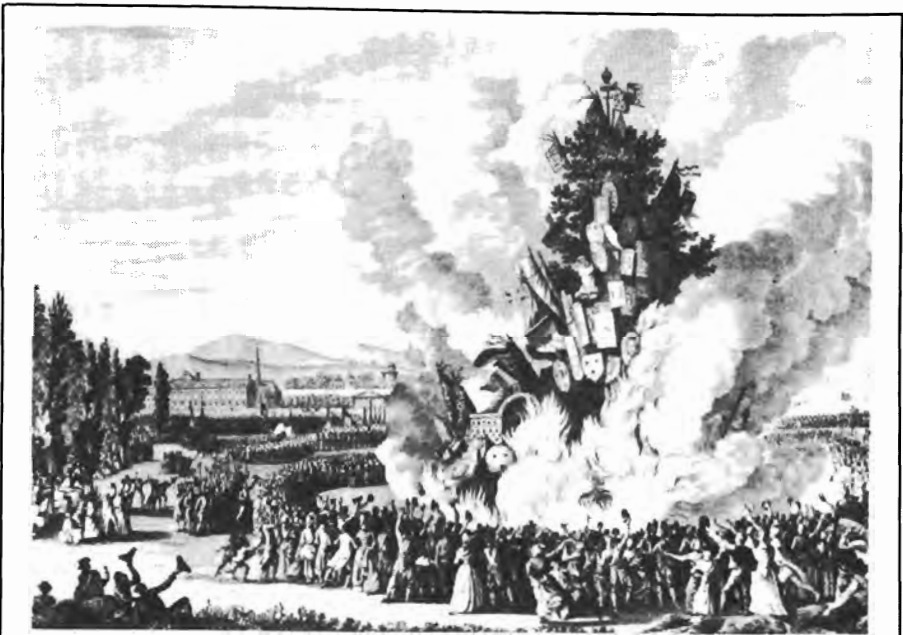


signia of office, the president replied that the Convention had decreed freedom of religion; that it had left it unshackled to each sect; that it had never interfered in their creeds, but it applauded those who, enlightened by reason, came to renounce their superstitions and their errors.

Several bishops and curates, members of the Convention, abjured catholicism. These abdications were nailed with tumultuous applause by the Assembly and the tribunes. The deputation then retired, and, attended by an immense concourse, proceeded to the Hotel de Ville to receive the congratulations of the Commune.

The example once given, it was not difficult to excite all the sections of Paris, and all the communes of the Republic to follow it. The sections all declared that they renounced the errors of superstition, and acknowledged no other worship than that of reason. The section of L'Homme-Arme declared that it acknowledged no other worship than that of truth and reason; no other fanaticism than that of liberty and equality; no other doctrine than that of fraternity and of the republican laws decreed



“In the earthquake seven thousand names of men were put to death” (Rev. 11:13). These “names of men” related to the titles assumed by the aristocracy and clergy, but which were abandoned during the French Revolution. In 1792 the king was obliged to condone the burning of the Tree of Feudalism bedecked with symbols of royalty, aristocracy and the papacy. It was then set alight as a bonfire. — Publishers.

since May 31, 1793. The section of La Reunion intimated that it would make a bonfire of all the confessionals and of all the books used by the catholics; and that it would shut up the church of St. Mary. The section William Tell renounced forever the worship of error and imposture. That of Mutius Scœvola abjured the catholic superstition. That of Les Piques that it would adore no other god than the God of liberty and equality. And that of the Arsenal also renounced the catholic religion.

“Thus the sections taking the initiation, abjured the Catholic Name as the established superstition, and seized its edifices and treasures, as pertaining to the communal domains. A great number of the departmental communes seized the movable property of the churches, which they said was not necessary for religion. All the churches were stripped, and deputations were sent to the Convention with the gold and silver accumulated in the shrines of saints, or places appropriated to devotion. They went in procession, and the rabble, indulging in their fondness for burlesque, caricatured in the most ludicrous manner the ceremonies of catholicism, which they took as much delight in profaning as they had formerly done in celebrating them. Men wearing surplices and copes, came singing hallelujahs, and dancing the Carmagnole, to the bar of the Convention. There they deposited the host or Wafer-god, the boxes in which it was kept, and the idols of gold and silver. They made burlesque speeches, and sometimes addressed the most singular apostrophes to the saint-daemonials themselves. ‘O you,’ exclaimed a deputation from St. Denis, ‘O, you instruments of fanaticism; blessed saints of all kinds; be at length patriots. Rise in mass. Serve the country by going to the mint to be melted, and give us in this world that felicity which you wanted to obtain for us in the other.’ Having thus trampled on the saints of Romanism, they unveiled the busts of Marat and Lepelletier, and pointing to them, said: ‘These are not gods made by men, but the images of worthy citizens assassinated by the slaves of kings.’ They then filed off before the Convention, again singing hallelujahs and dancing the Carmagnole, carried the rich spoils of the altars to the mint, and placed the busts of the revered Marat and Lepelletier in the churches, which thenceforth became the temples of a new worship.”

Such was the putting to death among the “seven thousand Names of men,” of the beast’s “Name of Blasphemy,” in all the territory of the Tenth of the Great City (Apoc. 13:1). It was a conflict between reason based upon the “vain philosophy” of Voltaire, and idolatry sustained by the power of the State. The power had first to be destroyed, and then the idolatry fall. Unenlightened reason and vain philosophy were too strong for catholic ghost and relic worship, and therefore it was destroyed. Thus one abomination was played off against another, and the most

guilty before God was treated by a base rabble even as contemptible and vile. How admirably the Deity avenges his own. He cast down the bloody throne of the Bourbons; caused the royal representatives of the murderers of his saints and witnesses first to be humbled in the dust and impoverished, then tried for their crimes by "vile plebeians," and insultingly condemned, and finally ignominiously guillotined before the mob; and as the crowning expression of his indignation, exhibited the symbols, superstition and imposture of his enemies to the contempt of an awakened world. These were wonderful events, all consequent upon the ascent of the political witnesses of Jesus "in the cloud;" and an earnest of that grander and universal judgment of the Great City, when the Lord God, YAHWEH ELOHIM, shall arise to exterminate its temporal and spiritual power, and to bless all nations in their deliverance.

As I have said, the spiritual bazaars, dedicated to the guardian ghosts of fictitious saints, called "churches," were turned into temples for the worship of Deified Reason! The bazaar, where the archbishops of Paris used to exhibit their spiritual wares, and dedicated to the ghost the Laodiceans style "Our Lady," was converted into a republican edifice called *The Temple of Reason*. A festival was instituted to be celebrated there every tenth day as a substitute for the catholic mumery of Sundays. To this Temple of Reason the mayor, municipal officers and public functionaries repaired. Here they read the declaration of the rights of man and the constitutional act, analyzed the news from the army, and related the brilliant actions which had been performed during the Decade or past ten days. A *mouth of truth* was placed in this temple to receive *opinions, censures, advice*, that might be useful to the public. These letters were examined and read every Decade or tenth day; a discourse on morals was delivered, after which pieces of music were performed, and the ceremonies concluded with the singing of republican hymns.

"The first festival of Reason was held with pomp, on Nov. 10, 1793. It was attended by all the sections and constituted authorities. A young woman, the wife of a printer, personated the Goddess of Reason. She was draped in white, and a mantle of azure blue hung from her shoulders, and her flowing hair was covered with the cap of liberty. She sat upon an antique seat, entwined with ivy, and borne by four citizens. Young girls, robed in white and crowned with roses, preceded and followed the deified rival of the catholic Queen of Heaven. Then came the busts of the sanguinary Marat and the regicide Lepelletier (assassinated by a soldier because he had voted the death of Louis XVI.), with musicians, troops, and all the armed sections. Speeches were delivered, and hymns sung, upon which they left the Temple of Reason and presented

themselves before the Convention.

“Legislators!” said Chaumette. “Fanaticism has given way to reason. Its bleared eyes could not endure the brilliancy of the light. This day an immense concourse has assembled beneath the Gothic vaults, which, for the first time, re-echoed the truth. There the French have celebrated the only true worship — that of liberty, that of reason. There we have formed wishes for the prosperity of the arms of the republic. There *we have abandoned inanimate idols* (the images of saints) for reason, for that animated image, the masterpiece of nature,” — pointing to the printer’s wife, the new-made goddess of reason. This young and brazen beauty then descended from her seat, and went up to the presiding Jupiter of the Convention, who gave her the fraternal kiss amidst universal bravos and shouts of the Republic forever! Reason forever! Down with fanaticism! This farce being over, the procession, accompanied by the reluctant Convention, returned to the Temple of Reason, sang a patriotic song, and dismissed.

15. “The Rest Were Terrified”

The rest, styled in the text *hoi loipoi*, the others not of the titled and privileged orders, became terrified. These terrified people composed that inert and patient part of the population of France, on which political experiments were being made. They were the swinish multitude of catholicism, which still clung to the worship of demonials and the work of men’s hands. The refractory priests were the living deities of these terrified heirs of capture and destruction. In this great judgment the Deity of Heaven first smote “the world rulers of the darkness, and their spirituals of the wickedness in the heavenlies;” He was now about to descend in terrorism upon the guilty devotees of blasphemy, who in a past generation had lent a willing hand in slaying His witnesses, and suppressing their enlightening testimony.

The wicked are Deity’s sword for vengeance upon blasphemers of His word and Name, until the time come to give the execution of judgment into the hands of the saints. We need not, therefore, be surprised at finding among his political witnesses and avengers such men as Marat, Danton, Robespierre, St. Juste, surnamed “the Apocalyptic,” and such like. If He did not employ “the basest of men” to execute terrifying vengeance upon guilty nations, how would such have been punished during the past eighteen centuries? If nations will “blaspheme His name, and His tabernacle, and them that dwell in the heaven;” if they will persist in upholding spiritual impostures, and in making His word of none effect by their absurd and impious traditions, they must be

punished as nations; and, as real, scriptural, saints are so scarce, the vengeance of Samuel upon Agag must be in the meantime executed by wicked men as the blind instruments of His will.

A terrified people implies the existence of terrifiers; and that these terrorists were stronger than the terrified. The history of the period is in rigid harmony with this implication. The retributive and righteous providence of Deity, by successive shocks of the great earthquake, had brought the besotted worshippers of the dæmonials and idols under what has been styled by eminence "THE REIGN OF TERROR." This power was more terrific than any that has oppressed society since the flood. The twenty-five millions of affrighted catholic French "dared no longer express any opinion. They were afraid to visit their friends lest they might be compromised with them, and lose liberty and even life. A hundred thousand arrests, and hundreds of condemnations, rendered imprisonment and the scaffold ever present to their minds. They had to bear heavy taxes. Sometimes they had to give up their crops, or their most valuable effects in gold and silver. They durst no longer display any luxury, or indulge in noisy pleasures. They were no longer permitted to use metallic money, but obliged to take and give a depreciated paper, with which it was difficult to procure such things as they needed. They were forced, if storekeepers, to sell at a fictitious price; if buyers, to put up with the worst commodities. They had but one sort of black bread, common to the rich as to the poor, for which they were obliged to contend at the doors of the bakers, after waiting for several hours. Never had power overthrown with greater violence the habits of a people. It threatened all lives, decimated all fortunes, fixed compulsorily the standard of the exchanges, gave new names to all things, and abolished with insult the superstition of the 'terrified'."

This terrible power that blindly avenged the saints, found vent through the Jacobins of the Mountain. Of these, the most terrible was Marat. He was born of Calvinist parents, with a hideous face, and head monstrously disproportioned to his size. He had a daring mind, an ungovernable imagination, a vindictive temper, and the heart of a tiger. In the period of the earthquake, his natural enthusiasm rose to delirium, in which he preached upon revolt, murder, and pillage. In one of his speeches he said, "Massacre 270,000 partisans of the former order of things." "His political exhortations," says Sir Walter Scott, "began and ended like the howl of a blood-hound for murder. It was blood which was Marat's constant demand; not in drops from the breast of an individual, not in puny streams from the slaughter of families; but blood in the profusion of an ocean." "None exercised a more fatal influence upon the period in which he lived. To him was owing the idea realized at

a later period — the extermination of multitudes. He regarded the French as paltry revolutionists. ‘Give me,’ said he, ‘two hundred Neapolitans, the knife in their right hand, in their left a muff, to serve for a shield, and with these I will traverse France, and complete the Revolution.’ It was necessary, he asserted, to strike off several thousand heads, and to destroy all the aristocrats, who rendered liberty impossible. Under this name he included royalists, constitutionalists, and Girondins; and that none might escape, it was only necessary to fall upon those who had carriages, servants, silk clothes, and who were coming out of the theatres. All such are assuredly aristocrats. This pitiless avenger was supported by Danton, Robespierre, and others like them; sat in the National Convention as a member of the Mountain*, presided over the Society of Jacobins, and was ultimately deified in this carnival of blood.

“Marat was abhorred by his colleagues; but they did not abhor making use of him. They placed him in their midst, they put him in their van, they bore him as it were upon their breasts, like a head of Medusa. As the horror of such a man was everywhere, you fancied that you perceived him everywhere; you almost imagined,” said Garat, “that he was the whole Mountain, or that the whole Mountain was, as it were he. Among the leaders, in fact, there were several who found no other fault of the misdeeds of Marat, but that they were too undisguised.”

From this class of agents issued the sanguinary terror by which “the rest were affrighted.” After it had prostrated the Tenth Throne of the Great City, it filled the prisons with crowds of suspected sympathizers with royalty and the recent order of things. These arrests were made by the police under the direction of Marat, “whose name alone,” says Petion, “strikes terror into the souls of all peaceable citizens.” A rumor was started that there was a plot to liberate all the prisoners, who were then to spread themselves through Paris, to commit all sorts of excesses, and to carry off the king. Apprehensive of this, the secret directory caused the alarm gun to be fired, and the tocsin to be sounded. The mob collected, broke into the prisons, and, on September 2, 1792, began a work of carnage which continued for several days. Twenty-four priests were sent to the Abbaye for refusing to take the oath to the constitution. On descending from the coaches to enter the prison, they were immediately pierced by a thousand weapons, amidst the howls of an infuriated populace. Led by Maillard, they rushed to the church of the Carmelites, where they butchered two hundred priests of the Catholic Baal who had been confined there.

* This was the name given to the Governing group of the States General, because lifted up above the others. — Publishers.

Being refreshed with wine, they returned to the Abbaye. There they organized a criminal tribunal, of which Maillard was the terrible president. A list of the prisoners was placed before him. They were brought out in order and questioned. When he pronounced the words, "*Sir, to La Force!*" he was passed out at the gate, supposing that he was being transferred to that prison. But, when the doors closed upon him, he was suddenly hewn to pieces by the swords of the party posted there.

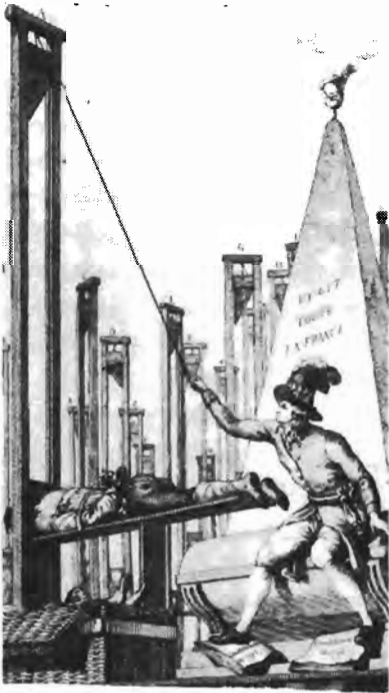
"Terror," was proclaimed to be "the order of the day," and a secret authority overawed that which was public. The massacre continued through the night. Amidst this carnage, however, they spared some victims, and manifested inconceivable joy in giving them their lives. A young man, declared pure from aristocracy, was acquitted with shouts of "*Vive la nation!*" and borne in triumph in the bloody arms of the executioners. The Governor of the Invalides was sentenced to La Force. Perceiving him from the prison, his daughter rushed out amongst pikes and swords, and, with piteous supplications, besought them to spare him. Handing her a pot of human blood, "Drink, then," said they, "the blood of the aristocrats!" She drank — and her father was saved.

"After thirty hours of carnage," says Peltier, "sentence was passed on Cazotte. The instrument of death was already uplifted; and bloody hands were stretched out to pierce his aged breast. His daughter, seizing him round the neck, exclaimed, 'You shall no get at my father till you have forced you way through my heart.' The pikes were instantly checked, and a shout of pardon was raised by a thousand voices. Elizabeth embraced the murderers; and, covered with human blood, but triumphant, proceeded to lodge her father safe in the midst of his family." Another of the few capriciously saved was escorted home with great attention by these Avengers. Dripping with blood, they begged leave to witness the joy of his family, and immediately returned to the carnage. "In this convulsive state," says M. Thiers, "all the emotions succeeded each other in the heart of man. By turns, a mild and ferocious animal, he weeps and then slaughters. Steeped in blood, he is all at once touched by an instance of ardent affection or of noble firmness. He is sensible to the honor of appearing just, to the vanity of appearing upright or disinterested."

During this terrific night, the avengers had divided, and carried destruction into the other prisons of Paris. Like massacres were perpetrated, and blood flowed in streams. Consternation pervaded all Paris. The slaughter of the four hundred and fifty prophets of Baal by the command of Elijah was nothing in comparison. The members of the Commune declared that the people had been just; that they had punished criminals only; and that, in their vengeance, if they had done wrong, it



The climax of the Reign of Terror was the execution of the King, and later the Queen, by beheading. The Guillotine was invented by Dr. Guillotin, a deputy of the States General, who claimed that it swiftly and comparatively painlessly executed criminals. It could not work quick enough during the Reign of Terror, when over one million people were put to death within a short time. — Publishers.



During the Reign of Terror the guillotine became almost a diabolical machine of perpetual motion, to the point where a contemporary print (*left*) represented Robespierre — the main instigator of the Terror — having executed all others, guillotining the executioner! Actually, Robespierre himself was guillotined on July 28, 1794, in one of the culminating acts of the Terror. — Publishers.

was merely by anticipating the sword of the law. The only place preserved from attack was the Temple, against the royal inmates of which the popular fury was particularly excited; so that, for six hours, it was very doubtful whether they would be massacred or not.

The Bicetre Hospital was the scene of the longest and bloodiest carnage. This prison was the receptacle of every vice; it was an hospital, also, for the foulest and most afflicting diseases. It was the sink of Paris. The avengers of crime put every creature there to death. Not less than 6000 were slain during the eight days and nights to the slaughter. Pikes, swords and muskets not being expeditious enough, recourse was had to cannon. A long and deadly resistance was made by the victims, but they were eventually all slain. During the three days of slaughter, about eight thousand prisoners were mercilessly put to death.

The prisons having been thus cleared by fire and sword, the terrorists began to fill them again by new arrests founded upon suspicions of *incivism*. While operating in Paris, terrorist commissioners were despatched to the departments to exhort them to imitate the sanguinary example of the Capital. Collot d'Herbois, surnamed the Tiger, was almost equal to Marat. When he departed for Lyons, he protested that the South should be soon purified. He employed a column of the revolutionary army, with cannon, to make up for the slowness of the guillotine. Freron displayed extreme activity and zeal in the work of death. He proclaimed the purpose of razing Toulon to the ground. Writing to Bayle, he says; "Things go on well here; every day since our arrival we have caused two hundred heads to fall, and already eight hundred Toulonese have been shot." Eight thousand Toulonese assembled in the Champs de Mars. The commissioners were shocked at the sight of this multitude of victims. Freron himself was terrified. A great number of the most guilty were instantly shot. The musketry shooting being insufficient, they afterwards had recourse to cannon. In another execution of this nature, in order to despatch the victims who had not perished by the first discharge, Freron cried out, "Let those who are still alive rise; the republic pardons them." Some arose, when he caused them to be immediately fired upon. On quitting Toulon, he went to finish the depopulation of Marseilles. Here they destroyed more than four hundred persons by a criminal tribunal; and caused some of its finest buildings to be demolished.

"Wearied with the slow operation of the guillotine," says Alison, "they destroyed their prisoners in masses by firing at them with grapeshot." In La Vendee, the *noyades* became celebrated; men and women, in vessels full or in couples, being there drowned by the victorious avengers, and the *noyades* called Republican Baptism and Repub-

lican Marriage. At Pillau, they roasted women and children in a heated oven. In these horrors, one regiment assumed to itself the title of *Infernal*. Altogether, the massacres during the Reign of Terror are reckoned at 1,022,351. Thus were avenged the 75,000 slain in France, A.D. 1572; the unnumbered thousands slain in the anti-witness war; the 100,000 destroyed at their political death; and the 800,000, or 100,000 ruined exiles of 1685. The kings of France are computed to have put to death in torments a million of the witnesses for Jesus under the Satanic inspiration of the Romish priests. Can we, then, in reading the horrors perpetrated in the Reign of Terror, and which principally fell upon the clergy and their adherents, forbear to exclaim, "Righteous art thou, O Lord, who art, and wast, and shalt be, because thou hast judged thus: for they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy. True and righteous are thy judgments!" (Apoc. 16:5).

The Terrorists were the sword and scourge of Deity upon the guilty. They were raised up by Him to retaliate upon the king, court, nobility, priests, and people, the murders and crimes of every sort, which had accumulated upon their heads until his longsuffering was exhausted. The nation was paralyzed, as well as astounded and affrighted. It was the Terrorists that condemned the king and queen to lose their heads, by which they broke definitively with royalty and all thrones; and afterwards destroyed the Girondins for their want of zeal in the regeneration of France by the guillotine. This was the overthrow of all legality, and the establishment of the Terrible Dictatorship, developed in the Committee of Public Welfare.

From May 31, 1793, commence scenes a hundred times more awful and more terrible than the massacres of the prisons of Paris. La Vendee, the stronghold of the priests, was all fire and blood. Their forces were styled, "the royal and catholic armies." The partisans of absolute power were simultaneously lifting up their heads for a grand rally against the Revolution. The conflict that ensued resulted in the establishment of the Committee of Public Welfare, which was absolute master of the situation, being empowered to send the people either to the field of battle, to the scaffold, or to prison; and, for the defence of the Revolution, was possessed of a sovereign and terrible dictatorship. The judgment-seat of this fearful committee was the Revolutionary Tribunal, whose institution was cased by Danton. Its familiars pervaded the land, and all the great cities of France experienced its vengeance. "THE MOUNTAIN" was now in the ascendant — it ruled with terror in the heaven into which it had ascended when called up thither by the "great voice," or edict of the king. The ruling power in the Mountain was Robespierre and the

Jacobins. The Committee and Tribunal were directed by them; and however great their vengeance upon nobles, priests, the rich, and their adherents, greater vengeance was soon to be displayed in Paris. It is a remarkable fact, that the cities and districts where the blood of the saints and witnessing prophets of Jesus had been poured out most abundantly and with the greatest barbarity, suffered the most horribly in the Reign of Terror. After the decapitation of Marie Antoinette and the Girondins, the sword of execution had no rest. All that was considered most noble and most generous was perishing either by suicide or by the blade of the executioner. "The whole country seemed one vast conflagration of revolt and vengeance. The shrieks of death were blended with the yell of the assassin and the laughter of buffoons."

In conclusion, under this head, I remark, in the words of Alison, that, after April, 1794, "one only power now remained — alone, terrible, irresistible. This was the power of Death, wielded by a faction (of which Robespierre was chief), steeled against every feeling of humanity, dead to every principle of justice. In their iron hands order resumed its sway from the influence of terror; obedience became universal from the extinction of hope. Silent and unresisted, they led their victims to the scaffold, dreaded alike by the soldiers who crouched, the people who trembled, and the victims who suffered. The history of the world has no parallel to the horrors of that long night of suffering!"

16. "And they gave Glory to the Deity of the Heaven"

This was the last demonstration of "the Earth" in its extraordinary agitations. In the prophecy four things are particularly noted as characteristic of the Great Earthquake which consummated the Sixth Trumpet, or Second Woe, namely:

1. The Fall of the Tenth of the City;
2. The putting to death of Seven Thousand Names of Men;
3. The affrighting of the Rest; and
4. The Ascription of Glory to the Deity of the Heaven.

These four characteristics have met in no other revolution of past ages than in that of the French Epoch from A.D. 1789 to A.D. 1794. It was the earnest of what is yet to come on a grander scale when the whole of the spiritual Sodom and Egypt, that is of the Great Papal City with all its kingdoms, or Tenths, and all its clerical and aristocratic orders, Romish, Protestant, and Greek, shall be destroyed; not by "the Earth," however, but by the Cloud-Invested Angel of the Bow. There will be this difference in the executing of the judgment by the saints. Their judgment will be more sanguinary and terrific; but in executing it, they will be guiltless of personal crimes. They will execute judgment in righteous-

ness. This was not the judgment executed by Marat, Fouquier, Tinville, Collot d'Herbois, Robespierre, and the like. These were blood-thirsty villains, who, in blindly punishing the blasphemous worshippers of saint-ghosts, relics, and images, aristocratic, clerical, and plebeian, accumulated upon their own heads heaps of trespasses, that could only be cancelled by the blood of the transgressors. They were thieves, adulterers, whoremongers, murderers, hypocrites, and atheists. These were the characters that flourished in the work of French regeneration as they styled it and were always babbling about virtue, integrity, fraternity, justice, and so forth; to all of which, in a scriptural sense, they were utter strangers. Nevertheless, they were not worse than the creatures they put to death. They were the mire and dirt of society which is itself infected and foul; and when stirred up from its lowest depths, throws upon its surface its putrefactions. In the reign of death, these were swept into the common sewer of headless humanity. The guillotine, which they termed "*holy*," was just and impartial in its vengeance; so that those who worked at it with revolutionary fury, were themselves at length compelled to pay justice with their lives.

As we have seen, in the total abolition of the names of men, the CATHOLIC NAME was abolished also. The destruction of this name in France was, in effect, to the glory of God; although its ruin was by the agency of a set of dissolute, fanatical, atheists. But these creatures marred the good work by decreeing likewise, that there was no Supreme Being, who was before all things, who made all things, and by whose power all things are sustained. "The fool has said in his heart, There is no God." The denial of Deity, and the deification of Reason, was, therefore, the work of fools. The prime movers of this blasphemy, however, were soon afterwards sent to the guillotine, which silenced their folly for ever.

The proclamation of the Parisian authorities denying the existence of Deity was exceedingly offensive to the deists of the Committee of Public Welfare and the Convention. The former had paid homage to moral ideas by making "integrity, justice, and all the virtues, the order of the day;" it could not, therefore, tolerate the atheistic deification of reason, which made such order impossible. "They beheld anarchy," says M. Thiers, "rejecting all belief in God, effeminacy and corruption rejecting all idea of order, mental delirium rejecting all idea of morals. They then conceived the republic as virtue assailed by all the bad passions at once. The word *virtue* was everywhere: they placed justice and integrity upon the order of the day. It yet remained for them to proclaim the belief in God, the Immortality of the Soul, all the moral creeds; it yet remained for them to make a solemn declaration, to declare, in short,

the Religion of the State. They resolved, therefore, to pass a decree upon the subject. In this manner they should oppose order to the anarchists, faith in God to the Atheists, and morals to the dissolute. Their system of virtue would be complete. The deistical committee made it above all a particular point to remove from the republic the stigma of impiety with which it was branded throughout all Europe. They resolved to say what is always said to priests who accuse you of impiety because you do not believe in their dogmas — WE BELIEVE IN GOD.”

The deistical dictators “had other motives for adopting a grand measure in regard to religion. The ceremonies of the new worship of reason had been abolished; festivals were required for the Decades or Tenth Days; and it was deemed of importance, when attending to the moral and religious wants of the people, to think of their wants of the imagination, and to furnish them with subjects of public meetings. Besides, the favorable condition of public affairs caused them to deem the moment most favorable for prostrating the republic at the feet of the Almighty. The occasion was grand and touching for those who believed. It was seasonable for those who merely complied with political ideas.”

“Let us remark,” continues M. Thiers, “one singular circumstance. *Sectaries*, for whom there existed no human convention that was respectable (so he designates the political witness of Jesus; and truly affirms, that for the witnesses of both classes, there doth exist no human convention that is respectable) who, from the extraordinary contempt in which they held all other nations and the esteem with which they were filled for themselves, *dreaded no opinion, and were not afraid of wounding that of all the world*; who, in matters of government had reduced everything to just what was absolutely necessary; who had admitted no other authority but that of a few citizens temporarily elected; *who had not hesitated to abolish the most ancient and most stubborn of all religions* — the Romish; such sectaries paused before two ideas, *morality and faith in God*. After rejecting all those ideas from which they deemed it possible to release man, they remained under the sway of the two last, and sacrificed a party to each idea. If some of them did not believe, they nevertheless all felt a want of order among men, and for the support of this human order, the necessity of acknowledging in the universe *a general and intelligent order*. This is the first time in the history of the world that the dissolution of all the authorities left society a prey to the government of purely systematic minds, and those minds which had outstripped all the received ideas adopted, retained the ideas of morality and faith in God. *This example is unparalleled in the history of the world: it is singular, it is grand, it is beautiful: history cannot help pausing to remark it.*”

M. Thiers did not know that he was pausing to remark upon an event that had been predicted eighteen centuries before by the Exile of Patmos — by that beloved companion of Jesus, who had distinctly spoken of those so-called “sectaries;” and expressly declared that they should do that “singular, grand and beautiful” thing, of pausing before the idea of faith in God, in “giving glory to the God of the heaven” in the throes of a grand convulsion, that should abolish monarchy, the names of men, and “the most stubborn of all religions.” It was an event which no historian of repute could venture to ignore.

Robespierre was reporter on this interesting occasion. He was the head of the Committee of Public Welfare, was consulted on all matters, and spoke only on important occasions. “For him,” says M. Thiers, “were reserved the high moral and political questions, as more worthy of his talents and his virtue. The duty of reporter on the question belonged to him of right. None had spoken out more decidedly against atheism, none was so venerated, none had so high a reputation for purity and virtue, none, in short, was so well qualified by his ascendancy and his dogmatism for this sort of pontificate.



ROBESPIERRE (1758-94). The famous revolutionary leader known as “The Incorruptible” is identified with “The Reign of Terror.” He was an extreme fanatic, and mainly responsible for the execution of the King. After Mirabeau’s death his power and influence increased, and he was elected a member of the Committee of Public Safety in 1793. As a leader of the extreme Jacobin party, he bitterly opposed the Girondists (the more moderate group), and was responsible for the execution of its leaders after a mere mockery of a trial. Robespierre aimed at a dictatorship of Republican France, but in spite of his status, was unable to control the terror he had unleashed. His tyrannical attitude antagonised members of his own party who rose against him. He was arrested, and after a brief trial, was condemned to death. He was guillotined with others on July 28, 1794.

“On May 7, 1794, about ten weeks before he lost his head, he addressed the National Convention upon the subject of ‘giving glory to the God of the heaven.’ He was listened to with profound attention. He justly observed, that it was not as the authors of systems that the representatives of the nation ought to discourage atheism and to proclaim DEISM, but as legislators seeking what principles are most suitable to man in a state of society. In the eyes of the legislator, all that is beneficial to the world and good in practice, is truth. The idea of the Supreme Being and of the immortality of the soul is a continual recall of justice; it is therefore social and republican.”

In his address he strove to counteract the idea that, in proclaiming the worship of the Supreme Being, the government was laboring for the benefit of the priests. “What is there in common,” said he, “between the priests and God? The priests are to morality what quacks are to medicine. How different is the God of Nature from the God of the priests! I know nothing that so nearly resembles atheism as the religions which they have framed. By grossly misrepresenting the Supreme Being, *they have annihilated belief in him as far as lay in their power.* The priests have created a God after their own image: they have made him jealous, capricious, greedy, cruel, and implacable: they have confined him in heaven as in a palace, and have called him to earth only to demand of him, for their own interest, tithes, wealth, honors, pleasures, and power. The real temple of the Supreme Being is the universe; his worship, virtue; his festivals, the joy of a great nation, assembled in his presence to knit closer the bonds of universal fraternity, and to pay him the homage of intelligent and pure hearts.”

He finished his report amidst the warmest applause, and proposed the following decree, which was adopted by acclamation:

“Art. 1. The French people acknowledges the existence of the Supreme Being and the Immortality of the Soul.

“Art. 2. It acknowledges that the worship most worthy of the Supreme Being is the practice of the duties of man.”

A solemn festival was ordered for June 8. The decree was read at a meeting of the Jacobins, who caused an address to be drawn up, and presented to the Convention by a deputation of their body. Their address concluded thus: “The Jacobins come this day to thank you for the solemn decree that you have just issued; they will come and join you in the celebration of that great day on which the festival of the Supreme Being shall assemble the virtuous citizens throughout all France to sing the hymn of virtue.” To this the president replied: “It is worthy of a society which fills the world with its renown, which enjoys so great an influence upon public opinion, which has associated at all times with all the

most courageous of the defenders of the rights of man, to come to the temple of the laws to pay homage to the Supreme Being.”

A member of the Committee, named Couthon, then made a violent speech against atheists and corrupt men; and concluded by proposing on that solemn day of joy and gratitude to declare that ever since the commencement of the Revolution, the Jacobins had not ceased to deserve well of the country. This suggestion was adopted amidst thunders of applause. The Convention broke up in transports of joy, nay, indeed, in a sort of intoxication.

Congratulatory addresses to the Convention for proclaiming belief in the Supreme Being were very numerous. “The contagion of ideas and words,” says M. Thiers, “spread with extraordinary rapidity among the French. Among a prompt and communicative people the idea that engages some few minds soon engages the attention of the public generally; the word that is in some mouths is soon in all. Addresses poured in from all parts, congratulating the Convention on its sublime decree, thanking it for having established virtue, proclaiming the worship of the Supreme Being, and restored hope to man. The section of Marat of Paris, appearing at the bar, addressed the assembly, saying: ‘O beneficent Mountain! protecting Science! accept also our expressions of gratitude and congratulation for all the sublime decrees which thou art daily issuing for the happiness of mankind. From thy boiling bosom darted the salutary thunderbolt, which, in crushing atheism, gives us genuine republicans the consolatory idea of living free, in the sight of the Supreme Being, and in expectation of the immortality of the soul.’

“From that day, the words *virtue* and *Supreme Being* were in every mouth. Instead of the inscription, TO REASON, placed on the fronts of the temples, there was now inscribed, TO THE SUPREME BEING.”

The day fixed for the festival in honor of the Supreme Being at length arrived. The principal part in the performance was unanimously assigned to Robespierre, whom his colleagues strove to flatter and to soothe by dint of honors. Vast preparations had been made, and the festival was to be magnificent. The multitude had collected, and after a considerable time, Robespierre appeared in the midst of the Convention. He was dressed with extraordinary care. His head was covered with feathers, and in his hand he held, like all the representatives, a bunch of flowers, fruit, and ears of corn. In his countenance, usually so gloomy, beamed a cheerfulness that was uncommon to him. An amphitheatre was erected in the centre of the garden of the Tuileries. This was occupied by the Convention; and on either side were several groups of boys, men, aged persons, and females. The boys wore wreaths of violets, the youths of myrtle, the men of oak, the aged people of ivy and

olive. The men held their daughters by the hand, and carried baskets of flowers. Opposite to the amphitheatre were figures representing Atheism, Discord, Selfishness. These were destined to be burned. As soon as the Convention had taken its place, the ceremony was opened with music. The president then delivered a first discourse on the object of the Festival. "Republican Frenchmen!" said he, "the ever fortunate day which the French people dedicated to the Supreme Being is at length arrived. Never did the world which He created, exhibit a spectacle so worthy of His attention. He has beheld tyranny, crime, and imposture reigning on earth. He beholds at this moment *a whole nation* assailed by all the oppressors of mankind, suspending the course of its heroic labors, to lift its thoughts and its prayers towards the Supreme Being, who gave it the mission to undertake and the courage to execute them."

After proceeding in this manner for a few minutes, he descended from the amphitheatre, and seizing a torch, set fire to the figures of Atheism, Discord and Selfishness. From amidst their ashes rose the statue of Wisdom, blackened by the flames from which it issued. Robespierre returned to his place, and delivered a second speech on the extirpation of the vices leagued against the Republic. After this first ceremony, the Assembly set out in procession for the Field of Mars. The pride of Robespierre seemed redoubled, and he affected to walk very far before his colleagues. But some indignantly approached, and lavished upon him the keenest sarcasms. Some laughed at the new pontiff, and said, in relation to his smoky statue of Wisdom, that his wisdom was darkened. Others uttered the word "tyrant," and exclaimed that there were still Brutuses. A deputy addressed to him the prophetic words: "The Tarpeian rock is close to the Capitol."

The procession at length reached the Champs de Mars. There arose a lofty mount, on the summit of which was a tree, beneath whose boughs the Convention seated itself. On each side of the mount the different groups of boys, old men, and women, took their places. A symphony commenced; the groups then sang stanzas, alternately answering one another; at length, on a given signal, the youths drew their swords, and swore to the elders to defend their country; the mothers lifted their infants in their arms; all present raised their hands towards heaven, and the oath to conquer was mingled with the homage paid to the Supreme Being. They then returned to the garden of the Tuileries, and the Festival concluded with public diversions.

Such was the famous festival in which "they gave glory to the Deity of the Heaven" — a glory or homage based on the abolition of the Catholic worship of the Roman God, "the deity of the earth," before

whom they had stood witnessing in sackcloth over twelve centuries. The "they" who gave the glory were the constituted authorities in the republican heaven, and who had been unwittingly invited up thither by the royal edict, and had ascended to their sovereign position "in the cloud." They were as impious, sanguinary and cruel as "Yahweh's Anointed Shepherd," Cyrus, and "his sanctified ones," the Medes and Persians, who ravished wives, spoiled houses, had no pity on the fruit of the womb, dashed children to pieces, and destroyed adults without mercy. This was the spirit that inspired Robespierre and his colleagues of the Convention and its committees, who all figured in this festival. On the days preceding and following that on which they were giving glory to the Supreme power of the heaven, they sent forty-three victims to the guillotine. Some of his colleagues did not like the festival. They said it had alienated many minds, and that those ideas of the Supreme Being, of the Immortality of the Soul, and those pompous ceremonies, looked like a return to the superstition of former times, and were likely to give a retrograde, impulse to the Revolution. Robespierre was irritated by these remarks, and insisted that he never meant to make the revolution retrograde, but had done everything to accelerate its course; in proof of which he had drafted a law to make the Revolutionary tribunal still more sanguinary. The law was passed, and in the forty-nine days succeeding the festival 1386 victims lost their heads on no other grounds than suspicion. We are not, therefore, to suppose the glory given commended the actors in the festival to Deity. John merely predicted it as an event that would obtain in the great earthquake, and as a sign by which that revolutionary crisis might be known to be the epoch of the ascent of the TERRIBLE WITNESSES against the Romish Idolatry to power.

THE THIRD WOE

"The Second Woe has passed away; behold, the Third Woe comes immediately."

The fifth trumpet, which summoned the Saracens against the Greek division of the Catholic Apostasy, was the *first woe*, and the sixth trumpet, which sounded forth the four angel-powers to put to death the Greek Catholic dominion, was the *second woe*. This was not only to extinguish this dominion, but to *torment with a terrible testimony* the world rulers and spirituals of the European Commonwealth in church and state, symbolized in the prophecy by "the beast with seven heads and ten horns." Hence, the judgments of the Second Woe were widely diffused over the whole of the Great City from the Euphrates to the Danube, the Rhine, and the ocean. They began their desolating career A.D. 1062, and continued in their work of death upon the worshippers

of the Demonials and Catholic Idols, until the demonial worship was destroyed in France, and its national homage transferred from the Roman "God of the earth" to "the Deity of the heaven," A.D. 1794, a calamitous period of 732 years. The ascription of glory to the Supreme Being was the remarkable act by which the second woe was consummated.

But, notwithstanding all the judgments that had fallen upon the Catholic World, it continued unrepentant of its idolatry, of its murders, its sorceries, its fornication, and its thefts. They had been terribly chastised in France. The blood they had shed there was avenged twofold; their spiritual sorceries had been abolished; the priests had been compelled to marry; and the wealth they had acquired by theft and fraud, they had been forced to disgorge. About two thousand priests had died by the executioner, many abjured their religion; and thousands had been expelled from the bloodstained country they had plundered and ruined. Still the Catholic world clung to its delusions, and repented not of its deeds. The Second Woe had exhausted itself upon "the Tenth of the City." The Reign of Terror ended with the execution of Robespierre and his collaborators. Forty-nine days after the Festival their heads rolled into the basket of the guillotine. Applause accompanied every descent of the fatal blade; and joy prevailed on every side, and the system of terror was overthrown. The woe had "passed away," and the time had come for republicanized France to become an *angel-power of destruction* against the worshippers of the beast in the other Tenths of the Great City.

"The third woe comes immediately" after the termination of the second. Between the predicted events of the first and second woes, that is, from the end of the first to the beginning of the second woe, there was an interval of about 130 years. But between the end of the second and the beginning of the third, there was no appreciable interval. It may therefore be considered as beginning in the year of the Festival, A.D. 1794. This third woe is, of course, the Seventh and Last Trumpet — the Seventh Trumpet Division of the Seventh Seal, and summarized in the following words:

"And the seventh angel sounded, and there were great voices in the heaven, saying, The kingdoms of the world have become our Lord's and his Christ's, and he shall reign for the aions of the aions."

This is the grand result of the sounding — a consummation to be perfected as the result of the sounding of the seventh trumpet. This third woe trumpet has been sounding during the past seventy one years. These are so many of "the days of the voice of the seventh angel" as have

hitherto elapsed. But they are not all “the days of the voice.” They have brought us to the *terminal epoch* of the Holy City’s “forty and two months” and I believe that there are yet forty more “days,” or years, to fill up *all* “the days of the voice of the seventh angel.” The fall of the Tenth of the city happened in a day, but it did not become the Lord’s. All the tenths are to fall likewise by violence, to which they will be forced to yield, and to become the property of Him who overturns them. This overthrow will be the work of the “Hour of Judgment,” which does not begin till after the advent of Christ, and the giving of judgment to the Saints; and consequently, after their resurrection and ascension to power in the heaven, as prefigured in the resurrection and ascension of the political witnesses “in the cloud.” The judgments of the second woe terminated in the Reign of Terror, the most awful and terrible epoch ever yet experienced by a nation. It was emphatically the Reign of Death, oftentimes in its most appalling forms. But the consummation of the seventh trumpet will woefully surpass the Reign of Terror. This was limited to a single nation, of which the mighty were hurled from their seats into the lowest depths, and the rest sent empty away. But the terminal epoch of the seventh trumpet now upon us, will make the ears to tingle only to hear the report of its terrors. Daniel was informed that it would be “a time of trouble such as never was since there was a nation to that same time” (ch. 12:1). “The time of the end” of the third woe trumpet is a time of unsurpassed calamity, and will extend to all nations in all parts of the earth. Their trade and commerce will be ruinously perturbed; their countries devastated by war; their hundreds of thousands prostrated by famine, pestilence and sword; their armies scattered like chaff before the wind; their “religions” abolished as “abominations” and blasphemies; their priests, clergies and ministers punished as sorcerers, murderers, impostors, hypocrites, and plunderers of the poor; and their kings, nobles and gentry destroyed as “the destroyers of the earth.”

The Spirit of the Eternal in Jesus and his Brethren is “the Lord and his Christ,” by whom this world-wide revolution will be developed and directed. The political witnesses of Jesus developed and directed the great French Revolution. Theirs was a great and mighty, as well as a terrible work; but it is the witnesses of the Holy City, the One Body, who will constitute the Revolutionary Government, and to whom the higher and nobler, mightier and more terrible mission is assigned, of breaking in pieces the political fabric of the world; of emancipating the nations from the reign of ignorance and strong delusion, and of blessing them in Abraham and his Seed. This is the work that is before them, and which, when accomplished, will introduce them to *the reign of the aions of the*

aions, OF THE THOUSAND YEARS.

And when this Millennial Sabbatism shall be duly established by the Eternal Spirit, the One Body, in glorious manifestation, and symbolized by the Four and Twenty Elders before the Deity, and “on their thrones,” “fall upon their faces and do homage to the Deity, saying, We give thanks to thee, O Lord, the Almighty Deity, who is, and who was, and who *art* the Coming One, because thou hast assumed thy great power, and reignest.”

But this is all in the future. It is the grand apocalyptic consummation of the gospel of the kingdom. It is the Divine purpose of the seventh trumpet *first stated*, but the *last accomplished*. The Spirit’s Body cannot be the Who is, and the Who was, and the Coming One reigning, so long as the saints are sleeping in the dust, and those who corrupt the earth are undestroyed. The resurrection of the holy generation is therefore indispensable to the denouement of the plot. The resurrection first comes in a time of trouble — a trouble which has doubtless begun, and which will not diminish, but increase, until there be great wrath among the nations. And so it is written in the eighteenth verse of this chapter, saying:

“And the nations were made angry, and thy wrath came; and the time of the dead to be judged; and to give the reward to thy servants the prophets, and to the saints, even to those who fear thy name, to the small and to the great; and to destroy those who corrupt the earth.”

The nations of this prophecy are those of “the earth and of the whole habitable” (Apoc. 16:14). They are “made angry” through the operation of the Frog Power, which is the Imperial Democratic Power of France, the policy of which acting upon the governments of Constantinople, Vienna and Rome, causes these powers in their political antagonisms to become threatening and warlike. Thus the nations they govern are “made angry,” and the world is again the theatre of war.

While they are in this international belligerency, developing their wrath upon each other, the wrath of Deity is manifested — “and thy wrath came.” But before this wrath can be manifested, He that is to execute the vengeance must have first come; and those who shall have the honor of co-operating with him in judgment, must be raised from among the dead, and have been themselves examined before his tribunal, accepted and quickened with incorruptible life. When the Divine wrath comes upon these nations, the revolutionary executors and directors of the indignation will be the Lord Jesus and his Brethren — the Saints. The work preparing for them by the Imperial Democratic Power, which is the political witnessing power of “THE MOUNTAIN” imperialized, will be assumed and consummated by the Saints, who are “the Kings from a

Sun's risings." The Mountain, whose representatives are the members of the Napoleon Dynasty, could not with all the power at its command, do the work of wrath assigned to these kings. The nations have felt the power and wrath of "the Terrible Mountain," when, under the generalship of the first Buonaparte, it inflicted "a noisome and grievous sore upon the men who had the mark of the beast, and worshipped the Papal Image," when it "gave them blood to drink" in the plains and valleys of Italy; "scorched with fire" the unrepentant blasphemers of Southern Germany; hurled the Roman God from his throne into captivity; filled his kingdom with darkness; caused his blaspheming priests and worshippers to "gnaw their tongues for pain." In short, the Imperialized Mountain had executed the wrath of the first, third, fourth and fifth vials of the Revolutionary Hour; and having regained its position in the heaven, from which it was expelled at the fall of Napoleon, &c., into which it originally "ascended into the cloud," it is blindly preparing a situation for the manifestation of the almighty and terrible power of the witnesses of the Holy City. The Mountain, though terrible and powerful, is not almighty; but the Holy City, when the forty-two months of its subjection shall have fully passed, shall be more terrible, and absolutely omnipotent in the execution of its mission. What "the Mountain" could not do, "the Stone" will fully accomplish, when it will "become a GREAT MOUNTAIN, and fill the whole earth."

"Thy wrath is come." The coming of this wrath is marked by the commencement of the Seventh Vial, which is poured upon "THE AIR" — *the political aerial* in which the kingdoms of the *kosmos*, or fourth-beast constitution of things, shine in all their glory. The wrath falls upon the Governments to their destruction. The Imperial Mountain overturned the Papal Throne; but after the fall of its Emperor, it was reestablished, as were also other thrones. But the Mountain having recovered its position, has the papal throne again in its powerful grasp. It will not be able finally to abolish it. This is not its mission. It is only the Holy City, the One Almighty Body, that can overthrow all thrones in its wrath, and prevent them from being again established. The One Almighty Body by Seventh-Vial wrath is to possess itself in the kingdoms of the Unmeasured Court of the Gentiles. The corrupters of the earth will then have been destroyed, and the coming wrath of the Deity exhausted.

1. "The Time of the Dead"

"The time of the Dead" is at "the Time of the End" — at the expiration of Daniel's 1335 days. This appears from the words, "Blessed he that waiteth, and cometh to the 1335 days. But go thou till the end; and

thou shalt rest, and arise to thine inheritance at the end of the days" (ch. 12:12,13). To wait and come to these days, is to wait during their course, and to come to their end. Daniel has been thus waiting, but has not yet come to their end. During the time he has been waiting he has been resting, or "sleeping in the dust of the earth" — *verse 2*. So long as he is there he knows nothing, and can inherit nothing; for "the dead know not anything", and can therefore be neither happy nor miserable. He expected nothing until he should "awake for a living one of the Olahm." He was told that this should be at the end of the 1335 days, in the words, "thou shalt arise to thine inheritance at the end of the days." These can only be the 1335 days whose end terminates Daniel's rest in the dust of the earth. He is to *arise to his inheritance*, because the inheritance promised is neither in the dust, nor in the sky, but a land from which he was expelled by the Chaldeans, and to which he never returned. He will arise from the dust of Persia, where he has been resting since "the third year of Cyrus," B.C. 540; and appearing before "Messiah the Prince," of whom he wrote, and being approved, as doubtless he will be, he will be strengthened, and henceforth be prepared to "speak with the enemy in the gate," who at present occupies the land.

"The time of the dead," then, is at the epoch which terminates the 1335 years. This being so, there will, of course, be no more trampling of the Holy City by the Gentiles after their expiration. But the Saints were to be prevailed against "for a time, times, and the dividing of a time," or 1260 years; and the Holy City was to be trampled "forty and two months," which are also 1260 years. This is true; and therefore it is evident that these two differently expressed, but identical, periods both terminate synchronously with the 1335. The end of these brings us to "the end" — the end of "the time, times, and dividing of a time;" the end of the forty and two months; the end of the 1335 years; and to the beginning of "the time of the end," which continues to the end of Micah's forty years.

The beginning of "the Time of the End" is "the time of the dead." The work of this time will take time; but how much time it will consume the testimony does not reveal. The Lord Jesus Christ who is "the resurrection and the life," as well as "the truth and the way," descends to Mount Sinai while the present Sixth Vial is continuing to pour out. "Behold!" says he, "I come as a thief." He comes before "the kings of the earth and of the whole habitable" are gathered into the region termed "in the Hebrew tongue Armageddon." How long before is not revealed; but between his thief-like advent and the Armageddon-gathering is "the time of the dead" and when his work is finished with his dead ones, "He gathers the kings together" — he operates upon a situation already

created by the Frog Power; and brings on the catastrophe, which that power is not capable of accomplishing.

But, how many months or years the work of setting in order his own Melchizedec Household will consume I know not. It will take time. The Lord is never in a hurry. He is always deliberate and dignified. If He pleased, He could flash everything into order; and all his enemies into destruction. But He has not acted in this way in the past; and it is clear from the word that He does not intend to act flashingly in the future. There is no question about His ability so to do. He can do what He wills; and He has revealed His will, and from that revelation, it is evident that He will be deliberate in all His movements.

In the work of "the time of the dead" every individual saint who has died since Abel in all countries of the earth, has first to be awakened from his sleep of death, and made to stand bodily upon his feet. After this, they are to be gathered together from all parts to the general convention, which brings them into the presence of Christ. In this gathering, the few living saints that may remain have to be visited by his messengers, and to be caused to report themselves to the King; for one who well knew what he spoke, says, "we must all appear before the tribunal of Christ." Now to accomplish all this will consume time; but it will, doubtless, consume more time in disposing of the business of the Court. For every one gathered to that grand assize will be called upon to give an account of himself. Of this there can be no doubt, for Paul says again, "everyone of us (saints) shall give account of himself to the Deity." This relation of experiences will consume time; and one would conclude no little time. Some will doubtless be very brief, having little to say, while others will be even "speechless;" but some will have a longer account to give, as in the case of Paul and others like him. Then there will be the verdicts with all their attendant circumstances; for after the accounts given, come the personal recompenses; for they appear at the tribunal that they may "receive in body the things according to that they have done whether good or bad." For what a man *sows in body* he must *reap in body* — "he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit, shall of the Spirit reap life everlasting." Saints who have sown to the flesh, and there have been many such, will, in this "time of the dead," be left in the body recently created from the dust; and of that body they will reap corruption that will utterly and finally destroy it. "This is the Second Death." But Saints, who have *sown to the Spirit*, in "denying themselves of all ungodliness and worldly lusts, and in living soberly, righteously, and godly in the world," will also in this "time of the dead" not be left in the body recently elaborated from the dust. That body will *reap of the Spirit* incorruptibility in being quic-

kened in the twinkling of an eye, by which it will become Spirit-body, and so conformed to the body of Jesus Christ. This is what Daniel terms "strengthening."

Thus, in "the time of the dead," there will be a judicial separation of *just* saints from *unjust* saints. A sinner becomes a saint by believing and obeying the truth; and he continues a just saint if he continues in well-doing; but, he becomes an unjust saint if he do not so continue. Now, the appearing at the tribunal of Christ by all the saints of these two classes is, that the just may be separated from the unjust; and that the unjust may be driven from the presence of judicial majesty into the darkness of the outer world, where they may ignominiously partake in the vengeance which is to "devour the adversaries." This explains the phrase in that text "the time of the dead *to be judged*." The judicial separation completed on this basis and the unworthy expelled from the Royal Presence, those who remain are "the called, the chosen, and faithful" — Ch. 17:14. They are the 144,000, having the Lamb's Father's name indelibly written in their foreheads; they are "the redeemed from the earth;" the undefiled virgins; the First-fruits unto the Deity, and to the Lamb; the guiltless and faultless before the throne — ch. 14:1-5. These are the saints, who have the honor of executing the judgment written against the kings, priests, and aristocrats of the Great City. They are all like to Jesus, who is their Head; and "equal to the angels." They constitute the Household, of which He is the High Priest, or Pontiff-King, after the order of Melchizedec. To manifest this household, or Divine Family, with all the attributes of Deity, is the great and interesting preliminary work for which "the time of the dead" affords sufficient scope. — The house being thus put in order and strengthened, the constituent members thereof are prepared to "follow the Lamb whithersoever he goeth;" which is equivalent to the phrase "whithersoever the Spirit was to go, they went" (Ezek. 1:20). They go with him in all his warlike expeditions, and royal progresses and visitations. They are one and indivisible, and inseparably knit together in all the bonds of love, power, and devotion; being "members of his body, of his flesh, and of his bones" (Eph. 5:30).

2. "The Reward"

"The time of the dead" was, not only for the judicial separation and exclusion of the unworthy, and the strengthening, or quickening, of the approved; but for the giving of "*the reward* to the servants the prophets, and to the saints, even to those who fear the name of the Deity, to the small and to the great." This testimony shows, that whatever "the reward" may consist in, the righteous do not obtain it until after their re-

urrection and strengthening. Christ himself, in the days of his weakness and suffering, plainly taught this. "Thou shalt be recompensed," said he, "at the resurrection of the just" (Luke 14:14). And again, he said: "The Son of man shall come in the glory of his Father with his angels; and THEN *he shall reward* every man according to his works" (Matt. 16:27). This is the teaching which belongs to "the simplicity which is in Christ." Nothing can be more plain and easy to understand. The resurrection has not yet transpired, because "the time of the dead to be judged" is yet future; and because the Son of Man, who is the resurrection and the life, has not yet come with his angels in his Father's glory. The resurrection being future, then, none of the righteous have yet received "the reward." Enoch, Elijah, Moses, and the few who came out of their graves after the resurrection of Jesus, have been "strengthened;" but even they have not received "the reward;" for this is only to be obtained upon the earth.

Now, reader, mark and inwardly digest what follows. All Greek, Latin, and Mohammedan "*priests*," all Protestant "*clergy*," and all Non-conformist, Dissenting, and Sectarian "*ministers*," of all the so-called "Names and Denominations of Christendom," teach the direct opposite to the doctrine of Jesus. In effect, this generation of hypocrites and serpents tells the Lord Jesus that he is either an ignoramus or a wilful deceiver of the people. It might refuse to say in so many words that he is a liar; because these priests, clergy, and ministers, all, save the Moslems, pretend to be called and sent of him, as his ambassadors to the world, to preach his doctrine; and it would be too gross plainly to declare that he is a liar and deceiver. There are, however, other ways of saying the same thing; and the most effectual with the least danger to their craft, is to teach in his name exactly the reverse of his teaching. This they do with the most unblushing effrontery. They tell their dupes, that man shall not be recompensed at the resurrection of the just; and that they have not to wait till the Son of Man comes with his angels, in declaring that men are recompensed as soon as the breath leaves the body in death. Thus, like the generation of vipers and hypocrites, who appeared to men to be righteous, with whom Jesus had personally to contend, by their tradition they make void his word. They convert it by their sorcery into a falsehood, as the old Serpent, their father, did before them in Eden. I testify against them as *hypocrites* in the classical sense of the word. A hypocrite is *one who plays a part* on a stage. A priest, clergyman, or minister, is exactly this. He plays a part on the ecclesiastical stage of the world; and a part, too, that is not his real character. He is therefore, a professional hypocrite — *a hypocrite by profession*. He professes to be Christ's ambassador, and when his credentials are demanded, he has

none to show. If I present myself at Washington, and claim to be an ambassador from the court of St. James, and I have no credentials to establish my claim, however sincerely I might believe in my ignorance, that I was an ambassador of Britain, I should be attempting to *play a part* that was not my true character. I should therefore, be, not only a hypocrite, but an impostor, and worthy of all contempt. Only think, reader, of an ambassador falsifying the instructions of the power by whom he is sent! What confusion this would produce in the counsels of the powers! An ambassador upon whose words no reliance could be placed! And here are spiritual ambassadors, Greek, Romish, Protestant, and Sectarian, all claiming to be sent from one and the same Divine Power, all of them differing and contradicting in a multitude of important particulars, but all agreeing to suppress the teaching delivered by Eternal Wisdom, and such “ambassadors of Jesus Christ” so-called; of such “ministers of the gospel;” and what think you of professed believers of the truth, who would forbid that these hypocrites, impostors, and wolves in sheep’s clothing, should be proved to be such, and being proved, should be so styled? An intelligent and sincere believer is not afraid to strip off the wool, and expose the naked wolf to the public gaze; his rule is to call things by their right names; and if a man be a quack, not to call him a physician, in order to make things pleasant all round. This course is necessary for the defence of the flock from these ravenous wolves. Spirituals are known to be wolves in sheep’s clothing “by their fruits.” Their teaching is one of their fruits. They teach contrary to Christ and his apostles, and so *injure the reputation* of their doctrine. This is defaming, reviling, calumniating, *blaspheming*, the truth. They are therefore blasphemers; and the Names and Denominations, of which they are the spirituals, are “*Names of Blasphemy*,” of which the scarlet-colored beast is full (Apoc. 17:3).

But these priestly, clerical, and ministerial teachers of blasphemy not only contradict Christ and his apostles as to *the time when* men shall be rewarded according to their works; but as to *the place where*. Eternal Wisdom has decreed that men shall be rewarded in the earth — in the arena of their contention and suffering for the truth. “*The righteous shall be recompensed IN THE EARTH; much more the wicked and the sinner.*” “No, no!” say the blasphemers; “no such thing! The righteous shall be recompensed at death, beyond the skiey realms of time and space; and the wicked and the sinner in the hell-flames of eternal torture, where they shall be tormented day and night by the Devil and his angels!” I do not know how it is with you, my reader, but I fell, with such contradictory propositions before me, that I am reduced to the

necessary alternative of turning my back upon one or other of these parties. I find it utterly impossible to believe with Eternal Wisdom and with the so-called "ambassadors of Jesus Christ." One or the other must be trying to impose upon me; for it is logically impossible that both parties can be right. The reader can make his own election. I believe the teaching of Eternal Wisdom; and, therefore, repudiate the dogmata of blaspheming hypocrites with indignation and contempt; and, at the same time, burn incense of thanksgiving from the golden altar to His name, for His goodness in preserving me, by the enlightening influence of the engrafted word, from the evil machinations of impostors, who would have practised their sorceries upon me, and have made me twofold more a son of hell than themselves!

The time when, then, and the place where, the just and the unjust are to be rewarded, is *in the earth at the resurrection*. This is the fiat of Eternal Wisdom, which cannot be reversed. But what is the promised reward the righteous shall enjoy? "Of the Lord," said Paul to the saints at Colosse, "ye shall receive *the reward of the inheritance*." In writing to the saints in Galatia, he says, "The Deity gave *the Inheritance* to Abraham by promise." By these testimonies we are taught that the subject-matter of the reward is an inheritance, or *an estate to be possessed*, when the time for the fulfilment of the promise shall arrive; and that this estate was given to Abraham, not actually donated and received before he died, but promised to him as an estate to be possessed when he should rise from the dead. "He died in faith," says Paul, "not having received the promises, but saw them afar off, and was persuaded of them and embraced them." And he tells us why he did not obtain immediate possession of the reward: it was because "the Deity has provided some better thing for us, that without us he might not be made perfect."

There is no difficulty in learning what the estate is, and where it is situated, if we attend to what has been revealed in the word. Moses tells us that it was promised to Abraham that he should possess the country in which he was then living, the land of Canaan, in a certain far off age. That he should possess it for ever; and that his seed should be numberless as the stars; that he should be the father of many nations, which should be blessed in him and his Seed. Paul tells us, that these promises were made to Abraham and the Christ who was to descend from him; and that they were consequently to be "THE HEIRS OF THE WORLD." Thus, the possession of the world was annexed to the possession of the land of Canaan; so that he who could prove that he was the divinely constituted heir of the one, proved also that he had a right to the other.

The Holy Land and the World of Nations were promised to Abraham and Christ; and people of all nations were invited by the gospel

preached to become heirs with them of the same promise; on condition of believing the promises, the Christship of Jesus, and the things concerning his name; and of being immersed into Christ, and thenceforth patiently continuing in well-doing. In this way they become Christ's; and, says Paul, "if ye be Christ's then are ye Abraham's Seed, and heirs according to the promise."

But, the apostle also saith, the reason why Abraham did not receive the Land and World at the time the promises were made, was because the Deity had predetermined "some better thing for us." This "better thing" is all that constitutes the world more desirable in the nineteenth century after Christ, than it was over nineteen hundred years before. It had not then been sufficiently subdued, improved, and replenished. There was too much unhewn forest; too many wild races of untamed humanity; too few of the conveniences and elegances of life; and the existing civilization itself was too barbarous to constitute a gift worthy of Deity to His saints. He therefore deferred the fulfilment of His promises until He had developed a world of kingdoms and nations of a higher order of civilization — such, in short, as now occupies the globe. This is the "better thing provided," the preparation of which has hitherto delayed the perfection of Abraham. When "the time of the dead" arrives, he, and all the prophets and postpentecostian believers, will stand upon their feet again, and be "made perfect;" and, when perfected in putting on incorruptibility, will receive the Holy Land and Modern World of kingdoms and nations for their reward.

This is "the reward" to be given "in the time of the dead." In writing to the saints in Corinth, Paul says: "The world and all things are yours," and "all things are for you sakes;" and, in arguing that the World was promised to Abraham, and that they who are Christ's are Abraham's Seed, he testifies that the World annexed to the Holy Land was promised to saints. The prophets, Jesus, and the apostles, all taught this doctrine; for the Eternal Spirit spoke by them all, and therefore their teaching was a unit. Hence, by David the prophet, he taught that "those who wait upon Yahweh shall inherit the earth;" and again, "The righteous shall inherit the land, and dwell therein forever." Jesus also says: "Blessed are the poor in spirit; for theirs is the kingdom of the heavens. Blessed are the meek; for they shall inherit the earth." And James says: "The Deity hath chosen the poor of this world, *rich in faith*, as heirs of that kingdom which he hath promised to them that love him." From all these testimonies, then, it is evident that "the reward" to be given to the immortalized saints is the Holy Land, occupied by Abraham's descendants, constituting a kingdom, with dominion, absolute and uncontrolled, over all the kingdoms of the world, annexed thereto. This is the kingdom and glory to which men are invited in "the gospel of the king-

dom.” The events of the “Hour of Judgment” are for the purpose of wresting this world-wide dominion from those who now possess it; and of transferring it to “the Saints of the Most High, who shall take the kingdom, and possess the kingdom for the Olahm, even for the Olahm, and beyond” the thousand years.

But here come in the modern scribes, pharisees, and hypocrites, with their blasphemous and word-nullifying traditions, and make all this teaching of none effect. “Yes,” say they, “the meek shall inherit the earth;” they do now inherit the earth in the farms they possess, which is as much of the earth as is good for them; but, as to the earth itself, it is not to abide for ever, but to be burned up in “the wreck of nature and the crash of worlds.” And as to the Holy Land, called also “the Promised Land,” they say: “True; Abraham did not possess it before he died; nor was it ever intended that *he*, Isaac, and Jacob, should. They were to possess it in the sense of their posterity possessing it under the Mosaic Law; for the Land of Canaan lying between the Euphrates and the Great Sea, was only typical of that ‘heavenly country,’ the true Canaan and happy land beyond the Jordan of Death, where souls immortal bathe in seas of endless bliss! This celestial country was the land promised to Abraham, to which he soared away upon the wings of angels, when his precious immortal soul was released from its ‘mortal coil’ in the article of death.”

Reader, one’s powerlessness alone restrains one’s indignation. No wonder Deity gave these hypocrites “blood to drink,” and caused them to “gnaw their tongues for pain,” in the great earthquake. It is because of their blasphemies vengeance has fallen upon this “MODEL REPUBLIC,” and will, ere long, descend in an avalanche of wrath upon “the kingdoms of the world.” The blasphemies of the clergy are enough to wreck any nation that upholds them. Even now, where they have the most power and influence, society is most rotten, most ignorant, and most miserable: what, then, will be the fate of all peoples, when “the time of the dead” arrives, to “execute the judgment written,” and to “destroy these corrupters of the earth?”

“The Reward,” in relation to its several elements, is exhibited apocalyptically under a diversity of symbols. These have been considered at large in the first volume of this work. To be strengthened with incorruptible life in the time of the dead, is “to eat of the tree of life, which is in the midst of the Paradise of the Deity” (ch. 2:7). To be an immortal king, is to receive “the crown of life” (ver. 10). To be approved, and acquitted of all guile and fault before the throne, and to be physically like Jesus Christ, is to eat of the hidden manna, to receive a white stone, and in the stone a new name written, and known only to the receiver — ver.