctity and benevolence worthy of all admiration, until in 1147 he was seized and imprisoned. In the same year a number of persons, who in like manner testified against the idolatrous superstitions of the Church of Rome, were burnt at Cologne; and their faith continued to be propagated in that neighbourhood in spite of persecution.

At a council held at Oxford in 1160, thirty foreigners, men and women, being convicted of holding similar opinions, were branded, scourged, and cast out of the city; after which, through the inclemency of the cold—for it was winter, and no one shewed them even the slightest act of compassion—they perished wretchedly.

About the year 1170, Peter Valdes, a merchant of Lyons, having sold all he had and distributed to the poor, became the head of a body of religionists celebrated in history as the Waldenses, or Poor Men of Lyons, who soon drew on themselves public attention and persecution. The first thing which would seem to have awakened Peter to solemn thoughts, was the sudden death before his eyes of one of

his friends. He went to his religious guides to ask what was the way by which he might most certainly go to God. The advice given was that of Christ to the rich young man, "If thou wouldest be perfect, sell what thou hast, and give to the poor, and follow Me." He determined instantly to follow it. But then a new thought came into his mind. It was not merely poverty in respect of the bread that perisheth, under which those about him were suffering, but poverty also in their ignorance of the bread of life. And how could he fully follow Christ but by teaching them the gospel? So, having first made a small provision for his wife and daughters, and distributed a large part of his wealth among the poor, he employed what remained in making a translation of the Scriptures into the vernacular tongue, in multiplying copies, and in preparing suitable evangelists. The importance of his thus making the Word of God his rule of action, in determining the future Christian and scriptural character of his followers, can hardly be overrated. Peter at first had no intention of separating from the Popedom. He even went to Rome with the full expectation of having his translation of the Scriptures and his evangelistic proceedings, sanctioned by the Pope. But he soon found that the circulation of the Scripture, and pure gospel-preaching, were what Rome could not endure. Persecution arose against him. He wandered forth an exiled evangelist, while his associates separated in other directions; and he seems, after many peregrinations, to have ended his mortal career in Bohemia. His example remained to his followers in every part of Christendom. It inculcated on them not merely the nothingness of a dying world, and the duty of following Christ both in poverty and in evangelistic toil and suffering, but, above all, the great never-to-be-forgotten principle

of God's written Scriptures being the only and perfect rule of Faith. These men were described even by an enemy as "sedate and modest in their manner; they have no pride in clothes, for they wear such as are neither costly nor mean. They avoid falsehoods, oaths, and frauds; and do not multiply riches, but are content with what is necessary. They are chaste and temperate in meat and drink. They restrain themselves from anger, detraction, and levity in discourse; and are always at work, learning or teaching."

In these lines of Eastern and Western witnesses, blending henceforth under the name of Waldenses, we have the conjunction of the teachers and the taught, the olive-tree and the candlestick, in the testimony borne. And so as to their avenging power of smiting the land which rejected them with plagues, and shutting it out from the dews of heaven, an illustration may be found in the declaration of Luther with reference to his own days and those of Huss, that the Turks had been the avengers of the godly preachers who were then rejected and persecuted in Christendom;—a saying equally applicable to the earlier visitations of Saracens which scourged the witness-rejecting world during the earlier half of the twelve hundred and sixty days. And the words of Archbishop Peckam respecting England in the fourteenth century, were equally applicable to the state of all western Christendom,—that the general spiritual destitution was such, that the people resembled poor and needy ones, who sought water and found none. How strikingly does the Apocalyptic description contrast with the language used by Antichrist in his bulls of excommunication thundered against these very witnesses! "We shut heaven against them. We send them famine, and thirst, and drought; and call fire from heaven to consume and devour them."

The faithful witnesses for Christ having testified against the successively developed Antichristian corruptions of the sacramental error, the mediatorship of departed saints, and the idolatry, demon-worship, sorceries, thefts, fornications, and murders, of the apostate Church and system, now, towards the close of the twelfth century, discovered, what they had before not known, that the bishop of seven-hilled Rome was the true head of the great reigning apostasy, and the Antichrist described in Scripture. So soon as they had thus completed the whole of their testimony, forthwith the Popedom, which had now established its supremacy over every state in Christendom, roused itself collectively in the third Lateran General Council of 1179, and declared a war of extermination against them, commanding the secular sword to strike down what it called heresy.

The commencement of this Papal anti-witness war is strongly marked in European history. Bull followed bull, and council followed council, and persecution pursued the witnesses into every part of Europe. Everywhere the blood-hound spirit of the Inquisition tracked them; and the wild beast from the abyss, or papal power acting upon and directing the secular governments of western Europe, condemned them to the most cruel punishments. Not the Waldenses only, but the Lollards and Wicliffites in England, the Hussites in Bohemia, and all who were inspired with the same spirit of witnessing for Christ, suffered persecution. It was marvellous, considering the might arrayed against them, that these witnesses endured as they did. Through three centuries, in spite of racks and prisons, of the sword and the flame, their voice was still raised in protestation against the lies of Popery, and for the truth as it is in Jesus.

At length, however, as the fifteenth century drew to a

close, after a furious renewal of crusades against the Waldenses of Dauphiny and Piedmont, and the Hussites in Bohemia, the attainment of the Papal object seemed at hand, and victory nearly within its grasp. It was just what had been predicted, that the wild beast from the abyss should not only make war on them, but *conquer and kill them*.

This figure of the two symbolic witnesses being killed, and lying dead, is so strong as to signify nothing less than the complete silencing and apparent extermination of those they represented. There is but one period in European history when the anti-Papal testimony was entirely silenced, and the Popedom completely triumphant,—namely, the opening of the sixteenth century, just before the Reformation. When in 1499 the Bohemian witness-Church sent deputies to search throughout Europe for other Churches of kindred anti-Papal feeling and profession, such had been the silencing and exterminating effect of the crusades carried on just a little before against the Waldenses, that *none could be found*. In the language of one historian, “The agitations excited in former centuries by the Waldenses, Albigenses, and afterwards by the Bohemians, had been *suppressed* and *extinguished* by counsel and the sword.” In the words of another, “The sixteenth century opened with a prospect of all others the most gloomy in the eyes of every true Christian. Corruption both in doctrine and practice had exceeded all bounds. The Waldenses were too feeble to molest the Popedom, and the Hussites, worn out by a long series of contentions, were at length reduced to silence.” So again another, “Everything was quiet; *every heretic exterminated*; and the whole Christian world supinely acquiesced in the enormous absurdities inculcated upon it.”

This epoch is still more exactly and definitely marked by

the place and occasion of this triumph over the death of the witnesses. Rome itself was the central area, forum, or "broad place," of Papal Christendom, that great city, figuratively called Sodom and Egypt for its moral impurity, its priestly sorceries, and its hatred of God's people, and where the Lord of the witnesses had been crucified afresh in them His members. There the delegates from all the people and nations of Christendom assembled in the great Lateran Council, held by Popes Julius II. and Leo X. from 1512 to 1517, and a citation was issued to the few remaining Bohemian schismatics and heretics to appear and plead their own cause. Now was the crisis come which was to try the faith of this little remnant of witnesses, and exhibit its *vitality* or *death*. Would they face their Lord's enemies? Would they brave the terrors of death, and plead His cause before the Antichristian council, like Wicliffe, Huss, and Jerome, or like Luther afterwards at Worms? Alas! no. No deputies arrived to plead before the council. Not a whisper was heard against the Papacy from any state or city. Throughout the length and breadth of Christendom, Christ's witnessing servants were silenced; they appeared as dead. The orator of the council ascended the pulpit, and amidst the applause of the assembled synod, uttered that memorable exclamation of triumph, which, notwithstanding Papal persecutions and inquisitorial fires, was never pronounced before or since, "There is an end of opposition to the Papal rule and religion; opposers exist no more." So did "they from the people, and kindred, and tongues, and nations," assembled in Rome, that forum of the Papacy, look on all anti-Papal witnesses as extinct and dead. This was on May 5, 1514.

That same day an edict was issued for the perpetual exclusion of all heretics from the visible Church, and adju-

dicating against them all the punishments imposed by former councils, one of them (and perhaps the most fearful in the popular view, from its supposed indication of the damnation of the unburied in another world) being *the exclusion of their corpses from burial*. After which, on the dissolution of the council, amidst the dinners and fetes with which the Pope and cardinals celebrated its triumphant close, the assembled ambassadors and prelates separated with complacency and confidence, and with mutual congratulations on the peace, unity, and purity of the Apostolic Church. Europe sank into the deep sleep of spiritual death under the iron yoke of the Papacy. No one ventured to stir, when, suddenly, the voice of one was heard which, like a trumpet, aroused Europe from its lethargy, and shook to its very foundations the Papal power.

On the 31st October 1517, precisely to a day *three and a-half years* from the declaration of the extinction of the witnesses, Luther posted his famous Theses at Wittenberg, and so commenced the glorious Reformation—that sudden, mighty, and triumphant resuscitation of the true Church from a state of the deepest depression, which is without a parallel save in the resurrection of our Lord himself. The breath of life from God entered into the slain witnesses, and they stood upon their feet !

We are told of the martyr Huss, that whilst in his lonely dungeon at Constance, just a few nights before his martyrdom, he dreamt ; and it seemed as if some pictures of Christ, which he had been painting upon the wall, were effaced by the Pope and bishops. The dream afflicted him. But the next night he dreamed again, and seemed to see painters more in number, and with more of effect, restoring the pictures of Jesus. He said, “ I am no vain dreamer, but hold for certain that the image of Christ shall

never be effaced. They wish to destroy it ; but it shall be painted afresh in the hearts of gospel-preachers better than myself. And I, *awaking, as it were, from the dead, and rising from the grave*, shall rejoice with exceeding great joy ;" a prediction singularly confirmed by Pope Adrian, the successor of Leo X., who wrote in 1523, "The heretics Huss and Jerome seem now to be *alive again* in the person of Luther."

This marvellous awakening astonished the beholders. It was seen that the very foundations of the whole Papal system were threatened. At each step of advance, as the witnesses stood more and more firmly on their feet, and the revival was confirmed, alarm and anxiety increased, until in 1530 the Reformers united themselves together under the name of Protestants, or, according to its Latin etymology, Witnesses.

Here the divine rainbow-clothed angel, who had spoken to St John, seems to have ceased speaking. His sketch of the history of the two witnesses had now been brought down to that very chronological point in the vision prefigurative of the Reformation, at which he first interposed with his retrospective explanatory narrative. Their remaining history would best be given in the resumption of the Apocalyptic scenic figurations.

St John "heard a great voice from heaven, saying to the witnesses, Come up hither. And they ascended up to heaven in a cloud ; and their enemies beheld them." The *heaven* here noted was visible to the enemies of the witnesses, and, therefore, not the spiritual heaven of the Divine presence. It seems evidently here, as in the vision of the woman and the dragon in chap. xii., and as in Isa. xiv. 13, and other prophecies, to be the heaven in which the sun, moon, and stars of political elevation and

dignity move. But could it be that the witnesses so lately warred against, even to extermination, and rejoiced over as apparently dead by delegates from all parts of Papal Christendom, could rise to political ascendancy and power? Yes! Several of the German princes embraced the Reformed faith; full toleration was granted to the Protestants by the pacification of Nuremberg; and, after the surprise of the emperor Charles V. by Prince Maurice, a peace was concluded at Passau in 1552, by which they obtained a full equality of rights.

At the same time, there was a great shaking and earthquake throughout that portion of Papal Christendom which formed part of the old Roman Empire; and England, one of the most notable of the ten kingdoms of which it consisted, threw off the yoke and fell from the Papacy. That Protestant, or witness church, was then fixed in the heaven of political exaltation where it has ever since remained.

The seven Dutch United Provinces, corresponding with the *chiliads* of the Jewish tribes, at the same time emancipated themselves from Spain after a protracted and bloody war, and established themselves as the Protestant republic of Holland.

Such were the only two great and permanent political changes in Europe, which arose out of the earthquake of the Reformation. Strong efforts were made in France and other countries to shake off the Papal yoke, but in vain. It was prophesied that only *one* of the ten nations, and *seven chiliads*, should fall away from Rome; and so it came to pass, that in all other nations the cruel heel of bloody persecution succeeded in ruthlessly stamping out Protestantism. Not, however, without much blood and suffering on both sides. The victorious ascendancy of the witnesses in England and Holland, and the successful wars carried

on by them against the Papal nations, affrighted the Romanists ; whilst the triumphant Protestants gave glory, not as of yore to the Virgin and saints, but to the God of heaven.

Throughout this period of the Reformation the Turkish woe continued. It was not till the great naval battle of Lepanto in 1571, followed by the victories of John Sobieski and Prince Eugene, that it received any very effectual check. Its energy of aggression and destruction passed from the Turkish empire ; internal decay commenced ; until in 1774, after an unsuccessful war against Austria and Russia, the unfavourable terms of peace proclaimed to the world, in language too clear to be mistaken, that the Turkman power was no longer a woe to Christendom, but Christendom to the Turks. The dissolution of its empire became thenceforth only a question of time and European policy. The second woe had passed away ; the third woe was to come quickly.

THE SOUNDING OF THE SEVENTH TRUMPET.

CHAPTER XI.

15. And theseventh angelsound-
ed ; and there were great voices in
heaven, saying, The kingdoms of
this world are become the king-
doms 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 to be judged, and
that Thou shouldest give reward
unto Thy servants the prophets,
and to the saints, and to them
that fear Thy name, small and
great, and shouldest destroy them
that destroy the earth.

19. And the temple of God was
opened in heaven ; and there was
seen in His temple the ark of His
covenant ; and there were light-
nings, and voices, and thunder-
ings, and an earthquake, and great
hail.

On the sounding of the seventh trumpet blast, all the heavenly voices appeared to burst forth into a joyful song of praise and triumph, in anticipation of the destruction of the opposers, and the establishment of Christ's glorious and blessed kingdom, which should take place under it, even as if already accomplished. How must the apostle's heart have beat with desire to see the glorious events thus celebrated as about to take place under the seventh trumpet ! But, ere this development, he needed first to know who were those destroyers of the earth who were to be cut off by God himself, and who was that beast from the abyss that had warred against and slain Christ's witnesses. What was its history ? Whence did it originate, and when was it established ? And how far might it be identical with Daniel's fourth beast in its last ruling form, (Dan. vii. 23-26,) and, consequently, with the predicted Man of Sin and Antichrist ?

As if on purpose to answer these questions, a new and parenthetic series of explanatory visions seems now to be given in chaps. xii., xiii., and xiv., whilst the forward progress of the prefigurations seems here suddenly interrupted, to be renewed again in chap. xv. 5, where the pointed repetition of the same figured scene appears to mark the connexion, and shew where the thread of the vision, and the development of the grand events of the seventh trumpet, are resumed.

SUPPLEMENTAL HISTORY OF THE RISE, CHARACTER, AND
ESTABLISHMENT OF THE "BEAST FROM THE ABYSS,"
OR POPEDOM.

The Woman and the Dragon.

CHAPTER XII.

1. And there appeared a great sign 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, travailling in birth, and pained to be delivered.

3. And there appeared another sign in heaven; and behold a great red dragon, having seven heads, and ten horns; and on his heads seven diadems.

4. And his tail drew the third part of the stars of heaven, and did cast them to the ground. And the dragon stood before the woman who was about to be delivered, for to devour her child so soon as it should be born.

5. And she brought forth a man-child, who was to rule all the nations with a rod of iron. And the child was caught up to God and to his throne.

6. And the woman fled towards the wilderness, where she hath a place prepared of God, that they should feed her there a thousand, two hundred, and three-score 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 any more found 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 down upon the ground, and his angels were cast out with him.

10. And I heard a loud voice saying in heaven, Now is come the salvation, and strength, and kingdom of our God, and the authority 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 loved not their lives unto the death.

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

13. And when the dragon saw her to be carried away by the flood, that he was cast unto the earth, he persecuted the woman that had brought forth the man-child.

14. And to the woman were given two wings of the great eagle, that she might fly into the wilderness into her place, from the face of the serpent, where she is nourished for a time, times, and half a time.

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 by the flood.

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

17. And the dragon was wroth with the woman, and went to make war with that remnant of her seed which keep the commandments of God, and hold the testimony of Jesus Christ.

And now a new vision opens, giving a supplementary explanation of the wild beast from the abyss, and retracing the history of the same remarkable period of a time, times, and half a time, or forty-two months, or 1260 days, noted as that of paganised Christians treading down the holy city, (chap. xi. 2,)—of the witnesses prophesying in sackcloth, (chap. xi. 3,)—of the woman's remaining a refugee in the wilderness, (chap. xii. 6, 14,)—of the little horn of Daniel's fourth wild beast, (Dan. vii. 25,)—and of the wild beast from the abyss holding the seven-headed dragon's delegated authority, (chap. xiii. 5.) Such retrogressive explanations are common with historians, who, after describing the events of a period of time with reference chiefly to secular matters or foreign politics, often retrace their steps to give the ecclesiastical or domestic history of the same period. It is supposed that this supplemental vision, contained in the 12th, 13th, and 14th chapters, was written on the *outside* of the roll of revelation, chronologically parallel with the other visions *inside*.

The woman represents Christ's true visible Church on earth—the mother of "those that keep the commandments of God, and the testimony of Jesus Christ," (ver. 17, com-

pared with Gal. iv. 26,) and arrayed with the sun, moon, and stars, as symbolising her political power and ecclesiastical dignity at the particular epoch prefigured. And as Zion is described by Isaiah, chap. lxi. 8, 9, as travailing to bring forth a *man-child* representing a *nation*, so the Church is at this crisis symbolised as about to bring forth a *man-child* representing a Christian polity about to be raised to dominant power.

At the same time there appeared in the heaven of the political world, a great red dragon,—the symbol in the third century of the pagan Roman power,—his seven heads, like those of the succeeding wild beasts from the sea and the abyss, (chap. xiii. 1, and xvii. 8,) signifying, not only the seven hills upon which Rome is built, but the seven forms of government under which it had up to that time been ruled. The use of the diadem, instead of the laurel crown, further indicates the precise epoch; as also the circumstance of the diadems still resting on the seven heads, and not, as afterwards, upon the ten horns or kingdoms issuing from them. A further mark of the time when these events were to occur, is seen in the limit put to the extent of authority possessed by the dragon—namely, when the pagan Roman power should be reduced to one-third of the empire, as was the case just before the victories of Constantine, when the empire was divided among three emperors. (See the first trumpet and also the sixth seal.) Whilst in two of the portions the Christians enjoyed recognition and support, in the Asiatic third they were exposed to bitter and cruel persecution from the pagan emperor Maximin, who did all in his power to destroy the Christian name and rising power.

On his death, the Christian body, headed and represented by Constantine, was speedily elevated to dignity

and power ; and, after a subsequent desperate struggle with the apostate Licinius, in which the invisible powers of good and evil appeared striving for the mastery, Paganism, under cover of which Satan opposed the truth, was finally cast down and deposed from the governance of affairs, and Constantine, "the son of the Church," (as the Christian emperors were henceforward styled,) was raised to an avowedly Christian throne, and constituted sole master of a nominally Christian empire, under which the Pagans in their turn were ruled with a rod of iron. In a picture elevated by Constantine over his palace-gate, he was represented with the cross of salvation above his head, and beneath, his enemy and that of the Church, under the semblance of a dragon, precipitated into the abyss.

The Christians, formerly depressed and persecuted, now greeted each other with songs of congratulation, celebrated the deeds of those martyred during the persecution, and anticipated the reign of Christ upon earth, which they imagined to be then begun. But these rejoicings were premature, and quickly followed by a note of warning that the devil, having failed in destroying Christianity by means of Paganism, would use other and more effectual means to injure and persecute the Church.

The association of the true faithful Church with the splendours and honours of this world was indeed but short-lived. The Arian heresy, which denied the divinity of Jesus, attacked her on one side ; superstition, formalism, and remaining Paganism, on the other. The faithful remnant remained in obscurity, as before depicted in the two parallel visions of the separation of the *sealed* from the unsealed, and of those that adhered to Jesus as their only Mediator and Atonement from out of the apostatised multitudes of the professing Israel. But before the complete

seclusion of the Church in the wilderness, the Emperor Theodosius the Great, who alone reunited the two wings, or eastern and western divisions, of the great Roman eagle, exerted his imperial power as a protector and nursing father of the true Church. Against Paganism he was an enemy so determined and powerful that it henceforth never again raised its head. Against Arianism he was equally decided ; whilst for eighteen years his great name formed a barrier to protect the Church and the empire from the tremendous and already imminent irruption of the Gothic flood.

Foiled in the object of his persecution of the Church from *within* the empire, Satan now made another attempt to overwhelm it from *without* by an invading flood of Arian and Pagan Gothic nations. The fury of the flood was such as to sweep away all vestiges of Roman political authority, and might thus have well been deemed sufficient to overthrow the Christian Church also. But the true faith, however earthly and overlaid with superstition it might have become, had been so inwrought into the national mind, habits, and institutions, that to sweep away Christianity it needed to sweep away the population of the empire. This was contrary to the policy, and beyond the power, of the barbarian conquerors, who, thinned in number by their bloody wars, were themselves absorbed and incorporated into the Roman population, and relinquished their Pagan and Arian errors in favour of the orthodox belief. The earth thus far helped the woman, and swallowed up the flood ; though, amidst abounding corruption, the true and faithful witnesses of God remained hidden and almost invisible, whilst the devil, the animating spirit of the old Paganism, proceeded in wrath to plot for their destruction by planning an Antichristendom out of Christendom itself.

THE SEVEN-HEADED TEN-HORNED WILD BEAST FROM THE
SEA AND FROM THE ABYSS.

CHAPTER XIII.

1. And I stood upon the sand of the sea, and saw a wild beast rising out of the sea, having seven heads, and ten horns, and upon his horns ten diadems, and upon his heads 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 throne, and great authority.

3. And I saw one of his heads that had been wounded, as it were to death; and his deadly wound was healed. And all the earth wondered after the beast.

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

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

6. And he opened his mouth in blasphemies 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 authority was

CHAPTER XVII.

1. And there came one of the seven angels which had the seven 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 a wilderness; and I saw a woman sitting upon a scarlet-coloured wild beast, full of names of blasphemy, having seven heads and ten horns.

4. And the woman was arrayed in purple and scarlet, 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 a name written, Mystery, Babylon the Great, the Mother of the 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 witnesses of Jesus. And when I saw her, I wondered with great wonder.

7. And the angel said unto me, Wherefore didst thou wonder? I will tell thee the mystery of the

given unto him over every tribe, and people, and tongue, and nation.

8. And all that dwell upon the earth shall worship him, whose name has not been written from the foundation of the world in the Book of Life of the Lamb that was slain.

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

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

11. And I beheld another wild 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 authority 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 signs; and causeth that fire shall come down from heaven upon earth in the sight of men.

14. And he deceiveth them that dwell upon the earth, by means of those wonders 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, who 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

woman, and of the wild beast that carrieth her, which hath the seven heads and ten horns.

8. The beast which thou sawest was, and is not, and is to ascend out of the abyss, and goeth into perdition; and 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 shall come.

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

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

11. And the wild 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 that thou sawest, are ten kings, which have not yet received a kingdom; but receive authority at one time with the beast.

13. These have one mind, and shall give their power and their authority 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, the called, and chosen, and faithful.

15. And he saith unto me, The waters which thou sawest, where the harlot sitteth, are people, and

as would not worship the image of the beast should be killed.

16. And he caused 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 sixty and six.

multitudes, and nations, and tongues.

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

17. For God hath put it 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.

As this wild beast from the sea and the abyss appears to be identical with Daniel's fourth wild beast in its ten-horned state; and its ruling head with Daniel's *Little Horn*, St Paul's *Man of Sin*, and St John's *Antichrist*, I subjoin the three descriptions for comparison:—

DANIEL VII.

The Vision.

7. After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly, and it had great iron teeth: it devoured, and brake in pieces, and stamped the residue with the feet of it; and it was diverse from all the beasts that were before it; and it had ten horns.

8. I considered the horns; and behold there came up among them another little horn, before whom there were three of the first horns plucked up by the roots; and, behold, in this horn were eyes like

Its Explanation.

17. These great beasts, which are four, are four kings which shall arise out of the earth.

18. But the saints of the Most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever.

19. Then I would know the truth of the fourth beast, which was diverse from all the others, exceeding dreadful, whose teeth were of iron, and his nails of brass; which devoured, brake in pieces, and stamped the residue with his feet;

the eyes of a man, and a mouth speaking great things.

9. I beheld till the thrones were placed, and the Ancient of days did sit, whose garment was white as snow, and the hair of His head like the pure wool; His throne was like the fiery flame, and His wheels as burning fire.

10. A fiery stream issued and came forth from before Him; thousand thousands ministered unto Him, and ten thousand times ten thousand stood before Him; the judgment was set, and the books were opened.

11. I beheld then, because of the voice of the great words which the horn spake; I beheld even till the beast was slain, and his body destroyed and given to the burning flame.

12. As concerning the rest of the beasts, they had their dominion taken away; yet their lives were prolonged for a season and time.

13. I saw in the night visions, and, behold, one like the Son of man came to the Ancient of days, and they brought Him near before Him.

14. And there was given Him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve Him. His dominion is an everlasting dominion which shall not pass away, and His kingdom that which shall not be destroyed.

20. And of the ten horns that were in his head, and of the other which came up, and before whom three fell; even of that horn that had eyes, and a mouth that spake very great things, whose look was more stout than his fellows.

21. I beheld, and the same horn made war with the saints, and prevailed against them;

22. Until the Ancient of days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom.

23. Then he said, The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces.

24. And the ten horns out of this kingdom are ten kings, that shall arise. And another shall arise after them; and he shall be diverse from the first, and he shall subdue three kings.

25. And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws; and they shall be given into his hand until a time, and times, and the dividing of time.

26. But the judgment shall sit: and they shall take away his dominion, to consume and to destroy it unto the end.

27. And the kingdom, and dominion, and the greatness of the kingdom under the whole heaven,

shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.

ST PAUL'S MAN OF SIN.

2 THESS. II.

1. Now we beseech you, brethren, with regard to the coming of our Lord Jesus Christ, and our gathering together unto Him,

2. That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand.

3. Let no man deceive you by any means; for *that day shall not come*, except there come the apostasy first, and that man of sin be revealed, the son of perdition;

4. Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God.

5. Remember ye not, that when I was yet with you, I told you these things?

6. And now ye know what withholdeth that he might be revealed in his time.

7. For the mystery of iniquity doth already work; only he who now letteth *will let*, until he be taken out of the way.

8. And then shall that Wicked One be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming;

9. *Even him* whose coming is after the working of Satan with all power, and signs, and lying wonders,

10. And with all deceivableness of unrighteousness to them that perish, because they received not the love of the truth, that they might be saved.

11. And for this cause God shall send them strong delusion, that they should believe a lie;

12. That they all may be damned who believed not the truth, but had pleasure in unrighteousness.

ST JOHN'S ANTICHRIST.

1 JOHN II.

18. Children, it is the last time; and as ye have heard that the Antichrist cometh, even now there are many Antichrists; whereby we know that it is the last time.

22. Who is the liar but he that

denieth that Jesus is the Christ? This is the Antichrist, that denieth the Father and the Son.

23. Whosoever denieth the Son, the same hath not the Father.

1 JOHN IV.

3. Every spirit that confesseth not that Jesus Christ is come in the flesh, is not of God; and this is the spirit of the Antichrist, respecting which ye have heard that it cometh; and even now already is it in the world.

2 JOHN.

7. Many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh; this is the deceiver and the Antichrist.

Thus the dragon stood on the sand of the flood of invading Goths, now absorbed into "the earth," or Roman empire. Then that which prevented—namely, the Pagan Roman rule—having been taken out of the way, that Wicked One was to be revealed, that Man of Sin, whom St Paul described to the Thessalonians, (2 Thess. ii. 1-12,) and Rome Pagan was to give place to Rome Papal, symbolised in chap. xvii. as a harlot sitting upon a scarlet-coloured wild beast, having seven heads and ten horns.

This wild beast represented the same empire as the Pagan dragon, but with one significant change in the emblems, for by the time it arose from the inundating flood, the ten Gothic kingdoms of Europe had been formed, each having its own ruler. The temporal sovereignty had departed from Rome, and, therefore, the beast's ten horns had diadems instead of his seven heads. And, very remarkably, just at that epoch of the sixth century the Gothic kings of the ten Romano-Gothic kingdoms assumed to themselves what was before a Roman imperial distinction of the *Diadem*, as coins of the day still extant prove. Moreover, as indicative of the supreme spiritual power which the beast arrogated to himself, and impiously exercised from his seven-hilled capital, there were upon his seven heads names of blasphemy.

The ten kingdoms into which the Roman empire was

divided, corresponding with the ten toes of Daniel's image, (Dan. ii. 41, 42,) have been variously enumerated at different periods ; but, notwithstanding many intervening changes of state, the number *ten* has continued the standard number down to the present time. The principal Gothic tribes raised into sovereignties were—1. The Anglo-Saxons in Britain ; 2. The Franks in central France ; 3. The Allemanni on the Rhine ; 4. The Burgundians in Burgundy, south-eastern France, and part of Switzerland ; 5. The Visigoths in Spain ; 6. The Suevi in Portugal and Galicia ; 7. The Vandals in Africa and the Italian islands of Sicily, Sardinia, and Corsica ; 8. The Bavarians on the Danube ; 9. The Heruli, succeeded by the Ostrogoths, in Italy ; 10. The Lombards in Lombardy. These kingdoms “received authority at one time with the beast,” and acknowledged the Papal supremacy,—Clovis, king of the Franks, being the first to do so in A.D. 496 ; the rest later, the last being about A.D. 600.

Of the seven heads, representing the seven forms of Pagan rule by which Rome had been governed since its foundation, five—namely, kings, consuls, dictators, decemvirs, and military tribunes—had passed away when the apostle wrote. The sixth, or imperial head, was then ruling ; and the seventh, or absolute monarchy, commenced by Diocletian, who introduced the eastern diadem and quadripartite imperial form of government, was yet to come. This seventh and last Pagan head was wounded to death by the sword of the Christian conqueror Constantine, who made Christianity the religion of the state, and removed the capital of the empire from Rome to Constantinople. Rome might then have perished from the earth like so many other deserted capitals, had not the emperor transferred much of his authority to the bishop of

Rome, and assisted the successor of St Peter, as the eighth, or new seventh head, to resuscitate the old Roman empire under his spiritual domination as Pope. Well might all the world wonder at the beast who thus appeared as the dragon revived, exalting himself as Christ's infallible vicar, arrogating the title of "His Holiness," and oppressing the saints of God on earth, whilst grieving those in heaven, by the idolatrous worship which he caused to be rendered to them.

Three of the Gothic horns, as foretold by Daniel, were removed to make way for him—namely, the Vandals, the Ostrogoths, and the Lombards ; a considerable portion of whose territories was taken possession of by the Pope, as the patrimony of St Peter, whilst the rest was held as a fief under acknowledgment of his feudal supremacy.

Authority was given to the Pope to make war with the saints for forty-two months, a period corresponding with the twelve hundred and sixty years of the witnesses prophesying in sackcloth. If we count these from the decree of Justinian in A.D. 553, which declared the Pope head of all the churches, we are brought to 1793, the time of the French revolution, when an effectual blow was given to his power and supremacy. If we take the notable decree of Phocas, A.D. 607, the Papal authority may possibly close in 1867 ; after which there may still remain the additional seventy-five years of Dan. xii., as the time of the end for winding up the great drama. History shews how the Pope has usurped power over the European kingdoms, emperors and kings bowing the knee before him, and accepting their crowns from him as Christ's vicar. The emperor Otho both received the imperial crown as a Papal grant, and resigned it again when required by the Pope. A king of Spain relinquished his kingdom that he

might receive it back from Christ's vicar ; and John, king of England, in like manner resigned his crown, that he might receive it again as a vassal of the Roman bishop. Even the kingdoms of the new world of America and the East were asked as fiefs of him ! Truly, " authority was given him over all kindreds, and tongues, and nations ! "

The great earthly means of his success would appear to have been the lambskin-covered two-horned beast, which (agreeably with Christ's own words, Matt. vii. 15) has been explained of the false teaching *Romish clergy*, secular and monastic, to whom was delegated under Papal superintendence the power of communicating grace through the sacraments, of offering the sacrifice of the mass, of absolving from sin, and of delivering souls from purgatory. Pretended miracles have ever formed a weapon of the Roman church, as also excommunications and interdicts, by which the lightnings of Divine wrath were supposed to be launched against its opponents.

The PAPAL GENERAL COUNCILS, consisting of representatives of all ranks of the Church, convened through the clergy from every part of the Roman world, constituted a representation, or image, of the ten-horned wild beast, or Antichristendom. In these the clergy alone could vote in matters ecclesiastical ; and they took advantage of this power to enforce, by the authority of the Councils, image and saint-worship, transubstantiation and adoration of the mass, auricular confession and the compulsory celibacy of the clergy, indulgences for remission of sins, purgatory, the universal supremacy of the Pope, the co-equal authority of Apocrypha and of tradition with inspired Scripture, and the exclusive right of the clerical body to interpret Scripture, and consequent denial of the right of private judgment. These unscriptural dogmas were promulgated by Councils

as by the authority of the Holy Spirit, and all who would not submit to them were excommunicated and punished as heretics. The sign of the cross on the hands, or forehead, has always been the peculiar mark of the Papacy.

The letters of the word "LATEINOS," "*the Latin*," form the number 666, thus :—

L A T E I N O S.

$30 + 1 + 300 + 5 + 10 + 50 + 70 + 200 = 666$;

and there is a marvellous appropriateness in the application of this name to the beast. His capital was in Latium, his kingdoms were styled the Latin kingdoms, his Church the Latin Church, the Latin clergy, the Latin councils. Mass, prayers, hymns, decrees, bulls, were written in Latin. The Papal councils spoke in Latin. The Scriptures were read in no other language under the Papacy than Latin. In short, all things were Latin.

THE NEW SONG, AND GOSPEL-PREACHING.

CHAPTER XIV.

1. And I looked, and lo, a Lamb stood on the Mount Sion, and with him an hundred and forty-four thousand, having his Father's name written in their foreheads. follow the Lamb whithersoever He goeth. These were redeemed from among men, being the first-fruits unto God, and to the Lamb.

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

3. And they sang as it were a new song before the throne, and before the four living creatures, and the elders. And no man could learn that song but the hundred and forty-four thousand which were redeemed from the earth. 6. And I saw another angel fly in mid-heaven, having the everlasting gospel to preach to them that dwell on the earth, and unto every nation, and kindred, and tongue, and people,

4. These are they which were not defiled with women, for they are virgins. These are they which 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.

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 mid-heaven, having the everlasting gospel to preach to them that dwell on the earth, and unto 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.

We are here carried from the wild beast of Rome, with his lamb-personating priesthood, usurping Christ's functions, titles, and prerogatives, to the true Lamb standing on Mount Sion, surrounded by His saints, the subjects of Divine sovereign grace, and chosen out of the midst of professing Christendom, as we saw in the palm-bearing vision of chap. vii. The new song of triumph would appear to be the same as that at the conclusion of chap. xi. on the occasion of the REFORMATION. "Learn to know Christ," cried Luther, its great leader,—“Christ crucified, Christ come down from heaven to dwell with sinners! Learn to sing the NEW SONG, ‘THOU, JESUS, ART MY RIGHTEOUSNESS; I am Thy sin. Thou hast taken on Thyself what was mine; Thou hast given me what is Thine.’” It was this characteristic topic which, amidst differences on lesser points, united all the Reformers in one harmonious chorus, like “the voice of many waters.”

But, alas! these redeemed ones, the holy and undefiled members of the true Church, *who follow the Lamb whithersoever He goeth*, both in their active self-denying devotedness, and in their readiness to suffer for His name, were still but few in comparison with the vast population of nominal Christendom. And soon after Luther's death and that of his fellow-workers, this number began to decline. Even in Germany and England, and other Protestant countries, zeal for those blessed gospel-truths which were the glory of the Reformation gave way, first, to a cold orthodoxy, then afterwards to neology, scepticism, and infidelity. After the Reformation, as after the turning of the Roman empire to Christianity under Constantine, it still proved to be only an election of grace which had any real appreciation of the Divine gospel-truth of justification by living faith in the Lamb of God. For this the teach-

ing and individual application of Christ's own Spirit is needed. The natural man understandeth it not, for it is spiritually discerned ; and the witnesses for the LORD JESUS had still, even in Protestant countries, to encounter much opposition, and exercise much patient endurance and suffering, as is well described by Cowper in his character of the illustrious Whitfield :—

“ He loved the world that hated him ; the tear
That dropp'd upon his Bible was sincere ;
Assail'd by scandal and the tongue of strife,
His only answer was a blameless life ;
And he that forged, and he that threw the dart,
Had each a brother's interest in his heart.
Paul's love of Christ, and steadiness unbribed,
Were copied close in him, and well transcribed.
He follow'd Paul : his zeal a kindred flame,
His apostolic charity the same ;
Like him, cross'd cheerfully tempestuous seas,
Forsaking country, kindred, friends, and ease ;
Like him he labour'd, and like him, content
To bear it, suffer'd shame where'er he went.
Blush, Calumny ! and write upon his tomb,
If honest Eulogy can spare thee room,
Thy deep repentance of thy thousand lies,
Which, aim'd at him, have pierced the offended skies :
And say, Blot out my sin, confess'd, deplored,
Against Thine image, in Thy sight, O Lord ! ”

But when all was thus cold and dark, God was pleased to send forth an angel having the everlasting gospel to preach unto every nation, and kindred, and tongue, and people. At the close of the eighteenth and beginning of the present century, a new life and fresh fervour and spirit seemed to be infused into the Church of Christ. Missions to the heathen were established by all bodies of evangelical Christians ; and the British and Foreign Bible Society arose, which has translated the Word of God into almost every language, and carried it to all that dwell on the

earth. Protestant Christians of all denominations have, in obedience to their Redeemer's last commission, gone into all the world, and preached the gospel to every creature, calling upon them to turn from stocks and stones, idols and demons,—the gods of man's invention,—and worship Him alone who made the heaven and earth.

This brings the vision down to chap. xi. 15, when the seventh trumpet sounded, introducing the era of the French Revolution. What follows of this supplemental explanatory vision, is unfulfilled ; but appears to run parallel with the more detailed continuation of the principal vision of the angels having the vials of the last seven plagues, given in the fifteenth and following chapters ; the treading of the winepress, in the concluding ver. 20, appearing to synchronise with the appearance of the Word of God in a vesture dipped in blood, to tread the winepress of the wrath of God, in chap. xix. 15.

CHAPTER XIV.

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 spirit of her fornication.

9. And a 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. He too 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 tor-

ment ascended up for ever and ever ; and they have no rest day or night, who worship the beast and his image, and whosoever receiveth the mark of his name.

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 the fire; and cried with a loud voice to him that had the 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 horses' bridles, by the space of a thousand and six hundred furlongs.

THE ERA OF THE FRENCH REVOLUTION.

The Seventh Trumpet.

CHAPTER XV.

1. And I saw another sign in heaven, seven angels having the last seven plagues; for in them is filled up the wrath of God.

2. And I saw as it were a glassy sea mixed with fire; and those that were victors over the beast, and his image, and the number of his name, standing by the glassy sea, having harps of God.

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 living creatures 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.

The rise and development of the beast having been thus parenthetically represented, and carried on to what is supposed to be the final destruction of the Papal power, the scene shifts again, and we return to the former vision of the temple of the ark of God's covenant, opened in heaven, and the song of the redeemed at the close of chap. xi., which was interrupted at the sounding of the seventh angel. The Third Woe, which was to come quickly upon the sounding of the seventh trumpet, is now to commence amidst "lightnings, and thunderings, and an earthquake, and great hail." All Papal Christendom was to be overwhelmed with the seven plagues of this final trumpet, whilst Britain, which had broken off all connexion with the Papacy, and had been blessed with a revival of true living Protestantism founded upon an open Bible, and its inseparable effect of expansive missionary zeal and action, alone rose superior to the waves of the flood, and, like the children of Israel on the shore of the Red Sea, sang the triumphant song of Moses and of the Lamb. Oh, may our beloved country ever thus come clearly out of Babylon, and take her stand upon the pure Word of God, that "*walking in the light of the knowledge of the glory of God* IN THE FACE OF JESUS CHRIST," she may "*not be partaker of the sins, and receive not of the plagues,*" of those "*who worship the beast and his image, and whosoever receiveth the mark of his name !*" God grant it, for His mercy's sake ! Amen.

THE FIRST SIX VIALS.

CHAPTER XVI.

1. 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 out his vial upon the sea; 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 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 out 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.

The parallelism of the four first vial woes, with the judgments under the first four trumpets, is very remarkable. The scene of each successive vial is almost precisely the same as that of the corresponding trumpet, with the one difference, that whilst *one-third* of the earth is spoken of as affected under the trumpets, the *whole* suffers under the vials. But this only proves the beautiful accuracy of the Scripture emblems, Papal Europe, which now constitutes

the whole of Roman Christendom, being only one-third of the Roman earth at the time of the trumpets.

The plague-boil, which broke out over the Papal countries on the pouring out of the first vial, appears to represent that tremendous outbreak of moral and social evil, that mixture of atheism, vice, and democratic fury, which burst forth at the French Revolution. Its source and origin is clearly traceable to the corruptions of Popery itself. Man's reason revolted at its incredible dogmas; and his moral sense at its cruelties, oppression, and licentiousness. The infidelity thus produced, found its most effective weapon and argument in the absurdities, hypocrisies, immoralities, cruelties, and wickedness of the Papal Church, as if that were a fair representative of Christianity. The atheism, licentiousness, and bloodthirstiness exhibited at the Revolution were but the natural evolution into violent action of the corrupt religious, moral, social, and political principles, infused and cherished long before as part of its system by the Papal beast. What wonder then at the dissolution of all society, all morals, and all religion, accompanied by acts of atrocity and horror scarce paralleled in the history of man! Need we trace the progress of the ulcer in the attack on the palace of the Tuileries, the massacre of the Swiss Guard, the still more ferocious butchery in the prisons, the execution of the king and queen, the public renunciation of Christianity, followed by the worship of the goddess of Reason with its attendant orgies, the reign of terror under Robespierre, the revolutionary tribunal, with its civil wars and massacres by shooting, drowning, and roasting alive? History can hardly shew a more frightful state of affairs than existed in France in 1790-93, and which gradually spread its contagion in war and bloodshed over the rest of Papal Europe.

As, under the second trumpet, the devastations of the Vandals fell upon the maritime provinces of Rome, so the judgment of the second vial fell upon and destroyed the maritime power, commerce, and colonies of Papal Christendom ; that is, of France, Spain, and Portugal, to which Papal kingdoms alone such maritime power and colonies attached. A twofold agency was employed, under the overruling of Divine Providence, to accomplish this :— First, The revolutionary spirit spread like a pestilence across the ocean into the colonies of St Domingo, Mexico, Venezuela, Brazil, Chili, and Peru, which, after a series of atrocities and bloody civil wars, all became independent, and were lost to the mother countries. Secondly, Britain, the tenth part separated from the Papacy, was strengthened single-handed to become the bulwark of Christianity. While her Bible and Missionary Societies carried the gospel to all lands, the naval war which she waged with the combined Papal power, headed by Napoleon, from 1793 to 1815, was illustrated by the glorious series of victories of Toulon, 1st of June, St Vincent, Camperdown, the Nile, Copenhagen, and Trafalgar. Upwards of 500 ships of war, and an almost incalculable number of trading vessels, were taken or destroyed, and every Papal flag swept from the ocean.

Whilst Napoleon thus lost, under the second vial, those “ships, colonies, and commerce,” for which he so craved, his arms were successful in turning to blood the rivers and fountains of waters affected by the third trumpet and third vial. The Rhine was the scene of constant struggle and bloodshed ; the Alpine streams of Northern Italy, falling into the Po, were rendered famous by the memorable campaigns of Napoleon and Suwarrow ; whilst Hohen-

linden, Ulm, and Austerlitz, made the vial felt in the valley of the Danube. Indeed, from the first rise of the ten Papal kingdoms, there is not recorded any war in which these three valleys of the Rhine, the Po, and the Danube, had been the scenes of such terrible judgments. St John declares this to have been in righteous retribution for the cruelties practised against Christ's witnesses in these very localities ; and just accordantly with this, it is the record of history that there are but few places noted for war, carnage, and bloodshed in these valleys, with which holier memories may not be associated of the martyrdom and sufferings of witnesses for the Lord Jesus.

After the great battle of Austerlitz, the German emperor was compelled by Napoleon to relinquish the title of emperor of the Holy Roman Empire, which had lasted 1000 years from the time of Charlemagne ; and in a few years all the Papal kingdoms were revolutionised, and their dynasties either subverted or reduced to subservience to France. The Romish Provinces of Prussia on the Rhine, Spain, Portugal, Naples, the States of the Church, Lombardy, and much of Germany, fell within the grasp of Napoleon ; and he did indeed scorch them with the fire of affliction and suffering, till even his own secretary had to confess that "the genius of conquest can only be regarded as the genius of destruction." But, notwithstanding all this, not one of the suffering nations renounced the Papal apostasy for a purer faith, or turned to the God who smote them.

The worshippers of the beast still remained unmoved, even when Napoleon carried the Pope captive into France, and abolished his temporal authority over the patrimony of St Peter, incorporating Rome itself with France, and so pouring the fifth vial upon the throne of the beast, and

darkening his kingdom. Still they repented not of the deeds which had brought this judgment upon them. On Napoleon's overthrow, and the return of the Pope to Rome, he left unchanged the old system of religious doctrine and ceremonial, and, in his solemn act of benediction, referred salvation to the merits of the saints and of the Virgin ; whilst the restored dynasties clung only the closer to the Antichristian priestly power, which appeared to them as alone able to protect their governments from revolutionary violence.

In A.D. 1848, or 1260 prophetic years of 360 days from the decree of Phocas, all the Papal kingdoms were again convulsed by revolutions, and the Pope had to fly from Rome, which has ever since been held by a French garrison. Yet later, in 1860, the patrimony of St Peter was annexed by Sardinia, and the Papacy has been reduced to a state of the greatest distress. Still it has not repented or changed ; and by the recent authoritative promulgation of the dogma of the Immaculate Conception, has placed the coping-stone on its Mariolatrous system of worship, and its blasphemies and lies.

It is wonderfully confirmatory of the above interpretation of the vials by Mr Elliott, that Robert Fleming, writing a hundred and sixty years ago, in A.D. 1701, said :—" The fifth vial will probably begin about the year 1794, and expire about 1848. But yet we are not to imagine that this vial will totally destroy the Papacy, though it will exceedingly weaken it."

On pouring out the sixth vial, the same Turkish power which, under the sixth trumpet, was loosed from the Euphrates, is pictured as gradually collapsing by the drying up of that river. If the little horn rising out of one of the four horns into which the great horn of Alexander was to

be divided, in Daniel's prophecy of the Macedonian he-goat, indeed refer to the Turkish power originating at Baghdad, which arose out of the ruins of the capital of Seleucus, the greatest of Alexander's four successors, the time of this vial is predicted in Dan. viii. 14, as 2300 years from the ram of Persia pushing westward, and northward, and southward. The most marked epoch and culminating point of Persian greatness and aggression is Xerxes' splendid expedition against Greece, B.C. 480-478. Counting from that date, the terminating period of 2300 years, for the commencement of the cleansing of Christendom from the Turkish Mohammedan abomination, would fall in A.D. 1820-22. And what says history? The Ottoman empire had escaped in a great measure the evils of the revolutionary plagues, and found itself, at the beginning of 1820, singularly free both from foreign war and domestic rebellion. But before the year ended, the scene was entirely changed. Ali Pasha asserted his independence, and by his revolt precipitated the insurrection in Greece, Wallachia, and Moldavia. Then followed the destruction of the Turkish fleet at Navarino by the united squadrons of England, France, and Russia; the massacre of the Janizaries, by which the Sultan, in the vain hope of reforming and resuscitating his military power, swept away 30,000 of those troops, whose ancestors had been to the Porte its chief arm of victory; the unsuccessful war with Russia; the conquest of Algeria by the French; and the rebellion of Mehemet Ali in Egypt. The drying-up process is still going on. The Crescent is visibly waning before our eyes; and Turkey is dying for want of Turks. The late war in the Crimea, though it saved "the sick man" for the time from the grasp of the Emperor Nicholas, exposed the incurable weakness of the Turkish empire, which has been manifested still further by the

recent decree of religious toleration, the massacres in Syria, and the occupation of that country by a French army. In short, what remains of the once mighty and terrible power of Turkey is only preserved by the policy and mutual jealousies of the Christian governments.

The three unclean spirits like frogs coming out of the mouths of the dragon, the beast, and the false prophet, may probably be the spirit of heathenlike infidelity and scepticism, springing from the dragon who inspired the paganism of ancient Rome ; the spirit of Popery, from the beast of Rome Papal ; and that of priestcraft, from the exaltation by the sacerdotal order of the rites, sacraments, authority, and traditions of a Church, to the disparagement, and even supercession, of Christ's own word, work, and Spirit, in the things of Salvation. The action of these unclean spirits is, alas ! but too clearly visible throughout Christendom at the present moment.

It remains for time to manifest who may be meant by the Kings from the East. They may, perhaps, be the Jews, as the progeny of Abraham, the man from the East, restored in power and glory to their own promised land.

And here, having brought down the history to the present time, we must drop the veil, and simply record the remaining words of the sacred volume.

But before doing this, I would briefly recapitulate the principal prophetic periods, and the dates of their probable commencement and termination.

The term of 1260 years is six times repeated in the Apocalypse and three times in Daniel, as measuring the reign of Antichrist. Counting from the decree of Justinian in A.D. 532, we come to 1792 as the primary blow to the Pope's power at the French Revolution. Then, if it be from this primary and partial ending of the 1260 years that the additional thirty and forty-five years of Daniel (chap. xii.) have to be dated, the thirty years would bring us down to 1822, the commencement of the cleansing of the sanctuary, and close of the long period of 2300 years from the æra of Persia's greatest aggressive vigour; and Daniel's further term of forty-five years would close in A.D. 1867, as the year which "he that waiteth and cometh to, shall be blessed." But it is most important to remember that these additional seventy-five years of the time of the end *may* have to be dated from the complete and more perfect ending of the 1260 years in A.D. 1867.

If we take the decree of Phocas in A.D. 607 as our principal starting-point, then 1260 *Julian* years will end in A.D. 1867, a year marked by the expiry of Daniel's further term of forty-five years, and also by the close of 6000 years from the Creation; as, according to Fynes Clinton, the birth of Christ should be placed about A.M. 4133, thus making the six work-day millenniums of the earth to end in 1867, when the primary commencement of the sabbatical millennium may possibly take place. By Usher and other chronologers, the 6000 years since the Creation are supposed to close about a century later.

THE DATES WILL THEN STAND AS FOLLOW :—

- B.C. 4133,The creation of man, according to the modern eminent chronologer, Fynes Clinton.
- B.C. 480-478,The culminating æra of Persian aggressive greatness under Xerxes.
- A.D. 532,Decree of Justinian giving power to the Pope.
- A.D. 607,Decree of Phocas giving full power to the Pope.
- May 29, 1453,Capture of Constantinople, being the expiry of the hour, day, month, year, or 396 years and 118 days from January 18, 1057, when the Turks first marched from Baghdad.
- A.D. 1792,The primary expiry of the 1260 years from the decree of Justinian, when Romanism began its decadence in a baptism of blood at the French Revolution.
- A.D. 1820-22,

{	The primary expiry of Daniel's thirty additional years, if measured from A.D. 1792. The expiry of 2300 years from Persia's greatness.	}	Commencement of the drying up of the Turkish power.
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- A.D. 1848,Expiry of 1260 *prophetical* years from decree of Phocas. A great shaking of the Papal nations, and flight of the Pope from Rome.
- A.D. 1867,

{	Expiry of 1260 <i>Julian</i> years from decree of Phocas. Primary expiry of Daniel's further term of forty-five years, if measured from 1792. Expiry of 6000 years from the creation, according to Fynes Clinton.	}	Possible primary close of this dispensation.
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- A.D. 1897,Secondary expiry of Daniel's thirty additional years.
- A.D. 1942,Secondary expiry of Daniel's further term of forty-five years, and possible secondary close of this dispensation.

CHAPTER XVI.

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 di-

vided 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 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.

CHAPTER XVIII.

1. And after these shings 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.

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 of 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 shipmaster, 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 craftsman, 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.

CHAPTER XIX.

1. 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 many thunderings, saying, Alleluia ; for the Lord God omnipotent reigneth.

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 said 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 opened and behold, a white horse ; and he that sat upon him was called Faithful and True, and in righteousness He doth judge and make war.

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,

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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 horse, 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 proceeded out of His mouth; and all the fowls were filled with their flesh.

CHAPTER XX.

1. 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 fire 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 prophet 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.

CHAPTER XXI.

1. 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 seven 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 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.

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, chrysolyte; 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 nowise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie ; but they which are written in the Lamb's book of life.

CHAPTER XXII.

1. 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 saith he unto me, See thou do it not ; for I am thy fellow-servant, and of thy brethren the prophets, and of them which keep the sayings of this book : worship God.

10. And he saith 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.

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.

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