

who were commanded, under the severest penalties, to burn them in a public and solemn manner. By the same edict, all ecclesiastical property was at once confiscated; and the several parts of which it might consist, were either sold to the highest bidder, united to Jupiter's imperial domain, bestowed on the cities and corporations, or granted to the solicitations of rapacious courtiers. After taking such effectual measures to abolish the worship, and to dissolve the government of the Catholic Church, it was thought necessary to subject to the most intolerable hardships the condition of those perverse individuals, "the Brethren," who should still reject the religion of nature, of Rome, and of their ancestors. Persons of liberal birth were declared incapable of holding any honors or employments; slaves were for ever deprived of the hopes of freedom, and the whole body of the people were put out of the protection of the law. The judges were authorized to hear and to determine every action that was brought, against a christian. But the fellowservants, and the brethren of the slain, were not permitted to complain of any injury they themselves had suffered; and thus these unfortunates were exposed to the severity, while they were excluded from the benefits, of public justice.

This edict was scarcely exhibited to public view, in the most conspicuous place of Nicomedia, before it was torn down by a "fellow-servant," who expressed at the same time, by the bitterest invectives, his contempt as well as abhorrence for such impious and tyrannical despots. His offence amounted to treason, and was punishable with death. He was roasted over a slow fire; and every refinement of cruelty was exhausted, but without effect, to subdue his patience, or to alter the steady and insulting smile which in his dying agonies he still preserved in his countenance. The catholics, though they confessed that he had been imprudent, admired the divine fervor of his zeal; and the excessive commendations which they lavished on the memory of the victim, contributed to fix a deep impression of terror and hatred in the mind of the reigning Jupiter.

His fears were soon alarmed by a danger, from which he narrowly escaped. Within fifteen days, the palace of Nicomedia, and even the bedchamber of Diocletianus Jupiter, were twice in flames. Suspicion of this incendiarism naturally fell upon the catholics; and it was suggested that, provoked by their present sufferings, and apprehensive of impending calamities, they had entered into a conspiracy with the eunuchs of the palace, against the lives of two emperors, whom they detested as the irreconcilable enemies of their church. Jealousy and resentment prevailed in the breasts of their enemies, especially in that of Diocletian. A great number of distinguished catholics were thrown

into prison. Every mode of torture was put in practice, and the court, as well as the city, was polluted with many bloody executions. No discovery, however, was extorted. A few days afterwards, Galerius hastily withdrew himself from Nicomedia, declaring that if he delayed his departure from that devoted palace, he should fall a sacrifice to the rage of the christians. Eusebius confesses his ignorance of the cause of the fire; while others attribute it to the malice of Galerius himself.

This "declaration of war," as Gibbon styles the edict, was published fifty days afterwards in Syria, and four months from date in the Roman Africa. At first, the magistrates were restrained from the effusion of blood; but the use of every other severity was commended to their zeal. The fellowservants and the brethren, who cheerfully submitted to the stripping of their edifices, resolved not to interrupt their religious assemblies, nor to deliver their sacred books to the flames. It was not long before this resolution brought upon them the punishment of death. Many were added to the souls underneath the altar; but there were likewise multitudes who saved their worthless lives by discovering and betraying the Holy Scriptures into the enemy's hand. A great number of catholic bishops and presbyters acquired, by this criminal compliance, the opprobrious epithet of *Traditors*; and their offence was productive of much present scandal, and of much future discord among the professors in the Roman Africa.

The copies as well as the versions, of scripture, were already so multiplied in the empire that the most severe inquisition could no longer be attended with any fatal consequence; and even the sacrifice of those volumes, which, in every congregation, were preserved for public use, required the consent of some treacherous and unworthy professors. It was preeminently a war upon "the word of the Deity," which "he has magnified above all his name." Treachery to this was therefore the high crime against him. If all had been *Traditors*, Jupiter and Hercules would have triumphed; and in these times we should have been groping in the darkness of heathenism and in the shadow of death. But thanks be to the Deity and the faithful "Brethren," who by their "little strength" were enabled to circumvent "the Devil and Satan." These preserved the Holy Scriptures of the apostles, transmitting them to us through "the Remnant" which succeeded them. This remnant performed against the papists, who in after ages tried to exclude men from the word, the same service as the Brethren against the pagans; so that we have received "the Revelation of the Mystery," not by the favor of catholics, but in spite of traditors and heathen who were reckless of its fate.

The ruin of the ecclesiastical edifices was easily effected by the

authority of the government, and by the labor of the pagans. In some provinces, however, the magistrates contented themselves with shutting up the places of religious worship. In others, they more literally complied with the terms of the edict; and after taking away the doors, the benches, and the pulpit, which they burnt as it were in a funeral pile, they completely demolished the remainder of the edifice. In carrying out these measures, some terrible scenes were enacted. In a small town in Phrygia, the magistrates and the body of the people had become catholic; and as some resistance was apprehended to the execution of the edict, the governor of the province was supported by a numerous detachment of legionaries. On their approach, the citizens assembled in their meeting house, with the resolution either of defending it by arms, or of perishing in its ruins. They indignantly rejected the notice and permission given them to retire, till the soldiers, provoked by their obstinate refusal, set fire to the building on all sides, and consumed a great number of Phrygian fellowservants, with their wives and children.

About this time a series of cruel edicts were issued by Diocletian which were "written," says Guizot, "if I may use the expression, with the point of a dagger." He declared his intention of destroying the christian name. By the first of these, the provincial governors were directed to apprehend all persons of the ecclesiastical order; and the prisons destined for the vilest criminals, were soon filled with a multitude of bishops, presbyters, deacons, readers, and exorcists. By a second edict, the magistrates were commanded to employ every method of severity which might reclaim them to the national superstition. This rigorous order was extended by a subsequent edict, to the whole body of fellowservants and brethren, who were exposed to a violent and general persecution. It became the duty as well as the interest of the imperial officers, to discover, to pursue, and to torment, the most obnoxious among the faithful. Heavy penalties were denounced against all who should presume to save the proscribed from the just indignation of the gods, and of the emperors.

Diocletian had no sooner published his edict against the christians, than, as if desirous of committing to other hands the bloody work, he divested himself of the imperial office. Maximian soon followed his example. These abdications elevated to the first rank Galerius and Constantius. The latter reigned over Britain, Gaul, and Spain. His mild and humane temper was averse to oppression. The principal offices of his palace were exercised by catholics. He loved their persons, esteemed their fidelity, and though a pagan, entertained no dislike to their religious principles, which, however, speaks little in their behalf.

But so long as he filled the subordinate station of Caesar, it was not in his power openly to reject the edicts of Diocletian, or to disobey the commands of Maximian. His authority, however, contributed to alleviate the sufferings which he pitied and abhorred. He consented, with reluctance, to the ruin of the ecclesiastical edifices; but he ventured to protect the catholics themselves from the fury of the populace, and from the rigor of the laws. The elevation of Constantius to the supreme and independent dignity of Augustus, gave free scope to the exercise of his good qualities, and the shortness of his reign did not prevent him from establishing a system of toleration, of which he left the precept and the example to his son Constantine. His fortunate son, from the first moment of his accession, declaring himself PROTECTOR OF THE CATHOLIC CHURCH, at length deserved the appellation of the first emperor who publicly professed and established the Catholic Religion. The progress of this revolution, which, under his powerful influence, rendered catholicism the reigning religion of the Roman empire, forms the very interesting and important subject of the Sixth Seal. At present, it may suffice to observe that every victory of Constantine was productive of some relief, or benefit to the Catholic Church.

The provinces of Italy and Africa, "the fourth of the earth," experienced a "*short*" but violent persecution. The rigorous edicts of Diocletian were strictly and cheerfully executed by his associate Maximian, who had long hated the catholics, and delighted in acts of blood and violence. After his abdication they were exposed to the implacable resentment of Galerius. But the revolt of Maxentius, son of Maximian, brought them relief; and the same tyrant who oppressed every other class of his subjects, showed himself just, humane, and even partial towards the afflicted catholics. But according to Eusebius, this was mere hypocrisy. "Maxentius," says he, "who possessed himself of the entire power in Italy, at first feigned himself a christian in order to gain the favor of the people of Rome. He commanded his ministers to stop the persecution of christians, affecting a hypocritical piety for the sake of appearing more mild than his predecessors, but his actions proved at last that he was altogether different from what at first he was expected to be." Whatever the motives of Maxentius might be, the catholics of Rome seem to have been little deserving the favor of heaven. Marcellus, the bishop of the catholics in Rome, had thrown the capital into confusion by the severe penance he imposed on a great number of "fellowservants," who during the persecution under Maximian had renounced, or dissembled their religion. The rage of faction broke out in frequent and violent seditions; *the blood of the fellowser-*

*vants was shed by each others' hands*; and the exile of Marcellus was found to be the only measure capable of restoring peace to the distracted church in Rome. Truly might the Spirit say to such "christians," "Ye know not that ye are wretched, and miserable, and poor, and blind, and naked." This is what they had come to two hundred and eight years after the apocalypse was given to John — mere *Antipagans*, called "christian" by the heathen, and "catholics" by themselves. They are the ecclesiastical ancestry of modern professors of religion, who shed each others' blood in international and civil wars, with as much zest as their antipagan brethren under Marcellus. Such is clerical religion, whether of the third, of the nineteenth, or of all intervening, centuries — the Mystery of Iniquity in Laodicean manifestation; the Apostasy, that Paul predicted would be, and shall utterly be destroyed by Christ in the days of his power.

The frequent disappointment of his ambitious views, and the experience of six years of persecution, suggested to Galerius, who was now suffering a lingering and painful distemper, that the most violent efforts of despotism are insufficient to extirpate a whole people, or to subdue their religious convictions. Desirous of repairing somewhat the mischief he had originated, he published in his own name, and in those of Licinius and Constantine, a general edict, as follows:

"Among the important cares which have occupied our minds for the utility and preservation of the empire, it was our intention to correct and reestablish all things according to the ancient laws and public discipline of the Romans. We were particularly desirous of reclaiming into the way of reason and nature, the deluded christians who had renounced the religion and ceremonies instituted by their fathers; and presumptuously despising the practice of antiquity, had invented extravagant laws and opinions according to the dictates of their fancy, and had collected a various society from the different provinces of our empire. The edicts which we have published to enforce the worship of the gods having exposed many of the christians to danger and distress, many having suffered death, and many more, who still persist in their impious folly, being left destitute of *any* public exercise of religion, we are disposed to extend to those unhappy men, the effects of our wonted clemency. We permit them, therefore freely to profess their private opinions, and to assemble in their conventicles without fear or molestation, provided always that they preserve a due respect to the established laws and government. By another rescript we shall signify our intentions to the judges and magistrates; and we hope that our indulgence will engage the christians to offer up their prayers to the deity whom they adore, for our safety and prosperity, for their

own, and for that of the republic.”

When Galerius subscribed this edict of toleration, A.D. 311, he was well assured that Licinius and Constantine would approve it. But, he could not venture to insert the name of his nephew, Maximin, in the preamble, whose consent was of the greatest importance. In the first six months, however, of his reign over Syria, Palestine, and Egypt, Maximin affected to adopt the prudent counsels of his associates. His praetorian praefect, Sabinus, by his order, addressed a circular letter to all the prominent governors and magistrates, expatiating on the imperial clemency, acknowledging the invincible obstinacy of the christians, and directing the officers of justice to cease their ineffectual prosecutions, and to connive at their secret assemblies. In consequence of these orders great numbers were released from prison and the mines. The confessors singing hymns of triumph, returned into their own countries; and those who had yielded to the violence of the tempest, “the lapsed” who had returned to paganism, solicited readmission, as so many repentant Esaus, into the bosom of the Catholic Church; I say *catholic church* for the Novatian Ecclesias in which “the Brethren were found,” readmitted no apostates under any circumstances.

But this was only a treacherous calm of short duration. Maximin was cruel and superstitious, and altogether unworthy of confidence. He was devoted to the study of magic, the worship of the gods, and to the belief of oracles. His prophets were the philosophers, whom he revered as the favorites of heaven. He frequently raised them to the government of provinces, and admitted them to his most secret councils. They easily convinced him that the christians had been indebted for their victories to their regular discipline, and that the weakness of polytheism had principally flowed from a want of union and subordination among the ministers of religion. A system of government was therefore instituted, which was evidently copied from the policy of the Catholic Church. In all the great cities of the empire, the temples were repaired and beautified by the order of Maximin; and the officiating priests of the various deities were subjected to the authority of a superior pontiff, destined to oppose the bishop and to promote the cause of paganism. These pontiffs acknowledged in their turn the supreme jurisdiction of the metropolitans or high priests of the province, who acted as the immediate vicegerents of the emperor himself. We have here “the Dragon and his Angels,” in their ecclesiastical organization, preparing for the approaching final conflict with “Michael and his Angels,” or the Lamb’s party, which was to result in the ejection of the Dragon and his Angels from the heaven. A white

robe was the ensign of their dignity. In the language of the fifth seal, but with a different signification, "white robes were given to every one of them; and it was said to those who received them that they should be priests of the gods, and reign with the emperor." But how much nobler the dignity of the souls slain, whose robes are the emblems of incorruption, in a royal priesthood, and reign with Christ a thousand years. These new prelates of the Dragon were carefully selected from the most noble and opulent families. By the influence of the prelati and secular authorities, dutiful addresses were got up, artfully representing the well-known intentions of the court as the general sense of the people, and soliciting Maximin to consult the laws of justice rather than the dictates of his clemency. They expressed their abhorrence of the christians, and humbly prayed that these impious sectaries might at least be excluded from the limits of their respective territories. The answer of Maximin to the address he obtained from Tyre is still extant. He praises their zeal and devotion in terms of the highest satisfaction, descants on the obstinate impiety of the christians, and betrays, by the readiness with which he consents to their banishment, that he considered himself as receiving rather than as conferring an obligation. The priests, as well as the magistrates, were empowered to enforce the execution of his edicts, which were engraved on tables of brass; and though it was recommended to them to avoid the effusion of blood, the most cruel and ignominious punishments were inflicted upon the refractory "fellowservants and brethren."

The Asiatics had everything to dread from the severity of a bigoted monarch, who prepared his measures of violence with such deliberate policy. But, a few months had scarcely elapsed, before the edicts published by Constantine and Licinius, the emperors of the West, obliged Maximin to suspend the prosecution of his designs; the civil war which he so rashly undertook against Licinius employed all his attention; and the defeat and death of Maximin soon delivered the fellowservants and brethren from the last and most implacable of their pagan enemies. Struck with rage at his disappointments, in the sad reverse of his affairs, he slew many priests and prophets of his gods, by whose enchantments he had been seduced by false hopes of universal empire in the East. So amazingly were affairs now changed, that contending emperors courted the favor of the persecuted. After his edict in their favor, he was struck with a sudden plague over his whole body, pined away with hunger, fell down from his bed, his flesh being so wasted away by a secret fire, that it consumed and dropped off from his bones; his eyes started out of their sockets; and in his distress he began to see that the true Deity was executing judgment upon him.

## EXPOSITION OF THE APOCALYPSE.

Frantic in his agonies he cried out, "It was not I, but others who did it!" At length, by the increasing force of torment, he owned his guilt, and every now and then implored Christ, that he would compassionate his misery. He confessed himself vanquished and expired.

Thus closed the most memorable and most violent of all the sanguinary endeavours of "that Old Serpent, the Devil and Satan," to extinguish christianity from the Roman Habitable. Authors are not agreed as to the numbers who fell in the conflict; but from the testimony of the enemies themselves, the numbers were great, and the cruelties intense. The fierceness of paganism exhausted itself in this last effort, and the triumph of the Lamb was near.

### SECTION 6 THE LAODICEAN STATE

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The "Little Strength" of the Philadelphian State exhausted, and Laodiceanism fully established. Persecution having ceased, and "the Catholics," as nominal christians were now called, being in high favor with the authorities, they say, "We are rich, and increased in goods, and have need of nothing" — Apoc. 3:17. Being "lukewarm," the Spirit "spues them out of his mouth."

### ACT VI. — SEAL-PERIOD SIXTH Apoc. 6:12-17

A great earthquake inaugurates this judicial period. War in the heaven, resulting in an eclipse of the sun, in the moon becoming blood, in stars of the heaven — the stars drawn by the Tail of the Dragon — falling to the earth, and in the casting out thereinto of the Great Red Dragon. The heaven of the Dragon-polity departs as a scroll rolled up; and every mountain and island change their places. The Angels of the Dragon are cast out with him. No place found for them any more in the heaven from which they are ejected, having been effectually conquered by the Archer of the First Seal in his Fifth Seal manifestation — conquering him by the blood of the Lamb, and by the word of their testimony, on account of which the fellowservants and brethren were slain, not loving their lives unto death. Great rejoicings in the heavens by them who succeed the ejected Dragon and his officials, who rage with great fury in the earth and sea of their late dominion. The great day of wrath upon Paganism.

The woman Jezebel, who calls herself a prophetess, the Laodicean Apostasy, imperialized, and the man of Sin Power revealed.

## A.D. 311

12. “*And I saw when he opened the Sixth Seal; and behold a great earthquake occurred, and the Sun became black as sackcloth of hair, and the Moon became as blood. 13. And the Stars of the Heaven fell into the earth as a figtree casts its unripe figs, being shaken by a mighty wind. 14. And the heaven departed as a scroll rolled up; 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, and the military chieftains, and the mighty ones, and every bondman and every freeman, concealed themselves in the caverns and among the rocks of the mountains: 16. And they say to the mountains and to the rocks, ‘Fall on us, and hide us from the face of him who sits upon the throne, and from the wrath of the Lamb for that great day of his wrath has come, and who could have been caused to stand?’*”

### 1. Preliminary Remarks

The Lion of the Tribe of Judah and Root of David, who prevailed to unroll the apocalyptic scroll, and to loose the previous seals opened this, the Sixth also. He had executed judgment on his own “Holy Nation” (1 Pet. 2:9) for its iniquities; and in this, he was about to bring to an end the power of the idolators; of “the world rulers of the darkness of the Aion;” of “the spirituals of the wickedness in the HEAVENLIES” who had oppressed them — Eph. 6:12: and if “judgment begin at the House of the Deity, what shall the end be of them that obey not the gospel of the Deity? And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?” — 1 Pet. 4:17. The sixth seal will answer these questions as it regards the disobedient ungodly and sinners of the pagan Roman Habitacle, who had warred against the Lamb till A.D. 311.

The remarkable symbolization of this seal represents a universe convulsed by earthquake, blood shedding, and tempest, indicative of the wrath of the Deity in a great day of wrath, upon the panic-stricken enemies of the Lamb. It does not represent the Universe; because symbols do not represent themselves: on the supposition that they do, we should be making them both *sign* and *thing signified*, which would be absurd. The nature of symbolic writing requires that the signs and the things signified be *analogous*, but different. But the Apocalypse is not a revelation of natural appearances, or extraordinary phenomena, in earth, sea, and sky; but a sign-representation of things extant in John’s day; and of things which should be after his time, in relation to

the Holy Nation of the Deity planted in the territory of Daniel's Fourth Beast, until the coming of the Ancient of Days. The apocalyptic symbolization is illustrative to them who can "see" of the conflict of the saints with pagan Rome until they "conquered" it; with Catholic, and afterwards, with Papal, Rome, until it conquered them; and hereafter, with all "the powers that be," until they in turn conquer and abolish them for a thousand years. This being the nature of the Apocalypse, we must not look to the natural, but to the POLITICAL UNIVERSE for the interpretation of its signs.

And here we find it necessary to remark in this so-called enlightened century, that "the signs of the times" vouchsafed by the Deity for the use of his genuine servants in their several generations, are not in the sky. He has not placed them there. No intelligent believer of the gospel looks overhead for a darkening of the solar system, and the falling of stars, as a sign of the great day of the Lamb's wrath being near. The alleged darkening in New England, A.D. 1780, and falling of stars, A.D. 1833, were phenomena that none but Laodicean Heathen would regard as signs of the times. The Deity's revealed signs are not manifested in America. We may feel the working of them; but they are not in these heavens, natural nor political. A wicked and adulterous generation seeks signs in the sky like the signs of the weather with which they are familiar; but no sign shall be given it. Let the reader, then, not "learn the way of the Heathen; and be not dismayed at the signs of the heaven; for the Heathen are dismayed at them: for the customs of the people are vain" (Jer. 10:2). Neither John nor Peter represented or taught the dissolving of the physical universe, and the "burning up of the earth." "The earth is Yahweh's," for he made it; it is temporarily "given into the hand of the wicked," till the King shall come to possess it with his Saints to the uttermost parts thereof. "He hath established it for ever." No interpretation of scripture that would falsify these statements can be true. All theories of the kind must therefore be rejected as mere idle tales in which only the children of the Apostasy can take delight.

No, the Deity's signs are in the political universe. This, in a sense analogous to the material, hath its earth, sea, and firmament or aerial expanse; in which are set its greater and lesser lights, and constellations — its Sun, Moon, and Stars. It hath its hurricanes, shakings, eclipses, hailstorms, and so forth, which affect injuriously those who belong to the Body Politic, whether they be rulers or the common people.

The territory of Daniel's Fourth Beast, styled by John, "the Great Red Dragon," was the arena of a political system "diverse from all the beasts that were before it." The whole extent of this wide domain was

decreed to be "the Great Roman City." The dominion of this power centred in Rome, covered the whole territory as a sheet of parchment covers a surface equal to itself. This parchment lifted up over that surface, would symbolize the aerial expanse, firmament, or constitution of the State, or *kosmos*; and would divide "the waters," or "peoples" of the system, from the waters; the waters under the aerial, would be "the earth," "sea," "rivers and fountains," "mountains and islands;" and the waters above, the ruling classes, "thrones, dominions, principalities, and powers," or sun, moon, stars, and constellations. Such was the Roman Universe in its apocalyptic symbolization. In the creation, "Elohim called the firmament *Heaven*;" and so in the political system, the Spirit styles the aerial, "heaven;" and all who live under the dominion are said to be, "under the whole heaven."

There have been several political universes in the past; as, the Babylonian, Idumæan, Egyptian, Israelitish, and so forth. When the Eternal Spirit decreed their overthrow, the epoch of judgment upon each, was styled "the Day of Yahweh." There have been as many such days as there have been powers destroyed. There was a day of Yahweh on Babylon predicted in as highly metaphorical a style as the Day of the Lamb's wrath in this Seal. In Isa. 13, the conquest by the Medes and Persians is styled, "the Day of Yahweh coming as a destruction from Shaddai, . . . to lay the land (of Chaldea) desolate; for the stars of heaven and the constellations thereof shall not give their light; the sun shall be darkened in his going forth; and the moon shall not cause her light to shine." Then follows in the next verse the interpretation, to wit, "and I will punish the world (of Babylon) for their evil, and the wicked for their iniquity; and I will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible." And to show how intense the judgment was intended by the metaphors, it is added, "I will make a man more precious than fine gold . . . Therefore I will shake the heavens, and the earth shall remove out of her place, in the wrath of Yahweh Tz'vaoth, and in the day of his fierce anger." All of which was accomplished by Cyrus, as Yahweh's Anointed commander and leader of his sanctified ones the Medes and Persians.

The prediction in Isa. 34 of a similar day on Idumæa is expressed in the same grand and magnificent style: "The indignation of Yahweh is upon all nations, and his fury upon all their armies, he utterly destroys them, he delivers them to the slaughter. Their slain also shall be cast out, and their stench shall come up out of their carcasses, and the mountains shall be melted with their blood." Then follows the same prediction exhibited in hieroglyphics strikingly similar to the Sixth Seal, to wit: "And all the hosts of heaven shall be dissolved, and

the heaven shall be rolled together as a scroll; and all their host shall fall down, as the leaf falleth off from the vine, and as a falling fig from the figtree. For my sword shall be bathed in heaven." Then the less figurative style is resumed, and is made expletive of the metaphorical, saying, "Behold it (the sword) shall come down upon Idumaea, and upon the people of my curse to judgment. The sword of Yahweh is filled with blood, it is made fat with fatness, with the blood of lambs and goats, with the fat of the kidneys of rams; for Yahweh had a sacrifice in Botzrah, and a great slaughter in the land of Idumaea."

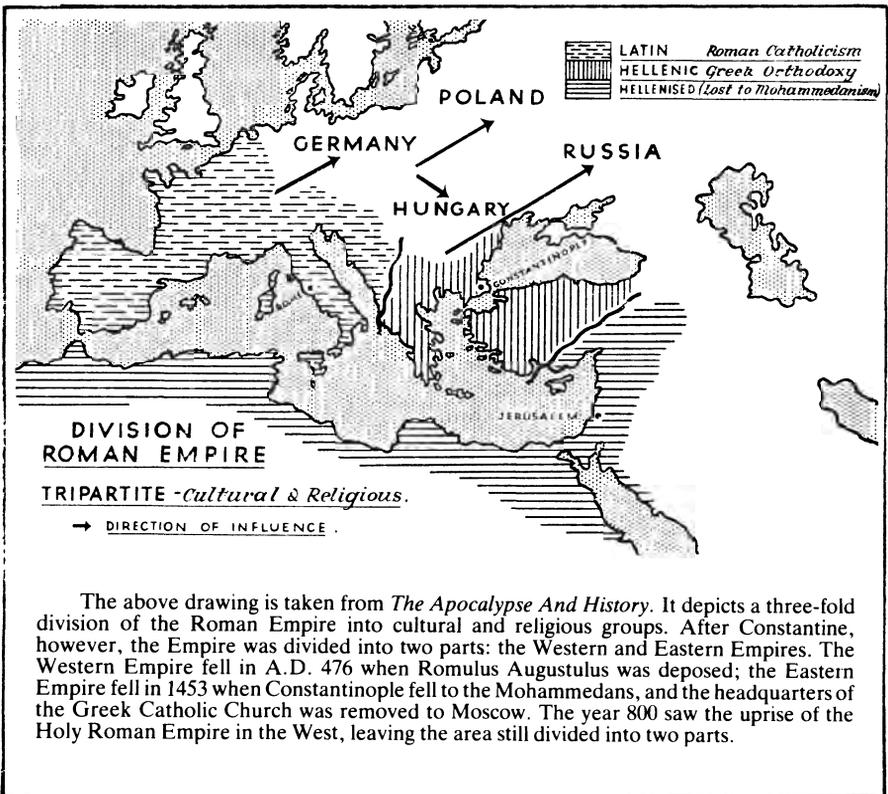
Christ Jesus and Peter adopted the same metaphorical style in predicting the Day of the Lord upon the Commonwealth of Judah. The former blended the literal and the figurative after the manner in Isaiah; but the one, so easily distinguishable from the other, that no confusion need result in the comprehension of the discourse.

Now, the Deity in the Sixth Seal decreed the fate of the Roman Universe, as constituted under Jupiter, in a style identical with the formula he pronounced against Babylon under Bel, and Idumaea under Chemosh. He declared that "the Heaven" should "depart as a scroll rolled up." Illustrative of this, the reader may imagine our symbolical parchment rolling up like a scroll. As it curled up, the surface beneath would be proportionately uncovered, until the rolling up should be completed, when the whole subjacent superficies would be exposed. The heathen firmament, or aerial expanse, of the Roman Universe having thus "departed," room would be provided for a New Heaven to expand itself over the same geographical limits of earth and sea. Thus, one heaven would be exchanged for another, in which the sun, moon, and stars would shine forth again with a light in harmony with the new parchment, or aerial constitution of the Body Politic.

But, the firmaments, or heavens, of orbs political, do not pass away, or suffer radical change, without violence. Babylon, Persia, Greece, and Rome, are all evidential of the truth of this. The violence may proceed directly from the oppressed peoples, or the earth and sea; or from a conflict generated in the rivalries of the powers in the heaven; or from both causes in cooperation. When the convulsion begins under the heaven, it ascends, if successful, as clouds of smoke darkening the sun and air (ch. 9:1,2); or, the earth may be shaken, which, when the shaking is great, more or less agitates the aerial. But, sometimes the electricity from the earth accumulating in the firmament, the heavenly region itself becomes inflamed, and the elements thereof commingle in the thunders and lightnings of war. It may, then, be said, "there was war in heaven" (ch. 12:7). But when the heaven is concussed with elemental war, no dew or gentle rain

descends upon "the earth" or peoples. These, in the political universe, are influences which cause the peoples to flourish and rejoice. The electrical condition of "the earth," or people, may shut up the heaven against the descent of dew and rain, which must of necessity parch up all beneath it (ch. 11:6). The heaven, however, intensely excited, becomes exceedingly dangerous to all beneath it. It may pour down a great storm of hail upon men, every stone being of a talent weight (ch. 16:21); or as in the sixth seal, it may overspread its sun with blackness the most intense, redden its moon with blood, and with its electric hurricane, project its stars into the earth.

When "the heaven departed as a scroll rolled up," another heaven took its place. This was "*the Holy Catholic*" Heaven, with sun, moon, and stars, to suit. The commencement of this heaven was characterized by "silence in it about the space of half an hour" (ch. 8:1). Jupiter's heaven was subdivided by *four*; while the Catholic came transiently to be distributed into *thirds*. Upon this heavenly organization came the judgments of the Trumpets and the Vials. The threefold division



obtains at the end as well as in its earlier times; for under the Seventh Vial, which is concurrent with the resurrection-period, "the Great City," is said to be "divided into three parts" (ch. 16:19). And, when the Seven Thunders shall have uttered their voices; and the judgments of the last vial shall have had their full effect upon "the air," firmament, aerial expanse, or constitution of things in the Gentile world, then, the Apostate Laodicean "earth and heaven flee away; and no place is found for them" (ch. 20:11). They are abolished in a time of trouble, far exceeding in the intensity of its distress the terrors of the sixth Seal; for it will be "a time of trouble such as never was since there was a nation even to that same time (Dan. 12:1). When this old Romish Heaven and Earth shall have fled before the face of the Lamb and his Associates, "a New Heavens and a New Earth in which dwells righteousness" (2 Pet. 3:13) will take their place; when "Jerusalem shall be a rejoicing, and her people a joy" (Isa. 65:18). These Heavens and Earth "shall remain before me, saith Yahweh;" even saith the Spirit by John, "a thousand years;" at the end whereof, they will "pass away" to make room for a new and improved constitution of things upon earth, when there shall be no more sin or evil — when death shall be abolished, and every curse shall cease (ch. 21:1,3,4; 22:3).

## 2. Earthquakes of the Apocalypse

The *earthquakes* of the Apocalypse are not concussions of the ground from the subterranean, but *popular convulsions*. In ch. 12:16, we are told that "*the earth* helped the Woman, and *the earth* opened her mouth, and swallowed up the flood which the Dragon cast out of his mouth." As we shall hereafter "see," *the earth* here is the symbol of the people under the dominion of the Dragon. The worldrulers are placed metaphorically in "the heaven;" and therefore according to symbolic fitness, the world ruled by them, the undistinguished and various multitude, is aggregated together as "the earth," or "small dust of the balance." Hence, Moses addresses the people and their rulers as "the heavens" and "the earth," saying in Deut. 32:1, "Give ear, O ye heavens, and I will speak; and hear, O earth, the words of my mouth. My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass: because I will publish the name of YAHWEH: *ascribe ye* greatness unto our ELOHIM." Then, again, in Gen. 6:11,12, "The earth was corrupt before the Elohim, and the earth was filled with violence. And Elohim looked upon the earth, and behold it was corrupt; for *all flesh* had corrupted HIS WAY upon the earth." In this text, the literal and figurative use of "the earth" is blended; but it is easy to see when it

signifies "all flesh," and the place of its habitation. The figurative use of the phrase is transferred to the Book of Symbols, where it stands for "the peoples," though not always, but when the context and subject will decide.

When, then, "the earth," in this sense, is seized with shaking fits, its agitation is metaphorically an *earthquake*. If the paroxysms are violent, upheaving, and overturning, it is styled, as in the Sixth Seal, "a great earthquake." The people are shaken; and when, with their upheavings, the luminaries of their political system no longer shine in the possession of the "spoils of office," and the constitution is destroyed; then the sun, moon, and stars, are darkened and fall, and the heaven departs as a scroll rolling up. Thus, the earthquake operates as the proximate cause of the disturbance in the heavenlies.

"A great earthquake" is foretold in three places of the apocalypse also, "an earthquake" twice without the addition of "great." The first "great earthquake" is predicted in this seal; the second, in ch. 11:13; and the third, in ch. 16:18. The first revolutionized the whole Greco-Latin Habitable, dethroned Jupiter, cast all his official adherents out of their places, and installed the "Holy Catholic Church" and her Laodiceans in the government of the Roman world. The effects of this "great earthquake" are felt in every part of the globe to this day.

The second "great earthquake" overthrew "the tenth of the city;" destroyed all titles; and developed the Reign of Terror, and all its consequents. This popular upheaving brought up from the symbolical *abyss*, one of the spirits of that "vasty deep" ever ready for any work that will afford scope for self-glorification; and threw him on to the surface as the Napoleonic Scourge of the enemies of God. This "Man of Destiny" left a mark upon society which will not be obliterated till the coming of the Ancient of Days.

The third great apocalyptic earthquake is yet in the future. It is styled "*a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great.*" The effect of this is the threefold subdivision of the Great City; the fall of the kingdoms of the nations; the judgment of Babylon; the disappearance of the political islands and mountains; and all consequences flowing from these events. Daniel's "time of trouble" pertains to this earthquake; also Jeremiah's "Jacob's trouble," "Alas!" saith he, "for that day is great, so that none is like it; it is even the time of Jacob's trouble; but he shall be saved out of it. For it shall come to pass in that day, saith Yahweh Tz'vaoth, I will break his (Esau's) yoke from off thy neck, and will burst thy bonds, and strangers shall no more serve themselves of him (Jacob): but they shall serve Yahweh their Elohim, and David their

King, whom I will raise up unto them" (ch. 30:7). The earthquake of Apoc. 11:19, is the same as this greatest of all earthquakes, being associated with the "great hail."

The earthquake of ch. 8:5, is not termed "great." It occurred before the sounding of the first trumpet. It was an upheaving of the pagans for the recovery of lost privileges and power; but it did not result in the permanent overthrow of the New Order in the State; and therefore it was simply "an earthquake," or shaking from below without any permanent eclipse of the heavens.

In dismissing the subject of the symbolic earthquakes in general it may be remarked that, though the apocalypse does not predict the occurrence of physical earthquakes, we are not to conclude that there will be none such in the "time of trouble." Ezekiel and Zechariah predict a very formidable one, which in Palestine will be attended with great and important, as well as interesting changes. The Mount of Olives will be divided, a valley opened with a flowing river, and there will be a great shaking in the land, and a casting out of the dead from the graves of earth. The prophets treated of the literal and material *in which a mystery was involved*. This, Peter says, they did not see into; and until the Lamb prevailed to unfold it, "no one in the heaven, nor upon the earth, nor underneath the earth was able to open the scroll, nor to see it." In the prediction of an earthquake that shall divide Olivet, and cause the outflow of a river from the altar base, they did not "see" the mystery of a mighty earthquake that should also contemporarily divide Babylon, and cause an issuing forth of rivers of living waters from the Christ-Altar, that should heal the nations. The apocalypse brings out the mystery of the Deity as he revealed it to the Prophet; it is with the mystery symbolically revealed we have here to do; not with the purely literal and material (Apoc. 10:7).

### 3. The Sun and Moon of the Heaven

"The SUN became black as sackcloth of hair." As the sun is the great source of the electrical glory and power of the solar system, it is said in scripture, to "*rule the day*." The moon and the stars become visible to us by the reflection of his beams. Their light or glory is borrowed; and when he is darkened, they also are in eclipse. The sun is therefore a very appropriate symbol of the supreme or sovereign power of a political universe. In Joseph's dream, predictive of his exaltation, and of the homage that would be paid to him by his kindred, his father is represented by the sun, as the ruling authority of the circle; his mother by the moon; and his brethren by eleven stars (Gen. 37). They all "made obeisance to me," said Joseph; and though highly figurative,

Jacob readily perceived its signification, saying, "Shall I and thy mother and thy brethren indeed come to bow down ourselves to thee to the earth?"

This use of the sun, moon, and stars as representative of persons constituting a domestic circle, and differing from each other in social position, came afterwards to symbolize *gradations of powers* in the same circle, when it had become sufficiently enlarged to enclose a nation of twelve tribes. Hence, the Spirit in addressing the Zion of the Holy One of Israel now in the days of her mourning, saith in Isa. 60:20, "*Thy Sun shall no more go down; neither shall thy moon withdraw herself.*" Here the sun and moon represent the civil and ecclesiastical authority in Zion before they were abolished. And speaking of her destruction by the Chaldeans, the Spirit in Jer. 15:9, says, "*Her sun is gone down while it is yet day.*" Her royalty was suppressed; yet her moon and stars continued to shine under the Persian administration. But, a greater calamity was predicted in Joel 2:10, when the earth should quake, and the heavens tremble; in other words, when "the sun and the moon should be dark, and the stars withdraw their shining." This would be a total eclipse of Israel's Commonwealth by "the host given to the Little Horn of the Goat;" as foretold in Dan. 8:9-12: "It waxed great to the host of heaven; and it cast down of the host and of the stars to the ground, and stamped upon them;" which in the interpretation given in verse 24, is explained to signify, "He shall destroy wonderfully, and shall prosper and practice, and shall destroy great ones (*the stars*) and the people of the Holy Ones" — or *the host*. Powers on earth do not literally pluck the stars from their spheres and stamp upon them; but they sometimes make sad havoc among the sun, moon, and stars of a political organization. The Lord Jesus reproduced Daniel's prophecy in his discourse on the destruction of the city that killed the prophets, in saying: "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heaven (symbolized by these orbs) shall be shaken" (Matt. 24:29). These were the lights in which there were to be "great signs and fearful sights," indicative of the *parousia*, or presence, though invisible, of the Son of Man when the Greco-Roman army should be sent by him to destroy the city of his murderers (Matt. 22:7). In the same style, Peter speaks of the rapidly approaching fulfilment of the prediction, when the heavens being on fire should be dissolved and should pass away with a great noise, and their elements melt with fervent heat (2 Peter 3).

But Israel's was not the only political universe on earth. Their sun has been turned into darkness and their moon into blood; but "the

great and notable day of the Lord” has not yet quite come. When it arrives, there will be a sun, moon, and stars shining in all their glory; and, concerning them, the Spirit says: “The Moon shall be confounded and the Sun ashamed, when Yahweh Tz’vaoth shall reign in Mount Zion, and in Jerusalem, and before his ancients gloriously” (Isa. 24:23). These are the sun and moon of the Gentile Heavens; the same sun upon which the fourth angel poured out his vial (Apoc. 16:8) — the sun which shines in the firmament, or aerial expanse, through which flash the lightnings and roll the thunders in that tempestuous time when men are plagued with a storm of hail “exceeding great,” in the outpouring of the seventh — verses 17-21. These are the sun and the moon which shall stand still in their habitation, when Yahweh, the Commander like to Joshua, “shall march through the land in indignation, and thresh the nations in anger” (Hab. 3:11,12). Then, also, in retribution for what the Gentiles have done to Israel in putting out the lights of their heaven, shall “the sun and the moon be darkened, and the stars shall withdraw their shining. Yahweh also,” as the Lion of the tribe of Judah, “shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake: but Yahweh will be the harbor of his people, and the strength of the children of Israel” (Joel 3:15).

The sun, moon, and stars, to be extinguished in “the great and notable day of Yahweh,” from before whose face the heaven in which they shine and the earth over which they shed their rays will flee away, are the luminaries of the Greco-Latin political universe. This political universe is that which is vulgarly styled “Christendom,” or properly the domain of Antichrist, but apocalyptically, “Babylon the Great City.” The sun by which this is enlightened is the Imperial Civil Power; the moon, the Imperial Ecclesiastical; and the stars, the subordinate powers created by the constitution and reflecting the Imperial Glory. They have not always shone with persistent and undimmed brilliancy; for, when the Star fell from the heaven and opened the abyss, the smoke that issued thence darkened the sun and the firmament, or heaven, in which he shone (Apoc. 9:1,2); and also, previously to that, which came to pass in the seventh century, “the third part of the sun was smitten, and the third part of the moon, and the third part of the stars, so as the third part of them was darkened;” and as, according to the decorum of the symbols, this could not occur in nature without affecting the day and the night, it is added, by way of instructing us in the duration of this ternary eclipse, “and the day shone not for a third part of it, and the night likewise” (ch. 8:12).

In the Sixth Seal symbolization, “the sun became black as

sackcloth of hair, the moon became as blood, and the stars of the heaven fell into the earth," that is, "a third part of them" (ch. 12:4). This indicates great wrath upon the orders of the state entering into the composition of the symbols, and a great change in the manifestation of their heavens. The sun might recover its brightness, and the moon her silvery hue. Should this be the case, it would indicate that there was "silence in the heaven," and that war caused blood there no more to redden "the spirituals of the wickedness in the heavenlies" (ch. 8:1; 12:8). And such we really find to be the situation. For when "the great day of the Lamb's wrath" upon "the Dragon and his angels" had been assuaged in the casting them out of the heaven — in other words, when the pagan power that hindered the revelation of the Man of Sin had been punished and removed out of the way — the sun, moon, and stars again shone forth from a newly constituted firmament, aerial, or heaven, from the midst of which they diffused their rays over the Roman Habitable as before. But, in order to indicate the effect of the recent revolution and the new character of the heavens, *a woman is placed in the sun*. She is "clothed with the sun, and the moon under her feet, and upon her head a *stephan*, or coronal, of twelve stars" (ch. 12:1). Here were "the Fellowservants" — the "Holy Catholic" element of the Lamb's espoused (2 Cor. 11:1-3) — clothed with imperial Roman splendor, and so entering into the elemental constitution of, not the Sun of Righteousness, but of the supreme imperial power of the new Roman Christendom — the sun of the Roman world. But the sunshine of the world's heavens is no condition for the Spouse of Christ. The Bowman of the first seal had "conquered," and won the starry *stephan*; but, this accomplished, it was no place for "the Brethren" to disport themselves "in purple and fine linen, faring sumptuously every day." The time, therefore, having now come for the Spirit to spue the rich Laodicean fellowservants out of his mouth, and thereby to mark the broad line of separation that was henceforth to divide "the Brethren" from the Kingdom of the Clergy, and all its pride and circumstance of worldly pomp and glory, the Woman fled from the dazzling sunshine into the deep shadow of the Roman wilderness, where she was to be fed for a thousand two hundred and sixty symbolic days.

But the history of the Sixth Head of the Dragon illustrates the remarkable appropriateness of the sun and moon as the symbols of the imperially of the Roman State. The reader will please return with me to the reign of Elagabalus, A.D. 218, parallel with the period of the third seal, of some of the transactions of which Gibbon furnishes in substance the following account:

Elagabalus caused his portrait to be placed in the Senate House, over the altar of Victory. He was painted in his sacerdotal robes of silk and gold, after the loose and flowing fashion of the Medes and Phoenicians. His head was covered with a lofty tiara, his numerous collars and bracelets were adorned with gems of inestimable value. His eyebrows were tinged with black, and his cheeks painted with an artificial red and white. Such was the ornamentation of the High Priest of the Sun.

The Sun was worshipped at Emesa under the name of Elagabalus, and under the form of a black conical stone, which was believed to have fallen from heaven at Emesa. To this protecting deity the emperor ascribed his elevation to the throne. The display of superstitious gratitude was the only serious business of his reign. The triumph of the Sun over all the religions of the earth was the great object of his zeal and vanity; and the appellation of Elagabalus (for, as pontiff and favorite, he assumed the name of his god) was dearer to him than all the titles of imperial greatness.

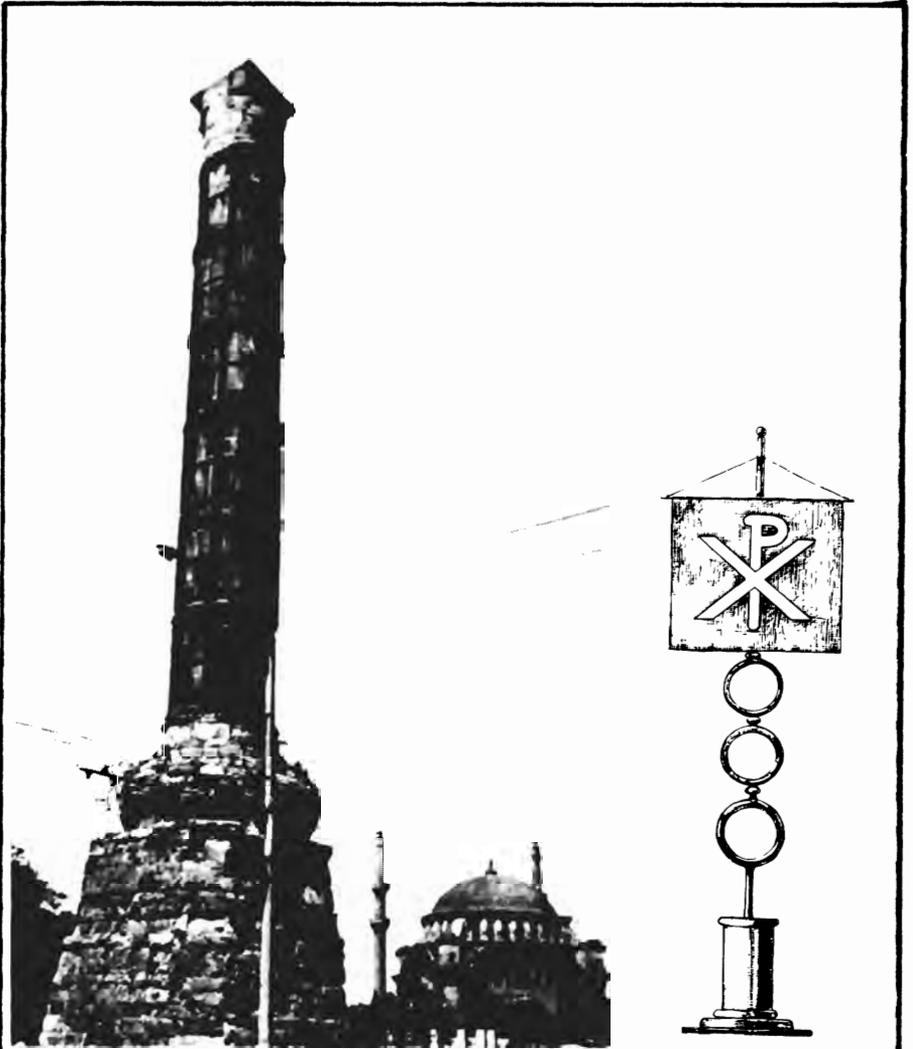
In a solemn procession through the streets of Rome, the way was strewed with gold dust; the black stone set in precious gems (a notable antithesis to the White Stone engraved with a New Name which no man knoweth saving he that receiveth it — Apoc. 2:17), was placed on a chariot drawn by six milk-white horses richly caparisoned. The imperial fanatic held the reins, and, supported by his ministers, moved slowly backwards, that he might perpetually enjoy the felicity of the divine presence of the Sun. In a magnificent temple raised on the Palatine Mount, the sacrifices of the Sun were celebrated with every circumstance of cost and solemnity. The richest wines, the most extraordinary victims, and the rarest aromatics, were profusely consumed on his altar. Around the altar a chorus of Syrian damsels performed their lascivious dances to the sound of barbarian music, whilst the gravest personages of the state and army, clothed in long Phoenician tunics officiated in the meanest functions, with affected zeal and secret indignation.

To this temple, as to the common centre of religious worship, Elagabalus removed the Ancilia, the Paladium, and all the insignia of the superstition of Numa. A crowd of inferior deities were set up in various stations to attend, as it were, upon the Majesty of the Sun; but his court was considered still imperfect, till a goddess of distinguished rank was admitted to his couch. Pallas had been first chosen for his consort, but as it was feared that her warlike terrors might affright the soft delicacy of an Eastern deity, THE MOON, adored by the Africans under the name of Astarte, the Queen of Heaven, was deemed a more

suitable companion for the Sun. Her image, with the rich offerings of her temple as a marriage portion, was transported with solemn pomp from Carthage to Rome, and the day of these mystic nuptials was a general festival in the capital and throughout the empire.

Thus were the Sun and Moon inaugurated as the sovereign deities of the Roman world. After the death of Elagabalus, they still retained their high and sovereign position in the pagan heavens and the state. Gibbon informs us that Constantine had a particular veneration for Apollo, or the Sun, to which Julian, surnamed "the Apostate" by catholics, alludes in his orations. His words are as follow:— "The devotion of Constantine (while a pagan) was more peculiarly directed to the genius of the Sun, the Apollo of the Greek and Roman mythology, and he was pleased to be represented with the symbols of the god of light and poetry. The unerring shafts of that deity, the brightness of his eyes, his laurel wreath (*stephan*), immortal beauty, and elegant accomplishments, seem to point him out as the patron of a young hero. The altars of Apollo were crowned with the votive offerings of Constantine, and the credulous multitude were taught to believe that the emperor was permitted to behold with mortal eyes the visible majesty of that tutelar deity, and that, either waking or in a vision, he was blessed with the auspicious omens of a long and victorious reign. *The sun was universally celebrated as the invincible guide and protector of Constantine*, and the pagans might reasonably expect that the insulted god would pursue with unrelenting vengeance the impiety of his ungrateful favorite" when he became a catholic. Thus, it was a worshipper of the Sun, himself a constituent of the sun of the political heaven, who with adulterous embrace united the Catholic Jezebel to the Roman State. She was clothed with the sun, and standing upon the moon, became symbolically identified with that orb as the future Queen Consort of the Imperial Majesty of the heavens of the Laodicean Apostasy.

But, in the apocalypse, the sun is also used to symbolize the enlightening majesty of the millennial heavens, which are to succeed and supersede the heavens of the apostasy, in which at present shine over all the nominally "christian world," the spirituals of a mystery of iniquity. In ch. 1:16, the symbolic Son of Man's countenance is "as the sun shining in his strength." Again, in ch. 10 the same multitudinous personage appears as a mighty messenger descending from heaven, his "face being as it were the sun:" and in ch. 16:12, certain "kings" are mentioned, and styled "risings of a Sun," in the phrase, *he hodos ton basileon ton amo anatolon heliou*. These kings that are "the risings," are aggregately the Sun-power of the Millennial Heavens, "from whose



The above (*left*) is known as *The Burnt Column* (Istanbul, formerly known as Constantinople). It was taken from the Temple of Apollo in Rome and set in the centre of Constantinople by Constantine. Formerly, on its top, there was the statue of Apollo, the sun god, revered by Constantine, the pagan-Christian. *Right*. The laborum was the "Christian" military standard adopted by Constantine after he had claimed to have seen a vision of a cross shining in the heavens. It remained in use by the western Roman Emperors, and is still used as a symbol in the Roman Catholic Church.

face the earth and heaven” of the Apostasy “flee away” (ch. 20:11). They are the Millennial Sun-Power, because they are emanations from “the Sun of Righteousness,” whose beams have healed them in quickening them with incorruptibility and power (Mal. 4:2). Having become elements of this power, they go forth, and tread down the wicked of the earth and sea with their “feet as pillars of fire” — “feet like unto fine brass, as if they glowed in a furnace;” “for they shall be ashes under the soles of their feet, in the day that Yahweh Tz’vaoth (the Spirit who shall be Hosts) shall work.” This Millennial Sun, then, symbolizes all the saints when “glorified together” with Jesus (Rom. 8:17,29,32): and, when they “rest from their labors” of destroying Babylon who oppressed them; of giving the worshippers of the Beast to drink of the wine of divine wrath; of binding the Dragon, and shutting him up in the abyss; and of “enlightening the earth with their glory” — they will “then shine forth as the sun in the kingdom of their Father;” or, as the same idea is expressed in Dan. 12:3, “they shall shine as the brightness of the firmament; and as the stars for the Olahm and beyond” (Matt. 13:43).

The glorified and victorious saints, then, will be the Sun of the Millennial Kingdom. They will therefore have “no need of the sun, neither of the moon, to shine in it” (ch. 21:23): and “the nations of them being saved shall walk in the light of it.” These are the New Heavens and New Earth. How unlike those of the Apostasy by which they are preceded. These new heavens will “declare the glory of AIL; and their firmament, or aerial, His handiwork. Day unto day will utter speech; and night unto night shall show knowledge: and there will be no speech or language where their voice is not heard. THEIR rule will go out through all the earth, and THEIR words to the end of the world.” Paul has quoted these words in Rom. 10:18, as predictive of the apostolic proclamation of the kingdom. There was great significance in such an application; for they who made the proclamation will constitute the heavens that rule — the personal Son of Man on the throne of his glory; and the apostles on the thrones of David’s house; with all the approved and glorified sharing in their administration, in the grand era of regeneration (Matt. 19:28; Apoc. 2:26; 3:21). “Among them he sets a habitation for the sun, who is as a *Bridegroom* coming out of his chamber, and rejoiceth as a *strong man* to run a race. His going forth is from the end of the heaven, and his circuit to the ends of it: and there is nothing hid from the heat thereof” (Psa. 19:1-6). This bridegroom is the Sun, and his bride, the moon, and her distinguished companions, the stars of the brilliant firmament which will be displayed as the handiwork of the Spirit; when, co-operating with them, he looks forth as the

morning, "fair as the moon, clear as the sun, and terrible as an army with banners" (Cant. 6:10; Apoc. 14:13; Zech. 4:6).

#### 4. Concluding Remarks

This sixth seal is a prophetic summary of what is more particularly related in the twelfth chapter, concerning the Woman, her man child, the Dragon, and the war in the heaven between the symbolical Michael and his angels on the one side; and the great red Dragon and his angels, on the other. I shall, therefore, follow the apocalyptic arrangement, and defer entering into details until I arrive at that chapter. A few things, however, may be presented here of a general character. The seal-prophecy predicts an exceedingly tempestuous period, which in an especial manner affects the ruling orders of the Roman Habitable. The first three verses represent this in the expressive imagery of symbolical prophecy. There is much grandeur in the symbolization. The earthquake, the darkness, the falling stars, the hurricane, the curling up departure of the firmament, and the removal of the mountains and islands from their places — all these phenomena in combined operation, show a political universe in a state of awful and terrific tumult. The last three verses of the prophecy interpret what had gone before, and demonstrate that this was the true condition of things in the period succeeding to the termination of the fifth seal, when the Lamb's enemies found that it was more easy for them to decree the extinction of the christian name than to effect it. The situation was awful and terrific to "the kings of the earth, and the great men, and the rich, and the military chieftains, and the mighty ones, and every bondman, and every freeman;" for the peril of the time caused them to "conceal themselves in the caverns, and among the rocks of the mountains;" and to call on them to fall upon them, and hide them from the vengeance in execution. Here were all ranks and classes of society recognizing the crisis; as "the great day of the Lamb's wrath" upon them. They had been warring against him upwards of two hundred and eighty years; and in all that long period had sought by every and any means in their power, to suppress and extirpate his name from the earth. But hitherto they had failed; and they now perceived that the death-struggle for ascendancy on earth had overtaken them.

The Sixth Seal was opened A.D. 311-12, and closed A.D. 324, a period of twelve years. It opened with the Roman empire subject to four emperors, Licinius, Maximin, Maxentius, and Constantine; and paganism the religion of the state: it closed with the battle of Chrysopolis, or Scutari, as it is now called, the result of which was the reunion of the empire under Constantine as the sole emperor; and the

establishment of the Catholic Apostasy as the Lunar Bride of the Roman Sun. In the defeat of Hadrianople, which preceded that of Scutari, the historian says, that "the greater part of the fugitives retired to the mountains." This they did, of course, for the purpose of concealment from the conqueror who had won the wreath, as predicted in the seal. Though the mountains did not fall on them, they hid them until their panic having subsided they surrendered themselves to the discretion of the victor.

## *Chapter 7*

### THE LAODICEAN STATE

The Laodicean State is parallel with the Seventh Seal from its opening to the Fall of Babylon after the appearing of "THE ANCIENT OF DAYS."

A.D. 324 to A.D. 1864-8,  
or thereabout.\*  
*See Vol. 1, p. 428*

### 2. SECOND GENERAL DIVISION OF THE SCROLL

The Seventh Seal, Seven Trumpets, and the Six Vials to the appearing of Christ "as a thief;" exhibiting the development of the Ten Horns of Daniel's Fourth Beast in the wounding of the Sixth Head and establishment of the Seventh (Apoc. 8); the subversion of the Greek Catholic Dynasty of Constantinople (Apoc. 9); the rising of Daniel's episcopal eleventh horn, or Eighth Head, that speaks blasphemies, and "as a Dragon" (Apoc. 13:1-5); the war of the saints with this power; their subjugation, death, resurrection and ascension to the heaven at the ending of the Sixth Trumpet (Apoc. 11:3-12; 12:14,16,17; 13:6-10), judgments upon their enemies, the Horns, Eighth Head and Image; (Apoc. 16:1-11); and the preparation of their way (Apoc. 16:12-14).

#### TIME OF EVENTS

From A.D. 324 to the Fall-Seasons of A.D. 1864-8, or thereabout.

#### TRANSLATION

##### Apoc. 7

1. And AFTER THESE THINGS, I saw four angels standing at the four corners of the earth, restraining the four winds of the earth, that a wind blow not against the earth, nor against the sea, nor against any tree.

2. And I saw another angel having ascended from sun's rising having a seal of the living Deity: and he cried with a loud voice to the four angels, to whom it was given for them to injure the earth and the sea: 3. Saying, Injure ye not the earth, nor the sea, nor the trees, while that we may seal the

\* See comment on the prophetical chronology, p. 10.

servants of our Deity upon their foreheads.

4. And I heard the number of them who had been sealed — a hundred and forty-four thousands having been sealed out of every tribe of Israel's sons.

5. From Judah's tribe, twelve thousands having been sealed; from Reuben's tribe, twelve thousands having been sealed; from Gad's tribe, twelve thousands having been sealed; from Asher's tribe, twelve thousands having been sealed; from Nephthalim's tribe, twelve thousands having been sealed; from Manasseh's tribe, twelve thousands having been sealed; from Simeon's tribe, twelve thousands having been sealed; from Levi's tribe, twelve thousands being sealed; from Issachar's tribe, twelve thousands having been sealed; from Zebulon's tribe, twelve thousands having been sealed; from Joseph's tribe, twelve thousands having been sealed; from Benjamin's tribe, twelve thousands having been sealed.

9. AFTER THESE THINGS, I saw, and behold, a great multitude, (which, that it be numbered, no one was competent to do) out of every nation, and tribes, and peoples, and tongues, who had been standing before the throne, and before the Lamb, having been clothed with white robes, and palms in their hands; 10. And vociferating with a loud voice, saying, "The salvation *be ascribed* to him who sits upon the throne of our Deity, and to the Lamb!" 11. And all the angels stood in the circle of the throne and of the elders, and of the four living ones; and they fell before the throne upon their face, and did homage to the Deity; 12. Saying, "So let it be! The blessing, and the glory, and the wisdom, and the thanksgiving, and the honor, and the power, and the majesty, be to our Deity for the cycles of the cycles! So let it be!"

13. And one from among the elders was speaking, saying to me, "These who have been clothed with white robes, who are they, and whence came they? 14. And I answered him, "Sire, thou hast known." And he said to me, "These are they who came out of the great tribulation, and washed their robes, and made their robes white in the blood of the Lamb. 15. On account of this, they are before the throne of the Deity, and they shall minister to him day and night in his temple; and he that is sitting upon the throne shall pitch his tent over them. 16. They shall hunger no more, neither shall they thirst any more, neither shall the sun smite them, nor any heat. 17. Because the Lamb in the very midst of the throne shall tend them, and lead them to living fountains of waters, and the Deity shall wipe away every tear from their eyes."

### 1. Of Things Written on the inside of the Scroll

The *arena* upon which the predicted operation of sealing the servants of the Deity was to be performed was "the earth and sea." The reason given why the four angels were to restrain the four winds from blowing to the injury of these, is proof of this. The blowing of the winds upon the earth and sea, by injuring them with the tempests they were capable of exciting, would have rendered the work of sealing

impossible. Greece, Italy, Britain, France, Spain, Africa, the islands and coasts of the Mediterranean, the countries of the Danube, the Rhine, and the heights and valleys of the Alps and Appenines — these constituting the western Roman empire, were “the earth and sea” upon which the apocalyptic tempests were forbidden to blow until the work of sealing should have been complete. At the four corners of the terrestrial of this arena, stood four angels, or restraining powers, having a certain mission to execute in favor of the inhabitants of the earth and sea. In the period of the sixth seal, the Devil had come down to them with great wrath, knowing that he had but a short time (ch. 12:12); but that time had passed with the termination of the seal period, A.D. 324; and now a period of tranquillity was granted them, for the sake of those who might be separated among them as the sealed ones of the Deity.

History shows us that the first “wind” began to blow upon “the earth” A.D. 396. Hence, the interval between A.D. 324 and A.D. 396, a period of three score years and twelve, must be regarded as the time allotted for the work of “sealing the servants of the Deity in their foreheads.” There can be no doubt of the sealing period commencing after the sixth seal, and not contemporary with it, as some suppose, inasmuch as this seventh chapter begins with the words *meta tauta, after these things*; and the only things that can be intended, are those recited in the sixth seal which immediately precede the chapter. I suppose the notion of the sixth seal including the sealing arises from the position of the chapter between the prophecy of the sixth seal and the intimation of the opening of the seventh in ch. 8. But the truth is, that the sealing is the opening event of the Seventh Seal, concurrent with “the silence in the heaven.” It does not terminate with the breaking of the silence, but continued long after. The seventy-two years of the sealing were the first seventy-two years of the seventh seal-period; and though the Laodicean Catholic Apostasy imperialized in the heaven, richly deserved all the judgments restrained by the four angels, its adherents were spared the infliction for the sake of the servants to be sealed. The first seal-period was peaceful and prosperous for the idolatrous empire under Nerva, Trajan, Hadrian, and the Antonines; not for the sake of the pagans, but for the sake of the work the Holy Archer had to perform in the period: so in this opening period of the Seventh Seal, judgment was restrained, not for the sake of the Laodiceans, but on account of the sealing angel’s work.

## 2. The Sealing Angel

But, beside the four angel-powers standing at the four corners of

the earth restraining the four winds thereof, John saw a fifth, or "another angel." Of this angel, he says, *anabanta apo anatoles heliou, having ascended from sun's rising*. He did not see him, as the English version would lead us to suppose, *in the act of ascending* from sun's rising; but having ascended at some previous epoch not indicated in this scene, he sees him at the expiration of the sixth seal, in possession of *a certain seal*, and about to make use of it in all the period the winds are restrained from blowing upon the arena of his operations. The word *anabanta*, rendered in the English Version *ascending*, as if it were the present participle, is really the second aorist participle; and signifies a past action, the *effect* of which, may or may not be in operation. *Having once ascended*, is the force of the tense or time of *anabanta*. When John saw him he was *up*. He was not *down east*, and about to set out on his ascent. John did not in this scene catch sight of him there, and then see him ascending westward; but he saw him *in the west* — "having ascended from sun's rising." His back was therefore towards the sun rising, and his face consequently westward. His ascending from east to west had been completed when John saw him in this scene. The phrase quoted shows this. The exact rendering of *anabanta* relieves us of a great difficulty. On the hypothesis of John seeing him start from the east, and beholding him travelling an ascending course until he had gained his highest altitude in the west, we must have sought for something in the history of the times immediately succeeding the expiry of the sixth seal answerable to the symbolization; but we should have sought in vain; for there is no testimony in history ecclesiastical or profane that gives anything analogous to it. There was nothing remarkable transpiring in the east connected with "a seal of the living Deity" in any part of the three score years and twelve succeeding the expiration of the sixth seal. The seal for sealing was inoperative there at that time, and has continued so even to this day. No symbolic angel was seen there commencing a sealing work, and ascending in that work until he had established himself and his labors in the west. We might seek for this, but we should not find it. Not so, however, our search for *an ascended angel* in the west. There we find one in activity who had already arrived from the east. We find him there, too, just at the right time — the time the Woman turned her back upon the emperors and courts and fled into the western wilderness, where she had henceforth two wings of the Great Eagle — a place which had been prepared of Deity, that they should feed her there a thousand two hundred and threescore days (ch. 12:6,14). We find him effecting her transition from imperial sunshine, and developing her as the Mother of the Servants of the Deity being

sealed in their foreheads; and thus, by the sealing, constituting them "the remnant of Her seed, who keep the commandments of the Deity, and have the testimony of the Anointed Jesus" (ch. 12:17). In other words, the persecuted woman and the remnant of her seed, are identical in time, place, and persons, with the sealed ones, or 144,000.

But this sealing angel was not a single individual. He was neither, according to the Rev. Mr. Elliott's notion, "The Angel of the Covenant, the Lord Jesus;" nor, according to the Rev. P. Allwood's "evidently Constantine the Great." He was a symbolical personage representative of a class of agents engaged in the work of sealing. This is manifest from the terms of the proclamation put into his mouth by Him who invented the hieroglyphic. In his address to the four angels, he commands them not to injure any thing, "while that *WE* may seal the servants of *OUR* Deity in their foreheads." Here, the "*we*" and the "*our*" are indicative of a plurality associated in the sealing operation upon the foreheads of men. The agency divinely appointed for the carrying on of this work when the apostles and their inspired co-laborers should have been withdrawn from the scene, was that enjoined by Paul in 2 Tim. 2:2, where he says to his son in the faith, "The things which thou hast heard of me with many witnesses, the same commit thou to *faithful men who shall be able to teach others also.*" Were there any faithful men competent to teach the faith once delivered to the saints, contemporary with the establishment of the "Holy Apostolic Catholic Church" as the religion of the Roman Dragon? Where were those "few names even in Sardis;" the "little strength" of the Philadelphian State? Were there none in the Laodicean state of Apostasy now fully developed, and firmly established, who had escaped the general lukewarmness; who heard the voice of Him standing at the door and knocking, and opened to him? To these inquiries we may confidently reply, that there was extant at this time a class of true believers, or *Brethren of Christ, Christadelphians*, who refused to identify themselves in fellowship with those "Fellow-servants," who now styled themselves the "Holy Apostolic Catholic Church;" — a class which included the "few names," the "little strength," and the "loved, convinced, and instructed," who still lived to witness the Jews after the flesh, and the heathen humiliated, and compelled to do homage to "the Galileans." Only twenty one years had elapsed since the beginning of the emblematic cry of the symbolic souls underneath the altar. In this sanguinary period, some of their number had been killed by the enemy; but he had not succeeded in exterminating them all. There were many survivors of the Christadelphian class, styled "the Brethren;" yet, compared with contemporary

“Fellowservants,” they were what would now be called “a contemptible few.” But few and contemptible as they may have been in the judgment of “the Synagogue of the Satan who say they are Jews, and are not, but do lie,” they were the enlightened few, beloved, convinced and instructed by the Lamb. They were those of the fourth century who had responded to the counsel of the Spirit in Apoc. 3:18-20. They had bought of Him “gold tried in the fire,” that they might be “rich in faith and heirs of the kingdom” promised in verse 21: they had bought of Him also, “white raiment that they might be clothed, and that the shame of their nakedness appear not;” and they had “anointed their eyes with eye salve, that they might see.” The effort made in the Diocletian and Galerian persecution of the fifth seal period to destroy every copy of the Holy Scriptures that could be found, while it failed, served to endear these writings to the faithful, and to stir them up to a more diligent study of their contents. The Satan perceived, that “the truth as it is in Jesus” could not be extinguished so long as a single copy of the writings of the apostles and prophets remained in circulation. It has been the satanic policy, therefore, of all the ages and generations, either to suppress the scriptures, by destroying them, or forbidding people to read them; or to persuade readers of them, that their true meaning is too recondite and obscure to be “seen” by any, but a highly educated and learned few. This has been the policy of pagan, catholic, papist, and protesant; a policy, that has been circumvented by “the Brethren” by all means within their reach. They are devoted students of the scriptures themselves, and earnest in their endeavours to induce all within the sphere of their influence to study them also; and to enable them to understand them that they may believe and obey the truth; for they believe with full assurance of faith, the saying of Paul, that “Every scripture divinely inspired is also profitable for teaching, for conviction, for correction, for the instruction in righteousness; that the man of the Deity may be perfect, *completely fitted for every good work*” (2 Tim. 3:16).

There was, then, in this sealing period, a class of men “completely fitted” by scripture study, for the “good work” of sealing those of their contemporaries who were teachable. They were Paul’s “faithful men, able to teach others;” and who in this crisis of Laodiceanism, heard the voice of the Spirit, who had come into them, and supped with them, and they with Him (ch. 3:20). These repudiated the alliance of “*Church and State*” with indignation and disgust; and would have no fellowship with such an abomination. It could hardly be styled a fellowship of righteousness with unrighteousness; or a communion of light with darkness; or a concord of Christ with Belial; for the thing

called "Church," that could ally itself with "the Powers that be," or accept their patronage and donatives, as do catholics, papists, protestants and dissenting sects, is already Belial, in utter darkness and unrighteousness. THE ECCLESIA *of the Deity*, in this sealing period, would have no fellowship with "THE CHURCH" *of the Dragon*; but protested against it as antichristian, and rejected all its institutions and traditions as mere will worship, after the commandments and doctrines of men (Col. 2:8,18-23).

Now, in the apocalypse, THE ECCLESIA is symbolized by a persecuted woman; by the 144,000; by the temple of the Deity and the Holy City; and by the Lamb's wife made ready (ch. 12:6; 7:4; 11:1,2; 19:7): while "*the Church*" so-called, is styled "the Synagogue of the Satan;" "the Court of the Gentiles without the temple;" "the Great City, spiritually called Sodom and Egypt;" "a woman clothed with the Sun, and the Moon under her feet and upon her head a crown of twelve stars;" "Mystery, Babylon the Great, the Mother of Harlots and Abominations of the Earth," and "Names of Blasphemy" (ch. 2:9; 3:9; 11:2,8; 12:1; 17:3,5). Between these two institutions, there has been since their contemporary development irreconcilable "enmity." so long as the Brethren of the Ecclesia are faithful to the Word of the Deity, there can be nothing else; for they are "the Seed of the Woman," who "keep the commandments of the Deity, and have the testimony of Jesus Christ" (Gen. 3:15; Apoc. 12:17): while "the Church" is "the Seed of the Serpent;" and between these two seeds, the Deity has put an "enmity," which can only cease by the destruction of one or the other party, or by apostasy from the truth.

The enmity between these hostile institutions is amply illustrated in the apocalypse. Thus, the Church, or Court of the Gentiles, treads under foot the Ecclesia, or Holy City, forty and two symbolical months; and the Church again, becomes "drunken with the blood of the Saints, and with the blood of the witnesses of Jesus." But though the Church prevails against the Ecclesia for a symbolic "time, times, and a half," this period has an end; and in that end, the Church is humbled in the dust at the feet of the Ecclesia; as it is written: "I will make them of the Synagogue of the Satan who say they are Jews (or christadelphians) and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee."

This state of things, however, in connection with the Body of Christ, did not obtain in the beginning. There were then no rival bodies, each claiming superiority over the other "There is," says Paul, "one Body;" and that body he styles "the Ecclesia;" of which the Head

is Jesus; and the foundation, the apostles and prophets, Jesus Christ himself the chief corner (Eph. 4:4; 1:22,23; 2:20). In the beginning, the members of this body were brethren, the sons of the Deity; and consequently, *the brethren of Jesus Christ*. There were no sects, nor any Catholic or Protestant churches. But all the brethren were of one mind and disposition; or, in the words of Luke, “the multitude of them that believed were of one heart and of one soul;” an original unity to which the Brethren of the Ecclesia in all ages and generations, are earnestly exhorted, both by their Elder Brother and Lord, and his apostles. “Holy Father,” said he, “keep through thine own name those (the apostles) whom thou hast given me, *that they may be one as we are*, sanctify them through thy truth: thy word is truth. I pray for them also who shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us . . . that they may be made perfect in one” (John 17). And Paul says: “The Deity of patience and consolation grant you to be *like-minded one toward another* after Jesus Christ; that ye may *with one mind and one mouth* glorify the Deity” (Rom. 15:5,6); and in 1 Cor. 1:10, he says; “I beseech you, brethren, by the name of our Lord Jesus Christ, that *ye all speak the same thing*, and that there be *no divisions among you*; but that ye be *perfectly joined together in the same mind, and in the same judgment*.” Like passages might be also quoted, but these are enough to show the mind of Christ.

But, though things were thus in the beginning, the Spirit expressly predicted the development of division and factions among the professors of the faith; and that they would be originated by “grievous wolves” speaking perverse things in the very eldership of the body; and for the purpose of drawing away disciples after them. These “evil men and seducers” were those whom Jude declares, “crept in among them unawares;” and set up to be Clergy, and lords over “the flock.” They were the founders of “the Church,” or Kingdom of the Clergy; and by all of their communion, are styled and revered as “THE FATHERS.” Hence, the Spirit through Jesus and the Apostles founded the Ecclesia; and “the Fathers,” the Church. But a divinely formal separation between the two classes did not ensue until the Clerical Apostasy was consummated in its alliance with the Dragon power. The Spirit had forewarned them by John, that He would “spue them out of his mouth.” This is a very remarkable and forcible expression. The word *emeo*, *to spue*, is used metaphorically by Eunapius in the fourth century, in the sense of *to throw up a flood of bad words*. Hence, in the metaphorical phrase above quoted, we are to understand the Spirit as threatening to “*throw forth from his mouth words of evil against them.*”

“Because thou art lukewarm, and neither cold nor hot, I am about to spue thee, *mello se emesai*, out of my mouth.” The time had now arrived for this work — the vomiting forth a testimony against the Clerical Adulteress, in the sealing of the servants of the Deity in their foreheads.

As I have already remarked, there was a class of enlightened believers, who were able to discern the signs of their times, and who had in their understandings and affections, “*the testimony of Jesus Christ.*” Armed with this, they were prepared as the Spirit’s Mouth, to fight against the clerical Nikolaitanes and children of Jezebel with his sword. By the possession of the testimony, they were completely fitted for the good work of unmasking the Laodicean Apostasy; and, having full assurance in what they understood, they were stirred up by the testimony, as a few are in our time, to “contend earnestly for the faith once for all delivered to the saints.” “Having the very spirit of the faith, as it has been written, ‘I believed, and therefore have I spoken;’ we also believe, and therefore speak.” They had been sanctified by the truth, and they boldly stepped into the arena of the west, to do battle for it against the Apostasy, as in former times they had combated against paganism to the death.

In the symbolization before us, this intelligent and enterprising class of believers are dramatized by the “Angel who had ascended from sun’s rising.” They had a seal of the living Deity, whom they claimed as “our Deity,” and thereby, in effect, repudiating the right of their adversaries to any relationship with him. Having been themselves sealed, as are all the faithful in all ages and generations, they went forth in all the region of the “two wings of the Great Eagle.” The third wing was not included in the scene of their labors. They had ascended from this, and, in the early years of the Seventh Seal, were engaged in organizing a community whose mission should be to witness for the truth against “the Church” that “worshipped demons, and images of gold, and silver, and brass, and stone, and wood” — images of saints — “which neither can see, nor hear, nor walk; and which repents not of its murders, nor of its sorceries, nor of its fornication, nor of its thefts” (Apoc. 9:20). The apostasy in the third division of the Great Roman Eagle was abandoned to its own corruption. In this it was allowed to perish. John did not see the Angel sealing in the East. Syria and Egypt were beyond the limits of his mission. Empire, for many ages, was destined to proceed westward; and this would be the empire of the Apostasy. It was deemed necessary, therefore, in view of the end, to antagonize it with a living organized testimony. We can now see that such a testimony in the Asiatic provinces of the Dragon would have

been for ages past of no use, Mohammedanism having there tormented it and then suppressed it. Hence, it was in the west that John saw him sealing — an operation the effect of which is still felt by the populations of that section of the earth.

But, though John did not see these Angel-sealers in the East and ascending, their class had executed a like mission there, and had been ascending thence toward the Roman Metropolis and throne, during the previous period of nearly three hundred years. They commenced operations at “sun-rising,” both in a doctrinal and natural sense. Doctrinally, they began the sealing when the Sun of Righteousness had risen from beneath the horizon of life. They could not begin it before, because it was indispensable that He should rise, that justification of life might be proclaimed through his resurrection — “He was raised for our justification.” They proclaimed the *rising of a Sun, anatole heliou*, whose rays would shed life and vigor, with endless glory, upon all who should be warmed by them. From this Sun’s rising they took their departure. No one could be sealed who did not believe that the Deity had raised him from the night of the invisible, and had placed him in the heavens to rule the day. The death, burial, resurrection, and ascension of Jesus are essential and indispensable elements of the faith that seals the intellects of men. Believe every thing else, but reject these facts and their doctrinal signification and no such professor can be saved — he is unsealed with the seal from a sun’s rising. In a natural sense, these Angel-Sealers took their departure from the sun’s rising. They were commanded to “begin at Jerusalem,” and from thence to proceed to the ends of the earth. This commission they had executed — they had preached the gospel to every creature under heaven (Col. 1:23) — and had therefore “ascended;” and now, in this scene, John, seeing them thus, also sees their class prepared for a new effort against a new enemy in the West — against the self-styled “Holy Apostolic Catholic Church,” the unholyest and least apostolical community that can be conceived.

In dismissing this part of the symbolization, it may be remarked that the phrase *apo anatoles heliou* is rendered in the translation as literally as our language will admit. It is destitute of articles and I have inserted none. *From sun’s rising* is a formula that leaves the subject of discourse to determine whether it be the natural sun or the Sun of Righteousness whose rising is intended. Although it is true that the apostolic sealers began in the geographical east, I believe that the symbolization has more especial reference to the rising of the Sun of Righteousness as the doctrinal point of departure; in other words, that the Angel-Sealers, in their new western enterprise against the Laodi-

cean Apostasy, labored to bring back the minds of their contemporaries to "the Revelation of the Mystery," based on the rising of the Christ-Sun, as it was originally proclaimed by the apostles on the Day of Pentecost. They were, therefore, in every sense, Messengers from Sun's rising.

But, in Apoc. 16:12, "the East" is again in the English Version made the substitute for a similar formula. There the phrase reads *he hodos ton basileon ton apo anatolon heliou*, literally, "the way of the kings which (are) from risings of sun." There is doubtless a good reason for *anatolon* here being substituted for *anatoes*, as it is in ch. 7. The one is genitive plural, the other is genitive singular. In ch. 7 there is but one rising; but in ch. 16:12, we have a plurality — as many risings, in fact, as there are kings. In other words, every king is an individual rising emanating from the Sun. The formula is the symbolization of the oracle in Mal. 4:2 — "Unto you that fear my name shall the Sun of Righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall. And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do, saith Yahweh Tz'vaoth." Here this Sun is a rising and a healing to every one that fears his name. Symbolically, he is a *sun's rising*, and where there are many they are *sun's risings*.

### 3. The Seal and the Foreheads Sealed

John says, the angel who had ascended had *a seal*. It was a remarkable seal, and pertained to "the living Deity," as opposed to all other deities flourishing in those times which had no life in them. Of course, it was a symbolical seal he saw, and represented something capable of making *an impression* upon the sealed. Seals were anciently, as in modern times, engraved with devices, that when pressed upon a softened surface the device might be transferred thereto, as *the mark* of the owner of the seal. The Deity has a device which he has himself engraved upon his own seal, the counterpart or mark of which is transferred to the hearts of those who are impressible, and they become his sealed servants. It is written in Job 33:16, "The Deity openeth the ears of men and *sealeth* their instruction." From this we may learn that *sealing* has to do with *teaching*; and, consequently, as the seal of the Deity is applied to a surface capable of thinking, his seal is *that which impresses his ideas, or "thoughts and ways," upon the brains of his creatures*.

Now, all the true servants of the Deity are thus "sealed *in their foreheads*," which, hieroglyphically, are symbolical of their intellects and affections. The Chief of these servants, the Messiah or Christ, was



The impress of a seal on an object established the right of possession to the owner of the seal. The impress was usually made in clay and allowed to harden. The above seal was found during the excavations at Megiddo. The inscription reads: "Belonging to Shema, servant of Jeroboam."

himself to be sealed. This predetermination was revealed by the Spirit to Daniel the prophet, in ch. 9:24. In that place we are informed that, within the Seventy Weeks, prophetic time, "the *Vision* and *PROPHET*" should be sealed, *lakhtom khazon wenavi*; and, besides this, "the Holy of holies" should be "anointed", *limshoakh kodesh kodashim*. Within the period prescribed, Jesus was manifested, and put in his claim to be *THE PROPHET*; and, from the New Testament, we learn that he was both anointed and sealed. "The Deity," says Peter, "*anointed Jesus of Nazareth with holy spirit and power*" — *pneumati hagio kai dunamei* — (Acts 10:38); and, speaking of the Son of Man, Jesus says, "him hath the Father, the Deity, sealed." Now, as sealing has to do with *instruction*, we find Jesus was not only able to do works of power, in "healing all that were oppressed of the devil," but he could speak words of spirit and life which the sealed only can do. "The words I speak unto you," said he, "are spirit and life." And, again, he said: "My doctrine is not mine, but his that sent me." "I have not spoken of myself; but the Father who sent me, he gave me a commandment what I should say and what I should speak." "I am in the Father and the Father in me. The words that I speak unto you I speak not of myself." Hence, the discourses of Jesus must be received as the discourses of the Deity or Spirit in him. What he gave utterance to was "the word," or teaching of the Spirit — the things sealed or impressed upon his brain

by the Deity. To be sealed is, therefore, to be taught of the Deity; and, in regard to those who in very deed come to Christ, it is written in the prophets, "they shall be all taught of the Deity." "Every man, therefore," saith Jesus, "that hath *heard* and hath *learned* of the Father, cometh unto me." The Father teaches men by what he causes them to hear, that they may learn it. "I have told you the truth which I have heard of the Deity." "I speak to the world those things I have heard of him." These things spake Jesus. He was sealed by what he heard; and the things spoken to him were *the seal of the Deity* by which he was impressed.

The seal of the Deity, then, is *divine teaching*. This may be sealed or impressed upon the brains or "foreheads" of men directly or indirectly. Jesus was sealed directly. He heard in his sensorium what no one heard but himself. "How knoweth this man letters not having been taught?" said the Jews. "He knew what was in man," says John. This was inspiration. Select ones alone were sealed thus. "The Revelation of the Mystery" was sealed upon the foreheads of the apostles in the same way. "I have yet many things to say unto you," said Jesus to the apostles, "but ye cannot bear them now. Howbeit, when he the Spirit of truth is come, *he will guide you into all the truth*; for he will not speak from himself, but whatsoever he shall hear he shall speak, and will declare to you the things coming. He shall glorify me." And, on another occasion, he said to them, "When they deliver you up, take no thought how or what ye shall speak: for it shall be given to you in that very time what ye shall speak: for it is not ye who are speaking, but the Spirit of your Father which is speaking by you." This was divine sealing direct, without the intervention of any human agency. The Father could have sealed or taught all men in this way. There can be no question of his ability so to do; but it did not so please him. It would have saved mankind a great deal of trouble, and might have saved them from much error. It would have been a system of infallible sealing or teaching, which would have left them nothing to think out; so that, for want of use, their brains might have become enervated and imbecile. Thus, extremes meet. Imbecility from knowing all the truth without mental effort, and imbecility from knowing nothing about it, as in the case of our contemporaries who have sold themselves to the clerical soul-merchants of the world (Apoc. 18:13). But except in the class of cases adduced, the Father requires men to use "their foreheads" upon what he causes to be presented to them for faith. He requires them to listen and to understand what the Spirit saith. He hath created them with ears for the purpose of hearing what he hath to say, that by the hearing they may learn the truth and believe it. "Faith

comes by hearing the word of the Deity," says Paul; and it matters not how the hearing gets into our "foreheads" so that the word heard effects a lodgment there.

In the case of Jesus and the Apostles, there were no writings from which they could learn the mystery hidden from the ages and the generations. The knowledge of this had to come by direct sealing. There was ample material for them to exercise "their foreheads" upon in the scriptures of the prophets, so as to sharpen them by reason of use. But they had to speak things about which all antiquity was silent, and this required direct sealing or teaching by the Deity himself.

When men are sealed they are sanctified; and it is written "Sanctify them by thy truth; thy word is truth;" and John says: "*to pneuma estin he aletheia, the Spirit is the truth.*" To be sealed, then, by the truth is to be sealed by the Spirit; and to be sealed by the Spirit is to be sealed by the truth; and he that is ignorant of the teaching of Jesus and the apostles, which was in strict harmony with the prophets, is not sealed at all, however pious or religious he may feel. The feelings are blind, and excitable by any and every kind of foolishness; so that pious and religious feeling may, and does, result from faith in the dogmas of Confucius, of Mohammed, and of all classes of so-called "divines" in all the realm of the catholic and protestant Laodicea. Hence, pious feeling is no evidence of a person being one of the sealed servants of the Deity. The New Man these sealed ones put on is "made new by exact knowledge — *eis epignosin* — after the likeness of him who created him;" for "they are the Deity's workmanship, created in Christ Jesus for good works" (Col. 3:10; Eph. 2:10). Ignorance of the truth in its effects and consequences is the reverse of all this. Gentiles of mere pious and religious feeling "walk in the vanity of their mind, having the understanding darkened (their foreheads, in other words, unsealed), being alienated from the life of the Deity through the ignorance that is in them, because of the insensibility of their heart" (Eph. 4:17).

The symbolical seal of the Deity, then, John saw in the possession of the Angel-sealers who had ascended, was something to be exactly known; in other words, it represented the truth — "the word of the truth of the Gospel." This is the seal of the Deity — "his power for salvation to every one who believes: for therein is his righteousness by faith revealed for faith; as it has been written, The just shall live by faith" (Rom. 1:16); so that, in writing to Jews and Gentiles in Corinth, who, having heard from him "the Word of the Kingdom," "believed and were immersed" (Acts 18:8), Paul says to them, in 2 Cor. 1:21 "Now he who stablisheth us with you in Christ, and hath anointed us, is Deity; who hath ALSO sealed us, AND given the earnest of the Spirit in

our hearts.” Here the sealing is additional to “the anointing” and “the earnest.” The three thousand on the day of Pentecost were first “sealed in their foreheads,” and when, as an evidence thereof, they inquired what they should do, they were *commanded* to “change their minds, and be immersed upon the Name of Jesus Christ into the remission of sins,” and then *promised* the gift of the Holy Spirit, or “anointing” and “earnest.” Where “the gift” was received (for it was not given to every one who was immersed, but only to such of certain qualifications, who were selected for “prophets, evangelists, pastors, and teachers” — 1 Tim. 3:1-7; Eph. 4:11), they were sometimes said to be “sealed with the holy Spirit of the promise,” as, “Ye trusted in Christ *after that ye heard* the word of truth, the gospel of your salvation: in whom, also, *after that ye believed*, ye were sealed with that holy Spirit of the promise, which is the earnest of our inheritance, for redemption of the purchased possession, to the praise of his glory.” Here the sealing with Spirit is preceded by sealing with the gospel teaching. The power of the truth taught caused them to believe and trust; and after these results were evinced which showed that they had been “sealed in their foreheads,” they were sealed with holy spirit, as promised, and could exercise gifts which none have had access to since the Apostasy was enthroned. They could use these sealed gifts or “spirits,” or abuse them; for “the spirits of the prophets” were “subject to the prophets.” They were, therefore, exhorted to “grieve not the Holy Spirit of the Deity by which they were sealed for a day of redemption” (1 Cor. 14:32; Eph. 1:13; 4:30). The exhortation, however, was not generally heeded. They abused “the Spirits” or spiritual gifts, and therefore the consequences threatened were manifested in the withdrawal of the Spirit, or, symbolically speaking, on “removing the lightstand out of its place,” by which they were left in the “outer darkness” of the kingdom of “the Spirituals of the wickedness in the heavenlies” of the world.

The reader will perceive from these premises, that the traditions of “the Church” (in which we include all “the Names and Denominations of Christendom” that practise baby-sprinkling; and all others which practise immersion of adults, without their being first “sealed in their foreheads” with the gospel Paul preached as “the seal of Deity”) are altogether contrary to scripture. “The Church” has substituted *sacramentalism* for Christ. This was especially the feature of the times concurrent with the ministry of the Angel-Sealers. The Rev. Mr. Elliott, himself a baby sprinkler and signer of the cross upon their unsealed and unsealable foreheads, speaking of these times, says: “But what of the neophytes’ personal *looking in faith to Jesus*, as the soul’s

life and light, *whereby alone* to secure the spiritual blessing shadowed out in the sacramental rite (baptism)? Of this and of the doctrine inculcating it, we read little. On the other hand, it is scarce possible for a student of the church history of the times not to be struck, as he reads, with the exaggerated and unscriptural notions then widely prevalent of the virtue attached to the *outward baptismal rite* as if *in itself* sufficient to secure them: that is, when duly performed by the ministering presbyter; or, as in Levitical phrase, and with Levitical functions attaching, he was now generally called, the ministering *hiereus*, sacerdos, or priest? Throughout the whole of the preceding (third) century, and even earlier, a preparation had been making for these views by the accumulation of titles of honor on it (baptism). Besides its earlier title of the *loutron paliggenesias* ('laver of regeneration' Tit. 3:5) it was now denominated, as Bingham tells us, *sphragis seal, karakter kuriou, the Lord's mark, photismos, the illumination, phulakterion, phylactery or preservative, aphtharsias enduma the investiture of incorruption, soterion, the salvation*. In the language of an eminent (catholic) bishop of that day (Cyril): "It was the ransom to captives the remission of offences, the death of sin, the regeneration of the soul, the garment of light, THE HOLY SEAL indissoluble, the chariot to heaven, the luxury of Paradise, the procuring of the kingdom, the gift of adoption' . . . A magical virtue, as it has been expressed, was too generally thought to attach to the rite; and that not only were all sins *ipso facto* washed away by it, but all evils, as by an amulet, averted. The *ceremonies* now superadded to the simple form prescribed and practised at its original institution, added to this impression. The custom is recorded how the candidate turned to *the West*, while priestly words of exorcism were uttered, by which it was supposed that he was now at length delivered from the dominion of the Prince of Darkness; then to *the East*, as to receive, together with the *baptismal immersion* (Elliott's own phrase, and equivalent to *immersional immersion*) the illumination of the Spirit. And then he was enrolled in the church-register, *as being of the number of THE CHRISTIAN ISRAEL*. A crown was borne by him, in token of his victory over sin and the world; *a white dress* put upon him, as on one washed from sin, and robed for immortality: and moreover, as Gregory Nazianzen tells us, he was led up before *the altar* in token of the beatific vision of the life to come; and received with psalmody, as in foretaste of the hymnings of the blessed."

Such was the ritualistic initiation of crowds renouncing idolatry into the catholic church in the days of Constantine, who figured in all the sixth seal, and in the half hour silence of the seventh. They claimed

to have been marked with the Lord's Seal and Mark upon their foreheads. But it was Mother Church's seal, "impressed on them," says Elliott, "by the officiating presbyter, and perfected by the chrism of the confirming bishop; this last being deemed an essential point:" and he might have added, constituting "the mark" which "the Beast" afterwards required all to receive upon pain of death if refused (Apoc. 13:16). The presbyter only baptized by permission of the bishop. The bishop's confirmation, of which anointing was the sign, was then administered soon after baptism, or immersion; but now years after sprinkling, but without the oil. This was the origin of the idea of baptism being a christening, or anointing.

Thus, the sealed foreheads of the Church, were foreheads wetted with water, and greased with oil, by presbyters and bishops. This sealing, however, did not get below the skin. It did not reach the intellect and affections; and therefore effected no spiritual good. The Laodiceans thought otherwise. "The neophyte emerged from the waters of baptism," say they, "in a state of perfect innocence. The dove (Holy Spirit) was constantly hovering over the font, and sanctifying the waters to the mysterious ablution of the sins of the past life. The *water* itself became, in the vivid language of the church, *the blood of Christ*" — Milman, Hist. Christ. With such "Holy Water" what need of understanding and belief? The church administers to its devotees its "sacraments" without regard to their quality. Though the seal of the Living one teaches, that "without faith it is impossible to please Him," the Church pays no regard to the principle; but sacramentalizes all sorts, the only disqualification being, to be "sealed in the forehead by the seal of the living Deity," which all her officials denounce as heresy not to be tolerated or endured. Thus, sacramentalism substitutes mere water, oil, bread, wine, and priestly ministrations, for the faith that comes by hearing, and understanding the gospel Paul preached. According to the Church, a babe, or an idiot, is regenerated by sprinkling its face with sanctified water. The spirit held in solution by the water mysteriously abluces original and actual sin. Hence, faith is superfluous; and if babes and idiots may be regenerated by sanctified water, and saved from the flames of hell, why may not benevolent and well meaning people, go up to heaven at death, who, like the quaker pietists, make no use of water at all? Yes, why not? And because the Church sees no valid objection, it recognizes these pious deists as christians! Thus, the Church having lost sight of the faith; having transmuted baptism of believing adults into rhapsody of unconscious babes; and substituted priestism for the word; she was repudiated by the Spirit as *an unbaptized apostate*, "wretched, and pitiable, and poor,

and blind, and naked." As, therefore, she was no longer competent to teach "the words of eternal life;" and that He might still have a light in the world — a "name" and a "tabernacle," in which heavenly place his sealed ones might dwell (Apoc. 13:6); and that an enlightened agency might be organized for the developing from succeeding ages and generations those, "whose names had been written (*gegrammenoi*) in the book of life" — He stirred up faithful men to an active and energetic testimony against "the Church," who unveiled its imbecility and folly; and showed their contemporaries of the fourth century a more excellent way. They went forth mighty in the word with their faces westward, convincing and converting catholics from the error of their superstition; teaching them "the things concerning the kingdom of the Deity, and the name of Jesus Christ;" and then immersing the taught "both men and women" (Acts 8:12). Thus, many Laodiceans bought gold tried in the fire, and white raiment, and anointed their eyes with eyesalve, and became rich, clothed, and seeing; they heard the voice of the spirit in having the word preached, and opened to them, and "he dwelt in their hearts by faith" (Eph. 3:17); and thus, with this potent seal, they were sealed in their foreheads as the servants of the Deity to the number, symbolically expressed, of "144,000 of all the tribes of the sons of Israel."

Between "the Church," then, and *the Ecclesia*, an antagonism was established by the sealing, direct, uncompromising, and irreconcilable, on all points of faith, practice, discipline and policy, which has continued to this day; and will continue till "the Church" is abolished by the Ecclesia; and the homage of emancipated and enlightened nations be willingly and joyfully given to Jesus and the sealed. Had it not been for the sealing of the 144,000, at the period under consideration, real christianity would have soon become extinct. But by this divine interposition, the Ecclesia was extricated from her great peril; and enabled to maintain a testimony for the truth for many ages after.

#### 4. Tribes of Israel's Sons

John says, that the servants of the Deity were sealed from among, or out, of every *tribe of Israel's sons* — *ek pases fules huion Israel*. This, of course, is metaphorical — a simile comprised in a phrase not according to the primitive meaning of the words. The real signification of the phrase, is the mystery it conceals from the eye of the unsealed — from the perception of the churchman, or "natural man." The Seven Stars, and Seven Golden Lightstands, of ch. 1:20, were not to be taken literally, as what are vulgarly styled stars and lamps. They had "a mystery" hidden in the words; "star" being used to signify in that

place, angels, or Spirit-anointed elderships, of the Ecclesia; and "lightstands," the Ecclesias themselves. So in the sentence before us, Israel, tribe, sons, are words used apocalyptically in a metaphorical sense. They each contain a mystery, which is the literal apocalyptic import, or true meaning of their use in this place.

In the prophetic and apostolic writings, "Israel" is used in more senses than one. The first time it was used is found in Gen. 32:28. The divine man with whom Jacob wrestled said to him, "Thy name shall be called no more Jacob, but also Israel; for thou hast power as a prince with Elohim, and with men, and hast prevailed." In Exod. 4:22, it is applied to the whole of Jacob's descendants who came out of Egypt under Moses. "Israel," said Yahweh to Pharaoh, "is my son, my firstborn." Here it stands for a nation of twelve tribes, which comprised also "a mixed multitude," who were not the fleshly descendants of Jacob (Exod. 12:38). Tried by a law of faith, this nation was partly believers of the promises, and partly not. The believing section, which was always a small number, were the real "Israel;" all the rest of the fleshly descendants were "not Israel;" as it is written in Rom. 9:6: "They are not all Israel who are of Israel: neither because they are the seed of Abraham are they all children: but in Isaac, O Abraham, shall thy seed be called. That is, they who are the children of the flesh, these are not the children of the Deity; but the children of the promise are counted for the seed." Moses, Phineas, Joshua, Caleb, David, the prophets, and those of their school, were "Israel;" Korah, Dathan, Abiram, Saul, Ahab, Manasseh, and their class, though descended from Abraham, Isaac and Jacob, after the flesh, were "not Israel." The difference between these two classes of the same nation, was purely a matter of faith. The Mosaic Law condemned both classes to death; for "by the works of the law shall no flesh be justified;" "for by the law is the knowledge of sin." "The law was weak through the flesh," in which "dwells no good thing;" therefore the law which was good in itself, became death to those who lived under it: for it is written, "Cursed be every one that continueth not in all things which are written in the book of the law to do them." No Israelite ever escaped this curse; for, although Jesus was "without sin," the law cursed him, saying, "Cursed is every one that hangeth upon a tree."

From these premises it will be seen, that *Israel*, not only signifies the man Jacob, and the Twelve Tribes his descendants according to the flesh, but men of the nation who are *Israel* in the highest and noblest sense of the word — the metaphorical. Hence, in regard to the question, who are the seed of Abraham; who are the sons of Israel; who the sons of the Deity? Christ Jesus interposes, and says, "the flesh

profits nothing." Israelites will not inherit the blessing promised to Israel, because they descend from Jacob, they must be men of faith, "Israelites indeed in whom there is no guile" — Israelites, the sons of the Deity, who believe into his name; "who have been begotten, not of bloods, nor of the will of flesh, nor of the will of man, but of the Deity" (John 1:12,13). Therefore it is that, because "the flesh profits nothing." Israel after the flesh, are not now the people and sons of Deity. They are broken off because of unbelief in the gospel Paul preached. But, they will not always continue a faithless and stiffnecked generation; for "they shall be willing in the day of the power of David's son and Lord" (Psa. 110): and then, "in the place where it was said to them, 'Ye are not my people,' there it shall be said unto them, ye are the sons of ALL the living one" (Hos. 1:10).

But, before they were broken off because of unbelief in "the truth as it in Jesus," efforts were made by John the Immerser, Jesus Christ, and the Apostles; in other words, by the Spirit of the Deity through them; to manifest a generation of "Israelites indeed," of the sons of Abraham and Israel, and therefore, of sons of the Deity, by faith, repentance, and immersion:— *by faith* in the promises covenanted to Abraham, and David, and in Jesus as their promised seed, delivered for the offences, and raised for the justification of all who believe the promises: *by repentance*, characterized by a thinking and disposition such as Abraham evinced: and *by immersion*, into the name of the Father, and of the Son, and of the Holy Spirit, for the remission of sins. Many "of Israel" became "Israel" after this method. They were begotten of the will of the Father of Lights by the word of truth, which they received with meekness as the engrafted word which was able to save their souls (Jas. 1:18,21). But, after all done, compared to the whole nation this was but an election, and that only a remnant. It did not afford Israelites indeed in sufficient number for the kingdom of the Deity. They of Israel "who were bidden were not worthy." Those servants, therefore, who had the seal in those days, were sent into the highways to gather people together of all sorts that the wedding of the King's Son might be furnished with guests; and his house be filled.

This was quite a new crisis in Israelitish affairs. It consisted of nothing less than, as it were, raising up children to Abraham from stones — creating Israelites out of Gentiles upon the same principle that "Israelites indeed" were created out of mere natural Jews styled by Paul "Jews outwardly." Peter, to whom the opening of the kingdom to the Gentiles was committed, went to the house of Cornelius upon this mission. He invited them to become Israelites in every respect except the accident of fleshly descent, which "profited nothing" in the

begettal of sons to Deity. When he recounted what he had done to the brethren, he told them that "Deity put no difference between us and them, purifying their hearts by faith." And afterwards, when writing to these newly created Israelites, he says: "Ye as lively stones are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to the Deity through Jesus Christ." Again, he says: "Ye are a chosen generation, a royal priesthood, a HOLY NATION, a purchased people; that ye should show forth the praises of him who hath called you out of darkness into his marvellous light ('the Gospel of the Kingdom'); who in time past were not a people, but are now the people of the Deity; who had not obtained mercy, but now have obtained mercy" (1 Pet. 2:5-10).

Paul also in treating of the same subject, says, that "he is not the Jew who is one outwardly; but he is the Jew who is one inwardly" (Rom. 2:28). That is, he is not the Jew who is the seed of Abraham in the sense of being heir of the promise, who is *only a Jew by accident*: to be the seed of Abraham, a man must be a Jew inwardly; he must be sealed in the forehead with the truth which is Deity's seal: in other words, addressing both natural Jews and natural Gentiles, Paul says: "Ye are all sons of Deity in Christ Jesus *through the faith*;" and here follows the reason: "For as many as have been immersed into Christ, have put on Christ." In whom "there is neither Jew nor Greek, there is neither bond nor free, there is neither male or female; for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise" (Gal. 3:26). "They who are of faith, the same," saith he, "are the children of Abraham."

And again likewise, addressing the Gentile element of the Ecclesia in Ephesus, Paul calls upon them to remember that in time past they were uncircumcised Gentiles in the flesh, and consequently, "without Christ, being *aliens from the Commonwealth of Israel*, and strangers from the covenants of the promise, having no hope, and atheists (*atheoi*) in the world." But now, all this was reversed when they came to be sealed, and to be constituents of the New Man — "THE ISRAEL OF THE DEITY" (Gal. 6:16): "the One Body." They were now "no more strangers and foreigners, but fellow-citizens of the saints, and familiars of the Deity" (ch. 2:11-19). They had become the adopted citizens of Israel's Commonwealth or polity. They were Jews inwardly, "walking in the steps of that faith of their father Abraham which he had before he was circumcised." They differed from common Jews in not being of the same fleshly descent, which was a matter of no profit; and they differed from them also in being men of faith like Abraham. But the only difference between them and those noblest of all Jews, the

prophets and their class, was the accident of birth. Ezekiel, Danieł, Cornelius, Crispus, Gaius, Erastus, and such like, though Jews and Greeks, were yet all "Israelites indeed" through faith — the Jews inwardly, living under the law before the faith came by Jesus, being justified "by faith" in the promises (*ek pisteos*); and the Jews inwardly, living after the faith came, being justified by one and the same Deity, "through the faith" *dia tes pisteos*, in the promises, or "the truth as it is in Jesus" (Gal. 3:23-25; Rom. 3:30; 4:12-16).

Now, the citizenship of the Old Israelites commenced on earth; while the *politeuma*, or citizenship of the New Israelites begins in heavens, *en ouranois huparchei*. The citizenship of mere common, or outward Jews, begins with circumcision — with the flesh. If they omit this, the accident of birth from Jewish parents goes for nothing, they are regarded by the law as cut off from their people, having broken the covenant of Yahweh in the omission of the rite on the eighth day (Gen. 17:14). They are neither "Israel" nor "of Israel."

But the citizenship of the New Israelites, or Israelites of the New Covenant, begins in heavens, and also with circumcision — it begins with faith, with the truth believed and obeyed, with the Spirit. A Jew, or Greek, comes to "believe the things concerning the kingdom of the Deity, and of the name of Jesus Anointed;" and to fall in love with them above all other things; he acquires a "faith," in other words, that "purifies his heart," and "works by love" — he receives the doctrine of the kingdom of the Deity as a little child — with all humility and teachableness; and demands only to know what the Lord would have him to do, that he may do it. He is required, then to be *circumcised in Christ*, to "purify his soul in the obedience of the truth" — to "put off the body of the sins of the flesh *in the circumcision of Christ*." The churchman, or mere pious natural man, discerns not these "deep things of the Deity;" but such a Jew or Gentile as we are considering, being "filled with the knowledge of his will in all wisdom and spiritual understanding," knows that, by being buried with Christ in the one immersion, he puts on Christ; and that when thus invested with him as with a white robe, all his sins are *covered over*, remitted, or washed away; and that he stands "complete in him." Jesus was circumcised the eighth day, according to the law; he was a Jew; the son of Abraham, David, and the Deity; the Heir of all things; he was holy, harmless, undefiled, and separate from sinners; he is king, priest, and so forth. Now, it is only those Jews and Gentiles, the eyes of whose understandings have been enlightened by the word of the truth of the gospel of the kingdom, who can by immersion get into Christ; for men are saved "through the faith," *dia tes pisteos*; and "without faith," which Paul

defines as, “the confidence of things hoped for, the conviction of things not seen,” — “it is impossible to please the Deity.” This, then, is the indispensable prerequisite for introduction into Christ, and completeness in him. Those who are thus qualified in the act of passing through the bath of water, pass into Christ. Before entering the bath, the truth believed has changed their minds, made them “dead to sin,” and “quickened them with Christ” (Rom. 6:2,11; Eph. 2:5): when they are in the bath, and buried under the water, they are “buried with Christ by the immersion into his death,” which was for sin. Hence, this water burial is their investiture with Christ as with a white robe. The burial is, therefore, a clothing, or covering over by which their sin-nakedness is metaphorically concealed; and they are in that situation in which it may be said of them, in the words of the Spirit, “Blessed are they whose iniquities are forgiven, and whose sins are covered over” — *epekalyphthesan* (Rom. 4:7). This is the point of time in which they are “circumcised with the circumcision made without hands;” and, as in the circumcision performed with hands, there was a cutting, or putting, off, of flesh, so in the circumcision made without hands, there is a metaphorical putting off of flesh, “in putting off the body of the sins of the flesh in the circumcision (*en te peritome*) of the Christ, being buried with him in the immersion” (Col. 2:11,12).

Being therefore thus introduced into Christ’s circumcision by faith and burial, they are the subjects of “circumcision of heart in spirit, not in letter” — “the foreskins of their hearts are circumcised, and they are no more stiffnecked” (Deut. 10:16) like many that could be named. “We are the circumcision,” says Paul, “being servants to Deity by spirit (or by the sealing truth) and rejoicing in Christ Jesus, and having no confidence in flesh.” By this admirably devised scheme, Jews and Gentiles get into Christ, though at the right hand of Deity and they upon earth; and “their citizenship begins in heavens.” He, being the truth, dwells in their hearts by faith; and having got into him constitutionally by water burial, they continue to dwell in him; so that having come forth from the water-grave, the life which they live in the flesh, they live by the faith of the Son of the Deity, who loved them, and gave himself for them (Gal. 2:20).

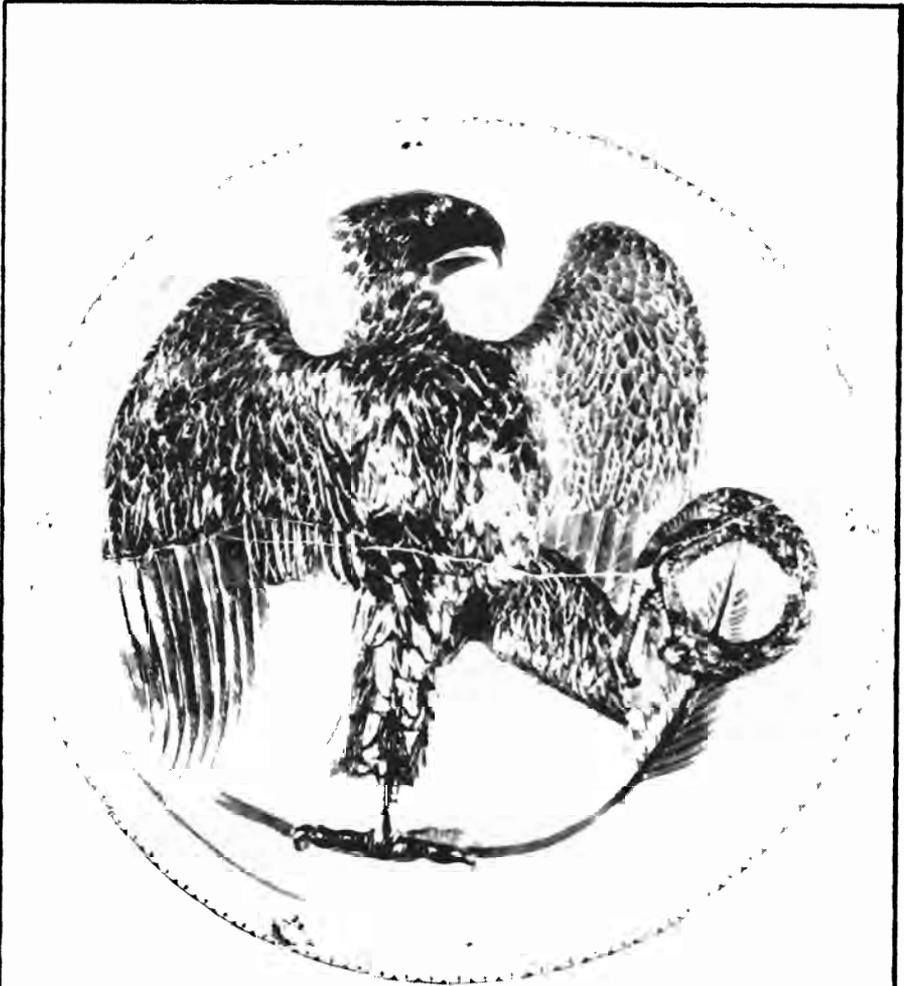
Being thus circumcised in their water burial by the truth believed they become Jews in the noblest sense of the word. They went into the bath dead to Judaism and Gentilism, and were born of the water in coming out of it, Israelites indeed, sons of Abraham, David and the Deity; brethren of Israel’s King; heirs with him of all things; holy, harmless, undefiled, separate from sinners; citizens of the commonwealth of Israel; kings and priests for the Deity — they become all this

and more, because Christ is such, and they are “complete in him.”

Hence, circumcision of heart, in the sense explained, is as indispensably necessary to the Israelitish citizenship which begins where Christ now is, as circumcision of flesh was to Israelitish citizenship beginning the eighth day after birth. The two circumcisions developed two Israels — the carnal and the spiritual. While occupying Palestine, the Carnal Israel were the kingdom of the Deity under the Mosaic Constitution; and the throne upon which David and Solomon reigned in Jerusalem was “the throne of Yahweh.” Deity permitted them to continue in the land so long as the constitution was respected; and there were enough “Israelites indeed” among them, to preserve the nation from putrefaction. These were the real, spiritual, life of the nation — the salt of the land; and when they became insipid; or, when they, as the chosen generation, died off from the arena, the nation became “a carcase,” fit only for the talons of the Roman Eagle, according to the predictions of Moses, Daniel and Christ (Deut. 28:49; Dan. 8:10-12,24; Matt. 24:28).

But, when the Israelitish Carcase was rent and devoured by “the Great Eagle,” “THE ISRAEL OF THE DEITY,” consisting of Jews and Greeks in other lands, or sections of the habitable, who were Jews in Christ, was still an organized and flourishing community, styled also by Paul, “the Ecclesia, his Body,” of which Jesus Christ is the Head; and the “One Body.” This new community figures in symbolic writing, as “The Seven Ecclesias which are in Asia;” these seven being representative of all Israelites, “circumcised with the circumcision made without hands,” in all the habitable. This Israel was rooted in Jacob’s twelve sons, as the patriarchs of the tribes. “First that which is natural,” says Paul, “and then that which is spiritual.” This is the order of the Deity’s developments in relation to body, world, and nation. Hence, the spiritual body is developed out of the natural; the spiritual world out of the natural; and the spiritual Israelitish nation out of the natural, we Gentiles coming in by adoption through the King of Israel, who himself was first natural before he became spirit. The principle is fundamental, and perceived in the generation of all things — first, the naked grain, or body; then that which shall be fruit-bearing in the field.

Jacob was *the wall* of Israel, and his sons his *twelve gates*, in the beginnings of things. Jesus and the Apostles emerged from Jacob through these gates; being descended from Jacob in their line. But said the Spirit in Jesus, “before Abraham was I am.” He was “the Root” of Abraham, Isaac, Jacob and David; and when He came to be manifested in Jesus, in this combination of flesh and spirit, he was “the Offspring” of those patriarchs. While, therefore Jacob was a wall



“The Israelitish carcase was rent and devoured by ‘the Great Eagle’ ”— *Eureka* p. 317. Many national enemies of Israel used the symbol of the eagle, including Egypt, Rome and Germany! Shortly before 100 B.C., Marius ordered a likeness of the eagle to be affixed to the standard of each legion. It was the custom of standard bearers to throw the ensign at the advancing enemy, and the warrior who retrieved it was rewarded. The onyx relief above dates from about the time Rome took the Jewish people into captivity. By then the eagle had come to symbolise the power and majesty of imperial Rome.

enclosing the whole future nation in his loins, “the Root and Offspring of David,” and therefore of Jacob (Apoc. 5:5; 22:16), *is the Jasper Wall, great and high*, “in whom” is contained all “the Israel of the Deity.” At the natural gates of the twelve tribes, the apostles stood as so many Angels or messengers (ch. 21:12). They went forth inviting Jews and Gentiles to “enter in through the gates into the city,” enclosed within the Jasper Wall (22:14) to enter into Christ through adoption into the commonwealth of Israel; that in so entering, they might, as precious stones, garnish the twelve foundations which represent the twelve apostles of the Lamb.

The apocalyptic Jasper Wall, which constitutes the limit of the Holy City, is Deity manifested in flesh; who, in Zech. 2:5, saith “I will be unto Jerusalem a WALL OF FIRE round about her, and will be the glory in the midst of her.” The Chief Corner, or Prince, of this foursquare wall is Jesus. The Deity, before his manifestation in him, said unto him in prophecy, “Thou art my servant, O Israel, in whom I will be glorified . . . It is a light thing that thou shouldst be my servant to raise up the tribes of Jacob, and to restore the desolations of Israel; I will also give thee for a light to the Gentiles, that thou mayest be my (*Yeshua* or JESUS) *salvation* to the ends of the earth” (Isa. 49:3,6). Thus, the Deity manifested in Flesh is herein styled *Israel*; and in calling him, “my salvation,” He is also styled *Jesus*. Now, the spirit in Hosea 11:1, says of him, what is equally true of the whole nation in Moses, “When Israel was a child, then I loved him, and called my son out of Egypt;” which saying, as a part of its mystery, Matthew says was fulfilled in the child Jesus (ch. 2:15).

Christ, then, being Israel, all who “wash their robes, and make them white in the blood of the Lamb,” become Israel also — the metaphorical Israel developed out of the outward, whose polity flourished two hundred and fifty years after the destruction of Jerusalem. This spiritual commonwealth, I have said, is symbolized during this period by the Seven Ecclesias, which were encamped in the territory of the Great Eagle, an *imperium in imperio*; and symbolized again, in the periods of the first four seals, by the Four Living Ones full of eyes. These all were the spiritual “tribes of Israel’s sons” — the Sons of Deity, and brethren of Jesus, constitutionally manifested as such by immersion, as the outward sign. Speaking of this honor, John saith: “Behold what great love the Father hath bestowed upon us that we should be called CHILDREN OF DEITY! . . . Beloved, we are now children of Deity, but it doth not yet appear what we shall be; but we know that when He shall appear, we shall be like him; for we shall see him as he is” (1 John 3:2). Then will be “the apocalypse of the sons of

the Deity;" and the world that knows them not now, because it knows him not, will be brought into such practical acquaintance with them, that its knowledge of them will never again fade from its remembrance (Rom. 8:19).

But, after the apostles were withdrawn from the arena, it happened to the "Tribes of Israel's sons," as to the fleshly Israel after the decease of the elders who overlived Joshua, that they began to fall away from the institutions of the Deity. Immersionists, or as they would now be styled, "Baptists," began to teach "perverse things" to draw away disciples after them; and in so doing, to corrupt the way of the Lord, and to conceal it at length, under a cloud-capped mountain of "philosophy and vain deceit." As we have seen elsewhere, these evil men and seducers in Israel were denominated "Nikolaitanes," "that Woman Jezebel," "the Satan;" nevertheless, they pertinaciously claimed to be Jews. The Spirit, however, repudiated their claim, and denounced them for liars and blasphemers of the Synagogue of the Satan (Apoc. 2:9; 3:9). But as Paul predicted, they "waxed worse and worse, deceiving and being deceived," until they had succeeded in substituting SACRAMENTALISM for "the simplicity that is in Christ" (2 Cor. 11:3). They preached "another Jesus," "another Spirit," and "another gospel" than Paul preached, as the basis of their immersion; and therefore were "accursed" Israelites, and degraded to a level with mere formalists, who had "a form of godliness, but deny the power thereof: *from such*, saith the apostle, "turn away" (2 Tim. 3:5; Gal. 1:8,9).

Here then, were two classes of Israelites in apostasy — the one class composed of men circumcised in flesh; the other, of men having *the form*, immersion, which *introduces* to the circumcision of Christ. These had the form or profession of christianity without the power; the others had the form of Mosaicism, but without faith in the promises made to Abraham. The apocalyptic "tribes of Israel's sons" had substituted *abstract spirit* for belief of the truth — abstract spirit was the power, or virtue, that accomplished everything for them. It entered the water they used, and made it holy, and purifying, to every faithless ignoramus they put into it; it entered the hypocritical and spiritually dead carcasses of the "seducers" they ordained to "holy orders," and made them sanctifying administrators of ordinances; it entered the bread and the wine, and made them spiritual meat and drink: in short, this abstract quiddity mesmerized everything, as in all "the names and denominations" of our day, being the very essence of sacramentalism, as opposed to the "form of godliness" and its true "power." The Tribes of Israel's sons had degenerated into mere ritualists, who, in practising

religious ceremonies, regarded them as both the form and power of christian godliness. The Jews of our time practising the mummeries of the synagogue; or papists genuflecting with their priests before images; or snoozing protestants dosing under the vaporous emissions of pulpit drones and imbeciles — are legitimate and life-like representatives of “Israel’s sons,” established by Constantine the First as “the lords spiritual” of the Great Eagle of the earth.

The following extracts from ecclesiastical writers on the times of Constantine, will afford the reader some idea of the condition of things in the apocalyptic “tribes of Israel’s sons,” called “the Catholic Church.”

“In the new order of things,” says Jones, “which took place under the Emperor Constantine and his clergy, one of their first objects was to remodel the form and order of the christian church, the administration of which was, as far as possible, arranged conformably to the government of the state. The emperor himself (unimmersed as he was) assumed the episcopal functions, and claimed the power of regulating its external affairs — in other words, he was constituted **HEAD OF THE CHURCH**” — the new-born Man of Sin. “He and his successors convened councils, in which they presided, and determined all matters of discipline. The bishops corresponded to those magistrates, whose jurisdiction was confined to single cities; the metropolitans to the proconsuls, or presidents of provinces; the primates, to the emperor’s vicars, each of whom governed one of the imperial provinces. Canons and prebendaries took their rise from the societies of ecclesiastics, which Eusebius, Bishop of Vercil, and after him Augustine, formed in their houses, and in which these prelates were styled their fathers and masters.” Scarcely any two things can be more dissimilar than this new order of things, and the order instituted by the Apostles nearly 300 years before. Mosheim speaking of the episcopal presbyters, or overseeing elders, of the apostolic ecclesias and those of the second century, says: “Let none confound the bishops of this primitive and golden period of the ecclesia with those of whom we read in the following ages. For though they were both designated by the same name, yet they differed extremely in many respects. A bishop during the first and second centuries was a person who had the care of one christian assembly, which at that time was, generally speaking, small enough to be contained in a private house. In this assembly he acted not so much with the authority of a master, as with the zeal and diligence of a faithful servant. The ecclesias, also in those early times, were entirely independent; none of them subject to any foreign jurisdiction, but each of them governed by its own rulers and its own laws. Nothing is

more evident than the perfect equality that reigned among the primitive ecclesias; nor does there ever appear in the first century, the smallest trace of that association of provincial ecclesias from which councils and metropolitans derive their origin." "Nothing," adds Jones, "could be more abhorrent to the first churches than to acknowledge any earthly potentate," and he not even a christian, "as their head." "Be not ye called Rabbi," said Jesus to the apostles, "for one is your guide, even Christ, and all ye are brethren. Neither be ye called guides; for one is your guide who is Christ. But he that is greatest among you shall be your minister; and whosoever exalteth himself shall be abased, and he that humbleth himself shall be exalted." These divine maxims, which are constituent principles of the christian ecclesia, were lost sight of by the ecclesiastics who undertook to remodel the churches under the auspices of the Emperor Constantine, whom they, as a matter of courtesy, condescended to make their earthly head" — the Head of every "Tribe of Israel's sons."

In proportion as these *Sons of Israel* enjoyed any intervals of exemption from persecution, they became more litigious in their tempers, and more worldly minded. But now that the restraint was entirely removed by Constantine, the churches endowed, and riches and honors profusely heaped upon the clergy; when he authorized them to sit as judges upon the consciences and faith of others, he confirmed them in the spirit of this world — the spirit of pride, avarice, domination, and ambition. The glaring delinquency that marked the conduct of the leading ecclesiastics, in professing a religion of humility and self-denial, and at the same time pursuing the pleasures and aspiring after the honors of this world, seems to have struck the very heathen themselves. Hence, a pagan historian who lived shortly after the days of Constantine, named Ammianus Marcellinus, remarked concerning some of the leading bishops: "It would be well if, despising the magnificence of the city, they would copy the example of some of the bishops of provincial towns, *whose temperance, plainness of dress, and heavenly-mindedness*, must recommend them to the Deity as his sincere worshippers." These to whom he refers were probably some of *the sealed ones* with whom he happened to be acquainted.

These testimonies may serve to show us how "the Mystery of Iniquity" was then busily working in "every tribe of Israel's Sons," developing the already gendered Man of Sin Power, as well as the powerful hand the clergy, so-called, had in it. Restored to the full possession of their liberty, the places of worship rebuilt and secured to them, and the imperial edicts everywhere published in their favor, these new bishops soon gave the emperor convincing proof what

manner of spirit they were of! As their several revenues became augmented, they grew more and more ambitious, less disposed to endure contradiction, more arrogant and haughty in their behavior, more litigious, and more reckless of the simplicity and gravity of their character and profession. Constantine's letters afford ample proof of the jealousies and animosities which reigned among them. Adverting to a quarrel that had arisen between Miltiades, Bishop of Rome, and Coecilianus, Bishop of Carthage, in which the principals had enlisted a host of their colleagues as auxiliaries, he tells them that it was a very grievous thing to him to see such a number of persons divided into parties, and even bishops disagreeing among themselves. He earnestly wished to compose their differences; but, in defiance of all his efforts, they persisted in their quarrels, which drew from him a feeling complaint, that those who ought to have been the foremost in maintaining a brotherly affection and peaceable disposition towards each other, were the first to separate from one another in a scandalous and detestable manner, giving occasion to the common enemies of Christianity to scoff at and deride them. To put an end to such disgraceful proceedings, Constantine summoned a council to meet at Arles, in France, in order, if possible, to bring to a friendly and Christian compromise this long pending altercation, at which the emperor condescended to be present, and there exerted all his influence to restore peace and harmony between them; but it proved to be with little effect. He had to do with the men Paul predicted, in 2 Timothy 3:1-13, would appear in "the Israel of the Deity," making the times perilous to his sealed servants. "Men," said he, "shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, implacable, devils, incontinent, fierce, despisers of those who are good, betrayers, heady, highminded, lovers of pleasures more than lovers of the Deity; having a form of godliness, but denying the power thereof." Constantine had sown fresh seeds of strife and contention among these mere ritualistic and sacramentarian Israelites, by his liberal endowment of their churches, and by the riches and honors he had conferred upon the bishops; and he was now reaping the fruit of his own folly.

From this and much more that might be adduced from history, it is evident that the Wild Olive Branch, which had by "the engrafting word" been grafted into the good Israelitish Olive Tree, was in a perishing condition. In Romans 11, Paul, speaking to the Gentile element of Israel, exhorts them not to boast against the branches of the good olive tree, broken off because of unbelief in the word of the kingdom; and adds, "*Thou standest by faith*; be not highminded, but

fear: for if the Deity spared not the natural branches” of the good tree, “take heed lest he also spare not thee.” The goodness of Deity had been manifested to the pagan Gentiles in inviting them to fellow-citizenship with those Israelites who had already become Christians — in offering them repentance and remission of sins, and a right to incorruptibility and life in the kingdom of Christ and of the Deity, on the same terms. It was, nevertheless, possible to place themselves in a position such as the Jews were in at the time of the breaking off by the Roman power. They had become faithless, and were broken off in consequence. If the New Israelites by adoption through Jesus, became faithless of the Word, the same fate awaited them; for they only stood in the favor of Deity by faith. Therefore, Paul adds, “*if thou continue not in his goodness, THOU ALSO SHALT BE CUT OFF.*” The “goodness” he refers to is, the exhibition of the goodness of the Deity set forth in the gospel of the kingdom, the belief of which “leads to repentance.” We have seen that they did not continue in his goodness, but had turned their backs upon it, and bartered off faith in that goodness for irrational sacramentalism, and the wealth and honor of the state. The gospel, which is the “Deity’s power for salvation,” had no power over them. They had failed to continue “to stand” in it, and to hold fast to it, or keep it in mind. That “certain word” Paul preached was forgotten, and buried under those piles of rubbish, taught as orthodox theology by their descendants, in the schools, colleges and pulpits of our modern Laodicea. They could no more “handle the word” as skilled workmen, than the benighted spirituals of our “glorious and enlightened 19th century!” A “strong delusion had come over them, a vail had overspread them, the spirit of the world had “made them drunk,” and, instead of the truth, “they believed a lie” (2 Thess. 2:11; Isa. 25:7; Apoc. 17:2,6; 18:3). What was to be done with such unprofitable, blasphemous, faithless, and disgusting Israelites as these? — these ancestors of modern Christendom? What but to pronounce upon them the sentence that awaits all such — “*Lo-ruhamah and Lo-ammi*”; “thou art not my people, and shalt obtain no mercy.” This sentence is embodied in the words, “thou shalt be broken off.” They had come into the situation they were warned against — a state of unbelief — and, as the Deity always fulfils his threats, as well as his promises of good, the time had almost arrived to do execution upon the guilty.

But, there were many centuries and generations to come and pass away before “the Mystery of the Deity should be finished, as he had declared the glad tidings to his servants the prophets” (Apoc. 10:7); and he did not intend in breaking off the unbelieving *tribes of Israel’s*

sons, to leave himself without witnesses and a testimony against *Lo-ammí the Apostate*. For this reason, the symbolic sealing angel proclaimed an arrest of judgment, that time might be afforded for taking out from the apostate tribes a "REMNANT," which would be more and longer faithful to the commandments of the Deity, and the testimony of Jesus Christ (Apoc. 12:17). To afford scope for this, he said to the four angel-powers, standing ready for the work of judgment at the four corners of the earth, holding back the four winds, "Injure ye not the earth, neither the sea, nor the trees, while we may seal the servants of our Deity in their foreheads." This sealing work accomplished, and there would be no cause for longer restraint upon the howling, and sweeping, and uprooting tempests, which were to signalize the breaking off of the decayed and sapless branch apocalyptically styled *the tribes of Israel's sons*. The judicial visitations of the first six seals were against the worshippers of the gods; while the more terrible judgments of the trumpets and vials, and thunders, were and are the indignation and wrath of the Lamb upon the apostate symbolical "tribes of Israel's sons," repudiated by the Spirit as "men of corrupt minds, reprobate, or of no judgment, concerning the faith," and therefore no longer the people of the Lord.

### 5. The 144,000 Sealed.

John says: "I heard the number of them who had been sealed;" and then informs us that the number amounted to 144,000. As we are expounding a revelation hieroglyphically communicated, we must not suppose that this is the literal number of the sealed. Like all other numbers in the apocalypse, it is symbolical or representative; and subject to the like rule for its interpretation. They do not represent less numbers than themselves, but more. This remark, however, does not include the thousand years, which is the numerical symbol representative of "the *Day of Christ*," comprised between the binding of the Dragon, and his release for a little season.

The 144,000 represent the whole number of the redeemed. This appears from ch. 14:3, where they are styled *hoi egorasménoi*, "the redeemed" (or those acquired by the Lamb by a ransom or price paid, his blood) "from the earth." The real, or exact, number of the "redeemed with the precious blood of Christ, as of a lamb without blemish, and without spot" (1 Pet. 1:18,19), we are told in Apoc. 7:9, is "a great multitude which no man could number." Abraham was invited to number the stars, if he were able, which, of course, he was not able to do; upon which he was told, "So shall thy seed be" (Gen. 15:5). Paul tells us, we are Abraham's seed, if we be Christ's;

otherwise, we are not; and in Rom. 4:18, informs us, that the promise embraces whole nations of mankind, which, in the day of Christ, when he dwells in the midst of Zion, will “be joined to Yahweh and be his people” (Zech. 2:11; Apoc. 15:4). The number of the redeemed, saved, or sealed, it is impossible for any but the Deity to define. He has chosen to be reticent upon this point — to conceal it by saying nothing about it, further than to let us know that no man can count them. It is clear, then, that 144,000 is only a definite number representative of a much larger multitude, which the Deity himself alone can define to a man; for “known unto him are all his works from the beginning of the world” or *aion* (Acts 15:18) and every redeemed man is one of his works, as saith Paul, “we are his workmanship” (Eph. 2:10). In this counting up the number of the saved, he will, therefore, remember exactly how many he has created after the likeness of his Son Jesus. We must, then, be content to know simply the number by which he has thought proper to represent the unknown, and the mystery that number secretes, from all who have not the wisdom to “see” and understand.

Thus, then, the 144,000 being a miniature representation of an unknown predetermined original, it cannot be interpreted by what is called *the literal*; a rule which, when applied to the Apocalypse, reduces it to an unintelligible absurdity, which commends itself only to the mind of a “churchman,” or of one hopelessly spoiled by “philosophy and vain deceit.”

But what is the mystery of the Deity secreted in this number? Why should the number representing the redeemed be 144,000? Why might not 121,000, or any other number, have sufficed? I reply, because 12 and not 11, is the square root of “that great city, the Holy Jerusalem,” which is the Bride of Christ (ch. 21:2,9,10). The *holy root* of the Good Olive Tree is 12; which, when multiplied into itself, produces 144, thousands, furlongs, or cubits, as the number or mensuration may be in the premises. If, in the Holy Root, there had been only 11 sons of Israel, “the Urim and the Thummim” would have consisted of no more than eleven precious stones; the foursquare breastplate of judgment would have been defective in one of its rows, a twelfth stone would have been wanting; there would have been only eleven oxen under the laver, and eleven tribes of Israel; only eleven lions on the steps of Solomon’s throne; there would not have been *a double* 144, “instructed in the songs of Yahweh” (1 Chron. 25:7); nor *a double* 144,000, under twelve captains, or princes (1 Chron. 27:15): there would have been only eleven thrones of the House of David, which would have required only eleven apostles to occupy them in the regeneration

(Matt. 19:28). Had 11 been the square root, and not 12, there would have been only twenty-two elders, and 121,000 sealed, 11,000 from each of 11 tribes; there would have been only eleven gates to the Holy Jerusalem, and at the gates only eleven angels standing; there would have been only eleven foundations to the city on which only eleven names of apostles would have been inscribed. The city would have been only 11,000 furlongs, and the encircling wall but 121 cubits; and lastly, the Wood of Life would produce only eleven fruits. From this, the reader may see how the difference of *a unit* in the root of the Holy Square would have affected the divine numerical system from Genesis to the end of the Apocalypse.

Any number multiplied into itself will produce a square. In 144,000 we have a square number given, from which the square root is extractable according to rule. The extraction is the finding of the number, which, multiplied into itself, will make the given number. Thus,  $12 \times 12 = 144$  — thousands, furlongs, or cubits, as the case may be. It is the square of twelve, and, as the symbol of a commonwealth, polity, or city, applicable only to a community all of whose citizens are based upon a square root of 12. In the Apocalypse, this root is doubled in ch. 4:4, there being “twenty-four elders;” and in ch. 21:12, there being twelve gates and twelve angels at the gates. The reason of this is, that the Holy Square, styled Jerusalem “holy” and “new,” and “above the Mother of us all,” both Jews and Gentiles in Christ, consists of *two classes*; the one, based upon the prophets; and circumcision of flesh, which made them citizens of the polity founded on the twelve sons of Israel — their faith in promises made and covenanted to the fathers, giving them citizenship in the Holy Square; one 12, therefore, is their symbol: the other class, without regard to flesh, are adopted into the Foursquare Polity, and partake of the square root 12 with those under the law; and are also based upon another 12, the apostles of the Lamb, with whom the believers before Christ came as yet had no acquaintance. Hence, to represent these two classes united in one and the same square, the square root is doubled in the elders, and the gates and their angels; and in Chronicles both the root and its square, where the numbers are 24 and 288, the last being a double 144. The 24 has been transferred to the apocalypse, where the 288 has been halved, 12 being the square root of neither 24 nor 288.

## 6. The Apocalyptic Urim and Thummim

The apocalyptic 144,000, 144 furlongs, and 144 cubits, are the Breastplate of Judgment; that is, the thing signified in that splendid decoration worn on the breast of Aaron in the holy place, is fulfilled in

those who are the units of the Holy Square.

To understand this, the reader must first comprehend the Aaronic symbol itself. The first place mention is made of it is in Exod. 28:15. It was not a plate of metal, but a texture wrought of gold, blue, purple, scarlet, and fine twined linen. It was foursquare and of equal sides. It was filled in with settings of precious stones; four rows of them, and three in a row, and each stone set in gold. Upon these twelve stones were engraved, as upon a seal, the names of the twelve tribes of Israel, thereby showing that these tribes were represented by them; so that symbolically speaking, the whole nation of Israel was contained in the square ornament, and borne upon the breast or heart of the High Priest in the holy place. This ornament, styled *khoshen mishpat*, and in our version, "the breastplate of judgment," was attached to the *aphod*, a robe called *ephod*, or the *overall*, because it was *put on* over all other vestments.

Having prepared the foursquare texture, Moses was commanded to put into it the Urim and the Thummim; that is, the twelve precious stones: not that the stones abstractly were the Urim and the Thummim, but were indispensable to its manifestation. The Urim were the *glistening* of the stones — the *lights* refracted and reflected from their cut and polished surfaces, and developing *lights of divers colors*. These were styled, *urim*, lights; and the twelve stones themselves, *thummim*, *fulnesses*, that is, of number and measure — fulness of number, and fulness of measure; or 144,000 and 144 cubits and furlongs; because these are the perfections, or square of 12.

The next remarkable place where the Urim and Thummim are named is in Deut. 33:8. There Moses speaks of them prophetically. He addresses the tribe of Levi, whose chief pontiff wore the ornament, or as it is allusively termed by Paul, "the breastplate of righteousness," and saith, "Thy Thummim and thy Urim be of the Man thy Holy One, whom thou didst prove at Massah, and with whom thou didst strive at the waters of Meribah." In Exod. 17, the particulars of this strife are recorded. The question in debate was "Is Yahweh among us, or not?" This was affirmatively proved by his saying to Moses, "I will stand before thee there upon the rock in Horeb; and thou shalt smite the rock, and there shall come water out of it, that the people may drink:" and by his doing what he said. Now, in all this there was a *mystery hidden*, which they did not see into, nor Moses, nor the Elohim themselves; but which we may discern: for, in "the revelation of the mystery" taught by Paul, referring to this strife in 1 Cor. 10:4, he says: "They did all drink the same spiritual drink; for they drank of that Spiritual Rock that followed them; and that Rock was Christ." The

Holy man, *ish khasid*, with whom they strove, stood upon the rock, and thus, in a figure, made the rock a part of himself; and representative of something afterwards to be smitten by certain, who, like Moses, should speak unadvisedly with their lips. In that way, it became a "spiritual rock." Paul says, "the Rock was Christ;" that is, it was representative of him. The Holy Man upon the rock was the Elohist representative of the Deity dwelling in light whom no man hath, or can see (1 Tim. 6:16). He spoke the words of the Invisible One, by whose power, placed at his disposal, water was made to flow. Hence, Eternal and Almighty Power pervaded the rock in Horeb so long as the water gushed forth and followed them in their wanderings. The Holy Man himself was an embodiment of this power; and as the same power was afterwards to be manifested in the nature of Abraham, and thus become his Seed, the Rock became highly typical of Christ. Hence, the Power, of which the Holy Man on the rock was an expression, was YAHWEH, or "He who shall be," first in Christ Personal, or Jesus; and afterwards, in Christ Mystical, or the Square of Twelve.

In Moses' prophecy of Levi, he says: "They have observed thy word, and will keep thy covenant." The second generation of Levi in the wilderness had observed the divine word, but the covenant referred to they have not yet kept. Levi after the flesh has been in apostasy for ages, and will continue to be so until "Yahweh, the Messenger of the Covenant," shall come. When the time appointed arrives, he will suddenly come in, and proceed to the work of purifying the sons of Levi, that they may offer unto Yahweh an offering in righteousness (Mal. 3:1-4). From this future time, "they will keep the covenant," even the New Covenant, of which Jesus, not Moses, is the Mediator. Then, when Yahweh-Christ, the Branch of Righteousness, shall sit upon the throne of his father David, and execute judgment and righteousness in the land of Israel, "the priests the Levites shall not want a man before me," saith the Spirit by Jeremiah, "to offer burnt-offerings, and to kindle meat offerings, and to do sacrifice continually" (ch. 33:15-18).

When Levi, then, is in this purified condition contemporary with the reign of the Lamb and the 144,000, Levi's Urim and Thummim will be, as Moses testifies, "of the Holy Man," who will then be their High Priest after the order of Melchisedec. He will not need to wear on his breast such Urim and Thummim as Aaron wore. The *Lights* and *Fulnesses* will be of himself, He being Deity Incarnately Manifested; for "it pleased the Father that in him all *fulness* dwell" (Col. 1:19).

Ezra and Nehemiah, doubtless, understood that a priest was to stand up, in and from whom the reality signified by the Aaronic Urim

and Thummim should proceed. This appears from Ezra 2:63; Neh. 7:65. In these places we learn that certain priests sought their genealogy in the register, but it could not be found; "therefore were they, as polluted, put from the priesthood; and the Tirshatha said to them, that they should not eat of the most holy things until there stood the Priest *kakkohain*, for Urim and Thummim." Although they were thus excluded from the priesthood, yet, if they were Israelites of faith, when the Priest who shall himself be Urim and Thummim shall stand in the temple Ezekiel describes, they, having risen from the dead, will be permitted to eat of the most holy things in the Paradise or kingdom of the Deity.

It has been remarked that, where the precious stones are mentioned, there is no mention of Urim and Thummim, as in Exodus 39:10; and that, where the Urim and Thummim are mentioned, there is no mention made of the stones, as in Lev. 8:8, which seems to show they are one and the same thing. The reader, however, will have perceived that they are not exactly the same — that the difference between the Urim and the stones is the difference between *various colored lights* and the *stones reflecting* them; and yet, without the glistening gems there would be no light; so that the lights imply the stones, and the stones the lights, and the presence of the one argues that of the other. As to the Thummim, the difference between them and the stones is not a matter of lights, but of number and measure. If, by some accident, the filling in were deficient of one or more of the twelve stones, the Four-square Ornament would not have been Thummim, however bright the Urim of the gems present might have been. The deficient stones must have been supplied, and then Thummim would have been restored to the Holy Square.

From this scriptural identification of the Urim and Thummim with the Expected Priest after the Order of Melchisedec, we have one of a multitude of instances in which, as Paul teaches, "the Christ is *the end of the law* for righteousness to every one that believes" the gospel of the kingdom. But he is the beginning also, therefore he styles himself "the Beginning and the Ending" (Apoc. 1:8); hence, as it is written, "Out of him, and through him, and into him, are all things" (Rom. 11:36). The Mosaic law, in all its "weak and beggarly elements," compared with the things they represented, was all of or from Christ, and through Christ, and into or for Christ. He invented these "elements of the world," which "made nothing perfect;" through the Christ-Spirit he showed them to Moses, and taught him, and the prophets and apostles that they were a foreshadowing of "heavenly things," which were *to soma tou Christou, the Body of the Christ* (Col. 2:17), of

which body Jesus is the head — the Body, “the *fulness* of him who filleth all” the saints “with all things” (Eph. 1:23).

In Hebrews 8:5, Paul tells us that the priests of the law served for an ocular representation and shadow of the heavenlies; that is, that Aaron and his priests, in their service, vestments, and relations to the Deity and Israel, submitted to the eyes of observers a shadowy representation of things pertaining to Jesus and his Brethren, the saints — Christ personal and Christ mystical. These constitute “the heavenlies,” “in the heavens,” *en tois ouranois*, not in “the heaven,” *ton ouranon*, where Jesus now is, but in the heavens in which they enjoy their great reward, when he shall sit upon the throne of his glory in Jerusalem, and they shall “reign with him upon the earth” over Israel and the nations, as the kings and priests of the Deity (Apoc. 5:10; 20:4). The law, in all its details, was a pattern — a system of *figurative* righteousness, which represented a system of *real* righteousness, termed “the righteousness of the Deity.” The figurative was prophetic of the real; so that, until the real was developed, no one could fulfil the righteousness of the law. When Jesus was about to be immersed by John, he said: “Thus it is becoming for us to fulfil all righteousness;” and what was becoming for him is deemed so by the Spirit for all who would become constituents of the Holy Square of Twelve. The Deity condemned sin in the flesh of his Son, says Paul, “*that the righteousness of the law might be fulfilled in us*, who walk not after the flesh, but after the Spirit,” or the truth (Rom. 8:4). This was a most remarkable development, that the prophets and priests under the law could not fulfil its righteousness. The High Priest might put on the ephod decorated with its sparkling jewels, and thus be invested with a holiness and brightness and perfection which, when put off and suspended in the wardrobe, left him in all the unholiness, dulness, and imperfection of a natural man. A man whose righteousness is in his dress fulfils not the righteousness of the Deity represented by the dress. This can only be fulfilled by those “who walk after the Spirit;” and they only so walk, who, whether Jews or Gentiles, it matters not, understand the gospel of the kingdom and the truth as it is in Jesus; who believe heartily what they understand, and obey the truth by immersion into the Christ, and a patient continuance in well doing. These, who were never under the Mosaic law, do what the priests and prophets could not do. By their intelligent obedience to the law of faith, they show the work of the Mosaic law written in their hearts, whereby they do the things contained in the law, and so fulfil its righteousness.

Now, the Ephod, with its Foursquare of precious stones, represented *to soma tou Christou, the Body of the Anointed*. “By one Spirit

we all into one body were immersed, whether we be Jews or Gentiles . . . and all into one Spirit have been made to drink; for the body is not one member, but many" (1 Cor. 12:13). For the development of this body, the Deity set forth Jesus as a Propitiatory or Mercy Seat in his blood. He was of the curiously wrought texture of the ephod, in common with all those who should become his brethren. "My body," said the Spirit in David, "was not hid from thee, when I was made in the hiding-place, and curiously wrought in the lowest parts of the earth" (Psa. 139:15). The *Ephod* was of the same material and workmanship as the *Vail*, with the addition of gold; and the vail, we know, from its being rent when the body of the Spirit was broken on the cross, and from the teaching of Paul (Heb. 10:20) — represented the flesh, which, in Psa. 16:9, the Spirit styles "my flesh." The embroidering in of gold thread, in addition to the "blue, and purple, and scarlet, and fine twined linen" of the Vail, indicated purity of the flesh after trial — "when he hath tried me, I shall come forth as gold."

While Jesus, then, was living, and afterwards in death, he was typified by the Vail, whole and afterwards rent; but when he lived again, and ascended to the Divine Nature, and became Son of Deity with power by "Spirit of holiness," he was typified by the "curiously wrought" ephod, or Jewelled Overall and Robe put on by Aaron when standing before the Deity. As the living embroidered ephod, he stands in the presence of the Father with the names of the twelve tribes of the "HOLY NATION" engraven on his heart. He is set forth "for all," as an ephod to be put "upon all" who would enter the Divine Presence, that they die not. This ephod may be put on after the manner in which Jesus became the ephod — by being born of water and Spirit. When the ephod is thus assumed, the immersed and resurrected believer is not only regarded as in it, but a part of it, and, consequently, as one of the Urim and Thummim — one of the lights — and, therefore, one of the elements of the twelve precious stones, or Thummim; for, as each stone in the type represented a tribe, a multitude of individuals must have been signified by a separate stone.

It may be remarked here that the Apocalyptic Urim and Thummim, or 144,000, are presented before us *in two states*. In the present state, in which they are being sealed, and in the future state, with the Lamb on Mount Zion (Apoc. 7 and 14). The two states are divided by the resurrection. As the gold wire has been twined and interwoven with the blue, and the purple, and the scarlet, and fine twined linen of the Vail, as far as the Lord Jesus is concerned, the Ephod is perfected; but, in relation to his brethren, the gold is in their moral texture only as a principle — *a tried faith*; but when by Spirit of holiness they are

quicken, a golden thread of incorruption, as it were, will be interwoven throughout all their material substance, and they will be like Jesus, immortal. By being born of water, then, the true believer, and only such, is even now invested with the Ephod, and a light of the Urim and the Thummim of the Square of Twelve.

The following testimonies will identify the saints as the Urim and Thummim of the foursquare of the Body of the Christ. The Spirit by Isaiah addressing the widowed Jerusalem, which shall hereafter be married to the Elohim of the whole earth, saith, "I will lay thy stones with fair colors, and lay thy foundations with sapphires. And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones. And all thy children shall be taught of Yahweh; and great shall be the peace of thy children" (ch. 54:11). In this, the children of Jerusalem the exalted, "the Mother of us all," are compared to precious stones of fair colors, or lights, *Urim*, without defining the *Thummim*, or full number of them.

Peter styles the saints "living stones;" and all that are built upon the foundation that Jesus is the Christ, and stand firm by the truth, Paul calls "gold, and silver, and precious stones." And when he teaches, that they are citizens of the commonwealth of Israel, he says in effect, that they are *Thummim*, or individual elements of the precious stones, whose rootfulness of number is twelve, and its symbolical square 144,000.

In Zech. 14:7, the saints who come in with Yahweh Elohim are styled *yekaroth*, the splendid shining or glorious ones. The word is used of stones, gems, and stars. Their splendor constitutes them *Urim*. They are the gems and stars through which the brightness of the Spirit enlightens the nations of the earth, when Jesus and his Brethren inherit all things. This reference to the Urim is very remarkable, and in the English Version very imperfectly translated. As it stands in verses 6 and 7, no sense can be made of it. It may be seen by the margin, which deepens the obscurity of the text, that "the authorities" do not know what to do with it. There is no obscurity, however, in the original to one whose mind is not darkened with clerical traditions, and who understands the glory to which the saints are called in the gospel of their salvation. The passage should read thus: "Yahweh my Elohim (*He who shall be my Mighty Ones*, or righteous governors) shall come in, all the saints with thee. And it shall be in that day there shall be no brightness, the splendid drawing in. And it shall be one day that shall be made known by Yahweh; not day nor night, but it shall be in time of evening there shall be brightness," or *Ur*. From this we learn, that when the Lamb and 144,000 enter upon their work of judgment at

eventide, they will not “shine as the brightness of the firmament and as the stars” (Dan. 12:3) they will not be *manifested* as Urim; but, though capable of so doing, they will draw in their brightness, and appear as men: but, when the judgment is over, and the kingdom established, and the time is come for them to rest from their labors, then they will no longer draw in their splendor, but “shine forth as the sun in the kingdom of their Father” (Matt. 13:43); not in the “day” of Jerusalem under the law; nor in the “night” of her widowhood, “not day nor night;” but at eventide, which begins the seventh, or great sabbatic day.

In the present state, the believers, who are constitutionally in the Christ-Ephod, and therefore citizens of the Foursquare Polity which decorates it, are *Urim*, and addressed as such by Paul in Phil. 2:15, in the words, “in a crooked and perverse generation, ye, the sons of the Deity, shine as lights,” or *Urim*, “in the world:” and in Eph. 5:8, “ye were formerly darkness, but now *light in the Lord*; walk as children of light.” Being in the Lord, they are the lights and precious stones of his breastplate — the Urim and Thummim of his Ephod. They became such by the law and the testimony dwelling in them richly. This gives them their polish, and enables them to “shine as lights.” Where the law and the testimony are not in the understanding, there is no light there. In such only darkness reigns; and while this continues, they can be neither Urim nor Thummim, nor in Christ.

It was because of the darkness, or “strong delusion Deity had sent” the apocalyptic twelve Tribes of Israel, “that they should believe a lie; and all be damned who believed not the truth” — sent by him as a punishment upon them for not continuing in the love of the truth he had given: because of this, he commissioned the sealers to make proclamation among them, that, if there were any disposed to return to first principles, they might be “sealed” with these principles “in their foreheads;” and thus polished and filled in, might shine as the Apocalyptic Urim and Thummim — as the Lights and Fulness of the Body of Christ.

All exterior to the sealed community, the Holy Square of Twelve, are mere denizens of the unmeasured Court without the Temple (Apoc. 11:2). These are mere Gentiles, who hold a like relation to the Foursquare Community, that mere Jews do to “the Israel of the Deity,” constituted of Israelites under the law who were sons of Abraham by faith. Blindness has happened to these mere Gentiles of the Court, as it has to mere Jews. The mission of the Angel-Sealers in sealing the 144,000, was to preserve the faith from extinction. Had they not been stirred up by the Lamb through an intelligent belief of the

truth, to “spue,” or throw up a flood of words of evil against the apocalyptic tribes of Israel’s sons, the catholics would have had everything their own way; and there would have been no Holy City for them to tread under foot for forty-two symbolic months; there would have been no Witnesses to prophesy in sackcloth a thousand two hundred and sixty symbolic days; there would have been no woman in the wilderness for a like period; there would have been no Remnant keeping the commandments, and having the testimony of Jesus Christ; there would have been no war between the Beast and the Saints resulting in their being conquered; and there would be none now to watch and keep their garments in expectation of the Lamb. In all the past fifteen hundred years and upwards, Deity would have had no Urim and Thummim to stand as embodied lights before him. The Body of the Christ would have perished the while; and nothing but “a wretched, and pitiable, and poor, and blind, and naked,” world of apostate “tribes,” calling themselves “the people of God,” would have remained. But, the labors of the Angel-Sealers altered all this. By them, the Lamb “spued out of his mouth” those in place and power with all their adherents, “who said they were Jews, but,” in so saying, “lied;” and organized anew the Holy Nation of Israel’s sons.

### 7. The Tribes of the Apostasy

That the tribes from which “the Remnant of the Woman’s Seed” was to be separated were not the tribes of Israel after the flesh, appears from the specification of them. The reader will see from the following table, that the lists enumerating and specifying their names, vary according to the speaker or writer passing them in review. Thus:

<b>Apocalypse</b>	<b>Ezekiel</b>	<b>Jacob</b>	<b>Moses</b>
1. Judah	1. Dan	1. Reuben	1. Judah
2. Reuben	2. Asher	2. Simeon	2. Issachar
3. Gad	3. Naphtali	3. Levi	3. Zebulun
4. Asher	4. Manasseh	4. Judah	4. Reuben
5. Nephthalim	5. Ephraim	5. Zebulun	5. Simeon
6. Manasseh	6. Reuben	6. Issachar	6. Gad
7. Simeon	7. Judah	7. Dan	7. Ephraim
8. Levi	8. Benjamin	8. Gad	8. Manasseh
9. Issachar	9. Simeon	9. Asher	9. Benjamin
10. Zebulun	10. Issachar	10. Naphtali	10. Dan
11. Joseph	11. Zebulun	11. Joseph	11. Asher
12. Benjamin	12. Gad	12. Benjamin	12. Naphtali

In the apocalyptic specification Levi and Joseph are inserted, and Ephraim and Dan omitted. Ephraim and Dan are both inserted in Moses' distribution of the tribes into Four Camps. This diversity shows that *two different organizations* called Israel are signified; nevertheless, though diverse, yet related according to the principles I have before explained. In the apocalyptic Israel, the tribe of Levi is not Yahweh's especial inheritance, lot, or clergy, as in the natural Israel; although, after the destruction of Jerusalem, the "Jews of the Satan's synagogue," who set up for apostles, and by the saints in Ephesus were found to be "liars," claimed to be the Lord's clergy, as at this day, in place of the natural tribe of Levi. "Yahweh's inheritance is his people;" not a particular tribe of them. Joseph is inserted instead of Ephraim in the apocalyptic polity by which the division of the natural Israel into two nations and kingdoms under Judah and Ephraim is repudiated. The future union of the natural Israel under Jesus and his Brethren is foreshadowed in the union of the symbolic Israel. In the regeneration, when the apostles sit on the twelve thrones of the House of David ruling the twelve tribes, there will be but one nation and kingdom in the land upon the mountains of Israel, with Yahweh's servant as their Prince for ever (Ezek. 37:15-28).

In Ezekiel 48, the two tribes omitted by John are inserted, because Ezekiel is treating of the allotment of the land of Israel among the natural tribes restored from their long dispersion. Levi has no allotment of territory as under the Mosaic law.

The 144,000 sealed ones being separated by the truth believed and obeyed from the apocalyptic tribes of apostate sons of Israel, become themselves exclusively the Foursquare Community, or "Israel of the Deity." They are not his kingdom, but "the Heirs" of it, through the gospel thereof they believe. They constitute the only temple, or habitation, he has upon earth. He dwells in them, and walks in them, by the truth believed, which is his moral power, or spirit. The Spirit in Jesus said, "I am the way, the truth, and the life." Hence, in the individual, or community, in which the truth dwells, the Deity dwells. It is a body anointed with the truth, and therefore the Body of the Anointed, or Christ. Being founded upon the Square Root — upon the Root and Offspring of Israel — it is regarded as consisting of twelve tribes, though no fleshly, territorial, or political divisions among the faithful exist; for "they are all one in Christ Jesus."

### 8. Historical Testimony

The materials for a complete history of the community sealed during the interval from A.D. 325 to A.D. 396, are very scanty. All

that can be done is to glean a few scattered hints, principally to be found in the writings of their catholic adversaries, who maligned them as heretics and schismatics.

We find that in this period the Novatianist societies, which, as we have seen, originated in the middle of the third century, were numerous; and maintaining their original distinctiveness from what had now become the Religion of Rome by law established. The following incident shows this. The historian Socrates informs us that Constantine, anxious for peace and desirous to procure the concord and harmony of the churches of his empire, invited Acesius, one of the Novatianist bishops, to attend the Council of Nice, A.D. 325, which he did. When the Nicene creed had been composed and subscribed by the synod, Constantine appealed to Acesius, and asked him whether he assented with them to the creed? He replied: "The Synod has determined nothing new, my prince; for thus heretofore, even from the commencement and times of the apostles, I traditionally received the definition of the faith, and the time of celebrating Easter." When therefore the emperor further asked him, "For what reason then do you separate yourself from communion with the rest of the church?" he related what had taken place during the persecution under Decius; and referred to the rigidity of that canon which declares, that it is right to account unworthy of participation in the divine mysteries persons who, after immersion, have committed a sin, which the sacred scriptures denominate "a sin unto death" (1 John 5:16): that they should indeed be exhorted to repentance, but were not to expect remission from priests, but from the Deity, who is alone able and has authority to forgive sins. When Acesius had thus spoken, Constantine said to him, "Place a ladder, Acesius, and climb into heaven alone."

The Novatianists had now been before the public about seventy five years. They were very numerous, but seem to have abounded most in Rome, Constantinople and Asia Minor. Morally, they were a considerable improvement upon the adherents of the State Church, being careful to retain none among them whose characters were not reputable in the estimation of good men. Doctrinally, however, they do not appear to have differed materially from the so-called "orthodox." Indeed their close agreement with state-churchmen in opinion concerning the Deity, and the time of observing the Passover, exempted them from persecution in common with other sects. Persecution, however, sometimes afflicted them; but it does not appear to have befallen them because of their testimony for Jesus Christ against iniquity in high places, but, because of their sympathy with the *Homoousians*, or Consubstantialists, who were sure to come to grief

when the Arians became the guardians of the imperial conscience.

The reply of Acesius to Constantine shows a unity of faith between the Novatianist Dissenter and the national Religionist, quite incompatible with the required intelligence of an angel-sealer of the servants of Deity in their foreheads. Had Acesius, as a type of his brethren, been "sealed in his forehead," he certainly could not have assented to the Nicene Creed as a scriptural definition of "the faith" taught by the apostles, nor would he have troubled himself about the celebration of Easter. The apostolic faith was as little comprehended by church and dissent at this crisis, as by their representatives in our day. Hence, the statement of it by the Nicene Fathers was poor and meagre in the extreme; and, as the symbol of their spiritual intelligence, justifies in a great degree the judgment of Sabinus, a bishop of the Macedonian sect contemporary with the council, who styles all that were convened there "idiots and simpletons," and "such as had no intelligence in the matter." The historian Socrates, however, is quite restive under this opinion, and cites the declaration of Eusebius Pamphilus who was present, that "some were eminent for the word of wisdom, others for the strictness of their life; and that the Emperor Constantine himself being present, leading all into unanimity, established unity of judgment, and conformity of opinion among them." But, with all deference to Socrates, the testimony of Pamphilus rather confirms the judgment of Sabinus; for, if the Nicenists had been truly wise in the word, it would not have required the superior wisdom of an unbaptized semi-heathen emperor to lead them into unanimity, and to establish unity and conformity among them. Imperial sunshine had more to do with the creed than "the wisdom from above, which is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy" (James 3:17): which Constantine to his sorrow found was by no means characteristic of the three hundred and eighteen fathers of this Council of Nice.

It was the year next ensuing the termination of the Sixth Seal that Constantine convoked this first Ecumenical Synod. He hoped by it to quiet and discord in his church then in full blast between Alexander and Arius; and to allay the incessant strife and tumult among his catholic people. The emperor had great expectations from the council, which Pamphilus in his life of Constantine, styles, "a sacred edifice, dilated as it were by the Deity" — "a convocation in imitation of the Apostolic Assembly" on Pentecost; which, he says, was inferior in this respect, that all present were not ministers of the Deity: whereas at Nice the number of bishops exceeded three hundred; while the number of the presbyters, deacons, and acolyths, (or young priests) who attended

them was almost incalculable." Many of the laity were also present, who were practised in the art of reasoning," or *of darkening counsel by words without knowledge*; "and each prepared to advocate the cause of his own party. For a short time previous to the general assembling of the bishops, the disputants engaged in preparatory logical contests with various opponents: and when many were attracted by the interest of their discourse, one of the laity who was a man of unsophisticated understanding, and had stood the test of persecution in his confession of faith, reproved these reasoners; telling them that *Christ and his apostles did not teach us the dialectic art, nor vain subtleties, but simple-mindedness which is preserved by faith and good works.*" This man spoke like one of the Angel-sealers, the words of truth and soberness. "All present," continued Socrates, "admired the speaker, and assented to the justness of his remarks; and the disputants themselves, after hearing his ingenuous statement of the truth, exercised a far greater degree of moderation; and thus the disturbance caused by these logical debates was suppressed.

In the second chapter of the Acts, the reader may find the Pentecostian declaration of faith proclaimed by the Spirit through the Twelve Apostles. He can compare this with the creed concocted and published by the episcopal fathers of the Nicene Pentecost, and then say, if it would not have been more demonstrative of the alleged wisdom of these Constantinian Catholics to have reaffirmed "the Spirit's" simple declaration; than to have given utterance to the Nicene speculations of their "great and holy synod." A comparison of the two is sufficient to convince any sealed servant of the Deity, that the opinion of Sabinus is correct; and that, clearly, "they had no intelligence in the matter."

As many of our readers may have no acquaintance with this celebrated symbol of the Apostasy, by the unintelligible jargon of which, the minds of beclouded bishops, presbyters, and peoples, were distracted, and the peace and safety of society fatally impaired, I have concluded to insert it in this place, as the declaration of

### 9. The Faith of "the Woman Clothed with the Sun."

"We believe in one God, the Father Almighty, maker of all things visible and invisible:— and in our Lord Jesus Christ, the Son of God, the only begotten of the Father, that is, of the substance of the Father; God of God, and Light of Light; true God of true God; begotten, not made, consubstantial (*homoousion*) with the Father: by whom all things were made, both which are in heaven and on earth: who for the sake of us men, and on account of our salvation, descended, became

incarnate, and was made man; suffered, arose again, the third day, and ascended into the heavens, and will come again to judge the living and the dead. We also believe in the Holy Spirit.

“But the Holy Catholic and Apostolic Church anathematizes those who say, that there was a time when the Son of God was not, and that he was not before he was begotten; and that he was made from that which did not exist; or who assert that he is of other substance or essence than the Father; or that he was created, or is susceptible of change.”

Such was the rattling skeleton enthroned in the temple of the Imperial Mother of the Man of Sin. All who desired court favor were required to glorify it as the orthodox definition of what they styled “the Unity of the Holy Trinity.” By the philosophy and vain deceit with which they were spoiled and deluded, they had lost the knowledge of the great mystery of godliness exhibited by Christ and the Apostles, “Deity manifested in flesh;” and, under the inspiration of what the Greeks called wisdom and logic, substituted this shallow conception which resulted in a furious and sanguinary strife about the words *ousia, substance; homoousion, consubstantial, or of the same essence; homoiousion, of the like substance; and so forth*. The apostates in favor of the creed were styled *Trinitarians*, and the apostates opposed to it, *Arians*, all “men of corrupt minds, reprobate concerning the faith,” as their writings and practices abundantly show.

Having thus presented the reader with “the Faith” of the Catholic Mother, on account of which her fractious and ill-mannered offspring afflicted one another with pains and penalties more sanguinary and brutal than they had formerly experienced from the pagans, it will, I conceive, be perfectly in point, by way of contrast, and as an illustration of “the Seal of the Deity,” brought into renewed and active operation by his providence at this crisis of affairs, to present also “the faith once for all delivered to the saints” in luminous simplicity by the Holy Spirit, in whom the Homoousians said they believed, but whose teaching had no more weight with them than with the hierarchists of modern times.

### 10. The Faith Apostolically Declared

Acts 2:22-39

“Ye men of Israel, hear these words: Jesus of Nazareth, A MAN approved of the DEITY among you, by powers and wonders, and signs which *the Deity exhibited* THROUGH HIM in the midst of you, as ye yourselves also know; Him, being delivered by the predeterminate counsel and foreknowledge of the Deity, ye have taken, and through

lawless hands have crucified and slain: *whom* the Deity hath *raised up*, having loosed the pains of death: because *it was not possible that He should be holden by it*.

“For David (by Spirit) speaketh concerning him (Christ), ‘I foresaw Yahweh always before me. Because he is at my right hand I shall not be moved. Therefore did my heart rejoice, and my tongue was glad: moreover also my flesh shall rest in hope; because thou wilt not allow my soul to remain in the grave, nor wilt thou permit thy holy one to see corruption. Thou wilt make me to know the path of lives; thou wilt make me full of joy with thy countenance.’

“Men and brethren, let me speak freely to you concerning the patriarch David, that *he is both dead and buried*, and his sepulchre is with us until this day. Being a prophet, therefore, and knowing that the Deity with an oath had sworn to him that out of the fruit of his loins, according to the flesh, he would *raise up the Christ to sit upon his (David’s) throne*: foreseeing this, he spake concerning the resurrection of the Christ, that his soul should not be left in the grave, nor his flesh see corruption.

“This even Jesus the Deity hath raised up, of which all we are witnesses.

“Being therefore exalted to the right hand of the Deity, and having received from the Father the promise of the Holy Spirit, He hath shed forth this, which now ye *see and hear*.

“For *David has not ascended into the heavens*: but he himself saith, ‘Yahweh said unto my Lord, Sit at my right hand until I make thine enemies a footstool of thy feet.’

“Therefore, let all the House of Israel know assuredly, that the Deity *hath made* that same Jesus whom ye crucified both Lord and Christ.”

“Let your mind (therefore) be changed, and be immersed every one of you upon the name of Jesus Christ into remission of sins: and YE shall receive the gift of the Holy Spirit. For *the promise* is to you and your children, and to all afar off, as many as the Lord our Deity may invite.”

Here, then, are two faiths: the one, the faith of the Catholic Apostasy; the other, the faith dictated and confirmed by Deity himself. By this, the servants of the Deity were being sealed; while Arians and Trinitarians were splitting hairs about *homoousion* and *homoiousion*, and making themselves ridiculous and hateful on every side. “One saw,” says Socrates, “confusion everywhere prevailing; for not only the prelates of the churches engaged in contention, but the people also divided, some siding with one party and some with the other. To so

disgraceful an extent was this affair carried, that Christianity became a subject of popular ridicule, even in the very theatres."

I have searched through Socrates, Sozomen and Theodoret, the Greek ecclesiastical historians of the period of the sealing, but have been unable to find any footsteps of Angel-sealers contending for the faith delivered on Pentecost, and standing aloof from, and in opposition to, both Trinitarians and Arians. All in the East seem to have been occupied on one side or the other of Homoousianism, evincing thereby the absence of any divine sealing operation in their foreheads. The countries whose vernacular was the Greek tongue seem to have been abandoned of Deity to the darkness of superstition, which was rapidly intensified by the controversialists of Nice. I turn therefore from these to those parts of the Empire where the Latin was the prevailing language of the people — the Roman West, in which John saw the sealing Angel in operation.

In the Roman Africa, then, in one of the wings of the Great Eagle, there appeared, in the early part of the fourth century, an intensely anti-catholic people, a people who, as the faithful agents of the Lamb, "spued them out of their mouth." They denied the Christianity of Catholics, and would have no fellowship with them, regarding all religious contact with them as defiling. They rejected their immersion as null and void, and repudiated their bread-breaking as a profane thing, and "spued out" their consecrations, unctions, and ordinations, as nauseating abominations. These were just the sort of people John's symbolization requires, as any one who knows what Catholicism was at that time, and how the Scripture reprobates all they called sacred, will readily perceive. These anti-catholics were enlightened people, or they would have gone with the multitude, and have glorified Constantine and his ambitious and worldlyminded clergy. But they were opposed to all their dogmas, and schemes of aggrandizement. They contended for "the simplicity which is in Christ," as exhibited in the word. They were uncompromisingly hostile to all things not according to the testimony of Jesus Christ and the commandment of the Deity. They would be styled, by the milk-and-water respectables and liberals of our day, ironical, sarcastic, uncharitable, and bitter! There might be some among themselves who would wince at the tone of their testimony, on the specious plea that it would "do harm," or "do no good," or that the public would not bear it! But these Roman-African believers were not generally of this punctilious and faint-hearted description. This sort of anti-catholics were few in the fourth century. The exigencies of the crisis, then as now, required earnest men, who feared neither Constantine, his clergy, nor their public, and who had sense and boldness

enough to "cry aloud and spare not" any thing that exalted its corrupt self against the knowledge with which the servants of the Deity were being sealed in their foreheads. The crisis required men who were not afraid to stigmatize a blasphemy by the word *blasphemy*, and to nail a counterfeit to the board, and to proclaim it such, wherever they encountered it. They used the sword of the Spirit trenchantly, so that wherever they fleshed it, it made the victim writhe, and left behind its mark. They declared to their contemporary professors that they were not Christians, and could not be saved so long as they continued members of Constantine's church. They knew what the truth was, and what the Deity commanded; and, being logical and sensible men, they knew that whatsoever was not of the truth was a lie, and that obedience to the commands of the Deity alone could impart life. The piety and grace of their dominant opponents were intense. They were of the very cream of orthodoxy, and their silver-tongued eloquence unquestionable. But these blandishments of the devout were lighter than vanity with the angel-sealers of that day. Weighed in the balances of truth, they were found utterly wanting; and food only for the indignant sarcasm, and pungent irony, which was practically developed in burning and scraping catholic altars, and breaking their communion cups!

Ecclesiastical historians take little notice of this terrible people, on whose account the four angels at the four corners of the habitable or Roman earth were commanded to restrain those awful tempests, which, in due time, swept the Latin world with hurricanes of wrath. What has come down to us concerning them is derived principally from Optatus and Augustine, who wrote against them, and denounced them as schismatics and puritans. The learned Du Pin has noticed them, and, though an adversary, seems to have spoken of them without prejudice. "Hitherto," says he, "we have only represented the Donatists as a faction that separated from the (catholic) church, without taking notice of any particular doctrine whereby they were distinguished. Indeed, they did not teach any thing that was contrary to the (apostle's) creed; but they were so rash as to affirm that all the churches everywhere which had embraced the communion of Coecilianus (bishop of Carthage) and his party, ceased to be the true churches of Jesus Christ; that thus the catholic church was only found among themselves, *having ceased to exist in other parts of the world*. Besides which, being very fond of the *ancient doctrine* of the African Ecclesias, that immersion and the other sacraments conferred out of the ecclesia were null and void, they reimmersed such as had been immersed by the catholics, trampled upon their eucharist as a profane thing, and maintained that

the consecrations, unctions, and ordinations performed by the catholics were of no avail. They burned or scraped the altars which the latter made use of, as being polluted by impure sacrifices, and broke their (communion) cups. They looked upon the vows made in their communion as of no value; in a word, they would not communicate with them. They maintained that the ecclesia ought to be made up of just and holy men, or, at least, of those who were such in appearance; and that, although wicked men might lurk in the ecclesia, yet it should not harbor those who were known to be such."

Thus testifies Du Pin concerning the Angel-sealers of the century preceding the sounding of the First Trumpet. He bears testimony to the soundness of their faith; but, while it was doubtless so, his testimony thereto is of no more value than would be that of Bishop Colenso, Professor Renan, or the Archbishop of Canterbury, for the simple reason that he, no more than these "divines," is able to define the truth. Their faith was not catholic, but apostolic, and a living protesting to the apocalypse, no other judgment can be given than that, at this crisis, a people of such rigid and sweeping exclusiveness was to exist. For, when the woman should repudiate an adulterous alliance with the against every thing called christian which did not stand out before the world in fellowship with themselves. This was the only ground they could take consistently with their Apocalyptic position of assessors with the Lamb in spuing the Laodiceans out of his mouth. They proclaimed that the true church had ceased to exist in all parts of the world where they themselves were not. This would be styled arrogant assumption by the Nicene Fathers and the catholic sects; but, according to the apocalypse, no other judgment can be given than that, at this crisis, a people of such rigid and sweeping exclusiveness was to exist. For, when the woman should repudiate an adulterous alliance with the State, and fly for refuge and nourishment into the two wings of the Great Eagle, what would that so-called "christianity" be in all "other parts of the world" but the apostasy "spued out of the Spirit's mouth." They shook their heads, and heaved with nausea and disgust at the wretched, pitiable, poverty-stricken, blind, and naked abortion basking in the sunshine of imperial grace, and glorifying itself with fulsome flattery and courtly phrase. The sealed servants of the Deity are always exclusive; for, being enlightened by the word and ruled by its principles, their liberality, toleration, and charity, transcend not the line which they describe — "to the law and the testimony, if they speak not according to this word, it is because there is no light in them." Tried by this rule, they found the whole world condemned except themselves, and boldly and bravely proclaimed the truth.

Behold, too, how energetic their testimony against the barren formality or sacramentalism which reigned on every side. They repudiated it as abhorrent to spiritual purity. Did a courtly bishop consecrate an altar for the exposition thereon of the bread and wine? If that piece of ecclesiastical furniture came into their possession, they regarded the thing as polluted by impure sacrifices, and either burned it as church trumpery, or, if deemed convenient as a table, they scraped it clear of all imaginary sacramental unction ere they recognized it as fit for the use of those "who worship Deity in spirit and in truth."

Du Pin's is a noble testimony to the purity of their discipline. They maintained that an ecclesia of Christ should be constituted of just and holy men, or, at least, of those who appeared to be such; and that, although wicked men might lurk in the ecclesia, yet, when professors manifested themselves to be wicked, the brethren should put them away. This was the principle of the so-called Donatists — a principle fully supported and sanctified, or enjoined rather, by the New Testament. But it was scouted by the catholic church, which tolerated the notoriously wicked of all shades of abomination, and gloried in the presidency of an emperor who, from jealousy, murdered his own son, and was not immersed, though professing christianity for twenty years, till three days before his death. Need there be, then, any special wonder that the catholic church should have become "the habitation of demons, the hold of every foul spirit, and a cage of every unclean and hateful bird?" (Apoc. 18:3).

The Donatists were a very numerous body in the Roman Africa, and, indeed, seem to have been almost as multitudinous there as the catholics themselves, which, considering the strictness of their discipline and their firm adhesion to the laws of Christ's house, is gratifying to contemplate. There was scarcely a city or town in the Roman Africa in which there was not an ecclesia of these believers. A public conference was held at Carthage, A.D. 411, at which 286 bishops belonging to the catholics were present, and of the Donatists 279; and when we take into account, not only their rigid discipline, but also that they were a proscribed sect, and frequently the subjects of severe and sanguinary persecution from the catholic rulers, there is good reason to conclude that we have before us in the Donatists the very people foreshadowed in the servants to be sealed. They must have been energized by an enlightened faith, which gave them an intellectual and moral superiority over the imbecile and drowsy sacramentalists of the time. Their increasing numbers attracted the attention of the authorities, who were anxious, if possible, to conciliate them, and form a

union between them and the catholics. The emperor Constans, A.D. 348, ten or a dozen years after the death of his father, Constantine, deputed two persons of rank to try to bring about a reconciliation between the two parties. When it was urged upon them that it was their duty to study the peace of the church and to avoid schism, they urged the unscriptural nature of the alliance which had recently taken place between church and state. "*Quid est imperatori cum ecclesia?*" said they — in plain English, "What hath the emperor to do with the church?" A more important and pertinent question could not have been propounded. Had civil rulers known their proper sphere, they would have accorded protection to citizens in all their rights, and have left them to their own convictions in matters of faith and practice. The civil power would then have restrained all ecclesiastics within the sphere of their own pales; and we should have had no "Babylon the Great, the Mother of Harlots, and Abominations of the earth." The atrocities of the Roman Church would not have soaked the soil with the blood of the saints and witnesses of Jesus for hundreds of years, until she became drunk with their gore. Little was Constantine aware of the consequences that would follow his conferring wealth, and honor, and power upon the bishops, presbyters, and so forth, of the Laodicean Apostasy, which, in the ignorance of all concerned, was mistaken for the Spouse of Christ. Could he have foreseen the racks, the fires, the massacres, the butcheries, that were to follow his misplaced liberality, he would, doubtless, have thrilled with horror and disgust at the iniquity he had unwittingly evoked.

Another maxim illustrative of the principles of these angel-sealing brethren of "Donatus the Great" is exhibited in the question they used to put, according to Optatus, — "*Quid christianis cum regibus, aut quid episcopis cum palatio?*" "What have christians to do with kings, or what have bishops to do at court?" They had learned from the scriptures that the principles of the doctrine of Christ were pure, peaceable, impartial, without hypocrisy, and full of good fruits; and that the rulers and courts of the nations were the concentrics of spiritual wickedness and political abomination; and that the overseers, or shepherds, of Christ's flock had no divine call within those circles but to reprove them. They held with James, that "the friendship of the world is enmity against the Deity; — and that whosoever therefore is a friend of the world is the enemy of the Deity;" and every true believer, in all ages and generations since knows well, that those ministers of religion only obtain access and favor with the authorities and their recognized public, who prophesy smooth things and pervert the truth. They rebuke sin at a distance, rage against the transgressions of the

lower orders, speculate upon remote abstractions, amuse and satisfy the well to do, and are recompensed with a fading crown of rejoicing in the abounding gifts and honors of a world lying under the wicked. Donatus and his brethren knowing this, as we know it, and all generations of the righteous since the days of Christ, sent out their *Agonistici*, or combatants, into the fairs, and markets, and other public places, to inquire of their contemporaries, "*what christians have to do with kings, or what have bishops to do at court?*" They contended against their presence there, and sought to subdue the people to the conviction, that an imperial and courtly christianity, endorsed by Nicene Fathers and Arian philosophers, was no part of "the faith once for all delivered to the saints." In this truly orthodox, but dangerous, enterprise, they were sufficiently successful to be brought into collision with the so-called "First Christian Emperor," who in council assembled at Milan, A.D. 316, condemned them to lose their conventicles, sent their shepherds into banishment, and punished some of them with death! Constantine's son and successor Constans, also exiled Donatus and many of his brethren, whom he severely afflicted. This was the kind of treatment they experienced at the hands of "christian emperors," who smiled with the benignant and genial sunshine, irradiable only by worldrulers in the darkness of high places, upon the metaphysical and courtly episcopal sycophants, who constituted "the tail" — the lying prophets (Isa. 9:15) who caused the people to err; the tail of "the Serpent, who cast out of his mouth water as a flood after the Woman, that he might cause her to be carried away thereby" (Apoc. 12:15). Donatus and his brethren, however, were not so easily to be swept away; for the more friendly "earth helped the woman, and opening its mouth, swallowed up the flood." The enemies of the truth are not omnipotent, and rarely wise. Sooner or later retribution comes upon them; for "precious in the eyes of Yahweh is the death of his saints." The cruelties and injustice of the Constantine Family upon the Angel-Sealers of the Deity's servants; and the blasphemies of their catholic parasites, returned upon their own heads in the massacre of the imperial princes, and their eclipse by Julian; who, disgusted with their wickedness and hypocrisy, apostatized from the Apostasy to the more decent philosophy of the Antonines. This same "apostate," who rightly expelled all bishops from court, and sent them to look after their flocks at home, recalled the real servants of the Deity from exile in A.D. 362, and bid them enjoy the rights and privileges which their hypocritical persecutors had wrested from them.

But, when the apostasy had recovered its position in the state, and was again clothed with imperial sunshine, persecution revived against

them. The emperor Gratian published several edicts against their peace, and A.D. 377, deprived them of their conventicles, and prohibited all their assemblies. This severity is in itself a testimony in their behalf. Had they been sycophants and hypocrites, ignorant and fanatical fools, bringing forth the fruit of their iniquity in "walking after the flesh," the catholic government, always inspired by bishops and their satellites at court, would not have inflicted on them disabilities and pains. But their testimony which they sealed upon the people whom they detached from the apostasy; their uncompromising denunciation of the Eusebiuses, Athanasiuses, Ariuses, and Augustines of Roman Ecclesiasticism; their zealous advocacy of the Pentecostian Faith to the utter subversion of all other conceivable creeds — brought down upon their devoted heads imperial and clerical wrath, which, in its tenderest manifestations, is always cruel. Notwithstanding, however, the severities they endured, the number of their ecclesias was very considerable towards the close of the sealing period limited by the sounding of the first trumpet. But, at this time history testifies that their efficiency began to decline. Their mission, or angelism, antecedent to the loosing of the winds against the Catholic Apostasy of the Roman West, was nearly accomplished; and the 144,000 almost sealed. Historical romances attribute their obscurity very principally to the zealous opposition of a catholic saint, named Augustine, who is the type of the Rev. E. B. Elliott's "true apostolic line and ministry" — Saint Augustine, bishop of Hippo, the apostle of that fashionable "divine sovereign grace," which elects, prevents, quickens, illuminates, adopts, saves, and leaves men as ignorant of Moses and the prophets, and the teachings of Jesus and the Apostles, as if the Word were indeed "a dead letter," which, though without life itself, effectually "kills!" The decline of these angel-sealers effected by the logic of a catholic saint, who taught that the twelve apostles are now sitting on twelve thrones of judgment in heaven; and who taught, also, the justification of infants from birth — sin derived from Adam, its guilt, and condemnation, in their baptism!! This is too ridiculous for serious refutation. A writer who can affirm such nonsense in the very statement proves that he, and all who endorse him, are grossly ignorant of the first principles of the oracles of the Deity.

The Emperor Honorius, stirred up against them by two clerical councils, the one A.D. 404, and the other A.D. 411, adopted violent measures against them. Many he fined, banished their pastors, and some he put to death. This was the policy of the party, of which this Elliott-type of the 144,000, was a bright and dazzling light, or miasmal meteor seductive of the unsealed into the way of death. The sanguinary

tyranny of the Augustinians, and not the logic of their adversaries, caused their decline. But, the Deity was not unmindful of them in trouble. He had prepared the winds to blast their profligate oppressors. He "hurled a great mountain burning with fire into the sea" (Apoc. 8:8), which stained it with the blood of their enemies, and subverted their rule over the Roman Africa. Under the protection of the Vandals, who invaded that country A.D. 427, they revived and multiplied, and flourished for a hundred and four years. In 534, the power of their protectors was overturned, and left them again exposed to catholic malignity. Nevertheless, they remained a separate body until the close of the sixth century, when Gregory, the Roman Pontiff, used various methods for suppressing them. After this, but few traces of them under the name of Donatists, are to be found in history. The testimony against the catholic apostasy remained, but the Remnant of the Woman's Seed that held it, became pricks in its eyes and thorns in its side by other names.

In concluding this account of the missions, or apocalyptic angelism, of these sealers of the 144,000, it may be remarked, that the relation of Donatus and his brethren to the reigning apostasy is precisely that of the author of this work, and of all Christadelphians, who understand themselves and the truth they have confessed. Christadelphians are neither Arians, Socinians, nor Trinitarians; but believers in the "great mystery of godliness, Deity manifested in Flesh," as set forth in "the Revelation of the Mystery," preached by the apostles. Our faith embraces "the things of the kingdom of the Deity, and of the Name of Jesus Christ," as outlined in Acts 2 and 3; and we recognize none as christians who have not *first* believed the Gospel of the Kingdom and Name,; and *after so believing* been immersed "into the Name of the Father, and of the Son, and of the Holy Spirit." Having made this good beginning, we regard such as being "sealed in their foreheads;" as "the servants of the Deity;" as being in Christ, by whom they are covered over as with a white robe, circumcised with his circumcision, and pardoned for all sins committed to the time of their immersion. We recognize no immersion as the "One Baptism," the subject of which has not been previously enlightened in the "One Faith" and the "One Hope of the Calling." We regard all enlightened believers of the gospel of the kingdom, who have been immersed, as "citizens of the Commonwealth of Israel," whose symbols are the square of twelve, as previously explained. During the absence of Christ, we hold these in all ages and generations, by whatsoever name they may be called, to be "the Israel of the Deity," "the Temple of the Deity," and "the Holy City;" and none else.

Furthermore, we hold, that all such immersed believers are "the workmanship of the Deity," and the "taught of him;" not by Augustinian "sovereign grace," which is the mere epidemic infection of the apostasy; but by the formative power of "the truth as it is in Jesus," studied and understood. We hold, that the knowledge of this is renewing after the Christ-image of the Deity; and sufficient to make them partakers in his moral nature, without which no one can see him in peace and safety.

But, while we believe that we are justified by faith from all past sins in the act of putting on the Christ-robe by immersion, we hold that those only of the immersed will be saved in the kingdom of the Deity, who "by patient continuance in well doing, seek for glory, and honor, and incorruptibility and life." In other words all the baptized "who walk after the flesh shall die" the Second Death.

We reject as pure heathenism, the dogmas taught by the clergy, and popularly assented to, on the topics of heaven, hell, souls, and the devil. We hold, that the Roman Catholic Church is "Mystery, Babylon the Great, the Mother of Harlots, and Abominations of the earth;" and that all the Names and Denominations of the Fourth Beast dominion, vulgarly styled "Christendom," which practise infant sprinkling, or sanction the immersion of sinners ignorant, and therefore, faithless, of the truth, are "the Harlots and Abominations" — the "Names of Blasphemy of which the scarlet-colored beast is full" (Apoc. 17:3). In the days of Donatus and his brethren, the apostasy had not expanded itself into that ample development with which we are but too familiar. Like the malarious upas, it infects and deadens every thing beneath its shade. We repudiate it in all its details of theory and practice, as irremediably corrupt, and fit only for capture and destruction by the hand of Deity — by Christ and the Saints. Hence we reject all its institutions — its baptisms, "sacraments," ordinations, consecrations, unctions, and so forth, as null and void, profane, polluting, and of no avail. We detest the system even to nausea, and "spue it out of our mouths."

But, while words sufficiently significant fail to express our utter detestation of the hideous spectacle of spiritual rotteness, which seethes and festers in dying putrefaction on every side, we have nothing but kindness in our hearts towards the persons of our contemporaries. We thunder in their ears, and flash before their eyes, the sharp, bright, and rattling words of plain unvarnished truth, to awake them, if it be possible, from that deep sleep, which numbs them with the potency of death. We urge upon our fellow men, that unless they be sealed with the Pentecostian Faith, they cannot be saved. The preaching of the

clergy and ministers of the day, is a mere darkening of counsel by words without knowledge. They preach "another Jesus, another Spirit, and another Gospel," than Paul preached; and upon such, though the preachers might come direct from heaven, he imprecates a curse; and proscribes them from the fold of Christ as deceitful workers, transforming themselves into his apostles; but really like their master Satan, who long since transformed himself into an angel of light, mere ministers of righteousness in outward show (Gal. 1:8; 2 Cor. 11:4,13).

We therefore invite all who have ears, to lend their ears to what the Spirit hath said of old to the children of men. We are all by nature and practice dead in trespasses and sins, and therefore the children of wrath. Made subject to vanity, but not willingly, the Deity commiserates our helplessness, and invites us into his favor. Why should we not, as the Anglican Harlot in her "Common Prayer" expresses it, "renounce the Devil and all his works;" and in so doing, renounce her and all her sister-prostitutes; whose touch uncleansed, defiles to hopeless exclusion from the Virgin-Community of the Holy Square (Apoc. 14:4). "Come out of them, my people, that ye partake not of their sins, and receive not of their plagues;" for, if ye partake of the one, there is no escape from the infliction of the other. Be sealed, then, in your foreheads with the truth; and "henceforth walk no more as others walk, in the vanity of their minds, having the understanding darkened, being alienated from the life of the Deity through the ignorance that is in them because of the hardness of their hearts."

### 11. "After these Things."

The eighth verse of ch. 7 concludes the section which treats of the sealing; and the ninth verse begins a new section of the prophecy, yet not unconnected with the former, with the words *meta tauta*, which in the Common Version are inaccurately rendered "after this." The correct translation is "after these things." It is the same phrase with which the chapter opens; and there it is properly rendered; but why it is not similarly given in v. 9, it is not easy to divine.

The reader is referred to ch. 7:9, at the beginning of our chapter. There he will see in ver. 9 that John says, he saw "a great multitude" all of them assembled in a general convention before the Lamb; or, as Paul expresses it in 2 Thess. 2:1, "our gathering together unto our Lord Jesus Christ," as "the Glorious and Fearful Name, YAHWEH ELOHIM" (Deut. 28:58). The multitude, John says, no one is competent to compute. It is the multitude of "the redeemed from among men, the first-fruits unto the Deity and to the Lamb" (ch. 14:4) the incorruptible and deathless seed promised to Abraham, who should be countless as

the stars (Gen. 15:5). This human incompetency for the calculation shows that the number 144,000 is not the real, but only the representative, number of the redeemed. Every saved individual of the unknown number redeemed will be one of the 144,000 sealed ones; he will be an element of the 144 cubits; which embrace within their limits the 144,000 furlongs; for these are the square of the root within which the innumerable multitude is enclosed.

“After these things;” but how long after the sealing in the days of “Donatus the Great,” till A.D. 395, before what John saw in vision, shall be seen in fact? The answer to this question is not here expressed in time how long. The time when is indicated by certain characteristics of the great multitude beheld. These are signified by the words, “*having been clothed with white robes, and palms in their hands.*” The word *clothed* is in the perfect participle passive, showing that when they shall be seen in fact, in the palm-bearing attitude, they will have been raised to the divine nature, as Christ now is. This is the pure, incorruptible, and spotless, white robe which they receive who, in a doctrinal and moral sense, have, in the present state, “washed their robes, and made them white in the blood of the Lamb.” The scene is postadventual and postresurrectional; and furthermore, it belongs to the epoch when the resurrected shall celebrate their first Feast of Tabernacles. This is indicated by their having “palms in their hands; for palm-bearing belongs to the celebration of that festival in type and antitype. Let us look, then, for a little at the

## 12. Feast of Tabernacles

Israel were commanded to keep their annual feasts: *first*, the Feast of Unleavened Bread; *second*, the Feast of Harvest: and *third*, the Feast of Ingathering, at the end of the year. The first began the day after the Passover; the second, fifty days from the morrow after the first sabbath following the passover; and the third, the fifteenth day of the seventh month. This last was the Feast of Tabernacles. It continued seven days, and was so called, because Yahweh “made the children of Israel to dwell in tents *when he brought them out* of the land of Egypt.” It celebrated the ingathering of the fruit of Israel’s land; and when the seven days of celebration had expired, the next day, the Eighth, was a sabbath, or Day of Rest. In the celebration, they took the boughs of *goodly* trees, branches of *palm-trees*, and the boughs of thick trees, and willows of the brook, and rejoiced before Yahweh their Elohim.

Now, we learn from the prophets that the Feast of Tabernacles had a more recondite signification than a mere memorial of the past. In other words, that it was emblematic of things to come in relation to

Israel and the nations of the earth. The Spirit said by Hosea to Ephraim, "I, Yahweh thine Elohim from the land of Egypt, will yet make thee to dwell in Tabernacles, as in the days of the solemn feast." This shows that it is connected with the ingathering of Ephraim, or the Ten Tribes, into their land, where alone the feast can be lawfully celebrated. The Christ-Spirit also in Zechariah, declares that the nations generally shall come up yearly to Jerusalem to keep the Feast of Tabernacles, and to do homage to the *Royal Name* enthroned there (ch. 14:16). This indicates the ingathering of a joyous multitude before the King; for the feast is a rejoicing before the Lord. The sanguinary execution of judgment will have been perfected; and the nations under a new organization and administration, will be "blessed in Abraham and his Seed" — "the Glorious and Fearful Name, Yahweh Elohim."

This great national celebration of the Feast of Tabernacles, then, argues the previous cessation of judgment; and consequently, the resting of the Saints from their labors in the execution of it. There will be no festive rejoicings while the events symbolized in ch. 14., are in manifestation; neither will there be any national rejoicing which is not celebrative of their glory. When Jesus and his Brethren, the incorporation of the Eternal Father's Spirit, the Yahweh-Elohim Name, "rest from their labors," they do so because they have "gotten the victory over the Beast, and over the Image, and over his Mark, and over the number of his name" (ch. 15:2). Israel, whom they will have gathered into their own land, and the nations, will all rejoice with them in this great victory of the day — a victory, pregnant with political, social, and moral results, which only Omnipotence could gain. Never before will such a Feast of Tabernacles have been observed. World's Fairs, and Fourth of Julys, and the Birthdays of Queens and Washingtons, will fall into eternal insignificance and oblivion before it. "The First in War, the First in Peace, and the First in the hearts" of the peoples, will not be these idols of the heathen, but the Lamb in the midst of this great palm-bearing multitude, which will make the welkin ring with their "Hallelu-YAHS," ascribing, "the salvation to him who sits upon the throne of our Deity, and to the Lamb!" The ELOHIM of this celebration will be the stars of divers magnitudes, represented by "the Elders and the Four Living Ones," who themselves fall prostrate before the throne and worship the Deity, saying, "Amen: Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might unto our Deity for the aions of the aions," or during the Millennium and beyond, "Amen!" These palm-bearing ELOHIM are the goodly trees, the palm trees, the fig trees, and the willows of the brook; the Trees of Righteousness, whose leaves are unfading; "the planting

of Yahweh on either side of the pure river of water of life clear as crystal;" the great forest of evergreens filling the earth with their perfume, to the glory of his Name (Isa. 61:3; Psa. 1:3; Apoc. 22:1,2).

But, before they could figure, as stately palm trees in the concourse of nations, they had to "drink of the brook by the way." In this relation of things they were "willows of the brook;" and this is the reason why afterwards, they exalt their heads above the peoples in this great Feast of Tabernacles, as lofty palms. The Captain of their salvation who leads them to glory, was himself once "a willow of the brook" — a weeping willow — "a man of sorrows and acquainted with grief." As the Christ-Spirit in David predicted in Psa. 110:7, concerning David's Son and Lord, so it was verified in Jesus — "he drank of the brook by the way, THEREFORE he shall exalt the head:" "He was obedient unto death, *therefore* he was crowned with glory and honor." But, in the scene before us, though like their chief, they had been "willows of the brook," John did not see them bearing willow boughs. He saw them only with "palms in their hands." Had he seen willows in their hands instead of palms it would have indicated that they were still a suffering community.

That they had been a community of sufferers in a former state, is certain by the question put to John, and answered by the Elder He asked John, who the palm-bearers were, and whence they came? To which John replied, "Sire, thou hast known" — *kurie, su oidas*. He knew experimentally, for he was one of them; inasmuch as the elders and living ones are representative of the whole company of the redeemed. "These are they," said he, "who came out of the great tribulation, and washed their robes, and made their robes white in the blood of the Lamb." Out of the great tribulation which precedes their resurrection from the dead. And, because they held fast the Name and the Faith, and defiled not their garments, and were faithful unto death; "*therefore* they are before the throne of the Deity, and serve him day and night in His temple." Yahweh Elohim the almighty, is the temple, even the Lamb (ch. 21:22): being, therefore, constituents of Yahweh Elohim, they are living stones of the temple, and serving the Father continually, "who hath said, I will dwell in them, and walk in them; and I will be their Deity, and they shall be my people" (2 Cor. 6:16): and because it is so written, the Elder added, "and he that is sitting on the throne shall pitch his tent over them. They shall hunger no more, neither shall they thirst any more, neither shall the sun," with which the Woman was clothed, "smite them, nor any heat," or oppression. "Because the Lamb in the very midst of the throne shall tend them, and lead them to living fountains of waters, and the Deity shall wipe

away every tear from their eyes.”

From these considerations the reader may, perhaps, be able to “see,” that this seventh chapter of the apocalypse presents before him *two great epochs*, with a long intervening period of tribulation extending from the one to the other. The first is the *epoch* of the sealing, ending A.D. 395; the last, the epoch of the festive celebration of the ingathering of the world’s fruit unto Yahweh Elohim, marked, probably, by the joyful observance of the first Feast of Tabernacles (for the feast will be celebrated annually) A.D. 1908\*. “He shall cause them that come of Jacob to take root: Israel shall blossom and bud, and fill the face of the world with fruit” (Isa. 27:6). This, with the gathering together of the saints unto Christ, is the fruit, the ingathering of which is then celebrated.

### 13. The Intervening Period

The interval, therefore, is long, 1513 years elapsing between the end of the sealing scene, and the manifestation of the “great multitude” as palm-bearers.

The reader, however, is not to suppose, that there was no sealing of servants for the Deity in their foreheads after A.D. 395. The sealing continued in all subsequent generations, and will continue until the Ancient of Days comes; when “the door will be shut,” and entrance into his presence as a glorified constituent of the Royal Name, will be denied to every applicant (Matt. 25:1-13). In the chapter before us, the initial and terminal epochs only were exhibited to John, the first described in the first eight verses; the last in the concluding nine; the interval being about to be unfolded in symbolic detail in other scenic representations. The sealing and the palm-bearing are two piers, from which springs *an aionial arch*, which bridges over the times of the trumpets, vials, and seven thunders; and consequently spans the *aion* of the Woman in the wilderness; the partly contemporary *aions* of the two witnesses, the Beast of the Sea, the Beast of the Earth, the Imperial Image; and the *aion* of the judgment of the Scarlet-colored Beast and its drunken ecclesiastical rider. When all these *aions*, or cycles, have described their appointed circuits, we shall have traversed the grand aionial arch; and have reached the festive celebration which introduces the nations to the Eighth Day of Holy Convocation — the Millennial Sabbatism, or Rest, that remains for the people of the Deity (Heb. 4:9).

\* See note on chronology p. 10.

## *Chapter 8*

### II. THE SEVENTH SEAL OPENED

This seal covers the whole period from A.D. 324 to A.D. 1908, an interval of 1584 years. It therefore exhibits the judgments specially allotted to the seven trumpets, seven vials, and seven thunders.

It treats of the development of the Imperialized Laodicean Apostasy into "the Powers that be" of the Greco-Latin, or Roman Habitable, under the forms of the Beast of the Sea, the Beast of the Earth (Apoc. 13), the Scarlet-colored Beast and Drunken Babylonian Rider (Apoc. 17:1-6), and the Image of the Beast (Apoc. 13:14-18; 15:2); and of the relation of these powers to the Fugitive Woman, and to the Remnant of her Seed, "who keep the commandments of the Deity, and have the testimony of Jesus Christ" (Apoc. 12:17). They are prevailed against; (Apoc. 13:7; 11:2; Dan. 7:21); but the Ancient of Days comes to their relief; the tide of adversity is turned; the Saints become victorious; the Apostasy, incorporated in the blasphemous Names and Denominations of "Christendom" is abolished; and they take possession of the kingdom and dominion, and the greatness of the kingdom under the whole heaven (Dan. 7:27) of Daniel's Four Beasts.

#### ARENA OF THE SEVENTH SEAL

"The earth and the whole habitable" (Apoc. 16:14), or, Territory of Nebuchadnezzar's Metallic Image.

#### TRANSLATION

##### Apoc. 8

1. And when he opened the Seventh Seal, silence ensued in the heaven about half an hour.

2. And I saw the seven angels, who stood in the sight of the Deity, and seven trumpets had been given to them.

3. And another angel came, and stood by the altar, having a golden censer; and there was given to him many odors, that he might cast for the prayers of all the saints upon the golden altar which is in the sight of the throne. 4. And the smoke of the perfumes for the prayers of the saints ascended from the hand of the angel in the presence of the Deity. 5. And the angel took the censer, and filled it from the fire of the altar, and cast into the earth, and there were voices and thunders and lightnings, and an earthquake.

6. And the seven angels having the seven trumpets prepared themselves that they might sound.

7. And the first angel sounded, and there was hail and fire which had been mingled with blood, and it was cast into the earth: and the third of the earth and the third of the trees was consumed, and every green blade was burned up.

8. And the second angel sounded, and as it were a great mountain burning with fire, was cast into the sea; and the third of the sea became blood.

9. And the third of the creatures in the sea having souls, died; and the third of the ships was destroyed.

10. And the third angel sounded, and a great star blazing as it were a torch fell out of the heaven; and it fell upon the third of the rivers, and upon the fountains of waters.

11. And the name of the star is called the Apsinthian; and the third of the waters became undrinkable; and many of the men died out of the waters, because they were made bitter.

12. And the fourth angel sounded, and the third of the sun, and the third of the moon, and the third of the stars, was smitten; so that the third of them was darkened, and the day shone not the third of it, and the night likewise.

13. And I saw, and heard from one, an eagle flying in mid-heaven, saying in a loud voice, "Woe, woe, woe, to the dwellers upon the earth, from the remaining voices of the trumpet-call of the three angels hereafter to sound."

## EXPOSITION

### 1. Silence in the Heaven

John was informed, that the opening of the seventh seal would be marked by silence coming into existence in the heaven — *egeneto sige en to ourano*. This implies, that before the opening of the seventh seal there was the absence of silence; in other words, that there was noise or tumult in the heaven. The uproar must have been very great, from the fact, that the silence ensuing was deemed worthy of prophetic annunciation. When we are reminded of the events of the sixth seal, there is no difficulty in conceiving the nature of the uproar. The "great red Dragon" of paganism was then in the heaven, and the Michael-Power also. These were two antagonist forces which could not dwell together in unity: so war broke out between them, and they contended for the throne of Deity in the heaven. And so it is written. "There was war in the heaven: Michael and his angels fought against the Dragon; and the Dragon fought and his angels, and prevailed not; neither was a place found of them still in the heaven" (ch. 12:7,8).

This expulsion of the Pagan Dragon-Power from the heaven left the Michael-Power sole occupant of the throne in the heaven; so that

the final victory over the Dragon-Power placed the Michael-Chieftain, who was the new born Son of the Woman, upon the apocalyptic throne of the Deity, to which he had been "caught up" by a career of conquest during eighteen years, in which he never lost a battle. Being therefore, only one supreme power in the heaven, all uproar between powers in the heaven would necessarily cease, and "silence" would ensue. Hence, "silence in the heaven" was *peace in the political aerial* — the stillness and quietude of a calm after one storm; and before the outburst of another. As one of the idol-poets of the heathen sings:

'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.\*

The "silence in the heaven" then, was *a period of tranquility in the region of government*, extending from the terminus of the sixth seal, signaled by the decisive battle of Chrysopolis, A.D. 324; and reaching to "the voices," which resulted from the "fire cast into the earth," by the Angel-Priest of the Apocalyptic Temple (ver. 5). Between these two epochs, the reign of the conqueror was undisturbed by rivals or usurpers; and he was enabled to bequeath to his own family the inheritance of the Roman world. "The general peace," says Gibbon, "which he maintained during the last *fourteen years* of his reign, was a period of apparent splendor rather than of real prosperity; and the old age of Constantine was disgraced by the opposite yet reconcilable views of rapaciousness and prodigality." Having no competitor to dispute his authority, he might have been the happiest of rulers, but for the corrupting influence of prosperity; and the quarrels of the Arian\* and Trinitarian factions of his new religion. He condescended to beseech these ignorant fanatics not to disturb the general tranquility of the times. "The favor which I seek," said he, "is that you examine the causes of division, and bring the controversy to a close, and that you thus restore peace and unanimity among yourselves; so that I may triumph with you over our enemy the Devil, who excited this internal strife because he was provoked to see *our external enemies subdued and trampled upon beneath our feet*" — as symbolized by "the moon under the Woman's feet." While then, there was silence in the

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\* Hamlet Act 2, Sc. 2

\* The Arians believed in one God whereas the creed of Athanasius proclaimed the doctrine of the Trinity. Arians were opposed to Athanasians but failed to comprehend the doctrine of God manifest in Christ. Those whom the author of *Eureka* styles "the saints" were opposed to both Arians and Athanasians in that they understood and proclaimed the essential doctrine of God manifestation — HPM.

government, there was uproar in the Church characterized by every evil work, which at length became the cause of the providentially retributive "voices, and thunders, and lightnings, and earthquake" which preceded the preparation of the angels to whom the sounding of the seven trumpets was assigned (ver. 6).

## 2. Half an Hour

Tranquility reigned in the newly constituted government of the Roman Dragon *hos hemiorion*, about *half an hour*. This is symbolic time, or time in miniature. The apocalypse in the general is a miniature representation of an original conception of Divine Wisdom, which, when manifested in the accomplished facts will vastly exceed in magnitude the terms in which the conception is expressed. Hence, all its particulars partake of this general character, as parts partake of the nature of the whole. Thus, in respect of *number*, the 144,000 is a miniature representation of an undefined multitude vastly in excess of that numerical square of twelve thousand; and in respect of *person*, an angel represents a class of agents; so also it is with *time*; the times of the apocalypse are upon a miniature, but proportional scale; and suited to the nature of the subject in hand.

The longest period in the apocalypse in reference to the affairs of the saints is 1,260. It is transferred from the book of Daniel, ch. 7:25, and 12:7, where it is given in the formula "a time, times, and the dividing of time." This formula is itself reproduced in Apoc. 12:14, as representative of the period during which the Fugitive Woman was to be nourished in the two wings of the Great Eagle. The question, *how should these "times" be expressed in figures?* is answered in the sixth verse of this chapter, where the period of the *nourishing* or *feeding* is stated at 1260 days. This, therefore, gives us certainty, that "a time, times, and the dividing of time" is a period equal to 1260.

This 1260 is a whole number constituting the numerical expression of the *aion* or cycle pertaining to the saints, in their hostile relations to that blasphemous power into whose hands they were to be given (Dan. 7:21-25; Apoc. 13:6).

The shorter times of the apocalypse are proportional parts of 1260; which is itself the half of 2520, or SEVEN TIMES, allotted to "the Kingdom of Men," styled by Paul, "the powers that be." Between these and the saints in Christ Jesus, there was to be war. The saints were to be overcome till their *aion* expired; and then they are to conquer, and their conquest will be complete, when the *aion* of "the Powers that be," the 2520, shall be full (Dan. 4:16,23). The apocalypse has to do with the second half of the 2520; the former half in the first

six centuries and half of it pertaining to Israel according to the flesh exclusively; and in its last six centuries, to the faithful in Christ in their conflict with paganism and catholicism before the legal and constitutional establishment of POPYRY. The second, or latter, half of the 2520, is the aion of the saints running parallel with popery; and terminating with the manifestation era of the Ancient of Days, or Time of the End, which ends with the end of the 2520.

But, what are these Seven Times of 2520? Are they so many of what the Gentile speculators term "literal days" of twenty-four hours each; or literal years? When we consider the subject of which the 2520 is the aion, or cycle, we shall see that it can only be *a cycle of years*. It is the Cycle of a Tree representing the loftiness and extension of the Kingdom of Men. This umbrageous dominion existed in great glory; and was symbolized by the majesty of Babylon, styled, in the days of Nebuchadnezzar, "the house of the Kingdom." Nebuchadnezzar being the reigning monarch, was the representative for the time then present of this Tree-Dominion, as was Cyrus after him; and Alexander the Great many years after Cyrus. Over this kingdom 2520 were to pass in the line of its gold, silver, brass, iron, and clay dynastic constitutions. What happened to Nebuchadnezzar was typical of what should happen to the Tree. He was hewn down from his loftiness, deprived of reason, and made to herd with the beasts for 2520 "literal days," or seven times of days. This was the sign, or type; and a sign, in its times, persons, actions, &c., always represents something, analogous indeed, but different from itself. According to the sign, then, so it was to come over the kingdom of men, at that time overshadowing the nations to the end of the earth, like a tree whose height reached to heaven, and the sight thereof to all the earth. Its loftiness was to be hewn down, as it was by Cyrus; but it was not then to be uprooted: the stump of its roots was to continue in the earth, banded with iron and brass; and 2520 was to pass over it. Now the Kingdom of Men undeniably exists in our time; and has continuously existed from the days of Nebuchadnezzar, who began his reign over it about 2478 years ago. It is now the stump banded with a Greco-Latin band; and will continue so banded until it shall have been completely eradicated by Christ and the saints at the end of 2520.

The reader will perceive, then, that the Kingdom of Men being the subject to be passed over by the 2520, the limitation of this period to "literal days" is out of the question. It can only signify 2520 years; and this being so, the 1260 of the apocalypse, being the latter half of it, must be years also.

But this apocalyptic *aion* of 1,260 years is expressed in *months* as

well as *days*. Divided by 30, the number of units in the twelfth of a time, the product is 42. These, in Apoc. 11:2, and 13:5, are termed "forty-two months," during which the saints, or Holy City, are trodden under foot by the Gentiles of the unmeasured court, and symbolized, in their civil and ecclesiastical constitution by the Beast of the Sea and his Mouth of Blasphemy. By this example, we learn, that a symbolic month is equal to 30 years.

Now, a moon or month is the twelfth of a cycle. If the cycle be of 360 days, it will be 30 days; but if the cycle be of 360 years, then the month will be 30 years. Month is used six times in the prophecy; twice in the singular. Except in Apoc. 22:2, it always stands for 30 years, or the *twelfth* of a time.

Being, then, *the twelfth* of a cycle, it is also *the Hour* of that cycle. The small cycle of light, called a day, which is the root of all the greater cycles, was divided by the Jews into twelve equal parts; and the night into other twelve. If they had divided their day-cycle into twenty-four hours, as we do, a month and an hour would not be equivalent. But their division, which is the scriptural one, makes a month and an hour representative of twelfths of a whole to be determined by the subject treated of. In Apoc. 9:15 there is a notable proportional use of a symbolic *hour*, *day*, *month*, and *year*. Here *hour* is proportional of *day*; and *month* similarly proportional of *year*. The nature of the subject excludes the idea of "day" signifying a day; and "year" signifying 365 days, or year; besides that symbolic time, which is time in miniature, always represents time longer than itself. Here, "day" stands for *year*; and "year" for *a term of years*; so that the "hour" is the twelfth of the "day" or 30 days; and the "month," the twelfth of the "year," or time of years, and therefore equal to 30 years.

This is the only place in the apocalypse where *hour* stands for *thirty days*. It occurs in seven other places after this; but in all these it stands alone, and represents a judicial period of *thirty years*, or the twelfth of a time.

But, in ch. 8:1, are we to understand the Half-hour, as fifteen days or fifteen years? or, as the literalist theory of thirty minutes? The literalist notion is too ridiculous for a serious refutation. A silence of fifteen days would be no novelty, or new thing to predict; for during the uproarious period of the sixth seal, there were many "fifteen days" of silence; but there was no "silence in the heaven as it were fifteen years." This was peculiar to the opening of the Seventh Seal. We conclude, then, that the *half-hour* in the text, and it is the only half-hour specified in the New Testament, is a period of fifteen years. The silence continued *about* that time. It may have fallen a little short. If it

had been written in the text *egeneto sige hemiorion, silence ensued half an hour*, then we should expect to find that it continued *exactly fifteen years*; but the insertion of *hos, about*, before *hemiorion*, leads us to expect the probability of the *silence* not being prolonged to the full measure of half an hour. What, then, is the

### 3. Historical Testimony

In the case? It is that the decisive battle that ejected the "Great Red Dragon" out of the heaven, in which he had been carrying on war against the Michael-Power, was fought at Scutari, or Chrysopolis, A.D. 324. "By this victory of Constantine," says Gibbon, "the Roman world was again united under the authority of one emperor, thirty-seven years after Diocletian had divided his power and provinces with his associate Maximin." Constantine reigned after this battle till A.D. 337, in which he died on May 22. This gives a little over thirteen years to his death. But to these thirteen years there are four months to be added, as the silence continued so long after the emperor's death. It may, therefore, be said that the silence was unbroken for nearly *fourteen years*. As I have already quoted, Gibbon characterizes the last fourteen years of Constantine's reign as peaceful; "the general peace," says he, "which he maintained during the last fourteen years of his reign." I cannot, however, make it quite so long. If he is correct, then, it would be over fourteen, and in the fifteenth year of silence to the first voice. At all events, the "silence in the heaven" fell short of the full half-hour, by some months. It was therefore as the text declares, not exactly, but "about half an hour."

### 4. The Apocalyptic Temple

The sealing of the 144,000 being inaugurated at the opening of the Seventh Seal, by which sealing process the Spirit "spued out of his mouth" the Laodicean Catholicism of the Nikolaitans of the day — the Ariuses, Athanasiuses, Eusebiuses, Lactantiuses, and their coreligionists of the fourth century — the Temple, or Tabernacle of the Deity, in which he would condescend to sojourn upon the earth, must be sought for in connexion with a community to which these ecclesiastics, whether Arian or Athanasian, were opposed.

The reader will understand that during that Half-hour Period of the Seventh Seal, there were TWO TEMPLES in the Greco-Latin, or Roman, world. They were two hostile establishments which would tolerate no fellowship between their respective members. The one was constituted of all who styled one another Arians and Athanasiuses; of all who professed a religion of sacraments; worshipped the ghosts of



Constantius is portrayed entering London in the year 296; as Caesar he was responsible for Spain, Gaul and Britain. He was the father of Constantine.

Maxentius, the ruler defeated by Constantine at the battle of Milvian Bridge just outside Rome (312). Just before this battle, he claimed to have seen the cross superimposed on the sun — thus his veneration of *Sol Invictus* the Sun god and toleration of Christianity. He treated the sun and the Christian God as one. As late as 318 he was issuing coins with the legend *Sol Invictus Comes Augusti*, and his edict enforced Sunday as a day of rest. His victory resulted in his domination of Rome, capital of the Empire.



Licinius for a time shared the rule of the Empire with Constantine but was in turn defeated and ousted at Chrysopolis in 323. This left Constantine in sole command. On 18 Sept., 324 Constantine crossed the Bosphorus to receive the submission of Byzantium, which two years later he commenced to rebuild. He renamed it New Rome, or Constantinople as it came to be called.



martyrs; venerated relics; practised celibacy and monachism; commanded to abstain from meats; and gloried in their alliance with the State. This was the temple in which Paul in 2 Thess. 2:4, predicted "the Man of Sin, the Son of Perdition," would appear. That he would set himself up above all that is called god, or a power to which homage is paid; and that as a supreme power he would sit in the Temple of the Power, showing himself that he is a supreme power or god. The nucleus of this power had just been born, as the Man-child of the Catholic Woman; and, although an unbaptized emperor, sat in the temple and exhibited himself there as the supreme power, or god. He presided in the Nicene and other Councils, and made laws for his church; and punished with severe pains and penalties those who conscientiously refused submission to his decrees. He was constituted "Head of the Church," and determined all matters of discipline; and acted in all respects as the spiritual vicegerent of the Deity. He confiscated the buildings in which the Donatists assembled; and sent many of them into banishment, which he ultimately revoked. He ordered the observance of martyr-festivals; dedicated churches with great solemnity; preached discourses in them; ordered the sacred observance of Sunday, to which he added that of Friday also, as the week-day of the crucifixion; and taught the soldiers of his army to pray by a form made for their use. But, sound principle being wanting, all this was mere superstition. His sermons had as little scriptural teachings of the truth, as those of the clerical speculators of our own time; they were rhetorical and indistinct, so that no determinate propositions can be extracted from them. He was the living incarnation of the spirit inhabiting the temple in which he sat enthroned. The worst of Constantine's character came out in the half-hour of this seal. "The conclusion of his reign" says Gibbon, "degraded him from the rank which he had acquired among the most deserving of the Roman princes. In the life of Constantine, we contemplate a hero, who had long inspired his subjects with love, and his enemies with terror, degenerating into a cruel and dissolute monarch, corrupted by his fortune, or raised by conquest above the necessity of dissimulation. An impartial narrative of the executions, or rather murders, which sullied his declining years, will suggest to our most candid thoughts, the idea of a prince who could sacrifice without reluctance the laws of justice, and the feelings of nature, to the dictates either of his passions or of his interest."

Such was the Imperial Bishop of the Catholic Temple, in which superstition and self righteousness flourished vigorously; while "the truth as it is in Jesus" was utterly unknown, or disregarded. The



The medallion, (*left*) issued by Constantine depicts the Emperor on one side, his left shoulder covered by a shield on which can be seen the Wolf and Twins; his right hand holds the bridle of a horse, and behind a shield is a standard. On the imperial helmet in front of the plume is a Christogram. The reverse side shows the Emperor addressing his cavalry. The detail of the helmet indicates the dual commitment of Constantine to both Sol the sun god, and Christ. The standard visible behind Constantine's shield recurs later as a specifically Christian object.

The medallion, (*right*) — This coin depicts an early form of the imperial "labarum", the standard adopted by Constantine. It is significant that the standard is depicted as being thrust into a serpent. See Apoc. 12:9,15.

patience of Deity, however, waited until about the end of the half-hour, when he began to visit upon the family of Constantine, "voices and thunderings and lightnings and earthquake," in retribution of his crimes against the guiltless, his spiritual usurpation, and his blasphemy against heaven.

But, in opposition to all this, the Deity was building for himself a habitation, in which his Word should be enthroned. Illustrative of this, we may remark, that Paul, in writing to the ecclesia of saints in Corinth, says in 1 Cor. 4:15, "I have begotten you in Christ Jesus through the gospel." This was the prime agent of their introduction into Christ — the gospel ministered by the apostle; so that when, through a hearty belief of it, they came to be immersed for the putting on of him in whom they believed, he says to them in 1 Cor. 12:13, "By one Spirit are we all immersed into One Body, whether Jews or Gentiles." The many members of this One Body being all the servants of the Deity sealed in their foreheads by the gospel, the apostle tells them in 1 Cor. 3 that they are "a building of Deity;" "built upon the foundation of the apostles and prophets, Jesus Christ himself being the foundation-corner; in whom, all the building fitly framed together groweth into a HOLY TEMPLE in the Lord; in whom ye are builded together into a Habitation of the Deity through spirit," or the truth (Eph. 2:20).

Thus, "the Deity dwelleth not in temples," or "churches," "made with hands," but in a Holy Temple built by the formative power of the truth understood, believed, and obeyed. Every stone of this temple is living, and precious, and bought at the high price of the blood of Jesus Christ. Peter says, they are "lively stones built up a spiritual house," or temple (1 Pet. 2:5; and in 2 Cor. 6:16), Paul repeats the idea, saying to the true believers, "Ye are the temple of the living Deity." After such plain and pointed declarations as these, no one being acquainted with them, and comprehending them, can possibly believe, that the temples of the "religious world," whether the term be affirmed of a name, or denomination, or of all names and denominations collectively, or of cathedrals, churches, chapels, and conventicles, — are temples of the Deity. These are none of his buildings. The impress of his workmanship is upon none of them; and therefore in none of them doth he reside, either by the truth, or spiritual gift.

The temples styled by the clericals "Houses of God," are what Daniel's prophecy denominates *mivtzahrai mahuzzim*, "Bazaars of the Guardians;" or ecclesiastical edifices dedicated to angels and the ghosts of saints, which are regarded in the mystery of spiritual sorcery, as "guardian spirits," or protectors of those who honor them. In these

church-bazaars are deposited "sacred" images and pictures of "saints." They are Demon-Temples, wherein are placed shrines for the repose of relics, supposed to have belonged to the demon, or ghost, when a dweller upon earth; also silver, gold, and ivory crucifixes; old bones, and divers junk-store odds and ends, and various kinds of votive trumpery. They are literally "dens of thieves," without ever having been houses of the Father — dens where people are robbed of their money under divers false pretences. They are places where pews are sold by auction, the proudest sittings being knocked down to Mammon's greatest favorites; places where fairs of vanity and deceit are beheld for "pious objects;" and where spiritual empirics pretend to "cure souls" in consideration of so much per annum. In view of these facts, the scriptural epithet bestowed upon the ecclesiastical edifices of the Apostasy is most appropriate. They are truly Bazaars of spiritual merchandize; and the prospering craft, "the great men of the earth" made rich by trading in their wares, are the Bazaar-men who extort all kinds of goods from their customers by putting them in fear, and comforting them with counterfeits upon some fictitious bank in the world to come. They "buy and sell" under license from the Ecclesiastical Power, having received its mark in their right hand or in their foreheads, or the name of the beast, or the number of its name (Apoc. 13:16,17). The catalogue of their merchandize is exhibited in Apoc. 18:12,13. Among the articles of trade are tithes, bodies,\* and souls of men. But the trade of those soul-merchants is in any thing but a satisfactory state at present. Great numbers of their customers have discovered that the profit is all on one side; nor are they backward in proclaiming that when a favorable opportunity presents they will break up the iniquitous concern, and make the cheats disgorge their unhalloved gains. This will be a sad day, a day of universal bankruptcy for the weeping and wailing merchants of "Babylon the Great" — the temple of the Man of Sin; "for no man buyeth their merchandize any more." When the man's trade is thus broken up, nothing but ruin stares the shattered tradesman in the face. This is the fate that awaits the preachers of all the gospels of the Bazaars — gospels other than Paul preached, and which leave men in ignorance and disobedience; gospels which make them zealous partizans of human crotchets and traditions; and the apologists of anything sincerely professed as a

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\* How remarkably is this illustrated in the trade carried on by "ministers of religion in dead bodies!" They "consecrate" their bazaars, or a piece of ground for the burial of the dead. Having provided these "holy" receptacles, they persuade their dupes that not to be buried there, is to have the burial of a dog or a heathen. This causes the bodies of the dead to be brought to them for religious burial which they perform for a sum of money expressed, or understood. Thus they trade in *bodies*.

substitute for the truth.

It is a remarkable characteristic of this designation, that the bazaars for priestly and clerical wares, are distinguished from houses or stores of fair and honorable trade, by the word *Mauzzim*, being styled *Bazaars of Mauzzim*. When jewelers, bakers, hardwaremen and such like, open stores, they emblazon their signs with their own names; but when the clergy open houses for the sale of their "spiritual things," they impose upon the ignorant public the idea that the houses belong to the apostles, and to those whom the apostles fellowshipped as saints and brethren! They make their dupes believe that these ancient christian worthies are not dead, but alive in heaven, and greatly interested in human affairs, especially in church-edifices, and the spiritual things vended therein by clerical and ministerial auctioneers! Hence, they put their statues in niches and on parapets, and make them presents of the "sacred buildings" in dedicating them, as is clear from the names they bear; as the "church of the Holy Apostles," and St. Sophia, at Constantinople, St. Peter's at Rome, Our Lady's at Paris, St. Paul's at London, New York, and Richmond, and so forth, in all cities and countries of the Gentiles. The grossness of the imposition, however, is not confined merely to the dedication of their auction-rooms to nonentities as if really in being; but, while they give them to their alleged "departed spirits," they will not permit the gospel the apostles preached, and the institutions they ordained, to be announced within their walls; but perversely persist in excluding it, and in making it of none effect by their vain and foolish traditions. But the whole system is a cheat, and a very profitable one for the present to those that live by it. It is ecclesiastical craft caused to prosper by the civil and military power; witness Rome, for instance, in the occupation of the French; what would become of church-craft, if the military power of France were withdrawn? Nay, what would become of it anywhere, but for the protection of the State? But this is emphatically the hour of church imposture and hypocrisy; which will certainly continue to prosper, until Israel's Commander shall appear; and by his energy cause the mightiness of the truth to prevail, to the disruption and annihilation of all unprofitable and lying vanities.

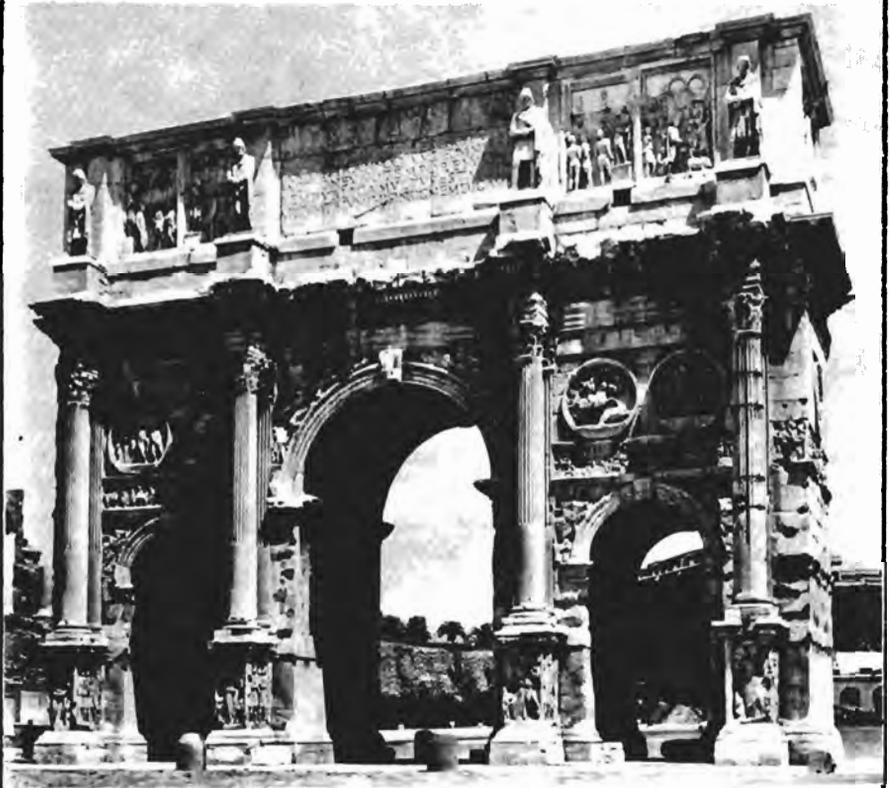
But to return. The temple of the Deity has no community of faith, interest, or practice with the spiritual bazaars of "the religious world." The apocalyptic temple is founded upon intelligence of the word, and is undefiled by the impostures and superstitions of the Apostasy. This is a temple the purity of which must be maintained, and he that defiles it by word or action will be certainly destroyed; as saith the apostle to the faithful in Christ Jesus, "If any man defile the temple of the Deity,

him shall the Deity destroy; for the temple of the Deity is holy, which temple ye are" (1 Cor. 3:17).

Now this temple of the Deity is apocalyptically manifested in two states. In the first state, the "Tabernacle of the Testimony" alone is visible, and that not in *the* heaven, though in heaven in a certain sense (ch. 8:3; 13:6); but, in the second state, "the temple of the Tabernacle of the Testimony" becomes visible; and its interior even is opened, and the Ark of the Covenant is seen therein; and the whole developed in the heaven (Apoc. 3:12; 11:19; 15:5; 21:22).

These apocalyptic temple states answer to the Altar-Court, the Holy Place, and the Most Holy within the Vail of the Mosaic Building. The apocalyptic Altar-Court and the Holy Place are what Paul styles in Eph. 1:3, "the Heavens in Christ." They are constituted of "the saints and faithful in Christ Jesus," who are partakers with the Altar, and worshippers therein (1 Cor. 9:13; 10:18; Heb. 13:10; Apoc. 11:1). An Ecclesia of Christ is, apocalyptically speaking, "the Altar and them that worship therein." They who constitute it have all been "cleansed in the Laver of the Water with doctrine;" and in passing through the water have passed into the Christ-Altar, and become one with it. When they die, they lie under the Altar, or "sleep in Jesus;" when they are slain for the word of the Deity and for their testimony, they are blood-souls under the Altar, crying for vengeance. But while they are living in the present state of tribulation and patience waiting for Christ, they are Altar-worshippers "having access by faith into" the heavens where Christ sits at the right hand of Power (Eph. 1:20; Rom. 5:2).

But, being constituents of the Altar, they are "a Holy Priesthood," consecrated for the purpose of "offering up spiritual sacrifices, acceptable to the Deity through Jesus Christ" (1 Pet. 2:5). Now these sacrifices have to be offered both in the Altar-Court and in the Holy Place, where are the Bread and the Wine, and the ministry of the word, prayer, praise, and fellowship. As a community of priests, the faithful come together on the First Day of the Week, and in their session are manifested as a Heavenly; as a Holy Place; as the Tabernacle of the Testimony, "showing forth the praises of Him, who hath called them out of darkness into his marvellous light" ver. 9. In their ministrations and worship they stand, as it were an angel at the altar in the court, with the golden frankincense bowl of prayer. They are themselves this golden bowl, in which is much incense of prayers and praises, which they offer upon the golden altar. Their petitions and thanksgiving are kindled into odors of acceptable perfume by the fire taken from the altar of the court; and as constituents also of the golden altar, of the Holy Place, the perfumes ascend before the Deity as it were



**THE TRIUMPHAL ARCH OF CONSTANTINE NEAR THE COLOSSEUM, ROME**

A monument to the changing times, the arch is famous for the inscription in the middle of the attica. An English translation reads: "To the Emperor Caesar Flavius Constantine the Great pious, happy, Augustus, since he, inspired by the Godhead and by greatness of spirit, with his army, with lawful weapons and with one blow, avenged the State upon the enemy and upon his whole troop, the Senate and the Roman people dedicate this arch as a sign of his triumph."

The reference to the Godhead was a neutral expression acceptable to both pagans and Christians!

out of the angel's hand.

The reader will perceive that we are now in view of the scene dramatically exhibited in ch. 8:3-5. In this the angel, the altar, the golden censer, and the golden altar, are all symbolical of one body — the temple of the Deity; or the saints in their spiritual apparatus of worship. They were the thousands being sealed in the half hour, whose prayers against Constantine and his Clergy, in their perversions of the truth and blasphemies against heaven, were answered when the half hour was about expiring, by the "voices, and thunderings, and lightnings, and earthquake," which retributively scourged their enemies, the family of the emperor, and the excessively corrupt and vicious Catholic Church. The answer to the prayers from the Divine Temple is dramatized by the angel filling the censer or frankincense bowl with fire of the altar of sacrifice and casting it into the earth. This scene indicates that the judgments inflicted upon the church-peoples or Gentiles of "Christendom" are in the interest of the true believers. In writing to these, Paul says, "All things are for your sakes" (2 Cor. 4:15). These voices, and thunders, and lightnings, and earthquake, were for the sake of those "whose prayers ascended before the Deity out of the angel's hand." The voices, and so forth, would work no harm to them, provided they "loved the Deity, and were the called according to his purpose" (Rom. 8:28). The sealed of the 144,000 Foursquare Community prayed, and, in so doing, sent up many perfumes from their burning hearts, which smoked before the Deity. In his presence is their Forerunner, the Head and Chief of their community, no longer like themselves, "compassed with infirmity," but perfected, and, as the Quickening Spirit, makes intercession for them according to the Divine Will (Rom. 8:26,27). He returned the answer to their prayers; for to him is given all power in heaven and in earth (Matt. 28:18). The judicial fire, therefore, went forth from the Christ-Altar, and kindled judgment upon the Arians and Athanasians of the Laodicean Apostasy, styled "the earth," illustrating the saying of Paul, "our Deity is a consuming fire."

The reader will observe that, during this half-hour of silence in the heaven in which the prayers of the sealed saints are odoriferously and fragrantly ascending, the Seven Angel-Trumpeters are standing inactive before Deity. They are represented, in ch. 8:2, as having received their trumpets, but they are not in the attitude of sounding. The powers they represent are quiescent; for, in ch. 7:1-3, four of them — the first four to sound — were commanded not to operate until the sealing was effected to a due degree. They stand by, therefore, waiting during the half-hour of incense-burning, during the "voices, and

thunders, and lightnings, and earthquake," and during all the years elapsing between the earthquake and the consummation of the sealing, when they "prepare themselves to sound" (ch. 8:6).

The temple and altar of the Deity are measured, which is equivalent to saying that the saints who constitute the temple and altar are measured. Their measurement is 144,000 furlongs, or 144 cubits. This is the "measurement of the Man, that is, of an Angel" (Apoc. 21:17). None are included in this measurement who are not *in the Man*, who have not believed into Christ, and are, consequently, not members of the One Body, which is the almighty angel or Messenger of the Apocalypse. All not of this measured community constitute "the Court which is without the temple." This is cast out unmeasured and given to the Gentiles (Apoc. 11:1,2) — who, in relation to the temple of the Deity, are mere outside barbarians, "walking after the imaginations of their evil hearts." This ejected Court of the Gentiles is wholly occupied by those symbols of their civil and ecclesiastical organization, the beast of the sea, the beast of the earth, and the image, and the scarlet-colored beast and drunken woman that sits thereon. What are termed "the Names and Denominations of Christendom," all belong to this outside arena or court, reeking with pollution, and with the blood of the saints and witnesses of Jesus (Apoc. 17:6). No fragrant perfumes ascend from this court before the Deity. It is the arena of "philosophy and vain deceit;" of "science falsely so-called;" of "voluntary humility and worshipping of angels;" of "ordinances after the commandments and doctrines of men, which are a mere show of wisdom in will-worship;" of vain heathen repetitions, in which they think they will be heard for much and loud speaking; of professional prayer-making and sermon-mongering; of "seducing spirits and teachings of demons, who speak lies in hypocrisy with a seared conscience, forbidding to marry and commanding to abstain from meats;" of pietistic riotings for religion-getting; it is the arena of all these abominations and blasphemies, and yet more than we have time or space to set forth. These are the pestiferous odors that ascend to heaven from this "court without the temple." They are a thick and heavy fog, too dense to transmit a ray of light from the anointing that shines within the Tabernacle of the Testimony. "Darkness," therefore, "covers the earth, and gross darkness the peoples." The worship of this court, according to the rituals of the Greeks, Latins, and Teutons, is mere will-worship. The Deity has not required it of them; and that which he has required they will not observe to do. Catholics and Protestants, churchmen and dissenters, are all outer court worshippers of Deity "according to the dictates of their own consciences," not according to his appointment.

Their worship, therefore, is vain, and not a spiritual sacrifice. "Spiritual sacrifices acceptable to the Deity through Jesus Christ," do not belong to this ejected outer court. Worship in spirit and in truth (and the Father-Spirit seeks only such (John 4:23,24) belongs exclusively to the Altar and Holy Place — to the Tabernacle of the Testimony. In this only are spiritual sacrifices offered according to the truth. The sacrifices of the Names and Denominations of the Outer Court are offensive abominations; for "the sacrifice and way and thoughts of the wicked are an abomination to Yahweh; he is far from them, and heareth not their prayer" (Prov. 15:8,9,26,29). And that they are wicked, though professors of piety, they themselves confess in their liturgy, saying "Lord have mercy upon us, *miserable sinners!* We have done those things we ought not to have done, and we have left undone those things we ought to do; and *there is no health in us!*" Miserable sinners in whom there is no health are unquestionably the wicked. The Outer-Court Church, or "Religious World," is constituted of the wicked; who confess that the charge made against them by the Spirit is true — that they "are wretched, and miserable, and poor, and blind, and naked" Laodiceans. Now the scripture saith, "the Deity heareth not sinners" — "they cry unto Yahweh, but he heareth them not;" but of the true worshippers of the Tabernacle of the Testimony it saith, "if any man doeth his will, him he heareth;" and "the eyes of the Lord are upon the righteous, and his ears are open to their prayers."

The faithful in Christ Jesus are styled apocalyptically, "His Tabernacle," because they constitute the only habitation the Deity has on earth. "He dwells not in temples made with hands," but in the hearts of his worshippers in spirit and in truth. In writing to these, the apostle saith, "Let Christ dwell in your hearts by faith;" and Christ said, "I am the truth." When the truth, therefore, dwells or tabernacles in a man, the Deity dwells there. Hence, an ecclesia of such men is the Deity's Tabernacle preeminently.

It is furthermore styled the Tabernacle of the Testimony, because the faithful in Christ are the community of saints "who keep the commandments of the Deity, and have the testimony of Jesus Christ" (ch. 12:17); and "the testimony is the spirit of the prophecy" contained in the apocalypse (ch. 19:10). The apostle John was one of this tabernacle, for he bare record of the testimony and suffered for it in Patmos (ch. 1:2,9). The souls were laid under the altar in blood because of their faithfulness to this testimony (ch. 6:9). The tabernacle overcame the Dragon, red with their blood, by the word of their testimony (ch. 12:11). It is synonymous with "the Name," and "them dwelling in the heaven;" for all the constituents of the tabernacle are

constituents of the Name, having been all immersed into the Name of the Father, and of the Son, and of the Holy Spirit, and they “dwell in the heaven,” in the sense that “the Deity hath made them to sit together in the heavenlies in Christ Jesus” (Eph. 2:6). Saints walking in the truth, and being in fellowship with the apostles, and therefore with the Father and the Son (1 John 1:3), are a holy, heavenly community; and, being all in Christ, when they sit down to break bread and to drink wine, as Aaron and his sons did in the typical heavenly place, and to be instructed by the exposition of the word, which shines into their understanding and illuminates them, after the type of the seven branched lamp enlightening Aaron and his sons, the faithful sit down together in Christ, and apocalyptically “dwell in the heaven” (ch. 13:6).

But, though the Tabernacle of the Testimony is visible on earth and may be discerned by all who have spiritual understanding; and though it is now the temple of the Deity, it is not the tabernacle and temple as it will be in the future state. The whole temple of the Deity consists of the Altar-Court, the Holy Place or Tabernacle, and the Most Holy Place or *naos*. These are the apocalyptic divisions, and answer to like divisions in Solomon’s building. The word *naos* is applied in Greek to the inmost part of a temple occupied by the Deity worshipped. In ch. 15:5, the whole divine habitation is styled *ho naos tes skenes tou marturiou en to ourano, the Nave of the Tabernacle of the Testimony in the heaven*, understanding by *nave* the place where “Deity manifested in Flesh *justified by spirit*” dwells. In this sense, the apocalyptic *nave* is separated from the *tabernacle* by the Veil of flesh. That is, those who constitute the *tabernacle* are believing men and women, in the flesh and mortal; while those who constitute the *nave* will be flesh and bones incorruptible and deathless, that is, spirit, as Jesus Christ is now. The way into “the Nave of the Deity” has been demonstrated by him — first, wash in the Laver of immersion, through which the Altar is approached; then the Tabernacle is entered; death places under the Altar, and the Veil is rent; but, secondly, resurrection to incorruptibility and life constitutes the subject who had been a constituent of the Tabernacle a constituent also of the Nave. At present, the Nave is not opened. It is not yet in manifestation as the Tabernacle is. Jesus is the Nave, being a quickened as well as a Quickening Spirit; and true believers have the promise that “they shall be like him.” They, therefore, now enter within the veil where he is, not in person, but by faith; for now they “walk by faith, not by sight.”

The grand difference between the Tabernacle and the Nave is the difference between *flesh* and *spirit*. When the true believers shall be

*perfected*, they will have been both flesh and spirit. As flesh, they are the Tabernacle of the Testimony, witnessing for Jesus against the Apostasy enthroned in the Outer Court; and, as spirit, they are the Nave of the Deity with "the Ark of his Covenant" in their midst, ready to consummate the wrath of the Deity in developing "the lightnings, and voices, and thunderings, and earthquake, and great hail," by which the lies, superstitions, and institutions of the Outside Arena will be utterly swept away.

The opening of the Nave is "the apocalypse of the Sons of the Deity" (Rom. 8:19). "We are now the sons of the Deity," says John, "but it doth not yet appear what we shall be, but we know that when He (Christ) shall appear, we shall be like him; for we shall see him as he is" (1 John 3:2). This is apocalyptically expressed by the words, "The Nave of the Deity was opened in the heaven, and the Ark of his Covenant was seen in his Nave." It is nowhere seen in the Tabernacle of the Testimony in the apocalyptic visions, because the Ark belongs to the Most Holy, not to the Holy, heavenly ecclesia. These words of Apoc. 11:19, are interpreted in ch. 14:1, by "the Lamb standing on Mount Zion, and with him an 144,000." The Lamb of this vision is the Ark of that, and the 144,000, in the midst of whom he dwells, the Nave of the Deity.

But, when the Nave is apocalysped, it is accessible only to the glorified community of the saved, each of whom is a pillar in the Nave (ch. 3:12). When opened in the heaven of the apocalypse, it is "filled with smoke from the glory of the Deity, and from his power." The door of admission into it is closed against all occupants of the Outside Arena. Only those who are ready enter into the marriage, and, against all who are without light, "the door is shut" (Matt. 25:8,10). This exclusion, however, is not perpetual. "No man is able to enter into the Nave TILL the Seven Plagues of the Seven Angels are fulfilled" (ch. 15:8). When the judgment given to the saints is fully executed, and they have possessed themselves of the kingdom and dominion under the whole heaven (Dan. 7:18,26,27), then the smoke of the power of Deity in wrathful exercise will be dispelled; and the nations shall walk in the light of it, being "blessed in Abraham and his Seed," and "the kings of the earth shall bring their glory and their honor into it" (ch. 21:24).

Though this is especially affirmed of the Holy City, it is also affirmable of the Nave; for the glorified saints who constitute the one also constitute the other. But, in respect to the saints in their relation to Deity, the Nave, as distinct from the Holy City, no longer obtains. While judgment is being executed by the saints, as the Most Holy

smoking with wrath, the Kingdom is being set up; when this is established, the smoking Nave becomes quiescent, and the Holy City is apocalypsed in all its glory. "I saw no Nave therein," says John. If he had seen a nave in the Holy City, he would have seen a community higher in dignity, glory, honor, and nature, as the peculiar habitation of the Father, than the Holy Municipality constituted of the Lamb and his Bride, the saints glorified together with him (Rom. 8:17,32). He saw "no nave therein," for Jesus and his Brethren glorified are the incorporation of the Spirit of the Father, between whom and them there are no intermediates in whom he dwells. Between him and the Tabernacle of the Testimony there is intermediation, because the Nave is not yet opened in the apocalyptic heaven, and that intermediate personage is the Forerunner into the *Nave-state*, even the Lord Jesus; but when the Forerunner and the runners after him shall meet in the glorious *Nave-Convention*, all intermediation between them and the Father will have been done away, and he will be *epi panton, kai dia panton, kai en pasin*, "over all, and through all, and in all," or *ta panta en pasin*, "the all things in all" (Eph. 4:6; 1 Cor. 15:28); so that this "all" will be a DIVINE UNITY, or Deity manifested in Flesh, justified or perfected by spirit. This is the great, glorious, and omnipotent "*e Pluribus Unum*" of the apocalypse — a Nave or *Unum*, constituted of a *Multitude* "which no man can number." It is in direct and intimate union with the Deity, as Jesus is at the present time. Between the Father and Son there is no intermediate, neither will there be between the Father and all his Sons — Jesus and his Brethren — when the Nave is "opened in the heaven."

But John's declaration that he saw no Nave in the Holy City is immediately followed in the Common Version by the intimation causatively expressed, to wit, "For the Lord God Almighty and the Lamb are the temple of it" (ch. 21:22). But what John penned is preferable to this version of it; as, "For the Lord the Deity, the Almighty, is the Nave of it, even the Lamb." This, presented in harmony with the Mosaic teaching, would read, "For Yahweh Elohim, the Almighty, is the Nave of it, even the Lamb." "Not by army, nor by power, but *by my Spirit*, saith Yahweh Tz'vaoth." Now, the Lamb with Seven Horns and Seven Eyes is the symbol of the Seven Spirits of the Deity, or omnipotence, that is, of the Eternal Spirit. Yahweh Elohim is the multitudinous apocalypse of this the "One Spirit," apocalypsed or manifested in Jesus and his Brethren "glorified together." They, in "the Time of the End," and in all subsequent *aions*, will be "Yahweh Elohim, the Almighty, the Nave of the Holy City," in which John saw no Nave; for the Holy City, being a sinless, guileless,

faultless, incorruptible, and deathless municipality in all its constituents, is no longer in need of temple arrangements. The Ezekiel temple is a "house of prayer for all nations," in which the "Yahweh Elohim Almighty" will officiate as the sacerdotal intermediation between him who dwells in light, whom no man can see and live, and all the enlightened, justified and regenerated nations of the Millennial Age (Exod. 33:20, 1 Tim. 6:16).

## INDUCTION OF THE JUDGMENTS OF THE SEVENTH SEAL

Though cast out of the third of the heaven, as indicated by his Tail drawing the third of the stars of the heaven, and casting them into the earth (Apoc. 12:4), the Dragon still retained power in "the earth and sea" of the Greco-Latin polity (Apoc. 12:12,13,15,16; 7:3). His power there was a "woe" to their indwellers, not excepting those who *professed* the faith of Jesus. Retribution, however, followed in his entire exclusion from the heaven, A.D. 324 (Apoc. 12:8); upon which the sealing of the 144,000 servants of the Deity, and the period of "silence, about half an hour," began. Further retribution was suspended during the silence; but this being ended, the prayers of all the saints, which ascended during the silence as a cloud of incense from the golden altar of the Tabernacle of the Testimony, before the Deity (Apoc. 8:3,4), were answered by "voices, and thunders, and lightnings, and earthquake," (Apoc. 8:5); which preceded the preparation of the Seven Trumpeters to sound against the earth and sea (Apoc. 8:6).

### 1. "And there were Voices."

The Angel of the Golden Altar, as we have seen, represents a community — a community consisting of all the saints, with their Chief within the Veil, contemporary with the generation existing in the days of the silence, the voices, the thunders, the lightnings, and the earthquake. These saints were the sufferers by the persecutions of Constantine and his clergy; their prayers would therefore be for deliverance, and divine retribution upon the oppressor who was ruling them unrighteously with a rod of iron (ch. 12:5). "And shall not the Deity avenge his own elect, who cry day and night unto him, though he bear long with them? I tell you, said Jesus, that he will avenge them speedily" (Lk. 18:7). This was verified in the instance of these saints. Before the half hour of silence was fully expired, their frankincense bowl was dramatically filled with fire of the sacrificial altar, and it was cast into the earth. This symbolic action indicates the nature of their

prayers. Fire is the symbol of judgment against those upon whom it falls; and it was cast in answer to the prayers of all the saints; by which therefore we may know that they had been praying for the avengement of their wrongs upon the heads of their enemies.

It was dramatically cast out of the heaven into the earth. We have seen that the saints who constitute the tabernacle and its apparatus of worship, "dwell in the heaven"; because they constitute the holy and heavenly corporation. *In relation to them*, the Gentiles of the outside arena, or world, whether they be rulers or nations ruled, are "the earth" and "the inhabitants of the earth"; while these, in relation to affairs peculiarly heathen or gentile, have a heaven, and earth and sea special to themselves. The judicial fire being cast at the prayerful instance of "them who dwell in the heaven," it is represented as falling thence "into the earth," although it especially affected those who dwelt in that other heaven where the silence reigned. The saints did not dwell in this heaven. The Imperial Bishop of the Laodicean Apostasy, and his Hierarchy of Arian and Athanasian Priests, dwelt in the heaven out of which the Great Red Dragon had been cast, and from which silence was about to depart. The saints lived under this heaven, not in it; and were sun-stricken and scorched by the day-star of its firmament (ch. 7:16).

*Voices* were the first results of the Lamb's response to the prayers of his saints. The offering of perfumes in the tabernacle being ended, the noise began in the court without. They were the voices of the Lamb rendering recompense to his enemies. On the twenty-second of May, A.D. 337, death terminated the life of Constantine, at the age of sixty-four. The demonstrations of mourning were excessive. His body, adorned with the vain symbols of greatness, the purple and diadem, was deposited on a golden bed, in an apartment of his palace at Constantinople, splendidly furnished and illuminated for the purpose. The forms of the court were strictly maintained. Every day, at the appointed hours, the principal officers of the state, the army, and the household, approaching the person of their dead emperor with bended knees and a composed countenance, offered their respectful homage as seriously as if he had been still alive! From motives of policy, this theatrical representation was for some time continued; and, in the language of Laodicean flattery, it was remarked that Constantine alone, by the peculiar indulgence of heaven, had reigned after his death.

But this reign could subsist only in empty pageantry, and therefore by the favor, not of heaven, but of fools and assassins; who, while they were performing their idolatrous antics before the corpse of their

deceased sovereign, were intriguing against the welfare of his kindred. His ministers and generals conducted their intrigue with zeal and secrecy till they had obtained a loud and unanimous *Voice* from the soldiery, that they would suffer none except the sons of Constantine, to reign over the Roman empire. These military factions continued above four months; and, if they had proceeded no further than to make this loyal declaration, Constantine's three sons, Constantius, Constantine and Constans, would have entered peaceably into the possession of the empire, and the silence in the heaven would have remained unbroken. But this was not the purpose of the Deity. His name had been blasphemed, His truth perverted, His worship superseded by theatricals, and His saints oppressed, and therefore vengeance must be executed upon the guilty. It was destined to begin *in the heaven* by putting an end to the silence there with a voice of the cry of shepherds, and a howling of the princes of the imperial house. Astonished and overwhelmed by the tide of popular fury, they remained without the power of flight, or of resistance, in the hands of their implacable enemies. Their fate, however, was suspended till the arrival of Constantius, who, according to Athanasius, made oath for the security of his kinsmen.

But the oaths of princes are mere matters of convenience. Having allayed their apprehensions by an imperial promise, his next business was to trump up some specious pretense by which he might release himself from its obligations. The arts of fraud were made subservient to the designs of cruelty; and a manifest forgery was attested by Eusebius, the catholic bishop of Nicomedia. He handed to Constantius a fatal scroll, affirmed to be the genuine testament of his father; in which the emperor expressed his suspicions that he had been poisoned by his brothers; and conjured his sons to avenge his death, and to consult their own safety by the punishment of the guilty. The spirit, and even the forms, of legal proceedings were violated in a promiscuous massacre; which involved the two uncles of Constantius, seven of his cousins, of whom Dalmatius and Hannibalianus were the most illustrious, the patrician Optatus, who had married the sister of the late emperor, and the praefect Ablavius, the proud favorite of Constantine, who had long directed his counsels and abused his confidence, and whose power and riches had inspired him with some hopes of obtaining the purple. "If it were necessary," says Gibbon, "to aggravate the horrors of this bloody scene, we might add, that Constantius himself had espoused the daughter of his uncle Julius, and that he had bestowed his sister in marriage on his cousin Hannibalianus. These alliances, which the policy of Constantine, regardless of the public

prejudice, had formed between the several branches of the imperial house, served only to convince mankind, that these princes were as cold to the endearments of conjugal affection, as they were insensible to the ties of consanguinity, and the moving entreaties of youth and innocence. Of so numerous a family, Gallus and Julian alone, the two youngest children of Julius Constantius, were saved from the hands of the assassins, till their rage, satiated with slaughter, had in some measure subsided. The Emperor Constantius, who, in the absence of his brothers, was the most obnoxious to guilt and reproach, discovered, on some future occasions, a faint and transient remorse for those cruelties which the perfidious counsels of his ministers, and the irresistible violence of the troops, had extorted from his inexperienced youth."

The massacre of their kindred was succeeded by a division of the empire between the three brothers. Constantine, the eldest, ruled Gaul, Spain, and Britain; Constantius, Thrace, and the countries east; while Italy, Africa, and the Western Illyricum, acknowledged the sovereignty of Constans.

But, after this partition, three years had scarcely elapsed before these unnatural brothers seemed impatient to convince the world of their total unfitness for their position. Constantine soon complained with a *voice* of discontent, that he was defrauded of his just proportion of the spoils of their murdered kinsmen. He therefore demanded of Constans the cession of the African provinces, as an equivalent for Macedonia and Greece, which he had acquired by the death of Dalmatius. Constans' want of sincerity in the negotiation which proved tedious and fruitless, exasperated the fierceness of his temper; and he eagerly listened to his favorites who suggested that both his honor and interest were concerned in the prosecution of the quarrel. At the head therefore of a tumultuary band, suited for rapine rather than for conquest, he suddenly broke into the dominions of Constans, who, on the *voice* of this invasion reaching his ears, detached some Illyrian troops against him. The conduct of his lieutenants soon terminated the unnatural contest. By artful appearances of flight, Constantine was betrayed into an ambuscade concealed in a wood, where, with a few attendants, he was surprised, surrounded, and slain.

The fate of Constans himself was delayed about ten years, and the revenge of his brother's death was reserved for the more ignoble hand of a domestic traitor. The vices and weakness of Constans had lost him the esteem and affections of the people. The public discontent encouraged Magnentius, an ambitious soldier, to assert the honor of the Roman name. Aided by the friendship of Marcellinus, count of the

sacred largesses, he was enabled to persuade the soldiery to break the bonds of hereditary servitude, and to salute him as emperor in the place of the degenerate Constans. In February of the year 350, Magnentius became master of the troops and treasure of the palace and city of Autun. The *voice* of the desertion of his soldiers and subjects, left no alternative to Constans but flight or instant death. He fled for a seaport in Spain, but ere he could reach it, he was overtaken near Helena at the foot of the Pyrenees, by a party of light cavalry, whose chief, regardless of the sanctity of a temple, executed his commission by putting him to death.

The usurpation of the sceptre of the West by a perfidious barbarian, excited the indignation of Nepotian, a rash youth, son of the princess Eutropia, and nephew of Constantine. Arming a number of desperate slaves and gladiators, he overpowered the feeble domestic guard of Rome, received the homage of the Senate, and assuming the title of Augustus, precariously reigned during a tumult of twenty-eight days. The march of some regular forces put an end to his ambitious hopes; the rebellion was extinguished in his blood, in that of his mother Eutropia, and of his adherents; and *the proscription was extended to all who had contracted a fatal alliance with the name and family of "Constantine the Great."*

Another *voice* that disturbed the tranquility of "the heaven" was the ferocious administration and tragical death of the Caesar, Gallus A.D. 354. Gallus, and his half-brother Julian, afterwards styled "the Apostate" by Arian and Trinitarian Laodiceans, were the two nephews of Constantine, who were saved from the fury of the catholic soldiery when they massacred his kindred. Gallus was then about twelve, and Julian about six, years of age. The jealousy of Constantius consigned them to the strong castle of Macellum, near Caesarea, an ancient palatial residence of the kings of Cappadocia. Carefully educated in the philosophy and science falsely so-called of the day, they passed six years of their existence there, deprived of fortune, of freedom, and of safety, in the company of slaves, devoted to the commands of a tyrant, who had already injured them in the murder of their kin beyond the hope of reconciliation. At length, however, the emergencies of the state compelled Constantius to invest him with the title and authority of Caesar, and to cement the political connection, to give him the princess Constantina, the cruel and ambitious daughter of Constantine, for wife. His residence was fixed at Antioch, from whence he ruled with delegated authority the eastern prefecture during three years; while his brother Julian obtained an appearance of liberty, and the restitution of an ample patrimony.

But he soon proved himself incapable of reigning. A temper naturally morose and violent, instead of being corrected, was soured by solitude and adversity; and the ungoverned sallies of his rage were often fatal to those who approached his person, or were subject to his power. Constantina, his wife, is described as one of the infernal furies tormented with an insatiate thirst of human blood. She exasperated the fierce passions of her husband whose cruelty was sometimes displayed in the undissembled violence of popular and military executions; and was sometimes disguised by the abuse of law, and the forms of judicial proceedings. A general consternation was diffused through the capital of Syria, the provinces, and among his own courtiers. But he forgot that he was depriving himself of his only support, the affection of the people; whilst he afforded the unnatural and timid emperor the fairest pretence of exacting the forfeit of his purple and of his life.

As long as the *lightning* of internal war was flashing between Constantius and Magnentius, the emperor dissembled his knowledge of the weak and cruel administration to which his choice had subjected the East. But when victory was decided in his favor, Constantius privately resolved, either to deprive Gallus of the purple, or at least to remove him from the indolent luxury of Asia to the hardships and dangers of a German war. Two ministers of illustrious rank, Domitian and Montius, were empowered to visit and reform the state of the East. The rashness of these commissioners hastened their own ruin, as well as the Caesar's. Discarding all prudence, Domitian delivered a concise and haughty mandate, importing that the Caesar should immediately repair to Italy, and threatening that his delay or hesitation should be punished, by suspending the usual allowance of his household. Gallus replied to this by delivering Domitian to the custody of a guard. Upon this, Montius aggravated the situation by his reproaches; and by requiring the civil and military officers, in the name of their sovereign, to defend the persons and dignity of his representatives. By this rash declaration of war, Gallus was provoked to embrace the most desperate counsels. He ordered his guards to stand to their arms, and appealed to the populace for safety and revenge. His commands were fatally obeyed. They seized on Domitian and Montius, and tying their legs with ropes, dragged them through the streets of Antioch, and precipitated their mangled and lifeless bodies into the Orontes.

The arrest of Gallus in his capital from this *voice* appearing to be dangerous, the slower and safer policy of dissimulation was practised with success. He was deceived by the affected tranquility, and frequent epistolary professions of confidence and friendship from "the Head of the Church." After so many reciprocal injuries, Gallus had reason to

fear and distrust. But he had neglected the opportunities of flight and of resistance; and being deprived of the credit of his wife by her unseasonable death, the ruin in which he had been involved by her impetuous passions was completed.

After a long delay, the reluctant Caesar set forwards on his journey to the imperial court. Having arrived at Hadrianople, he received a mandate, expressed in the most haughty and absolute style, that his splendid retinue should halt in that city, while the Caesar himself, should hasten to the imperial residence at Milan. The dissimulation which had hitherto been preserved, was laid aside at Petovio in Pannonia. He was conducted to a palace in the suburbs, where the general Barbatio awaited the arrival of his illustrious victim. In the evening, he was arrested, ignominiously stripped of the ensigns of Caesar, and hurried away to Pola in Istria. His horror was increased by the appearance of his implacable enemy the eunuch Eusebius, by whom, with the aid of a notary and tribune, he was interrogated concerning the administration of the East. Sunk under the weight of shame and guilt, he confessed everything with which he was charged. Constantius was easily convinced that his own safety was incompatible with the life of his cousin. The sentence of death was signed, despatched, and executed; and the nephew of the great Constantine, with his hands tied behind his back, was beheaded in prison like the vilest malefactor. Such were the VOICES by which silence was excluded from the heaven; and the family of "the First Christian Emperor" nearly exterminated from the earth! How true it is that "the seed of evil-doers shall not be renowned to the Olahm. Prepare slaughter for his children for the iniquity of their fathers, that they may not rise, nor possess the earth, nor fill the face of the world with cities" (Isa. 14:20). This was said of Belshazzar in whose kindred it was verified, as it was afterwards so notably in Constantine's. Constantius was the only one of them who died a natural death. Why was slaughter prepared for Constantine's kindred? The only scriptural answer that can be given is that he was preeminently an evil-doer. He was the Antichrist of his day, *the newly born Man-Child of Sin, and Son of Perdition*; "who opposed and exalted himself above all that is called Power, or an object of veneration; so that he as a supreme power sat in the temple of the Power, showing himself that he is supreme." The bloody fate that befell his family by "the voices" is significant of the like consummation that awaits the family of Antichrist by the "lightnings, thunders, and voices" which are to "proceed out of the throne" at the approaching "apocalypse of the sons of the Deity." The sanguinary extermination of the modern family of the Antichrist, will be as complete as that of

Constantine. The Voices of the Deity are terrific to all evil-doers. They spared Gallus and Julian in childhood; but when their characters were developed, and they proved themselves evil as their catholic fathers were, *voices* were uttered against them also, and they too were swept from among the living.

## 2. "And there were Thunders"

The twenty-four years of the reign of Constantius were a period of "voices, and thunders, and lightnings," ending in "earthquake." The whole period was characterized by these, which, affecting the so-called "christian church," evinced the displeasure of Heaven, and the indignant contempt of the Deity for its unholy and blasphemous speculations on the *consubstantiality* or *likeness* of his Son. "The christian religion, which, in itself," says Ammianus truly, "is plain and simple, Constantius confounded by the dotage of superstition. Instead of reconciling the (Arian and Athanasian) parties by the weight of his authority, he cherished and propagated, by verbal disputes, the differences which his vain curiosity had excited. The highways were covered with troops of bishops galloping from every side to the assemblies which they called synods; and while they labored to reduce the whole sect (of catholics) to their own particular opinions, the public establishment of the posts was almost ruined by their hasty and repeated journeys." This remarkable passage justifies the reasonable apprehensions of Athanasius, that the restless activity of the clergy, who wandered round the empire in search of the true faith, would excite the contempt and laughter of the unbelieving world.

When we consider the impiety and profanity of the church, and the blind impulsiveness of Constantius, the Head thereof, whom its spirituals distinguished by the acceptable and lofty title of "BISHOP OF BISHOPS" — a title well befitting the Antichrist of the day — there is no room for surprise at the "*thunders and lightnings*" that shook and rent the firmament of the heaven. On the frontier, between the Roman and Persian empires, there was a continued roar of conflict between the two nations from the death of Constantine through all the reign of Constantius. The irregular incursions of the light troops alternately spread terror and devastation beyond the Tigris and Euphrates, from the gates of Ctesiphon to those of Antioch. This active service was performed by the Arabs of the desert, who were divided in their interest and affections; some of their independent chiefs favoring the King of Persia, whilst others had engaged their doubtful fidelity to the Roman emperor. The more grave and important operations of the war were conducted with equal vigor; and the armies of Rome and Persia

encountered each other in nine bloody fields, which, with the campaign of Julian, resulted in the slaughter of thousands of catholics and pagans; and the restoration of five provinces beyond the Tigris, the impregnable city of Nisibis, and certain places in Mesopotamia, to the Persians.

But beside this long war in the East, there were *thunders* also in the West, that uttered their voices with terrible effect. While the lightning of civil discord was illuminating the heaven with its glare, a numerous swarm of Franks and Allemanni crossed the Rhine, and inflicted upon the catholics of the empire incalculable misery. Forty-five flourishing cities, Tongres, Cologne, Treves, Worms, Spire, Strasburg, &c., besides a far greater number of towns and villages, were pillaged, and for the most part reduced to ashes. The scenes of their devastations were three times more extensive than that of their conquests. At a still greater distance the open towns of Gaul were deserted, and the inhabitants of the fortified cities, who trusted to their strength and vigilance, were obliged to content themselves with such supplies of corn as they could raise on the vacant land within the enclosure of their walls.

Under these melancholy circumstances, Julian, the brother of Gallus, was appointed Caesar, A.D. 356, and sent to Gaul, as he expressed it himself, to exhibit the vain image of imperial greatness. Though profoundly ignorant of the practical arts of war and government, the active vigor of his own genius, aided by the wisdom and experience of Sallust, an officer of rank, enabled him soon to acquire a reputation in both departments in advance of his contemporaries. In Aug. A.D. 357, he encountered thirty-five thousand of the bravest warriors of Germany under the fierce Chnodomar, and with a small army of thirteen thousand men gave them a signal overthrow in the obstinate and bloody battle of Strasburg, Chnodomar was made prisoner, six thousand of the Allemanni slain, and the country relieved by the retreat of their compatriots across the upper Rhine.

After repulsing the Allemanni, he *thundered* against the Franks, who were seated nearer to the ocean on the confines of Gaul and Germany. In the spring of A.D. 358, he attacked these barbarians, the most formidable and warlike of the German tribes, dispersed in predatory hordes from Cologne to the ocean. While they supposed him to be in his winter quarters at Paris, he appeared among them with his legions; and by the terror, as well as by the success, of his arms, soon reduced their suppliant tribes to implore the clemency, and to obey the commands of the conqueror. Thus, in 359, the *thunders* ceased to roll, and the victories of Julian suspended, for a short time, the inroads of

the barbarians, whom he had expelled and thrice invaded, and delayed the ruin of the Roman empire in the West.

### 3. And there were Lightnings

*Thunders* are international wars, whose echoes reverberate through the heavens of the respective states; while *lightnings* denote civil discord and revolutions in the government.

The tragic *voice* which announced the murder of the Emperor Constans by the agents of Magnentius A.D. 350, developed an important revolution. The authority of the regicide was acknowledged through the whole extent of the two great *praefectures* of Gaul and Italy; and the usurper prepared by every act of oppression, to collect a treasure to supply the expenses of a *civil war*.

The intelligence of this revolution which so deeply affected the honor and safety of the House of Constantine, recalled the arms of Constantius from the inglorious prosecution of the Persian war. He consigned the East to his lieutenants, and afterwards to his cousin Gallus, whom he raised from a prison to a throne; and marched toward Europe, with a mind agitated by the conflict of hope and fear, of grief and indignation. He rejected the ignominious terms of peace that were offered to him, with disdain; put the usurper's ambassadors in irons, and prepared to wage implacable war, as became the Chief Bishop of the Apostasy!

The contest with Magnentius was serious and sanguinary. He advanced with rapid marches to encounter Constantius, at the head of a numerous army of Gauls, Spaniards, Franks, and Saxons. During the greater part of the summer he operated in the fertile plains of the lower Pannonia, between the Drave, the Save, and the Danube, where he showed himself the master of the field. The humbled pride of Constantius condescended to solicit a treaty of peace, which would have resigned to Magnentius the sovereignty of the provinces beyond the Alps. But the haughty usurper replied by detaining the ambassador in captivity, and despatching an officer to reproach Constantius with the weakness of his reign, and to insult him by the promise of a pardon, if he would instantly abdicate the purple. This, however, he declined to do, and answered that "he should confide in the justice of his cause, and the protection of an avenging Deity."

The two armies were confronted in order of battle upon a naked and level plain round the city of Mursa, which has always been considered as a place of importance in the wars of Hungary. On this ground, Sep. 28, A.D. 351, the army of Constantius formed, with the Drave upon its right; while the left extended far beyond the right flank of

Magnentius. Upon this host the son of Constantine bestowed an eloquent speech, and then retiring into a church at a safe distance from the battle-field, committed to his generals the conduct of this decisive day. They deserved his confidence by the valor and skill they exerted. Once began, the engagement soon became general, and was scarcely ended with the darkness of night. Victory declared for the imperialists. The number of the slain was computed at fifty-four thousand men, and the slaughter of the victors was more considerable than that of the vanquished; a circumstance that proves the obstinacy of the contest, and justifies the remark of an ancient author, that the forces of the empire were consumed in the fatal battle of Mursa, by the loss of a veteran army, sufficient to defend the frontiers, or to add new triumphs to the glory of Rome.

After this fatal overthrow, the pride of Magnentius was reduced by repeated misfortunes, to sue, and to sue in vain, for peace. On Aug. 10, A.D. 353, the bloody combat of Mount Seleucus completely broke the usurper's power. He was unable to bring another army into the field; the fidelity of his guards was corrupted; and they saluted him with shouts of "Long live the Emperor Constantius!" Perceiving by this that all was lost, he prevented their design of delivering him up to his enemy, by the easier and less ignominious death of falling upon his sword. Magnentius being removed, the public tranquillity was confirmed by the execution of the leaders who survived. A severe inquisition was extended over all, who either from choice or compulsion, had been involved in the rebellion. The most innocent subjects of the west were exposed to exile and confiscation, to death and torture; and as the timid are always cruel, the mind of Constantius, the Bishop of Bishops, was inaccessible to mercy.

These *lightnings* having ceased to scatter their deadly bolts, the international *thunders* between the catholic empire and the barbarians of Germany, began to roll as we have already related. They were the echoes of these lightnings; for during the civil war, in the blindness of his fury, Constantius abandoned to the Franks and Allemanni the countries of Gaul, which still acknowledged the authority of his rival. He invited them to cross the Rhine, by presents and promises, by the hopes of spoil, and by a perpetual grant of all the territory they might be able to subdue. The rapacity of his barbarian allies being thus excited, when he had no further use for them he discovered and lamented the difficulty of dismissing them, after they had tasted the richness of the Roman soil. They refused to retire, and treating, as their natural enemies, all the subjects of the empire, pillaged and destroyed at pleasure. To relieve the country of this scourge, Julian

was sent to Gaul to thunder upon them, as already related in section 2.

While the Gallic legions and barbarians were thundering upon the Rhine, the Quadi and Sarmatians, against Constantius and his Illyrian forces, were thundering upon the Danube. Thus, at the same time, "there were thunders" on the Rhine, the Danube, and the Euphrates. Julian and Constantius were both victorious in Gaul and Illyricum; and the praises of Julian were everywhere repeated, except in the palace of Constantius, who was jealous of his popularity, and determined, if possible, to deprive him of his power.

In April A.D. 360, while attending to the public affairs in Paris, Julian was surprised by the hasty arrival of a tribune and a notary, with positive orders from the emperor, that four entire legions, and three hundred of the bravest from each of the remaining bands, should instantly begin their march for the frontiers of Persia. This numerous detachment constituted the strength of the Gallic army, which loved and admired Julian; despised, and perhaps, hated Constantius; and dreaded the laborious march, the Persian arrows, and the burning deserts of Asia. If Julian complied with the orders he had received, he subscribed his own destruction, and that of the people, who would again be exposed to the invasion of the Germans. But a positive refusal was an act of rebellion, and a declaration of war.

After a painful conflict he ordered the troops to march. A scene of general distress ensued. But the grief of an armed multitude is soon converted into rage. Their line of march was through Paris, in the suburbs of which they were to be reviewed by Julian. On their approach he went out to meet them. He addressed them in a studied oration, and then dismissed them to quarters. At the hour of midnight their discontent became furious. With sword, and bows, and torches in hand they rushed into the suburbs; encompassed the palace; and careless of future dangers, pronounced the fatal and irrevocable words, JULIAN AUGUSTUS! He earnestly protested against their treason, but it was useless; they repeatedly assured him, that if he wished to live, he must consent to reign.

Thus, the *lightning* of revolution and civil discord again began to flash its fires in the political aerial. Julian was a worshipper of Jupiter, the Sun, Mars, Minerva, and all the other deities of the old superstition; while his cousin Constantius was the Chief Bishop of the Apostasy. Hence, they were rival champions of the old and new superstitions of the empire, which were now about to contend for the dominion of the world.

While offering peace to Constantius, he made the most vigorous preparations for war. The cruel persecution of the adherents of

Magentius had filled Gaul with outlaws and robbers. These flocked to the standard of Julian. Several months were ineffectually consumed in negotiations at the distance of three thousand miles from Paris to Antioch; at length, perceiving that his adversary was implacable, he boldly resolved to commit his life and fortune to the chance of a civil war; and though some weeks before he had celebrated the catholic festival of the Epiphany, made a public declaration that he committed the care of his safety to the *Immortal Gods*; and thus publicly renounced the religion, as well as the friendship of Constantius.

#### 4. And there was an Earthquake

The storm of thunders and lightnings being expended, the earth into which the fire from the angel's frankincense bowl was cast, began to shake. The seasonable death of Constantius A.D. 361, delivered the Roman Empire from the calamities of civil war, which had hitherto progressed without serious effusion of blood. Julian was now acknowledged as emperor by the whole empire. His throne was the seat of philosophy and science, falsely so-called, heathen piety, and vanity. He despised the honors, renounced the pleasures, and discharged with incessant diligence the duties of his exalted station.

The reformation of the imperial court was one of the first and most necessary acts of Julian's revolutionary government. Soon after his entrance into the palace of Constantinople, he had occasion for the service of a barber. An officer magnificently dressed presented himself. "It is a barber," exclaimed Julian, with affected surprise, "that I want, and not a receiver general of the finances." He questioned the man concerning the profits of his employment; and was informed that besides a large salary and some valuable perquisites, he enjoyed a daily allowance for twenty servants, and as many horses. A thousand barbers, a thousand cupbearers, a thousand cooks, were distributed in the several offices of catholic luxury; and the number of the eunuchs of this "christian" establishment could be compared only to the insects of a summer's day. The "BISHOP OF BISHOPS" was distinguished by the oppressive magnificence of his dress, his table, his buildings, and his train. The domestic crowd of the palace surpassed the expense of the legions. The monarch was disgraced, and the people injured, by the creation and sale of an infinite number of obscure and even titular employments; and the most worthless of mankind might purchase the privilege of being maintained, without the necessity of labor, from the public revenue. The waste of an enormous household, the increase of fees and perquisites, which were soon claimed as a lawful debt, and the bribes they extorted from those who feared their enmity, or solicited

their favor, suddenly enriched these haughty menials. Their rapine and venality could be equalled only by the extravagance of their dissipations. Their silken robes were embroidered with gold, their tables were served with delicacy and profusion; and the most honorable citizens were obliged to dismount from their horses, and respectfully to salute any eunuch they might meet on the public highway. All this excited the contempt and indignation of the philosophic Julian, who despised the pomp of royalty, and was impatient to relieve the distress, and to appease the murmurs of the people. By a single edict, he reduced the palace of Constantinople to an immense desert, and dismissed with ignominy the whole train of slaves and dependents. The splendid and effeminate dress of the Asiatics, the curls and paint, the collars and bracelets, which had appeared so ridiculous in the person of "the first christian emperor," CONSTANTINE, were rejected with contempt by his philosophic and pagan nephew, Julian.

But the "earthquake" would have only slightly shaken the Apostasy, if Julian had only corrected the abuses, without punishing the crimes, of his catholic predecessor's reign. "We are now delivered," says he, in a familiar letter to one of his intimates, "we are now surprisingly delivered from the voracious jaws of the many-headed Hydra. I do not mean to apply that epithet to my brother Constantius. He is no more; may the earth be light upon his head! But his artful and cruel favorites studied to deceive and exasperate a prince, whose natural mildness cannot be praised without some efforts of adulation. It is not, however, my intention, that even those men should be oppressed: they are accused, and they shall enjoy the benefit of a fair and impartial trial." To conduct this inquiry, Julian named six judges of the highest rank in the state and army; and as he wished to escape the reproach of condemning his personal enemies, he fixed this extraordinary and inexorable Chamber of Justice at Chalcedon, on the Asiatic side of the Bosphorus; and transferred to the commissioners an absolute power to pronounce and execute their final sentence without delay and without appeal. The office of president was exercised by the venerable praefect of the east, a *second* Sallust, whose good qualities conciliated the esteem of Greek sophists, and catholic bishops. He was assisted by the eloquent Mamertinus, one of the consuls elect. But the civil wisdom of these two magistrates was overbalanced by the ferocious violence of four generals. One of these, Arbetio by name, more fit for the prisoners' bar than the bench, was supposed to possess the secret of the commission; the armed and angry leaders of the Jovian and Herculean bands encompassed the tribune; and the judges were alternately swayed by the laws of justice, and by the clamours of

faction.

A devout and sincere attachment for the gods of Athens and Rome constituted the ruling passion of Julian; and the superstitious phantoms which existed only in his mind, had a real and judicial effect through the government of the empire. The vehement zeal of the catholics, who despised the worship, and overturned the altars, of those heathen rivals of the martyrs, engaged their imperial votary in a state of irreconcilable hostility with a very numerous party of his subjects. The subsequent triumph of this party, which he deserted and opposed, has fixed a stain of infamy on the name of Julian; and the unsuccessful "apostate has been overwhelmed with a torrent of Arian and Trinitarian invectives, of which the signal was given by the sonorous trumpet of Gregory Nazianzen.

The catholics, who beheld with horror and indignation the apostasy of Julian from their superstition, had much more to fear from his power than from his arguments. The pagans, who were conscious of his fervent zeal, expected that the flames of persecution should be immediately kindled against the enemies of the gods; and that the ingenious malice of Julian would invent some cruel refinements of death and torture, which had been unknown to the rude and inexperienced fury of his predecessors. But the hopes, as well as the fears, of the rival religious factions were disappointed by one who was persuaded that neither steel nor fire can eradicate the erroneous opinions of the mind. Influenced by this conviction he extended to all the inhabitants of the Roman world the benefits of a free and equal toleration; and the only hardship he inflicted on the catholics, was *to deprive them of the power of tormenting their fellow-subjects* whom they stigmatized as idolators and *heretics*. Among these so-called "heretics," were those who in the reigns of Constantius and Julian were being sealed in their foreheads with the seal of the Deity as the 144,000. The pagans were expressly ordered to reopen all their temples; and they were at once delivered from the oppressive laws, and arbitrary vexations they had sustained under the reign of Constantine and his sons. At the same time the trinitarian bishops and clergy, who had been banished by the Arian emperor, Constantius, were recalled from exile, and restored to their respective conventicles; also the Donatists,\* Novatians, Eunomians, and so forth. Julian, who understood and derided their theological disputes, invited to the palace the leaders of the hostile sects, that he might enjoy the agreeable

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\* Optatus accused the Donatists of owing their safety to an apostate. Yet, the fire of the altar developed the Julian *earthquake* in their behalf.

spectacle of their furious encounters. The clamour of controversy sometimes provoked him to exclaim, "Hear me! the Franks have heard me, and the Allemanni;" but he soon discovered that he was now engaged with more obstinate and implacable enemies; and though he exerted the powers of oratory to persuade them to live in concord, or at least in peace, he was perfectly satisfied before he dismissed them from his presence, that he had nothing to dread from the union of the "christians" so-called.

As soon as he ascended the throne, he assumed, according to imperial custom, the character of SUPREME PONTIFF, not only as the most honorable title of imperial greatness, but as a sacred and important office, the duties of which he was resolved to execute with pious diligence. Encouraged by the example, exhortations, and liberality of their pious sovereign, the cities and families resumed the practice of their neglected ceremonies. "Every part of the world," exclaims Libanius, with devout transport, "displayed the triumph of religion; and the grateful prospect of flaming altars, bleeding victims, the smoke of incense, and a solemn train of priests and prophets, without fear and without danger. The sound of prayer and of music was heard on the tops of the highest mountains; and the same ox afforded a sacrifice for the gods and a supper for their joyous votaries."

As the army is the most forcible engine of absolute power, Julian applied himself with peculiar diligence to corrupt the religion of his troops, without whose hearty concurrence every measure must be dangerous and unsuccessful; and the natural temper of soldiers made this conquest as easy as it was important. On the days of solemn and public festivals, the emperor received the homage and rewarded the merit of the troops. His throne of state was encircled with the military ensigns of the Roman republic; the name of Christ was erased from the *Labarum*, and the symbols of war, of majesty, and of pagan superstition, were so dexterously blended that the faithful subject incurred the guilt of idolatry when he respectfully saluted the person or image of his sovereign. The soldiers passed successively in review, and each of them, before he received from the hand of Julian a liberal donative proportioned to his rank and services, was required to cast a few grains of incense into the flame which burned upon the altar. This restoration and encouragement of paganism revealed a multitude of pretended christians, who, from motives of temporal advantage, had acquiesced in the catholicism of the former reign, and who afterwards returned, with the same flexibility of conscience, to the superstition professed by the successors of Julian.

As I am not composing a history of the Julian earthquake, but

merely evidencing illustratively by history the symbolical drama of the apocalypse, it is only necessary that I should show that the events of the first sixteen months of his reign over the whole empire, following the "lightnings," were, in the fullest sense, such a revolution as could only fairly and properly be represented by "an earthquake." I need not go into all the details of his remarkable reign. It will, therefore, be sufficient to say that, in his great work of humbling the LAODICEAN APOSTASY in the lowest depths of degradation into which he could plunge it, he proclaimed himself the gracious protector of the Jews! He had no love for these unfortunates, but they deserved the friendship of the idolator by their implacable hatred of the christian name. He proposed to rebuild their temple in Jerusalem, and relieved them of the pecuniary oppressions imposed upon them by the bishops and eunuchs of the court of Constantius. The catholics were firmly but erroneously persuaded that a sentence of *everlasting* destruction rested upon the whole fabric of the Mosaic law. Julian, therefore, argued that the success of his rebuilding speculation would prove the falsity of the prophets, and turn the truth of revelation into a lie. But had he succeeded, his success would only have proved the ignorance of the catholics, who understood nothing aright. His enterprise, however, was defeated by an earthquake, a whirlwind, and a fiery eruption, which scorched and blasted the workmen, overturned and scattered their works, and compelled the abandonment of the undertaking.

Foiled in this manoeuvre, he attacked the catholic church in the very seat of its soul. He transferred to the priests of his own superstition the management of the liberal allowances from the public revenue which had been granted to their church by Constantine and his sons. The proud system of clerical honors and immunities was levelled to the ground, testamentary donations were forbidden, and the catholic priests were confounded with the last and most ignominious class of the people. By this policy he aimed to deprive them of all the temporal honors and advantages which rendered them respectable in the eyes of the world, which is "the enemy of God." But, besides this, he prohibited catholics from teaching the arts of grammar and rhetoric, observing that the men who exalt the merit of implicit faith are unfit to claim or enjoy the advantages of science, and that they ought to content themselves with expounding, not Homer and Demosthenes, but Luke and Matthew in the conventicles of the Galileans. This edict deprived them wholly of the education of youth, which, in the Roman world, was intrusted to masters of grammar and rhetoric, who were elected by the magistrates, maintained at the public expense, and distinguished by many lucrative and honorable privileges. Having thus

substituted pagan sophists for catholic priests, he invited a free and general resort to the public schools, in a full confidence that the tender minds of the scholars would be paganized by the impressions received. The greater part of the catholic officers were gradually removed from their employments in the state, the army, and the provinces; and the hopes of future candidates were extinguished by his maliciously, but most correctly, reminding them, that *it was unlawful for a christian to use the sword either of justice or of war*; and studiously guarding the camp and the tribunals with the ensigns of idolatry. The powers of government were entrusted to the pagans, who professed an ardent zeal for the superstition of their ancestors. Under their administration the catholics had much to suffer and more to apprehend. Julian was averse to cruelty, but his provincial ministers exercised a vexatious tyranny against sectaries, on whom they were not permitted to confer the honors of martyrdom. He dissembled the knowledge of the injustice exercised in his name, and expressed his real sense of their conduct by gentle reproofs and substantial rewards.

The most effectual instrument of annoyance with which they were armed was the law that obliged the catholics to make full and ample satisfaction for the temples they had destroyed under the preceding reign. The zeal of the triumphant Laodicean Apostasy had not always the sanction of the public authority; and the catholic bishops, who were secure of impunity, had often marched at the head of their congregations to attack and demolish the rival fortresses of Satan. On his consecrated lands, which had been given to the clergy, and on the ruins of paganism, the catholics had frequently erected their conventicles. The ground had to be cleared of these, and the stately temples of the idols which had been levelled, and the precious ornaments which had been converted to catholic uses, had to be restored, making a very large amount of damages and debt. But the catholics, who had robbed and destroyed the property of "heretics" as well as pagans, in this, the dark hour of retribution, were unable to pay. The Roman law, therefore, gave the claimants a right to the debtors' persons. They were, consequently, seized by Julian's ministers, and subjected to bodily pains and torments. In this the moment of their prosperity, they dragged their mangled bodies through the streets, pierced them by the spits of cooks and the distaffs of enraged women, and the entrails of catholic priests and their ecclesiastical females, after they had been tasted by these bloody fanatics, were mixed with barley and contemptuously thrown to the unclean animals of the city.

About the same time, Julian was informed from Edessa that the proud and wealthy faction of Arian catholics had insulted the weakness

of a sect of "heretics" styled Valentinians, and committed such disorders as ought not to be suffered with impunity in a well regulated state. Upon hearing of this, he confiscated the whole property of the church by his mandate to the magistrates of the place. The money was distributed among the soldiers, the lands were added to the state's domain, and, with the most pungent irony, he wrote to the offenders, saying, "I show myself the true friend of the Galileans. Their admirable law has promised the kingdom of heaven to the poor; and they will advance with more diligence in the paths of virtue and salvation when they are relieved by my assistance from the load of temporal possessions. Take care," continued he, in a more serious tone, "take care how you provoke my patience and humanity. If these disorders continue, I will revenge on the magistrates the crimes of the people; and you will have reason to dread, not only confiscation and exile, but fire and sword." The catholics, both Arian and Athanasian, who, before the "earthquake" that levelled their high towers in the dust, had possessed above forty years the civil and ecclesiastical government of the empire, had contracted the insolent vices of prosperity, and the habit of believing that they were the saints, and that the saints alone were entitled to reign over the earth. As soon as the justice of Julian deprived the clergy of the privileges conferred by the favor of Constantine, unmindful of their own tyranny against "heretics," among whom were the sealed servants of the Deity, they complained bitterly of "the Apostate's" most cruel oppression; and the free toleration of idolators and HERETICS, *who were alone benefited by the Julian earthquake*, was a subject of grief and scandal to catholics. Their present hardships, intolerable as they might appear, were considered as a slight prelude to impending calamities, which were suspended till their crafty oppressor's victorious return from the Persian war, when laying aside the mask of dissimulation, he would cause the amphitheatres to stream with the blood of hermits and bishops; and that catholics who persevered in the profession of their opinions would be deprived of the common benefits of nature and society. These gloomy forebodings of deserved punishment, however, were suddenly dispelled by the death of Julian, who was mortally wounded, June 26, A.D. 363. He was pierced by a Persian javelin, in the thirty-second year of his age, after a reign of one year and eight months from the death of Constantius. He was the last of the house of Constantine, which was left without an heir, and the empire without a master, by his unexpected death. The trembling of the catholic world subsided, and the military election of Jovian restored tranquillity to the church and state.

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