

**EUREKA**

AN  
EXPOSITION  
OF

**THE APOCALYPSE**

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**EUREKA:**

AN  
EXPOSITION  
OF

**THE APOCALYPSE**

IN HARMONY WITH  
“THE THINGS OF THE KINGDOM OF THE DEITY,  
AND  
THE NAME OF JESUS ANOINTED.”

BY JOHN THOMAS  
AUTHOR OF “ELPIS ISRAEL,” AND OTHER WORKS.

VOLUME 3

“BLESSED he that knows accurately, and they who give heed to the words of the prophecy, and narrowly observe the things which have been written in it; for the time is near.” — APOC. 1:3.

“IF any man speak, let him speak according to the Oracles of the Deity.” — PETER.

“WE have more established the prophetic word, to which ye do well giving heed as to light shining in a dark place while day may have shone, and a light-bearer have arisen in your hearts” — PETER.

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# THEATRE

## S<sup>t</sup>. Thomas's Hospital.

These are to Certify that

Mr. John Thomas

has diligently attended three Courses

Commencing  
Oct 1 - 1826  
Jan 20 - 1827  
Oct 1 - 1827

OF  
Lectures  
ON

Terminating  
Jan 13 1827  
May 12 - 1827  
Jun 21 1828

### ANATOMY & SURGERY

Mr. Thomas also dissected and attended the  
anatomical Demonstrations during two Courses

May 10 1828

Joseph Henry Green  
John F. South

## FOREWORD TO VOLUME THREE

In the original edition of *Eureka*, the present volume formed the second part of Volume Two, making it all a large book of some 736 pages. Subsequently this was found to be somewhat unwieldy, and the volume was divided into two, numbered Volume 2A and Volume 2B. But the volumes were divided in the middle of a sentence which added to their awkwardness.

As we have reset the contents in larger type, we would have added to the original problem if we had presented Volume Two as it first appeared; at the same time we certainly wanted to avoid the problem of dividing it in the middle of a sentence!

Hence we have created a new Third Volume of *Eureka*.

The previous volume, having introduced the opening of the Seventh Seal (Apocalypse 8:1-5), which opening followed the prayers of the saints (v. 4), this present volume expounds upon the first and second sections of it.

The opening of the seal revealed seven angelic trumpeters. The sounding of the first four called forth judgments upon Catholic Europe. The Fifth Trumpet, also styled the First Woe, directed attention to the east, and predicted the uprising of the Saracenic Moslem power. The Sixth Trumpet, or the Second Woe, symbolised the uprising of the political Euphratean power, and the consequent demise of the Eastern Catholic Empire with its headquarters in Constantinople. Then follows the prophecy of the Rainbow Angel destined to conquer the world (Apocalypse 10); after which, in accordance with the plan of *The Apocalypse*, the second section of the Seventh Seal relating to the death and resurrection of the Witnesses (Apocalypse 11:1-14) is expounded. This introduces the Third Woe as outlined in the rest of the chapter (Apocalypse 11:15-19), culminating with the triumph of the saints and the Nave of Deity opened in the political heavens of the future age. At that point, this section of *The Apocalypse*, and this Second Volume of *Eureka* closes.

It is with great personal satisfaction that we have been enabled to present this Volume to the Reader. We trust he will derive as much pleasure out of studying it as we are sure the Author had in writing it, and we certainly have done in re-producing it. May the Reader enjoy the blessing pronounced upon those who study *The Apocalypse* with understanding.

— Publishers.

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*New Testament Christianity was not promulgated as a civil and ecclesiastical constitution for peoples and nations. It is "the Gospel of the Kingdom" for the obedience of faith, with the "all things" enjoined upon the baptised by the Apostles. It is an invitation to Jews and Gentiles to become heirs of God's kingdom and glory, on condition of believing "the things of the kingdom of God and the name of Jesus Christ, "and being immersed into the name of the Father, Son and Holy Spirit (Matt. 28:19; Acts 8:12). They are invited to separate themselves from the institutions of the nations, which are of no spiritual account in the affair of salvation. In believing and obeying the truth, this separation is effected; and though believers live under the schismatic constitutions of the Gentiles, as Jewish Christians in Palestine lived under the Mosaic constitution, they have no use for the mass spiritual institutions. God sent the Gospel invitation to the Gentiles "to take out of them a people for His Name" (Acts 15:14). The Apocalypse outlines the bitterness of the warfare of faith engaged in by those separated ones now and in the past, and the glorious consummation when, at last, "the kingdom of this world becomes the Kingdom of our Lord and of His Christ, and he shall reign forever and ever" (Rev. 11:15). This volume of Eureka expounds these matters in depth — Publishers.*

## EXPOSITION OF THE APOCALYPSE

*Chapter 8*

*The chapters of this volume are numbered according to the numbers of the chapters of the Apocalypse; so that the eighth chapter of this work is an exposition of the eighth chapter of the Apocalypse, and so on to the eleventh inclusive. The previous volume having introduced the Seventh Seal, this volume proceeds to expound the Seal properly.*

## SUBJECT

## FIRST SECTION OF THE SEVENTH SEAL

This section comprehends the events resulting from the release of the Four Winds, held by the Four Angels standing at the Four Corners of the Earth — Apoc. 7:1. When in operation, they were to blow injuriously upon the earth, the sea, and the trees, of Daniel's Fourth Beast-Dominion. They were what Gibbon styles "the threatening tempests of barbarians which subverted the foundations of Roman greatness." They were commissioned against the catholic empire of the west, and did not cease to blow until they had sorely plagued the Apostasy, and disrobed Old Rome of its glory and dominion. The Four Wind-powers angelized against Roman Europe are identical with the first four trumpets, which were sounded or blown against "the earth," the "trees," and "sea," which were not plagued to the subversion of their sovereignty until these trumpets had produced their full effect.

## PREPARATION FOR SOUNDING

The seven angels, which John tells us in ch. 8:2, he saw standing before the Deity, and to whom were given seven trumpets, he further informs us, in the sixth verse, "prepared themselves to sound." Though they had been commissioned in the days of Constantine, they had also been forbidden to execute judgment until the sealing of the 144,000 was duly effected. Their *preparing* to sound was no part of their sounding. When the trumpets were given them they were quiescent, and quiescent they remained during the "voices, and thunders, and lightnings, and earthquake" of the reigns of Constantius and Julian; but, when the earthquake was over, and the Catholic Apostasy found unexpected

deliverance in the military election of JOVIAN, a trinitarian catholic, nothing improved by the well merited castigation it had experienced, it progressed from bad to worse, until the forbearance of the Deity had attained the limit which, in His wise foreknowledge of all things, He had fixed, and beyond which He had predetermined that the blasphemous superstition should not continue unscathed by the fierceness of His devouring indignation. From the death of Julian, A.D. 363, to the death of Theodosius the Great, and the revolt of the Goths under Alaric, A.D. 395, *a period of thirty-two years*, was the period also of *the preparation for sounding*, which terminated in the Gothic blast of the First Wind-Trumpet. At the end of this PREPARATION-PERIOD, the Catholic Imperiality was finally divided into TWO SOVEREIGNTIES, which answered to the TWO IRON LEGS of Nebuchadnezzar's Image — the sovereignty of Constantinople under Arcadius, and the sovereignty of Rome under Honorius, both of them the worthless sons of the catholic tyrant, "Theodosius the Great."

This preparation period of thirty-two years includes the reigns of Jovian, Valentinian and Valens, Gratian, and Theodosius — of Jovian, who reigned about seven months; of Valentinian, who ruled twelve years; of Gratian, who, after reigning four years, associated Theodosius with himself in the purple; and of Theodosius, who reigned sixteen years, or till his decease, A.D. 395. The sounding of the seven angels was, and is (for they will not have ceased to sound until the reign of the saints shall have been established over all the apocalyptic earth), the execution of judgment upon the Laodicean Catholic Apostasy in its imperio-regal constitution. During this preparation-period it made rapid and gigantic progress in developing "the mystery of iniquity," "after the working of the Satan with all power and signs and wonders of falsehood, and with all deceivableness of the iniquity in them who are being destroyed." It rapidly filled up that measure of iniquity which rendered it no longer expedient to defer judgment — to restrain the tempest of "hail and fire mingled with blood," which, as a devouring blast, should scorch and torment it unto death.

It will, doubtless, be satisfactory to the reader unacquainted with the history of this period to receive some information respecting it. I shall, therefore, as briefly as is compatible with clearness, notice the state of the Catholic Apostasy in the thirty-two years of angel-preparation for the execution of judgment.

### **1. The Apostasy in the Preparation-Period**

The death of Julian left the Ancient Idolatry in possession of the empire, but without a champion. He had endeavored to thoroughly

paganize the army but had succeeded only in making hypocrites of those who took any interest in religion. So long as he was the dispenser of the loaves and fishes of the state, the soldiery bowed the knee to Jupiter; but when the arrow of the Persian had given victory to "the Galilean," and the "pious Jovian" became the elect of the fickle host, whose affection had been gained by his comely person, cheerful temper, and familiar wit, the soldiers again displayed at the head of their legions the banner of the cross, the Labarum of Constantine, by which was announced to the people the superstition of their new emperor\*.

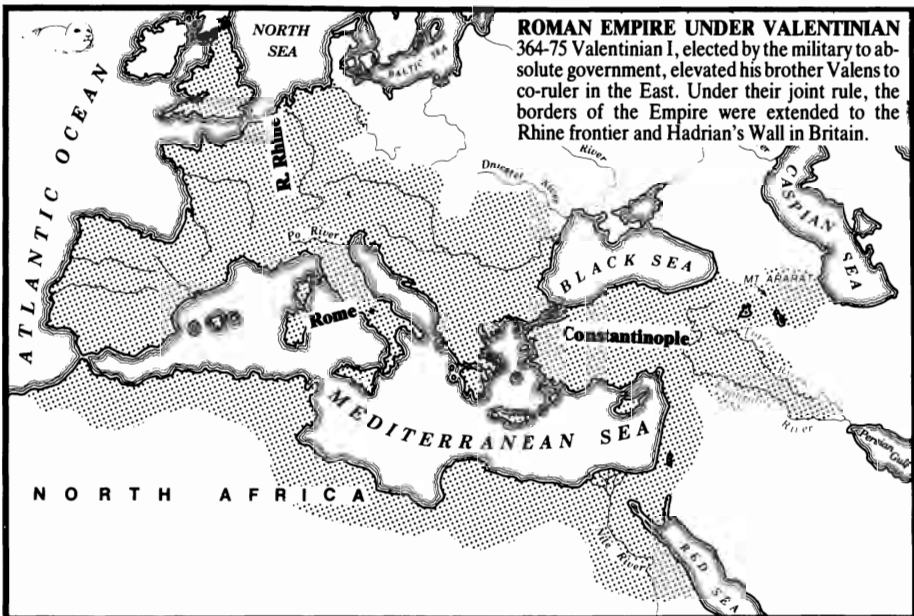
The first monuments of peace were devoted by Jovian to the restoration of domestic tranquillity to the church and state. The "Christians," says Gibbon, "had forgotten the spirit of the gospel, and the pagans had imbibed the spirit of the church. In private families, the sentiments of nature were extinguished by the blind fury of zeal and revenge; the majesty of the laws was violated or abused; the cities of the east were stained with blood, and the most implacable enemies of the Romans were in the bosom of their country." As soon as Jovian was enthroned, he secured the legal establishment of the catholic superstition. The insidious edicts of Julian were abolished, and the immunities of the catholic apostasy were restored and enlarged, which gained for him, of course, the loud and sincere applause of its devotees. The episcopal leaders of their contending sects, convinced, by experience, how much their fate would depend on the earliest impressions made on the mind of an untutored soldier, hastened to the court at Antioch. "The highways of the east were crowded with Homoousian,† and Arian, and Semi-Arian, and Eunomian bishops, who struggled to outstrip each other in the holy race for the prize of the imperial favor; the apartments of the palace resounded with their clamors, and the ears of Jovian were assailed, and perhaps astonished, by the Babel-mixture of metaphysics and passionate invectives. They discovered at length his admiration for 'the celestial virtues of the great Athanasius'," one of the most persistent ecclesiastics of which Jezebel could boast in that or any subsequent period of her career. By this discovery, Jovian was found to be possessed

\* The labarum was the military standard of Constantine the Great, and of later "Christian" emperors of Rome. It displayed so-called "Christian" symbols. On coins struck by Constantine, the pagan goddess of victory was displayed with the labarum in order to gain favour with all sections of the populace. — Publishers.

† These are titles given to various religious sects within the Apostate church of the 4th century. The Homoousians taught that the essence or substance of the Father and the Son is the same. The Arians taught that Jesus Christ was mere man. The Eunomians (named after a Bishop of Cyzicus of that name) was an extreme Arian sect that claimed that there was only a *moral* resemblance between the Father and the Son. Eunomian taught that baptism should be in the name of the Creator, and only into the death of Christ. In opposition to all these sects, as well as to Trinitarianism (the other extreme), the Truth proclaimed the doctrine of God manifestation, and of Jesus Christ as the "begotten Son of God". — Publishers

of the spirit of the times, and therefore in fellowship with the zeal and numbers of the most powerful sect of the Apostasy. Under his reign, Laodiceanism obtained an easy and lasting victory; and as soon as the sunshine of imperial patronage was withdrawn, the ancient idolatry, which had been cherished by the arts of Julian, sunk irrecoverably in the dust. Thus, as justly remarked by Themistius in his address to Jovian, "in the recent changes, both religions (Julian's and Constantine's) had been alternately disgraced by the seeming acquisition of worthless proselytes, of those votaries of the reigning purple, who could pass without a reason, and without a blush, from the church to the temple, and from the altars of Jupiter to the sacred table of the Christians."

After Jovian's death, Valentinian was elected by the military to the absolute government of the Roman empire. In thirty days after his own election, he associated his brother Valens as his colleague in the emperorship. In June, A.D. 364, they divided the empire between them; Valentinian bestowing on his brother the rich praefecture of the Eastern Leg of the Babylonian Image, from the Lower Danube to the confines of Persia; whilst he reserved to himself the three praefectures of Illyricum, Italy, and Gaul, constituting the Western Leg, from the extremity of Greece to the Caledonian rampart, and from the rampart to the foot of Mount Atlas. This division being amicably arranged, preparation for the angel-trumpeters was advanced a stage. The Emperor of the West



established his temporary residence at Milan; and the Emperor of the East returned to Constantinople, to assume the dominion of fifty provinces.

Both these men were cruel, and not equally as similarly zealous for the traditions of the Apostasy. Valens was an Arian, and therefore a persecutor of the Athanasians. These hostile factions were more equally balanced in the East than in the Latin West, where the Arian party was but small. The Arian and Athanasian monks and bishops supported their arguments by invectives, and these were sometimes followed by blows. Athanasius reigned archbishop in Alexandria over the most ignorant and ferocious catholics in the empire. Constantinople and Antioch were occupied by his enemies, the Arians; and every episcopal vacancy was the occasion of a popular tumult, greatly to the disgust and contempt of philosophers and pagans. So great was the lust of power, that the leaders of both factions believed that, if they were not suffered to reign, they were most cruelly injured and oppressed.

The western emperor Valentinian reigned over the countries in which the Sealing Angel was occupied in the work of sealing the servants of the Deity in the forehead. Though a man whose savage disposition was hardened against pity and remorse, he uniformly maintained a firm and temperate impartiality in an age of singular discord and contention among ecclesiastics. He declined with respectful indifference the subtle questions of their debates; and, while he remembered that he was a disciple of the church, he never forgot that he was lord and master of the clergy. The pagans, the Jews, and all the various sects which acknowledged the divine authority of Christ, were protected by the laws from arbitrary power, or popular insult; nor did he prohibit any mode of worship, except those secret and criminal practices which abused the name of religion for the dark purposes of vice and disorder.

He published an edict A.D. 370, addressed to Damasus, Bishop of Rome, restraining the avarice of the clergy. The things he forbade them to practise show in what they were especially guilty. He admonished the ecclesiastics and monks not to frequent the houses of widows and virgins; and menaced their disobedience with the animadversion of the civil authority. These were of that sort Paul predicted would “creep into houses, and lead captive silly women laden with sins, led away by divers lusts, ever learning, and never able to come to the knowledge of the truth” (2 Tim 3:6). These reprobates installed themselves with these “silly women” as their spiritual directors. But Valentinian rightly discerned the corruptness of their purposes. He therefore forbade their visiting the houses, or receiving any gift, legacy, or inheritance, from the liberality of their spiritual daughters. He had to step in as the civil

guardian of domestic happiness and virtue, against the assaults of clerical wolves in sheep's clothing, calling themselves christian pastors of Christ's flock!! By their professed contempt of the world, they insensibly acquired the most desirable advantages; the lively attachment, perhaps, of a young and beautiful woman, the delicate plenty of an opulent household, and the respectful homage of the slaves, the freedmen and clients of senatorial families. Under this spiritual direction, the immense fortunes of Roman ladies were gradually consumed in lavish arms and expensive pilgrimages; and the artful ecclesiastic, who had assigned himself the first, or possibly the sole, place in the testament of his spiritual daughter, still presumed to declare, with the smooth face of hypocrisy, that he was only the instrument of charity and the steward of the poor. The lucrative, but disgraceful trade which was exercised by the clergy to defraud the expectations of the natural heirs, had provoked the indignation of a superstitious age; and two of the most respectable of Latin spiritual directors, Jerome and Ambrose, honestly confess that the ignominious edict of Valentinian was just and necessary.

What Gibbon styles "the splendid vices of the church of the Rome," in the reign of Valentinian, and under the spiritual direction of Damasus, its bishop, have been impartially stated by Ammianus, who says, "The praefecture of Juventius was accompanied with peace and plenty; but the tranquillity of his government was soon disturbed by a bloody sedition of the distracted people. The ardour of Damasus and Ursinus to seize the episcopal seat surpassed the ordinary measure of human ambition. They contended with the rage of party; the quarrel was maintained by the wounds and death of their followers; and the praefect, unable to resist or appease the tumult, was constrained, by superior violence, to retire into the suburbs. Damasus prevailed; the well-disputed victory remained on the side of his faction; one hundred and thirty-seven dead bodies were found in the Basilica of Sicininus, where the *christians* (!) hold their religious assemblies; and it was long before the angry minds of the people resumed their accustomed tranquillity. When I consider the splendor of the capital, I am not astonished that so valuable a prize should inflame the desires of ambitious men, and produce the fiercest and most obstinate contest. The successful candidate is secure that he will be enriched by the offerings of matrons; that as soon as his dress is composed with becoming care and elegance, he may proceed, in his chariot, through the streets of Rome; and that the sumptuousness of the imperial table will not equal the profuse and delicate entertainments provided by the taste and at the expense of the Roman Pontiffs. How much more rationally (continues the honest pagan, more christian in spirit than "the christians") would these pon-



tiffs consult their true happiness, if instead of alleging the greatness of the city as an excuse for their manners, they would imitate the exemplary life of some provincial bishops, whose temperance and sobriety, whose mean apparel and downcast looks, recommended their pure and modest virtue to the Deity and his true worshippers." When the tranquillity of the city was restored by the wisdom of the prefect Praetextatus, this polite and philosophic pagan, disguising a reproach in the form of a jest, remarked to the "right reverend bishop" Damasus, that if he could obtain the bishopric of Rome, he himself would immediately embrace the christian religion. This lively picture of the wealth and luxury of the bishops of Rome in the fourth century becomes the more curious as it represents the intermediate degree between the humble poverty of the Apostles, and the royal state of an Imperial Pontiff, whose temporal dominions once extended from the confines of Naples to the Po.

On the death of Valentinian, A.D. 375, Gratian, his son, a youth of seventeen, and his brother, Valentinian II, then only four years old became emperors of the West, so that the government of the Roman world was now exercised in the united names of Valens and his two nephews. On the fall of Valens in the battle of Hadrianople, A.D. 378, Gratian appointed Theodosius his successor over the East. Gratian was a feeble and indolent character, piously credulous, and a mere tool in the hands of ecclesiastical hypocrites, who procured from him an edict to punish, as a capital offence, the violation, neglect, or even the ignorance, of what they were pleased to call the divine law. This would give them power to persecute and destroy "the servants of the Deity," then being impressed with his seal. The murder of Gratian did not improve the situation; for Theodosius, a name dear to the Apostasy, was pious and cruel, with strength and activity of mind.

Among the benefactors of the catholic church, the fame of Constantine has been rivalled by the glory of Theodosius, who assumed the merit of subduing Arianism, and abolishing the worship of idols in the Roman world. Theodosius was the first of the emperors immersed in what the apostasy terms "the true faith of the Trinity." As he ascended from the water, "still glowing with the warm feelings of regeneration," he dictated a solemn edict which proclaimed his own opinions and prescribed the religion of his subjects. "It is our pleasure," said this sacramentally regenerated prince, "that all the nations, which are governed by our clemency and moderation, should stedfastly adhere to the religion which was taught by St. Peter to the Romans, *which faithful tradition hath preserved*, and which is now professed by the Pontiff Damasus (!) and by Peter, Bishop of Alexandria, a man of apostolic holiness. According to the discipline of the Apostles and the doctrine of

the gospel, let us believe the sole Deity of the Father, the Son, and the Holy Ghost, under an equal majesty, and a pious Trinity. We authorize the followers of this doctrine to assume the title of 'CATHOLIC CHRISTIANS'; and as we judge that all others are extravagant madmen, we brand them with the infamous name of HERETICS, and declare that their conventicles shall no longer usurp the respectable appellations of *churches*. Besides the condemnation of divine justice, they must expect to suffer the severe penalties which our authority guided by heavenly wisdom, shall think proper to inflict upon them."

This edict of Theodosius caused great joy to the catholics. He convened, A.D. 381, a council at Constantinople, of one hundred and fifty bishops, to complete the theological system which had been established in the council of Nice. They decreed the equal Deity of the Holy Ghost, which, upon their authority, has been received by all the deluded nations and all the churches of the Apostasy. But, whatever the merits of the question, the sober evidence of history will not allow much weight to the personal authority of these Theodosian fathers. In an age when the spirituals of the Apostasy were a scandalous degeneration from apostolic purity, the most worthless and corrupt were always the most eager to frequent, and disturb the episcopal assemblies. The conflict and fermentation of so many opposite interests and tempers inflamed the passions of the bishops; and their ruling passions were the love of gold and the love of dispute. Many of the same churchmen who now applauded the orthodox piety of Theodosius, had repeatedly changed, with prudent flexibility, their creeds and opinions; and in the various revolutions of the church and the state, the religion of their sovereign was the rule of their obsequious faith. The unjust and disorderly proceedings of these sycophants forced the gravest members of the council to dissent and secede; and the clamorous majority, which remained masters of the field, could be compared only to wasps or magpies, to the flight of cranes, or to a flock of geese.

The decrees of the council of Constantinople had set up the standard of catholic opinion; and the spirituals who governed the beclouded conscience of Theodosius suggested the most effectual methods of persecution. In the space of fifteen years, he promulgated at least fifteen severe edicts against the heretics; and, to deprive them of every hope of escape, he sternly enacted that if any laws or rescripts should be alleged in their favour, the judges should consider them as illegal productions either of fraud or forgery. The penal statutes were directed against the ministers, the assemblies, and the persons of "the heretics"; and the passions of the legislator were expressed in the language of declamation and invective.

Thus the theory of persecution was established by this regenerated trinitarian emperor, whose justice and piety have been applauded by "the church"; but the practice of it, in the fullest extent, was reserved for his rival and colleague, Maximus, then reigning beyond the Alps, the first, among catholic princes, who shed the blood of his subjects on account of their religious opinions. These were Priscillian and six of his brethren, who were tortured, condemned, and executed at Treves. Their tenets being reported by their enemies, it is not possible to speak with certainty respecting them. Their rejection by the clergy and their adherents is a presumption in favor of their being sufferers for the truth. Their death was the subject of a long and vehement controversy, in which, though Martin, Bishop of Tours, and Ambrose, Bishop of Milan, proclaimed the eternal damnation of heretics, they both were surprised and shocked by the bloody image of their temporal death. Since the murder of Priscillian by the catholics, they have become scarlet with the blood of the saints, and drunk with the blood of the witnesses for Jesus (Apoc. 17:6); and their proceedings have been refined and methodized in the "Holy Office," which assigns their distinct parts to the ecclesiastical victim, as hypocritically expressed in the language of pity and intercession. Who need wonder at seven angels being commissioned to inflict vengeance upon such a communion of blood? How can wrath cease against men, so long as the earth is cursed with the presence of catholicism, and its kindred abominations? The divine indignation can only be appeased by their extirpation total and complete.

After the death of Valentinian II, and the overthrow of Maximus, the Roman world was in the undivided possession of Theodosius; and thus it continued till his death, A.D. 395, when the separation of the East and the West became final under his sons Arcadius and Honorius.

About sixty years after Constantine's conversion to catholicism, the ancient form of heathenism was completely superseded by catholic polytheism; and the temples of the gods were replaced by the Bazaars of Guardian Saints and Angels (Dan. 11:38-39), in which Theodosius, and his sacramentally regenerated coreligionists, convened under the spiritual direction of reprobate bishops, and presbyters, for the degrading adoration of dead men's bones, and other relics they were taught to venerate as sacred. A pagan, treating of this change in the form of Rome's polytheism, says: "The monks" (a race of filthy animals, to whom he is tempted to refuse the name of men) "are the authors of the new worship, which, in the place of those deities *who are conceived by the understanding*, has substituted the meanest and most contemptible slaves. The heads, salted and pickled, of those infamous malefactors who, for the multitude of their crimes, have suffered a just and igno-

minious death; their bodies, still marked by the impression of the lash, and the scars of those tortures which were inflicted by the sentence of the magistrates; such are *the gods which the earth produces* in our days; such are the martyrs, the supreme arbitrators of our prayers and petitions to the Deity, whose tombs are now consecrated as the objects of the veneration of the people." The writer was the spectator of a revolution which raised a multitude of fabulous saints and victims to the rank of *mahuzzim*, of celestial and invincible protectors of the Roman empire! He might well be indignant at the worse than pagan abomination. Fifty years after the building of Constantinople, the pretended remains of Samuel, the prophet of Israel, were transported to that city. His ashes, deposited in a golden vase, and covered with a silken veil, were delivered by the episcopal mountebanks into each other's hands. These fabulous relics were received by the infatuated catholic multitude with infinitely more demonstrations of joy and reverence than they would have shown to the real prophet; the highways, from Palestine to the gates of Constantinople, were filled with an uninterrupted procession; and the emperor Arcadius, at the head of the most illustriously betitled members of the clergy and senate, advanced to meet this extraordinary and fictitious guest! The example of Rome and Constantinople confirmed the superstition, blasphemy and discipline of the catholic world. The honors of fictitious saints and martyrs, *after an ineffectual protest of the sealed servants of the Deity\**, were universally established; and in the age of those conspicuous theological empirics, Ambrose, Jerome, and Augustine, something was still deemed wanting to the sanctity of a catholic bazaar, till it had been consecrated by some portion of "holy relics," which fixed and inflamed the devotion of the deluded multitude.

The Catholic Apostasy by the end of the preparation period for angelic sounding had become a system of organized and established idolatry — of the worship of gods produced from the earth by the clerical officials of Satan's kingdom. Perceiving how profitable were the so-called relics of saints, more valuable to church-knaves than gold and precious stones, the clergy were as stimulated to multiply these treasures of "the church." Without regard for truth or probability *they invented names for skeletons, and actions for names*. The fame of the apostles and prophets, and their holy brethren, was darkened by superstitious fraud and falsehood. To the invincible band of real saints, whose blood from

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\* In a note, Gibbon says: "The presbyter Vigilantius, the protestant of his age, firmly, though ineffectually, withstood the superstition of the monks, relics, saints, fasts, etc., for which Jerome compares him to the Hydra, Centaurs, Cerberus, etc., and considers him only as the organ of the daemon." Whoever will peruse the controversy of Jerome and Vigilantius, and Augustine's account of the miracles of Stephen, may speedily gain some idea of the spirit of the fathers of the Apostasy.

beneath the Altar cried for vengeance against their pagan murderers, the Theodosian craftsmen added myriads of imaginary heroes, who had never existed except in the fancy of "daemons speaking lies in hypocrisy; and having their conscience seared as with a hot iron," of whom Ambrose, bishop of Milan, his pupil "St. Augustin," and "St. Jerome," were notable examples: "and there is reason to suspect," says Gibbon, "that Tours might not be the only diocese in which the bones of a malefactor were adored instead of those of a saint. A superstitious practice, which tended to increase the temptations of fraud and credulity, insensibly extinguished the light of history and of reason in," what he incorrectly terms, "the christian world."

But the progress of catholic idolatry would have been much less rapid and victorious, if the superstition of the people had not been assisted by the seasonable aid of what Paul styles, "signs and wonders of falsehood;" that is, of pretended visions and spurious miracles, to ascertain the authenticity and virtue of the most suspicious relics. When Ambrose refused to obey the sentence of banishment decreed against him by the Arian government of Valentinian II., and while he and his party were blockaded in the cathedral of Milan, he falsely declared that he was instructed by a dream, to open the earth in a place where the relics or remains of two martyrs, Gervasius and Protasius, had been deposited above three hundred years. Immediately under the church-pavement two perfect skeletons were found, with the heads separated from their bodies, and a plentiful effusion of blood. These "holy relics" were presented, in solemn pomp, to the veneration of his credulous flock. The knavish designs of Ambrose were admirably promoted by this pretended discovery. Their bones, blood, and garments, were supposed to contain a healing power; and their praeternatural influence was said to be communicated to the most distant objects, without losing any part of its original virtue. The alleged extraordinary cure of a blind man by touching the garment, and the reluctant confessions of several daemioniacs, were adduced to justify the Athanasian opinions and sanctity of this rebel churchman! The truth of these miracles is attested by *Saint* Ambrose himself, and by his proselyte, the celebrated *Saint* Augustin, who, at that time professed the art of rhetoric in Milan. The Arian court very properly rejected the testimony of such interested parties; and derided the theatrically represented cures, exhibited by the contrivance and at the expense of the archbishop. The effect, however, upon the irrational and strongly deluded multitude was rapid and irresistible; and the feeble sovereign of Italy found himself unable to contend with such a favorite of heaven!

The same "grave and learned Augustin," afterwards bishop of

Hippo in the Roman Africa, attests the innumerable prodigies performed there by the relics of Stephen, stoned in the presence of Saul of Tarsus. These were brought to light by a dream, thrice repeated to one Lucian, a presbyter, residing twenty miles from Jerusalem. When they were unearthed, the ground trembled, and an odour, such as that of paradise, was smelt, which instantly cured the various diseases of seventy-three of the grave-openers. The relics were transported, in solemn procession, to a *house of the dead*, called "a church" by the ignorant multitude, constructed in their honor on Mount Zion; and the minute particles of those relics, a drop of blood, or the scrapings of a bone, were acknowledged, in almost every province of the catholic world, to possess a divine and miraculous virtue. This "wonder of falsehood" is inserted in his elaborate work, "The City of God," which Augustin designed as a solid and immortal proof of the truth of what he called christianity. He solemnly enumerates above seventy miracles, performed by Stephen's relics, of which three were resurrections from the dead, in the space of two years, and within the limits of his own diocese! "If we enlarge our views to all the dioceses, and all the saints, of the 'christian' world", says Gibbon, truly, "it will not be easy to calculate the fables, and the errors, which issued from this inexhaustible source. But we may surely be allowed to observe, that a miracle in that age of credulity and superstition, lost its name and its merit, since it could scarcely be considered as a deviation from the ordinary, and established, laws of nature."

The innumerable "wonders of falsehood," of which the tombs were the perpetual theatre, impressed the infatuated crowd with a notion of the state and constitution of the invisible world, which became the basis of the system of idol-worship, which darkens the kingdom of the clergy to this day. Whatever might be the condition of the common herd between death and resurrection of body, it was fancifully supposed that the disembodied ghosts of so-called saints and martyrs did not consume that interval in silent and inglorious sleep. It was imagined (without presuming to determine the place of their habitation, or the nature of their felicity) that they employed the lively and active consciousness of their happiness, their virtue, and their powers; and that they had already secured the possession of their eternal reward. The supposed enlargement of their intellectual faculties surpassed the measure of human conception; since they imagined that they had proved by experience, that they were capable of hearing and understanding the various petitions of their numerous votaries, who, in the same moment of time, but in the most distant parts of the world, invoked the name and assistance of Stephen or of Martin. The confidence of their petitioners was found-

ed on the heathen dogma of inherent immortality; and the supposition, that the disembodied immortal souls of saints go to Christ at death, and as unclothed and naked ghosts are reigning with him, and in this their glory cast an eye of pity upon earth; their worshippers are strongly deluded with the notion that these naked souls are warmly interested in the prosperity of the church; and that the individuals, who imitated the fabled example of their faith and piety, were the peculiar and favourite objects of their most tender regard. Sometimes, indeed, it was thought that their friendship might be influenced by considerations of a less exalted kind; that they viewed, with partial affection, the places which had been consecrated by their birth, their residence, their death, their burial, or the possession of their relics. They were regarded as not exempt from pride, avarice, and revenge; hence they were supposed to approve with gratitude the liberality of their votaries; and to hurl the keenest bolts of punishment against the impious wretches, who violated their magnificent shrines, or disbelieved their supernatural power. Severus, bishop of Minorca, says that the relics of St. Stephen in eight days, converted in that island five hundred and forty Jews; but, it must not be forgotten, that they were aided by some potent severities, such as burning the synagogue, driving the obstinate infidels to starve among the rocks, and so forth. The immediate, and almost instantaneous, effects, that were supposed to follow the prayer, or the offence, satisfied the deluded fanatics of the ample measure of favor and authority enjoyed by Immortal Ghosts in the presence of the Supreme; and it seemed superfluous to inquire, whether they were continually obliged to intercede before the throne of grace, or whether they might not be permitted to exercise, according to the dictates of their benevolence and justice, the delegated powers of a subordinate ministry. The imagination, which had been raised by a powerful effort to the contemplation and worship of Eternal Spirit, eagerly embraced such inferior objects of adoration as were more in keeping with its gross conceptions and imperfect faculties. The simplicity which is in Christ, or, as Gibbon styles it, "the sublime and simple theology of the primitive christians," was not only corrupted, but practically and doctrinally abolished; and the Monarchy of Heaven, already clouded by metaphysical subtleties, was dethroned by the introduction of a popular mythology, which restored the reign of a multitude of gods, which became the *Mahuzzim*, or ghost-protectors, of the "Religious World."

Having thus substituted for the old gods of Greece and Rome, the phantasmata of their corrupt imaginations, which they decorated with the names of real and fictitious saints and angels, they next proceeded to institute the rites and ceremonies, or will-worship, with which they

deemed that their new deities ought to be satisfied. These were such as seemed most powerfully to affect the senses of the vulgar herd. If, in the beginning of the fifth century, Paul or Luke, had been raised from the dead, to witness the festival of some popular saint, or martyr, they would have gazed with astonishment and indignation on the profane spectacle, which had superseded the pure and spiritual worship of a christadelphian ecclesia. As soon as the doors of the Saint-Bazaar, or "church," were thrown open, they would have been annoyed by the smoke of incense, the perfume of flowers, and the glare of lamps and tapers, which diffused at noonday a gaudy, superfluous, and in their judgment sacrilegious light. If they approached the balustrade of the Saint-altar, they would have made their way through a prostrate crowd, consisting for the most part of strangers and pilgrims, who resorted to the city on the vigil of the feast, and who already felt the "strong delusion," or intoxication, of fanaticism, and perhaps of wine. Their devout kisses were imprinted on the walls and pavement of the Idol-Bazaar; and their fervent "vain repetitions" were directed, whatever might be the expletives of their conscience keepers, the priests, to the bones, the blood, or the dust, of the tutelar of the bazaar, which were usually concealed by a linen or silken veil, from the eyes of the vulgar. The fanatics frequented the tombs of their ghost-deities, in the hope of obtaining, from their supposed powerful intercession, every sort of spiritual, but more especially of temporal, blessings. They implored the preservation of their health, or the care of their infirmities; the fruitfulness of their barren wives, or the safety and happiness of their children. Whenever they undertook any distant or dangerous journey, they requested that "the holy martyrs" would be their guides and protectors, or *Mahuzzim*, on the roads; and if they returned without having experienced any misfortune, they again hastened to the ghost-bazaar tombs, to celebrate, with grateful thanksgivings, their obligations to the memory and relics of their invisible patrons. The walls were hung round with symbols of the favors they supposed they had received; eyes, and hands, and feet, of gold and silver; and memorial pictures, which also soon became objects of idolatry, represented the image, the attributes, and the miracles of the tutelar phantasma. All this new system of idolatry was the invention of that spirit of superstition that reigned incarnate in the presbyters and bishops of the church who imitated the polytheism and ritual they were impatient to destroy. They had persuaded themselves, that the ignorant rustics would more cheerfully renounce the superstition of paganism, if they found some resemblance, some compensation, in the bosom of their catholicism. This religion of Constantine achieved, in less than a hundred years, the final



conquest of the old idolatry in all the Roman empire; but the catholic victors themselves were completely subdued by the heathen arts of their vanquished rivals.

## 2. Preparation-Judgments Upon Ghost-Worshippers

Could it have been possible for “seducing spirits,” or demons, who had departed from the faith, and speaking lies in hypocrisy, to have invented and set up such a system of abomination in the fourth century, and in the name of christianity, and the Deity not have poured out of His wrath upon the deceivers and the deceived? The whole Roman Catholic world had gone wondering after the NEW IDOLATRY, against which none opposed a scriptural testimony but the SEALING ANGEL, or those engaged in the work of sealing the servants of *their* Deity with His seal, in their foreheads. A presbyter or elder, among these took up his pen to oppose it. His book was directed against the institution of monkery, the celibacy of the clergy, praying for the dead, and to martyrs, celebrating their vigils, and lighting up candles to them after the manner of the heathen. Jerome, who is esteemed a saint and luminary of the catholic church, and who was a zealous advocate of all these popular superstitious rites, undertook the task of refuting him, whom he styled “a most blasphemous heretic,” and “the organ of the Devil.” An individual denounced after this fashion by a monk, or a clergyman, must have been one of the excellent of the earth; for it is only such who are obnoxious to their reproach. The following extract from *Saint Jerome’s* answer to his book, will satisfactorily explain the *heresy* of Vigilantius, for that is his name, who has still the honor of being enrolled in the list of those who are anathematized as heretics by the Mother of Harlots, whose citadel is Rome. “That the honor paid to the rotten bones of saints and martyrs,” says Jerome, “by adoring, kissing, wrapping them up in silk and vessels of gold, lodging them in their churches, and lighting up wax candles before them after the manner of the heathen were the ensigns of idolatry — that the celibacy of the clergy was a heresy, and their vows of chastity the seminary of lewdness — that to pray to the dead, was superstitious, inasmuch as the souls of departed saints and martyrs were at present in some particular place\* from which they could not remove themselves at pleasure, so as to be everywhere present attending to the prayers of their

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\* Vigilantius taught that the souls of prophets and martyrs were either in *loco refrigerii*, in a place of cooling, a cold place, or else under the altar of Deity. But Jerome sternly, yet ignorantly, tries to refute this “blasphemy.” “Dost thou give laws to Deity?” says he to Vigilantius. “Thou bindest fetters upon the apostles, that they may be held in custody till the day of judgment, and be not with their Lord; of whom it is written, ‘They follow the Lamb whithersoever he goes.’ If the Lamb be everywhere, therefore, these also who are with the Lamb, are believed to be everywhere. Even as the devil and demons roam about in all the world.”

votaries — that the sepulchres of the martyrs ought not to be worshipped, nor their fasts and vigils to be observed — and finally, that the signs and wonders said to be wrought by their relics, and at their sepulchres, served to no good end or purpose of religion.”

These were the sacrilegious tenets, as they are termed by the fanatical and superstitious Jerome, which he could not hear with patience, or without the utmost grief, and for which he declares Vigilantius a detestable heretic, venting his foulmouthed blasphemies against the relics of the martyrs, which were working daily signs and wonders. He tells him to “go into the churches of those martyrs, and he would be cleansed from the evil spirit which possessed him, and feel himself burnt, not with those wax candles which so much offend him, but with invisible flames, which would force that demon that talked within him to confess himself to be the same who had personated a Mercury, perhaps, or a Bacchus, or some other of the heathen deities.” Such is the style in which this renowned father of the church rants and raves through several pages against the sealed servants of the Deity, who, in the days of the sealing, protested with Vigilantius against these delusions which had then become so strong.

As it may gratify the reader’s curiosity, the following specimen of Jerome’s absurd manner of refuting their testimony, is presented: “If it were such a sacrilege or impiety,” says he, “to pay these honors to the relics of saints, as Vigilantius contends, then the Emperor Constantius must needs be a sacrilegious person, who translated the holy relics of St. Andrew, Luke, and Timothy to Constantinople; then Arcadius Augustus, also, must be held sacrilegious, who translated the bones of the blessed Samuel from Judea, where they had lain so many ages, into Thrace; then all the bishops were not only sacrilegious, but stupid too, who submitted to carry a thing the most contemptible, and nothing but mere dust, in silk and vessels of gold; and lastly, the people of all the churches must needs be fools, who went out to meet those holy relics, and received them with as much joy as if they had been the prophet himself, living and present among them; for the procession was attended with swarms of people from Palestine, even into Chalcedon, singing with one voice the praises of Christ, who were yet adoring Samuel perhaps, and not Christ, whose prophet and Levite Samuel was.

What a development in this extract from Jerome, one of the greatest luminaries of the Apostasy in that age, of the darkness and superstition that overspread the Catholic World, and that in less than a hundred years after the Catholic superstition was established by law! The sentiments of Jerome were a sample of the opinions of Ambrose, Augustin, and the clergy at large; how deplorable then must have been the

state of their flocks! Jerome's defence of their stupid sacrilege against which the 144,000 lifted up their united voice, and which found a record in the writings of Vigilantius, is childish and ridiculous. The thing cannot be gainsaid, that to worship a bone, or a tooth, or the dust of a dead man, however excellent his character may have been, is idolatrous impiety of the basest, and most degrading kind. None would attempt to gainsay this but the clergy, who hold Jerome and his fraternity in admiration. There can be no doubt, therefore, that the emperors aforesaid were sacrilegious, the bishops both sacrilegious and stupid, and the people fools; and because of the intense disgust with which the Lamb contemplated their adulterous prostitution of his name to their gross and lying vanities, He caused the Seven Angels to *prepare* to sound; and in the preparation to execute upon them the calamities I shall now briefly recite.

"As soon as," says Gibbon, "the death of Julian had relieved the barbarians from the terror of his name, the most sanguine hopes of rapine and conquest excited the nations of the east, of the north, and of the south." The chiefs of the Allemanni being offended, crossed the Rhine, A.D. 365, and before Valentinian could cross the Alps, the villages of the ghost-worshippers of Gaul were in flames; and before his general could encounter them, they had secured the captives and spoil in the forests of Germany. In the beginning of the ensuing year, the military force of the whole nation, in deep and solid columns, broke through the barrier of the Rhine, during the severity of a northern winter. This irruption having been repelled, Mentz, the principal city of the Upper Germany, was unexpectedly attacked A.D. 368, while the relic-worshippers were celebrating one of their festivals. Rando, a bold and artful leader, suddenly passed the Rhine, entered the defenceless town, and retired with a multitude of captive idolators of either sex. Valentinian soon after followed them with a powerful force, and giving them a signal overthrow, recrossed the Rhine, and wintered at Treves. As his ambition was not to conquer Germany, he wisely confined his attention to the important and laborious defence of the Gallic frontier, against an enemy whose strength was renewed by a stream of daring volunteers, which incessantly flowed from the most distant tribes of the north. This influx from distant regions to the frontiers of the catholic world, was a very important and essential element of the *preparation for sounding*.

About the middle of the fourth century the Burgundians, a warlike and numerous people of the Vandal race, occupied the countries on either side of the Elbe, insensibly swelled into a powerful kingdom, and finally settled *in the days of the sounding* on a flourishing province of the catholic empire.

Three small islands toward the mouth of the Elbe, comprehended in the duchy of Sleswig-Holstein, were occupied by the Saxons. These were a gate, as it were, through which poured forth upon the sea and maritime parts of the doomed empire, inexhaustible swarms of barbarians, who descended from the gloomy solitudes of their woods and mountains; and as a military confederation gradually moulded into a national body, under the name and laws of the Saxons, sallied forth upon the ocean in quest of plunder. In this *preparatory* enterprize they acquired an accurate knowledge of the maritime provinces of the West, after which they extended the scene of their depredations, so that the most sequestered places had no reason to presume on their security.

In the preparation for sounding, A.D. 371, under the reign of Valentinian, the maritime provinces of Gaul were afflicted by the Saxons. They landed from their frail coasters, and spread desolation among the relic-worshippers with fire and sword. They were at length repelled, however, as the time of their permanent settlement *under the sounding of the angels* had not yet arrived.

From the reign of Constantine to A.D. 366, that is to say, during an interval of thirty years, there had been peace between the Catholic Empire and the Goths. During this period these barbarians under Hermanric, the king of the Ostrogoths, extended their dominions from the Danube to the Baltic, including the greater part of Germany and Scythia. The name of Hermanric is almost buried in oblivion, his exploits are imperfectly known; and the Roman and Greek worshippers of the dead themselves appeared unconscious of the progress of an aspiring power, which threatened the liberty of the north, and the peace of their dominion.

Civil war between Procopius an usurper, and Valens, A.D. 366 became the occasion of the Goths crossing the Danube to foment, as the allies of Procopius, the civil discord of the catholics of the East. The suppression of the usurpation by Valens, left him free to carry on the war against the Goths alone. "But," says Gibbon, "the events scarcely deserve the attention of posterity, except as the *preliminary steps*," or preparation, "of the approaching decline and fall of the empire." The war, which had inflicted much evil on both sides, terminated A.D. 369; after which the Goths remained tranquil about six years; till they were violently impelled against the Catholic empire by an innumerable host of Scythians, who appeared to issue from the frozen regions of the north.

This period of preparation which opened the way, under the sounding of the four wind trumpets to the inroads of so many hostile and savage tribes from the Danube to the Atlantic, was also signalized by terrible and wholesale destruction of catholic idolators by earthquakes,

A.D. 365. On the twenty-first of July, the greatest part of their empire was shaken by a violent and destructive convulsion of the earth. The shores of the Mediterranean were left dry by the sudden retreat of the sea, and valleys and mountains were laid bare, which had never since the Mosaic Era of the globe been exposed to the sun. But the waters soon returned with the weight of an immense and irresistible deluge, which was severely felt on the coasts of Sicily, of Dalmatia, of Greece, and of Egypt; large boats were transported, and lodged on the roofs of houses, or at the distance of two miles from the shore; the ghost-worshippers, with their habitations, were swept away by the waters; and the city of Alexandria, the originic birthplace, and alternate throne of Homoiousianism and Homoiousianism,\* annually commemorated the fatal day, on which fifty thousand Trinitarians and Arians lost their factious and blasphemous lives in the inundation. This calamity astonished and terrified the subjects of Rome, who rightly considered these alarming strokes as *the prelude only* of still more dreadful calamities, which would ultimate in the submersion of the fabric of their world.

From the reign of Valens was a most disastrous period for the Laodicean Apostasy. "The fall of the Roman empire," says Gibbon, "may be justly dated from the reign of Valens." In this period of disaster, the happiness and security of each individual were personally attacked; and the arts and labors of ages were rudely defaced by the barbarians of Scythia and Germany. The invasion of the Huns from the rear and remoter countries of the north, A.D. 376, precipitated on the provinces of the west the Gothic nation, which advanced in less than forty years, from the Danube to the Atlantic, and opened a way by the success of their arms, to the inroads of so many hostile tribes more savage than themselves. The original principle of motion was concealed in the remote countries of the north, whence these destructive emigrations issued.

In the year 375, Valens, then resident at Antioch, was informed by his officers who were intrusted with the defence of the Danube, that the north was agitated by a furious tempest, that the irruption of the Huns, an unknown and monstrous race of savages, had subverted the power of the Goths; and that the suppliant multitudes of that warlike nation, whose pride was now humbled in the dust, covered a space of many miles along the banks of the river. They earnestly sought permission to cross the Danube, and to settle on the waste lands of Thrace, promising

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\* The Homoiousians were a sect in addition to those noted on p. 13 which maintained that the essence of the Son is similar to, but not the same as, that of the Father. How beautiful and clear is the teaching of the Truth in comparison with the confusion that reigns in the doctrines of such schismatics. — Publishers

perpetual obedience to the laws, and to defend the limits of the empire. The prayers of the Goths were most imprudently granted, on condition of delivering up their arms, and their children to be dispersed through the provinces of Asia, as hostages to secure the fidelity of their parents. Upon these ignominious conditions the whole body of the Gothic nation was transported across the Danube, by the most strenuous diligence of the infatuated officials, who were careful that not a single barbarian of those who were reserved to subvert the foundations of Rome, should be left upon the opposite shore. The stipulation, however, most offensive to the Goths, and the most important to the Romans, was shamefully eluded by bribery and corruption. The catholic officials allowed them to retain their arms in exchange for the prostitution of their wives and daughters, and contributions of cattle and slaves. When the transportation was finished, and their strength collected on the southern side of the Danube, an immense camp of two hundred thousand Visigothic warriors in arms, was spread over the plains and hills of the Lower Maesia, and assumed a threatening and even a hostile aspect.

The leaders of the Ostrogoths, Alatheus and Saphrax, pressed also by the Huns in their rear, sought the like favor that had been granted to the Visigoths. But this was absolutely refused by Valens, whose suspicions and fears were now thoroughly aroused. His generals, however, whose attention was solely directed to the Visigoths whose discontent and hostility they had excited by their tyranny and avarice, had imprudently disarmed the ships and fortifications which constituted the defence of the Danube. The fatal oversight was observed, and improved by Alatheus and Saphrax, who anxiously watched the favorable moment of escaping from the pursuit of the Huns. By the help of such rafts and vessels as could be hastily procured the leaders of the Ostrogoths transported, without opposition, their king and their army; and boldly fixed a hostile and independent camp on the territories of the empire.

A secret union having been formed between these Gothic powers, they were prepared for a desperate conflict with the catholics who had treated them with great inhumanity and treachery. The flames of discord and mutual hatred soon burst forth into a dreadful conflagration. At Marcianopolis, the capital of the Lower Maesia, about seventy miles from the banks of the Danube, they sought to purchase supplies in the plentiful markets of the city. They were refused, however, with insolence and derision; and as their patience was now exhausted, passionate altercations and angry reproaches ensued. A blow was imprudently given; a sword was hastily drawn; and the first blood that was spilt in this accidental quarrel, became the signal of a long and destructive war.

Valens removed from Antioch to Constantinople to be nearer the seat of war. He was received as the author of the public calamity and provoked to desperate rashness by the vain reproaches of an ignorant multitude, whose contempt he had not firmness to resist; he hastened the downfall of the Roman empire, and the termination of his own inglorious career, by the terrible defeat of Hadrianople, A.D. 378, in which two thirds of the catholic army of 82,000 horse and foot were destroyed. The pride of the Goths, who had been joined by their former enemies the Huns, Alani, and other tribes, was elated by this memorable victory. The scene of war and tumult was instantly converted into a silent solitude, and abandoned for other fields. The Gothic inundation rolled from the walls of Hadrianople to the suburbs of Constantinople. Laden with the spoils of these, and the adjacent territory, they slowly moved from the Bosphorus to the mountains which form the western boundary of Thrace; and securing the important pass of Succus, the Goths who had no longer any resistance to apprehend from the scattered and vanquished troops of the East, spread themselves over the face of a fertile and cultivated country, as far as the confines of Italy, and the Hadriatic sea.

Jerome, a saint of the Apostasy, vehemently deplores the calamities inflicted by the Goths and their allies in the provinces of the catholic empire — the rapes, the massacres, the conflagrations, and, above all, the profanation of the “churches,” that were turned into stables, and the contemptuous treatment of the pretended relics of fictitious saints, rubbish regarded by him as worshipful and holy. The triumph of the Goths extended far beyond the limits of a single day. One of their chiefs was heard to declare, with insolent moderation, that, for his own part, he was fatigued with slaughter; but that he was astonished how a people who fled before him like a flock of sheep could still presume to dispute the possession of their treasures and provinces. The formidable name of the Goths spread terror among the subjects and soldiers of the catholic dominion, who, if they had been hastily collected, and led by Theodosius, the successor of Valens, would have been vanquished by their own fears. But this more fortunate emperor, through the superior vigor of his mind, effected the deliverance and peace of the provinces by prudence rather than valor, which was seconded by favorable circumstances, which he did not fail to seize upon and improve. By the death of Fritigern, their heroic leader, and the predecessor and master of the renowned ALARIC, the Gothic confederacy was broken into many disorderly bands of ferocious robbers, who destroyed every object which they wanted strength to remove or taste to enjoy, and they often consumed with improvident rage, the harvests or the granaries which

soon after became necessary for their own subsistence. At length, a very considerable part, who already felt the inconvenience of anarchy, acknowledged Athanaric for their king, who, instead of leading them to battle, entered into treaty with Theodosius, A.D. 382, which resulted in the final capitulation of the Goths. By this treaty, a numerous colony of Visigoths was settled in Thrace, and the remains of the Ostrogoths in Phrygia and Lydia, as the allies of the Roman State. Prudence and necessity extorted the concessions and privileges of this treaty from Theodosius, who, nevertheless, had the address to persuade them that they were the voluntary expressions of his sincere friendship for the Gothic nation. It was apparent, however, to every discerning eye, that the Goths would long remain the enemies and might soon become the conquerors of the catholic empire. It was generally believed that they had signed the treaty of peace with a hostile and insidious spirit, and that their chiefs had previously bound themselves by a solemn and secret oath, never to keep faith with the Romans; to maintain the fairest show of loyalty and friendship, and to watch the favorable moment of rapine, of conquest, and of revenge. But the renewed outburst of the Gothic tempest was restrained by the firmness and moderation of Theodosius; so that the public safety seemed to depend on the life and abilities of a single man.

Such, then, is the historical illustration of "this unhappy period," as Gibbon styles it, in which the Lamb was gathering his hosts and bringing them into position on the four corners of the earth, that they might be prepared to subvert the western empire of Rome when the sealing of the 144,000 should have sufficiently advanced. His hosts were in position, the battle was arrayed, and nothing remained but that the trumpet should sound "its harsh and mournful music" for the dreadful combat to begin, that was to hurl fire and blood and bitterness into the highways and fastnesses of catholic superstition and crime.

### **Sounding Of The Trumpets**

All things being *prepared* — the iniquity of the catholic apostasy being matured, the executioners of judgment upon it being ready, and the 144,000 to be taken from it duly sealed — there was no longer any reason for holding back the tempests that were appointed to blast "the earth," "the sea," and "the trees," of the section of the catholic dominion doomed to judicial overthrow. We proceed, then, to consider them in the order of the release, which was successive and not contemporary; that is, the winds did not rush forth against all "the four corners of the earth" at the same instant, which would have been to make the winds blow against each other instead of against the earth and



sea. In ch. 7:1,2, we are not informed as to the order and effects of the blowing of the winds. It is not said whether the blowing was consecutive or not. They were to blow when released, and their blowing would be, in the general, injurious; this is all that can be extracted from the testimony there. It was reserved for the latter half of the eighth chapter to reveal the details omitted in the seventh. These have been sufficiently supplied in the symbolism of the first four trumpets, which are clearly identical with, and expository of, the four winds. Indeed, the reference to the winds, in ch. 7:1, is a prefatory announcement to the first four trumpets, as the angel-proclamation of "Woe," in ch. 8:13, is prefatory to the last three of the seven. The first four are, therefore, very properly styled "*Wind-Trumpets*," and the last three, "*Woes*" (ch. 11:14), or "*Woe-Trumpets*."

But, before proceeding to expound these "winds" and "woes" in detail, it may assist the reader in the comprehension of so much of the Seventh Seal as is hitherto interpreted in this work, to present him with the following:

### CHRONOLOGICAL SYNOPSIS

A. D.

324. Opening of the Seventh Seal, marked by the victory of Constantine over Licinius at Chrysopolis.

Silence in the heaven a half hour begins.

337. Silence, or peace, ends.

During this half-hour period the Sealing of 144,000 proceeds — ch. 7, and the prayers of these saints ascend abundantly as incense of supplication and thanksgiving — ch. 8:3,4.

The silence ends with the ascension of the three sons of Constantine, who each reign independently over a distinct division of the catholic empire.

At their accession, "Fire is cast into the earth, and there were VOICES" — ver. 5. The two brothers and seven of the nephews of Constantine, the praefect Ablavius, and the patrician Optatus, massacred by order of the "pious" Constantius.

350. Constans, emperor of the "third" then comprising Italy, Africa, and the Western Illyricum, assassinated by order of a usurper.

354. Gallus, the Caesar, a nephew of Constantine, beheaded by Constantius.

"AND THERE WERE THUNDERS"

Verse 5.

337. War between the Romans and Persians twenty three years.

- 356. War with the Allemanni and Franks.
- 357. War with the Quadi and Samaritans.

“AND THERE WERE LIGHTNINGS”

- 340. Civil war between the sons of Constantine “the Great,” Constans and Constantine, in which the latter is slain.
- 350. Usurpation of Magnentius and Vetricianus, which produces a revolt throughout the praefectures of Italy and Gaul, with the Illyrian countries from the Danube to the extremity of Greece. The civil war continues three years.
- 355. Revolt and assassination of Sylvanus.

“AND THERE WAS AN EARTHQUAKE”

Verse 5

- 360. The Roman legions at Paris proclaim Julian, the last of the House of Constantine, emperor. He declares war against Constantius.
- 361. Constantius dies, and Julian, the pagan, is acknowledged. He reforms the court of the second “christian” “sovereign pontiff” by turning out a thousand barbers, a thousand cupbearers, a thousand cooks, and eunuchs numerous as clouds of insects on a summer’s day. He appoints the Tribunal of Chalcedon for the sanguinary punishment of the sycophants of the former reign. He deprives catholics of the power of tormenting heretics; orders the pagan temples to be reopened; reestablishes paganism as the religion of the empire; assumes the pagan-sacerdotal functions of the Imperial Pontificate; erases the name of Christ from the Labarum; undertakes the rebuilding of the temple in Jerusalem, with a view to a falsification of the prophecies; the enterprise is defeated by earthquake, whirlwind, and a fiery eruption from the foundations.

He orders christians to be called Galileans by way of contempt; abolishes clerical honors and immunities; prohibits “christians” from teaching schools, or practising medicine, or the liberal arts.

He degrades the clergy to the lowest class of the people; excludes catholics from all offices of trust and profit, on the plea that it is unlawful for christians to use the sword either of justice or war; condemns them to make full and ample satisfaction for the pagan temples they had destroyed in the last reign.

The result of this earthquake is recorded by the sophist, Libanus, in these words: “Every part of the world 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 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.”

363. Julian is wounded in battle, and dies. Jovian, a catholic created emperor in his stead. He abolishes the edicts of Julian, and re-establishes the Catholic Apostasy as the legal and privileged religion of the state.

“The seven angels which have the seven trumpets prepare themselves to sound” — ver. 6.

395. Preparation-period ends with the death of Theodosius.

The Sealing and separating the 144,000 from among the catholics, previous to judgment, finished.

### ROME: AN EPITOME

According to Varro, the foundation of the city, was laid by Romulus on the 20th April, in the year 3961 of the Julian period (3251 years after the creation of the world, 753 years before the birth of Christ). The Romans conquered nearly the whole of the then known world. In the time of Julius Caesar, the empire was bounded by the Euphrates, Taurus, and Armenia on the east; by Africa and Ethiopia on the south; by the Danube on the north; and by the Atlantic on the west. It included much of Europe, the Middle East, and North Africa.

On the death of Constantius at York, in Britain, in 306, the troops under his son, Constantine, saluted him as emperor. In 313 he had conquered the West and had established his power in Rome. Licinius remained in the east to oppose him, but was defeated in battle, and put to death by order of Constantine (his brother-in-law) in 324. Constantine then reigned alone. He established Constantinople as the capital of the Empire, and died on 22nd May, 337.

The Empire was divided into Eastern and Western by Diocletian in 296; but was reunited under Constans in 340. It was again divided into Eastern and Western by Valentinian and Valens, the former having made the latter, his brother, emperor of the West in 364.

The Western Empire, with Rome as its capital, came to an end in 476 when Odoacer, king of the Heruli took the city. He assumed the title of King of Italy, and completed the fall of the Western Empire. The Eastern Empire came to an end with the capture of Constantinople, its capital, by the Turks, and the death of Constantine XIII on 29th May, 1453. Thence afterwards, Constantinople formed part of the Ottoman Empire, and its name was changed to Istanbul. It remains the only portion in Europe of the once powerful Turkish Empire today under Turkish control.

## BLOWING OF THE FOUR WINDS

After the apostle saw the things represented in the sixth chapter; that is, after he saw in vision the progressive accomplishment of the taking out of the way of that power, even of the pagan Greco-Latin or Roman power, which hindered the revelation of the New Power in the estate of Daniel's fourth beast — a power both spiritual and temporal, or ecclesiastical and civil, unknown to the Augustan Caesars who ruled anterior to Constantine; and germinated from that "Mystery of Iniquity" which, as tares, was sown and springing forth in growing vigor in the days of John and Paul; after he saw this power, whom the latter styles "the Man of Sin, the Son of Perdition," and "the Lawless One," exalted to supreme authority and enthroned; in other words, after the entire exhaustion of the judgments of the Sixth Seal, he saw "four angels" or powers, divinely commissioned to destroy, "standing against (*epi*) the four corners of the earth" — standing in arms, ready to operate against the four projections of that "third part of the fourth beast earth" or territory, which was to be the arena of the first four trumpets — namely, Gaul, Spain, Italy, and Africa. For a time, even during the time of the sealing of the symbolic 144,000, John saw the authorities, who had the control of these destroying tempests, "holding" or restraining "the four winds of the earth, that THE WIND," the one wind of divine fury, blowing now against Italy, and then against Africa, and then in a third and fourth direction, "should not blow against the earth, nor against the sea, nor against any tree."

That the blowing of the wind was a destruction set in motion against the earth, sea, and trees, is manifest from the proclamation made by the sealing angel commanding the four destroying messenger-powers not to injure them until the sealing work was accomplished. In other words, when the foundation was firmly and thoroughly laid for the witnessing against the rising power of the Beast of the Outer Court, whose Lion-Mouth would be opened in blasphemy, and, aided by the ten new regal powers, would overcome the witnesses (Apoc. 11:3-7; 13:6,7); so that there would be moral force enough to carry on the witnessing against the Apostasy in its decemregal and papal organization during what might remain of sackcloth-prophesying for a thousand two hundred and threescore symbolic days — when the foundation of this witnessing institution was duly organized and strengthened, then, and not till then, the destroying winds might begin to blow to the injury of the fourth-beast earth, sea, and trees.

### THE FIRST FOUR TRUMPETS

Though the wind blow towards divers points, and is styled the east wind, the north wind, and so-forth, it is still but one and the same wind, air, or spirit in motion. So with “the four winds” of ch. 7:1, they were the one wind, which, when blown against Italy, Spain, Gaul, and the Roman Africa, “the four corners of the earth” to be tempest-tossed, sounded forth destroying blasts, and swept with withering desolation all green and living things. These hurricanes of destruction are figuratively styled “trumpets;” and as “the wind” was to sweep over the four sections of the western Roman third of the fourth beast territory, each blasting current became a distinct trumpet.

The sounding of trumpets was a divinely appointed Mosaic institution. It was a holy convocation, styled “a memorial of blowing of trumpets,” and was celebrated on the first day of the seventh month — Lev. 23:24. It introduced one of the most important months of the Hebrew calendar — the month on the tenth of which was the Day of Covering of Sins; on the fifteenth, the Feast of Tabernacles; and on every fiftieth tenth, the Jubilee, when sins, were not only covered, but every man returned to his possession and family — Lev. 25:8-17.

The trumpets used were of silver, two fabricated from a whole piece. They were blown by the sons of Aaron “for the calling of the assembly, and for the journeying of the camp.” If they blew with only one, then the princes, heads of the thousands of Israel gathered themselves to Moses; but when they blew an alarm with both trumpets, it was for war against the enemy that oppressed them; and with the assurance that they should be remembered by Yahweh their Elohim, and be saved from their enemies — Numbers 10:1-10.

When an alarm was blown it portended great evil. This appears from Jer. 4:5, which says: “Blow the trumpet in the land: cry, Gather together, and say, Assemble yourselves, and let us go into the defenced cities. Set up the standard toward Zion: retire, stay not, for I will bring evil from the north, and a great destruction. The lion is come up from his thicket, and the destroyer of the Gentiles is on his way; he is gone forth from his place to make thy land desolate; and thy cities shall be laid waste without an inhabitant.”

And again, in Joel 2:1. “Blow the trumpet in Zion, and sound an alarm in my holy mountain; let all the inhabitants of the land tremble for the day of Yahweh cometh, for it is nigh at hand; a day of darkness and of gloominess, a day of clouds and of thick darkness, as the morning spread upon the mountains: a great people and strong; there hath not been ever the like, neither shall be any more after it . . . A fire devoureth before them, and behind them a flame burneth: the land is as the garden

of Eden before them, and behind them a desolate wilderness; yea, and nothing shall escape them. The appearance of them is as the appearance of horses; and as horsemen, so shall they run. Like the noise of chariots on the tops of mountains shall they leap, like the noise of a flame of fire that devoureth the stubble, as a strong people set in battle array. Before their face the people shall be much pained; all faces shall gather blackness. They shall run like mighty men; they shall climb the wall like men of war ..... the earth shall quake before them; the heavens shall tremble; the sun and the moon shall be dark, and the stars shall withdraw their shining: and Yahweh shall utter His voice before His army: for His camp is very great: for he is strong that executeth His word: for the Day of Yahweh is very terrible, and who can abide it?"

Such is the illustration furnished by the Spirit of what he means by sounding trumpets of alarm against the guilty. The sounding of a plurality of trumpets was indicative of war. This is the indication of nearly all the trumpets of the apocalypse; not of every trumpet, but of all the Seven trumpets certainly. If they blew with only one, "then the princes, and heads of the thousands of Israel gathered themselves to Moses." None of the seven trumpets indicate a gathering of the saints, or princes and chiefs of the thousands of Israel, to the prophet like unto Moses. They only portend evil to the Apostasy — the throwing down of the walls of Babylon, when the last blast of the seventh shall have sounded against her from the breath of the kings and priests of Yahweh. But before this portentous blast is sounded by them, a trumpet is blown of a different import — one that "gathers them together as the elect from the four winds, from one end of the heaven to the other" — Matt. 24:31. This is the TRUMPET OF THE JUBILEE, which will bring all the approved into the possession of the inheritance; and is symbolized, by none of the seven, but by "an angel flying in mid-heaven having aion-glad tidings to preach." These *moshkai kesheth*, or sounders of the truth, of Isaiah 66:19, and messengers of Matt. 24:31, go forth "with a trumpet and a great voice," which declares the glory of Yahweh among the nations. It has no sound of alarm in it, like the sounding of the seven. When the saints, in their graves, and we who may remain, hear this great voice, we shall all gather ourselves together to the Moses-like prophet — to Jesus "both Lord and Christ." This gathering accomplished, and the affairs to be transacted in the presence of the Lord with regard to his household disposed of — then, what remains to be executed in connection with the sounding of the seventh and last trumpet will be proceeded with; and the Lamb, with those "who follow him whithersoever he goeth," will "execute the judgment written" against Daniel and John's beasts, till nothing remains of the civil and ecclesiastical powers of the world.

In the prophets, this judicial execution by Jesus and His Brethren, the Elohim of Israel, is styled “The NAME OF YAHWEH coming from far, burning with his anger . . . . his lips full of indignation, and his tongue as a devouring fire: his breath as an overflowing stream . . . to sift the nations with the sieve of vanity” — Isaiah 30:27. And Yahweh shall be seen over the sons of Zion, whom he shall raise up against the sons of Greece; “and ADONAI YAHWEH shall *blow the trumpet*, and shall go forth with whirlwinds of the south” — Zech. 9:14. This trumpet thus divinely blown, is the winding up of the seventh apocalyptic trumpet. All the preceding events of the seven are operative to the development of this crisis in which is “filled up the wrath of Deity.”

The sounding by Adonai Yahweh of this closing blast of the seven is the great apocalyptic day of sacrifice — the slaying of the beasts, before the sins of the nations are covered over, and they become “blessed with faithful Abraham,” and “in Abraham and his seed.” He executes the Second and Third angel-missions, reaps the harvest, and treads the winepress. All this pertains to “the war of the great day of Almighty Power.” It prostrates Babylon, breaks in pieces the powers of the nations, and establishes the power of the kingdom in all the earth.

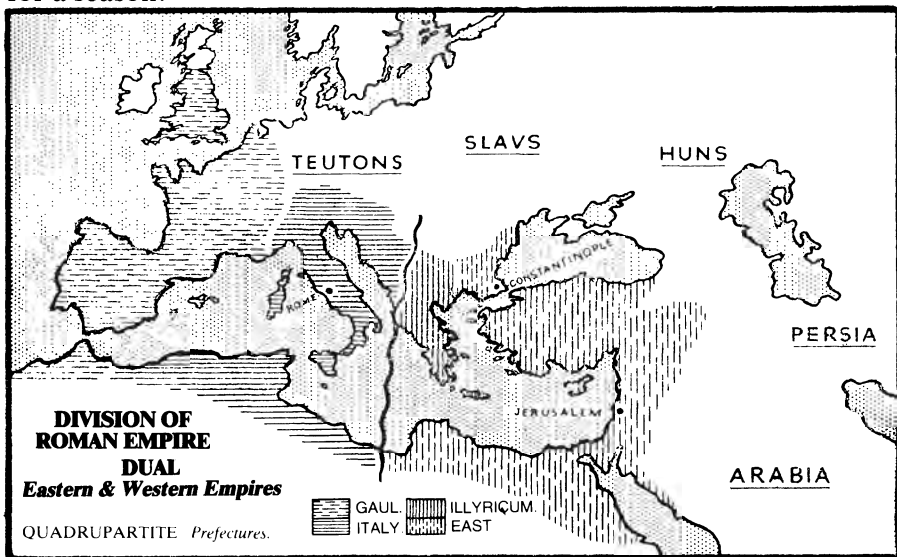
The final purpose, then, of the seven trumpets is to abolish the Laodicean Apostasy, which enthroned itself in the reign of Constantine the First, and of which he was the new-born defender of its faith. This is the grand and glorious consummation prepared for the Catholic and Protestant hierarchies of what the world styles “Christendom.” They will then have answered their purpose in the providence of heaven of a spiritual police in aid of the civil government of the nations. There will be no more any use for them; because the nations being enlightened and blessed, will no longer require deceivers and impostors to rule them by terror and imposition. “All nations shall come and worship before thee, O Lord; for thy judgments are made manifest” — Apoc. 15:4. Clerical hierarchies then will be no more; and the truth will cease to be evil spoken of because of their impiety and folly.

But these deceivers of “the whole earth that goes wondering after the beast” (ch. 13:3), were not to be permitted the enjoyment of times of bliss during the centuries of their inhabitation of the high and fat places of the world. They were image makers, relic and demon worshippers, murderers of the servants of the Deity, bewitchers of the people with their sorceries, or theological conceits, corrupters of silly women, and thieves. This is the apocalyptic indictment against them — ch. 9:20,21; 11:7; 13:6,7,15; 16:6,7; 17:3,6; 18:20,23,24. Was it to be supposed that the Deity would permit these titled and wealthy blasphemers of His name, and tabernacle; these idolatrous “spirituals of wickedness in the

heavenlies;" to enjoy all the sweets of life and receive none of the plagues stored up as His artillery for the day of evil? Such a winking at their iniquity was no part of His wisdom revealed to John. The trumpets were so arranged in their sounding as to give the clergy "wormwood" and "blood to drink;" and to be "tormented" to the gnawing of their tongues for pain and sores — ch. 8:11; 16:6; 9:4,5; 16:10,11.

This judicial operation, however, was not to affect all parts and orders of the clerical dominion at one and the same epoch. When the preparation for beginning to sound the trumpet was complete in the Gothic occupation of *the Illyrian Third* of their domain, the Catholic Empire was permanently divided into Two LIMBS, as represented by the thighs and legs of Nebuchadnezzar's Image; the EASTERN CATHOLIC LIMB being *Greek*, with Constantinople for its imperial and ecclesiastical centre; while the WESTERN CATHOLIC LIMB was *Latin*, with Rome for its Mother City. This western section consisted of Gaul, Spain, Britain, Italy and the Roman Africa. This was the first Constantine's imperality when he divided the Fourth Beast dominion with his rivals Licinius, who possessed the Illyrian Praefecture; and Maximin, who possessed that composed of the Asiatic provinces and Egypt.

The judgments of the trumpets were ordered with reference to this *threefold division* of the Catholic World. The first four trumpets were to be blown against the WESTERN THIRD, that its inhabitants of all orders and degrees (except the sealed ones who were cherished) might be plagued until their power was broken, and their sovereignty blotted out for a season.





When these judicial calamities had settled down into the generation of a new and rising order of things, judgment was preparing for an ascent from “the Pit of the Abyss” against the EASTERN THIRD of the catholic domain. It was a mission of the fifth and sixth trumpets primarily to torment, and then to kill the political life of the men, who wielded authority and power over the subjects of this imperial praefecture; and secondarily, of the sixth, to inflict “wars” upon the unrepentant spirituals of the Western Third, until the seventh should begin to sound — ch. 11:14.

The first four trumpets, then, made the Western Praefecture the seat of war — the third part of the Roman Orb, consisting, as we have said, of Gaul, Spain, Britain, Italy and the province of Africa, an area upon which, were caused to bud forth by the judgments that befell, the TEN POWERS seen by Daniel and John as “Ten Horns” upon the Eighth Head of the Fourth Beast.

It may be remarked here, that we do not learn from Daniel that the Fourth Beast had more heads than one. His was a vision of said beast in its constitutional manifestation coevally with its being slain, and its body politic given to the burning flame, at a time when judgment is also given to the saints for its especial destruction. I speak not now of what he saw concerning the Little Episcopal Horn Power; but of the head. All the horns were seen standing upon the head of the beast. The history of the past is demonstrative that the Eleven Horns did not stand on either of the first seven; though, when the uninstructed in these mysteries undertake to give sketches of the beast, they scatter the ten horns over all the seven heads. The Horns only began to bud forth in the times of the Seventh Head, and therefore cannot be placed upon any of the previously developed six. This seventh was to continue only “a short space.” The beast and horns have continued many ages since the seventh head fell; unless therefore we view the horns as standing upon the Eighth Head, we have before us a symbolical monstrosity of a beast with ten horns and no head for them to stand upon. It is to John’s writing we are indebted for knowledge about the heads. From him we learn that the beast of Daniel has Eight Heads; and that it is with the eighth that the ten horns are allied for “one hour” in a period of conflict with the lamb and those that are with him — ch. 17:11-14.

The trumpets were not only destructive of much that existed, but formative rudimentally of future political manifestations. The first four destroyed the Latin Catholic Imperial state unity of the western third; abolished the sovereignty of Rome; and formed the ten rudimental powers, which are destined for world-wide operations in the last hour of their existence. In the first four trumpets we have to do with things rudi-

mental; but in the seventh and last, with the great and marvellous manifestations of the future, which could by no means have been developed without the preliminary judgments we proceed now in their apocalyptic order to expound.

### ACT I — FIRST WIND-TRUMPET

The hurting of the earth by hail and fire, mingled with blood, by which a third part of the trees, and all green grass is burned up.

A.D. 395, and onwards.

*“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.”*

Apoc. 8:7

#### 1. The Symbols Explained

A prophecy couched in such terms as these indicates nothing but judgment of the severest kind. It is a tempest of the most scathing description imaginable — a beating down with hail, scorching with lightning, and causing blood to flow.

The prophets give us to understand that by such language as this is signified, “A mighty and strong one casting down to the earth with the hand.” This interpretation is indicated in Isaiah 28:2 as “Yahweh hath a mighty and strong one, as a tempest of hail, and a destroying storm, as a flood of mighty waters overflowing, he shall cast down to the earth with the hand,” or power of the sword. This was a threatened war against the drunkards of Ephraim, which was afterwards executed by the King of Assyria who cast down their sovereignty, and carried them away into a captivity from which they had not yet returned. They thought themselves secure, and made lies their refuge, and under falsehood hid themselves. But in the seventeenth verse they are informed that “the hail should sweep away the refuge of lies, and the waters overflow the hiding place.”

In Ezek. 13, we find, that the self-constituted prophets of Israel promising peace to Jerusalem, when Yahweh had determined there should be no peace for her, is styled building up a wall, and daubing it with untempered mortar. Ezekiel was commanded to announce to them, that it should fall by an overflowing shower; and then addressing

the constituents of the shower, he says, "And ye, O great hailstones, shall fall; and a stormy wind shall rend it." This prediction was afterwards fulfilled by the Chaldeans under Nebuchadnezzar, who as great hailstones, a mighty and strong power, demonstrated the flimsiness and instability of their wall by laying Jerusalem in ashes and destroying the liars out of her.

In *The Apocalypse*, hailstones operate conspicuously in demolishing walls daubed with untempered mortar, sweeping away the refuges of lies, and overflowing all hiding places. Beside the place before us, they are brought into play in chs. 11:19 and 16:21. The hail in these two places signifies the same thing — *a mighty and strong power*, which falls out of the heaven upon men to plague them exceedingly. This power is the power of the heaven, the spirit, congealed (if I may so speak) into spiritual bodies weighing one talent a piece. These are the hailstones and coals of fire which result from the thunder voice of the Most High. They are the electrical congelations of the Spirit which beat down the Assyrian in his latter day overthrow; as it is written, "And Yahweh shall cause his glorious voice to be heard, and shall show the lighting down of his arm, with the indignation of anger, and the flame of devouring fire, scattering and tempest and hailstones; for through the voice of Yahweh shall the Assyrian be beaten down who smite with a rod," (Isaiah 30:30). The Assyrian to be beaten down by these living, precious, and all powerful hailstones, is the Gog of Ezekiel, the Fourth Beast of Daniel, and the eighth Head in alliance with the Ten Horns of John. These are destroyed by the saints when judgment is given to them; they are mighty and strong who fall upon them as a plague of hail and a destroying storm upon the forest.

"The third of the earth," into which the mighty and strong power is cast for judicial execution, was that third section of the Roman Orb occupied by "the third of the trees." A third implies two other thirds. The trees of these two thirds were not to be affected by the scorching hail-commingled fire. It was to be confined to one of the thirds, which, as we shall see in our historical illustration, was the Western Third. This is "the earth," or arena, of the first trumpet.

"Trees" are symbolical of the great men among a people. This is evident from Jotham's parable in Judges 9:8. "The trees went forth," said he, "to anoint a king over them, and they said unto the Olive Tree, 'Reign thou over us'." But, when the olive, and the fig, and the vine, severally declined to be promoted over the trees, all the trees with one voice invited the bramble to wear the crown; to which this prickly bush replied, "If in truth ye anoint me king over you, then come and put your trust in my shadow; and, if not, let fire come out of the bramble, and

devour the cedars of Lebanon.” All this is perfectly intelligible, and no sane mind would think of trying to interpret it upon what is called the literal principle of hermeneutics. The trees in Jotham’s parable symbolized all the men of Shechem, and all the house of Millo, in whom the king-making and king-sustaining power resided. It is unnecessary to adduce further proof of this notable signification of “trees” in the symbolic language. An aggregation of wild, uncultivated trees constitutes “a forest.” This is prophetically obnoxious to the storm of hail, which descends upon it; while the people, or trees of Yahweh’s planting (Isaiah 61:3) are dwelling securely, as Israel did in Goshen when the rest of Egypt was desolated and scorched by literal hail mingled with fire; as it is written, “My people shall dwell in a peaceable habitation, and in sure (or safe) dwellings, and in quiet resting places, when it shall hail, coming down on the forest” (Isa. 32:18). This shows that when hail descends on forest trees, there is no peace, safety, or tranquillity, to the wicked represented thereby.

“Grass” is figurative of the multitude. “All flesh is grass” (Isaiah 40:6). It may be either withered or green and flourishing. Before the blast of this trumpet is blown, the grass is “green”; but when the trumpet ceases to sound, it is burned up, and consequently black. Before the hail and fire mingled with blood descends, the catholic multitude, consisting of priests and people, are “green grass.” They are so represented, because of their wickedness, and the iniquity worked by them. The proof of this is found in Psalm 92:7, as, “When the wicked *spring* as the grass, and when all the workers of iniquity do *flourish*, it is that they shall be destroyed forever.” Grass that springs is green and looks flourishing. This is sufficient to determine the meaning of the symbol. When it becomes withered or black, it is “because the Spirit of Yahweh bloweth upon it,” and the tempest licks it up as stubble (Isaiah 40:7,24).

Hence then, the symbolism of this trumpet is representative of the Spirit of Yahweh blowing upon the great men and people of the catholic apostasy of the West. He did it by destroying agents already in a state of preparation. The hail and fire mingled with blood were these agents, ready to fall upon the pious hypocrites of the Latin West, when the time appointed should arrive.

## 2. Historical Exposition

The following historical summary from Elliot’s *Horae Apocalypticæ* being strictly correct, I cannot do better than to lay it before my readers. “The first angel sounds his trumpet: and lo the same tremendous tempest as before, black with other clouds from the cold hail-generating countries beyond the Danube, and charged with lightning

and hail, appears driving westward. "The third of the land,"\* or continental provinces of the Western division of the Roman empire, is declared the fatal scene of ravage. The Asiatic continent and maritime province of Africa are to remain unharmed by the storm: and the European provinces, too, of the Eastern Empire mostly to escape. The skirts of the storm discharge themselves, as it passes forward, on the Rhoetian hill-country. Then quickly its course is towards Italy. As it sweeps across the Italian frontier, other terrific thunder-clouds from the distant north-west quarter of the heaven succeed, and intermingle with the first. Once and again, the almost united tempests spread in devastating fury over Italy, beyond the Alps and Apennines. Then dividing, a part, impelled yet further south, bursts with terrific lightnings directly over the Seven-Hilled Imperial City, and passes thence to the southernmost coast of Bruttium beyond. A part, driven backward, takes a westerly course over the Rhine, into Gaul, and far and wide devastates it; then, crossing over the Pyrenaean chain, pours its fury on the Spanish provinces: nor spends itself till it has reached the far shores, west and south, of the Atlantic and Mediterranean. Thus has the entire continental division of the Western Empire been involved in its ravages. Throughout the whole, the lightning fire runs along the ground, even as in the plagues of ancient Egypt, burning in wide spreading conflagration country and town, trees and pasture. And there are signs, too, not to be mistaken, of the destruction of life, as well as of vegetation: for blood appears mixed with the fire and hail. Slowly at length the storm subsides, destroying, however, even in its subsidence. The desolation that it leaves is frightful. The land was as the garden of Eden before it. It remains a wasted wilderness." *Vol. I. p. 343.*

ALARIC and RHADAGAIUS were the leading spirits of what Claudian, a contemporary writer, styles the "hail-storm." With singular impolicy, Arcadius, the emperor of the eastern third, which fell to him on the death of Theodosius, made Alaric Master General of the Eastern Illyricum, and furnished him by so doing with arms from the imperial armories. During four years he made preparation for the invasion of the West. Installed by imperial authority in the centre of the Illyrian Third, he was seated, as Gibbon expresses it, "on the verge, as it were, of the two empires." The separate halves of the catholic body politic were before him, devoted of heaven to be ruthlessly scathed and torn in his merciless career. As preliminary to this sanguinary enterprize, the chieftains of his nation, according to ancient custom, raised him upon a shield, and proclaimed him *King of the Visigoths.*

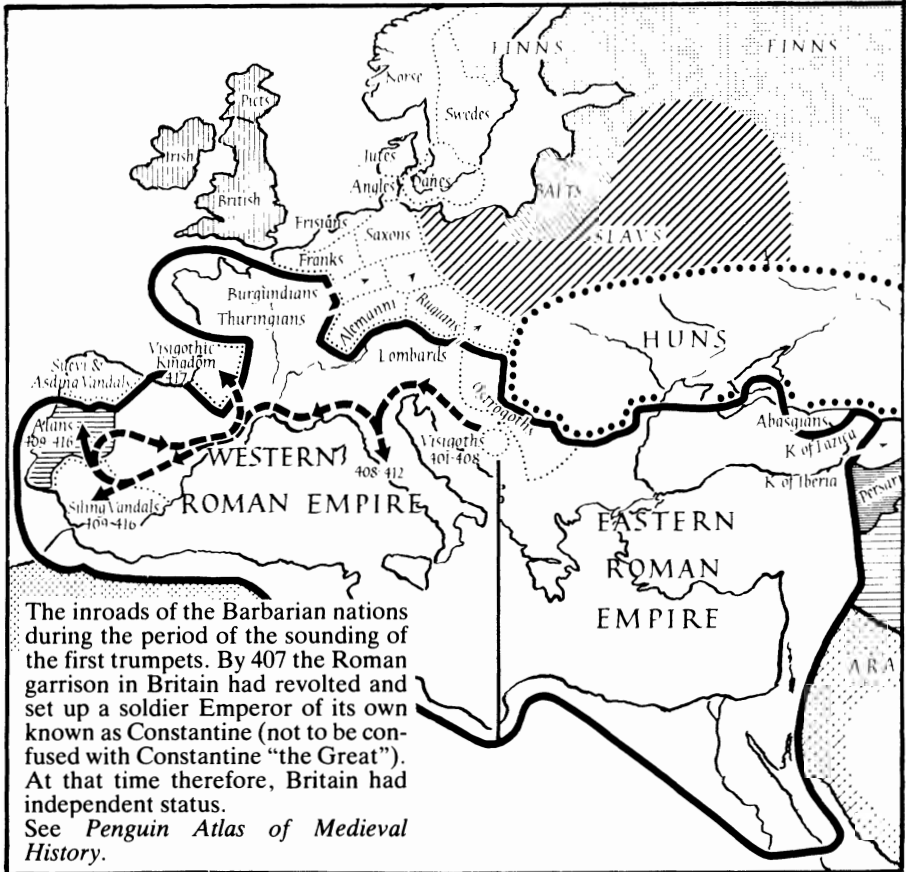
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\* Instead of *to triton ton dendron*, as in Griesbach's text, it reads doubtless more correctly as in Tregelles', *to triton tes ges, kai to triton ton dendron*, as rendered in my translation.

At this epoch, the first trumpet sounded, A.D. 395-400. "Fame," says Claudian, "encircling with terror her gloomy wings, proclaimed the march of the barbarian army, and filled Italy with consternation." The public distress was aggravated by the fears and reproaches of superstition. The pagans had no omens and sacrifices to consult; but the infatuated catholics still derived some comfort from what they regarded as the powerful intercession of saint and martyr ghosts. The emperor Honorius was preeminent in fear. The approach of Alaric to Milan caused the Emperor to flee, and take refuge at Asta, a small fortified town, in Piedmont, in which he was hard pressed by the Goths. The timely arrival of the renowned Stilicho effected his deliverance. The Goths retreated, and were afterwards defeated at Pollentia. But Alaric soon repaired his losses, and boldly resolved to break through the unguarded passes of the Apennine, to spread desolation over the fruitful face of Tuscany, and to conquer or die before the gates of Rome. Before, however, his threat was carried into effect, another "dark cloud collected along the coast of the Baltic, and burst in thunder upon the banks of the upper Danube." Rhadagaisus, the king of the confederate Germans, passed without resistance the Alps, the Po, and the Apennine, A.D. 406. Many cities of Italy were pillaged or destroyed. Alaric was a catholic and a leader of a disciplined army; but, Rhadagaisus was a savage, and a stranger to the manners, religion and language of the South. The senate and people of Rome, "the trees and green grass" of the State, trembled while yet his presence was before Florence, 180 miles from Rome, which he vowed to reduce to a heap of stones and ashes, and to sacrifice the most illustrious Romans on the altars of those gods who were appeased by human blood. But the fierceness of this portion of the hail and fire mingled with blood, was destined to expend itself before Florence. The strategy of Stilicho again saved the capital, and caused more than a third of the vast and various multitude of Sueves, Vandals, and Burgundians, who adhered to the standard of Rhadagaisus, to perish on the fields of Tuscany. But one hundred thousand Germans still remained in arms after the death of Rhadagaisus; and the invasion of Gaul, which Alaric had designed, was executed by the remnant of the great army of the Baltic. "This memorable passage (of the Rhine) of the Suevi, the Vandals, the Alani, and the Burgundians, who never afterwards retreated, may be considered," says Gibbon, "as the fall of the Roman empire in the countries beyond the Alps; and the barriers which had so long separated the savage and the civilized nations of the earth were, from that fatal moment, levelled with the ground."

The subjects of Rome in Gaul, "the trees" and "green grass" of the

earth, unconscious of their approaching calamities, enjoyed the state of quiet and prosperity, which had seldom blessed the frontiers of Gaul. The banks of the Rhine were crowned, like those of the Tiber, with elegant houses, and well-cultivated farms. This scene of peace and plenty was suddenly changed into a desert, and the prospect of the smoking ruins could alone distinguish the solitude of nature from the desolation of man. The flourishing city of Mentz was surprised and destroyed; and many thousand catholics massacred in their temples; and the consuming flames of war spread from the banks of the Rhine over the greatest part of the seventeen provinces of Gaul. That rich and extensive country, as far as the ocean, the Alps, and the Pyrenees, was delivered to “the hail and fire mingled with blood” — the barbarians, who drove before them, in a promiscuous crowd, the bishop, the senator, and the virgin, “the trees” and “green grass,” laden with the spoils of their houses and altars;



The inroads of the Barbarian nations during the period of the sounding of the first trumpets. By 407 the Roman garrison in Britain had revolted and set up a soldier Emperor of its own known as Constantine (not to be confused with Constantine “the Great”). At that time therefore, Britain had independent status. See *Penguin Atlas of Medieval History*.

so that in less than two years, the divided troops of the savages of the Baltic advanced, without a combat, to the foot of the Pyrenees.

As I am not writing a detailed history of the times, but selecting so much from history already written as will illustrate what has been fulfilled of *The Apocalypse*, it will be necessary for me to do more than to note, that the calamities that befell “the third of the earth” were aggravated by the revolt of the army in Britain, which renounced its allegiance to the Emperor of the West, and set up a new emperor, named Constantine, whom they found in the lowest ranks of the army. He established himself in Britain and Gaul, and received also the submission of Spain, whose feeble resistance was ineffectual to prevent the authority of the usurper being acknowledged from the walls of Antoninus to the columns of Hercules.\*

Adversity had exercised and displayed the genius of Alaric; and the fame of his valor invited to the Gothic standard the bravest of the barbarian warriors, who from the Euxine to the Rhine were agitated by the desire of rapine and conquest. After the death of Stilicho, he put his troops in motion, and A.D. 408, with bold and rapid marches, passed the Alps and the Po; pillaged several cities; proceeded on to Rimini, stretched his ravages along the sea coast of the Hadriatic, and meditated the conquest of the ancient Mistress of the World. An Italian hermit sought to turn him from his purpose; but was silenced by the solemn asseveration of Alaric, that “*he felt a secret and preternatural impulse, which directed, and even compelled, his march to the gates of Rome.*”

During a period of six hundred and nineteen years “*the Queen of the Earth*” had never been violated by the presence of a foreign enemy. The hour had now arrived for this indignity. The city was blockaded by Alaric, whose vigilance inflicted upon it at length the horrid calamities of famine. Enraged by hunger, the desperate devoured the bodies of their victims; and even mothers tasted the flesh of their slaughtered infants! Many thousands of the inhabitants expired in their houses, or in the streets, for want of sustenance; and the stench arising from so many putrid and unburied carcasses, infected the air. At length Alaric was induced to retire by the payment of an enormous ransom, and to enter upon negotiations for peace. But these failed through the imbecility and infatuation of the administration. A second siege of Rome was formed; and a third followed, A.D. 410, Aug. 24. At midnight, the Salarian gate was silently opened, and the inhabitants awakened by the tremendous sound of the Gothic trumpet. Eleven hundred and sixty-

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\* This Constantine is not to be confused with Constantine “the Great” or his son, Constantine II. He was a private soldier of the same name in the British garrison, whom the legions of that country, with impetuous levity had seated on the throne. He experienced a measure of success in battle, and extended his influence over Gaul and Spain — Publishers.



three years after the foundation of Rome, the imperial city, which had subdued and “civilized” so considerable a part of mankind, was delivered to the licentious fury of the tribes of Germany and Scythia.

This awful catastrophe of Rome filled the astonished empire with grief and terror. The people deplored the afflictions of “*the Queen of Cities*,” while the clergy, who applied justly to recent events the lofty metaphors of oriental prophecy, were foolishly tempted to confound the destruction of the capital, and the dissolution of the globe.

The victorious Goths evacuated Rome on the sixth day, and marched into the southern provinces of Italy, destroying whatever dared to oppose their passage, and plundering the unresisting country. The “hail and fire mingled with blood” continued to consume “the trees,” and to burn up “the green grass” for a still longer period than that reached by the termination of the career of the King of the Goths. While meditating further conquests beyond the limits of this trumpet, Alaric was suddenly arrested by the power of death, which fixed, after a short illness, the fatal term to his conquests. His sepulchre was built in the bed of the Consentia, a river in Bruttium, and adorned with the spoils and trophies of Rome. The secret of its location was concealed by restoring the waters to their accustomed channel, and the massacre of the prisoners employed in constructing it:— “The last Italian blood,” remarks Elliot, “that mingled with the fire and hail,” under the judgments of the *first* trumpet.

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## ACT II — SECOND WIND-TRUMPET

The hurting of the Sea by a great mountain burning with fire being cast into it, by which the third of the Sea became blood; the third of its living creatures died; and the third of its ships was destroyed.

A. D. 429 and Onwards  
Apoc. 8:8,9

*“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.”*

### 1. Symbols Explained

We are plainly informed in this text, that its terms are not to be understood “literally”: that the great mountain in a state of intense com-

bustion was not a real mountain, but something analogous thereto. The information is conveyed by the use of the particle *hos, as it were*. What John saw represented was a destroying power of great force and magnitude, judicially affecting the population of the maritime arena of the Western Third of the Catholic empire.

“The very etymology of the word mountain,” says Daubuz, “helps out the signification of the symbol. For **רִבִּיר**, a mountain\*, comes from **רָבַר** in Hiphil **הִרְבִּיר**. This, and the Chaldee **אַרְבַּר**, and the Arabic **رَبَّر**, signify to command, subdue, and govern. So, in our military terms, hills and mountains are said to command the places about them. Mountains burning with fire together with a strong wind, and seen by a king in his dream, signify, according to all the interpreters among the Persians and Egyptians, the destruction of his people by a warlike enemy.”

In addressing the Babylonian power of Chaldea, the Spirit styles it “a destroying mountain” — “Behold, I am against thee, O Destroying Mountain, saith Yahweh, which destroyest all the earth” (Jer. 51:25). “*A mountain burning with fire*” is a destroying power; and the direct opposite to “mountains that bring peace to the people.” A mountain burning with fire would throw the sea, if cast therein, into a bubbling and hissing agitation; it would be “a mountain of prey” but, if the mountain were burnt, instead of burning, it would represent a great power deprived of all ability to injure — a power destroyed instead of destroying. Therefore, saith Yahweh to the power of Babylon which had destroyed all the earth subjugated by it, “I will stretch out Mine hand upon thee, and roll thee down from the rocks, and will make thee *a burnt mountain*,” a prediction that was fulfilled when He executed “the vengeance of his temple” by Cyrus and his uncle, “the kings of the Medes.”

“The sea” of this trumpet is the politico-geographical arena of its judgments. The mountain burning, or destroying, with fire was providentially “cast into the sea.” “Sea, clear and serene, denotes an orderly collection of men in a quiet and peaceable state. When troubled and tumultuous, a collection of men in motion and war. Either way, waters signifying peoples (Apoc. 17:15), and the sea being a collection of waters, the sea becomes the symbol of people, gathered into one body

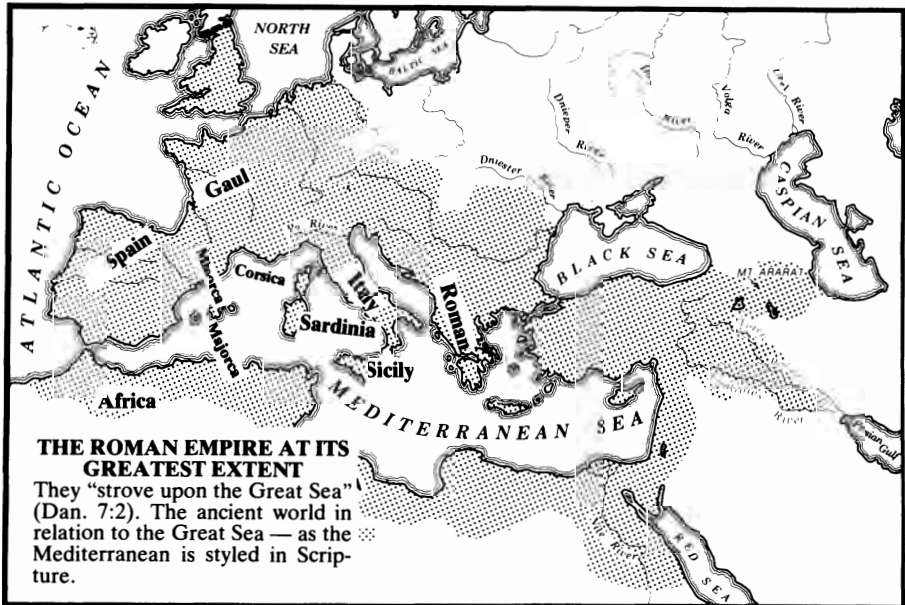
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\* We cannot follow the author in this statement. The Hebrew for “mountain” is *Har* or *Harar*, not *Dabyr* as above. The Hebrew *dabar* signifies “to command”, and symbolically mountains can command the hills or plains about them. The term “mountain” has also been used in a political sense. For example, during the French Revolution, the largest, and most revolutionary of the parties were the Jacobins also styled *The Montagnards* or *The Mountain* because it sought to dominate the other parties, including the Girondins, another powerful party, though not as commanding as the Jacobins. Between them the independent members, and smaller groups were known as the Plain. This usage of Mountain and Plain in a symbolic and political sense is what Bro. Thomas is referring to: but we cannot follow the citation from Daubuz which seems to be incorrect. . . . Publishers.

politic, kingdom, or jurisdiction, or united in one design.”

The four great beasts of Daniel 7 were seen by the prophet to come up out of “the sea” in consequence of the four winds striving upon the Great Sea. The many headed beasts of the apocalypse are but symbolical parts of the fourth of these in Daniel. As the whole came up out of the sea, so therefore must its parts; and that sea, says the prophet, was “the Great Sea,” or Mediterranean. In this trumpet-prophecy “the sea” has a twofold signification, the symbolic and literal. The destroying power was to descend literally upon the maritime region washed by the waters of the Mediterranean; and symbolically upon the peoples inhabiting its coasts. The Romans used the term as inclusive of the islands and maritime coasts of what they regarded as their sea, because situate in the midst of their domain.

“The third of the sea.” This, the sea-third, is the sea of the same “third of the earth,” that was subject to the emperor of the catholic west. It included the coasts of Spain, Gaul, Italy, and the Roman Africa; with the islands of Sicily, Sardinia, Corsica, Majorca and Minorca. This sea-third “became blood.” Its peoples were put to the sword because of the enormity of their blasphemy, hypocrisy, and crime; for it is on account of these things that the judgments of heaven are poured out with volcanic fury and destruction upon mankind.



“The creatures in the sea having souls”\* were the fish of the symbolic sea; and therefore fish in a symbolic sense. “A sea being thus considered,” says Daubuz, “as a kingdom or empire (in the text, the western empire), the living creatures in it must be typical fishes, or men. But if a sea be considered only of the waters, of which it is a collection, then the waters will signify the common people; and the fishes, or the creatures in the sea, living, as having a power to act, will denote their rulers. And in this sense are the fishes mentioned in Ezek. 29:4,5, explained of the princes of Pharaoh.”

“The ships.” The introduction of ships into the prophecy indicates that the judgments of the second trumpet have especial regard to the naval and commercial interests of “the third.” Job’s days “passed away as swift ships.” Here ships are used as a metaphor signifying swiftness. In this, his *days* were analogous to *ships*. “They that go down to the sea in ships, do business in the great waters.” To destroy these ships, then, would be to destroy the business, whether naval and commercial: and to destroy those who worked them. In predicting this destruction, therefore, of the naval and commercial power of the western third’s dominion, all that was necessary was to say, “the third of the ships was destroyed.”

## 2. Historical Exposition

The following is Mr. Elliott’s sketch of the phenomena of this vision. “A pause ensues. Then presently there is heard another trumpet-blast of judgment. Now, is the visitation of the *Western Third of the Mediterranean sea*, and the *islands and transmarine province* included in it; a part hitherto unscathed and safe. Behold yon giant mountain-rock, blazing with volcanic fires, that upheaved from the southernmost point of Spain near the straits of Gades, and cast into the sea, looks like Etna in its raging! Mark how the waters of the midland sea are agitated by it! The lava pours down the mountain sides. The igneous stones and ashes of the volcano are scattered for hundreds of miles all round, on sea and mainland, coasts and islands; first on the coast of Africa, then on that of the opposite continent, from the Atlantic Straits, all along up to the head of the Adriatic. Ships appear set on fire by them, at sea and in the harbors, and light the waters with their conflagrations. Blood marks the loss of life accompanying; the same as in the former vision. Over the whole maritime scene of its devastations whatever is habitable appears

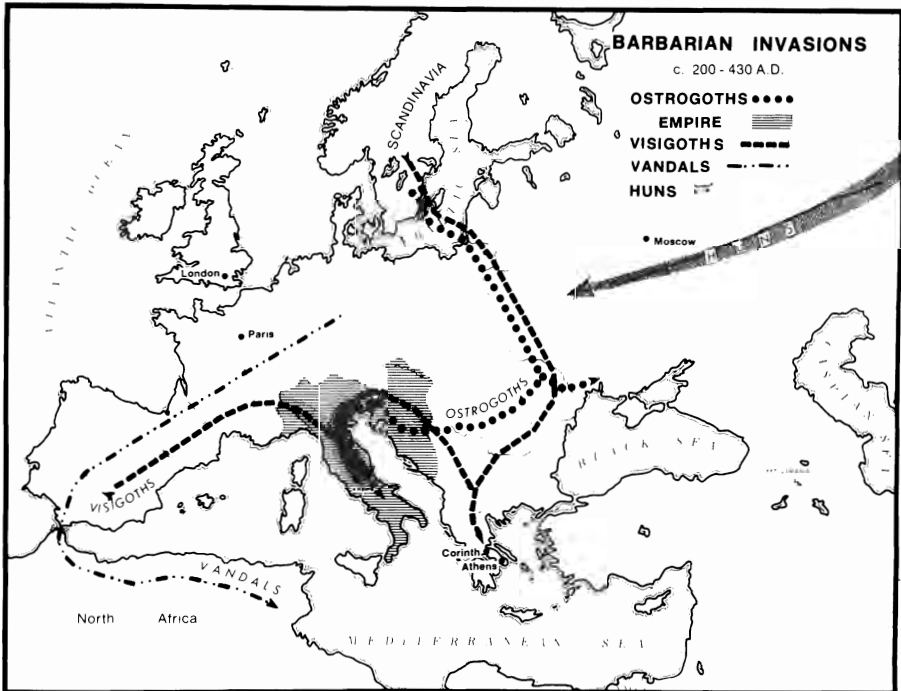
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\* This rendering differs from the Common Version: *exonta psuchas*, is there incorrectly turned into “had life,” as if *psuchas* were a singular noun. Supposing probably that “the sea” was wholly literal, they did not like the idea of giving *souls* to fish. Had they thought that “the creatures” were men and women, *souls* would doubtless have been ostentatiously paraded in the text.

desolated; whatever had life, destroyed.”

To the Vandal power was providentially assigned the judicial execution of the second trumpet upon the guilty catholic population of the west. Their work began A.D. 429, by their precipitating their destroying hosts, led by GENSERIC their king, upon the rich and productive province of Africa. Gibbon styles him “the terrible Genseric; a name, which, in the destruction of the Roman empire, has deserved an equal rank with the names of Alaric and Attila.” His ambition was without bounds and without scruples; and prompted him to any enterprise that promised plunder and dominion. His power was a volcanic mountain vomiting forth desolation and death upon what he styled “the guilty.”

The discord of Aetius and Count Boniface, two generals of the Western empire, was the fatal and immediate cause of the eruption of this Vandal volcano, which resulted in the loss of Africa and the islands. Boniface, then in arms against the administration, invited Genseric to an alliance. The Vandal king readily accepted the invitation; and, by the assistance of the Spaniards, who, anxiously desiring to get rid of them, furnished him with ships, he transported his Vandals over the Straits of Gibraltar to the coast of Mauritania where he mustered about 50,000 effective men.



When Genseric landed in Africa, he became the deliverer of the Donatists, who were then suffering the most rigorous persecution by the catholic officials, lay and clerical. Among the latter was their zealous enemy, the so-called "Saint" Augustin, Bishop of Hippo, who died just before his city was taken, A.D. 430, and, according to Mr. Elliott, was "joined to the white-robed company before the throne!!" Genseric being an enemy to the catholic faction in power, showed himself to the Donatists as a powerful deliverer, from whom they might reasonably expect the repeal of the odious and oppressive edicts of the Roman emperors. Genseric's vengeance descended with terrible effect upon the "wolves in sheep's clothing," who had been so long and cruelly oppressing all who were opposed to the reigning catholic superstition. Under the reign of the Vandals, whose success they favored, the Donatists of Africa enjoyed an obscure peace of one hundred years, at the end of which they may again be traced "by the light of the imperial persecutions."

At the time of invasion, Africa was so fruitful as to deserve the name of the common granary of Rome and of mankind. On a sudden, the seven fruitful provinces from Tangier to Tripoli were overwhelmed. The Vandals where they found resistance seldom gave quarter, and the deaths of their comrades were expiated by the ruin of the cities before which they had fallen. Boniface having returned to his allegiance, obtained the command of a powerful armament of *ships* and land forces, with which he boldly attacked the Vandals before Hippo. But his defeat irretrievably decided the fate of Africa. Eight years after the fall of Hippo, Carthage was reduced to ignominious servitude. After permitting his troops to satiate their rage and avarice, he enjoined all persons, without fraud or delay, to deliver their gold, silver, jewels, and valuable furniture or apparel, to his officers; and the attempt to secrete any part of their patrimony was inexorably punished with torture and death, as an act of treason against the state. The nobility and senators of Carthage were condemned to perpetual banishment; and crowds of exiles, of fugitives, and of ingenuous captives, filled the provinces of the east and west.

With the capture and sack of Carthage, all resistance to the "mountain burning with fire" ceased in Africa. By the separation of this province, the internal prosperity of Rome was irretrievably destroyed. The rapacious Vandals confiscated the patrimonial estates of the emperors and cut off the regular subsidies. The distress of the Romans was soon aggravated by an unexpected attack, June 15, A.D. 455. There being nothing to tempt the rational ambition of the Vandal king in the direction of the desert, "he cast his eyes," says Gibbon, "toward the sea. He

resolved to create a naval power, and his bold resolution was executed with steady and active perseverance. He animated his daring Vandals to embrace a mode of warfare which would render every maritime country accessible to their arms;" so that, "after an interval of six centuries, the fleets that issued from the port of Carthage again claimed the empire of the Mediterranean." They vomited fire upon Sicily, which "became blood" in its conquest and the sack of Palermo. The Western empire being left without a defender and lawful prince, the avarice of Genseric increased, and, with a numerous fleet of Vandals and Moors, he cast the anchors of his burning power into the sea at the mouth of the Tiber. Having disembarked, he boldly advanced to the gates of Rome. The bishop (for there was then no Pope, no Pontiff King with temporal power, and "church-states" to be ruled with a grievous yoke) — this bishop Leo, at the head of *his* clergy, issued in procession to supplicate with all due orthodox humility, a restraining of the fierce and burning wrath of the heretical defender of the Donatists. The Vandal king promised to spare all non-resistants, to protect the buildings from fire, and to except the captives from torture. Nevertheless, Rome and its inhabitants were delivered to the blind passion of his soldiery. The pillage lasted fourteen days and nights. Among the spoils transported from the city by the king were the Golden Table and the Seven-Branched Golden Light-stand, brought by Titus to Rome, where they were deposited in the temple of peace. Nearly four hundred years after, these spoils of Jerusalem were shipped for Carthage, with the rich plunder of the catholic bazaars, dedicated to demons called "guardian saints," and adorned by the excessive superstition of the coreligionists of Ambrose, Jerome, Augustine, and company. The gold and silver, amounting to several thousand talents, with the jewels, brass, and copper, accumulated by rapine, were all removed to the fleet, which returned laden with thousands of captives, with a prosperous navigation, to Carthage — all except one vessel bearing the relics of the capitol, which descended to the bottom of the sea.

But "the sea" had not yet sufficiently "become blood;" nor had "the third of the creatures in the sea, having souls, died;" nor had "the third of the ships" been "destroyed." To bring this about required the revival of "the kingdom of Italy's" power of resistance (for the Western empire had been reduced to an Italian kingdom) to Genseric upon the sea. The four years reign of the judicious and enterprising Majorian afforded scope for this. Perceiving that Rome could not be safe while Carthage existed as a hostile state, he determined to create a maritime power, and by it achieve the conquest of Africa. In three years he collected an imperial navy of three hundred large galleys, with an adequate

proportion of transports and smaller vessels, in the secure and capacious harbor of Cathagena in Spain. Hearing of this, and apprehensive of Majorian's descent at his own original landing place, Genseric reduced Mauritania into a desert. Secret intelligence guided him to the anchorage of his foe, whose unguarded fleet he surprised in the bay of Carthage. Many of the ships were taken, or sunk, or burnt, and the preparations of three years were destroyed in a single day.

For six years after the death of Majorian, the government of Italy was in the hands of the Count Ricimer alone, one of the principal commanders of the barbarians, descended from the Visigoths and Suevi. Under his rule, the kingdom of Italy was afflicted by the incessant depredations and conflagrations of the Vandalic "mountain burning with fire." In the spring of each year, Genseric sallied forth from the port of Carthage in command of the most important expeditions. When asked by his pilot what course he should steer, "Leave the determination to the winds," said he, "THEY will transport us to the guilty coast whose inhabitants have provoked the divine justice." They repeatedly visited the coasts of Spain, Liguria, Tuscany, Campania, Lucania, Bruttium, Apulia, Calabria, Venetia, Dalmatia, Epirus, Greece, and Sicily. They subdued the island of Sardinia, and spread desolation or terror from the columns of Hercules to the mouth of the Nile; and, as they always embarked a sufficient number of horses, they had no sooner landed, than they swept the dismayed country with a body of light cavalry. The fierceness of the scourge is attested by the massacre of five hundred noble citizens of Zante, whose mangled bodies he cast into the Ionian sea — "the sea became blood; and the creatures in the sea, having souls, died."

The permission of such sanguinary severities by Providence can only be accounted for on the principle of the wicked being Yahweh's sword for the punishment of the hypocrisy, blasphemy, superstition, and immorality of the victims. Genseric seemed to recognize that he was the executioner of "divine justice" upon the orthodox catholic fraternity that inhabited "the sea". "The fury of the Vandals," says Gibbon, "was confined to the limits of the Western empire" — to "the third of the sea, and of the creatures, and of the ships." The Italians, now destitute of a naval force, through the haughty Ricimer were at length reduced to address the throne of Constantinople in the language of subjects; and Italy submitted, as the price and security of the alliance, to accept a master from the choice of Leo the First, the Emperor of the East, in the person of Anthemius, who entered Rome as Emperor of the West, April 12, A.D. 467. Immediately after this, "regardless of the majesty of the purple," said he, "I gave my daughter to a Goth; I sacrificed my own blood to the safety of the republic." But this did not prevent Ricimer, his



daughter's husband, from sacking Rome and putting him to death, A.D. 472.

In the meantime, however, the alliance developed immense naval and military preparations on the part of the eastern Romans, languidly aided by the west, for carrying the war into Africa. One hundred and thirty thousand pound weight of gold (about £5,200,000), and seven hundred thousand of silver, paid into the treasury for expenses, reduced the cities to extreme poverty. The fleet it provided, and which sailed from Constantinople to Carthage, consisted of eleven hundred and thirteen ships, and the number of soldiers and mariners — “the creatures in the sea having souls” — exceeded one hundred thousand men. This formidable navy was increased by a fleet under Marcellinus from the Adriatic. Consternation seized the Carthaginians; but Genseric beheld the danger with firmness, and eluded it with his veteran dexterity. Having obtained a truce of five days to regulate the terms of submission, in this short interval the wind became favorable to his designs. He manned his largest ships of war with his bravest Moors and Vandals, who towed after them many large barks filled with combustible materials. In the obscurity of the night, “as it were a mountain burning with fire,” these destructive vessels were impelled against the unguarded and unsuspecting fleet of the Romans. Their close and crowded order assisted the progress of the fire, which was communicated with rapid and irresistible violence; and the noise of the wind, the crackling of the flames, and the dissonant cries of “the creatures in the sea having souls” — the soldiers and mariners, who could neither command nor obey — increased the horror of the tumult. While they labored to extricate themselves from the fireships, and to save at least a part of the navy, the galleys of Genseric assaulted them with temperate and disciplined valor; and many of the Romans, who escaped the fury of the flames, were destroyed or taken by the victorious Vandals. “More than half the fleet and army was lost,” and Genseric again became “the Tyrant of the Sea.” The coasts of Italy, Greece, and Asia, were again exposed to his vengeance; and, before he died, in the fulness of years and of glory, A.D. 477, he beheld the final extinction of the Trinitarian Empire of the West. And thus “the third of the creatures in the sea, having souls, died; and the third of the ships were destroyed.”

## ACT III — THIRD WIND-TRUMPET

The poisoning of the third of the rivers and fountains of waters with a deadly bitterness, by the Great Blazing Star APSINTHOS falling from the heaven into them, and causing the death of many.

A.D. 450, and onwards.

*“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.”*

Apoc. 8:10,11

### 1. Symbols Explained

On account of the luminaries in the natural heaven governing the day and the night (Gen. 1:14-18), all luminaries in the symbolical language signify ruling powers; and the light itself is well employed to signify the edicts, laws, rules, or directions that proceed from them for the good of their subjects. Thus of the Great King, styled the “Day Star,” and “the Sun of Righteousness,” it is said in Psalm 119:105, “Thy word is a light unto my path;” and in Hos. 6:5, “Thy judgments are as the light.”

“I am,” saith the Lord Jesus, “the bright and the Morning Star” — Apoc. 22:16; the Star which the Spirit compelled Balaam to predict would “come out of Jacob” (Num. 24:17). By this star is evidently intended a ruler, a conqueror, a great potentate; for, as the Sceptre of Israel, he is to “smite the princes of Moab, and to destroy all the children of Sheth.”

A Star, therefore, sometimes signifies *a destroying power*. The word is also put for that which is inconstant, or meteoric in its motions. Hence, in Jude, such stars are styled “wandering” or shooting stars. In this third trumpet prophecy, the star seen was of this species. It shot forth out of the heaven. John did not see it there, shining as a fixed star of great and sparkling, but steady light; its motion was erratic, wandering or shooting out of the starry sphere into regions below the ruling heaven. It fell from its position where it was “a Great Star” in the heaven. It fell, or descended, not because it was expelled as those stars of the heaven which the Little Horn of the Goat cast down to the ground, and stamped upon (Dan. 8:9,10) by a superior power; but by its own precipitancy, derived from the motive power of Deity, whose agent

it was for judgment upon the Laodicean Apostasy.

In symbolic style, "a great star blazing as it were a torch" signifies no good to those upon whom it is said to fall. Its effects must be conflagrating and deadly. An ordinary, or literal, blazing torch would be extinguished by falling into water; but we know that certain bodies cast into that fluid will set it on fire, and convert it into a solution that would be fatal to the drinker. There is therefore a decorum, or fitness, in the language of the vision, which is now known to be founded in the nature of things. Mr. Cunninghame has therefore well remarked that "the language of symbols is not of arbitrary or uncertain signification, but is interpretable on fixed principles, to ascertain and define which, is the first duty of a commentator, as the judicious application of that language to the events of history is the second."

"A *shooting star* was, in antiquity, the appropriate image of a powerful and successful invader from a distant country." "The more I read this wonderful book" (the Apocalypse), says Bishop Horsley, "the more I am convinced that the precision of the phraseology is little short of mathematical accuracy. The language seems highly adorned, but the ornaments are not redundancies: they are not of that sort that the proposition would remain the same if the epithets were expunged. And in passages which may seem similar, there never is the smallest variation of style, but it points to something of diversity, either in the subject or the predicate. With this notion of the style of the Apocalypse, I think it of importance to remark that the falling stars of the third and fifth trumpets fall 'from heaven,' or 'out of the sky,' but are not said to be of 'the stars of heaven,' which are seen to fall in ch. 6. But, further, that which falls 'from heaven,' or 'out of the sky,' upon the sounding of the third trumpet, is a great star, burning as it were a lamp.

"*Lampas*, in the Greek language, is the name of a meteor of a particular sort. From Pliny's description, it is evident that *lampas* was one sort of those meteors which are commonly called 'shooting stars.' It was of that sort, in which a large ball, appearing first in time, and foremost in the direction of the motion, draws a long train of bright sparks after it. Such exactly was the meteor in the vision of the third trumpet.

"The most remarkable circumstances in these shooting stars are these: 1. They have no appropriate place in the starry heavens, but are engendered in the lower regions of the earth's atmosphere. 2. They shine by a native light; but *third*, are visible only while they fall. 4. The motion is rapid. 5. The duration brief. 6. The brightness, while it lasts, intense. 7. The extinction instantaneous. 8. And when the light is extinguished, nothing remains: the body which emitted the light is nowhere to be found."

The falling of a great star blazing like a torch out of the heaven, then, was symbolical of a great destroying power, issuing forth from a lower region of the political aerial, progressing by its native force with rapid, but brief, yet intense motion, coming suddenly to the end of its career, and leaving nothing but a smoking desolation as the memorial of its presence.

“The heaven” out of which it blazed forth was the heaven under which were “the rivers and fountains of waters” into which the great star precipitated itself. “Wherever the scene is laid,” says Daubuz, “*heaven* signifies, symbolically, the ruling power or government; that is, the whole assembly of the ruling powers, which, in respect of the subjects, or *earth*, are a political heaven, being over and ruling the subjects as the natural heaven stands over and rules the earth: so that according to the subject is the term to be limited and, therefore, Artemidorus, writing in the times of the Roman emperors, makes the country of Italy to be heaven. As *heaven* says he, *is the abode of gods, so is Italy of kings.*”

But after the times of the pagan emperors, and concurrent with those of the scarcely less pagan Constantine and his successors, the Roman Heaven expanded itself into the comprehensiveness of the three seats, or thrones, which ruled over the three thirds, or Imperial Praefectures, into which the dominions of Daniel’s Fourth Beast, civil and ecclesiastical polity, were divided. These heavenly thirds are especially recognized in the vision of the fourth trumpet; and are styled in Dan. 7:27, “the Whole Heaven.” The whole is more than its parts. These thirds of the heaven have relation to the thirds of the earth, or Roman Orb; and may be styled, the Byzantine or Constantinopolitan Heavenly, the Italian Heavenly, and the Illyrian Heavenly, all of them “the abode of kings.” A shooting star, generally, projects itself obliquely: so, when this “great star blazing as it were a torch” fell, it fell “out of” its own appropriate heavenly, into “the waters” under the neighboring third, whose heavenly bodies were doomed shortly to be eclipsed. It fell from the Illyrian heavenly section of “the whole heaven,” into the rivers under the Italian Third.

Yahweh charges Sennacherib with saying by his messengers to Hezekiah: “With the multitude of my chariots, I have digged and drunk *strange waters*, and with the sole of my feet have I dried up all *the rivers* of fenced places.” These waters and rivers were the foreign nations he had laid waste. And again: “O Jacob, when thou passest through *the waters*, I will be with thee; and through *the rivers*, they shall not overflow thee”: that is, waters or peoples, and rivers or nations. So they are also explained in Apoc. 16:4-7, where “rivers and fountains of waters” are declared to be those who have “shed the blood of saints and prophets”;

and in ch. 17:15, "the waters" upon whom the Great Harlot sits are peoples, and multitudes, and nations, and tongues.

But we are not to suppose that because "waters" signify these populations of earth, their geography and topography are left undetermined. On the contrary, in the phrase, "upon the third of the rivers, and upon the foundations of waters," is a blending of the *literal* and the *symbolical*, which is so frequent in prophecy. There is a striking illustration of this in Apoc. 17:9,10, where the seven heads of the beast are symbolical of seven supreme powers, or "kings"; and literally identical with the seven mountains on which they were successively located: so "the rivers" pertaining to "the third" represents symbolically the populations thereof; and their literal chorography in the mountainous and valley, or river, regions of the Catholic West. These "rivers and fountains of waters" had not, previously to the times of the third trumpet, done much in the way of shedding the blood of saints and prophets; they were beginning to approve this remedy for what they were pleased to style "heresy": nevertheless, they had proved themselves bitter persecutors of "the sealed servants of Deity," during the one hundred and twenty-five years their rulers, who were all "pious catholics," exercised dominion over Italy, Africa, Gaul, Spain and Britain. The third trumpet was an especial element of the judgment upon them. Its scorching visitations retaliated upon them bitterness and death for the bitterness they had caused "the sealed."

But after the judgments of the third and fourth trumpets had extinguished the so-called orthodox catholic power of the West, another power arose out of the wreck, which was a perfect novelty in the earth. This has been known for more than a thousand years past as the Papal. It acquired sovereignty over "the rivers and fountains of waters," and energized them "to shed the blood of saints and prophets," to pour it out abundantly; so that they became worthy to receive blood to drink, by one who, under the third Vial, gloried in his resemblance to the Great Star that blazed like a torch in the judicial execution of the third trumpet retribution.\*

"And the name of the star is called *ho Apsinthos*". This I have simply transferred as being the name of the star before the English tongue was written or spoken. As the star-power did not exist in John's day, the *legetai*, "is called," must be understood to mean that, in the days of the third trumpet, those who spoke Greek called it *ho Apsinthos*. It is a proper name; and is to be taken in a like sense as the name of the conqueror, styled by men in the days of the third vial, "the Corsican." This was applied to the first Napoleon as indicative of the country from which

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\* "I will prove." said Napoleon, "an Attila to Venice."

he came; so the Great Star was called by the Greeks, "the Apsinthian," to designate the region out of whose heaven he fell blazing upon "the third of the rivers," after he had proved a scourge to them.

I have said that "the Apsinthian" fell upon "the rivers and fountains of waters," out of the Illyrian section of the whole heaven of the Roman orb. My reason for this is that *Apsinthos* is the name of a river in the Illyrian third of the Roman earth; and is therefore as significative of Illyria, as the Euphrates was of Assyria, or the Nile of Egypt.

But, for what reason, may we conclude, did the Spirit elect this river of Illyricum in preference to any other? Because of the signification of the name being appropriate to the nature of the judgments to be executed by THE ILLYRIAN POWER, which had been developed in the preparation of the angels of the trumpets for sounding. The word radically signifies *undrinkable* from whatever cause. The trumpet mission of the Illyrian Power was to make the rivers of the third undrinkable, by putting many of the men of the waters to the sword, that they might die out from them. This was, as in the Arabic Romance, *Antar*, it is expressed, "Death serving them with a cup of *aspinth* by the sword."

## 2. Historical Exposition

The following is Mr. Elliott's summary of the phenomena of the vision. "Which," he inquires, "is the new scene of judgment? 'The third of the rivers,' it is said, 'and the fountains of waters.' It begins where yon mighty river to the North forms the ancient limit between barbarian Germany, and the Illyrian, or Middle Praefecture of the Roman Empire. Mark the portentous meteor that glares over it; like a blazing torch trailing its red line of light behind it in the Northern sky! And see, where the Theiss pouring itself into the Danube, marks the central point of the base of the Great Illyrian Praefecture; there suddenly it descends, and blazes, and taints with its sulphurous exhalations the downward course of that ancient river.

"But it was the same western third of the empire, as before, that was in this case too to taste specially of the bitterness of the woe. And mark how, in fulfillment of its mission, the meteor tracks the course of the *Upper Danube*, and then reaches and moves along the *Rhenish frontier river* of the Western Empire; blazing over and poisoning its waters, down even to the Belgic lowlands. Thence again unquenched it rises; shoots in rapid course westward; is repelled, as if by some counter electric force, and as from a region on which it behoved not that it should permanently shed its malignant influences; then in southerly direction falls on the *fountains* of European waters, there where the Alpine snows are dissolving from their eternal glaciers. Wheresoever it has fallen, the

rivers and their tributaries have been poisoned by it; and the dead and dying of those that drink them, appear lying on the banks. Having thus done its part, it shoots towards the Danube; there blazes for a moment longer, and is extinct."

"In the reign of ATTILA, the Huns," says Gibbon, "became the terror of the world — a formidable barbarian, who alternately insulted and invaded the east and the west, and urged the rapid downfall of the Roman Empire." He alone among the conquering meteors, or blazing torches, of ancient or modern times, united the two mighty kingdoms of Germany and Scythia under one sceptre. Claiming to be the rightful possessor of *the Sword of Mars*, he asserted his divine and indefeasible claim to the dominion of the earth. He soon acquired a sacred character; and the barbarian princes confessed, in the language of devotion or flattery, that they could not presume to gaze with a steady eye, on the Divine Majesty of the King of the Huns. As supreme and sole monarch of the barbarians, he was able, when he collected his military force, to bring into the field an army of five, or according to another account, seven hundred thousand troops. When these were set in rapid motion, they constituted a power, that may be appropriately likened to "a Great Star blazing as a torch."

The Attila-power, which prevailed from A.D. 433 to 453, was fitly designated "the Apsinthian," or Illyrian. It touched the Danube on one hand, and reached with the other, as far as the Tania, or Don. On making peace with the Constantinopolitan power, after a ravaging war of five years to which he was stirred up by his African ally, the redoubtable GENSERIC, the eastern Catholic emperor, resigned to Attila an extensive and important territory, which stretched along the *southern* banks of the Danube from Belgrade to Nova, in the diocese of Thrace, a breadth of fifteen day's journey, and embracing Naissus within the limits of his dominion. The exact location of his capital is uncertain; but supposed to have been seated between the Danube, the Theiss, and the Carpathian hills in the plains of Upper Hungary. All these regions were embraced in the great Illyrian Praefecture; so that the great Attila-star might well be styled by its Greek contemporaries of the Byzantine dominion adjacent, "THE ILLYRIAN;" and by the Spirit symbolically, "the Apsinthian."

Theodosius the younger, emperor of the east, having acknowledged Attila, the Illyrian, as the lord of the Lower Danube, the Huns were now its masters, commanding the navigation to the Black Sea; and prepared to blaze forth in any direction Providence might impel them to take. "What fortress," said the Apsinthian to the Byzantine ambassadors, "what city, in the wide extent of the Roman Empire, can hope to exist, secure and impregnable, if it is our pleasure that it should be

erased from the earth?" They knew by experience, that these were not mere words; and as they were unequal to contend with him in war, they sought to rid themselves of this "Scourge of God," by his assassination. But "the Apsinthian" was not to be thus imperially disposed of till his mission was fulfilled; and then the Deity would lay his instrument aside in his own way. Attila was informed of the conspiracy against his life; and though he had the meaner conspirators in his hands, he disdained to punish them; but reserved his just indignation for the pious catholic prince who approved his murder. He denounced Theodosius as a wicked slave, who had clandestinely conspired against his master, "whom fortune and merit had placed *above him*" Nevertheless, he consented to pardon the emperor, and to maintain peace.

All the history of the Illyrian Conqueror goes to show, that his abode was in "the heaven," and that he was "a great star" therein; for he enjoyed the proud satisfaction of receiving in the same camp, the ambassadors of the eastern and western empires; and it is only to sovereign and recognized powers, that such apocalyptic "demons," are commissioned by the superior gods of their heavenlies.

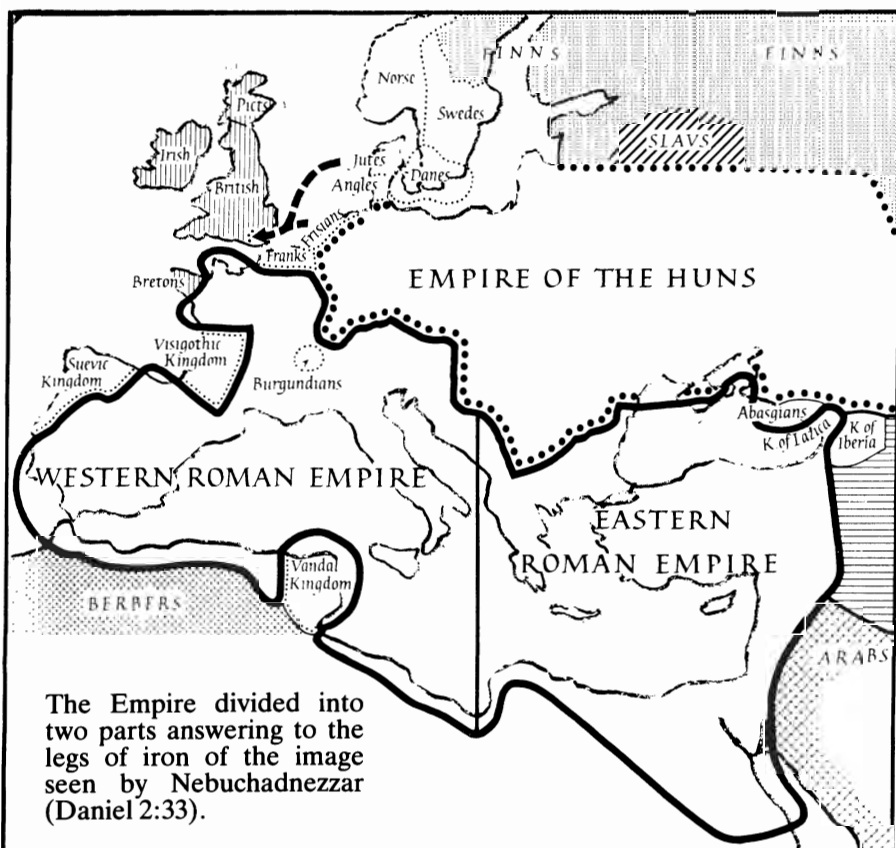
The inglorious life of Theodosius was closed A.D. 450. The Apsinthian Star forthwith assumed a threatening aspect against both empires. "While mankind," says Gibbon, "awaited his decision with awful suspense, Attila sent an equal defiance to the courts of Ravenna and Constantinople, and his ministers saluted the two emperors in the same haughty terms, saying, 'Attila *my* lord, and *thy* lord, commands thee to provide a palace for his immediate reception'." But "the Apsinthian" despising the Romans of the east, whom he had so often vanquished, soon declared his resolution of suspending the easy conquest, till he had achieved the more glorious and important enterprize of "blazing like a torch upon the third of the rivers, and upon the fountains of waters;" and thus unconsciously fulfilled the mission appointed for him by the finger of God.

For this great and blazing descent upon the Western Third, the kings and nations of Germany and Scythia, from the Volga to the Danube obeyed the warlike summons of "the Scourge of God." From the royal village in the plains of Hungary, he marched to the conflux of the Rhine and the Neckar, where he was joined by the Franks. These hostile myriads were poured with resistless violence, into the Belgic provinces. The consternation of Gaul was universal. Its cities were besieged and stormed by the Apsinthian Huns, who practised their customary maxims of war. They made the waters undrinkable; so that multitudes were separated from them by death; for they were made very bitter. "They involved," says Gibbon, "in the promiscuous massacre, *the*



*priests who served at the altar, and the infants, who in the hour of danger had been providentially baptized by the bishop; and the flourishing city (Metz) was delivered to the flames.”* From the Rhine and Moselle, Attila marched into the heart of Gaul; crossed the Seine at Auxerre; and fixed his camp under the walls of Orleans. From this city, however, he prudently retreated to the plains of Chalons. The nations from the Volga to the Atlantic were marshalled here under the Illyrian, and Aetius and Theodoric, the catholic generals of the west. The results were very bitter to the contending hosts. Many of the Gothic warriors, who served in that memorable engagement informed Cassiodorus, that it was “a conflict fierce, various, obstinate, and bloody; such as could not be paralleled, either in the present or in past ages.”

The number of the *polloi ton anthropon*, the “many of the men” who were *apsinthianized* in this battle of Chalons, amounted to 162,000, or, according to another account 300,000. Though Attila was put to the



worse in this battle, he threatened his foe with redoubled fury. Prudence, however, prevailed over revenge; and the allied army of Latin and Gothic catholics separated, and withdrew from the plains of Châlons. Attila's retreat beyond the Rhine confessed the last victory achieved in the name of the western empire. The Thuringians who served under "the Apsinthian," made the waters very bitter. They massacred their hostages and captives; they tortured young maidens with exquisite and unrelenting rage; their bodies were torn asunder by wild horses, or their bones were crushed under the weight of rolling wagons; and their unburied limbs were abandoned on the public roads, as a prey to dogs and vultures.

Neither the spirit, the forces, nor the reputation of the Apsinthian Star were impaired by the failure of the Gallic expedition. It had blazed like a torch, and imbittered the river populations of the country; but it had only partially executed its mission upon the worshippers of relics and demons. In the ensuing spring he passed the Alps into Italy with an innumerable host of barbarians. He laid siege to Aquileia, the most populous and strongest of the maritime cities of the Hadriatic. The Huns mounted the breach with irresistible fury, and the succeeding generation could scarcely discover the ruins of Aquileia. After this dreadful chastisement, this blazing torch descended upon Altinum, Concordia, and Padua, which were reduced into heaps of stones and ashes. The inland towns, Vicenza, Verona, and Bergamo, were exposed to the rapacious cruelty of his Huns. Milan and Pavia submitted without resistance to the loss of their wealth; and applauded the unusual clemency, which preserved from the flames the public, as well as private buildings; and spared the lives of the captive multitude. After this, the scorching ravages of this Great Star, blazing like a torch, overspread the rich plains of modern Lombardy, which are divided by the Po, and bounded by the Alps and Apennine.

"It is a saying," says Gibbon, "worthy of the ferocious pride of Attila, that the grass never grew on the spot where his horse had trod. Yet the savage destroyer undesignedly laid the foundation of a republic, which revived, in the feudal state of Europe, the art and spirit of commercial industry." This was Venice. Before the Apsinthian descended like a blazing torch upon the Italian province of Venetia, extending from the confines of Pannonia to the river Addua, and from the Po to the Rhaetian and Julian Alps, this fertile region was adorned with fifty cities flourishing in peace and prosperity. They also were swept by the conflagration; "all was flight," says Sigonius, "depopulation, slaughter, slavery, and despair;" but many families who fled from the sword of Attila, found a safe, though obscure refuge in the hundred islets at the ex-

tremity of the Hadriatic. Upon these they laid the foundations of the queen of that sea, which in after times became the Tyre of the feudal world; "and," says Elliott, "he who has seen the fair Venice may do well to remember that he has seen in it a memorial of the terrors and ravages of that Scourge of God, the Hun Attila."

What a terrible signification there is in the apocalyptic symbols: This great blazing star was still craving devastation and blood; and declared his resolution of carrying his victorious arms to the gates of Rome. But the Star was meteoric, and, as a meteor, must be of brief duration, and suddenly become extinct. It had been blazing and scorching among "the rivers and fountains of waters" during three years; but where was the power to extinguish it? The barbarians, who had defended Gaul, refused to march to the relief of Italy; and the succours promised by the Eastern Emperor were distant and doubtful. The only deliverance was in unqualified submission. The Western Emperor, with the Senate and people of Rome, by a solemn and suppliant embassy, embraced the salutary resolution of deprecating the wrath of "the Apsinthian." The barbarian monarch listened with favorable, and even respectful attention; and the deliverance of Italy was purchased by an immense ransom; but before he evacuated the country, he threatened to return more dreadful, and more implacable, if the treaty were not faithfully and punctually observed. But his mission being accomplished, he was of no further use. Having returned to his royal village between the Danube and the Theiss, the next year, which was A.D. 453, he was suddenly cut off by apoplexy, and this blazing "terror of the world" lay powerless in death. The empire and power of the Huns was soon after broken; and the wind of the third trumpet ceased to blow.

#### ACTS IV — FOURTH WIND-TRUMPET

The darkening of the third of the luminaries of the Greco-Latin Catholic firmament by smiting them; so that the Day and the Night of their system were without ruling lights, and therefore, shone not for a third of them.

A.D. 476

*"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."*

Apoc. 8:12

### 1. Symbols Explained

“For the understanding of the prophecies,” says Sir Isaac Newton truly, “we are, in the first place, to acquaint ourselves with the figurative language of the prophets; which is taken from the analogy between the world natural, and an empire or kingdom considered as a world politic.”

The sun, moon, and stars are therefore prophetic symbols taken from the natural world. “The Lord God is a *Sun*, and Shield” (Psalm 84:11). He is the universe’s Ruler and Lightgiver, and Protector. This is the signification of *sun*, as a symbol, in its largest sense. But, in Jer. 15:9, it is used restrictedly in the testimony of the Spirit against Jerusalem; as “*Her* sun is gone down while it is yet day.” In this instance the *sun* symbolized the sovereign power and glory of the commonwealth, of which Jerusalem was the capital. It went down when the state was destroyed by the Chaldeans. But it shone forth again; and again went down, when the kingdom was taken away from the Pharisees — when “the sun was darkened, the moon gave no light, and the stars fell from the Heaven;” and were thenceforth suppressed superlatively “until He comes whose right it is,” even “the sun and shield.” Then, the Spirit saith to Jerusalem, “*the* sun shall no more be thy light by day; neither for brightness shall *the* moon give light unto thee; but Yahweh shall be unto thee an everlasting light,” or sun; “and thine Elohim thy glory. *Thy* sun shall no more go down; neither shall *thy* moon withdraw itself; for Yahweh shall be to thee for the Light,” or sun, “of the Olahm;” and which is explained to signify, that “the days of Zion’s mourning shall be ended” — she should no more lose her sovereignty, and mourn the withdrawal of her ecclesiastical institutions and privileges.

Again, when the Spirit revealed his purpose to subvert the Egyptian monarchy by the Chaldean power, he said to the King of Egypt, whom he likened to a dragon, in the seas, in Ezek. 32:6-8, “I will water with thy blood the land wherein thou swimmest; and when I shall extinguish thee, I will cover the heaven and make the stars thereof dark: I will cover the sun with a cloud, and the moon shall not give her light. All the bright lights of heaven, will I make dark over thee, and set darkness upon thy land, saith Adonai Yahweh.” The Chaldean power under Nebuchadnezzar was the “cloud” that covered the sun of Egypt, and made the stars of its heaven dark, and its moon eclipsed; and the Pharaoh-Dragon thenceforth swam no more in Egypt.

After the same manner the prophets spoke when they predicted the overthrow of the kingdoms of Babylon and Idumea. In foretelling the subversion of the former power by the Medes and Persians, Isaiah says

in symbolizing ch. 13:9, "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" — ver. 10; which in verse 11, is interpreted to signify the punishing of the Chaldean world for evil, "and the wicked for their iniquity."

The threatening against the Idumean sovereignty is in the highly symbolic style of the sixth seal. "All the host of heaven," says the Spirit in Isa. 34:4, "shall be dissolved, and the heavens 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 fig tree. For my sword shall be bathed in heaven;" then follows the exposition: "Behold, it shall come down upon Idumea, and upon the people of my curse to judgment."

Thus, we see, that the moral universe, the Israelitish, the Egyptian, the Chaldean, and the Idumean, kingdoms and empires, have all their suns, moons, stars, and constellations, as well as the natural world or system of things. The supreme civil and military authority of a state is the sun which sheds forth all the light, power and glory of the polity. The moon, stars and constellations are the ecclesiastical and aristocratic orders, which reflect its beams upon the earth or subjects of the state. They rule the day and the night of their own polity, which, without their shining, has no distinction of day or night. Like the natural world luminaries, they are affected by eclipses, darkening, and so forth, which become causes intercepting or suspending their regular and peaceful influences upon the peoples.

Daniel's fourth beast system of powers has its sun, moon, and stars, as well as the polities by which it was preceded. Under its pagan constitution, the authority and power vested in the imperial and senatorial orders were the sun of the Roman orb; its moon, the priestly orders of the state; and subject kings, nobles, and magistrates, its stars and constellations. When the pagan constitution that hindered was taken out of the way, the aerial, or political expanse, transmitted the rays of the same lights, only that they emitted influences less intensely heathen than before. The sun, moon and stars which continued to shine had become "catholic." They radiated the malign influences of the Laodicean Apostasy, and were essentially, though not professedly and in detail, as devilish as of old.

In the earlier years of Constantine's reign, the Roman Sun was the one solar investment of three emperors — Constantine, Licinius, and Maximin. So also, when "the silence in the heaven about half an hour" had ended, his three sons were clothed with the sun. In these instances, each emperor's jurisdiction was representative of "the third of the sun;" and the ecclesiastical orders in each imperial jurisdiction, of "the third

of the moon;” and the nobles and magistrates also in each, “the third of the stars”. If one of these emperors made war upon another of them, and defeated him, and incorporated the dominion of the vanquished in his own jurisdiction, then “the third of the sun and the third of the moon, and the third of the stars,” would be “darkened” by smiting; and there would be no political “day” nor “night” peculiar to that smitten third.

Now, in the days of the third trumpet, the sun of the Roman Heaven clothed the emperors of the eastern and western thirds, to say nothing of the Illyrian. The smiting of one of these thirds to obliteration from the political map, would be the darkening of that third in its imperial, ecclesiastical, and aristocratic relations to the subject peoples of its eclipsed jurisdiction. The unsmitten third would be “the third of the men,” which so long as it continued a distinct and independent power, would be regarded as living, or not “killed” (Apoc. 9:18).

When there are no heavenly bodies visible to a spectator supposed to be standing upon the earth, the alternations styled *day* and *night*, do not exist. To blot out the sun, moon, and stars of the natural universe, would be to extinguish day and night, and to establish “darkness upon the face of the deep.” The effect would be analogous in the political universe. For, as in the case of Egypt, when Pharaoh’s dominion was abolished, to make all the bright lights of heaven dark, would be to set darkness upon the land. But, as in the instance of the Greco-Latin Catholic dominion, if only one third of its sun, moon, and stars be smitten into obscurity, the day and night of the whole polity would not be extinguished, but only a proportional third. The imperial catholic day and night would be restricted to the unsmitten thirds, where the bright lights of their heaven would still be observed to shine.

## 2. Historical Exposition

The phenomena of the fourth trumpet are thus briefly sketched by Mr. Elliott: “The vision has passed; the fourth angel sounds. Hitherto, though its land, its sea, and its frontier rivers and fountains of waters have been desolated, yet the *sun* has still continued shining on the Western Empire as before. But now at length this too is affected. To the extent of a third part of its orb, it suffers eclipse. The shadow falls over the Western Empire. Then the night supervenes. And see the eclipsing influences act on the luminaries of the night also. Presently the Western third of the moon becomes eclipsed; and of the stars scattered over the symbolic firmament, all that are in the third of the Roman sky, are darkened also.”

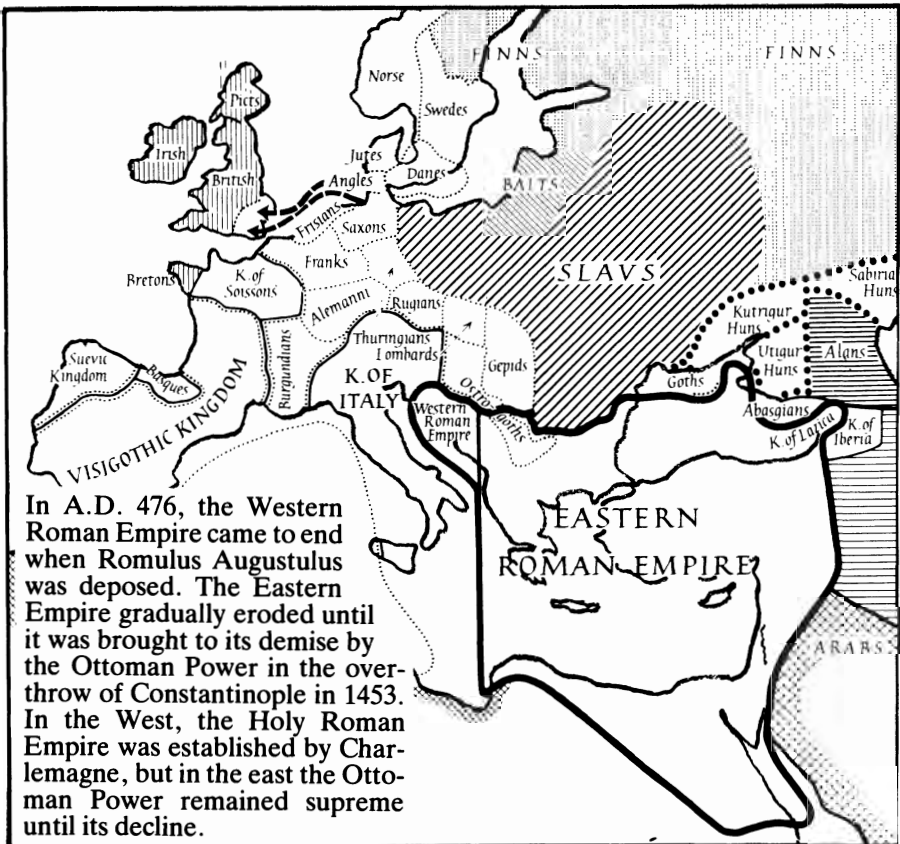
Thus, by the judgments of the first, second, and third, trumpets, the final catastrophe was preparing, by which the emperors of the west and their dominions were to be extinguished. Rome's glory had long departed; its provinces severally and successively separated from it; the territory still remaining to it had become like a desert; and its maritime dependencies, and its fleets and commerce, been annihilated. Little remained to it but the vain titles and insignia of sovereignty; and now the time was come that, by the *smiting* of the fourth trumpet, these too were to be withdrawn; and that the imperial, or Sixth Head of the Roman Dragon should be "as it were slain unto death," and give place to the SEVENTH HEAD, which had not then yet come, and which, "when he cometh, must continue a short space" (Apoc. 13:3 and 17:10).

The blast of the fourth trumpet when it began to sound, found Romulus Augustulus, A.D. 476, the last and feeblest of emperors, upon the throne of the catholic dominion of the West. He was placed there by his Father Orestes, the secretary of state to the imperious Attila: and after his death "Patrician, and Master General" of the barbarian confederates in the service of the Western empire, who formed the defence and the terror of Italy. They oppressed and insulted the last remains of Roman freedom and dignity. Their insolence and avarice at length prompted them peremptorily to demand, that a third part of the lands of Italy should be immediately divided among them. But Orestes rejected the audacious demand. The standard of revolt was raised, therefore, by the bold barbarian ODOACER. From all the camps and garrisons of Italy, the confederates flocked to the standard of this popular leader. Overwhelmed by the torrent, Orestes entrenched himself in Pavia, which was stormed and pillaged; and the tumult could be appeased only by his execution. This "*smiting*" left Augustulus at the mercy of Odoacer, whose clemency he was induced to implore.

The success of this revolt elevated the king of the Heruli to the Vicegerency of the Emperor of the West. But deeming the imperial office both useless and expensive, Odoacer determined to abolish it. The unfortunate Augustulus was made the instrument of his own disgrace, by sending in his resignation to the Senate. An epistle was addressed by their unanimous decree to Zeno, the contemporary incumbent of the Byzantine throne. In this document, they solemnly "disclaim the necessity, or even the wish, of continuing any longer the succession in Italy; since, in their opinion, the Majesty of a Sole Monarch is sufficient to pervade and protect, at the same time, both the east and the west. In their own name, and in the name of the people, they consent that *the Throne of Universal Empire shall be transferred from Rome to Constantinople*; while they renounce the right of choosing a master, the only ves-

tige that yet remained of the authority which had given laws to the world. The republic might safely confide in the civil and military virtues of Odoacer; and they humbly request, that the Emperor would invest him with the title of PATRICIAN, and the administration of the *diocese* of Italy." After some display of displeasure and indignation, Zeno's prudence and vanity prevailed. He was gratified by the title of SOLE EMPEROR, and by the statues erected to his honor in the several quarters of Rome. He gratefully accepted the imperial ensigns, the sacred ornaments of the throne and palace, which the Patrician Odoacer was not unwilling to remove from the sight of the people.

Speaking of Romulus Augustulus, whom Odoacer sent into banishment, Gibbon says, that of all the nine emperors of the last twenty years of the empire, Augustulus "would be the least entitled to the notice of posterity, if his reign, which was marked by *the extinction of the Roman empire in the west*, did not leave a memorable era in the history of man-





kind". The epoch was, indeed, remarkable and peculiar. The Roman Sun was still recognized as shining; but still it shed no administrative light in the west. One third of its face was pervaded by the shadow of a darkening body — *the administration of the Patrician of Italy*. By this also the light of the Roman Moon was diminished one third; for of what account in the state were the bishop of Rome and his clergy, while "the diocese of Italy" was the patrimony, not of St. Peter and his pretended successor, but of Odoacer and his military compatriots?

Odoacer was the first barbarian who reigned in Italy. The stern Ricimer had exercised the power, without assuming the title, of a king; so that the patient Romans were insensibly prepared to acknowledge the royalty of Odoacer and his barbaric successors. The laws of the emperors were strictly enforced, and the civil administration of Italy was still exercised by the praetorian praefect and his subordinates; while the Roman Magistrates were appointed by Odoacer to the odious and oppressive task of collecting the public revenue. Being an Arian Catholic, the Trinitarian Catholics of the Italian Diocese were in eclipse. Their sect no longer constituted the State Church. The bishop of Rome was now the mere bishop of churches in Rome; and he and his clergy were nothing but sectaries and dissenters. The absence of catholic abuse of the Patrician by his contemporaries, attests the toleration which they enjoyed. His praefect, however, had to interfere in the choice of their bishop that the peace of the city might be preserved. They regarded this interference with disgust; but being under eclipse they could not help themselves. The brightness of their ecclesiasticism was darkened over them; and Trinitarian churches had to submit to the humiliation and defilement of heretical Arian interference in the election of a so-called Successor of St. Peter and St. Paul!

Notwithstanding the prudence and success of Odoacer, his *patriate* exhibited the sad prospect of misery and desolation. The country was exhausted by the irretrievable losses of war, famine, and pestilence; and Gelasius, the Roman bishop, and one of Odoacer's subjects, affirms, that in Aemilia, Tuscany, and the adjacent provinces, the human species was almost extirpated. The plebeians of Rome, who were fed by the hand of their master, perished or disappeared, as soon as his liberality was suppressed; and the senators, "the stars" of the Roman firmament, bewailed their private loss of wealth and luxury. One third of their ample estates was appropriated to the use of Odoacer's confederates. Actual sufferings were imbittered by the fear of more dreadful evils; and as new lands were allotted to new swarms of barbarians, each senator, or "star," was apprehensive lest the arbitrary surveyors should approach his favourite villa, or his most profitable farm. But the darken-

ing power was irresistible, and absolute master of their fortunes. Desiring to live, they owed some gratitude to the tyrant who spared their lives; and as he could have taken all, they had to accept the portion he was pleased to leave as his pure and voluntary gift.

But the end was not immediately. The judgments of the fourth trumpet had not yet "slain" the Imperial Head "as it were to death." Odoacer was the Patrician Representative of the Constantinopolitan Imperiality. He had ruled as such during fourteen years in Rome, and the epoch had now arrived. A.D. 489-493, that he should succumb to the superior genius of Theodoric, King of the Ostrogoths, who, after a march of seven hundred miles from the region of Illyria, descended from the Julian Alps, and displayed his invincible banners on the confines of Italy. After the loss of two battles, Zeno's Patrician fled to Ravenna. Favored, however, again "by fortune," Odoacer reappeared upon the field in formidable array. The fierce conflict that ensued was finally decided by the victory of Verona, which conferred on Theodoric the independent royalty of Italy. The assassination of Odoacer, A.D. 493, left him without a rival, and the emperor of the East without a representative to administer the Diocese of Italy. From the Alps to the extremity of Campania, from Sicily to the Danube, and from Belgrade to the Atlantic Ocean, Theodoric reigned *first King of the Seventh Head of the Beast*. His royalty was proclaimed by the Goths, with a tardy, reluctant and ambiguous recognition by the emperor of the East. He maintained with a powerful hand, during a reign of thirty-three years, the balance of the West; and the Greeks themselves acknowledged that the heretical king of Italy reigned over the fairest portion of the darkened empire of the West.

"From a tender regard to the expiring prejudices of Rome, Theodoric declined the name, the purple and the diadem of the emperors; but he assumed," says Gibbon, "under the hereditary title of king, the whole substance and plenitude of imperial prerogative. His addresses to the Eastern Throne were respectful and ambiguous; he celebrated in pompous style the harmony of the two republics, applauded his own government as the perfect similitude of a sole and undivided empire, and claimed above the kings of the earth the same preeminence which he modestly allowed to the person or rank of Anastasius." Thus, while the jurisdiction and authority of the Sixth Head were completely darkened in Rome, after shining upon its Seven Hills for five hundred and twenty-four years, they continued in the light of imperial majesty to illumine the eastern third of the catholic firmament. In regard to Rome, "it was slain as it were to death" by the Gothic sword. It seemed to be dead beyond all possibility of being "healed" or restored to life. It was

expelled from the Seven Hills, and a new form of government established there, a Seventh Head, which claimed and possessed, and was able to maintain, the preeminence of its predecessor. In the recognition of the sovereignty of the Seventh Head, and the Horn-Powers that had established themselves in the sounding of these tempestuous trumpets, in Gaul, Spain and Africa, by the Sixth Head “the Dragon” had “ceded to the Beast his power, and his throne and a great authority”; so that the worshipful allegiance of catholics “in the whole earth” — *en hole te ge* — was divided between the Dragon and the Beast: as it is written, “they worshipped the dragon which gave power to the beast; and they worshipped the beast saying, Who is like unto the beast? Who is able to make war with him?” — ch. 13:3,4.

Under the first king of the Seventh Head, prosperity and peace were revived under the shadow of the Seven Hills. Theodoric cultivated the affections of the Roman Senate and people. The nobles were flattered by sonorous epithets and formal professions of respect; while the people enjoyed, without fear or danger, order, plenty, and public amusements. But the reign of Theodoric was only a temporary arrest of judgment. The Seventh Head was only to “continue a short space” — sixty years, which is “short” compared with the supremacy of the Sixth. This was to be “healed” of its “deadly wound,” a process to be enacted at a great cost of blood and treasure. The death wound to the authority of the Sixth Head could only be “healed” by the destruction of the Seventh. When this should be abolished, the obscuration of the Imperial Roman “day and night” would cease. The fourth trumpet does not symbolize the healing of the deadly wound it judicially inflicted. To this our attention will be recalled in my exposition of Apoc. 13.

## A WARNING PROCLAMATION

Apoc. 8:13

*“And I saw, and I heard from one, an eagle flying in midheaven, 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.”*

### 1. Symbols Explained

An *angel*, in a symbolic sense, represents a *class of agents executing a mission* to which they have been appointed. We have seen this use of the word in ch. 7:3, where *an angel* says: “Hurt not the earth and the sea

until *we* have sealed the servants of *our* Deity." So also in the text of the English version, the "angel flying" is representative of a class of agents having a mission to perform.

But Griesbach and other critical editors of the original text read *aetos*, *an eagle*, instead of *aggelou*, *an angel*. Upon this, Elliott remarks: "The external evidence of manuscripts is *decidedly* in favor of the former reading. On the other hand, the *internal* evidence of scriptural analogy, with which Griesbach and the rest did not concern themselves, is as *decidedly* — indeed, as it seems to me even more so — against it. For nowhere in the Apocalypse is the *proclaiming* function assigned to a *bird*, or, indeed to any being but an *angel* or the *divine Spirit*. . . I do not therefore hesitate to retain the reading *aggelou*."

Tregelles reads *eagle* in his translation, and gives us to understand that it is justified by manuscripts fourteen hundred years old. This would carry us back to the times of the second trumpet. In a note upon the word, the American Bible Union editor says: "I recommend that this reading be adopted and translated *eagle*; and that the following note appear in the margin: 'Or, as a few copies read *angel*'."

I believe that *eagle* was the original and correct reading, and that it is supported both by the external evidence of manuscripts, and the internal evidence of apocalyptic testimony. It affords us a very important clue to the mystery of the text. Mr. Elliott is unquestionably mistaken in saying that "nowhere in the Apocalypse is the *proclaiming* function assigned to a *bird*." We find the very reverse of this is ch. 6:7, where the fourth living creature, likened to "an eagle flying" in ch. 4:7, makes proclamation, saying, "Come and see!"

"An eagle flying" is the ensign of one of the camps of "the Israel of God"; and when we consider their relative position at the time when the Latin Catholic "day and night" were darkened by the fourth trumpet, it symbolized their community very fitly. The eagle was the ensign of the sealed servants of the Deity, who, during the tempestuous times of the first four trumpets, and for centuries after, were protected from extermination by the Serpent-power, in "the two wings of the Great Eagle" — ch. 12:14. They were an eagle "flying" in the "midheaven" of the great eagle-dominion. They had an *angelic* mission indicated by the action of flying. This is motion from one place to another for a purpose. The *eagle* encampment was therefore an *angel*-community; and hence *eagle* and *angel* came afterwards to be traditionally used as equivalents in the text. The angelism of the eagle flying was to warn "the dwellers upon the earth" of what was still coming upon them. That *flying in midheaven* is symbolical of preaching, or making proclamation, is evident from ch. 14:6, where "another angel" is said to "fly in midheaven having

the glad tidings of the Aion to preach unto the dwellers upon the earth." *Midheaven, mesouranema is*, according to the decorum of the symbol, the region of their flight. They are not luminaries of the political heaven; they are not constituents of the sun, moon, and stars, having no identity, officially or morally, with the secular and spiritual orders they symbolize. Neither are they "of the world," though encamping in the world. "The dwellers upon the- earth" were the Arian\* and Athanasian catholics, and others, to whom they preached. Hence, the Heavenly they occupied was peculiar to themselves; it was, as it were, *in the midst* between the heaven of government and the peoples governed. In this midheaven they winged their flight as "one" of the four living ones, the fourth, or eagle flying saying, "Woe, Woe, Woe, to the dwellers upon the earth" — woes issuing "out of the remaining voices of the trumpetcall of the three angels hereafter to sound."

And because these woes were to issue out of the fifth, sixth and seventh trumpets, the last three have been appropriately enough styled *woe-trumpets*. In the ninth chapter, we enter upon the consideration of the fifth and sixth woes; the latter not being exhausted till the epoch indicated in ch. 11:13,14. The third woe will prove the most terrific of all *winds and woes*; to "the dwellers upon the earth," catholics, protestants, "sectaries," and "infidels"; for, to the Lion, the Ox, the Man and the FLYING EAGLE — symbols of *the saints* — will be given the consummating judgments of the three "Woes," that they may slay the beast, and give his body politic to the burning flame — Dan. 7:11,26.

## 2. Historical Exposition

We have seen in ch. 7, that the judgments of the first four trumpets were restrained until the work of sealing the servants of the Deity should be sufficiently advanced. The tempests that were to wreck the state, and dash it in pieces upon the rocks, were not to blow until there should be a community of faithful ones developed, who should be able to read the signs of their times aright, and be able to instruct others. This is implied in their being "sealed in their foreheads". Being thus prepared, when the trumpets sounded they could call the attention of their contemporaries to the true situation of affairs; and in so doing deliver them from the superstition and blasphemy of such blind leaders as Chrysostom, Jerome, Augustine, Ambrose, Cyril, and others, of the catholic church by law established. These all assumed that the superstition they

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\* The Arians followed the teaching of Arius (A.D. 250-336) who taught that Christ was a mere man, and though Son of God was neither equal nor co-eternal with the Father. He was opposed by Athanasius of Alexandria (297-373) who set forth the doctrine of the Trinity. Neither understood the Truth relating to God manifestation. Both refuted it, but from two different viewpoints. — Publisher

professed was the true religion; and that when Antichrist appeared, he would be “some great man raised up by the devil,” who would head “the apostasy,” which could be no other than a falling away “from the right faith, from truth, and from good works,” as presented to the dwellers upon the earth in the traditions with which they made void the word. They taught that Antichrist was to appear in a Jewish temple, and from among the Jews, and gain the empire of the world. They were all impressed with the idea that the dissolution of the Roman empire into ten kingdoms was at hand; their Antichrist would be revealed, and then destroyed by Christ, about A.D. 500, which was to be the end of the world!

The gloomy forebodings among them respecting their near future were heightened by chronological ignorance. They imagined that the world was nearly 6,000 years old. Hilarion, A.D. 402, thus wrote: “It now wants 101 years to the end of the Sixth Chiliad about the closing of which the ten kings must arise, Babylon, now reigning, fall, Antichrist arise and be destroyed by Christ’s coming, and so the saints’ sabbath millenary begin.” To read the vagaries solemnly propounded by these Laodiceans, is to remind us of the times in which we live. The confusion of ideas was truly marvellous. Their speculations were as hairbrained as those of Mormons, Millerites\*, and clergymen at large, in the age in which we live. They had been given over to “believe a lie, that they all might be condemned who believed not the truth; but had pleasure in” their own righteousness, which was “unrighteousness.” What, then, was to be done in this extremity? They could no more deliver themselves from their own blasphemies, than the natural man from his own ignorance. The remedy was at hand, if they had been sagacious enough to discern it; but, like our contemporaries, they cruelly persecuted and denounced it as heresy, and put it from them. The remedy was the EAGLE-ANGEL *preaching of the truth*. These preachers being “sealed in their foreheads,” would be able to explain to them that the dissolution of the Western Empire was not the end of the world, but a judgment upon them as the real apostasy foretold by Paul. That they were deceivers and deceived. That the end of the world was not at hand, nor the reign of the saints either. That the trumpet-judgments of heaven were a call upon them to “repent of the works of their hands, that they should not worship daemons, and idols of gold, and silver, and brass, and stone, and of wood, which can neither see, nor hear, nor walk; — to repent of their murders, of their sorceries, of their fornication and of their thefts” (ch.

\* The Millerites were a branch of a sect that later developed into The Seventh Day Adventist Church. For a time some of them were attracted to the teaching of Bro. Thomas, but their rejection of the restoration of Israel led to doctrinal controversy, and they became enemies rather than advocates of the Truth — Publisher.

9:20,21). That of all these crimes they were guilty, and had been punished by heretical and pagan firebrands, as Alaric, Genseric, Attila, and other barbarian scourges; and that the terrible calamities they endured were not complete. That, as they repented not of the works of their hands; or, in the words of Jerome, though “the Roman world rushes to destruction, we bend not our neck in humiliation;” therefore, “Woe, Woe, Woe” to them, both of the east and the west, because of the judgments yet to befall them before the end should come.

While this eagle-angel proclamation was warning the people, war, pestilence, and famine, in all the reign of Justinian, were plaguing them with unexampled miseries. A hundred millions of the human race were exterminated in his reign. But this was only introductory to the coming “woes.” The camp of safety was with “the flying eagle.” The belief and obedience of the gospel of the kingdom was then, as now, the only seal protective from the sword.

Being the largest bird of Palestine, the eagle was considered the monarch of the skies. It is also identifiable with the standard of Dan. One of the faces of the Cherubim was that of the eagle (Ezek. 1:10; 10:14), and one of the four living creatures surrounding the throne of Rev. 4, is described as “like a flying eagle” (v. 7). The speed, vision, strength, and lofty skimming of the eagle are symbolic of the attributes of the Spirit.



## Chapter 9

### SECOND SECTION OF THE SEVENTH SEAL OR FIRST TWO WOE-TRUMPETS

#### ACT I — FIFTH TRUMPET; OR, FIRST WOE

#### SUMMARY

A star falls out of the heaven into the earth, to whom is given the key of the pit of the abyss, which he opens; and from its furnace a smoke issues that darkens the sun and air. Out of the smoke locusts go forth into the earth with scorpion-power to torment “those men who have not the seal of the Deity upon their foreheads,” during five months, and to injure them *other five*. Their king is styled THE ANGEL OF THE ABYSS; and named in *Hebrew*, ABADDON; in *Greek*, APOLLYON.

#### TIME OF EVENTS

From A.D. 632 to A.D. 932 = 300 years

#### ARENA

The territory of the Dragon upon which the imperial “sun” shone before being darkened by the smoke. *See Tabular Analysis Vol. 2 p. 110.*

#### TRANSLATION

Apoc. 9:1-12

1. And the fifth angel sounded, and I saw a star which had fallen out of the heaven into the earth, and there was given to him the key of the pit of the abyss.
2. And he opened the pit of the abyss: and smoke ascended out of the pit as it were smoke of a great furnace; and the sun was darkened, and the air from the smoke of the pit.
3. And out of the smoke came forth locusts into the earth, and there was given to them power as the scorpions of the earth have power.
4. And it was commanded them that they should not injure the grass of the earth, nor any green thing, nor any tree, except the men only who have not the



seal of the Deity upon their foreheads. 5. And it was given to them that they should not kill them, but that they should torment them five months: and their torment *was* as the torment of a scorpion when it striketh a man.

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

7. And the resemblances of the locusts were like to horses which had been prepared for war; and upon their heads as it were chaplets like to gold, and their faces as faces of men. 8. And they had hair as the tresses of women; and their teeth were as of lions. 9. And they had breasts as it were breasts of iron: and the sound of their wings as the sound of many chariots of horses rushing into battle.

10. And they have tails like to scorpions, and stings were in their tails; and their power to injure the men *was* five months.

11. And they have over them a king, the Angel of the Abyss the name for him in Hebrew is Abaddon; and in the Greek, he hath the name Apollyon.

12. The first woe hath passed away; behold there come yet two woes after these things.

## I. SYMBOLS EXPLAINED

On the sounding of the fifth angel, John saw "a star." I need not repeat here what has already been said about stars. The reader is referred to my explanation of the symbols of the third trumpet, the subject of which is the "great star Apsinthos." The star of the fifth trumpet may also be styled *a falling star*; or rather, when John saw it in vision, a *fallen* star. Its place was *in the heaven*, or it could not have proceeded "out of the heaven." It was not a fixed star of the heaven, transmitting through "the air" in "the night" of the Greek catholic world, the reflected light of the Byzantine "sun." Had it been a fixed star of the eastern Roman firmament, its falling would not have been to receive power, but the deprivation of everything constituting the glory of a star. John may not have seen it in the act of falling into the earth. The falling had been completed when he first saw it. This is intimated by the perfect participle *pep-tokota*, which signifies "having fallen." The falling out of the heaven is no part of the vision's scenery. It had fallen, or descended, into the earth, as the Apsinthian Star had fallen, or descended into the rivers and fountains of water. It did not forsake the heaven as its place, because it had fallen into the earth; but being *a power*, a power of the heaven peculiar to itself, it retained its position there, but fell with destructive effect upon the people represented by "the earth."

By "the earth" in this vision is meant "the dwellers upon the earth;" or the grass, green things, and trees, which symbolized the unsealed. The eagle-angel community, constituted of the servants of the Deity sealed in their foreheads, was not to be tormented by this woe. The sea-

led servants of the Deity — the enlightened believers who have obeyed the truth — are nowhere in the apocalypse styled “the earth”. They are “a Holy Nation.” But “the earth” apocalyptic is the very reverse. “The earth” is an unholy generation that “wonders after the beast;” and that “worships the Dragon, and worships the beast;” and represents the “all kindreds, and tongues, and nations” subject to the Dragon and Beast forms of government (Apoc. 13:3,4,7). “The earth,” in the prophecy of the fifth and sixth trumpets, is symbolical of the secular and ecclesiastical orders and people of the Catholic Apostasy; which, by the fifth trumpet were to be “tormented” and “injured;” and by the sixth, to be “killed,” or deprived of all power, authority and rule, over the Eastern Third of the fourth beast dominion (ch. 9:15,18). “The earth” would therefore represent the territory upon which these catholic idolators dwelt. The sealed servants of the Deity dwelt there likewise, only in “the Two Wings” of it, where they were “nourished;” and though the locusts swarmed over “the earth,” they were especially forbidden to torment and injure them, in the command to injure only the unsealed — ver. 4. Hence, then, when John saw the Fallen Star “in the earth,” he saw it where it did not naturally belong. It fell “*out of the heaven into the earth;*” and being a star of destruction, or a destroying power, it would make its way “into the earth” by an overwhelming invasive force. In other words, “the earth” was fallen upon, or invaded, by the star-power.

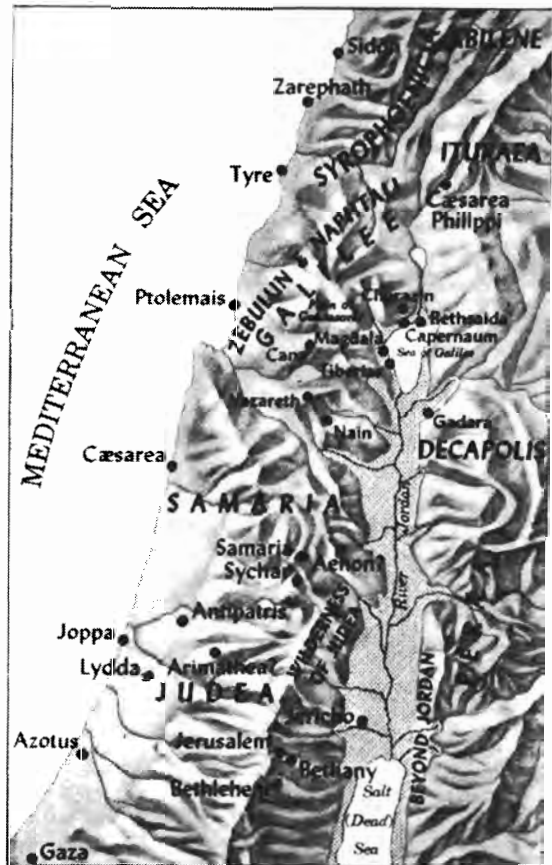
### 1. The Pit of the Abyss

But, before the star was seen by John “in the earth,” it had acquired possession of “the Key of the Pit of the Abyss” — *he kleis tou phreatos tes abussou*. The *pit of the abyss* is the geographical locality of the “smoke,” out of which the locusts issued to invade “the earth.” When the pit was opened smoke arose out of it. *The pit — to phrear* — is contiguous to “the earth;” they abutt the one upon the other. It is an immense depression in the surface of the globe, confining upon Palestine, then a province of the Eastern Third, called the Greek or Byzantine empire. It is the pit or reservoir, or basin in which lies the *abussos*, abyss, or Dead Sea. It is introduced here symbolically to represent the region styled Arabia, whose tribes inhabited it, and poured out of it “into the earth.” The Arabic region is well represented as “the pit;” and locality of “a great furnace;” for the district of the Dead Sea, and of the whole valley of the Jordan northward to the Lake of Tiberias, is quite a phenomenon in physical geography, being below the level of the ocean. No other example of similar depression, or *pit*, is known. The Lake of Tiberias is 328 feet below the level of the Mediterranean; and from

thence the river-valley declines to the Dead Sea, the surface of which is very nearly 1,400 feet below the same level. Owing to the great depth of this "pit," or depression of the surface, together with the heights which wall in the valley, the heat powerfully accumulates, or becomes as it were "a great furnace," by the concentration and reflection of the solar rays, while the bordering highlands prevent the admission of external breezes to relieve the temperature. The climate is therefore tropical. Travellers, on descending into this low and deep country, feel as if they had entered another zone. They confirm the accuracy of Josephus, who reports that winter in the plain of Jericho resembled spring, and that the inhabitants wore linen garments at the time when the people in other parts of Judea were shivering in the midst of snow. The balsam-tree, a tropical plant, which yields the medicinal gum, now called the balsam of Mecca, and is now limited to Arabia, once flourished in groves near Jericho, and furnished the renowned balm of Gilead. Apart from the

**The Dead Sea Depression**

The Jordan Valley from the Sea of Galilee to the Dead Sea is a phenomenon in physical geography, being below the level of the ocean. A small plane can fly above the Dead Sea and yet be below normal sea level! The depression extends further south via the Arabah through Arabia proper to the Gulf of Aqaba. This area saw the uprising of the Saracen power, the locusts of Revelation 9.



margin of the Jordan, the surface of "the pit" has the aspect of a parched desert through the months of summer.

Such are the *natural* conditions of this "pit of the abyss," or sea, which constitute it a fit and proper emblem of the political situation of affairs within its limits before its locusts issued forth upon the earth. The whole pit was in the condition of a furnace. In Deut. 4:20, Egypt is styled "an iron furnace" to Israel; and in Isa. 31:8,9, Zion and Jerusalem are styled the place of the fire and the furnace, whence shall issue the destruction that is to fall upon the Assyrian. So this Arabian Pit was the place of a fire burning as a furnace, which, when it should be "opened," would pour forth a woeful tormenting power upon the unsealed inhabitants of the earth. The inhabitants of this *pit of the sea*, while they were shut up therein, would be in a state of war and distraction; for such is the idea conveyed by a burning furnace, which melts down the crude matters cast into it. A great furnace is never a symbol of peace and prosperity; but always of the contrary. John saw the pit of the abyss in this fiery, or embattled, condition before it was opened; but he has revealed to us no details. He has simply informed us, that a power was developed that was able to open the pit of the abyss; and to let out the contents thereof, which he styles "smoke" and "locusts". This information he conveys in the words, "and to him (the Star) was given the Key of the Pit of the Abyss; and he opened the pit of the abyss; and smoke ascended out of the pit . . . and out of the smoke came forth locusts into the earth."

## 2. The Key of the Pit

A *key* is symbolical of governmental power and authority. The laying of the *key* of the house of David upon the shoulder of Eliakim, was representative of the bestowal of *regal power* upon ONE, who should be for a glorious throne to his father's house, and have the sole power of opening and shutting (Isa. 22:22). With the Mohammedans, it is also symbolical of administrative power. "The Koran," says M. Peyron, "continually speaks of *the Key of God*, which opened to them the *gates of the world* and of religion. So in the Koran: "Did not God give to *His legate* the power of heaven which is above, and fire (*the furnace-pit*) which is beneath? With *the Key*, did he not give him the title and power of a porter, that he may open to those (*the locusts*) whom he may have chosen?" The parentheses in this quotation are mine. The following form of renunciation of Mohammedanism, enjoined on a convert to the catholic superstition, thus alludes to Mohammed's *key of heaven*: "I anathematize the spurious teaching and promising of Mohammed among the Saracens; who says, that he is become the *Key holder of Paradise*." The *key* was also an armorial bearing of the Mohammedans

in Spain. When they crossed from Africa to Spain, it was on their standard; and was afterwards sculptured on the archway of the Alhambra, an engraving of which is given in Mr. Elliott's work.

In the apocalypse, there are *two keys* spoken of in connection with "the abyss;" this in ch. 9; and another in ch. 20:1. They are, however, not the same. The former is the key of *the pit* of the abyss; and the latter, the key of *the abyss* itself. The key of the pit was given to the Star of the pit, or the Star who kindled the furnace of the pit; while the key of the abyss is brought out of the heaven by the angel thence descending. He descends with power to enlighten the earth with his glory, and to shut down the Dragon "into the abyss," *out of which*, according to Daniel, he *came up* — *salkan min yammah* — ch. 7:3.

### 3. The Abyss

This leads me to remark, that in these places of the apocalypse, *abussos* is improperly rendered "bottomless pit." In Isa. 44:27, what in the Septuagint is *abssos*, or *abyss*, is in the Hebrew *tzulah* "deep;" and is explained in Jer. 50:38 and 51:36, of Babylon's power, which is also likened to a dragon therein. Hence, in Daniel's time, the eagle-winged lion of Babylon was the dragon of the great sea, or abyss, so long as its dominion extended to the Mediterranean; but when it lost that jurisdiction, then its "sea," or abyss, was said to be "dried up."

*Abyss* is frequently used in the Greek version as synonymous with sea. The following passages show this sense of the word *abussos*. In Job 38:30 — "the face of the *abyss* is frozen;" 41:31, "he maketh the abyss to boil like a pot; he maketh the *sea* like a pot of ointment." In Isa. 63:13, where is he "that led them through *the abyss*" by the hand of Moses? It is manifest that there is nothing *bottomless* in the abyss as used in these texts.

In Rom. 10:7, *abyss* is used by Paul in asking, "Who shall descend into *the abyss*?" in the C.V. *deep*: and he tells us what sense he attaches to the word in letting us know the purpose of the descent — "that is," says he, "to bring up Christ again *from among dead ones, ek nekron*." This is an abyss which is "never full;" still *bottom* can be reached when "there shall be no more death, and the grave shall be destroyed. In this use of the word, *abyss* does not signify "the invisible receptacle of departed spirits," but the common receptacle of dead bodies; or more strictly speaking, *the aggregate of dead bodies themselves*. These are a *sea of death*, which when living were "a troubled sea, whose waters cast up mire and dirt" — Isa. 57:20.

The apocalyptic *abyss* is this troubled sea of nations, inhabiting the

countries circumjacent to the Great Sea; and out of which Daniel's four beasts arose. Arabia is physically and politically "the pit" of this "abyss" — physically, because it is a sandy sea-bottom; and politically, because its tribes may be regarded as the lowest, or worst of the peoples of the east. The *key* of the abyss, that is brought down from heaven by the binding angel, is *power* to suppress the Dragon-Government, and to destroy the Beast-Polity of the abyss, or sea — Apoc. 13:1: and to maintain its suppression for a thousand years. The abolition of the Dragon-Government will be the reduction of all its officials in church and state to the common level of mankind; and the depriving them of all power to recover the position lost during that long period. Thus, they will be co-mingled with the waters of the great national abyss — they will have been "cast into the abyss, and shut up, and sealed" with such a mark of divine reprobation, that they will be able to deceive the nations by their hypocritical pretensions, and blasphemous projects, no more for ages.

What a different *key* is this to *the key of the pit!* This *key* is power given to one to open the pit to let out clouds of tormentors and destroyers. Their mission is not to deliver the nations from official and clerical deceivers; but to torment and injure these blind leaders, and those who are blindly led by them. These all "*have not the seal of the Deity in their foreheads;*" and were therefore obnoxious to the stinging calamities inflicted by the bold, licentious, and ferocious swarms emergent from the smoke-clouds of the flaming pit.

#### 4. The Smoke of the Pit

Until the power of the Prophet-King, or Star, was matured in "the pit of the abyss," the pit was shut; so that neither "smoke" nor "locusts" could issue forth upon "the earth" to torment and destroy the unsealed. The furnace was roaring with flaming blast in the pit, from which nothing could come forth until the acquisition of undisputed authority and power by the star. This he at length acquired; for it is testified, that "he opened the pit of the abyss." He had become a powerful star, ruling over the kingdom of the pit, styled historically, the kingdom of Arabia; the armies of which no longer in a state of civil war, but united under the yellow banner of the star, were prepared to rush through the opened portals of the pit, and to invade the world at large.

And invade it they did; for when the pit was opened, smoke poured out in columns vast enough to darken the sun and the air. "Smoke" when considered as proceeding from fire, signifies punishment and war. Thus Sodom and Gomorrah, and all the cities of the plain, were situated in the pit of the abyss; and when they were destroyed, "the smoke of the country went up as the smoke of a furnace." Here, the smoke became

representative of their judgment. It is the adjunct of anger, as in Deut. 29:20, "The *anger* of Yahweh shall *smoke* against that man;" and in Psa. 74:1, "O God, why doth thine *anger smoke* against the sheep of thy pasture?" *Smoke* arising out of a pit, and darkening the sun and air, is symbolical of divine anger and wrath against the things represented by "the sun and air." In ch. 9:18, the men obnoxious to the sixth trumpet woe, are said to be "killed by the fire, *by the smoke*, and by the brimstone." In ch. 14:11, smoke is associated with torment as "the smoke of their torment ascendeth to the aions of the aions; and they have no rest day nor night;" and in ch. 15:8, "the temple was *filled with smoke* from the glory of the Deity and from his power;" that is the wrath contained in the seven vials, and which in its seventh vial consummation comes for the destruction of the destroyers of the earth — ch. 11:18.

### 5. The Sun And Air Darkened By The Smoke

The sun is here the symbol of the same imperial majesty as that which was darkened in its third by the judgments of the fourth trumpet. The darkened third had recovered its light in the process of re-annexing Italy and Africa to the Byzantine, Greek, or Constantinopolitan, empire in the reign of Justinian. The "deadly wound" the Sixth Head had received, had been "healed;" and its affairs restored to order in Italy by the Pragmatic Sanction, A.D. 554. The sun now shining forth, "the third of the day and of the night," then recovered their brightness. The sun, therefore, now shone upon Italy, Africa, Egypt, Palestine, Syria, Asia Minor, Greece, and the islands of the sea. "The rest of the men not killed by" the fifth and sixth trumpet plagues, were found in Spain, Gaul, Britain, Germany, &c. When the sun was darkened by the smoke of the pit, its light, or power, was quenched in the countries of "the earth" where the locusts of the smoke established themselves.

Not only was the sun darkened, but "the air" likewise. In the darkening of the Roman luminaries by the fourth trumpet "the air" remained unaffected. In symbolic language, the air denotes the civil and ecclesiastical *constitution* of the world. This constitution was not changed when the Seventh Head superseded the Sixth in Rome. It still continued catholic. The Gothic kingdom of Italy was a catholic monarchy administered by Arian catholic kings, who distributed civil and ecclesiastical offices both to Arian and Trinitarian members of the apostasy. But when the smoke of the pit darkened "the air" all this was changed where its locusts tormented the unsealed. The aerial constitution became Arabian. Place and power, in the conquered countries, were only for the locusts of the smoke; so that if a catholic idolator

would retain office, he must become a convert to the new superstition, which so darkened the air politically, that the rays of the spirituals of wickedness in the Byzantine heaven, could not pass through it for the illumination of their coreligionists in scorpion-like torment.

In Apoc. 16:17, "the air" is also the recipient of judgment. But in this instance, on a much larger scale. The course of the whole world will be changed; so that every political island and mountain will be abolished. The civil and ecclesiastical constitutions of all the states and kingdoms will be superseded by "the law that goes forth from Zion," which will become "the air" in which clouds of saints will meet the Lord, and so be ever with him (1 Thess. 4:17). When the kingdoms of this world become the kingdoms of Yahweh and his Anointed, "the wise" will be the embodiment of "the air" or firmament; for "they that be wise shall shine as the brightness of the firmament" (Dan. 12:3). No smoke of the pit, or wrath of vials, will ever darken, or abolish them. They will always be bright and clear, and give transmission to the healing rays of the Sun of Righteousness, as his kings and priests over the subject nations of the earth.

#### 6. "Out of the Smoke Came Forth Locusts Into The Earth"

"Locusts," says Daubuz, "begin to appear in spring, about a month after the equinox, and are only seen at most during five months. They are wont to arise in such vast companies, that they form a kind of cloud which eclipses the sun and darkens the sky; and make so great a noise with their wings as that, according to some, the sound thereof may be heard at six miles distant. Wherever they fall they make a most terrible havoc of all the fruits of the earth; and therefore the people, when they see them flying, are in the greatest consternation. Pliny says, "That they were looked upon as a plague proceeding from the wrath of the gods."

The head of the locust resembles that of the horse; and therefore the Italians, who are often troubled with them, call them *cavalette*, as it were little horses.

"The Arabians, who know them well, say that the locusts have the thigh of a camel, the legs of an ostrich, the wings of an eagle, the breast of a lion, their tails are like a viper's, and the appearance of horns adorns their heads and countenance." As to the teeth of the locusts, Pliny observes that "nothing can resist them." For the reasons above given, locusts are the symbol of an army of enemies coming in great multitudes, with great speed and swiftness to make an excursion in order to plunder and destroy.

"It is further to be observed, that locusts are generated in the pits of the earth, out of which the new progeny arises in the spring." Volney ob-



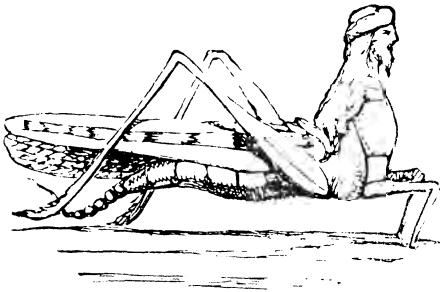


### **The Locusts (Revelation 9)**

The devastation caused by a plague of locusts is depicted by these illustrations. The tree above was quickly denuded of all foliage in a very short time. The photo below illustrates the extent of locust swarms during a plague.



serves, that “the inhabitants of Syria have remarked that locusts come constantly from the desert of Arabia.” Indeed, etymologically, an *Arab* and a *locust* are almost the same in radicals, and in pronunciation — *arbeh*, signifying a *locust*; and *arbi*, an Arab. In Judg. 6:5, in the original, the locust is used to designate the number and character of invading Arab hosts — “they (the Midianite Arabs and children of the east) came as *locusts* for multitude.” In a work styled *Mohammedanism Unveiled*, the writer says: “In the Bedoween Romance of Antar, the *locust* is introduced as the national emblem of the Ishmaelites.” He adds: “It is a remarkable coincidence with these illustrative facts, that Mohammedan tradition speaks of locusts having dropped into the hands of Mohammed, bearing on their wings their inscription, ‘*We are the army of the Great God*’.”



### The Saracen Locusts

A drawing illustrating the symbolism of the locusts. A bad plague will darken the sun like smoke (Rev. 9:2). The appearance of locusts is so like that of horses that Italians call them *cavelette* — cavalry (see Rev. 9:7).

It is evident from the entomology of the insect, that the apocalyptic locusts were not literally such. The locusts of the first woe had faces of men, and tresses as those of women, and a king over them. These and other characteristics show that they were armies of men, whose main force consisted of cavalry, invincible, licentious, and tormenting; analogous in their destructive operations to clouds of locusts. They were fitly styled locusts as coming from Arabia, the native country of the locust, whose name, with the change of a single letter as *arabah* for *arbeh*, signifies a *desert* — the Arab desert between the Dead and Red Seas. As of the locust so of the “scorpion,” whose native locality was considered by the Jews to be the Arabian desert. And they had good reason for this; for they were reminded by Moses on emerging from it, that it was “a great and terrible wilderness, wherein were fiery serpents and scorpions.” “And who know not,” says Elliott, “if facts so notorious be worth mentioning, that it is Arabia, still Arabia, that is regarded by naturalists as the original country of the *horse*; and its wildernesses are the haunts also of the *lion*. The entomology of the hieroglyphic is all *Arabian*.”

## 7. "Power Was Given To the Locusts As The Scorpions Of The Earth Have Power."

The bite or sting of the scorpion is generally fatal. Hence, the power of the locusts was a fatal power. They had scorpion-like tails, and in these tails was some of their power for destruction. But scorpion-like tails and stings were only symbolical of something analogous thereto. In Gibbon, I find the following solution of the mystery. "A Roman knight," says he, "who despised the swords and lances of the Saracens, relates his own fears at the sight and sound of the mischievous engines that discharged a torrent of the Saracen fire. 'It came flying through the air,' says Joinville, 'like a winged, long-tailed dragon, about the thickness of a hog's head, with the report of thunder and the velocity of lightning; and the darkness of the night was dispelled by the deadly illumination. The use of the Saracen fire, or, as it was afterwards called, the Greek fire, was continued to the middle of the 14th century, when the scientific or casual compound of nitre, sulphur, and charcoal, effected a new revolution in the art of war and the history of mankind.'"

An Arab writer in the Escurial collection, about the year 1249, thus speaks of what Joinville styles "a winged, long-tailed dragon," used by the Saracens: "The *scorpions*," says he, "surrounded and ignited by nitrated powder, glide along like serpents, with a humming noise, and, when exploded, they blaze brightly and burn. Now, to behold the matter expelled was as a cloud extended through the air, which gave forth a dreadful crash like thunder vomiting fire on every side, and breaking down, burning, and reducing all things to ashes."

## 8. Chaplets Like to Gold

The use of this tormenting Saracen fire constituted the resemblance of the Arabs to scorpion-tailed locusts. Besides this, they had other remarkable "resemblances" in their equipment for war. They had, *as it were*, "chaplets like to gold" — *hos stephanoi*. This was only an *homoïoma* — resemblance — not literal golden circlets. They would be *yellow* so as to bear a resemblance to gold. They had a yellow headgear. Ezekiel, in ch. 23:42, describes the head-dress of the Sabean and Keturite Arabs by *atereth*, rendered in Greek by *stephanon*, as "Sabeans from the wilderness, who put beautiful *stephans* or *wreaths upon their heads*" — that is, *turbans*. It was a usual saying among them that Allah had bestowed four peculiar things upon the Arabs; and that one of them was, that their *turbans* should be to them instead of diadems. "Make a point," said their prophet, "of wearing turbans, because it is the way of angels."

### 9. Faces As The Faces Of Men

Another resemblance of the locusts was that "they had faces as faces of men." This distinguished them from the Goths and other kindred barbarian hordes; the faces of these being noticed by Jerome, who was contemporary with their earliest invasions, as having faces shaven and smooth, like women's faces. The beard was not always worn by the Romans. From Nero to Hadrian, the imperial custom was to have the beard shaven; from Hadrian to Constantine, unshaven; afterwards (with the exception of Julian), down to Phocas, shaven. But the locusts did not shave. They wore beards, and so vindicated their relationship to the bearded race, and their antagonism to all shaven crowns.

Pliny, who was contemporary with John, speaks of the Arabs as wearing the turban, having the hair long and uncut, with the moustache on the upper lip, or the beard, that "venerable sign of manhood," as Gibbon, in Arab phraseology, calls it. In the age immediately preceding the great Saracen irruption, in the poem, *Antar*, the Arabs are portrayed with moustache and beard, long hair flowing on the shoulder ("hair as the tresses of women," which the Greeks regarded as shameful), and the turban also.

### 10. "Their Teeth Were As Of Lions"

This indicated their ferocity. Nothing could successfully resist them in their ravening upon the prey. The Star styled his first vizier, Ali, *the Lion of God*. "Who," says Mohammed, "will be my Vizier and Lieutenant?" "O prophet," replied Ali, "I am the man. Whoever rises against thee, I will dash out his teeth, tear out his eyes, break his legs, rip up his belly. O prophet, I will be thy Vizier." "These words," says Hallam, "are, as it were, a text upon which the commentary expands into the whole Saracenic history." The spirit of Ali was the spirit of the lion, and became the spirit of the hosts he led to battle, who were equally entitled with him to the appellation of *the lions of God*.

### 11. "And They Had Breasts As It Were Breasts of Iron"

In this the thing covered is put for the covering. In the poem *Antar*, as quoted by Elliott, the steel or iron cuirasses of the Arab warriors are frequently noticed; as, "a warrior immersed in *steel armour*;" "15,000 men *armed with cuirasses*, and well accoutred for war;" they were "clothed in *iron armor* and brilliant cuirasses;" "out of the dust appeared *horsemen clad in iron*." In the Koran, among God's gifts to the Arabs, their coats of mail for defence are specially mentioned; as, "God

hath given you *coats of mail* to defend you in your wars." The Saracen policy was the wearing of defensive armor. The breastplate of iron, as symbolized by their *iron breasts*, was a descriptive feature answering literally to the Arab warriors of the sixth and seventh centuries.

### 12. The Two Periods of Five Months each

The locusts were to torment *the men* of the catholic apostasy in church and state "five months" — ver. 5; they were also to "injure" them for "five months" — ver. 10. This is, of course, symbolic time. The fitness of things requires that the time allotted for symbolic action should be expressed symbolically and analogically. The entomology of the hieroglyphic required that it should be five months, and not ten; because locusts are only seen at most five months, namely, part of April, May, June, July, and August, with part of September. Yet it would seem that they could not do all the tormenting and injuring they were appointed to do against "the shaven crowns" and their deluded votaries in one season of five months, but in two seasons. The decorum of the symbols, therefore, rejected the record of ten months, and required the time to be expressed symbolically twice by "five months." This period is 150 days, and upon the principle of a day for a year, which is the basis of the symbolic times of the apocalypse, represents 150 years. Hence, the locusts were to torment with scorpion torment "the men" of the apostasy until the end of 150 years; and they were to injure "the rest of the men" not included in the eastern or Byzantine third, which was politically "killed by the plagues" of the first and second woes, until another 150 years should have expired. So that the sounding of the fifth trumpet would continue to harass the men destitute of intelligence in the truth, for not less than 300 years. A period to be dated from the commencement of the tormentation or military operation of the locusts in the Roman earth. A.D. 632-33

### 13. "And They Had Over Them A King"

"The locusts," says Solomon, "have no king, yet go they forth all of them by bands." As we must not set scripture against scripture, these opposite sayings concerning locusts must be interpreted so as to harmonize. The apocalyptic locusts who had a king are not literal locusts, as some ignorantly affirm who deny the symbolic character of the apocalypse. John records the truth of the locusts he saw in vision; and Solomon writes the truth concerning *literal* locusts. These have no king; but John's had, and he was apocalyptically named "the Angel of the Abyss;" not the angel of *the Pit* of the Abyss, but of *the abyss* at large.

The locust king-power is styled *angel*, because it was a *messenger* of heaven against the unsealed — a *destroying* angel-power; and, therefore, named *Abaddon*, and *Apollyon*, names which signify in English, DESTROYER. The locust king-power was the destroyer of “the abyss” — “the dwellers upon the earth,” against whom the woe-plague was commissioned, and in the midst of whom it scattered destruction for three hundred years. In history, the succession of men who reigned over the locusts are styled CALIPHS and *Commanders of the Faithful*.

#### 14. Abaddon — Apollyon

But why are we informed that the destroying power is called “Abaddon *in Hebrew*, and Apollyon *in Greek*,” and not told what it would be called *in Latin*, or any other tongue? The answer is, because it was commissioned primarily and chiefly against the countries to which the Hebrew and Greek belonged. We are not told what its name was in Latin, because it was not sent against Italy to “torment” the Italians. It was the Greek empire, which included Palestine and Syria, upon which the locusts were to fall with their most destructive energy.

There is another instance where our attention is claimed to the name of a thing “in the Hebrew,” and for the same reason. In ch. 16:16, the sixth angel-power gathers the kings of the earth and of the whole habitable, “into the place called in the Hebrew tongue Armageddon.” This is equivalent to saying that Armageddon is in the land where Hebrew was wont to be spoken. So “the abyss,” where the destroying angel was to torment, was the Holy Land and the Greek empire, in which he would help to “set up an abomination making desolate 1,290 years” (Dan. 12:11).

“THE death” which “THE men” of the apostasy so earnestly desired (ver. 6) was not natural death. This death did not flee from them, but pursued them on every side, and overtook them by thousands. It was “the death” which could only be arrived at by the woe-plagues of the sixth trumpet, which was for the slaying of “the third of the men” of the catholic world. It was political death they desired, the bitterness of which they had not experienced. Subject to this, they hoped to find peace and protection from the conqueror, who would cease to torment and injure them as enemies and foreigners to his rule and institutions. “The death” at length came in aftertimes; and, when it came, it reduced “the men” of the Greek catholic superstition and empire to the condition of *Rayahs* — mere dogs and slaves in the estimation of their Ottoman superiors. In the depth of this *abyss*, they have been prostrated without political life for upwards of four hundred years. This is their present condition, and will so continue to be, until “Yahweh shall have bent

Judah for himself, filled the bow with Ephraim, and raised up thy sons, O Zion, against thy sons, O Greece, and made Zion as the sword of a mighty man." This will change the situation, and be "life from the dead," not to the Greeks only, but "to the world" (Zech. 9:13; Rom. 11:15).

## II. SYNTHETIC EXPOSITION OF THE FIRST WOE

In the previous section, I have *analysed* in detail the symbols of the first woe-trumpet. I have resolved them severally into the things they signify. In this section, I shall put their significations together, and thereby show what the apostle predicted if he had recorded what he saw in plain unsymbolical terms. This is what I mean by a *synthetic exposition of the first woe*.

1. "And the fifth angel sounded, and I saw one who had acquired power, and become a king, precipitate the forces of his kingdom upon the territory of the eastern Roman empire. And to this king was yielded the power of Arabia.

2. And he removed the barriers by which Arabia was shut up from the world without, and a fiery host issued forth, and, by reason of the smoking fierceness of their wrath, subverted the imperial Byzantine authority, and changed the political aerial constitution of the catholic countries they overrun.

3. "The wrathful hosts that invaded the eastern Roman empire were Arabians like locusts for multitude; and they had power fatal as the power of scorpions. 4. And it was commanded them by one, styled the Commander of the Faithful, that they should not hurt the grass of the earth, nor any green thing, nor any tree, but only those men who have not the truth of the Deity in their understandings. 5. And to the Arabians it was given that they should not extinguish the sovereignty of these men, but that they should be tormented in war during one hundred and fifty years, with a scorpion-like torment.

6. "And in those days shall these ignorant professors of christianity seek political extinction, and shall not find it; and shall earnestly desire to be a conquered people, and political death by conquest shall flee from them.

7. "And the resemblances of these Arabians when embattled exhibit them as cavalry prepared for war; and on their heads they wore yellow turbans; and their faces were bearded, and they had long flowing hair like the tresses of women; and their spirit was ferocious as lions. 9. And they had on polished steel cuirasses; and the sound of the right and left wings of their armies were of multitudes of cavalry rushing into battle. 10. And they trailed in their rear, or tails of their hosts, scorpion-artillery for destruction; and their power to hurt the rest of men westward was also one hundred and fifty years.

11. "And they had over them a king styled a CALIPH, the Messenger of Destruction among the subjects of the eastern Roman empire, or 'the abyss.' In the land of the Hebrew, he earned the name Abaddon, or Destroyer; and in the land of the Greek, that of Apollyon, which signifies the same.

12. "One woe, that of the fifth trumpet, is passed away after three

hundred years; and, behold, there come two woes more before the consummation — the sixth and seventh trumpets, after these things.”

### III. HISTORICAL EXPOSITION

#### 1. Origin of the Star

Justinian was invested with the majesty of the Sixth Head of the Dragon, or in other words, clothed with the sun, during a reign upon the Constantinopolitan throne of thirty-eight years, from A.D. 527 to A.D. 565. The triple scourge of war, pestilence, and famine afflicted his subjects, and “his reign is disgraced,” says Gibbon, “by a visible decrease of the human species, which has never been repaired in some of the fairest countries of the globe.”

After Justinian’s death the Byzantine throne was occupied by Justin II., Tiberius II., Maurice, Phocas, and Heraclius. Phocas reigned from A.D. 602 to A.D. 610; and his successor Heraclius till A.D. 642. It was in the reign of Heraclius that the fifth trumpet began to sound; and that “the abomination of desolation” *established* itself as the normal condition of things in the Holy Land.

The events transpiring in the Pit of the Abyss until it was opened by the Star, were contemporaneous with the first twenty-three years of the reign of Heraclius. Mohammed, who was the principal agent in the development of the Star-Power, began his career at Mecca, A.D. 609, by proclaiming the unity of God, and his own apostleship. In three years he had made fourteen proselytes; and in 613, assumed the prophetic office. On this occasion he said: “Friends and kinsmen, I offer you, and I alone can offer, the most precious of gifts, *the treasures of this world*, and of the world to come. *God has commanded me to call you to this service*. Who among you will support my burthen?” His uncle, Abu Taleb, tried to turn him from what he considered his impracticable design. “Spare your remonstrances,” rejoined Mohammed; “if they should place the sun on my right hand, and the moon on my left, they should not divert me from my course.” Like Alexander and the Napoleons, first and third, he felt within an impulse irresistible, which impelled him blindly upon a course, which had been marked out for him to run in the preparation of a power, that should torment and destroy the corruptors and enemies of the truth.

For ten years after, he labored in Mecca to turn the Arabs from idolatry to the belief and worship of a sole Deity. “Citizens and pilgrims,” said Abu Taleb, “listen not to the tempter, hearken not to his impious novelties. Stand fast in the worship of Al Lata and Al Uzzah.”



Nevertheless, Abu Taleb, the prince of the republic of Mecca, protected his person from violence. The leaders of the people repeatedly reproached him for this. "Thy nephew," said they, "reviles our religion; he accuses our wise forefathers of ignorance and folly; silence him quickly, lest he kindle tumult and disorder in the city. If he persevere, we shall draw our swords against him and his adherents, and thou shalt be responsible for the blood of thy fellowcitizens."

On the death of Abu Taleb, and the accession of Abu Sophian, a zealous votary of the idols, protection was withdrawn from the deserter and denier of the gods of Arabia; and Mohammed found it necessary to take flight from Mecca, accompanied by Abubeker who afterwards succeeded him, and to seek refuge in Medina. The flight of Mohammed occurred A.D. 622, and has fixed the memorable aera of the *Hegira*, which still discriminates the lunar years of the Mohammedan nations.

On his establishment in Medina, this Unitarian Prophet assumed the exercise of the *regal and sacerdotal* office. He was now a Pontiff-King in the Pit of the Abyss, rising into great power and dominion, like that other Pontiff-King in Rome, who was at the same time, as the spiritual chief of the image-worshippers of "the abyss," assuming divine supremacy over "the earth." Of the two, Mohammed was, doubtless, less of an impostor than the prophet of the west. The pope is an idolator, and the prince of idolators; but the Prince of Medina among his companions was the champion of the Divine Unity; and the uncompromising enemy of idolatory in every form. He was now "a star in the heaven," where he shone without a rival till A.D. 632. After a reign of six years,

#### The Flight (Hegira) of Mohammed

In 622 A.D. Mohammed fled from Mecca to seek refuge in Medina. The Islam calendar commenced at that time, A.D. 622 being Year One according to its reckoning, and 1917 being year 1335 (the moslem year being based on lunar times). The time-periods of Daniel's prophecy reveal some interesting conclusions when reckoned from that commencing date.



fifteen hundred Moslems, in arms and in the field, renewed their oath of allegiance. The deputy of Mecca witnessed the review, and was astonished at the devout fervour of his attendants. "I have seen," said he, "the Chosroes of Persia and the Caesars of Rome, but never did I behold a king among his subjects like Mohammed among his companions."

## 2. The Pit Becomes A Burning Furnace

The choice of an independent people had exalted the fugitive of Mecca to the rank of a sovereign; so that he was now invested with the prerogative of forming alliances, and of waging offensive or defensive war. In other words, being now the Star of the Pit he possessed the power of kindling within its limits *a burning furnace*, in which might be melted down into one homogeneous mass, all the tribes of Arabia. This was the arduous work before Mohammed in the last years of his reign — to eradicate idolatry, subdue the Jews, and to conquer the Arabs, so as to unite all under his standard. His former moderation, the effect of weakness, was superseded by a fiercer and more sanguinary tone; and he gave out that he was commanded to propagate his religion by the sword, to destroy the monuments of idolatry, and to pursue the unbelieving nations of the earth. The martial prophet fought in person at nine battles, or sieges; and fifty enterprises of war were achieved in ten years by himself or lieutenants. "The Key of the Pit of the Abyss was given to him;" nor was he ignorant of the nature of *the key* bestowed upon him. "*The sword*," said he, "*is the key of heaven and of hell.*"

It was not long before the fire was kindled in the furnace of the pit. The battle of Beder, A.D. 623, was the spark that set the fuel all ablaze. This led to the battle of Ohad, six miles north of Medina. In this, Mohammed was wounded. In A.D. 625, Medina was besieged by the troops of Mecca, but without capture; and on retiring, the enemy no longer hoped to subvert the throne, or to check the conquests, of the invincible exile.

By exciting and joining in this attack upon Medina, the Jews of Arabia brought upon themselves the fierce wrath of the Star of the Pit. The fiery furnace he had kindled consumed them. Their castles were reduced, and Chaibar, the seat of the Jewish power in Arabia, submitted to the yoke. Under the reign of Omar, the Jews of Chaibar were transplanted to Syria; in justification of which he alleged the dying injunction of Mohammed, that only the one true religion should be professed in his native land Arabia.

The attack upon Medina was retaliated upon Mecca. Mohammed assembled ten thousand soldiers for its conquest. The idolators being

hopeless of success, surrendered at discretion. Their prince, the haughty Abu Sophian, presented the keys of the city, observing, that the son of Abdallah had acquired a mighty kingdom, and confessing, under the scymitar of Omar, that he was the Apostle of the true God. Mohammed forgave the guilt, and united the factions of Mecca. The chiefs of the idolators were prostrate at his feet. "What mercy," said he, "can you expect from the man whom you have wronged?" "We confide in the generosity of our kinsman." "And you shall not confide in vain: begone! you are safe, you are free!" The people of Mecca deserved their pardon by the profession of Islam; and after an exile of seven years, the fugitive missionary was enthroned as the prince and prophet of his native country.

The conquest of Mecca determined the faith and obedience of the Arabian tribes. Yet an obstinate remnant still adhered to the idolatry and liberty of their ancestors. Four thousand pagans descended into the valley of Honain hoping to take the prophet at disadvantage. At first, the battle prevailed against the Moslems, and their prophet greatly endangered; "O my brethren," he repeatedly cried with sorrow and indignation, "I am the son of Abdallah, I am the apostle of truth! O man, stand fast in the faith! O God, send down thy succor!" The flying Moslems returned from all sides to the holy standard. The tide of battle had turned against the idolators, which Mohammed, standing in his stirrups to overlook the conflict, perceiving, clapped his hands with joy, and exclaimed, "at last *the fire is kindled in the furnace.*" His conduct and example had restored the battle, and he animated his victorious troops to inflict a merciless revenge.

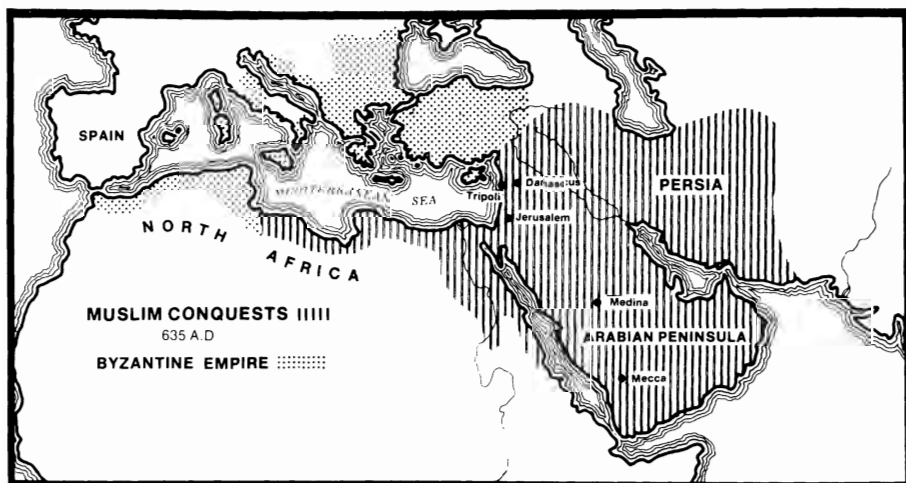
From the field of Honain, he marched to the siege of Tayef, sixty miles southeast of Mecca. After a siege of twenty days; he sounded a retreat, but he retreated with a song of devout triumph, and affected to pray for the repentance and safety of the unbelieving city. He was followed by the deputies of Tayef, who dreaded the repetition of the siege. "Grant us, O apostle of God, a truce of three years, with the toleration of our ancient worship." "Not a month, not an hour." "Excuse us at least from the obligation of prayer." "Without prayer religion is of no avail." They submitted in silence; their temples were demolished, and the same sentence of destruction was executed on all the idols of Arabia. His lieutenants, on the shores of the Red Sea, the ocean, and the gulph of Persia, were saluted by the acclamations of a believing people. Thus, the fiery wars of this "great furnace" of the pit destroyed idolatry, and brought the Arab nation to submit to the God and sceptre of Mohammed. The sword of Arabia was the sword of God, forged and sharpened for judgment upon the idolators of Syria and Greece. Hitherto, the Pit

of the Abyss was closed. The wars raging within were internal fires, whose smoke had not drifted toward the west. The star-power that had kindled the furnace, had first to subdue all enemies within the pit of the abyss, before it could issue forth, and precipitate its incendiary fires upon the nations of the abyss itself.

The *key-sword of power* was not only given to the Star of the Pit, but he was to use it in *opening* the pit. The fact that the reigning star power in the heaven did open the pit, the manner in which he opened it, and in what sense the smoke arose from the pit, and locusts issued out of it “into the earth,” as the falling of the star therein — is illustrated by what follows.

### 3. The Pit of the Abyss Opened

When Heraclius, emperor of the Roman world, returned victorious from the Persian war, A.D. 629, Mohammed having conquered and converted the idolators of Arabia, and thereby united them into one kingdom, judged that the time had come to invite the princes and nations of the Catholic Idolatry to abandon the worship of images and demons, commonly known among the ignorant as the ghosts of dead men and women. He beheld with great disgust and contempt the condition of the catholic apostasy from the religion of Christ. He *saw* what Gibbon relates. “The christians” (!) says he, “of the seventh century had relapsed into a semblance of paganism; their public and private vows were addressed to the relics and images that disgraced the temples of the east: the throne of the Almighty was darkened by a cloud of martyrs, saints, and angels, the objects of popular veneration; and the Collyridion heretics who flourished in the fruitful soil of Arabia, invested the Virgin



Mary with the name and honors of a goddess." In the Koran, or Mohammedan Bible, ch. 5., the catholics of the Roman empire are distinctly charged with worshipping the Virgin Mary as God; and in ch. 9, it is said of the priests and monks specifically: "Very many of the priests and monks devour the substance of men in vanity, and obstruct the way of God." This referred to their fraudulent gains by the sale, exhibition, and false miracles attached to relics. Mohammed was right; these shaven crowns "obstructed the way of God," as the clergy of all orders and degree in "christendom" have been doing, and are doing, ever since, even to this day. Though originally an ignorant pagan Arab, and afterwards but imperfectly instructed in the scriptures, he had become wiser than the whole catholic world. He not only spurned the gods of his native land, but he vindicated the Divine Unity against "*the infidels*" who darkened the Almighty's throne by the senseless objects of their disgraceful and demoralizing superstition. Being the providentially developed military apostle of the Divine Unity, he offered all idolators, or worshippers of demons, the alternative of conversion and peace, or idolatry and war. Hearing of the presence of the Roman emperor at Emesa, he sent an ambassador to him, and invited him to the profession of Islam. At first their intercourse was amicable, but their friendship proved of short continuance. One of his envoys had been murdered; and the rapacious spirit of the Saracens — the lion tooth characteristic of the locusts — inflamed by the new religion, or smoking in the pit, burned to be avenged. The murder afforded their star-king a decent pretext for gratifying it; and he forthwith ordered the invasion of *the territory of Palestine eastward of the Jordan*, A. D. 630. A small force of three thousand Saracens encountered the Roman army at Muta. After losing three generals, they effected a safe retreat under Caled, who afterwards was renowned as "*the Sword of God*." This was the first military action that tried the valor of the Moslems against a foreign enemy. It was *an opening* of the pit; the initiation only of the enterprise in which the forces of the Star may be said to have got the worst of it.

Mohammed now solemnly proclaimed war against the Romans. The Moslems were discouraged. They alleged the intolerable heat of the summer. "Hell," said the indignant prophet, "is much hotter." He advanced at the head of ten thousand horse, and twenty thousand foot. After a painful march, in which they suffered much from lassitude and thirst, aggravated by the scorching and pestilential winds of the desert, they arrived at Tabuc, midway between Medina and Damascus. Beyond this he did not advance. Caled, however, spread around the terror of his name, and the prophet received the submission of the tribes and cities, from the Euphrates to Ailah, at the head of the Red Sea. The power,

styled by Schlegel, "*the new power of hell*," was still restricted to "the pit of the abyss." An expedition against Syria had been set in motion, but was arrested in its march at Medina, by the death of Mohammed in that city, A.D. 632.

Mohammed was succeeded in the throne of the kingdom of Arabia by the venerable Abubeker, who was now "Successor of the prophet, Caliph, and Commander of the Faithful." But the death of Mohammed was the signal of independence; and Abubeker found himself the chief of a power and religion which tottered to its foundations. He forthwith assembled an army of forty thousand men to subdue the rebellion, which sought the reestablishment of the old idolatry. Thus the *furnace was rekindled in the pit of the abyss, and smoke ascended toward the heaven*. After exhorting the Moslems to confide in the aid of God and his apostle, Abubeker attacked the idolators vigorously. Though unsuccessful at first, he at length broke the power of the rebels, who, without chief or cause, were suppressed by the power and discipline of the rising monarchy; and the whole nation again possessed, and more steadfastly held, the religion of the Koran.

#### 4. The Smoke and Locusts Ascend Out Of The Pit

The time had now arrived for the Star-Kingdom-Power of the Arabian Pit to "fall into the earth," and to open it completely and permanently for the egress of the smoke with its clouds of locusts, for "the darkening of the sun and the air." At this crisis, as we learn from the fourth verse of the chapter under consideration, "it was commanded them (the smoke issuing locusts) that they should not hurt the grass of the earth, nor any green thing, nor any tree; but those men only who have not the seal of the Deity in their foreheads." This is explained by what follows. Abubeker, who was the first caliph, by his victory over the rebels had restored the unity of the faith and government; and he now resolved, A.D. 632, to provide immediate exercise for the restless spirit of the Saracens, in the prosecution of a holy war. He accordingly despatched a circular to the locusts of the pit, saying: "This is to acquaint you that I intend to send the true believers into Syria, to take it out of the hands of the infidels" (or to darken their sun and air); "and I would have you know that the fighting for religion is an act of obedience to God."

The summons was responded to by numerous intrepid bands of Saracens, who flocked to the camp at Medina, where they were reviewed by the Caliph. In his instructions to the chiefs of the army, he said: "Remember that you are always in the presence of God, on the verge of death, in the assurance of judgment, and the hope of Paradise. Avoid injustice and oppression; consult with your brethren, and study

to preserve the love and confidence of your troops. When you fight the battles of the Lord, acquit yourselves like men, without turning your backs; but let not your victory be stained with the blood of women or children. *Destroy no palm trees, nor burn any fields of corn. Cut down no fruit trees, nor do any mischief to cattle, only such as you kill to eat.* When you make any covenant or article, stand to it, and be as good as your word. As you go on, you will find some religious persons who live retired in monasteries, and propose to themselves to serve God that way: let them alone, and neither kill them nor destroy their monasteries. And you will find *another sort of people that belong to the synagogue of Satan, who have shaven crowns: be sure you cleave their skulls, and give them no quarter till they either turn Mohammedans or pay tribute.\** These shaven crowns of the synagogue of Satan were THE MEN WHO HAD NOT THE SEAL OF GOD IN THEIR FOREHEADS; and the alternative of death by the sword, conversion, or tribute, was the “torment” to which they were to be subjected during “five months” of years.

### 5. The Sun And The Air Darkened

After these things, *the earth* was invaded, and Damascus, the capital of Syria, attacked. An army of seventy thousand succors — indifferently styled *Syrians*, from the place of their birth or warfare; *Greeks*, from the religion and language of their sovereign; and *Romans*, from the appellation still assumed by the successors of Constantine — were encountered and dispersed; and, after a siege of seventy days, Damascus was taken by storm and capitulation, A. D. 634. While being surrendered in one quarter, the city was betrayed and taken by assault in the opposite. Caled, the Sword of God, rushed in with his rapacious and sanguinary lion-toothed locusts. “No quarter,” he cried, “no quarter to the enemies of the Lord;” his trumpets sounded, and a torrent of Mariolatrous blood was poured into the streets of Damascus. A large majority of the people accepted the terms of toleration and tribute offered by Abu Obeidah, the general in chief; but Caled, “the lieutenant of the Commander of the Faithful,” was for a general massacre. The fury of “the Sword of God” was at length appeased; nevertheless he sternly declared that, after a respite of three days, all who left the city as exiles, with Thomas, their valiant, though unsuccessful defender, might be pursued and destroyed by the Moslems. On the fourth day, he issued

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\* Notwithstanding this precept, the Arabs are the implacable enemies of the monks, who, in the seventh century, were generally “laymen.” They wore their hair long and dishevelled, and shaved their heads when they were ordained priests. The circular tonsure was sacred and mysterious: it was the crown of thorns; but it was likewise a royal diadem, and every priest was a king. This will explain to the reader the origin of the phrase “shaven crowns,” which is figurative of catholic priests.

from Damascus in pursuit. Having overtaken the promiscuous multitude of priests, monks and citizens, encamped in a pleasant valley, insufficiently provided with arms, and already vanquished by sorrow and fatigue, Caled and his cavalry rushed upon them, smoking with fury. Except a captive who was pardoned and dismissed, the Arabs enjoyed the satisfaction of believing that not a Virgin-Mary worshipper of either sex escaped the edge of their scymitars.

Thus, the Pit of the Abyss was effectually "opened" by the *key-sword* in the hand of the first of the Caliphs. The "smoke of the pit" was curling and drifting over "the earth" in the direction of the Great Sea. After the battle of Yermuk, the conquest of Jerusalem, and then of Aleppo and Antioch, Heraclius fled from the country, and bid an eternal farewell to Syria, which, A.D. 639, bowed under the sceptre of the Caliphs seven hundred years after Pompey had despoiled the last of the Macedonian kings. Thus, *the sun and the air were darkened by the smoke of the pit*; and Syria, now become Arabian, became the seat and support of the house of Ommiyah; and the revenue, the soldiers, the ships of that powerful kingdom were consecrated to enlarge on every side the empire of the caliph-kings of the locusts, "the angel of the abyss," the ABADDON, in the land of the Hebrew tongue.

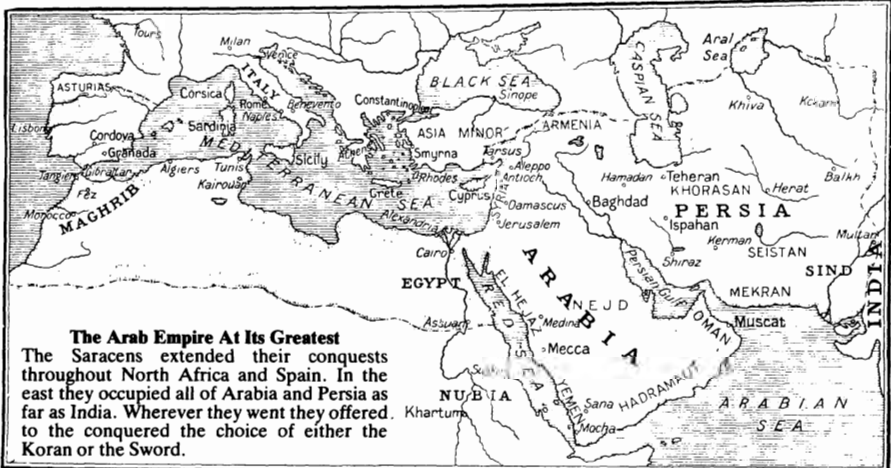
But the "torment" of the catholic worshippers of images and daemons was not to be confined to the land of Israel; it was to extend to the countries where Greek was the vernacular, and there the caliph-power was to be revealed as the most potent and absolute of the globe. It was to torment with an intensity that should acquire for it in Greek the name APOLLYON, the *destroyer*. In the ten years of the administration of the caliph Omar, the Saracens reduced to his obedience thirty-six thousand cities or castles, destroyed four thousand churches or temples of the unbelievers, and erected fourteen hundred mosques for the exercise of the religion of Mohammed. One hundred years after his flight from Mecca, the arms and reign of "the Angel of the Abyss" extended from India to the Atlantic Ocean, over the various and distant provinces which may be comprised under the names of Persia, Syria, Egypt, Africa, and Spain. Their armies, which consisted chiefly of cavalry and archers, advanced with the speed of horses, and fought with the courage of lions; and it excites no little perplexity in the mind of the historian to explain by what means the church and state of the Roman world were saved from destruction by so invincible a foe. But their preservation is attributable, not to the virtue, skill and power of those establishments, but to the fact that "to them it was given that they should not kill them." The Greek Church and State were not to be broken up and to become politically extinct; and therefore, though Constantinople was twice be-



sieged by the Saracens, the first time for seven years, and the last for thirteen months, they could not capture it, and abolish its dominion. They were not to inflict political death upon the Byzantine Empire, which they would certainly have done had they captured Constantinople. This consummation was reserved for the Four Angel-Powers of the Euphrates, under the sixth trumpet. The horse-like locusts were only to darken, torment, and injure, for a specific period; and when this was passed, according to the analogy of the insects to which they were likened, to settle down so as at length to be found no longer tormenting "the earth."

### 6. The Torment and Injury

The words used by John with respect to their mission are *basanizo*, and *adikeo*. The first is rendered *torment*, the last, *injure*. The Spirit, doubtless, intended different ideas to be represented by the different words. They were to torment, but not to kill. It is clear from this that killing was not an element of the torment. *Basanidso* signifies *to rub upon the touchstone*, or *basanos*; hence, *to try the genuineness of a thing*. The touchstone used by the Saracen Locusts was "the Koran, tribute, or the sword." They rubbed all the unsealed upon this; and according to the result, was the *genuineness*, or true character, of the party in their estimation. If they accepted the Koran, they were then fellowshipped as devout Moslems, and subjected neither to tribute nor death; but if they rejected the Koran, or refused to become Mohammedans, which was the same thing, then they must either pay tribute or be put to death. Such a touchstone as this could not seriously affect those who had the seal of the Deity in their foreheads. *The Saracens were particularly*



*favorable to all who were persecuted by the constituted authorities of the Greeks.* They became their protectors and allies, not their tormentors. To the Saracen touchstone they replied after this sort: “The Greeks are determined to abide the determination of the sword; but with the Greeks we desire no communion, either in this world or in the next, and we adjure forever the Byzantine tyrant, his synod of Chalcedon, and his Melchite slaves. For ourselves, we are resolved to live and die in the profession of the gospel and unity of Christ. It is impossible for us to embrace the revelations of your prophet; but we are desirous of peace, and cheerfully submit to pay tribute, and obedience to his temporal successors.”

The word *adikeo* contains no idea answerable to that of using a touchstone of any kind. To *injure*, without defining how the injury should be inflicted, conveys all the meaning of the word in the text. They were to apply the touchstone five months of years; and they were to injure, or *commit offensive operations*, for an equal length of time. This we shall find was the fact. Power to torment and injure was divinely appointed to “the Angel of the Abyss” for three hundred years; and beyond this limitation he could not destroy.

### 7. The Angel of the Abyss

*The locusts had a king over them, the Angel of the Abyss* — not the angel of *the pit* of the abyss, but of “the abyss” at large. The star was especially related to “the pit”; and the Angel-king, to “the abyss. The star-power, as we have seen, was *the kingdom of Arabia* before its forces were precipitated upon “the earth”; while the Destroying Angel of the abyss was *the Arabian Empire of the Caliphs*, which, but for the Star-power of the pit, would never have existed in the world to torment and injure the nations of the abyss.

The caliphs united in their own persons the kingly and priestly characters. The first caliph was Abubeker, who began to reign on the death of Mohammed, A.D. 632. In A.D. 718, the end of the first century of the *Hegira*,\* the caliphs were the most potent and absolute monarchs of the globe. They reigned by the right of conquest over the nations of the east. Under the last of the Ommiades, the Arabian empire extended two hundred days’ journey from east to west, from the

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\* The *Hegira*, or *Flight* is the title given to the flight of Mohammed to Medina (then called Yathrib) from the wrath of the merchants of the polytheistic idolators of Mecca in A.D. 622. The Islamic calendar dates from 1 July of that year, as indicated by the letters AH (*Anno Hegirae*). Thus A.D. 622 is AH 1 in Islamic time. It is interesting to note that from that period of time 1260 added brings to 1882, the year Britain occupied Egypt; 1290 brings to 1912 and the Balkan wars which weakened Turkey; and 1335 brings to 1957 which followed the successful Suez attack by Israel, and witnessed the signing of the Rome Treaty that brought into existence the E.E.C. — Publishers.

confines of Tartary and India to the shores of the Atlantic ocean. In the year 750, a revolution dethroned the caliphs of the house of Omniyah, styled the Omniades, and set up in their stead the descendants of Abbas, uncle to Mohammed, and known as the Abbassides. Hitherto, Damascus had been the throne of the Arabian empire; but it was removed by Almansor to Bagdad, "the City of Peace," on the eastern bank of the Tigris, A.D. 762. This was a few miles beyond the old Roman Euphratean frontier. War was now no longer the passion of the Saracens; their stern enthusiasm was softened by time and prosperity, and it was no longer easy to allure them by the hopes of spoil and of paradise. The luxury of the caliphs relaxed the nerves and *terminated the the progress* of the Arabian empire. *The application of the touchstone* now necessarily ceased. The power of the caliphs being established over "the abyss," the alternative of "the Koran, tribute, or the sword," could no longer be propounded to them. The "torment," therefore, by this touchstone was no longer applied. It could not be in the nature of things. Power was given to them to *basanize* the Virgin-Mary and image worshippers *five months*, and beyond this period they could not "torment." When did these five months begin? and how long a period do they represent?

In answer to the first question, I reply that they began when Abubeker, the first caliph, fulfilled the fourth verse of this ninth chapter, in commanding the generals and captains of his Syrian army to apply the touchstone according to his instructions. This was A.D. 632, which is doubtless the beginning of the five months of tormentation.

As to how long a period these five months represent, the key to this question is the nature of the torment. We now know what this is; and we know also, from history and the nature of things, that the torment *did not cease at the end of five months of days*, but continued for many such terms of five months each. On the contrary, it continued until there were no more within the scope of the woe to be tormented, the power of the caliphs having reached the full. In the sanguinary civil war between the Omniades and the Abbassides, the Greeks had seized the opportunity of avenging themselves, and enlarging their limits: so that, A.D. 781-2, found the Greeks arrogant, and the frontier of the Arabian empire diminished. This was *five months of years*, or 150 years, from Abubeker's command to torment, or "cleave the skulls" of the shaven crowns of the synagogue of Satan, and to give them no quarter till they turned Mohammedans or paid tribute.

But, though the power to torment had passed away with the period assigned for tormentation, the *Apollyon-Caliphs* were still formidable, and powerful for *offensive military operations*, such as occur between hostile states. From A.D. 782 to A.D. 805, the caliphs Mohadi and Ha-

rour al Rashid inflicted great calamities upon the Greeks. Haroun invaded their territories eight times; and, as often as they declined the payment of the regular tribute, they were taught to feel that a month of *depredation*, or *adikia*, *injury*, was more costly than a year of submission. They were exposed to these hostile inroads so long as the caliphs held the sceptre of the east. In the national and religious conflicts of the two empires, peace was without confidence, and war without mercy. Quarter was seldom given in the field; those who escaped the edge of the sword were condemned to hopeless servitude, or exquisite torture; and a catholic emperor relates with visible satisfaction the execution of the Saracens of Crete, who were flayed alive, or plunged into caldrons of boiling oil.

But, the time allotted for the Arabian and Greek empires to cease their sanguinary conflicts, in the beginning of the tenth century was drawing to a close. The destroying power of the caliph-angel of the abyss, as against the Greek empire, was limited to three hundred years, or the end of the second period of *five months*. It was to decline and fall. The luxury of the caliphs, the rebellion of the Carmathians,\* and the revolt of the provinces, at length deprived the Arabs of the sceptre of the east. The revolt of the provinces circumscribed the dominions of the caliphs within the walls of Bagdad; until the independent Persic-Moslem dynasty of the Bowides† interposing on account of factions prevailing there, advanced A.D. 933, to Bagdad; stripped the caliph of his *secular* office and supremacy; and reduced him to his *spiritual* functions as Chief Pontiff of Islamism, the mere phantom thenceforward of the departed power of the Destroying Angel of the Abyss. Thus died "Apollyon" by the suicide of his own hands *twice five months of years*, or three complete centuries, from the issuing of the smoke out of the pit of the abyss A.D. 632.

"The first woe is passed away," A.D. 933; "behold, there come yet two woes after these things."

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\* The Carmathians were a Moslem sect, centred in Bahrein that followed the lead of a Yemenite Moslem named Hamdan Carmat. They practised a brand of Shi'ism (the Shi'ites are the dominant sect in Persia today), and opposed the Caliphate of Baghdad, seeking to weaken his power. For considerable time they dominated Arabia by the sword, and attempted to win all the East to their cause by its same persuasive argument. — Publishers.

† The Bowides comprised a dynasty of Persia established by three brothers descended from Abu Shaja Buya. Under the reign of the Bowides (or Buwayids), the language and influence of Persia were restored, and the Arabs, three hundred and four years after the death of Mohammed, were deprived of the sceptre of the East. Their political and military influence extended from the Persian Gulf to the Caspian Sea, and included Bagdad itself. Though nominal respect was given the Caliphate, its political influence was greatly weakened under their rule. This prepared the ground for the assumption of Islamic power by the Turks, and the ultimate establishment of the Ottoman Empire.—Publishers.

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 ACT II — SIXTH TRUMPET OR SECOND WOE
**1. Eastern Part****Summary**

Still in response to the prayers of all saints, a voice from the four horns of the golden altar of incense commands the four messenger powers, confined by the great river Euphrates, to be loosed. They are prepared for successful aggression against the Byzantine empire during "the hour and day and month and year," that, at the end of this period, they may slay with political extinction, the power of the men who ruled the Eastern Third of the Roman orb, and worshipped demons and images, and were murderers, and sorcerers, fornicators, and thieves; and had not been smitten by the judgments of the four winds — See *Tabular Analysis*, Vol. 2 page 116.

## TIME OF EVENTS

From April 29, A.D. 1062, to May 29, 1453 — 391 years 30 days.

**TRANSLATION**

## Apoc. 9:13-21

13. And the sixth angel sounded, and I heard one voice out of the four horns of the altar of gold which *is* in the sight of the Deity, saying to the sixth angel, who had the trumpet, "Loose the four angels, which have been bound by the great river Euphrates."

15. And the Four Angels having been prepared were loosed for the hour and day and month and year, that they might kill the third of the men.

16. And the number of the hosts of the cavalry *was* two myriads of myriads: and I heard the number of them.

17. And thus I saw the horses in the vision; and those who sat upon them having breasts fiery and hyacinthine and sulphurous; and the heads of the horses *were* as the heads of lions, and out of their mouths there burst forth fire and smoke and sulphur. 18. By these three were killed the third of the men, by the fire and by the smoke and by the sulphur, bursting forth out of their mouths. For their powers are in their mouth and in their tails; for their tails are like ser-

pents, having heads, and with these do they injure.

20. And the rest of the men who were not killed by these plagues changed not from the works of their hands, that they might not worship the daemionals and idols of gold and of silver, and of brass, and of stone, and of wood, which can neither see nor hear, nor walk. 21. And changed not from their murders, nor from their sorceries, nor from their fornication, nor from their thefts.

### NOTES

In the above translation there are some variations from the English Version. Instead of "a voice," I have rendered *phonen mian, one voice*; for, although it issued from the *four* horns of the altar, there were not *four* voices, but only *one*, as in the text.

Instead of "in the river," I have preferred the rendering of *epi to potamo*, "by the river;" the preposition is rendered in this sense in Matt. 24:33, "He is near *epi thurais* by or *at* the doors."

In verses 17 and 18, I have rendered *ekporeuetai* and *ekporeuomeno* by "burst forth" and "bursting forth," instead of "issued or "proceeded," as in the Bible Union version. I have so rendered it from the use of the verb in Apoc. 4:5, where it is used in connection with lightnings and thunders from the throne; when they go forth, they do it burstingly.

The phrase *to triton ton anthropon*, I have rendered "the third of the men," instead of "the third part of men," — "part" is not in the Greek, and the definite article *ton*, should be translated as referable to a certain class of men; those of the Byzantine Third, namely, not having the seal of the Deity in their foreheads. It was that third which was to be killed, not the third of mankind in general; but "the third of," or belonging to, "the men who were unsealed."

In verse 16, *ho arithmos strateumatou tou hippikou*, is rendered in the C.V. "the number of the army of the horsemen." This is a version very regardless of the original. I have translated it *the number of the hosts of the cavalry* — the number having regard to the individual troopers in the aggregate.

In verse 19, the English Version reads "their power is in their mouth and in their tails." Griesbach and Tregelles prefer, "the power of the horses is in their mouth and in their tails." Greenfield's edition of Mills, omits "and in their tails" from the text, and inserts it in the margin. I prefer the reading *hai exousiai auton en to stomati auton eisi, kai en tais ourais auton*, *their powers are in their mouth, and in their tails*; my reason for this preference will appear in the exposition.

## 1. THE SYMBOLS EXPLAINED

### 1. "One Voice of the Four Horns"

*"And I heard One Voice out of the Four Horns of the Altar of Gold which is in the sight of the Deity, saying, &c."* This is the same altar as that in the scene pictured in Apoc. 8:3, which may be fitly reproduced here by way of remembrance. "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 sight of the throne. And the smoke of the odors for the prayers of the saints ascended out of the hand of the angel, in the sight of the Deity. 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. And the Seven Angels having the seven trumpets prepared themselves that they might sound."

This scene is, as it were, a general preface to the sounding of each of the seven trumpets. That is, each trumpet develops its judgments retributively upon the enemies of the saints, and responsively to their prayers. The prayers of the saints were not to be confined to the apostolic age; but to ascend till Christ the avenger should return. "Men," said Jesus, "ought always to pray, and not to faint." This saying he illustrated by the parable of the unjust judge and the widow, in Luke 18:1-8. "Avenge me," said she, "of mine adversary;" but he would not, until wearied by her importunity, he complied to get rid of her complaints. If an unjust judge would do this, "shall not the Deity," the just judge of all the earth, "avenge his own elect, who cry day and night unto him, though he bear long with them? I tell you," said Jesus, "he will avenge them speedily. Nevertheless when the Son of Man cometh, shall he find the faith upon the earth?"

In all apocalyptic times, the elect of the Deity are represented as crying unto him "to judge and avenge their blood on them that dwell upon the earth" (ch. 6:10). In Apoc. 8:3-5, the sounding of all the trumpets is dramatically represented as responsive to "the prayers of *all* the saints;" and consequently, not to the prayers of those saints only who lived between A.D. 324 and A.D. 395; but also to the prayers of the saints living contemporarily with all the trumpets. The successive soundings of the first five trumpets have brought us down to A.D. 933; and we have seen how the safety of the saints was guaranteed by the command of the Angel of the Abyss to his destroying agents to torment only the unsealed. The saints were not to be harmed by the special plagues; for they were "nourished" while the unsealed, who were their enemies, were being scourged.

In all the days of their nourishment, which were 1260, their prayers were “ascending out of the angel’s hand in the sight of the Deity.” They ascended as sweet odors of the golden altar, for his eyes were always upon the Woman’s place in the wilderness — ch. 12:14. Her seed had been contemporary with the seals as the four living ones full of eyes; they were coeval with the first five trumpets as the golden altar; with the sixth, as “the four horns of the altar of gold; and with the seventh trumpet as the four living ones, and in its seventh vial manifestation, as “the nave of the Deity” and “the four and twenty elders sitting upon their thrones” (ch. 11:16-17; 19:4). Hence, in all the apocalypse, under one symbol or another, the saints are discerned in position; and that position is always in opposition to “the men who have not the seal of the Deity in their foreheads;” and as constituting no part of the symbols representing their civil and ecclesiastical organizations.

Now, although, according to the pattern in the Mosaic Tabernacle, this living altar of gold has four horns answering to the four living ones, and four corners of the square, but on spirit pervades the whole. The multitude of true believers which compose the altar “are of one heart and of one soul” (Acts 4:32). In singleness of heart — “with one mind and one mouth they glorified the Deity, even the Father of the Lord Jesus Christ” (Acts 2:46; Rom. 15:6). With this spirit of unanimity, resulting from their being sealed in their foreheads with the seal of the living God, they cause their prayers to ascend as burning odors — as *one voice out of the four horns* — and not a distinct and discordant voice from each horn. In “the vision” there was only “one voice.” It was the voice of the altar of gold, for it proceeded from the four horns thereof. This *voice of prayer* said, “Loose the four angels;” and, in the answer to the prayer addressed “to the sixth angel, that had the trumpet,” “the four angels were loosed.”

This unanimous voice of prayer, ascending from hearts whose faith was more precious than gold which perishes, was addressed, I say, to the sixth angel. This was equivalent to addressing the Father-Deity, whose apocalyptic symbol is “a Lamb as it had been slain, having Seven Horns and Seven Eyes.” This represents Omnipotence and Omniscience manifested in flesh that had been slain, and afterwards “justified in spirit.” These seven horns and seven eyes, viewed apart from the slain Lamb, represent “the Seven Spirits of the Deity *sent forth* in all the earth.” These seven spirits as sent forth are symbolized by the Seven Angels, who in all the earth sound the seven trumpets. It is the Omnipotent and Omniscient Spirit, in sevenfold manifestation, that sounds. HE, incarnate in the Lamb, creates power in the earth, stirs up their ambitions, and impels them on to destinies which they can neither control nor



see. "There is no power," says Paul, "but of the Deity;" and when judgments are abroad in a country, the spirit of Yahweh is in an unquiet state (Zech. 6:8). In the previous trumpets, we have seen illustrations of the terrible nature of the inquietude of the Spirit. The Goths, Huns, Vandals, and Saracens, were embodiments of this unrest. When they acquired motion, they swept as a tornado over the guilty; fell upon them like hail and fire mingled with blood; plunged in among them as a great mountain burning with fire; scathed them as with a burning torch; smote them, darkened them, destroyed them with scorpion-torment, and killed them, as we shall see, with serpents. And all this in vindication of "the truth as it is in Jesus;" in retribution of blasphemy, daemon-worship, and idolatry; and in retaliation of war against the saints, whom they labored, but too successfully, to subdue.

Now, the Spirit created and excited these powers as he operated upon Pharaoh when he hardened his heart; and as he will hereafter operate upon the powers that be now, when he shall put in their hearts to fulfil his will, and to agree, and give their kingdom, or power and strength unto the Eighth Head of the Beast, until his words be fulfilled (ch. 17:13,17). It was the same Spirit that inhabited the golden altar, only that it was incarnate in the altar by the truth understood, believed, and obeyed. This incarnation of spirit is holy, and, standing "in the sight of the Deity," as his holy altar, "smokes" with the fragrant odors of enlightened zeal and indignation against "every high thing that exalts itself against the knowledge of the Deity." With "one voice" this emanation of spirit cries day and night, through the angel of the altar, to be avenged. This cry ascends *from* spirit, *through* spirit, *to* the Eternal Spirit — *from* the truth incarnate in the saints; *through* "the Lord the Spirit," who makes intercession for them; *to* the Father of the Lord Jesus Christ. The answer to this cry sets in motion the whole machinery of judgment exhibited in the scenery of the apocalypse, which ultimates in the consummation which completely and thoroughly avenges his elect.

In addressing the sixth angel, then, the Deity was addressed by the "one voice from the four horns of the altar of gold." The Spirit had the trumpet, which he sounded in the loosing of the four angels, in the killing of the Third, and in the overthrow of the Tenth of the City (ch. 9:15,18; 11:13); and all of this, a judicial development through seven centuries, in response to that one voice so influential before the throne.

The altar of gold is said to be *enopion tou Theou*, which I have rendered, "in the sight of the Deity." Literally, *enopion* signifies *in the eye*, from *en*, *in*, and *opi*, dative of *ops*, the *eye*. The Golden Altar Community is in the eye of the Deity, in the same sense that the twelve tribes of Israel were in his eye when they dwelt in the Holy Land; but, when expel-

led therefrom by the Assyrians, were said to have been removed *out of his sight* (2 Kings 17:18). The Golden Altar Community have never been “removed out of his sight,” as Israel and Judah were. But, can any thing be removed out of the sight of him who sees all things? In a certain sense it can. Now, concerning the Holy Land, by way of illustration, Moses says, in Deut. 11:12: “It is a land which Yahweh thine Elohim careth for; *the eyes of Yahweh thine Elohim are always upon it*, from the beginning of the year even unto the end of the year.” When, therefore, Israel and Judah were dwelling there, they were in his sight; for his eyes were upon them, being upon the land; but, when expelled, they were not within the landscape, and, therefore, out of his sight. But they are to return from captivity; and then, the prophet says, “in the third day he will raise us up, and we shall live *in his sight*” (Hos. 6:2); that is, in the Holy Land. In a like sense, the Golden Altar Community is in his eye, or in his presence, or before him. It is sojourning, and has been for a long series of ages, among the nations, kindreds, and tongues, which have been given over to the Dragon and the Beast, and which have been made drunk by the Mother of Harlots that sits upon them. But in the midst of all these, it is not hidden from his sight. It is before him in all the brightness of fine gold. It is the Altar of gold from which ascends sweet odors in the holy and heavenly in Christ Jesus.

## 2. “Loose The Four Angels”

To loose is the opposite of to bind. The nature of the loosing depends upon that of the thing bound. The things to be loosed in the text before us are “the four angels.” These are the symbols of the “two myriads of myriads of cavalry” by which “the third” is killed. The four angels, therefore, represent four powers. These were “bound”. A power bound is either a power restrained from action, or bound by its own territorial limits. An example of the former occurs in the Dragon shut up in the abyss. Here the Dragon-power is restrained from acting — from “deceiving the nations.” When it is “loosed,” its wonted action is restored, and it returns to its old work of deceiving (ch. 20:3,7,8). The four angel-powers of the sixth trumpet were bound territorially; for we are informed that they “*had been bound — dedemenous* — by the great river Euphrates.” This river was the boundary of their dominion, and divided it from the territory of “the Third” which they were to kill. To *loose* these Oriental powers was to cause them to cross the Euphrates, to invade with their myriads of cavalry the Eastern Third of the Roman inhabited earth, and to extend their own dominion at its expense.

They “*had been bound by the great river Euphrates,*” until the time of their loosing arrived. They were eastern powers, therefore. The

countries east of the Euphrates were the area of their preparation for the work they had to do. They were prepared angel powers; therefore it is written, "The four angels *having been prepared* were loosed." While they were in preparation, or being prepared, they were confined, or bounded within confines, that did not extend further west or southwest than the Euphrates. The powers or angels were not contemporary. They were not all four being prepared at one and the same time. They were successively prepared messenger-powers, to be brought into action one after the other. Hence, the loosing of the four angels was not simultaneous. First, one angel was loosed: then followed an interval; after that, a second: then a second interval; the third angel was next unbound, and executed his mission: a third interval then ensued; and, lastly, the fourth angel was loosed, and he consummated the work of killing "the third." Thus, these four angel-powers may very properly be styled Euphratean. The fourth angel still exists, and occupies the capital in which the throne of the extinct "third" flourished for a thousand years. It is, therefore, by origin and possession, Euphratean; for this "great river" flows through its territory. Hence, "the Great River Euphrates" is made the symbol of the fourth angel in the period coincident with the advent of Christ (ch. 16:12,15).

### 3. Symbolic Period of the Loosing

These four angel-powers of the Euphratean region of the globe, were loosed for the execution of a mission to be completed in a specific period — "they were loosed that they might kill the third of the men *at the end of, eis, until, THE hour, and day, and month and year,*" *eniauton*. Here was a whole period, which began with the complete preparation of the first angel-power, and ended with the consummation of the work of the four angels, which was the putting to death of "the third" (ver. 18). Of how many years was this period composed? The answer to this question is, of *three hundred and ninety-one years and thirty days*. The time of the preparation of each angel-power, is not stated. The transactions, which developed the angels beyond the Euphrates, do not enter into the vision; nor the time they consumed. The period of time has exclusive reference to the operations of the "two myriads of myriads of cavalry" against the Eastern Third peoples, after their crossing the Euphrates.

But, it may be further asked, How are these 391 years and 30 days arrived at? In answer to this it may be remarked, that it is absolutely certain from the historical illustration of the fifth trumpet, that the two periods of "five months" each, were periods of 150 years; and that the whole ten months, or 300 years, was the aeon, or cycle, allotted to the tormenting and injuring ascendancy of the Caliph-Angel of the Abyss.

Events having clearly demonstrated the duration of *five months*, we are thereby instructed as to the number of years contained in *one month*. A symbolical month, then, is *thirty years*. When a month, therefore, is associated with "hour, day and year" in symbolic time, these must be relatively proportional. The *year, eniautos, that which returns into itself*, or a circuit of time, must be twelve times the length of "the month;" and "the *day*" one thirtieth of the month; and "the *hour*," one twelfth of "the day." In the case of the *five months* events have proved that Apocalyptic time is based upon the principle of *a day for a year*. According to this, an *eniautos* or year, being twelve times more than a month of years, would be equal to three hundred and sixty ordinary years; a day, *one year*; and an hour, *thirty days*. These added together give the whole number of years for the period of the execution of the mission of the four loosed angel myriads of Euphratean cavalry, as stated above; and may be tabularly presented thus:

	Years	Days
An Hour, equal to .....	0	30
A Day, equal to .....	1	00
A Month, equal to .....	30	00
A Year, equal to .....	360	00
	<hr/>	
Whole Period of the killing .....	391	30

In the Greek text the definite article *ten* is prefixed only to *horan, hour*. It does not read, "for *the* hour, and *the* day, and *the* month, and *the* year;" but, *one article is prefixed to the whole time — eis ten horan* and so forth; "for, during or until the end of *the hour*," &c. This was, doubtless, significant; and designed to indicate, that the divisions of time were to be taken as proportional parts of a whole period.

#### 4. Number of the Cavalry

"And the number of the hosts of the cavalry was two myriads of myriads" — *theo muriathes muriathon*. This is the symbolical number of the four angel-powers — two myriads of myriads *hippikou* of cavalry — equestrian myriads. The number is enormous when literally stated; but, however great, is in strict accordance with the truth of history. A *myriad* is ten thousand. But this must be multiplied by *two*, for there are "two myriads," or *twenty thousand*. In the phrase "two myriads of myriads," this twenty thousand becomes the multiplier of "myriads," which is the multiplicand. If *muriathon*, genitive plural, is to be taken as one myriad of ten thousand, then the "two myriads of myriads" will represent two

hundred millions, or twenty thousand ten thousands. These 200,000,000 must not be taken as the numeration of the angel-hosts at any one time; but as the aggregate of the equestrian forces of the four angel-powers in all the 391 years and 30 days of the killing period — their numbers were computed by millions.

### 5. The Horses and Their Riders

“*And thus I saw the horses in the vision; and those sitting upon them.*” The description which follows exemplifies the “thus.” He saw the equestrian millions *in vision*. What a host to contemplate! He beheld them embattled, and vomiting forth fire and smoke, and deadly missiles. The horses he saw were not real horses, but *horses in vision*, or symbolical horses and symbolical riders; which in solid array and in action presented certain characteristics illustrative of the historical reality.

I find the following concerning the horse in symbol in Daubuz. He says: “The horse was of old used only for warlike expeditions, and not barely to ride, draw, and drudge, as it is now practised with us. Hence, in that noble description of the horse, in Job. 39:18-25, there is no notice taken of any quality of his but what relates to war. So that the horse is the symbol of *war and conquest*.” When, therefore, the Spirit saith in Zech. 10:3, “Yahweh Tz’vaoth hath visited his flock the House of Judah, and hath made them as his goodly horse in the battle,” the meaning is, that he will ride them as their Commander-in-Chief, and make them conquerors over his enemies, glorious and successful.

Thus in Psa. 45:5 *r’chav, to ride, is rendered in the Septuagint by basileuein, to reign*. And in several other places *to ride*, signifies to have dominion. “Agreeably to this,” the Oneirocritics say, “that if any one dreams that he rides upon a generous horse, it denotes that he shall obtain dignity, fame, authority, prosperity, and a good name among the people; in short, all such things which may accrue to a man by good success in martial affairs.” And hence, from the horse being an instrument of conquest, and therefore the symbol of the dignity, fame, power, prosperity, and success he causes, when Carthage was founded, and a horse’s head was dug up by the workmen, the soothsayers gave out that the city would be warlike and powerful.”

“As a horse is warlike, so he is also a swift creature, and is therefore not only the symbol of conquest, but also of the speediness of it” (Joel 2:4; Jer. 4:13).

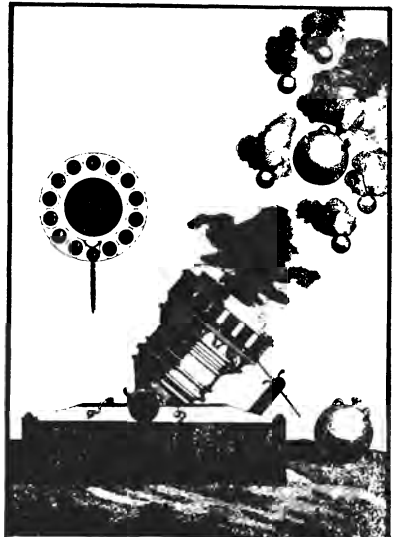
The following in Hab. 1:8, concerning the swift, fierce, and invincible career of the Chaldeans against Judah, is expressive also of that of the four Euphratean angel-powers, as represented by the equestrian myriads in the sixth trumpet vision: “Their horses are swifter than the

leopards, and are more fierce than the evening wolves: and their horsemen shall spread themselves, and their horsemen shall come from far; they shall fly as the eagle hasteth to prey. They shall come all for violence . . . . they shall scoff at the kings, and the princes shall be a scorn unto them: they shall deride every stronghold; for they shall heap dust, and take it”.

### 6. Breasts Fiery and Hyacinthine

But, there were characteristics pertaining to the armed equestrian myriads seen in vision by John, that Habakkuk did not see in the Chaldean hosts. He says, the horsemen *had breasts thorakas, fiery and hyacinthine and sulphurous.*” These were *breast-works*, in military phraseology; and on these were mounted “heads,” in which were “mouths.” They were equestrian lion-heads, very fierce and destructive; and out of these horse-lion-head mouths “burst forth fire, and smoke, and sulphur.” These horses were what is now styled *horse-artillery*: artillery drawn by horses, without which they would be of little use in war. “The heads of the horses were as the heads of lions,” because of their *roaring*; “and out of their mouths burst, or *roared* forth the fire, smoke, and sulphur.” Hence, the horses in the vision besides being symbolical of the equestrian character, and of the swift and fierce invincibility, of the Euphratean angel-powers, are representative of the new and powerful artillery used by the fourth Euphratean Angel in putting to death “the third” — the third that belonged to the men who were unsealed. These

*The Apocalypse* predicted that the eastern Empire would be brought to its end by “fire, smoke and brimstone” (or sulphur — Rev. 9:18). This describes the use of cannon and gunpowder. In describing the fall of the Eastern Empire, Gibbon in *The Decline And Fall Of The Roman Empire* makes specific reference to the use of such weapons in the overthrow of Constantinople.



A Turkish Mortar, 15th Century.

*lion-headed horses, roaring and vomiting fire, smoke, and sulphur out of their mouths, were cannons belching forth destruction. John saw them mounted on breastworks, which breasted the troops behind them; and from these "breasts," as well as from the "mouths," burst forth fire; for the riders had "breasts fiery, hyacinthine, and sulphurous."* He saw these artillery mounted breastworks actively at work; and the nature of their activity he signifies by the sight and smell. They appeared to the eye "fiery and hyacinthine." This is the symbolism of *the flash* seen on the discharge of loaded cannon. If a little saltpetre and sulphur be triturated together, and then thrown into the fire, the hyacinthine color will be seen in their combustion. In other words, this combustion will be "fiery and hyacinthine." Hence, breastworks, lined with cannon in explosive operation, would be fiery and hyacinthine to the eye, being illuminated with these colors at every flash. The smell also would be highly "sulphurous," owing to the composition of matters vomited out of the roaring mouths of the great guns.

### 7. "With the Heads They Do Injure"

But what he saw and smelt were not mere holiday salutes. He saw and smelt them in the battles which extinguished the political existence of "the third" — *to triton*. There were not only color and smell, but death also, in "the fire, and the smoke, and the sulphur;" for "by these three," saith he: "were killed the third of the men by the fire, and by the smoke, and by the sulphur bursting forth out of their mouths. And the reason given for the deadliness of these three agents in combination, when bursting forth from the mouths of the lion-headed horses, or artillery, is "because their powers are in their mouths and in their tails." A cannon, in modern style, is divided into breech, barrel, and mouth. The Spirit only indicates the *mouth* and the breech, which he terms the *tail*, which is an appendage thereto. These "tails" were "like serpents," in the similitude of their destructive operation; for the tails were not headless. Had they been headless tails, they could have done no injury; no more than a serpent without a head. When a serpent injures, it coils, and making a fulcrum of its tail, shoots forth its head from amid the coils, which are straightened by the spring, and with its head strikes its victim with a deadly stroke. Hence, the death-dealing *powers* of the serpent are in its head, or mouth, and in its tail. So it is with flying artillery, and with artillery mounted on breastworks, compared herein to "serpents." Without the tail of the piece the mouth thereof could not injure; and without the mouth, or outlet, the tail could do no harm. As in the natural, "the powers" of these artillery serpents "are in their mouths and in their tails." The projecting power is in the tail of the piece; many

pieces, therefore, in our time, being “breech-loading.” But until of late, the projecting power and the projectile were always mouth, or muzzle-loaded — they went through the mouth into the tail; and being well rammed, they spring or shoot forth with the voice of a lion, straightening themselves from tail to mouth, out of which they rush in “fire, smoke, and sulphur,” dealing death and destruction upon what things soever may be encountered by their “head,” their tail-heads, or *cannon balls*; “for their tails have heads, and *with these* do they injure.” Thus, “by the fire, and by the smoke, and by the sulphur,” as an exploding power projecting the tail-heads, were “the third of the men killed.” The *scorpions* of the first woe were highly incendiary; but they did not make breaches in walls, and overturn lofty towers: the *serpents* of the second woe did all this; and in opening breaches by their tail-heads, gave admission to the fourth Euphratean angel-power into the capital of the Eastern Third, where he has been enthroned upwards of four hundred years, the observed of all observers; some of whom long for his decease, that they may be enriched by the division of his estate.

### 8. Fire, Hyacinth, and Sulphur

“*Fire, hyacinth, and sulphur,*” and “*fire, smoke, and sulphur,*” are symbolical of *gunpowder*, which is composed of charcoal, saltpetre, and sulphur. These three substances in their normal, distinct, and quiescent state, have no resemblance to fire, hyacinth, and smoke; but while, in combustion, they are the appearances, which, with the sulphurous smell, most forcibly strike our senses. Hence, the phenomena resulting from the combustion, become symbolical of the projecting force, or power, which drives forth the power that strikes with the stroke of death. Saltpetre, or nitrate of potassa, is symbolized by hyacinth-color, because of the analogy it bears to it in color when in deflagration. Nothing could be more significant of this destructive agent, first used in the warfare of nations in the fourteenth century, than the terms employed by the Spirit in this vision. The hieroglyphic can mean nothing else than the great destroying machinery of modern warfare.

### 9. “Lake of Fire Burning with Sulphur”

It will be in place here to remark, that “these plagues,” as they are fitly termed in verse 20, will be terribly operative in the destroying of the body of the beast, and in the binding of the dragon, and casting of him into the abyss (Dan. 7:11). They will be swamped in “*a fiery stream,*” and “be given to the *burning flame.*” This is apocalyptically styled, “a Lake of Fire burning with sulphur” (ch. 19:20). The territory upon



which the beast and false prophet dominion exist, will be turned into a lake of fire by this sulphur-burning machinery of war. The saints will be in that lake, "executing the judgment written," in tormenting with fire and sulphur the worshippers of the beast (ch. 14:10). Fire, sulphur, and smoke, in these places, symbolize the same agent as they do in the second woe. The governments are not casting great guns, and storing up munitions of war in vain. They are preparing them blindly for their own destruction. Their arsenals will fall into the hands of the Lamb and his people, who will plunge incessant fire upon their enemies, the smoke of whose torment will ascend, until their power shall be totally and finally destroyed. From thenceforth, war will be no more for a thousand years.

### 10. "The Rest Of The Men"

In the twentieth verse, the Spirit refers to *hoi loipoi ton anthropon*, "the rest of the men who were not killed by these plagues." The *to triton ton anthropon*, the third of the men were killed by the plagues. The former class who were not killed, though filled with consternation at the fate of "the third," still flourished in political existence. The fourth Euphratean angel-power, though it injured them greatly in its wars upon them, was unable to kill them, as he had slain their brethren of "the third." *The others, hoi loipoi*, in habit of all those countries of the Roman orb not included in the Ottoman empire, or fourth Euphratean angel dominion. They are known as "the Latins," who in ch. 13:4,5, are said to worship the beast, and to be subject to his Mouth, which speaks great things and blasphemies. These are said in ch. 9:20, to worship the Daemonials and idols, the work of their hands. Notwithstanding the signal overthrow and political annihilation of their daemon and image-worshipping brethren of the eastern third, they, the Latins of the west, still continued the same abomination, as at this day. Hence, the work of judgment ceased not with the death of the third; but continues still, and will continue, until all "the daemons" are cast out, and "the idols" are thrown to the moles and the bats, and Yahweh alone is exalted in the glory of His majesty and might (Isa. 2:17-21).

### 11. "The Daemonials"

In the English Version of Apoc. 9:20, *ta daimonia*, in very improperly rendered "devils." In my translation I have merely transferred it from the Greek, leaving it for explanation as a symbol.

Under the word *daimonion*, I find the following among other significations of the noun: "Especially an inferior race of divine beings; the name by which Socrates called his *genius*, or the SPIRIT he supposed to

*dwell within him.*” (Not diminutive from *daimon*, but neuter from *daimonios*). The root of the word is *daimon*, of which one of the senses given is “*the souls of men of the golden age* hovering between heaven and earth, and acting as tutelary deities; they formed the connecting link between gods and men, and so Æschylus calls the deified Darius *daimon*, a daemon; hence, when *daimones* and *theoi* are joined, the *daimones* are gods of lower rank; and here note, that *theos* is never used for *daimon*, though *daimon* is for *theos*. In later authors, as Lucianus, in general, *departed souls*” — Liddel and Scott’s Lex.

This was the sense of the word among the heathen who worshipped images. They foolishly imagined that all men, women, and children have within them a *genius*, *spirit* or *soul* which they considered to be a particle of the essence of Deity, whoever or whatever he might be; and that, therefore, said genius, spirit, or soul, was absolutely and essentially immortal or deathless. This was the *daemon* in a living man, such as Socrates surrendered himself blindly to the guidance and protection of. But, when men, women, and children, ceased to be creatures *visibly* existing, they supposed, that they still continued in being, only invisible to the naked eye. Their bodies they often burned to ashes, which they deposited in urns; nevertheless, they supposed that they were still in existence, only in a new form. They conceited that the real man was the indwelling soul; and that when the body ceased to breathe, said soul ascended into the air, or aerial, where it “hovered between heaven and earth.” These were *deified souls* — souls made deities by human decrees, or *apotheosis*. They styled them “Immortal Gods,” though but “an inferior race of divine beings.” Of these gods were Darius, Caesar, Alexander, and a host of others, who had made themselves “great,” in the estimation of the blind multitude, who decreed divine honors to their souls, and erected statuesque copies of their perished forms, for the glorification of their friends, and the factions they were supposed to have adorned. The immortal soul in the aerial called Darius, and decreed to be a god, was what they called a *daemon* or a *daemonion*. Such daemons the heathen worshipped, and placed themselves, their families, their property, and countries, under the protection of. Hence, they styled them “tutelary deities,” or divine guardians.

“In classical use,” says Dr. Geo. Campbell, “*demon* signified a divine being, though not in the highest order of their divinities, and therefore supposed not equivalent to *Theos*, but superior to human, and consequently, by the maxims of their theology, a proper object of adoration.” “All demons,” says Plato, “are *an intermediate order* between God and mortals.” “It was customary with the pagans to deify abstract qualities, making them either gods or goddesses, as suited the gender of

the name.” “They sometimes deified men who had been their benefactors.” “The proper notion of *demons* is, beings in respect of power superior to human, but inferior to that which christians comprehend under the term *divine*.”

“What are men?” says a dialogist in Lucian. The answer is, “*Mortal gods*. What are gods? *Immortal men*.” In fact, immortality disembodied was almost the only distinction between them. *Disembodied immortals* is the idea represented by *demons*.

“The pagans were a kind of superstitious atheists,” says another writer, “who acknowledged no being that corresponds to our idea of a deity. Besides, a great part of the heathen worship was confessedly paid to ghosts of departed heroes, of conquerors, and potentates, and of the inventors of arts, whom popular superstition, after disguising their history with fables and absurdities, had blindly deified. Now, to all such beings they themselves, as well as the Jews, assigned the name *daimonia*, demons.”

The whole superstructure of paganism is based upon the unscriptural dogma, and invention of the carnal mind, of an immortal essence in man capable of disembodied existence after death. But for this stupid fiction there would have been no daemons, nor any of the thirty thousand gods and goddesses, nor any guardian saints, or tutelary deities, of ancient and modern Greece and Rome. A scribe well instructed for the kingdom of the heavens, knows that man has no such daemon in him; and that however high he may be “in honor,” if he understand not the truth, “is as the beasts that perish” (Psa. 49:12,20).

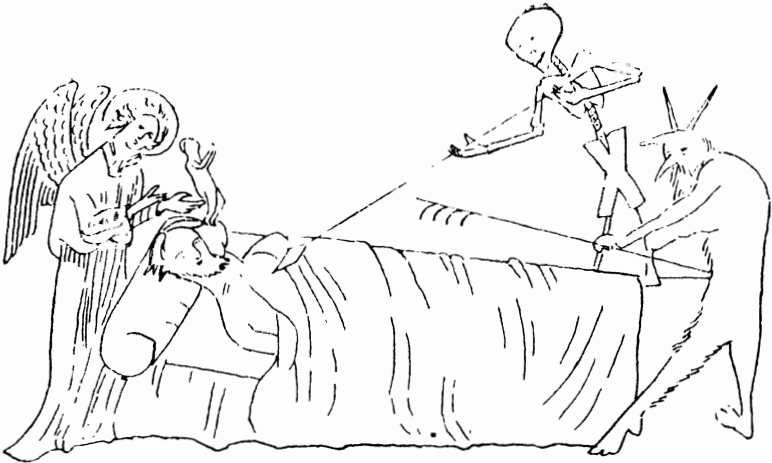
In the apocalypse *daimonia* occurs only once, and that in ch. 9:20; while *daimon* in the genitive plural is found twice; first, in ch. 16:14; and then in ch. 18:2. In ch. 9:20, it is really the neuter plural of the adjective *daimonios*, of, or pertaining to, daemons: “that they should not worship *ta daimonia things related to daemons*” — things supposed to exist in the aerial, “between heaven and earth.” In ch. 16:14, the word is different, because it refers to different things, and pertaining to a different region. Both in this text, and, in ch. 18:2, the things signified by *daimones* are related to earth, though, among the inhabitants of the Roman earth, they occupy a position *analogous* to that of the daemons of the mythical aerial between the political heaven and the peoples beneath. The habitation of these daemons is the aerial of Babylon: “*the hold of every foul spirit, and cage of every unclean and hateful bird*,” such as popes, cardinals, bishops, priests, monks, and other officials of the state. In ch. 16:14, they are the gods of the political aerial, whose policies, or “*spirits*,” develop remarkable and notable events. The daemons of these two texts are men of high degree — real men of flesh and blood, in the official

exercise of power; and not objects of superstitious worship. But this is not the case in ch. 9:20. Here *the things related to daemons* are associated with idols or images, in the phrase *ta daimonia kai eidola*, where the definite article *ta* serves both for *daimonia* and *eidola*; and very properly so, because the *eidola* are the visible representations of the *daemonia*.

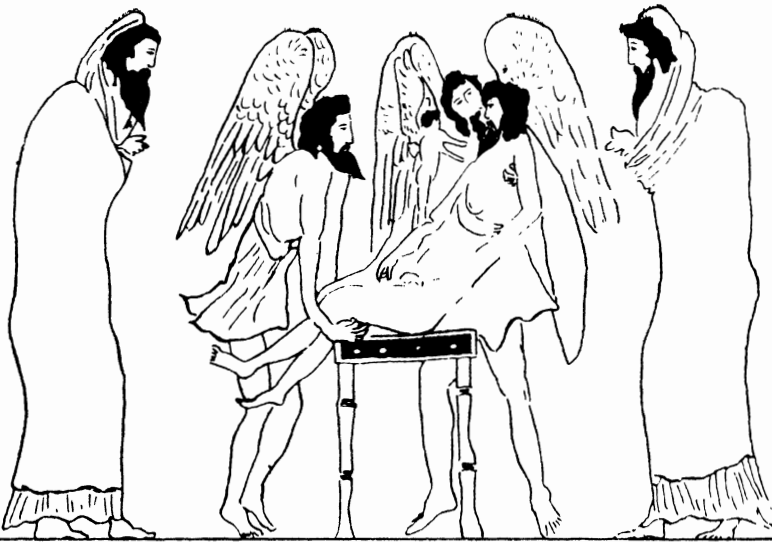
“The passage in which,” says Mr. Tayler Lewis, in his Platonic Theology, “we find the most express and the clearest mention of daemons is in the Epinomis,” which he renders thus: “Next to these, and under these, the Daemons, an aerial race, having the third seat, *must we honor by prayers.*” They are spoken of as possessing wonderful intelligence, as feeling a deep sympathy in human affairs, as loving the good, hating the bad, and, in consequence of their middle position in the air, acting as interpreters and *mediators* between gods and men. To the same effect Socrates speaks of them in the Symposium, as: “For the whole demonial race is between Deity and mortals, acting as *interpreters* or *messengers* to both. Through this passes all divination, and the whole prophetic art; for Deity mingles not directly with the human race, but through these media is ever carried on the intercourse between Heaven and men, both when awake and when asleep.”

Such were the *daimones*, *daemons*, *ta daimonia*, *the things pertaining to daemons*, of pagan antiquity. They were unsubstantial, unreal, imaginary phantasms, and fit only to make symbols of, as representative of other abominations analogous to, and as unreal as, themselves.

The Greeks and Romans have never relaxed their hold upon daemonolatry or demon-worship to this day. They have only changed the character of their daemons and idols. When they became catholics they did not really cease to be pagans; they only “baptized” their daemons, and called them by other names. Jupiter, the Latins styled St. Peter, and the idol representative of “the father of the gods and men” became the image of St. Peter, “the Prince of the Apostles.” Jupiter’s wife, Juno, the Queen of the Universe, was converted by the Collyridion “heretics,” who changed her name to “Mary, Mother of Mercy, Queen of the whole world, Mother and Spouse of God.” After this fashion, they have conferred the names of fabulous saints and angels upon the gods and daemons of ancient Greece and Rome. All that the old heathens affirmed of their deities, the modern heathens of the Greek and Latin communions affirm of their martyrs, saints, and angels. The daemonology of the ancient world is the daemonology of the Apostasy, catholic and protestant. These are in fellowship with Plato, Socrates, and other pagans, in their views about “souls” and “departed spirits”; and, with all their “ripe scholarship,” as they absurdly style proficiency



The Struggle, as depicted by the Medieval Mind, for the Soul of a Dying Person. (Fourteenth Century MS. in British Museum. From Twining's "Symbols and Emblems in Christian Art.")



Grecian Conception of the Departure of the Soul (Reproduction from Wiedemann's "The Ancient Egyptian Doctrine of Immortality.")

These two illustrations show how closely the fiction of an immortal soul as taught by the Apostasy approximates to the pagan teaching of Grecian mythology. See comments on p. 124.

PRAISED BE JESUS AND MARY.



TO OUR MOST SWEET AND HOLY  
AND IMMACULATE MOTHER  
MARY,  
AND TO HER DIVINE SON,  
THE EVER BLESSED  
INFANT JESUS,  
THESE BOOKS FOR CHILDREN  
ARE OFFERED.  
MAY THEY LEAD  
THE POOR LITTLE CHILDREN  
TO LOVE  
THE DEAR INFANT JESUS,  
AND HIS BLESSED MOTHER,  
MARY.

The Dedication of J. Furniss' Books for Children and Young Persons as were offered as recommended reading by Roman Catholic booksellers illustrating the blasphemy of the Roman Catholic Apostasy. See comment on p. 124 — Publishers.

in "the foolishness" of their collegiate "divinities," they are not one step in advance of the Platonists upon these subjects. That is, they know no more about souls and departed spirits, and their *post mortem* relations, than did they who had no revelation at all to guide them into truth.

Protestants and Catholics now believe, with all the heathen, that there is inherent in man a particle of the Divine Essence, endowed with all the attributes of deity, in like proportion as part bears to whole. This they call "soul," or "spirit," or "immortal soul;" because they imagine it is incorruptible, indestructible, deathless. They regard this fiction as the real man. The body, in their psychology, is of no account. The soul is God in man's nature — an immortal god in mortal flesh — both in combination constituting what the pagan poet styles "a mortal god." When what is mortal of this god dies, that which they style "the immortal soul" still lives, and becomes what their brother Lucian denominates "an immortal man;" that is, a daemon of inferior rank, nevertheless a god!

Now catholics and protestants hold such gods as these in high esteem. The old mythologist had thirty thousand daemons; as —

"For thrice ten thousand wait upon our earth;  
Jove's everlasting guards for mortal men.  
Who roam the world in robes of air conceal'd."

But their successors of the Laodicean church have millions. The immortal soul-daemons of all their favorites are "sainted in heaven," as soon as they are supposed "to shuffle off the mortal coil." The disembodied immortal soul-daemons of what are called men, women, children, babes, are decreed by their theologies, or daemonologies, to be saints and angels in the aerial or sky. The soul-daemon of a babe is transformed into "a little darling angel" with wings, and is symbolized by painters, as wild in their imaginations as the poets, by a head with wings peeping out of a cloud. The air, which these phantoms are supposed to inhabit, they term the "spirit-world," "the spirit-land," "the eternal world," "the world to come," "kingdom come," and so forth; for, in reference to them in the words of Hesiod, they say —

"close at hand,  
Immortal eyes behold us evermore"

Or, as Milton expresseth it —

"Millions of spiritual creatures walk the earth,  
Unseen, both when we sleep and when we wake."

But, though they suppose all individuals of the human race have immortal souls, catholics do not worship all soul-daemons. All these they suppose to go to "purgatory"; but it is only those of the dead they

delight to honor whom they exalt to the aerial between heaven and earth. They do this by a process in their ecclesiastical court called *canonization*. Having tried their characters in this court, and heard all the Devil's lawyer has to say against them, they are, in spite of the Devil, decreed to be adorable saints, and are translated out of purgatory beneath, to the aerial between heaven and earth!

*Apotheosis* was the deification of the disembodied ghosts, or soul daemons, of pagan heroes and great men, by which they were exalted to the aerial between earth and heaven, and became, in their new position, adorable daemon gods, interpreters, mediators, angels or messengers, guardians and protectors of persons, families, nations, temples, and states. Now, what *apotheosis* was among the worshippers of Jupiter, *canonization* is among the worshippers of the fictitious ghost which they call "the Virgin Mother and Spouse of God." It is the next process to what they style *beatification*. The ghost supposed to be a blessed or beatified ghost after a scrutiny of its embodied life, in the presence of the Roman bishop and his cardinals, is proclaimed *a holy one*, or what these "worshippers" of the daemonials and images term "a saint," upon which the Pontiff decrees the canonization and appoints the day.

On the day upon which the beatified soul daemon is installed by sovereign authority among the saint-protectors and mediators of the Laodicean aerial, the episcopal chief of the apostasy officiates in white, and his cardinals are dressed in the same. The temple dedicated to the ghost-god whom they christen "St Peter," is hung with rich tapestry, upon which the arms of the Romish High Priest, and of the prince or state requiring the deification, are embroidered in gold and silver. A great number of lights blaze around the temple, which is crowded with a swinish multitude, who await with the impatient devotion of ignorance and superstition till the new daemonial has made his public entry into the aerial paradise between earth and heaven, that they may offer up their petitions to his demon-godship without danger of being rejected.

The catholic aerial is full of these deified ghosts, whose demonial images and relics are stored in the church bazaars dedicated to them, for the adoration of their besotted worshippers. All the apostles, and "the noble army of martyrs," and the popes and cardinals, and "the fathers," and Constantine, and Theodosius, and St. Ambrose, St. Augustine, St. Jerome, and a countless host of the same sort of deities, with the Immaculate Goddess Mary, "the Queen of Heaven," at the head of them, are all supposed to be there, interceding with Mary's Son for the safety and prosperity of their catholic adorers "whose public and private vows," says Gibbon, "were addressed to their relics and images which disgraced the temples of the east." This catholic aerial is supposed to be