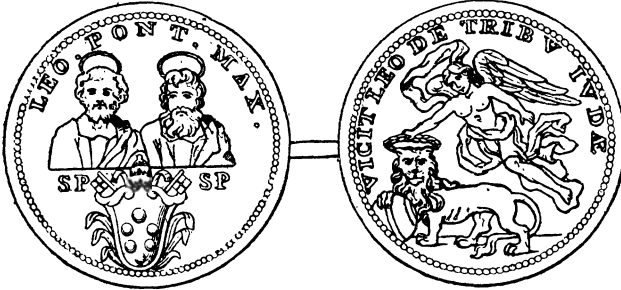


angel; with the legend, or utterance of the angel, "Vicit Leo de Tribu Iudae" — *The Lion of the Tribe of Judah has conquered.*

POPE LEO X. AS THE LION OF THE TRIBE OF JUDAH.



The medal struck in Rome by Leo X (1513-21) just before the Reformation. It depicts him as being crowned by an angel, whilst the words *Vicit Leo de Tribu Iudae* provide the caption: "The Lion of the Tribe of Judah has conquered." During his pontificate papal revenue increased dramatically mainly through the sale of indulgences and offices. This called forth the criticism of Protestants as illustrated in the drawings below. That on the left depicts Christ expelling the moneychangers from the temple, on the right, under the title *Antichrist*, the pope is seen on his throne, disposing of bishoprics and archbishoprics and selling dispensations and indulgences.—Publishers.

Passional Christi vnd



Er hat funden ym tēpel vorkauff / schaff / ochsen vñ tauwen
vñ wechslr sigen / vñ hat gleich eyn geffil gemacht vñ strickē
alle schaff / ochsen / tauwē vñ wechslr außem tempell triben /
das gelt vortribē / die gall biēdt vñ fart vñ ein den die tauwen
vorkauffen geprochen. Hebr euch hin nit diesen auß mains
waren hauf / solt ir nit ein kauff hauf machē. Job. z. Jr habet
vmb sunst / darab gebet vmb sunst. Mat. 10. Dain gelt sey mit
dir yn vordammuß. Act. 8

Antichrist.



Hie sit der Antichrist ym tēpel gots vnd erreygt sich als got
wie Paulus vorkundet. z. Tsal. z. vñ andert alle gotlich o.d /
nung / wie Daniel sagt / vñnd vnterdruckē die heylig schryff /
vorkaufft dispensacion / Ablass / Pallia / Bisshum / Lehen / erhebt
die schēg der erden / löst auff die ehe / beschwerdt die gewestn mit
seynen gesirzen / macht recht / vñnd vmb gele kurchstler des /
Erhebt heyligen / bendeyt vñ maledyct yns vierde geschlecht
vnd gebewt sēn slym zuhōden / gleich wie gota slym. c. sic oia.
dift. 19. vñ nicmans jall ym cnynden. 17. q. 4. c. Ctemini.

Such is the Antichrist, once a formidable power in all Antichristendom by which he was worshipped; but now, as the phrase is, "standing upon his last legs," a bye-word and a scorn to millions. But, although the lines of his temporality are contracted almost to the limits of "the Seven Mountains," his divine attributes are acknowledged by many nations, and peoples, crazed and intoxicated by the wine administered to them by the spiritual knaves who are devoted to his will. Respect for this deified impropriator of the attributes of "the Father and the Son," is, however, not wholly confined to papists. The governments of Protestant peoples send their representatives to his court; and subsidize his emissaries in their states. Their schools are patronized by pious sinners of "orthodox" antipapal "abominations;" who, being profoundly ignorant of the history of "the God," or not believing its testimony, entrust the formation of their children's minds to his spirituals, whose intoxicating superstition and blasphemy inscribe "his mark in their foreheads," and prepare them for drinking the wrath of God in the outpouring of his indignation (Apoc. 14:9,10). Many calling themselves protestants recognize the popes, cardinals, bishops, priests, and such like, as christians; and the church over which they preside as a true one, and the Mother of all others. In such a recognition is abundant proof, that they do not know what constitutes a christian; and that, consequently, they have no scriptural claim to the name themselves. The church of the Antichrist is undoubtedly the mother of all protestant churches. This I would in no wise dispute; for their dogmas are all stained with the "great things and blasphemies" of his mouth. The fathers of protestantism, in a qualified sense benefactors, were but the rebellious servants of the Antichrist, who revolted from his authority, but held on to many of his traditions. While they rejected Antichrist they did not submit to Christ; but allied themselves with sinful princes and governors of the court. The papal scheme of salvation was through *penances and works of merit*; the Lutheran and its fellows, "*justification by faith ALONE*." These two schemes divide the Court of the Gentiles. They are both equally false; and therefore, neither of them "the power of God for the salvation of them that believe." The principle of the Spirit's witnessing prophets, is "*justification through the One Faith*." This "One Faith" is proposed *for faith*, which, if it hath not works, is dead, being alone" (James 2:17). To the one faith belongs "the law of faith," which excludes all boasting; and where law is, obedience is required (Rom. 3:27). To the one faith was intrusted the apostles that they might go forth, and publish it "for obedience to the faith for his name among all nations" (Rom. 1:5; 16:26). All who received the one faith, and yielded the obedience it demands, "believed the things concerning the kingdom of the Deity, and of the name

of Jesus Christ; and were immersed into the name of the Father, and of the Son, and of the Holy Spirit, for repentance and the remission of sins (Acts 8:12; 2:38; Matt. 28:19). The firm of Luther, Calvin, Knox, Cranmer and Company*, knew nothing of this; yet they were highly useful in their day. They were Satan casting out Satan, whereby his kingdom was greatly weakened. They fought their master with his own weapons, and prevailed and became the founders of Harlot-Superstitions, which flourished in power and worldly glory, while the Spirit's Witnesses were lying dead and unburied in the breadth of the Great City, which spiritually is called Sodom and Egypt, where also our Lord was crucified" (ch. 11:6,9). In this breadth, *plateia*, they still flourish in all pomps and vanities of sin and folly. They are useful antagonists to the power of the Antichrist, while they are themselves but antichristian fellowships inimical to the truth. But, the Deity of the heaven, in his providence, educes good out of evil to his saints, "for whose sake are all things." The antagonisms of Satan so neutralize his power, that his Deity in Chief can no longer torment them unto death. So shorn is he of his glory, that though still upon his throne, and wearing the pontifical mitre and the imperial tiara, his divine bombast is a bursted bubble, and he stands before the world "the False Prophet of the Beast" (ch. 16:13; 19:20); and unconsciously waiting with the beast, until the expiration of the "forty and two months;" when the Lord Jesus Christ, whom he has burlesqued and blasphemed; and the saints whom he has murdered, shall pay him in his own coin; and utterly destroy him in the brightness of their manifestation. †

4. How the Two Prophets Destroyed their Enemies

Before this Deity of the earth, while in the plenitude of his power, the Spirit's witnessing prophets had to stand in all the breadth of his dominion. The *One Body* and *the Earth* that helped it were the Mordecai in the gate, who, in all the west, refused to salute him and to do him honor. But the time was at length approaching when their mission for a while would be fulfilled; and a substitute would be found for them in their testimony against the Antichrist, though not in their exhibition of the engrafted word for salvation, in the antipapal rebellion soon to blaze forth.

As I have shown, their mission was warlike as well as doctrinal. In the prophecy, what "the earth" executed as the minister of divine wrath,

* These are prominent Protestants who though in error, and rejecting the basic doctrines of the Truth, opposed the Papacy, and in doing so established Protestant Churches. — Publishers.

† See footnote Vol. 2 pg. 10.

both were said to do; unless we understand the plural to refer to the multitude of which “the Earth” was composed. “If any will to injure them” — if any power undertake to fall upon them with the sword — “fire burst forth out of their mouth and devours their enemies; and if any wills to injure them, thus must he be put to death.” This is prophetic of the wars that would be waged against the forces raised by the antichrist for their extermination. The Deity of the heaven did not require the members of the One Body to stand and be murdered by their enemies without help. If persecuted in one city they were to fly to another; but “the Earth,” not believing in non-resistance and passive obedience to ecclesiastical tyranny, stood their ground, and devoured their enemies, after the introduction of gunpowder in war, at the cannon’s mouth. In this way “the Earth” performed their part. This was their mode of prophesying against the Antichrist; which, “in all their days of the prophecy,” was very effective in the preservation of civil and religious liberty, and the rights of man; and in perpetuating them to succeeding generations. Moreover, being not without political organization under their Counts, they were enabled to exercise a will in these matters. They could will to make war upon their enemies at pleasure; and, in so doing, they had “power to shut the” antichristian “heaven, that rain might not fall in their days of the prophecy.” I say, the antichristian heaven — the heaven of Antichrist’s inhabitation; the heaven in which “the God of the earth” dwells, under the whole of which “the Earth” and the “Holy City” stood while testifying or prophesying against him. To shut up any sort of heaven that rain might not descend upon those who lived under it, is figurative of divine wrath upon the sufferers. This appears from Deut. 11:17 — “And Yahweh’s *wrath* be kindled against you, and he *shut up the heaven that there be no rain.*” This shutting up was the effect of divine displeasure. The shutting up of a heaven is never significative of blessing upon any people, but always of calamity of some sort. The genial, refreshing and fertilizing character of the administration of human affairs by the Mystical Christ — Jesus and his Brethren — is compared to an opened heaven from which rain descends in gentle showers upon the grass newly mown: as, “There shall be a ruler over mankind, a Just One, ruling in the righteous precepts of Elohim. And as the brightness of morning, He shall rise the Sun of an unclouded dawn *shining forth after rain* upon tender grass out of the earth” (2 Sam. 23:4); and, “He shall descend like rain upon the mown grass; as showers that water the earth.” The meaning of which is, that “In his days shall the righteous flourish; and *abundance of peace* so long as the moon endureth” (Psa. 72:6,7). But, when the heaven is shut, the reverse of this obtains — the righteous do not flourish, but are “in sackcloth;” and there is no peace.

Thus, by way of illustration, while I now write, the atheistic abolition faction is prophesying against their brethren in Antichrist dwelling in the South*. Until the day of their own judgment comes, “they have power to shut the heaven that rain fall not in their days of prophesying,” neither upon themselves nor upon their enemies. In other words, while they have the ability to carry death and desolation to the hearths and altars of their coreligionists, they prevent the righteous flourishing, and peace descending with its blessings upon the people. Hence, this infidel faction is the Deity’s scourge upon communities of religionists, who corrupt his way, and make void his word by their traditions. The faction is itself a compound of “abominations of the earth” — an aggregation of pious and profane infidels, being *choris christou* and *atheoi en to kosmo*, *without Christ and atheists in the world* (Eph. 2:12). Hence, they are fit only for a providential work of blood; in which, while they are blindly executing vengeance for him, they are preparing disaster and ruin by which they will be themselves submerged into “the lowest hell” — *sheol tachtiyah* (Psa. 86:13; 9:17). As delighting in carnage and desolation, they must be scattered, and all their knavish devilry confused; for so the Spirit taught the Psalmist to pray — “Scatter thou the people that delight in war” (Psa. 68:30).

But, his witnessing prophets of the Holy City do not delight in war. The Earth that helps them only draws the sword to “turn the waters into blood, and to smite the earth with the plagues” of war, when the rulers of those waters, or “peoples and multitudes and nations and tongues,” will to deprive them of civil and religious liberty and the rights of men. Hence, these rulers in the anti-christian heaven bring the evils of war upon themselves. But, it must be noted, that civil and religious liberty and rights are only sacred in the sight of heaven when it is the liberty and rights of his people that are in question. He has granted a dispensation to no set of men to worship him “according to the dictates of their own conscience”. This is a liberty and right that he has granted to none. All that he has granted is liberty to enter his august presence, and to do him worship according to the dictates of his word. All else is mere “will-worship and voluntary humility,” of which he has recorded his contempt (Col. 2:18,23). This is the character of the worship offered by the State Harlots and Dissenting Abominations of their Great Mother. They are worships according to their unpurified, and therefore evil, consciences; for none of them are to be found in the living word of the Deity of the heaven. All of them, therefore, being of this category or order of things,

* This is a reference to the American Civil War then raging between the northern and southern States. The reference to “abolition” relates to the abolition of slavery which the North was demanding and the South resisting. — Publishers.

they are an offence to him, as offerings superseding his appointments, and which he has not required at their hands. Such worshippers as these are the worshippers of the unmeasured or excommunicated court; the worshippers of the Beast and of his Image, and the mark of whose name is indelibly impressed in their foreheads. To such he had granted neither liberty nor rights. The liberty he grants is the freedom with which the truth makes free (John 8:32,36); perfect law of liberty, into which whoso looketh narrowly and continueth therein, not being a forgetful hearer, but a doer of the work, shall be blessed in his deed (James 1:25). This is the only true liberty, to which none have any right save those who repudiate the worships of the Court, and become the adopted freemen of the Holy City.

But, while all others, not of the Earth and the Holy City, are mere liberty-brawlers, “promising liberty to others, while they are themselves the slaves of corruption,” the Deity of the heaven has granted the right to none to forbid men adopting any worship they please. In this negative sense, the rights of all men are in themselves a common birthright. Hence, the Antichrist has no divine right to compel all men to be papists; nor have the State Harlots such a right, though they often experimented in that direction even to the shedding of blood. The right exercised by the Antichrist he derived from the Dragon Imperiality of the East, styled by Daniel the Little Horn of the Goat; a right afterwards recognized by that other Little Horn, which came up in the midst of, and after, the Ten Horns of the European Commonwealth. “The Dragon gave him his power, and his throne, and great authority” (Apoc. 13:2); and it is by virtue of this, which is mere right based upon might, the right of brute force, that “the Devil and his Angels” — Antichrist and the Sin-Powers of the Court — have sought to force men, thus given into their hands, to worship what they call God according to their dictates. Now, it is in opposition to this blasphemous assumption, and in the negative sense already defined, that the witnessing prophets of the Deity of the heaven, champion civil and religious liberty and the rights of man. The enemies of these are their enemies; for if the spiritual and temporal Sin-Powers were to deprive society of these, their testimony or prophesying would inevitably be suppressed also. The conflict, therefore, which raged for ages in the Court of the Gentiles was one of life or death to *the witnessing existence* of the One Body, and the defensive self-devotion of the Earth. This conflict of ages was long and bloody for all concerned. The saints of the Holy City fell by thousands under the savage and merciless hand of the Roman God. His Spouse of Babylon became red and drunk with their blood, which, like the righteous Abel’s, still cries for vengeance upon the ruthless harlot that sits upon the beast (Apoc.

17:3). The Earth valiantly helped her, but could not destroy the murderer. It gave her papistic myrmidons frequent and signal overthrows. It gave them blood to drink, and smote them with the plagues of war; so that, if they were determined to trample the Holy City of the Faith, they should not be permitted so to do with impunity.

But in process of time their power of resistance was diminished. This was attributable to the testimony of the One Body being enfeebled by the admixture of traditions which had crept in, and, in so far, rendered it ineffectual. The pastors, whose business it was to keep the light-stand well supplied with golden olive oil of truth, were deteriorating in faithfulness and aptitude for teaching. Hence, the light grew dim and smoky, and men did not see their way as in former years. In consequence of this enfeebled perception, their christian virtue became too easy and tolerant of the traditions of the apostasy, until at length their individuality converged towards, and was finally lost in, the indefiniteness and confusion of the Lutheran and Calvinistic novelties of the sixteenth century. This fatal termination of their labors is styled in the prophecy, *the finishing of their testimony*. Their word having lost its power, the energy of their ancient helper, the Earth, was enfeebled likewise. When men's hold upon principles is relaxed, they lack that enterprize and force which is necessary for their preservation in this evil world. A worldly and "charitable" spirit generates indifference, by which the pointedness and sharpness of the truth are destroyed. The word handled in a worldly spirit is always "charitable" or tolerant of traditions, which make it of none effect. The word being ministered thus, the power of energetic resistance, and of a bold and valiant advocacy of their ancient principles, was wanting, and deprived both classes of witnesses of their efficiency. Hence, the spirit had no longer any use for them; for the protestantized testimony they were now only able to give, was not of that brightness necessary to constitute them the Golden Oil Light of the world. Men may testify against the Roman Antichrist, and denounce both him and his co-religionists as idolators, which is unquestionably true; but such a testimony leaves the Court as much in the dark as to what must be believed and done for remission of sins, and for obtaining a right to eternal life, as though nothing had been said. This is Protestantism. Its protests truly, that the pope is a blasphemous impersonation of the Christ; but it cannot delineate Christ Jesus according to the prophetic and apostolic testimony. It is, therefore, simply a negation; it denies every thing, but can scripturally affirm nothing. Such a witness as this is of no account in the premises; its doctrine and institutions are devoid of all power for the salvation of the soul.

III. CONCERNING THE TIME DURING WHICH THE WITNESSES PROPHECY IN SACKCLOTHS

“And I will give to my two witnesses, and they shall prophesy a thousand two hundred and sixty days, having been clothed in sackcloths.”

I have shown elsewhere that Daniel’s “time and times and the dividing of a time,” and John’s “forty and two months,” are the same measurement; and both relating to the same subject — the Saints as the Holy City; and both terminating at the same crisis — the resurrection at the advent of the Ancient of Days*; and both constituted of 1260 years. And here we have immediately following, a repetition of the same duration. In the second verse, the Holy City is consigned to a trampling of forty and two months; and in the third, the Witnesses are to prophesy in tribulation 1260 days. It will, of course, strike the reader as remarkable, that a coequal length of years should be prefigured in different terms. But the reason is, that the two periods relate to different subjects, and are not coterminal. The trampling of the Holy City was one thing, and its prophesying in sackcloth was another. These two series of events were not to be parallel in the whole of their course; so to prevent confusion, the two periods of equal duration were stated in different terms. As the Holy City was to be trampled forty and two months by the Gentiles; and as these were to trample it under the inspiration of the Antichristendom Mouth of the Beast, the power given him for this purpose by the Dragon-Emperor was to be operative for the same length of time, which, in order to show this relation between the Mouth and the Holy City, is also expressed by the same formula of “forty and two months” (Apoc. 13:5). And, for a somewhat similar reason, that is, to connect the sackcloth witnessing of the Holy City community with the fugitive woman and the earth that protected her by its help (Apoc. 12:6,16), the things affirmed of the woman in relation to her feeding are expressed in the same kind of time as the duration of the witnessing — 1260 days; and, furthermore, to show that 1260 symbolic days are equivalent to “a time and times and the dividing of a time” (a formula which occurs nowhere else in the Apocalypse, and pertains exclusively to the measurement of the Holy City) the 1260-feeding of the woman by the earth, in the fourteenth verse of the twelfth chapter, is styled her *nourishing* “for a time and times and half a time;” for to feed and nourish her are the same idea; so that the one statement of the duration of her feeding, is expository of the duration of her nourishment.

* See footnote Vol. 2 pg. 10.

This view of the matter which I believe is the only correct one, helps us greatly in determining the commencement of the saints witnessing after the sackclothes had been put upon them by their enemies. This beginning carries us back to the epoch of the Woman's flight into the wilderness, or two wings of the Great Roman Eagle. Her flight, by which she turned her back with contempt upon the honors and riches of the world; which she left to the leaders of the Catholic Apostasy — the Eusebiuses, Lactantiuses, Ariuses, Athanasiuses, and Chrysostoms of the day* — her fugitive separation from these, by which she became a witness for the truth against their worldliness and traditions, occurs after the birth of the Man-Child of Sin — that sanguinary Cain, who, as the Antichrist, in the power of his manhood and impiety, afterwards slew the Abel of the Faith, whose blood cries for vengeance against him from the ground.

The birth of this imperial child of the woman occurred in the enthronement of Constantine in Rome on his defeat of Maxentius at the battle of Saxa Rubra, A.D. 312. This introduced a remarkable epoch in the history of the woman, to be particularly considered in my exposition of the twelfth chapter. It will be sufficient to remark here, that this was the epoch of her deliverance from pagan persecution by the celebrated edict of Constantine published at Milan, A.D. 313; and of her introduction to an acquaintance with the worse than pagan persecution, which sought to exterminate her in the after years of Catholic ascendancy. Constantine delighted to style himself "THE DELIVERER OF THE CHURCH." He was truly the deliverer of the Catholic Church; but he was also the first to inflict persecution and death itself upon those, "who kept the commandments of the Deity, and retained the testimony of Jesus Christ." The edict of Milan, the great charter of toleration, had confirmed to each individual of the Roman world, the privilege of choosing and professing his own religion. *But this inestimable privilege was soon violated*; with a smattering of truth, the woman's child imbibed the maxims of persecution, and the Dissenters from the Catholic Church were afflicted and oppressed by its political triumph over Paganism. Constantine easily credited the insinuation that the HERETICS, as they were called, who presumed to dispute *his* opinions, or to oppose *his* commands, were guilty of the most absurd and criminal obstinacy; and that a seasonable application of moderate severities might save those unhappy men from the danger of an everlasting condemnation. Confounded with these so called Heretics, as has been the case in

* These were leaders of the Church as it drifted into contention and apostasy around about the time of Constantine.— Publishers

all ages since, were those who held the testimony, and therefore, the witness of Jesus. Not a moment was lost in excluding their pastors and teachers from any share in the rewards and immunities Constantine had so liberally bestowed on the Catholic Spirituals. But, as the Dissenters might still exist under the cloud of imperial disfavor, the conquest of the East was immediately followed by *an edict which announced their total destruction*. After a preamble filled with passion and reproach, he absolutely prohibits the assemblies of "Heretics," and confiscates their public property to the use, either of the revenue, or of the Catholic Church. Some of the penal regulations were copied from the edicts of the pagan emperor Diocletian; and this method of conversion was applauded by the same bishops who had felt the hand of oppression, and pleaded for the rights of humanity.

But Constantine was not the only oppressor whose tyranny bore heavily upon the woman. His imperial colleague, Licinius, also within the limits of his jurisdiction, made her to groan with anguish. "Those who had done no evil," says Eusebius, "were led away to punishment without any pretext, just like murderers and assassins. Some also endured a novel kind of death, having their bodies cut into many small pieces, and after this savage and terrible spectacle, were thrown as food to the fishes into the depths of the sea. *Again the worshippers of God began to flee; again the open fields, the deserts, forests, and mountains, received the servants of Christ.*"

The fleeing of the woman was the reduction of her to a state of humiliation and tribulation, far removed from the exaltation and haughtiness characteristic of the region of imperial grace. The gates of this clerical paradise were closed against her. She has nothing to do with emperors and courts. These are only for the votaries of fashion, and parasitic spirituals, who hold the persons of rulers in admiration for the sake of gain. Bishops, cardinals, archbishops, and other princes of the church, flourish in regions of imperial sunshine; but for the woman and her seed, the farther off they flee from such a heavenly, the clearer will they see the truth, and the better able will they be to "keep the commandments of the Deity," and to testify with the approval of Jesus Christ.

Thus, then, the woman in flight is related both to state and place. She fled because she was persecuted by "the angels of the Dragon" — officials in power, both imperial and magisterial. The interval from the birth of her child, A.D. 312, to the conquest of the East by the overthrow of Licinius, A.D. 324, was occupied in ecclesiastical legislation in favour of the Catholic Church, and against Dissenters; and in carrying off her son unto deity, and the throne thereof. Here was an epoch of

twelve years. At the end of this, that is, A. D. 325, he sat as a god, a presidential episcopal god, in the Council of Nice, exhibiting before the world the type of that full grown Man of Sin, who should be worshipped by all the nations of the unmeasured Court as "the Deity of the earth."

Now, it was at some point in this epoch of twelve years, that the 1260 years of witnessing began. As the woman's seed in their sackcloth witnessing were to "stand before the deity of the earth" in the sense of testifying against him, it is reasonable to refer the commencement of the witnessing period to the time of the formation of an issue between him and them. Let us then see what is the state of the case bearing upon this result.

The complaints and mutual accusations which assailed the throne of Constantine, as soon as the death of Maxentius, A. D. 312, had brought the Roman Africa into subjection to his victorious arms, were ill adapted to edify an imperfect proselyte.* He learned with surprise, that the provinces of Africa, from the confines of Cyrene to the columns of Hercules, were distracted with religious discord. The cause of dissension, for the most part, ceases to characterize religious disputes after the fervor of the onset subsides. This is proved in numberless instances. It is so in the case before us; for though the election of two rival bishops fanned the latent heat into a flame, the cause of the Great Secession which was about to ensue, must be sought for in the deep rooted affection of "the faithful" for the ANCIENT GOSPEL AND APOSTOLIC TRADITIONS. In the second of Acts, Luke informs us, that on the Day of Pentecost there were Jews from "Egypt, and the parts of Africa, which are about Cyrene." Many of these, no doubt, obeyed the gospel preached by

* No fact in history more faithfully illustrates the true character of the pretended "religion of Christ" called *Catholic* which had gained the ascendancy in the beginning of the 4th century than the "*conversion of Constantine*." "The first of the *Christian* emperors," says Gibbon truly, "was unworthy of that name till the moment of his death." A. D. 337. During fourteen years he had the reputation of a christian, he assumed the character of a bishop, he presided at ecclesiastical councils, gave judgment against christians reputed "heretical" by catholics, enjoined the solemn observance of the First day of the week, which he styled *Dies Solis*, the Day of the Sun, after his once favorite god, and in the same A. D. 321 directed the regular consultation of the *Auruspices*; he was permitted by the Catholic Church to enjoy most of its privileges — instead of retiring from the congregation when the voice of the deacon dismissed the profane multitude, he *prayed* with the faithful, disputed with the bishops, *preached* on the most sublime and intricate subjects of theology, *celebrated* with sacred rites the Vigil of Easter, and publicly declared himself, not only a partaker, but, in some measure, a priest and hierophant of the christian mysteries — how, I say, shall we judge of such a religion, whose professors would permit and even applaud, such flagrant violation of the first principles of christianity? Such a community is no other than the CHURCH OF ANTI-CHRIST, and her imperial proselyte, the MAN-CHILD OF SIN. This unbaptized imperial bishop, aided and advised by ignorant, proud, and superstitious ecclesiastics, constituted the tribunal, before whom those who rejected their traditions and commands, were arraigned and condemned, as odious and pestilent heretics! Shall we receive their sentence as just, and denounce whom they condemn? If we were, we should be led into great error concerning the merits or demerits of the proscribed; for nothing is more common than for the catholics, as the so called "orthodox" do at this day, to misrepresent their principles, blacken their characters, and stigmatize them by some obnoxious and opprobrious name.

Peter, and carried it to their adopted homes, where they would persuade others to embrace the faith of Jesus Christ. The churches thus formed in these parts, secluded from the theatre, and inducements of the ecclesiastical discord and ambition, would be more likely to “retain the testimony of Jesus Christ,” than the churches of those princely bishops, which had transferred their devotion from apostolic to worldly objects. The disciples in the country could not but grieve at the apostasy and corruption of the church in the cities, which would be equally deplored by the “few names which had not defiled their garments” in these assemblies. But corruption may be lamented by the few, and yet continued by the many, unless some incident transpire, often trivial in itself, or some master-spirit arise to unfurl the standard, and rally around it the friends of christian purity, liberty, and truth. Such, I apprehend, was the state of things in the Roman Africa, Italy, and Gaul, at the time we are now considering. The church in Carthage, the metropolis of the Roman Africa, and the second ecclesiastical throne of the Roman West, was the occasion of the dispute which involved the province in the most calamitous convulsions. Mensurius, the bishop of the church, having died in A.D. 311, the *majority* of the people chose the chief deacon Caecilianus to succeed him. In these times of Laodicean corruption and apostasy it is not to be supposed, that because the majority elected him, he was *therefore* best qualified for the “good work” of which Paul treats in 1 Tim. 3:1, and Tit. 1:7; nor is it to be taken for granted that because the majority were Laodicean, the minority was all blameless and pure. the ground of their rejection of Caecilianus, if true, was certainly just and valid, and honorable to those who made it the occasion of their secession from a church so corrupt and insensible to its christian dignity, as to appoint a man for their episcopal ruler, who had abandoned his brethren under persecution and distress, and had received ordination from an apostate, who had delivered up the Holy Scriptures to be burned.

This traditorial archdeacon, Caecilianus, then, had been elected and ordained by a party. His opponents, however, refused to acquiesce in his ordination. By their influence an assembly of bishops was convened, and Caecilianus was cited before them; but, being contumacious, he was condemned as unworthy of the episcopal office. Majorinus, a deacon, was therefore chosen in his place. The charges in their specification were, that Felix, who assisted at his ordination, was a *traditor*,* and therefore disqualified for the service by his apostasy; and

* A Traditor is one who accepts as authoritative, alleged sayings or teachings of Christ and the Apostles outside of what is recorded in the Gospels, or who accepts teachings that is claimed to have the authority of the Holy Spirit, even though it has no written support.—Publishers.

that Caecilianus himself was unfit, because of his cruelty to his brethren under persecution, whom, though a deacon, he had abandoned in a merciless manner, leaving them without food in their prisons, and precluding the grant of relief from those who were willing to succour them. These were grave specifications; and, if true, ought to have placed Caecilianus among "heathen men and publicans." A party which could choose and ordain such a spiritual guide must have been as unworthy as their chief. His principal opponent was DONATUS, a bishop from Casae Nigrae. The excitement spread through all the African Wing of the Great Eagle, so that there were two opponent parties in every city. In A.D. 313, the DONATISTS, as they were now called by way of distinguishing them from the Catholics, carried the affair before Constantine at Rome. The principal bishop there, and eighteen others, were appointed by him to settle the dispute. As might have been supposed, judgment was given against the Donatists. In A.D. 314, the case of Felix was brought before the Proconsul of Africa. The Donatists were again in the minority. Seventy African bishops had condemned Caecilianus; nineteen Italian bishop had acquitted him. In A.D. 315, the whole affair was again agitated before a numerous assembly at Arles, in Gaul. The Donatists were again cast. In A.D. 316, Constantine himself examined the case "in sacred consistory," at Milan. But here again their plea was rejected. He deprived them also of their places of worship, sent their bishops into banishment, and punished some of them with death. Caecilianus was now unanimously acknowledged by the civil and ecclesiastical power as the true and lawful primate of Africa. The Donatists protested against the Emperor's sentence as an unrighteous one; and that his credulity had been abused by the insidious arts of his advisors. But they could get no redress from the Man-Child, whose persecuting edicts drove them into exile from the high places of the State. Thus, "the woman fled into the wilderness," where it was appointed for her to remain, testifying in the sackclothes forced upon her, during 1260 years.

These trials in Rome, Milan, and Arles, would be well calculated to subserve the interests of the truth. They afforded the Donatists scope for their testimony against the imperialized catholicism in Italy and the South of France. They doubtless dropped their word in these regions copiously; and failed not to enlist many in their protestation against it. "What has the emperor to do with the church? And, what have christians to do with kings, or what have bishops to do at court?" These were their inquiries, which, in the face of scripture, the State Church party found to be both inconvenient and unanswerable. In these countries,

there were already many dissenters from catholicism, the Novatians,* who were in sympathy with them. The DONATIST TRIALS no doubt infused new life into these, who, co-operating with them would develop the evangelism, which, in our seventh chapter, has been considered under the symbolism of the Sealing Angel of eastern origin (Apoc. 7:2). Thus, this whole proceeding, which, from the first appeal to the final sentence, lasted three years, became an important epoch in the woman's history. "This incident," says Gibbon, "so inconsiderable that it scarcely deserves a place in history, was productive of a MEMORABLE SCHISM, which afflicted the provinces of Africa above 300 years, and was extinguished only with christianity itself." The inflexible zeal of freedom animated the Donatists to refuse obedience to the courtly bishops, whose spiritual powers they denied. Excluded themselves from the civil and religious communion of mankind by an edict of banishment, they boldly excommunicated the rest. They asserted with confidence that the Apostolical Succession was interrupted; that all the bishops of Europe and Asia were infected by the contagion of guilt and schism; and that the prerogatives of the universal church were confined to the chosen portion of the African believers, who alone had preserved inviolate the integrity of their faith and discipline. This sounds like the testimony of Jesus Christ in the mouth of his witnesses. Gibbon terms it "a rigid theory," and says "it was supported by the most uncharitable conduct," in his opinion. "Whenever they acquired a proselyte, even from the distant provinces of the East, they carefully repeated the sacred rites of baptism and ordination, as they rejected the validity of those he had already received from the hands of heretics and schismatics." The Novatians before them, and the Waldenses after them, did the same; and so do all those who coincide in faith and practice with the writer of this exposition of the apocalypse. *We repudiate the immersion of every one as invalid, who is not, previously to immersion, the enlightened subject of the one faith.* Mr. Gibbon would probably regard this "theory" more "rigid" than theirs. We do not, however, accept him, nor our clerical contemporaries of antichristendom, as competent to give a scriptural decision in the case. We know that a man must first believe "the truth as it is in Jesus" before he can obey it. This is as certain as that two and two make four. Being only "christians" of the antichristian type, their preaching, praying, praises, and performances, are but the spiritualism

* The Novatians were a sect dating from the time of the Emperor Decius (249-251). He demanded that people of all beliefs (including Christians) sacrifice to the gods to obtain a certificate of loyalty to the State Religion; and threatened those who refused with the penalty of death. Many capitulated to the pressure, including Cornelius, the bishop of Rome. Novatian refused to give way, and indicted Cornelius for doing so. As the anti-pope of the age, he defiantly "stood before the God of the earth" (Rev. 11:4). The Novatians continued as an anti-pope sect after the death of their leader.

of the unmeasured court — the outpourings of “the spirit that now works in the children of disobedience.” The “divinity” with which they profess to “cure souls” is not therapeutic; and as effective for the transformation of sinners into saints, as the philosopher’s stone for the alchemical transmutation of ignoble metals into gold. This being our conviction from an upwards of thirty years study of the word, we have as little respect for their “ripe scholarship” and scholastic traditions, as Paul had for those of the renowned Barjesus; or Christ for “the wise and prudent” of his day.

This “uncharitable” exclusiveness, and “bigoted” devotion to the primitive apostolic faith, was the truly christian spirit of the woman and her seed at the epoch which initiated the 1260 years of their sackcloth-witnessing against the apostasy. In repudiating all its institutions, the Donatists drank of this spirit, and maintained, as Gibbon confesses, the sentiment of a greater part of the primitive church. Such was their abhorrence of the apostasy, that if they came into possession of a church which had been used by the catholics, they purified the building with the same jealous care which a temple of the old idolatry might have required. The learned du Pin,* who is their adversary says: “They did not teach anything that was contrary to the (apostles’) creed; but they were so rash as to affirm that all the churches everywhere, which had embraced the communion of Caecilianus and his party, ceased to be the true churches of Jesus Christ; that thus the catholic church was only found among themselves, *having ceased to exist in other parts of the world*. Besides which, being *very fond of the ancient doctrine* of the African churches, that baptism and the other sacraments conferred out of the church were null and void, they rebaptized such as had been baptized by the Catholics, trampled upon their eucharist as a profane thing, and maintained that the consecration, unctions, and ordinations performed by the Catholics were of no avail. They burned or scraped the altars which the latter made use of, as being polluted by impure sacrifices, and broke their (communion) cups. They looked upon the vows made in their communion as of no value; in a word, they would not communicate with them. They maintained that *the church ought to be made up of just and holy men*, or at least of those who were such in appearance; and that, although wicked men might lurk in the church, yet it would not harbor those who were known to be such.”

This was *spuing the apostasy out of their mouth* as effectually as the Eternal Spirit threatened to do to the Laodiceans, because of their

* L.E. du Pin (or Dupin — 1657-1719) was a French ecclesiastical historian, and considered an expert on circumstances and beliefs of the Donatists.—Publishers.

lukewarmness (Apoc. 3:16). They drew as broad a line between themselves and all other churches, as could possibly have been drawn by any claiming to be the Woman and her seed, and the party allied to imperial power that made her flight into the wilderness necessary to her preservation. Their testimony against the catholic church, whose system of tradition had become in this epoch "the religion of the State" was in strict accordance with that of the Spirit, who denounced it as "wretched, and miserable, and poor, and blind, and naked." The Donatists testified neither more nor less than this; and their view of what a church ought to be, harmonized with what the Spirit exhorted the Laodiceans to become. I have, therefore, no doubt that the three years' conflict of the Donatists with the party of the Imperial Man-Child was the epoch which truly marks the beginning of the witnessing period of the 1260 years. Here, then, we take our stand, and, with the following extract from Mosheim, conclude, for the present, what we have to say concerning this notable crisis of the fourth century. "The doctrine of the Donatists was conformable to that of the church, as even their adversaries confess; nor were their lives less exemplary than those of other christian societies, if we except the enormous conduct of the CIRCUMCELLIONS,† *which the greatest part of the sect regarded with the utmost detestation and abhorrence.* The crime, therefore, of the Donatists lay properly in the following points: in their declaring the church of Africa, which adhered to Caecilianus, fallen from the dignity and privileges of a true church, and deprived of the gifts of the Holy Spirit, on account of the offences with which the new bishop, and Felix who had consecrated him, were charged; in their pronouncing all the churches, which held communion with that of Africa, corrupt and polluted; in maintaining that the sanctity of their bishops gave their community alone a full right to be considered as the true, and the pure, and the holy church; and in their avoiding all communication with other churches from an apprehension of contracting their impurity and corruption. This erroneous principle was the source of that most shocking uncharitableness and presumption (poor Dr. Mosheim!) which appeared in their conduct to other churches. Hence, they pronounced the sacred rites and institutions void of all virtue and efficacy among those christians who were not precisely of their sentiments; and not only rebaptized those who came over to their party from other churches, but even with respect to those who have been ordained ministers of the gospel, they observed the severe custom, either

† The Circumcellions comprised a fanatical sect associated with the Donatists and located mainly in North Africa. They resisted with what arms they had the opposition of the Catholic Church, and became noted for their intemperance and violence, so that they were feared wherever they were found. They proved an embarrassment to the more moderate Donatists. — Publishers.

of depriving them of their office, or obliging them to be ordained a second time." If such only was "the crime" of the persecuted Donatists, had I lived in their day, I should have been guilty of their "shocking uncharitableness and presumption" too.

1. "Their Days of the Prophecy"

In the sixth verse of the chapter are the words, *en hemerai autou tes propheteias*, about which "the recent editors" are at variance with their predecessors. They recommend that it be changed, and translated, "during the days of their prophesying." But, with all due respect to their recencies, I suggest that the words be left alone, and translated, "in their days of the prophecy."

The whole apocalypse is "the prophecy;" for so it is termed in ch. 1:3. But the days in which the witnesses stand bearing testimony against "the God of the Earth," do not extend through all the days of the prophecy. The God of the earth was undeveloped in all those days of the prophecy extending from John's location in Patmos to the birth of the Catholic Woman's Man-child. In all this time, therefore, the witnesses could not stand before him; and, consequently, these years were no part of "their days." And from the finishing of their testimony to their resurrection and ascension, was over two hundred years. These, therefore, were no part of "their days," unless a man can be said to stand in the presence of another, and testify against him while he is dead. It must be evident, then, that the days of the prophecy are of much longer measure than the days of the witnessing against the Antichrist. These days are the 1260, and therefore they are emphatically and specially "their days" — the portion of time appropriated to the One Body and its Helper, to contend earnestly for the "one Lord, one faith, and one immersion;" and to testify against the Vice-Christ and his idolatrous institutions.

And these "their days" neither begin nor end with the days of the prophecy. They began, as I have shown, in the three years' epoch of A.D. 312-316, and would consequently end A.D. 1572-76; because $1260 + 316 = 1576$. Thus, their sackcloth-witnessing had its beginning and ending, long before the deliverance of the Holy City from its "forty and two months" of subjection to the Gentile governments. The Holy City still exists under Protestant ascendancy, in the lowest stratum of the abyss — trampled in the dust; but it is nowhere to be found under Catholic ascendancy, witnessing against the Antichrist, and tormenting him and his adherents with their testimony. In all catholic countries the saints have been "prevailed against;" and, though existing in Britain and America to a very limited extent, their witnessing for the truth as originally proclaimed by the apostles, and their testifying against "the

spirituals of the wickedness in” protestant and catholic “high places,” and their gospel-nullifying traditions and institutions, command but little attention. Sceptical indifference, and profane contempt for “the testimony of Jesus Christ,” are the characteristic of the times in which we live. The Holy City has but few citizens left, whose voice is overpowered in the unintelligible babble and confusion of the Great City. They testify, nevertheless, as this exposition of the apocalypse evinces; but their witnessing is not “in sackcloth.” Since their ascension, their enemies have been restrained from the use of the whips, and chains, and fire, and faggot. These, which used to be the most powerful arguments against which they had to contend, have been wrested from their destroyers by “the Earth;” so that now they can advocate the truth, and testify against the apostasy, none daring, however willing, to make them afraid.

Now, the “forty and two months,” measure of the Holy City is bounded by two events — the giving of the saints into the hand of the Little Horn of the West, for its beginning; and the resurrection, for its ending: so also, the days of its sackcloth-witnessing are placed between the flight of the Woman, for their commencement; and the finishing of her testimony, for their termination. We find this ending indicated in the seventh verse, as, “*when they may have finished their testimony*, the beast which ascendeth out of the abyss will make war with them, and overcome them, and put them to death.” The beast herein referred to, is that which John saw arise, and describes in chap. 13:1-7. As John saw it arise, it was not extant in his day, but appeared afterwards. It was a new development of powers upon the same territory as that upon which Daniel beheld his fourth beast. It was the ten horns and little horn of this in middle-age manifestation — the Civil and Ecclesiastical Polity of the Gentiles who trampled the Holy City. The Mouth of this beast represents the same power as the Eyes and Mouth of the Daniel’s Little Horn. John says, that the beast’s Mouth made war with the saints, and overcame them; and Daniel says, “the little horn made war upon the saints, and prevailed against them;” by which, John and Daniel identified the horn and mouth as symbolical of the same power.

With such testimony as this before us, we ought to find 1260 years after the Donatist trials in the presence of the Woman’s Imperial Man-child, a people specially obnoxious to the ecclesiastical and civil authorities of the nations with whom they were at war, for the purpose of putting them to silence, and suppressing their principles, by the advocacy of which they were “tormented.” We ought to find, too, that the conflict of this people with the powers was not only unsuccessful, but that it resulted in the death of the cause of civil and religious freedom, and the rights of man, in all the countries of the beast. We are however,

not to suppose that they were not made war upon before the end of the 1260 years; I have shown before that there were frequent wars, in which they smote the earth with plagues as often as they willed. But, this at the end of "their days of the prophecy" was a special war, resulting as no previous wars had hitherto done, namely, the putting of them to death in the symbolic sense of the prophecy.

This war was to supervene upon their finishing their testimony — *hotan telesosi*, "when they may have finished their testimony" for Jesus Christ, and against the Antichrist. The testimony concerning the faith was silenced first; afterwards, that against the Antichrist, and for civil and religious freedom. "The Earth" maintained the conflict longest, having been energized by the accession of new life from the antipapal rebellion of the Lutherans and Calvinists. These not being of the Holy City, but advocates of a reformed national system of religion, were prepared to draw the sword against the papal powers with potent, though not universally subversive results. After a lapse of twelve hundred years, these sturdy combatants arose to disturb the peace, in which the worshippers of the Roman God were glorifying themselves greatly. They fought valiantly, but did not conquer: and, though in Germany, Holland, Denmark, Sweden, Switzerland, and Britain, they established governments independent of "the God of the earth;" yet, *in all the Breadth of the Great City — epi tes plateias poleos tes megales*, which is allegorically styled Sodom and Egypt, — in Rome, Italy, Belgium, France, Spain, Portugal, the Austrian states and Poland, "the witnesses were overcome and put to death."

In the year 1530, the witnesses had been entirely employed in paving the way for union with the German reformers. Those of them residing in the South of France, did not encounter the enemy with their usual fortitude. They shrunk from the cross, and fell into the practice of feigning acquiescence with the national forms of worship. In the middle of this century also those of them residing in Calabria, coalesced with the Presbyterian church under the pastoral care of the celebrated John Calvin and Theodore Beza at Geneva. The consequence of this was, that several Presbyterian ministers of their school settled among the witnesses of Calabria, as pastors of their churches. This was their situation in A.D. 1560. The Calvinists and Lutherans, both princes and divines, claimed fellowship with them; and the claim was unscripturally allowed; for, while Swiss and German Protestantism in those days, was a powerful antagonism to popery, it had no affinity in faith and practice to the ancient apostolic religion, of the primitive age. It is an unbaptized speculation, which no true Christadelphian, or Brother of Christ, can fellowship without incurring the crime of apostasy from the faith. This

was the position of the witnessing prophets in A.D. 1576. "Their testimony," with which for 1260 years they had tormented their adversaries, "was finished." "Their days of prophecy" were now expired. They could no longer teach others "the great salvation" by which they might escape the guilt and condemnation of sin unto eternal life in the kingdom of the Deity; and as for protesting against "the God of the earth," the Lutheran and Calvinistic antipapists, with whom they had fraternized, were effective enough for that.

Thus, then, having finished their testimony, the impending sentence of conquest and death was about to burst upon them in a dreadful storm of massacre and desolation. Exactly 1260 years from the birth of the Imperial Man-Child of Sin (who, they testified had no more to do with the church, than christians with kings, or their bishops with courts); that is, in the year 1572, the first of a terminal epoch of four years, a dreadful calamity befell them in Paris and other cities of France. This was the celebrated papal massacre of "St. Bartholomew's Day," as the 24th of August is termed by the worshippers of the saints. The murderers ravaged the whole city, and in three days butchered above ten thousand lords, gentlemen, presidents, and people of all ranks. From Paris the massacre spread throughout the whole of France. According to Thuanus, 30,000 persons were destroyed in this massacre; or, as others affirm, 100,000. This was a notable beginning of that war which "the beast ascending out of the abyss" was to wage against them. It burst forth upon them most unexpectedly in that section of the *plateia*, or breadth, of the Great City, styled in the thirteenth verse, *to dekaton, the tenth* — one of the Ten-Horn-Kingdoms of the Beast.

I must leave to history the narration of the details of the events of this war between the beast and the witnesses. It will be sufficient to remark that, in the course of it, Richelieu, the cardinal premier of France, was convinced that either the antipapists must be admitted to the full enjoyment of unlimited liberty, and of all the privileges of the state, uncontrolled by catholics, and even at the hazard of the permanent establishment of the catholic faith, or that *they must be totally subdued*. He preferred the latter; and to accomplish it, turned the whole power of France against them; and succeeded in totally disarming them, leaving them, however, in possession of considerable privileges, civil, and religious, guaranteed to them by the Edict of Nantes.

In this Tenth of the Papal Breadth they still amounted to over 1,500,000; many of them wealthy merchants, skilful manufacturers, able sailors and soldiers. The question with the Antichrist and his "eldest son" Louis XIV., was, should such a sect be permitted to exist; and whether their power was not now able to subdue it, and extirpate the

Massacre of St. Bartholomew's Day

Charles IX with his mother Catherine de Medicis watch the slaughter of their Protestant guests from the balcony of their palace. Catherine de Medicis was the moving power behind the massacre. As a result of it, many Huguonots fled the country to Great Britain and America only to return to France to play a part in the French Revolution. *Below:* St. Bartholomew's Day Massacre as painted by a Huguenot who survived the butchery. Similar massacres occurred throughout France.



heresy? The king believed that God had raised him up and prospered him for this very thing. The season seemed to them favorable. There was none of the European States that could protect them. England was weakened by its own discontents. The Emperor of the West was engaged in a war with Turkey. Spain was unable to contend with France. Other states were awed by her power, and however willing to support

Henry of Navarre, who became Henry IV of France in 1589, was the most popular king who ever reigned there. He became leader of the Huguenots, and after his victory of Coutras reached an agreement with King Henry III of France, and was recognised as his heir. After the assassination of Henry III in 1589, Henry's succession was opposed by the Catholic league, but in 1593 through expediency he joined the Catholic Church, declaring that "Paris is worth a mass", and was crowned at Chartres the following year. His sympathies, however, were with the Protestants and particularly the Huguenots, and in 1598, by the edict of Nantes, he secured toleration for them. Henry was assassinated by a Roman Catholic fanatic, and was succeeded by Louis XIII. The revocation of the Edict of Nantes, which abolished all the privileges granted the Huguenots was brought about by Louis XIV in 1685. The date of the Edict of Nantes is given as 1599 in previous editions of *Eureka*, but, in fact, it was granted in 1598. — Publishers.



the Huguenots, dared not to provoke so mighty and unrelenting a foe as the GRAND MONARQUE. He was therefore free to essay their conversion to Romish idolatry, or to exterminate them from his kingdom. He accordingly began this great work of *putting to death the witnesses* by revoking the Edict of Nantes granted by Henry IV., April 1, 1598. The revocation was decreed October 23, 1685. It provided, that all their churches should be forthwith demolished; that there should be no meeting for religious worship in any place, on any pretence; that every kind of religious exercise in the houses or castles of nobility or gentry should be punished with death and confiscation of property; that all non-catholic ministers should leave the kingdom in fifteen days, or embrace the catholic religion; that all their schools should be absolutely shut up; that their children should be "baptized" by the curates of the parish in which the parents resided, on pain of 500 livres; and that every one attempting to leave the kingdom should be condemned to the galleys or death: but, that all who were not decided, or not prepared to declare themselves, until it pleased God to enlighten them, might remain where they resided, continue their trades or arts, and enjoy their property undisturbed, *provided they refrained from all exercise of their religion, and from every kind of meeting on that account.* This was putting them to silence, or killing them as witnesses against Romish idolatry. So long as their mouths were closed they were unable to testify; so that *as witnesses*

they were literally dead, though not therefore buried.

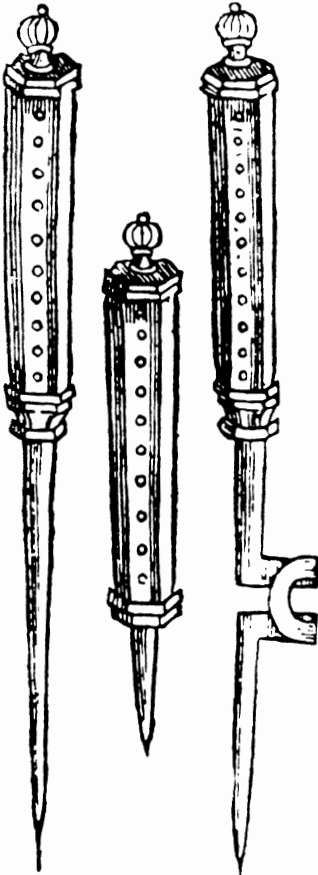
The execution of this decree was terrible, and its consequences most deplorable. Many were cruelly tortured and put to death; many were imprisoned or sent to the galleys; dragoons, "the basest troops of the kingdom, fellows that would stick at nothing," were quartered upon them, who insulted and pillaged them, in order to force them to change their religion. Terror and dread marched before them, and the cruelties of 1572 were enacted over again. "*Die or be catholics!*" was the war-cry of these savages who executed the behests of the Little Horn. M. Claude, in his *Short Account*, published in 1686, says: "Amidst a thousand hideous lamentations and horrid blasphemies, they hung men and women by the hair of their heads, or by the feet, to the roofs of their chambers; or to the racks in the chimneys, and there smoked them with wisps of wet hay, till they were no longer able to bear it; and when they took them down, if they would not sign, they immediately hung them up again. They plucked off the hair of their heads and beards with pincers, till they left none remaining.

"They threw them on great fires kindled on purpose, and did not pull them out till they were half roasted. They plunged them again and again into wells, from whence they would not take them up till they had promised to renounce their religion. They bound them as they do criminals put to the rack, and in this posture, with a funnel poured wine down their throats, till the fumes of it depriving them of reason, they were made to say they were catholics. They stripped them naked, and after having offered them a thousand indignities, they stuck them all over with pins. They lanced them with penknives, and sometimes with red hot pincers took them by the nose, and so dragged them about the room till they promised to turn catholics. They bastinadoed them most cruelly, and then dragged them thus bruised to the churches, where this forced appearance was accounted abjuration. They kept them from sleeping seven or eight days together; they tormented them in a thousand ways. They tied them to bed posts, and ravished their wives and daughters before their eyes. They plucked off the nails from the fingers and toes of some; and blew both men and women up with bel-lows till they were ready to burst."

Such were the infamous dragoonings by which the Earth was subdued and silenced by the beast of the abyss. A million of them are said to have emigrated into other countries; and to have carried with them two hundred millions of money, besides their skill in arts and manufactures. The flame was smothered, but the embers remained, yet again to be fanned into a terrible and consuming conflagration. But for the present they were prostrated, as "corpses upon the breadth of the Great City

spiritually styled Sodom and Egypt.”

Such, then, was the war by which they were overcome and put to death. It continued with intermissions during a period of a hundred and thirteen years from A.D. 1572. But although their testimony was silenced, and they were as dead “among the peoples, and tribes, and tongues, and nations,” upon which the Great Harlot sits in reeling instability, “drunk with the blood of the saints AND with the blood of the witnesses of Jesus” — their inanimate polities did not suffer dissolution. Their corpses remained entire. Communities of them still were seen in “the breadth of the Great City” awaiting “spirit of life from the Deity” to break in upon them for their resuscitation.



Methods used by the Inquisition to extract confessions. *Left:* Prickers used to find the Devil's mark — the patch on the skin insensitive to pain. The one in the centre has a retractable blade to find so-called proof of guilt. *Right:* The strappado. The accused, often naked, had heavy weights tied to his or her feet and was then hoisted into the air.



The Medal struck by Pope Gregory XIII in 1572 to commemorate the massacre of the French Huguenots on "St. Bartholomew's Day". The slayer holds the Crucifix in one hand and the drawn sword to kill in the other. The words *Hugonotorum Strages* signifies "Slaughter of the Huguenots". Thus did Rome "rejoice over them, and make merry, and send gifts one to another" (Rev. 11:10).

2. Rome Rejoices at their Slaughter

The massacre with which they were overwhelmed at the outbreak of the war against them in 1572, and which was then supposed to have entirely ruined them, when known in Rome was a cause of great joy to their enemies in that city. When the letters of the Pope's legate residing at the Court of Charles IX., were read in the assembly of the cardinals, by which he assured the Pope that all was transacted by the express will and command of the French king, it was immediately decreed that the pope should march with his cardinals to the church of St. Mark, and in the most solemn manner give thanks to God for so great a blessing conferred on the See of Rome and the "Christian World;" and that on the Monday after, solemn mass should be celebrated in the church of Minerva, at which Gregory XIII., and the cardinals were present; and that a jubilee should be published throughout the whole of "Christendom," and the cause of it declared to be, to return thanks to God for the extirpation of the enemies of the truth and the church in France. In the evening, the cannon of St. Angelo were fired to testify the public joy; the whole city illuminated with bonfires; and no one sign of rejoicing omitted that was usually made for the greatest victories obtained in favor of the Roman church. In addition to this medals were struck com-

memorative of the joyous event. A copy of it is before me in Elliot's work, taken from Sir. W. Cockburn's work on the massacre. It is about two inches and five eighths diameter. On one face is the bust of the Roman deity, Gregory XIII; and on the obverse a winged angel with an uplifted cross in the left hand, and a drawn two-edged sword in the right, symbolizing the papal destroyers of "the earth" in France. Men, women, and children are before the angel dead, dying, falling, and about to fall by his sword; while in the background is a woman, with uplifted arms supporting a mantle, and looking complacently upon the massacre, symbolizing the Catholic church. On the margin is the legend, "Ugonottorum Strages, 1572" — *The Massacre of the Huguenots, 1572*. These medals were for free distribution to one another commemorative of the death blow inflicted upon the hitherto unconquered enemies of the catholic idolatry. Thus was fulfilled the tenth verse of this eleventh chapter, saying, "They that dwell upon the earth shall rejoice over them and make merry, and shall send gifts (of medals) one to another; because these two prophets tormented them that dwelt upon the earth."

The conquest and symbolic death of the witnessing prophets, then, was illustrated by the Revocation of the Edict of Nantes, Oct. 23, A.D. 1685. This was the conviction of the whole anti-papal world at the time. The poor sufferers in France especially who survived, were of opinion that these unequalled persecutions were the slaying of the witnesses; and they were, therefore, in high expectation looking for the end of the

TIME PERIOD OF THE WITNESSES

(Rev. 11)

- A.D. 312 — Controversy between Donatists and Church, and commencement of persecution. Witnessing in sackcloth (mourning) commences.
- 1260 — Forty-two months of Witnessing in persecution.
-
- 1572 — Massacre of St. Bartholomew — commencement of the war of v.7.
- 1598 — Edict of Nantes: measure of success to the witnesses: privileges granted them.
- 1685 — Revocation of the Edict of Nantes — Death of the Witnesses.
- 105 — Rome celebrates the death of the witnesses (a lunar $3\frac{1}{2}$ days, v.9, representing 105 normal days) during which the bodies lie in the street of the city.
-
- 1790 — The French Revolution: the political revival of the witnesses.

—Publishers.

“three days and a half,” during which they were to continue politically dead, though not buried, or excluded from the observation of their merciless destroyer. Peter Jurieu, a Huguenot pastor, whose work, entitled, “The Accomplishment of the Scripture Prophecies,” was published in English two years after the Revocation, 178 years ago, treating on the Resurrection of the Witnesses; the Fall of the Tenth of the City; and so forth, says: “It is a truth which must be held as certain (being one of the keys of the Revelation) that the City, the Great City, signifies, in this book, not Rome alone, but Rome in conjunction with its empire; the name of this great city is Babylon.” “This being supposed and proved, that the city is the whole Babylonish and Antichristian empire, it must be remembered, that this empire of Antichrist is made up of Ten Kingdoms, and of ten kings, who must give their power to the beast. A tenth of the city fell, *i.e.*, one of these ten kingdoms which make up the Great City, the Babylonish empire, *shall forsake it.*” “Now, what is this tenth of the city which shall fall? In my opinion we cannot doubt that it is France.” The “kings who yet remain under the empire of Rome must break with her, leave her solitary and desolate. But who must begin this last revolt? It is most probable that France shall.” “Seeing the tenth of the city which must fall is France, this gives me some hopes that the death of the two witnesses hath a particular relation to this kingdom. It is the *street*, or place of this City, *i.e.*, the most fair and eminent part of it. The witnesses must remain dead upon this street, and upon it they must be raised again. And as the death of the witnesses and their resurrection hath a relation to the kingdom of France, it may well fall out, that we may not be far distant from the time of the resurrection of the witnesses, seeing that the three years and a half of their death, are either begun, or will begin shortly.

“I lay not down the exact time of the resurrection of the witnesses. I do not say it shall be exactly in such a year; for I have declared, and do still declare, that I know not from what time God shall please to begin the reckoning of the three years and a half; but I strongly hope that God intends to begin it at the time of the Revocation of the Edict of Nantes, but this does not arise to a full assurance.”

3. The “Great City Where our Lord was Crucified”

It was in the *plateia*, or *Breadth*, of the GREAT CITY, the witnesses were to be killed and to lie unburied for three days and a half. This is the first place where the phrase, *the Great City*, occurs in the apocalypse. It is evidently both a city and a country; for it is said to be “called spiritually Sodom and Egypt.” The literal Sodom sunk into the abyss in the days of Abraham; it cannot, therefore, be the city of Lot. But, though

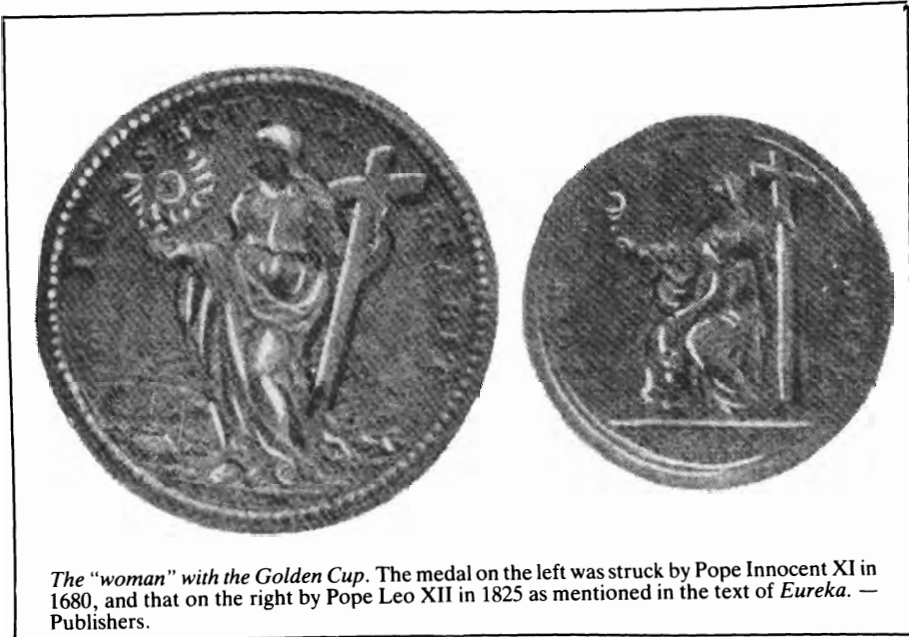
destroyed, its memorial remains in the Daughters of Sodom. Since its destruction, the city has “spiritually” existed again in Jerusalem, which was “spiritually called Sodom,” because of the Sodomitish abominations of her rulers and citizens. They were declared to be “a sinful nation, a people laden with iniquity, a seed of evil doers, children that are corrupters; who had forsaken Yahweh; provoked the Holy One of Israel; and gone away backward,” or become apostate: so that “the whole head was sick, and the whole heart faint”. From the sole of the nation’s “foot even unto the head, there was no soundness in it; but wounds and bruises and putrifying sores” (Isa. 1:4-10). Hence, because of this moral likeness to Sodom and Gomorrha, the rulers and people were styled “the rulers of Sodom,” and “the people of Gomorrha;” and would have met with the fate of those cities, but for the saving influence of “a very small remnant.”

Now Jerusalem as a daughter of Sodom, is illustrative of the moral condition of the Great City in whose breadth the witnesses were slain. It is spiritually called Sodom, because its rulers and people are the moral counterpart of the Jews in their worst condition, upon whom that name was imposed because they were even worse than “the cities of the plain” (Matt. 11:23,24). There is nothing affirmed by Isaiah of Jerusalem as a spiritual Sodom, which is not literally descriptive of the uncleanness and filth of the Antichristian city and dominion. It is spiritually, or allegorically, styled Sodom, because of its moral likeness thereto, and because, being destitute of even “a very small remnant,” the like fate is decreed against it. The original Sodom suddenly went down crashing into hell; so, when the Angel of the Bow, Yahweh Elohim, shall judge the Great City, “as a great millstone cast into the sea,” she will go down surging and plunging into her subterranean abyss, and “be found no more at all” (Apoc. 18:21).

But, the Great City is also allegorically styled “Egypt”. It is the great “House of Bondage” in which Israel after the flesh, and the “very small remnant,” not of the city, but trampled in it, “the Israel of the Deity,” are sojourning, and waiting for deliverance. It is also spiritual Egypt because of its moral likeness to the literal land of Mizraim. Its superstition, its ignorance of Yahweh, its hatred and oppression of his people, its hardness of heart, its sorcery, adulteries and murders, its darkness that may be felt — transcend the infamy of Pharaoh and his hosts in these abominations. The Great City is, therefore, well and truly styled Egypt. But it is also thus allegorized, because the plagues of Egypt await her; and because, the Eternal Spirit will judge her to an overthrow, as terrible and effectual in the judgment as when he judged the Egyptians by the hand of Moses.

This Sodom-and-Egypt territorial arena of Gentilism is the Great City “where also our Lord was crucified.” This is indicative of the empire allegorized by “Sodom and Egypt.” Christ was crucified by Rome without the walls of Jerusalem. He was, therefore, crucified in a province of the Roman empire; for the Jews then inhabiting Palestine earnestly testified that they had no other king than Caesar — John 19:15. Hence, the Great City is the empire of Rome, whose frontiers were decreed by Caracalla to be the limits of the city. The empire and city, then, are coextensive; in other words, they are the same. In this Great City, three thousand miles in one direction, and two thousand in another, the personal and mystical Christs were both crucified, or put to death by violence of the Fourth Beast power — Jesus in Palestine; and the witnesses of Jesus in the *plateia*, or western breadth thereof — the special jurisdiction of Antichrist.

In Apoc. 14:8, this Great city is styled BABYLON, for a like reason that it is called Sodom and Egypt. It is spiritually styled Babylon; for it is as much a city of confusion as was the original Babylon when the language of mankind was confounded in the days of Nimrod. Its name signifies *confusion*; and certainly, if ever there was a city in which “confusion worse confounded” was enthroned, “the Great City” is that domain. In Apoc. 18:10,21, it is styled, “that Great City Babylon,” to be hereafter “divided” under the Seventh Vial “into three parts” (Apoc. 16:19). In ch. 17, this Great City is likened to a Drunken Harlot, gorgeously arrayed, and sitting upon a Scarlet-colored Beast, the symbol of the power over which she reigns — verse 18. Her name is emblazoned in the fifth verse as, “MYSTERY, Babylon the Great, the Mother of Harlots and Abominations of the Earth.” She is styled “Mystery,” because she is the embodiment of that “Mystery of Iniquity,” which Paul says, was working at the time he was writing — 2 Thess. 2:7. Scaliger testifies that “Mystery” was once worn as an inscription on the Pope’s tiara; but afterwards removed by Julius III. The term “Mother,” as applied to the Great City in its ecclesiastical relations is recognized by all. As Jerusalem is the Mother of all the Saints; so Rome is the Mother of all their enemies — “Romana Ecclesia,” says the Council of Trent, “quæ omnium Ecclesiarum Mater est et Magistra” — *The Roman Church, which is the MOTHER and MISTRESS of all churches*. The Popes themselves seem determined that there shall be no lack of evidence to prove the identity of the ecclesiastical polity of which they are the deified head, with the apocalyptic Great City Babylon. On occasion of the last Jubilee a medal was struck, a copy of which is given in Elliott. It is the size of a quarter of a dollar; on one face, is the effigy of Leo XII; and on the obverse, a Woman, symbolizing the Roman Church, sitting on a



globe, with rays of glory on her head, a cross in the left hand, and a cup, signed with a cross in its mouth, in her extended right hand, as if presenting it to be drunk. Beneath her is the date, and around her face the legend "Sedet super Universam. Anno Iubi. MDCCCXXXV — *She sits upon the world. In the year of Jubilee, 1825* — Apoc. 17:4,15. Yes, she sits upon the world, or "upon many waters," the shameless strumpet of the unmeasured court; and like certain notorious prostitutes of pagan times, bears her ignoble name upon her forehead.*

But the Great City is not only spiritually styled *Babylon* because of the confusion of spiritual speech that obtains among all the "Names and Denominations" of which it is ecclesiastically constituted; but because it is the modern development of the same power that existed in the days of the Chaldean Babylon; whose golden head, for the time being, was the Dynasty of Nebuchadnezzar: and because a similar fate awaits her. It is, I say, the same power, only modified by time and circumstances. I do not say *by place* as well as by time and circumstances; for, when the Gogue of Ezekiel shall have attained to the full extent of his latter day dominion, much of Babylonia, even more than he now possesses, will be his. He will be, in the full manifestation of his power, the very apex of

* "In allusion," says Bp. Newton, of whose church she is Mother, "to the practice of some notorious prostitutes who had their names written on a label upon their foreheads, as we may collect from ancient authors. Thus Seneca says, *Nomen tuum pependit in fronte: pretia stupri accepisti* — "Thy name hath hung upon thy forehead: thou hast received the reward of thy dishonor."

the Little Horn of the Goat — the Hellenistic Horn of the Great City, which even now includes to site of Babylon in its domain.

Now, Nebuchadnezzar who was, as it were, the second founder of Babylon, which he had built for the house of the kingdom, by the might of his power, and for the honor of his majesty (Dan. 4:30), was much interested to know what would be the fate of the kingdom over which he ruled. That he might know the thoughts of his heart (ch. 2:30) a symbolical representation was presented before him in a dream, illustrative of the general fortunes and consummation, of the kingdom of Babylon “in the latter days.” Hence, the kingdom of Babylon has been in continuous existence from his reign until now, for we are now living “in the latter days.” It is true, that “the House of the kingdom” has not always been the Babylon, which was the beginning of Nimrod’s dominion (Gen. 10:10); it has been sometimes at one place, sometimes at another, until at length Rome became “the House” of the Great City. Various dynasties have become the inheritors of the kingdom of Babylon. After Nebuchadnezzar’s, there was the silver dynasty and the brazen dynasty, and the iron dynasty, and the clay dynasty — five dynasties ruling over one and the same kingdom; called also, “THE KINGDOM OF MEN” — Dan. 4:17. This Babylonish kingdom in its latter-day manifestation, the Spirit styles apocalyptically, “that Great City Babylon;” and is the arena upon which will stand erect and complete in all its parts the entire Image, which, in these latter days, is to be smitten by THE STONE, or Angel of the Rainbow.

Now, a similar fate awaits the Roman House that in the days of Belshazzar befell the Chaldean House of this same kingdom of men. The Median *father* Darius, and his political *son*, but fleshly nephew, and Yahweh’s Messiah and Shepherd — Cyrus the Persian, besieged the Shinar House. He dried up “the great river Euphrates” from the city; and marching their “sanctified ones” along its bed, captured the House of the Kingdom, and slew Lucifer, the Son of the Morning, with the sword (Isa. 13:3,17; 14:12; 44:28; 45:1; Dan. 5:30). But in these things that were transacted against the original Babylon, there was a mystery. Cyrus, whose Hebrew name *Chores*, which is a contraction of *Chayoraish*, and signifies *Like the Heir*, was, as his name was intended to express, the type of Christ in the execution of his mission against “the Great City Babylon” of the latter days. Yahweh’s sanctified ones, the Medes and Persians, under Cyrus, were also typical of the saints, who with Christ Jesus “the Heir of all things,” and “joint heirs with him,” at the head of the armies of Israel, are to enter the Great City when “the great river Euphrates,” in a political sense, shall be sufficiently “dried up” to admit of their passage through into the Roman House of the kingdom of men, in which they will slay the papal Lucifer — “the Beast and

the False Prophet” — the Little Horn that has Eyes and a Mouth speaking great things and blasphemies. The great river Euphrates, which flows into the Great City, has dried up greatly; that the way of these kings from the Sun’s risings, may be prepared — the power of the fourth, or Ottoman, angel is now only nominal; and the Gallic Frogs have well-nigh performed their mission: what, then, remains, but that Yahweh whom we seek should suddenly come to his temple, even the Messenger of the Covenant whom we delight in? (Apoc. 16:12-15; Mal. 3:1) and having broken, as a thief, into the strong man’s domain, bind him with chains and cause Babylon to fall, no more again to rise and curse the world with her cruelty and deceit.

Thus did the Spirit select three of the most infamous centres of iniquity among the ancients by which to allegorize the Great City, upon the arena of which has been developed and matured the great Greek, Latin, and Protestant apostasy. It is “spiritually,” or figuratively, called by these names, Sodom, Egypt, and Babylon, because of its striking resemblance to them in their beastiality, superstition, blasphemy, oppression of God’s people, and fate. Hence in Sodom, in Egypt, and in the Great City Babylon, “our Lord was crucified;” not in his own person only, but in that also of his witnesses; for what is done unto the least of his brethren, is done also unto him (Matt. 25:40); therefore in crucifying, or putting them to death, after their testimony was finished, he was again crucified with them in the Great City, they having been massacred

Louis XVI was a moderate ruler who, at first, welcomed the calling of the States General, believing it would help solve many problems adversely affecting France. But the tide of revolt was too strong for the King, and ultimately he and his family died at the hands of the Revolutionaries. His fate illustrated the prophecy of Rev. 11:12-13. The calling of the States General by the King comprised the “great voice from (the political) heaven saying unto them (the common people) come up hither (to rule) ... and there was a great earthquake (Revolution) ... and the remnant were affrighted” (by the reign of terror that followed). — Publishers.



in the noble service of witnessing for him against the deified usurper of his sovereignty and rights.

4. The Death-State of the Witnesses

“And they shall see among the peoples, and tribes, and tongues, and nations, their corpses three days and a half, and they shall not suffer their corpses to be put into tombs.”

The *ptomata*, in this text rendered *corpses*, are so called because they had *fallen down* from their former position of “*standing* before the God of the earth.” They were to be in this prostrate condition until something providential should occur to cause them to “*stand upon their feet;*” when, of course, they would no longer be *corpses*. The text before us, then, informs us, that the witnessing prophets having finished their tormenting testimony, were silenced. When witnesses are put to silence, they are symbolically dead; and so long as they are compelled by authority to keep silence, they are in the death-state: and though they may continue associated into bodies, yet being forbidden to assemble, and to propagate their principles upon pain of death, as by the Revocation of the Edict of Nantes, they are to all witnessing intents and purposes, *dead bodies*, or *corpses*.

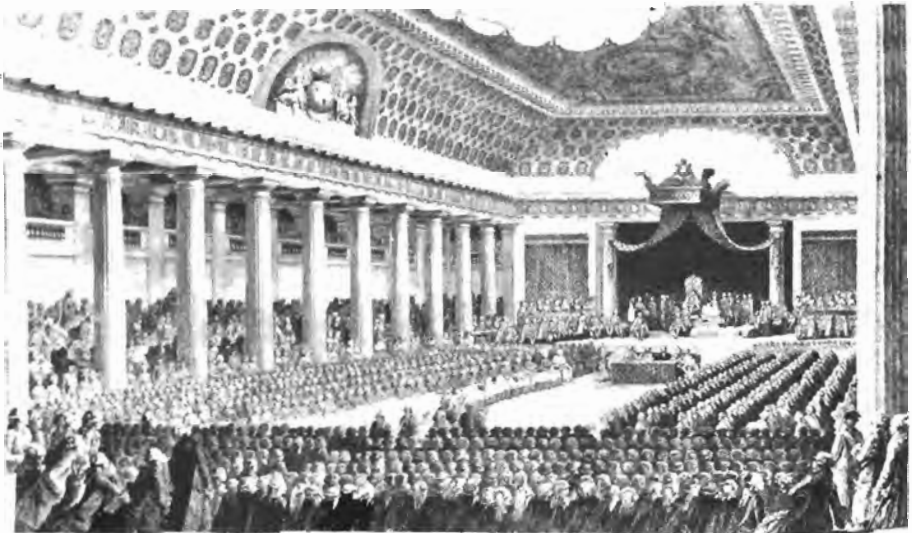
They were reduced to this condition of death in all the breadth of the Great City over which the Deity of the earth exercised ecclesiastical sovereignty: not in France alone, but in Italy, and other papal countries also. This appears from the formula *blepsousin ek ton laon, &c., they shall see among the peoples, &c., their corpses*. They must have been put to silence among these peoples, tribes, tongues, and nations, or they could not have been seen by them as unburied corpses. These nationalities had often experienced the potent effects of their witnessing when “in their days of the prophecy” they had turned the waters into blood: but this they were now no longer able to do, for they had *fallen down* from their *standing* in their midst; and the time was come for these “waters upon which the Great Harlot sits,” to rejoice over them in this the day of their prostration.

Now, when people are dead, it is usual for the living to put them out of sight, or to bury them, as soon as possible; but, in the case of these corpses “they would not suffer them to be entombed.” Who would not suffer it? Their enemies? Or some others friendly towards them? Certainly not their enemies; for these did their best to destroy them, and to blot out the remembrance of them for ever. It was the protection afforded them in the Protestant States that prevented their burial and decomposition. The refugee witnesses that fled by hundreds of thousands from the presence of the Deity of the earth and his regal adherents, settled in Holland, Britain, Protestant Germany, and America; where,

under the protection of the laws, they existed as corporate societies, but bearing no testimony as of old. Some of these governments re-monstrated in their behalf which was not without influence in staying the destroyer's hand. Hence, an unburied remnant of them was permitted to remain in the breadth of the Great City — a prostrate remnant, no longer able to testify, but waiting in silence for their resurrection to life and power.

5. The "Three Days and a Half"

And what length of time was to elapse from the slaying of the witnessing bodies in A.D. 1685, to their resurrection? The answer of the text is in mystical terms "three days and a half." Now during all the time of their lying dead and unburied in the breadth of the Great City, no one was able rightly to conjecture what number of years was signified by this enigmatical formula. But, when they arose and "stood upon their feet," they convulsed the Great City, and made it tremble in all its ten kingdoms. There could be no mistaking the fact, that the advocates of civil and religious liberty and the rights of man, who had been so cruelly massacred by Louis XIV., were again, in the reign of Louis XVI., in intense and terrible activity. This was, therefore, a resurrection of the same class that had been slain. New life had entered into them, and they were again a power in the state.



The opening ceremony of the Estates General at Versailles on 15 May 1789. The clergy are on the King's right, the nobility on his left, the Third Estate at the back of the hall, with spectators crowded behind the pillars.



The States-General, or Estates-General comprised a Parliament of France, and was forced upon the king by the demands of the Revolution. The objective was to provide for just and equitable rule, and hence half of the deputies was from the people as representing the lower classes, and the other half was made up of nobles and clergy in equal numbers. Brother Thomas gives the number as 601 deputies, 285 nobles and 308 clergy which totals 1194 in all, but he gives the total as 1254. The actual figures are somewhat confusing in the different accounts, and his total may exclude other officials such as the royal party and so forth. The general figures normally given are 600 deputies, 300 representatives of the clergy; 300 representatives of the nobles; 1200 in all. As Bro. Thomas notes, whilst the aim was equality and unity, the higher status of the clergy and nobles was maintained by the form of dress that all were called upon to wear. The deputies were forced to appear in deliberately modest clothes in order to display the immense distance that separated them from the representatives of the privileged orders; the clergy wore their ceremonial dress, the high ecclesiastics in glittering robes; the representatives of the nobility wore silk coats and plumed hats as illustrated above. The dress of the clergy is depicted by the figure on the left; that of the nobles in the centre; whilst that of the common people is shown on the right. — Publishers.

On May 15, 1789, the States General of France, consisting of 601 deputies of the Third Estate; 285 nobles; and 308 clergy; in all 1254 representatives, opened their sitting at Versailles. The Third Estate, which was the popular element, desired that the three orders should form but one assembly. This the nobles and clergy at first refused to do. On the 17th June, however, some of the clergy having joined the Third Estate, the deputies declared their assembly to be the only legal one, and constituted themselves as **THE NATIONAL ASSEMBLY**; which, on the 27th, was joined by all the rest.

On the 23rd of Aug. this new assembly published a decree proc-

laiming *liberty of opinions, religious* as well as political; on Oct. 1, it made a declaration of *the Rights of Man* in society; and on Dec. 24, issued a decree declaring all Frenchmen *who are not Catholics* admissible to all offices, both civil and military. *Civil and religious liberty and the rights of man* were the ancient testimony, both of the true believers, and of “the Earth” that helped them; and here we find the doctrine authoritatively reaffirmed by “the Earth” in its National Assembly, which restores these inestimable blessings to all non-catholic Frenchmen, who had been so mercilessly deprived of them in Oct. 1685. A Louis had taken away this liberty from his non-catholic subjects; and his grandson by the same class of people was compelled to restore it.

Here, then, are two important and signal dates — Oct. 1685, and Oct. 1789. These decrees of the National Assembly were as “the Spirit of life from the Deity;” and on the 10th July 1790 “they stood upon their feet;” for the Earth’s Assembly on that day decreed, that the property of the expelled Huguenots unsold at date, confiscated by the Revocation of the Edict of Nantes, should be restored to their heirs. They called this *the National Justice*, which is was the providential mission of the Third Estate to execute; and with terrible fidelity did they fulfil it in vindicating the oppressed, and in punishing the oppressor.

Now, between 1685 and 1790, is a period of 105 years. This is the duration of the death state in which the witnesses were deficient of all political life; and must consequently be the sum in common years of the mystical formula “three days and a half.” But, then, the enigma still remains to be solved, namely, *upon what principle do “three days and a half” represent 105 years?* As we have seen, two years after 1685, Peter Jurieu proclaimed to the world, truly, that the Revocation of the Edict of Nantes signalized the death of the witnesses; and three years after the decree restoring to them their unsold confiscated estates; that is, in 1793, Mr. Bicheno, pastor of a Baptist church in Newbury, England, who, though cloudy upon some points, was sufficiently sound to be regarded as one of the resurrected witnesses, proclaimed his conviction in a pamphlet styled, “*The Signs of the Times*,” that 1789-’90, was the year of their standing again upon their feet; and that the 105 years then terminating were the full measure of the “three days and a half.” But the best of his discovery was, that he was enabled to explain to the public upon which principle “three days and a half” are symbolical of 105 years. The reader will, no doubt, be gratified in perusing what he has to say about the matter; I shall, therefore, reproduce it in this place:

“What length of time,” he inquires, “is intended by these three days and a half? My answer is, that *days* in this eleventh verse are the same with *months* in the second verse, or, if you please, *lunar days*, reckoning

as the Jews did, thirty days to a month, and as is the method in calculating the above forty and two months, to make them agree with the 1260 days in the third verse.”

Thirty multiplied by *three*, adding *fifteen* for the half day, makes 105. When this way of reckoning first occurred to my mind, I had no idea of the events which this number connected; for I did not recollect the year when the Edict of Nantes was revoked. But looking over *Quick's Synodicon*, I found it to be Oct. 18, 1685, to which, if 105 be added, it brings us to 1790; take off the few months (if that should be thought necessary) for the event taking place before the half day is quite expired, and it brings us to 1789, when “the witnesses were to be quickened.” This is not necessary, as the 105 year belongs partly to '89 and partly to '90, in both which the quickening was in process of development.

“Whether this may strike others,” he continues, “as it struck me, when I first observed the coincidence, I cannot tell; but from this agreement of the number 105 with the time which elapsed between one of the greatest persecutions ever experienced by christians, and this wonderful revolution which has taken place, a thousand ideas rushed upon my mind. Is it probable, is it possible, that this can be the quickening of the witnesses? What! The Olive Trees? The Candlesticks? I have always supposed these to be all Saints!* And can that zeal which hath fired Frenchmen to combat for civil and religious liberty, to be ‘the Spirit of life from God?’ Is this resurrection, in the vision, the rising of this civil and religious liberty, previous to better days? — I will do all that I can to discover the truth.”

“I feel great satisfaction that this interpretation of a most important passage, about the publication of which I felt so much, has been approved by some of the best judges of such matters; and that some have strengthened the hypothesis by additional arguments, and those more apposite than what occurred to me. What the sensible and indefatigable author of *Illustrations of Prophecy*, has brought forward to show the propriety of this uncommon use of the term *day*, is very much to the pur-

* “There are doubtless many characters among the French reformers who seem not to deserve the honorable title of witnesses; but was there ever a cause, however good, which agitated a nation in which some bad characters did not mingle with the excellent? A mixture of good and evil seems inseparable from the present state of things. And let it be recollected, that as God in his providence may employ even bad men in a good work, especially if, to effect the good, it should be necessary to use them as instruments to inflict the divine judgments, as is to be the case when papal tyrannies are about to perish; so also for the part which they act as the instruments of God, and not on account of their moral character, they may be distinguished by an honorable title, like this of *witnesses*. Thus the idolatrous and cruel Medes and Persians, who had no pity, are denominated Yahweh's *Sanctified Ones* (Isa. 13:3) and Cyrus, their leader, is adorned even with that title, which is one of the chief distinctions of the Son of God — his *Messiah*, his *Christ*, or *Anointed* (Isa. 45:1). The great and leading principles for which the French Reformers have borne *witness*, the principles of civil and religious liberty, are no novel nostrums of philosophers, but such as were coeval with human nature, and which have been long recognized in this country, and what makes our happy constitution the boast of Englishmen and which it is to be hoped, they will never cease to cherish.”

pose. ‘A *prophecy* concerning future events, is a picture or representation of the events in symbols (I quote from Dr. Lancaster), which being fetched from objects visible at one view, or cast of the eye, rather *represent the events in miniature*, than in full proportion. And therefore, that the duration of the events may be represented in terms suitable to the symbols of the visions, *the symbols of duration* must also be drawn in miniature. Thus, for instance, if a vast empire persecuting the church for 1260 years, was to be symbolically represented by a beast, *the decorum of the symbol* would require, that the said time of its tyranny should not be expressed by 1260 years, because it would be monstrous and indecent to represent a beast ravaging for so long a time, but by 1260 *days*’. In the like manner, in the present instance, as Daubuz expresses himself: ‘The Holy Ghost was tied to the decorum of the main symbol of a dead body that will keep no longer unburied without corruption.’ From these observations, it will, I think, appear evident, why, in the prophetic scenery, it was proper to represent the body of the witnesses as having lain dead only three days and a half antecedently to their symbolical resurrection.”

6. Revival of the Witnessing for Gospel Truth

“We have long been praying *thy kingdom come*, and is there any probability,” says Mr. Bicheno, “that the preludes to it are arrived? And shall we be unconcerned about the signs of the times? It is deserving the most serious consideration, whether the revolution in France be not *the beginning* of the fulfilment of this prophecy. I say beginning; for according to the prophecies, if this be the event pointed out by the resurrection of the witnesses, we have as yet seen but *the dawn of what is to come*, nor shall we perhaps for some time. *Black and conflicting clouds will darken the hemisphere and obscure our prospect; but they will spend themselves and vanish*. But were we such that this event (the resurrection of the witnesses) is what we conjecture, yet no man could say how long it would be before ‘the Spirit of Life from God,’ by those more excellent operations, and in that larger degree, which we look for, *enter into the witnesses for gospel truth; for they may be quickened with political life, and yet remain some time with a small share of spiritual life*.”

“Although the French people are actuated by an astounding zeal for civil and religious liberty, yet their character seems very far from agreeing with what we expect from the witnesses for gospel truth. In the things of religion they appear to be no further enlightened at present than to see the rights of conscience, and the absurdities and cruel oppressions of the Papal system. This is certainly an important part of truth, and what promises to pave the way for the triumphs of pure religion; and perhaps; considering the greatness of that darkness emerged

from, it may be as much as could rationally be expected at the beginning of such a reformation. But of true godliness there appears but little at present; and it is to be feared that they, as well as most other nations, must endure great sufferings before we shall see that repentance which must precede the happy days promised in God's word."

These things were written by Mr. Bicheno seventy-two years ago. He lived at the crisis of the resurrection of the witnesses and at the opening of the Third Woe; consequently, only in "the dawn of what was then coming." Since then, "dark and conflicting clouds" have darkened the hemisphere, spent themselves, and vanished away; for since he wrote, five of the vials of the third woe trumpet have been entirely drained of their wrath; and forty-five years of the sixth, have brought us over the year 1864; when he supposed the 1335 years of Daniel would end; and the work of destroying the remains of tyranny, and purifying and enlarging the Gentile church, would be finished; and the glorious appearing of the Lord be manifested. This work however, we, who are contemporary with 1865, know to be yet in the womb of futurity. Mr. Bicheno did well in stirring up his own generation to the study of the apocalypse; and in discovering for us the true import of the "three days and a half." His labor was not lost; and we thank our Heavenly Father for raising up such witnesses, whose memory the faithful in Christ Jesus do always delight to honor.

The laborers of this class were contributing to that very resurrection he looked for; a resurrection, not merely of political life, but for that more excellent resuscitation of a witnessing for gospel truth. The establishment of the British and Foreign Bible Society in March 1804, by which the scriptures, in defiance of the mandates of the God of the earth, have been circulated greatly among those nations in which the witnesses stood upon their feet again, has strengthened "the earth" in its resistance to arbitrary power; and prepared the minds of many to receive, and to seek for "the truth as it is in Jesus" for eternal life. When the truth gets a sufficient hold of these prepared seekers of the unmeasured court, it makes them restless and dissatisfied with the dry, stereotyped, superstitions of their fathers. Hence, they are caused to make efforts for a return to the gospel and order of things, as preached and instituted originally by Christ and the Apostles. There have been more of these efforts since the resurrection of the secular witnesses to renewed political life and vigor in France, than for upwards of a century before. Indeed, I am not aware, that there was any such effort at all in the great City of Babylon from 1572 to 1789; but since this last date there have been several in the outlying regions of the British Isles and America. The Baptist Sect arose in England *before the witnesses were*

put to death in the papal jurisdiction of the Great City. They were a separation from that class of "the Earth" known as "The Independents." The Word of God got possession of their minds and affections, and would permit them no longer to remain among "the children of disobedience." They therefore separated themselves in 1638; and, having renounced the PAPAL ORDINANCE of *Baby-Face sprinkling*, profanely termed by all Laodiceans, "*baptism*," they dispatched one of their number to Holland to be immersed by the ANABAPTISTS* (as they were ignorantly styled by Luther and his class) that on his return he might be qualified to immerse his friends at home. Hence, these immersed brethren became witnesses of the Holy City class; that is, of the "One Body." They preserved the truth from dying out in England during the death-state of the witnesses in the papal section of the continent of Europe; and after 1789-'90, we find their testimony reviving in the writings of Mr. Bicheno and the organized circulation of the scriptures — a society instituted by "the Woman" and "the Earth" which "helped" her.

During the time the witnesses were lying politically and spiritually dead (and of this death the Baptists partook as well as "the Earth," adopting Calvinistic, Armenian, and Free Communion traditions, which make void the Word of the Deity), a bootless effort was made to return to first principles by Mr. John Glass, a Calvinist "divine" of the Scottish Daughter of the Roman Mother. To his honor be it said, that he was expelled by this apocalyptic "Harlot," on the charge of entertaining a design of subverting the National Covenant, and of sapping the foundation of all national religious establishments, by maintaining that *the Kingdom of Christ is not of this world*; in other words, he was expelled for affirming what Christ himself, "the Faithful and True Witness," bore witness to before Pilate. Would a church of Christ have been guilty of such iniquity as this? Such papistic deeds only prove that "the churches" committing them have no claims to be regarded as christian in any scriptural sense. Mr. Glass, then, was expelled by this "woman," with whom he had been apocalyptically "defiled" (Apoc. 14:4), in the year 1728. He and his adherents formed themselves into churches, which they endeavored to conform to the primitive order of the New Testament. Soon after the year 1755, one of their elders, named Robert Sandeman, became a prominent advocate of their principles. He taught that justifying

* The term Anabaptists signifies Re-baptisers. It was a nickname given to the sect because of its repudiation of infant-baptism, and the need of those who had been so "baptised" to be re-baptised when they came to the age of discretion and knowledge. The Inquisition bitterly opposed the Anabaptists, and many were cruelly tortured, and burnt at the stake. The sect arose in Holland about the middle of the Sixteenth Century, and was also known as Mennonites after their leader Menno Simonis. The Baptist sect of England were inspired by the Anabaptists and likewise opposed Infant-baptism. They originally published a Statement of Faith very similar in many important particulars to that of the Christadelphians today. — Publishers.

THE BAPTISTS IN 1660

Eureka makes reference to the Baptists as part of the witnessing body of the 17th century.

The following confession of faith, signed by John Bunyan and forty other elders, deacons, and brethren, and approved by more than 20,000 others, was presented to King Charles II., in London, 1660. They declared: "We are not only resolved to suffer persecution to the loss of our goods, but also life itself, rather than decline from the same." Where are the Baptists of 1660?

Art. 22: "We believe that the same Lord Jesus who showed himself alive after his passion by many infallible proofs (Acts 1:3), which was taken up into heaven (Luke 24:51), shall so come in like manner as he was seen to go into heaven (Acts 1:9-11). 'And when Christ, who is our life, shall appear, we also shall appear with him in glory' (Col. 3:4). 'For the kingdom is his, and he is the governor among the nations' (Psalms 22:28), and 'king over all the earth' (Zech. 14:9); 'and we shall reign with him on the earth' (Rev. 5:10). 'The kingdoms of this world' (which men so mightily strive after here to enjoy) 'shall become the kingdoms of our Lord and His Christ.' (Rev. 11:15). 'For all is yours (ye that overcome this world), for ye are Christ's and Christ is God's' (1 Cor. 3:22,23). 'For unto the saints shall be given the kingdom, and the greatness of the kingdom, under the whole heaven' (Dan. 7:27). Though alas! how many men be scarce content that the saints should have so much as a being among them; but when Christ shall appear, then shall be their day; then shall be given unto them power over the nations, to rule them with a rod of iron (Rev. 2:26,27). Then shall they receive a crown of life, which no man shall take from them, nor they by any means turned or overturned from; for the oppressor shall be broken in pieces (Psalms 72:4), and their vain rejoicings be turned into mourning and lamentations, as it is written (Job 20:5,7).

We believe that there will be an order in the resurrection; Christ is the first-fruits; and the next, or after, they that are Christ's at His coming; then, or afterwards, cometh the end. Concerning the kingdom and reign of our Lord Jesus Christ, as we do believe that he is now in heaven, at his Father's right hand, so do we believe that at the time appointed by the Father, he shall come again in power and great glory; and that at, or after his coming the second time, he will not only raise the dead and judge and restore the world, but will also take to himself his kingdom, and will, according to the Scriptures, reign on the throne of his father David, on Mount Zion, in Jerusalem, for ever.

"We believe that the kingdom of our Lord will be a universal kingdom, and in this kingdom the Lord Jesus Christ himself will be alone, visible, supreme king of the whole earth.

"We believe as this kingdom will be universal, so it will be also an everlasting kingdom, that shall have no end, nor cannot be shaken; in which kingdom the saints and faithful in Christ Jesus shall receive the end of their faith, even the salvation of their souls; where the Lord is they shall be also.

We believe that the new Jerusalem that shall come down from God out of heaven, when the tabernacle of God shall be with them, and he will dwell among them, will be the metropolitan city of this kingdom, and will be the glorious place of residence of both Christ and his saints for ever; and will be so situate as that the kingly palace will be on Mount Zion, the holy hill of David, where his throne was" (*Crosby's History of Baptism*, vol. 2. App. 58).

faith was a simple belief of the divine testimony, passively received by the understanding; which testimony carries in itself sufficient ground of hope to every one who believes it, without any collateral spiritualistic operation; that the gospel contained no offer but that of evidence, and that it was merely a record or testimony to be credited; that there is acceptance with God through Christ for sinners, while they are sinners, before “any act, exercise, or exertion of their minds whatsoever;” consequently, before repentance. Hence, his theory was, *justification by passive belief of the truth alone!*

He was very severe, but not more so than was in accordance with the truth, in his criticism of the “popular preachers.” “I would be far,” says he, “from refusing even to the popular preachers themselves what they so much grudge to others — the benefit of the one instance of a hardened sinner (the thief on the cross) finding mercy at last; for I know of no sinners more hardened, none greater destroyers of mankind, than they.”

The Sandemanian section of “the Earth” differed from other sects of the Court, in the weekly administration of the supper; in dining together at each other’s houses between the morning and afternoon meetings; these dinings were their love-feasts, of which every member was required to partake. They differed also in the kiss of charity, as the act of receiving into fellowship; in a weekly contribution for all expenses; in mutual exhortation; in abstinence from blood and things strangled; in washing of feet; in a plurality of elders, pastors, or bishops, in each church, who, though unlearned and in trade, are sufficiently qualified for their office, if answerable to the specifications found in 1 Tim. 3:1-7; Tit. 1:6-9. They separated themselves from all such religious societies as appeared to them not to profess the simple truth for their only ground of hope, and who do not walk in obedience to it.

The Baptist churches in Scotland imbibed a considerable part of these principles, by which a nearer approach was made to the apostolic order of things; but not sufficiently to constitute them resurrected witnesses for the Ancient Gospel of Jesus Christ. The theory they professed was an improvement upon that of the Scottish Harlot. It might be assented to as a basis for immersion; but would still leave the confessor “in the gall of bitterness and the bond of iniquity.” The philosophy and vain deceit of Protestantism had so “defiled” the baptist mind in the period of death they had passed through, that their resuscitation as a society witnessing the gospel had become hopeless. It remained, therefore, to be attained in the face of their active endeavors to suppress it.

The effort was renewed in the United States of America, and crowned with the result desired.

Another "reverend divine" of the Scottish Harlot's family was stirred up to attack the institutions which had given him birth. In 1819, or thereabouts, he separated himself and a few others from her communion, and joined the Baptists. Upon this, he commenced a periodical called the *Christian Baptist*, in which he ably exposed the unscriptural character of the faith, order, and practices of the so-called "religious world". He was particularly severe upon his clerical brethren, and "the benevolent institutions of the day," by which they proposed to introduce the Millennium! His unsparing attacks upon all the "Names and Denominations" caused him to be denounced on every side, as a demoralizing disturber of all ecclesiastical peace and comfort. Papists, Presbyterians, Baptists, Methodists, and others, were all made to writhe in the anguish of his tormenting testimony against them; and would willingly have extinguished him after the approved fashion of former days, but for his brethren of "the Earth," who, at the epoch of their resurrection to political life and power, had founded the new government under which he lived. This guaranteed civil and religious liberty to all sects and persons; and protected them in the freest exercise of all their natural and acquired rights. The French army, which was sent to help "the Earth" established its independence of the Anglican Daughter of the Roman Harlot, on its return to France reimported into that land the principles of liberty and the rights of man; which, after the "three days and a half" were ended, as "Spirit of Life from the Deity, broke in upon" the constituents of the Third Estate, and caused them to "stand upon their feet" to the great terror of all who beheld them (Apoc. 11:11).

This onslaught upon the Laodicean Apostasy in the United States produced a powerful effect upon multitudes, who separated themselves from all of its Names and Denominations. These were formed into churches by Messrs. Walter Scott, Alexander Campbell, and their collaborators, upon a simple confession that Jesus is the Christ, and immersion for the remission of sins. Many of the principles taught by Messrs. Glass and Sandeman were engrafted upon this stock; and "Campbellism," divested of its Calvinism, became a new edition of Scotch Baptistism in America.

The legends of this new sect, which it afterwards refused to practise, were: "Prove all things, and hold fast that which is good;" and, on the obverse of its medal, "Style no man on earth your Father; for he alone is your Father who is in heaven; and all ye are brethren. Assume not the title of Rabbi; for ye have only one Teacher; neither assume the title of Leader; for ye have only one Leader, the Messiah." The sentiment of these precepts is admirable; and, had it been carried into prac-

tice, would have led the disciples of these reformers into the very Holy City itself. But, as it turned out, they adjudged themselves unworthy of so distinguished an honor, and are now grovelling among the dust of "the Earth."

In those days, the author of this exposition of the apocalypse, then a young man of about thirty years of age, found himself among them, before he understood their theory in detail. He applied himself diligently to the thorough understanding of it by the study of the writings current among them. This he acquired; so that he needeth not that any should testify of Scotto-Campbellism; for he knows what is in it, and that it falls infinitely short of its pretension to be the "restoration of the ancient gospel and order of things."

The author adopted with great zest and zeal the sentiment of their legend. He proceeded to "prove all things," and to "hold fast what" he believed to be "good;" and to call no man father, teacher, or leader, but Christ, THE TRUTH (John 14:6). In doing this, he devoted himself to the study of the prophetic and apostolic writings, under the impression that he was engaged in a good work; and, as he was then publishing a periodical entitled *The Apostolic Advocate*, he would from time to time report to his brethren for their benefit, what he found taught therein. In pursuing this study, he found many of their principles to be at variance with "the word," which was made void by them. Perceiving this, and supposing that the spirit of their legend was the spirit of their body, he did not hesitate to lay his convictions before them that they might *prove* them, and *hold* them, or *reject* them, according to the testimony. This raised quite a storm among them, the thunderbolts of which were aimed at him by the thunderer of their sect. This uproar caused the author to discover that he had made a mistake in his reading of their legends; and that their reading of Paul's words was, "Prove all things which we have proved; and hold fast what we believe to be good;" and of Jesus, "Call no man father, teacher, or leader, but Alexander Campbell." These were readings that he had never agreed to; and, therefore, he continued to read and publish according to the old method, very much to the indignation and disgust of the Simon Pures who misled the multitude.

But he saw that they did not walk honestly according to the truth, or the principles they professed. The gospel proclaimed by this sect of "the Earth," was a misunderstanding of Peter's pentecostian address. It preached "baptism for remission of sins" to every one who confessed that Jesus was the Son of God. This was styled "the Ancient Gospel." The preachers of the Baptist sect denounced it as a damnable heresy. Many of these same preachers, however, from divers causes, changed their minds, left their own mother, joined the Scotto-Campbellites,

and, without reimmersion, became “evangelists” and “pastors” among them. Considering this fact, it occurred to the author to inquire, “If, when ye were baptist ‘divines,’ ye denounced what, as Scotto-Campbellite ‘evangelists,’ ye now preach and believe to be the Ancient Gospel; what was that gospel ye obeyed when ye were immersed into baptismism?” They either could not, or would not, answer this question; for they were acute enough to perceive that a scriptural reply would have convicted them of preaching a gospel for remission of sins which they had not themselves obeyed; and, consequently, that they were but pious unpardoned sinners, promising to others liberty while they were themselves the servants of corruption. These “evangelists” were the ruin of the sect. They succeeded in closing the eyes and ears of the multitude against the truth; and they remain closely sealed to this day.

The numerical increase of the sect, without regard to the scriptural qualifications of their proselytes, was the standard of the “good” done. They preached the immortality of the soul; the translation of righteous immortal souls to kingdoms beyond the skies at death; the dismissal of unjust immortal souls into eternal torments in hell at death; the salvation of the immortal souls of infants and pagans — a salvation, consequently, without faith; they proclaimed that the church is the kingdom, and was set up on the day of Pentecost; that Jesus is now sitting on the throne of David; that the apostles are ruling with him, and sitting upon twelve thrones, judging the twelve tribes of Israel; that the old testament scriptures are as an old Jewish almanac out of date; that the gospel is, that Christ died for our sins, was buried, and rose again; and that whosoever believed these “three facts,” and confessed that Jesus was Son of God, had the “one faith;” that he was justified by this belief, or pardoned, though he might be in doubt; therefore, to make assurance doubtless, they prescribed immersion for that enjoyment that comes from knowledge of remission of sins; that this was the “one baptism;” that there were *three salvations* — salvation from present ills, salvation from sins, and salvation from hell-torments; that there were *three kingdoms* — that of law, that of grace or the church, and that of glory; that the first was entered by birth of flesh; the second, by birth of water, or the right hand of fellowship; and the third, at death. Such were the leading traditions with which the leaders intoxicated and demented the multitude for their own advantage; and surely he must be judicially blind, who cannot see that the Scotto-Campbellite sect, which, indeed, shook American ecclesiasticism severely, was, nevertheless, not the resurrected witnessing of the saints for the veritable ancient apostolic faith.

But, after all, good was done. The influence of the clergy over the multitude was vastly diminished; and great numbers were stirred up to

read the scriptures, and to think for themselves. The author and many of his friends were of this "very small remnant." Under the inspiration of the word believed, he could not be silent, whatever consequences might arise. Hence, in October, 1834, he raised his voice against the system in an article upon baptism. He maintained, that *before immersion could be scripturally recognized as the "one baptism," the subject thereof must be possessed of the "one faith"*. This was a hard blow upon the baptistic Scotto-Campbellite "evangelists;" and they felt it. It also condemned the author's immersion; which, however, he did not discover till twelve years after. He maintained —

1. That *belief*, built on the testimony of the prophets and apostles concerning the Christ; confession that Jesus of Nazareth is that Christ, the Son of the Living God; and immersion into the name of the Father, and of the Son, and of the Holy Spirit, for repentance and remission, are part and parcel of, and necessary to, the ordinance of purification of sin, styled by Paul, the "ONE BAPTISM."
2. That mere immersion is not baptism; but that a man cannot be aqueously baptized without being immersed in water.
3. That they whose immersion is predicated upon "a certificate of former good character," and a tale of sights and sounds, frames and feelings, called "experience," with no more faith than amounts to a belief that "the word of God is a dead letter," and that "if they don't get religion they'll be damned" — that an immersion in the name of the Father, &c., predicated on such premises, is not christian baptism.
4. That the subjects of any baptism not predicated upon the "good confession," are not entitled to the spiritual blessings consequent on the "one baptism."
5. That the Deity, having placed his name in his institutions, all communicable blessings flow through those institutions, of which christian baptism is one.
6. That every immersed person who is not immersed on "the good confession," is not founded upon THE ROCK; and consequently forms no part of the Church of Christ.
7. That the reimmersion of such a believer is not a re-baptism, and therefore justifiable — such reimmersion being his first scriptural baptism.

Such was the testimony of A.D. 1834. In the course of the year following he called in question their speculations and traditions concerning the soul, heaven, hell, eternal torment, the Devil, their salvation without faith, and so forth. He was not quite clear upon these topics himself; but their violent attacks, threw him upon the defensive, and compelled

him to fortify. By a closer study of the word he attained to full assurance of faith, which was only confirmed by the feebleness of their arguments in debate. He maintained:

1. That "a living soul" was not an "immortal soul," but a *Body of Life*, exemplified by the first Adam.
2. That *immortality* was not an abstract essence, but life endlessly developed through incorruptible organic substance, or body.
3. That "the Deity only hath immortality" underived.
4. That incorruptibility and life, or immortality, are a part of the reward promised only to the righteous, on condition of their patient continuance in well-doing.
5. That they only are the righteous who believe the truth and obey it.
6. That "the dead know not anything."
7. That the just and unjust are rewarded at their resurrection from among the dead, and not before.
8. That "the righteous shall be recompensed in the earth," when the meek will inherit it.
9. That the wicked and the sinner will also be recompensed in the earth; from which they will "be cut off and rooted out," as unfit to inhabit it: for being without understanding of the word, they are like the beasts that perish.
10. That the clerical devil is a mythological fiction.
11. That the devil of scripture is, first, sin manifested individually in and through our common nature; secondly, sin in ecclesiastical and political manifestation. Hence, the powers of the world are styled "the Devil and his Angels."
12. That without faith there is no salvation.

The statement of these propositions stirred up the devil on every side, and made him roar like a devouring lion; but the truth of them turned his wrath into great bitterness. He denounced the author as "a moonstricken speculator," "a materialist," "an infidel," "an atheist, fit only for the society of Tom Paine, Voltaire, and that herd." These were the weapons, endorsed with all the influence and power of the sect for evil, against one man, whom he contemptuously spurned as "a stripling," and classed with the unclean beasts of the ark!

But "the Earth that helps the Woman" being in power, these ravings and roarings were permitted to break no bones. Great efforts were made to suppress both the author and his writings, till at length they so far succeeded as to prevent their flocks from reading them and listening to his discourse. Alas, for any people reduced by crafty and designing men to such a case! How can the truth enter those whose eyes and ears are closed? Nevertheless, its advocacy was not abandoned, though the

aspect of things was very discouraging. Several, however, avowed their conviction of the truth of these propositions; and though the policy of the Devil was to fight him by letting him alone, the study of "the faith once for all delivered to the saints" was continued; and, as it broke in upon his mind, was dealt out by the press and tongue to all who had "ears to hear what the Spirit had said to the ecclesias."

By the year 1847, he had illustrated and proved the following propositions to the conviction of increasing numbers:

1. That the Gospel preached by the apostles was originally preached to Abraham, announcing blessedness for all nations in him and in his Seed, when he should possess the gate of his enemies.
2. That this Gospel promised Abraham and his Seed that they should be the Heirs of the World, which they should possess forever.
3. That Abraham, "hoping against hope," was fully persuaded that what the Deity had promised he was also able to perform, and therefore it was counted to him for righteousness.
4. That the land in which he sojourned, and kept his flocks and herds, and in scripture styled the Holy Land, and Yahweh's Land was promised to him for an everlasting possession.
5. That this promise of the land became a confirmed covenant 430 years before the Mosaic Law was added.
6. That the Seed of Abraham, whose day he rejoiced to see, was to descend from the tribe of Judah in the line of David; and to be at once both son of David and Son of God.
7. That a covenant was made with David, ordered in all things and sure, promising that the Seed should descend from him; that he should possess a kingdom in a future age; that he should be Son of the Eternal Father; that he should be afflicted unto death; that he should rise again; that the throne of his kingdom should be David's throne; that Christ should occupy the throne in his presence; that he shall reign over the House of Jacob, in the covenanted land, during the age; and that of his kingdom there shall be no end.
8. That these covenants made with Abraham and with David are styled by Paul "the Covenants of Promise," and that they contain "the things concerning the Kingdom of God," which must be believed as a part of the faith that justifies.
9. That the Christ is the Eternal Father by his spirit manifested in the Seed of David, and that Jesus of Nazareth is he.
10. That in his crucifixion, Sin was condemned in the same flesh that had transgressed in Paradise, so that in the crucified body he bore the sins of his people upon the tree, that they being dead to sin, should live unto righteousness.

11. That he was raised from among the dead by the power of the Father, for the justification or pardon of those who believe the covenanted promises, and the things concerning him.
12. That the things concerning the Christ as a sufferer, and fulfilled in Jesus, are "the things concerning the Name of Jesus Christ," which must also be believed as the other part of the faith which justifies.
13. That *Repentance* is a change of mind and disposition, produced by "the exceeding great and precious promises" lovingly believed, and resulting in "the obedience of faith."
14. That repentance, remission of sins, and eternal life are granted in the name of Jesus Christ.
15. That the Obedience of Faith consists in believing the gospel preached to Abraham, the preaching of Jesus Christ, and the revealed mystery of his Name, and in being immersed into the Name of the Father, and of the Son, and of the Holy Spirit.
16. That repentance, remission of sins, and a right to incorruptibility and life are institutionally granted to believers of the truth as outlined above in being buried with Christ by immersion into death to sin, from whence they rise with Christ, to walk in newness of life.
17. That Abraham, the prophets, and the brethren under the Mosaic Law, are justified by the belief of the promises covenanted to Abraham and David, which covenants were brought into force by the death of the Testator, or Deity in flesh-manifestation called Jesus Christ; and that the immersed, and *they only*, whether Jews or Gentiles, from the Day of Pentecost to the return of the Ancient of Days, are justified by belief of the same covenanted promises and of things concerning the Name of Jesus Christ as specified above. Thus, there is one Deity who shall justify the circumcision *ek pisteos*, *by, from, or out of faith*; and the uncircumcision *dia tes pisteos*, "*through the faith*;" for whether under the Law or since the law, "the just shall live by faith," "without which it is impossible to please God."
18. That "the name of the Father, and of the Son, and of the Holy Spirit," is equivalent to "the Name of Jesus Christ;" and expresses "the great mystery of godliness," *the Deity manifested in flesh*: that this manifestation was first *an individual unity*, and then *a multitudinous unity*, in flesh and blood nature; that the individual divine unity was "justified by spirit" when Jesus was glorified; and that the multitudinous unity, consisting of all saints, will be made like him when he shall appear in power. Hence, when this consummation shall be complete, "THE NAME" will be the Eternal Father by spirit manifested in a multitude of immortals, whom no man can number. The scriptural designation of this DIVINE UNITY is *Yahweh echad* —

the ONE WHO SHALL BE.

19. That this name exists in Two States — the present and the future — which states are separated by the resurrection. In the present state, the Name is apocalyptically symbolized by “the Sealed,” “the Golden Altar,” “the Holy City trampled,” “the Woman and the remnant of her seed;” and in the future state, by “the Four Living ones full of eyes,” and “the four and twenty elders;” by the Rainbowed Angel; by the Nave; by the 144,000 on Mount Zion; by harpists and singers; by the Lamb’s wife arrayed in white; by the armies in the heaven; and by the Great City, the Holy Jerusalem, as a Bride adorned for her husband.
20. That the Gospel is glad tidings, inviting men and women to become constituents of this Divine Name, and therefore Heirs of the World with Abraham, on condition of believing the truth as it is in Jesus, being immersed, and walking in the newness of life, as shown above.

Such is the system of truth in outline elaborated by the author from the word as the result of an earnest contention for the faith which, as I have said, continued about twelve years. Its operation on his own mind was to cause him to be immersed; and, being thus put right himself, to go forth and show the “straight gate and narrow way” to others. “The spirit of life from the Deity,” which Mr. Bicheno was looking for but did not see, had “entered into the witnesses for gospel truth,” as he expressed it, when in 1847, the Gospel of the Kingdom and Name was once more proclaimed for the obedience of faith. A few congregations had been collected upon this basis in America, and “the earth” has been to some extent impregnated with their principles. These earthborns, however, mix up many traditions with what they have learned, which make the truth of none effect for their salvation. They are known by various names, such as Millerites, Adventists, Storrites, and so forth, who while dissatisfied with their old mother and her daughters, have neither intelligence nor faith enough in the word to become citizens of the downtrodden Holy City. This witnessing society is “too exclusive,” “too dogmatic,” “too denunciatory of the christians of other denominations,” “makes too much of baptism,” to suit them. It affords no scope for money-making by preaching, for personal glorification by conventions, conferences, periodicals, and so forth. For these, and other reasons too numerous and burdensome to recount, they turn their backs upon those who are able to enlighten them, and exhaust their feebleness in the work of hewing out for themselves cisterns — broken cisterns — which will hold no water.

But, the author did not confine his testimony to the territory of “THE MODEL REPUBLIC”. In that “wonderful year,” A.D. 1848, sig-

nalized by the terrible shaking given to the kingdoms of the Great City by "the Earth," he reimported the testimony into his native land — a land of Bibles, whose truth was buried under mountains of tradition for want of a living witness to exhume it, and to set it intelligibly before the people. Two hundred and seventy discourses in a little over two years; the circulation of eleven hundred copies of *Elpis Israel*; and less than a hundred copies of the *Herald of the Kingdom*, per annum, for eleven years; with about a hundred and fifty copies of the first volume of this work — has been his agency in witnessing for the truth against the Laodicean Apostasy in Great Britain. The "very small remnant" has been increased by acquisitions in Britain. The Holy City has acquired voice; and though feeble, is making itself heard, and attended to, by the people. In 1862, the author revisited that country. He found several churches that had struggled into a semi-witnessing existence. The truth had more real friends than in 1848-'50; but it had also many more dangerous embarrassments to encounter, than at that time. Its worst enemies are its pretended friends. It is from these that the truth now suffers both in Britain and America. "The Earth" is a good breastwork against the Serpent; but it is too ignorant and wise in its own conceit to be "a witness for gospel truth." I trust, however, that a better day has dawned in the current 1866; when the principles herein outlined will find such an earnest expression: by their adherents, that no teaching will be endured among them, by press or tongue, that is not in strict accordance with the oracles of God.

I shall conclude this section by another quotation from Bicheno, respecting the "three days and a half." "*Days*, in the mystical language of prophecy, and particularly in the Revelation, generally signify years. But if that be their meaning here, an essential agreement is wanting; for the time, from the repeal of the Edict of Nantes to the French Revolution, was about 105 years. Terms of time among the ancients were ambiguous. Days, months, and years, had not always their proper signification; for 'months,' says Artemidorus, 'are sometimes denoted by years, and days too; and years and days by months; and months and years by days.' It was the subject, or the rule of proportion which determined the meaning of the terms. Hence, Daubuz observes respecting the terms of time in the symbolic language: "Terms of time being thus ambiguous amongst the ancients, they must, in the symbolic language, be by the rule of proportion determined by the circumstances. Prophecy concerning future events is a picture, or representation, of the events in symbols, which being fetched from objects visible at one view, or cast of the eye, rather represent the events in miniature, than in full proportion; giving us more to understand than what we see. And, therefore, that the

duration of the events may be represented in terms suitable to the symbols of the visions, the symbols of duration must also be drawn in miniature.'

"Days, then, may stand for months. And we may here see the reason why the witnesses are represented as lying dead *three days and a half*, rather than three months and a half, or 105 days. *The duration of events must be represented in terms suitable to the symbols of the visions.* The symbol is, dead bodies lying in the street. How monstrous would it be to represent dead bodies as lying in such a situation for 105 days! The time of their lying dead is therefore, drawn in miniature suitable to dead bodies lying in a street; and these lunar days, or months, are to be calculated in the same manner as the 'forty and two months' in the second verse. Thus $3 \times 30 + 15 = 105$ years; the time which elapsed from the repeal of the Edict of Nantes to the French Revolution."

7. Ascension of the Witnesses into the Heaven

"And they heard a great voice out of the heaven saying to them, 'Ascend hither!' And they ascended into the heaven in the cloud; and their enemies beheld them."

By *heaven* in this place, we are to understand the political heaven which ruled over the *plateia* of the Great City upon which the corpses of the witnesses were extended: — the political heaven of "the tenth of the Great City." It was the power of this heaven embodied in the government of the "*Grand Monarque*," Louis XIV, that conquered and put



LOUIS XIV (1638-1715) was the most powerful monarch in Europe, presiding over a France at the height of its intellectual, economic and military powers. He exercised dictatorial powers, claiming that he ruled for God. Like Constantine, he claimed the title of the Sun King, representing himself as such in the emblem (left) designed for his glory (see Rev. 12:1). As a Catholic he set about repressing all religious opposition with great cruelty. On 18th October 1685 he revoked the Edict of Nantes that had granted concessions to Protestants. The consequences of this decision were disastrous, for this outrageously intolerant act provoked a mass exodus, with half a million citizens settling in neighbouring Protestant States. It led to the civil war of the Camisards, and the War of the League of Augsburg that lasted nine years; and to the weakening of Louis' power. History thus witnesses to the warfare between Catholics and Protestants symbolised in Rev. 11. — Publishers.

them to death; and it was the power of the same heaven that blindly legislated them into an erect position, so that they were able to "stand upon their feet."

The forces operating this result are very clearly exhibited in "Thiers' Hist. of the French Revolution." It would occupy too much space for details. The period was stormy and perplexing; and none were able to direct or allay the excitement, that agitated all classes of the people. The Court, the noblesse, the clergy, and the people, were all in antagonism; nor were these orders in the state agreed among themselves; added to which, the army was disaffected, the taxes intolerable to the masses, atheistic philosophy prevalent, depravity excessive, extravagance boundless, and the public treasury empty. Alison writing upon this crisis says: "THE AMERICAN WAR *was the great change which blew into a flame the embers of innovation.* Such was the universal enthusiasm which seized upon France at its commencement that nobles of the highest rank, princes, dukes, and marquises, solicited with impatient zeal commissions in the regiments destined to aid the insurgents. The passion for republican institutions increased with the successes of the American war, and at length arose to such a height as to infect even the courtiers of the palace. The philosophers of France used every method of flattery to bring over the young nobles to their side; and the profession of liberal opinions became as indispensable a passport to the saloons of fashion as to the favor of the people."

This combination of influences at length came to a head, and set, in a strong current, against the court. In order, therefore, to divert into another channel what might become an overwhelming flood, Louis XVI was now anxious for the convocation of the States General, the opening of which he fixed by "*a great voice,*" or edict, "*out of the heaven,*" saying, "*Ascend hither!*" on May 5, 1789. The Court ordained that the total number of the deputies should be at least a thousand; and that the *Tiers-Etat*, or Third Estate, should be equal to the other two orders united. The clergy, the nobles and the deputies of the people, were the three orders of the States General. The *third estate* comprehended nearly the whole nation; all the useful, industrious, and enlightened classes; for this reason, its deputies by the casting vote of Monsieur, who afterwards reigned as Louis XVIII*, were doubled, or exceeded the other two

* Louis XVIII (1775-1824) was a younger brother of Louis XVI who ruled during the Revolution, and was ultimately executed by beheading. Louis XVIII fled France (1791) during the Revolution, and after more than 20 years of exile returned in 1814 after the defeat of Napoleon. When Napoleon escaped from exile in March 1815 Louis was again forced to take refuge abroad, finally returning after Napoleon's overthrow at Waterloo in June. He favoured a moderate policy but from 1820 the ultra-royalists gained the ascendancy under the leadership of the count of Artois, brother of the king, who succeeded him as Charles X. During the early years of the Revolution, he took part in the States General and signed as "Monsieur" the equivalent of "Sir"; a form of address given to the second son or youngest brother of the king of France. — Publishers.

orders united by sixty-seven, the whole number being 1254. This number constituted what, in the prophecy, is termed "the Cloud."

In nature, by the electrical force exhalations are elevated from the earth to the dew point of the aerial, where they are condensed into visible masses, termed clouds. So, analogously in the generation of symbolic clouds. The sovereign power of a state by its edict elevates from among the people their representatives, who when they reach the place to which they are convoked, become a visible and recognized body in the state, or political aerial, on the verification of the powers of the members. This verification is the condensation of them into "a Cloud."

The public mind, agitated by events, full of the confused idea of a speedy revolution, was in a continual ferment. In the heat of this the elections took place. "Tradesmen, lawyers, literary men, astonished to find themselves assembled together for the first time, *raised themselves up by degrees to liberty.*" It was an extraordinary resurrection.

The moment of the convocation at length arrived. The King alone, who had not enjoyed a moment's repose since the commencement of his reign, regarded the States General as the termination of his embarrassments! It was therefore with joy that he made preparations for this grand assembly; which was opened with great national, military, and religious pomp, by which all hearts were deeply moved.

The first business was the verification of the powers of the members. It became a question whether this should take place in common, or by separate orders. The Democracy insisted upon the verification in common. The nobility and clergy were for each order verifying its own members. The Democracy were determined not to give way. All compromise became impossible. The inertia of the inexorable Third Estate, who would do nothing till the nobility and clergy were merged with itself into one homogeneous assembly, exhausted the patience and prudence of their enemies; who, forgetting the animosities between the Court and the higher orders, sought reconciliation between them, that they might be enabled to repress the audacity of the *tiers-etat**, "whose power was rising with such rapidity." The nobles and titled clergy threw themselves at the feet of the King, and implored him to support their rights, which were attacked equally with his own. They strove to procure a dissolution of the States General, which would have been a dispersion of "the Cloud;" and a frustration of the providential purpose of its manifestation. But the commons would not allow their enemies to dispose of them

* The *tiers-etat* was the name given to the common people, the French bourgeoisie, then being politically organised as an integral and dominant part of the States General, or Revolutionary Parliament. As British rule was divided into three sections: lords spiritual, lords temporal, and commons, so also was France at that time — to the dismay of the first two.—Publishers.

after this fashion. They proclaimed themselves, after a stormy sitting, THE NATIONAL ASSEMBLY on June 17, 1789; whose mission it was to regenerate and restore the nation.

But, we are not to suppose that this heterogeneous *cloud of deputies* were the witnesses. The National Assembly contained many enemies to liberty and human rights and interests — many who were devoted friends of the Roman Deity and arbitrary power everywhere. Speaking of the witnesses against these, the prophecy says: “They ascended into the heaven *en te nephele, in the cloud.*” They were *in* the States General, and *of it*; but they were not themselves the States General, nor National Assembly. The following extract will show how the prophecy harmonized with facts:

“In the National Assembly,” says Ferrieres testifying concerning the deputies of his own party, “there were *not more than about three hundred really upright men*, exempt from party spirit, not belonging to any club, *wishing what was right, wishing it for its own sake, independent of the interest of orders or of bodies, always ready to embrace the most just and the most beneficial proposal, no matter from what quarter it came, or by whom it was supported.* These were the men worthy of the honorable function to which they had been called, who made the few good laws that proceeded from the Constituent Assembly; it was they who prevented all the mischief that was not done by it. Invariably adopting what was good, as invariably opposing what was bad, they have frequently produced a majority in favor of resolutions, which, but for them, would have been rejected from a spirit of faction; and they have often defeated motions, which, but for them, would have been adopted from a spirit of interest.”

This class of deputies was unquestionably “the Earth” — the ascended political witnesses of Jesus. Of “their enemies,” Ferrieres writes as follows: “While on this subject,” says he, “I cannot abstain from remarking on the impolitic conduct of the nobles and the bishops. As they aimed only to dissolve the Assembly, to throw discredit upon its operations, instead of opposing mischievous measures, they manifested an indifference upon this point which is inconceivable. When the president stated the question they quitted the Hall, inviting the deputies of their party to follow them; or, if they stayed, they called out to them to take no part in the deliberation. The Clubbists,* forming through this dere-

* The “Clubbists” were the various groups among the common people in the States General. The two main “clubs” were the Jacobins and the Girondins, much the same as there exists extreme and moderate groups within the various political parties today. Hence whilst they may combine against a common enemy, they also press their individual policies within the party of which they are members. So it was during the French Revolution. The deputies of the common people opposed the aristocrats, but were themselves divided in their policies. — Publishers.

fiction of duty a majority of the Assembly, carried every resolution they pleased. The bishops and the nobles, firmly believing that the new order of things would not last, hastened with a sort of impatience, as if determined to accelerate the downfall, both the ruin of the monarchy and their own ruin. With this senseless conduct they combined an insulting disdain both of the assembly and of the people who attended the sittings. Instead of listening, they laughed and talked aloud, thus confirming the people in their unfavorable opinion which it had conceived of them; and instead of striving to recover its confidence and esteem, they strove only to gain its hatred and contempt. All these follies arose solely from the mistaken notions of the bishops and nobles, who could not persuade themselves that the Revolution had long been effected in the opinion and in the heart of every Frenchman. They hoped by means of these dykes, to set bounds to a torrent that was daily swelling. All they did served only to produce a greater accumulation of its waters, to occasion greater ravages; obstinately clinging to the old system, the basis of all their actions, of all their opposition, but which was repudiated by all. By this impolitic obstinacy they forced the Revolutionists to extend the Revolution beyond the goal they had set up for themselves. The nobles and the bishops then exclaimed against injustice and tyranny. They talked of the antiquity and the legitimacy of their rights to men who had sapped the foundations of all rights."

The "Great Voice" from the French throne, in commanding this *Cloud of Deputies* to *ascend into* the region of power, or "heaven," did not intend to convoke witnesses against itself, and against the nobles, the bishops, and their dependents, the natural pillars of every abomination in church and state. The electoral body of the nation, however, had different views and purposes. In response to the "great voice out of the heaven, saying, Ascend hither!" the electors sent up some whom they knew not — men of political integrity, lovers of justice, haters of oppression, detesters of hypocrisy and state craft, enemies of corruption, and friends of the people. These "ascended into the heaven in the cloud; and their enemies," the Court, the bishops, and the nobles, "beheld them." We have seen from Ferrieres, how they "beheld them"; and how they treated them. They beheld them with hatred; and would gladly, if they had been able, have scattered, and rolled them into the dust of "the earth," whence they had so astoundingly ascended to the sovereignty of the nation. But this was not to be. The day of vengeance for the national crimes of 1572 and 1685, had arrived; and they were the divinely appointed executioners of judgment upon the court, aristocracy and clergy; so that no device contrived against them was allowed to prosper.

When their enemies beheld them, their hatred was the result of

fear. History and prophecy both testify this. "Great fear," says John, "fell upon those who beheld them." Having resolved themselves into the National Assembly without regard to the court, aristocracy, and clergy, they performed an act of power, in legalizing the levy of the taxes, though imposed without the national consent; but that they should cease to be levied from the day of their being broken up: and placed the creditors of the State under the safeguard of French integrity: they then proceeded to examine into the causes of the dearth and of the public distress. "These measures," says Thiers, "produced a deep impression. The court and higher orders were *alarmed* at such courage and energy." The danger was equal for them all. The junction of the clergy with the Assembly was a revolution as prejudicial to the king as to the two higher orders themselves, whom the commons declared that they could dispense with. By the imprudent counsel of the aristocracy, the king endeavored to prevent the meeting of the Assembly, but failed. On June 23, he held a royal sitting, in which, as the mouth of the nobles and clergy, he launched reproaches and issued his commands, which, if not obeyed, he would establish by his sole authority as the representative of the nation. He ordered the Assembly to separate immediately. The nobility obeyed with part of the clergy: but the Commons had bound themselves with an oath, that they would not separate until they had given a constitution to the kingdom, established and founded on a solid basis; and this oath, they declared that nothing but the power of bayonets should prevent them from keeping. The populace applauded the Commons; and the joy of the court and aristocracy was instantly turned into alarm, and the greatest agitation. A minority of the nobles joined the Assembly; but terror seized those who directed the majority. They were exhorted by the court to give way to save the king. Their consent was at length extorted amidst uproar; and the majority, accompanied with the minority of the clergy, took their seats in the National Assembly on the 27th of June. "The family," said President Bailly, * "is complete. We can now attend without intermission and without distraction to the regeneration of the kingdom and of the public weal." Thus *great fear fell on their enemies when they beheld them.*

8. "The Great Earthquake"

"And in that hour there was a great earthquake, and the Tenth of the City fell."

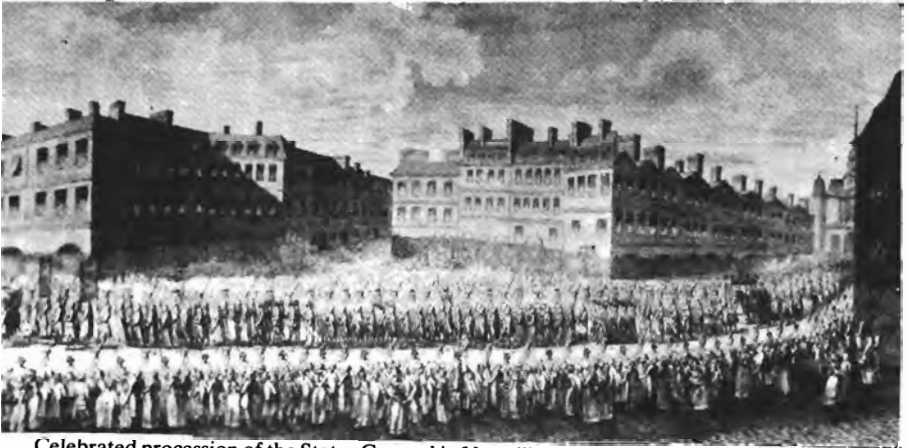
An *earthquake*, in symbolic language, is a shaking of "the earth," which, in the political system of the world, is representative of the com-

* Bailly was a plain citizen, known only by his virtues and his talents, on the union of the orders in the Assembly, was seen presiding over all the grandees of the kingdom and the church.

mon people. It answers to the phrase, *a democratic and social revolution*. There was to be a Great Democratic Revolution "in that hour," characterized by the ascent of the political witnesses of Jesus "in the Cloud" of Deputies "into the heaven," to the great alarm of all interested in the abuses and corruptions of Church and State. The events of that hour have since come to be spoken of as "the Great French Revolution," which has hitherto surpassed all others.

As the result of this great political convulsion, "the Tenth of the City fell." Not the other nine tenths of the Great City, which would have been the fall of the Great City itself; but of one tenth thereof. All the tenths are to continue unfallen, with the exception of the tenth before us, until after the advent of Christ, and the resurrection of his brethren. Then the Great City itself will fall, and be "found no more at all." Its thrones will all be "cast down," and not merely shaken; and the kingdoms which acknowledged their sovereignty will be taken possession of by Christ and his resurrected brethren.

The ten tenths of the Great City are symbolized in Daniel by the Ten Toes of the metallic image seen by Nebuchadnezzar; and by the Ten Horns seen by Daniel and John in their visions of the Fourth-Beast system of powers, commonly styled the European Commonwealth, acknowledging the Papal Supremacy. They are the Ten Kingdoms of the Great City, situated south and west of the Rhine and Danube. Until the late temporary development of the Kingdom of Italy, and as the re-



Celebrated procession of the States General in Versailles. The members of each order were separated by the distinguishing dress they were compelled to wear. But when the deputies of the Commons failed to obtain from the King the concessions they demanded, they made their way to an indoor tennis-court where they took an oath "never to separate" until an acceptable constitution was established "on solid foundations" for proper and equitable government of the nation. Made fearful by this show of force, the King agreed to grant concessions. Thus "they (the representative of the people) ascended up to heaven in a cloud; and their enemies beheld them" (Rev. 11:12).

sult of the Treaty of Vienna A.D. 1815, modified by the revolution of 1832, they were Belgium, France, Spain, Portugal, Greece, Bavaria, Hungary, Lombardy, Naples, and Sardinia. The Italian Duchies, Venice, and Switzerland, though upon the territory of the Great City, are not reckoned as horns, because their executives are not *diademed*. The order of things existing in 1865 is exceptional, and therefore only provisional. Bavaria, Hungary, and Lombardy, with the Roman States of the Church, are concorded with the Little Horn, or Catholic Germany. This symbolic order, however, is disturbed by the ambition of "the Earth," or revolutionary element of the Great City. Lombardy, Naples, and Sardinia, with the Duchies, and without Rome, is the unsymbolic order of things; and with France imperial instead of a simple *diademed tenth*. This arrangement of the city, I apprehend, will not last long*. It contains in it elements of conflict, which will probably result in a *threefold division of powers*, after the advent of Christ (Apoc. 16:19). Nevertheless, these powers continue to be styled "the ten horns, or kingdoms, which receive power as kings one hour with the beast; to whom, with one mind, they give their power and strength" (Apoc. 17:12,13). *Ten* has been the predominant number of the papal kingdoms; and, therefore, though they may vary at times, as the vision does not follow them in all their history, they are symbolically indicated as *the Ten*. Of these, France is the most conspicuous in its relation to the witnesses. It is therefore styled *kat exochen*, "the Tenth of the City," which was overthrown as a Diademed Horn by the executioners of the national justice upon the king, nobles and clergy — the class-murderers of the saints.

9. "In that Hour"

A period is herein allotted for the operations of "the Earth" upon the powers of the City. It is indicated by *an hour*; which, being a twelfth part of a Jewish circle of time, if that circle be *a day for a year*, would rep-

* Since *Eureka* was published, dramatic events have taken place in Europe in accordance with the expectations of its Author. In 1957, the Pact of Rome was signed that brought into existence the Common Market in Western Europe, in contrast to the Warsaw Pact of Communist countries east of the Iron Curtain. This has effectively divided the Continent into two parts answering to the feet of the Image (Dan. 2) upon which the confederacy of the last days must ultimately rest. In *Exposition of Daniel*, Bro. Thomas wrote: "Whilst the head, breast, arms, belly, thighs, legs and toes have all existed, the feet have not yet been formed; so that it has hitherto been impossible for the colossal Image to stand erect as Nebuchadnezzar saw it in his dream. It is, therefore, the mission of the Autocrat to form the feet and set up the Image before the world in all its excellent brightness, and terribleness of form; that all men subject to the Kingdom of Babylon may worship the work of its creator's power . . ." It would appear that the "feet" of the Image are today being formed in the manner in which Europe is divided and confederated into two parts: east and west. Though Bro. Thomas may have been a little sanguine in regard to the time in which his expectations would be fulfilled, the basis of his expositions is sound, so that they are being vindicated today. We can rejoice that the Lord did not come at the time he anticipated he would, and that the work Bro. Thomas commenced in these latter days of "preparing a people for the Lord" has continued to our days so long after his death. — Publishers.

resent a month of days, or thirty days; or if a a year-time of years, a month of years, or thirty years. I believe this is the proportional allotment of time for the earthquake and the events of the first five vials resulting from it.

The court, the nobles, the clergy, and the catholic superstition, were the chief objects of vengeance, and indignation in the earthquake. The epoch from 1789-'90 to A.D. 1794-'5, a period of about four years, was the epoch of this terrible earthquake, in which was demolished the order of things so carefully established in favor of the church by the emperor Justinian, whose Code was the civil law code of the kingdom of France. This code was first promulgated in the epoch between A.D. 529-534. The code was a summary of former laws that still continued in force; the *pandects* published four years afterwards, of the *principles* of the Roman jurisprudence; and the *novels* were Justinian's additions. These altogether made up the *Civil Law* of the Great City.

Justinian's Decretal Letter to "JOHN, the Most Holy Archbishop of the sacred city Rome, and Patriarch," dated March, A.D. 533, became thenceforth part of the civil law. In this the Roman See was recognized as the chief in all his dominion; and its bishop consequently as the head

A sixth-century manuscript of Justinian's *Digest* published 16 December, 533. It epitomised all previous laws, and laid down a basis for the legal and ecclesiastical constitution of Europe. It was translated into Greek, that being the more general language of the people, but the corpus of law was in Latin, the traditional language of law and administration. Justinian's code governed European law for 1260 years (Rev. 11:2), at which time it was abandoned in France by the French Revolution in 1793 when "the names" or titles of the aristocracy and religious orders of "the tenth of the city" were overthrown. See Rev. 11:13. — Publishers.



of all the churches, and to be judged by none. In those days, “magistrates were tyrants, and priests were wicked, superstitious, and intolerant, beyond any former age. Numberless laws and regulations were imposed in violation of Christ’s authority, which defaced christianity, and robbed christians of their dearest liberties. By Justinian’s Code those powers, privileges, and immunities were secured to the clergy; that union established between things civil and ecclesiastical, and those laws imposed in matters spiritual, which have proved such a hindrance to the truth, and so calamitous to mankind. Through the zeal of the clergy this code has been received, more or less, as the foundation of the jurisprudence of almost every state in christendom; and that, not only in things civil, but ecclesiastical; and by this means, as some author has observed, the old fancy of the Romans about the eternity of their command, is thus far verified.”

Thus Justinian’s legislation was all devoted to the building up and strengthening of the Catholic Church; while the legislation of the National Assembly was all directed to its destruction. It is a remarkable fact, that these two mutually antagonistic and subversive systems of legislation flourished exactly 1260 years apart from epoch to epoch; and that the one hour of 30 years added to it, or 1290, brings us to the beginning of the outpouring of the Sixth Vial, A.D. 1820, upon “the Great River Euphrates;” the drying up of whose waters prepares the way of the Sun’s Resurrected Kings for the destruction of the Great City, and the redemption of the Holy Land. Is this, indeed, the true ending of Daniel’s 1290? And if so, is A.D. 1865-6 the ending of the 1335, as well as of John’s “forty and two months”? If it be, then there is an epoch upon us of *four years*, in any day of which Christ may “come as a thief” (Apoc. 16:15): to enter upon a work which will not intermit until it has fully established the kingdom at the end of Micah’s period of forty years, about A.D. 1905§.

This appears to me, at this writing, to be the correct interpretation of the times. It is, of course, impossible to say that the interpretation is without error. The ensuing years will determine this point beyond dispute. While I write, it is the most satisfactory to my own mind. I have thought, that Daniel’s 1290 terminated in 1864; and his 1335 in 1909. But in writing the exposition of this chapter, the fact of the Great Earthquake-resurrection of the witnesses being exactly 1260 years after the promulgation of the civil law of the City; and *the Hour of 30 years* added, bringing us to the beginning of “the pouring out upon the Desolator of the Holy Land that determined” (Dan. 9:27), or 1290 years afterwards

§ See Vol. 2 pg. 110.

— I do not feel at liberty to persist in rejecting my original conviction, that the 1290 ends in 1820; and the 1335 forty-five years after, or in the epoch current with 1865-6, or thereabout. Besides that, the same evidence that limits the termination of the Holy City's "forty and two months," also confines the 1335 days to the event of the resurrection. John's symbolical "rising up" measures the continuance of the *forty and two months* practising (*poiesai*, to execute, practise, act) of the Beast's Mouth to the subjection, or trampling, of the Holy City (ch. 11:2; 13:5): even so Daniel's rising up measures the utmost limit of the 1335 days; concerning which he was told, "*thou shalt arise (tiamod) to thine inheritance at the end of the days.*" In view, therefore, of all the premises, I submit the following as a

10. Synopsis of the Times of Daniel and John

Before Christ

- 1. Beginning of the Seven Times of the Babylonian Tree, or 2520 years of the Kingdom of Men from the 1st of Nebuchadnezzar — Dan. 4:16,23 612
- 2. Beginning of the Evening-Morning treading under foot of the holy and the host, or Septuagintal 2400 years in "the third year of Cyrus," being the first of his sole reign 540
- 3. Beginning of the Seventy Weeks, or 490 years, in the 20th Artaxerxes Longimanus, king of Persia 456

After Christ

- 1. End of the 70 weeks at "the cutting off of Messiah" 34
- 2. Beginning of the "time, times, and dividing of a time" when the Saints were imperially "given into the hand" of the Episcopal Mouth of the Little Horn by the Civil Power — Dan. 7:25; identical with the Forty and Two months of Apoc. 11:2; 13:5; in the Phocan Epoch 604-'8
- 3. Beginning of the "time, times, and a half," sworn to by the "Man clothed in linen" (Dan. 12:7); and by the Rain-bowed Angel, saying, that "the time shall be no longer" (Apoc. 10:6); which personages are identical 604-'8
- 4. Beginning of the "abomination making desolate 1290" years (Dan. 12:11; in the Justinian Epoch 531
- 5. Beginning of the 1335 day-years in the Justinian Epoch; they extend to "the time of the dead" when Daniel and

After Christ

- John rise to the inheritance (Dan. 12:12,13) 531
- 6. The Man-Child of Sin “revealed,” being born of the Imperialized Woman at the end of a gestation of nine months, or 280 day-years (Apoc. 12:2,5); in the Donatist Epoch, in which the Sealing begins (ch. 7:3); and the flying into the wilderness ensues (ch. 12:6,14) 312-’16
- 7. “Silence in the Heaven about half an hour” begins 324
- 8. Beginning of a gestative period of 280 years, made notable by the Constantinian, or Laodicean, Pentecost, styled the Council of Nice 325
- 9. The Silence in the Heaven ends at the death of the emperor Constantine 337
- 10. The “God of the Earth” fully “revealed” in Rome in the Phocan Epoch, 280 years after the Council of Nice (Dan. 11:36-39) 605-’6
- 11. Beginning of the first period of “five months” appropriated to the tormentation of the unsealed by the Saracens (Apoc. 9:4-6) 632
- 12. Beginning of the second “five months” at the end of the first (Apoc. 9:10) 782
- 13. End of the second five months, 300 years after the beginning of the first, marked by the fall of Caliphs 932
- 14. Beginning of “the hour, day, month, and year”, or 391 years and 30 days, appropriated to the subversion of the Greek Catholic Empire, or third of the Roman orb (Apoc. 9:15) April 29 1062
- 15. End of the 391 years and 30 days, signaled by the capture of Constantinople by the fourth Euphratean angel, or Ottoman, power May 29 1453
- 16. “The Remnant of the Woman’s Seed” stands first before the Dragon, and afterwards before “the God of the Earth;” in all, “a time, times, and a half a time,” or 1260 day-years (Apoc. 11:3; 12:6,14,17; which end with the beginning of the war upon the witnesses, waged against them by the MOUTH OF BLASPHEMY (Apoc. 13:5,7); in the St. Bartholomew Epoch 1572-’6
- 17. The war against the witnesses having continued 113 years, they are “prevailed against,” or “overcome and killed,” at the Revocation of the edict of Nantes (Dan. 7:21; Apoc. 11:7; 13:7) 1685
- 18. Having lain unburied corpses in the Breadth of the

After Christ

- Great City “three days and a half,” or 105 years, the witnesses stand alive again upon their feet, and ascend into the heaven in the French revolutionary epoch, 1260 years from the Justinian (Apoc. 11:9,11,12)..... 1789
19. End of the period of 1290 years of abomination making desolate, signalized by the beginning of the outpouring, in the Greek revolutionary epoch, of “that determined upon the Desolator” of the Holy Land (Dan. 9:27); in the commencement of the Sixth Vial at the end of the Hour of Apoc. 11:13 1821
20. End of the Evening-Morning of 2400 years; notably signalized by the immediately succeeding quinquennial epoch of the American Civil, the Franco-Mexican, the Russo-Polish, and the Austro-Russian Danish, wars; with financial perplexity, the worst of which has not yet been seen 1860
21. End of the 42 months of Apoc. 11:2; 13:5. the terminus of the temple and altar measurement; also the end of the “time” — *chronon* — sworn to by the Rainbowed Angel; that is, of the “time, times, and a half” sworn by the “Man clothed in linen;” and of the 1335 day-years in the current epoch (Apoc. 10:6; Dan. 7:25; 12:7,12) 1864-’8
22. “THE TIME OF THE END.” A period of 40 years — Micah 7:15: in which the Rainbowed Angel finishes the Mystery of the Deity as declared in the Gospel of the Kingdom.
23. The terminal epoch of Micah’s 40 years, and of the Seven Times, or 2520 years, from the 1st of Nebuchadnezzar 1905-’8

11. Initial and Terminal Prophetic Epochs

1. The DONATIST EPOCH, a period of three years, signalized by the Donatist Trials and their condemnation by Constantine 312-’16
2. The JUSTINIAN EPOCH, a period of four years, signalized by the promulgation of the Civil Law of the Great City; and by great desolation in the Holy Land 529-’34
3. The PHOCAN EPOCH, a period of four years, signalized by the Bishop of Rome being recognized as Supreme Pontiff by the emperor Phocas 604-’8

	After Christ
4. The ST. BARTHOLOMEW EPOCH, signalized by massacre and war upon the Huguenots on the day of that Romish saint.....	1572-'6
5. The FRENCH REVOLUTION EPOCH, a period of about five years, signalized by the fall of the French Monarchy and the Reign of Terror.....	1789-94
6. The CURRENT EPOCH, a period incomplete, and signalized by the American Civil and other wars; to be followed by the development of the Roman Question at the close of 1866.....	1860-67
7. The TERMINAL MICAH EPOCH, a period at the end of the ensuing 40 years adjusting the difference between that end and the end of the 2520 years	1905-'8
8. The POST RESURRECTIONAL EPOCH, a few years at the end of the Millennium, styled "a little season," finishing the Millenary Week of 7000 years from the Creation	2905-'8

12. Of the 2400

It may be as well to state here in relation to the number in Dan. 8:14, that there are various readings of the text. In some manuscripts seen by Jerome in the 4th century, the number was written 2200. The English Version on his authority reads 2300. But in the Septuagint, translated from the Hebrew, about 265 years before the birth of Jesus, for the use of the Jews in Egypt, who spoke Greek, the number is written 2400. Here, then, are the three different periods assigned to the duration of the "evening-morning" trampling of the Holy and the Host by the Little Horn of the Goat — 2200, 2300, and 2400. Which of these is correct?

As to the 2400, it does not depend alone upon what some regard as the questionable authority of the Septuagint. The celebrated missionary, Joseph Wolff, states that the Jews of Ispahan and Bokhara possess some ancient manuscripts of the prophetic writings of Daniel, in which chapter 8:14, reads "2400 instead of 2300 days;" also, that, when in Adrianople, in 1826, he saw an Armenian manuscript of the Bible in Greek, supposed to be of the fifth century, and translated by Mesrop, in which the same number occurs." The greater number of manuscripts read 2300. This, however, proves nothing more than the fact, that 2400, like the truth, is in the minority. "The authorities" and "competent judges," as they are regarded by Laodiceans without authority and incompetent, are most of them in favor of the 2300. They reject the test-

imony of the Septuagint as a *typographical* error; but this objection will not hold against the *manuscripts* seen by Wolff, which "the authorities" and "competent judges" have not hitherto succeeded, if they have attempted even, in convicting of error.

What is the correct reading of the number must be determined by something more reliable than Laodicean "authority." Only one of the three readings can be right; and it is not to be supposed, considering the carefulness with which the Hebrew text was preserved, that they are all wrong. The probability is, that some manuscripts were corrupted in, or soon after, the reign of "Antiochus Epiphanes, the Jewish Antichrist," so-called, in order to make out a theory of the fulfilment of "the Vision of the Evening-Morning," in his persecution of the Jews! The 2400* period was too long for the theory, and was probably shortened to suit; hence, the 2300; and, as the theory was "orthodox," and adopted by the leaders of the catholic idolatry as the true interpretation, of the prophecy, and by them handed down to the present generation of the children of the Great Harlot, as proved by the writings of Rollin, Mait-

* Time has proved Bro. Thomas to be wrong in his conclusions regarding the 2300 time period. He accepted the 2,400 reading on the ground that it *alone showed results*, and because of *his* intense love for the Lord's appearing, he anticipated his coming too soon. But, as is today obvious, evidence shows that he was incorrect in doing so. The assertion that the *Vatican MS* reads 2400 is not correct. It was based upon a certain printed copy into which the erroneous figure had crept. Not a single MS. extant reads 2400. The *Alexandrian MS.*, the *Peshito Version* of the Third Century, the *Latin Vulgates* of the Fourth Century, the *Authorised Version* and the *Revised Version*, all read 2300. The only witness for the 2400 is the claim of the missionary, Wolff (cited by Bro. Thomas above), who had seen an old MS. at Bokhara or Ispahan which read 2400. But even he admitted that the greater number of MSS. found in the East, like all others found in Europe, had the number 2300.

The dominant prophecy of Daniel 8 where the time-period is found is the contest between the Ram (Persia) and the He-goat (Greece) which resulted in the triumph of the latter over the former. Alexander's triumph resulted in the extension of European power over the Land of the Covenant. This commenced with the conquest of Greece by Philip of Macedon, father of Alexander the Great. His campaign began in B.C. 353/52, to which if 2300 years are added terminates in 1947, the year in which the UNO decided in favour of a Jewish State in Palestine, which was established in May 1948. But Alexander's decisive victories against the Persian Ram at Granicus and Issus in B.C. 333 effectively opened up the East to him. That commencement brings the terminal date to 1967 and the occupation of Jerusalem by the Israeli forces. The repercussions of the Six Day War have been felt throughout the world, as the Arabs commenced to use economic weapons against the Israelis and their sympathisers. As Bro. Thomas elsewhere shows, the word "sanctuary" in Dan. 8:13 is *qodesh* in the original and signifies *holy*, leaving it to be determined as to whether holy people, place, land or city is signified. The Lord cited this prophecy of Daniel in Luke 21, and in doing so showed that the "holy city" was what was referred to: "Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled" (v. 24). If this be accepted, we are now in the epoch of time which will see the fulfilment of the "times of the Gentiles". In commenting upon the statement of Daniel, "then shall the sanctuary be cleansed" (Dan. 8:14), Bro. Thomas in *Exposition of Daniel* states: "Let it be observed that this does not teach that the avenging of the holy is to commence *immediately*. It only gives us to understand that when that period is passed, the next series of events in relation to the holy land shall be the manifestation of things necessary to wrest it from the Gentiles, and to avenge it in their overthrow. " This means that the termination of the 2300 period would introduce an epoch of time, and of events, that will terminate in the return of Christ, the outpouring of Armageddon, and the final cleansing of the Land. World events are moving towards that climax, and have been doing so at an accelerated pace, since the occupation of Jerusalem by Israel in 1967.—Publishers.

land, Moses Stuart, and so forth, the number, as an essential element of the theory, was patronized by “the authorities” and “competent judges” of the divinely excommunicated court, who, in the multiplication of manuscripts, are careful to insert 2300 instead of 2400.

Be this, however, as it may, the question with us is not so much how came the error, but what is the truth in the case? This is what I shall try to get at; and, in so doing, I remark, that it appears to me that the solution of the difficulty depends upon the working of the matter by a correct rule of interpretation. My rule or reed, then, is this, that *the time of the Vision must be calculated from the first event symbolized in the vision*. I see no flaw in this rule. I can see no reason why any of the events symbolically represented should be left out of the time given, whatever it may be. The time of the vision is the 2200, 2300, or 2400, as may be determined. Many affirm (and I was once of the same opinion, when I took for granted the correctness of the English text) that the commencement of the Seventy Weeks was the beginning also of the time of the vision, B.C. 456. But to begin at this date would be to exclude the symbolical events of over *eighty* years. Why should they be excluded from the time of the vision? I can see no reason for such exclusion; and, therefore, cannot consent to it. Besides this, it terminates too soon. This will appear from the Hebrew text, *l'eth-kaitz h'khazon*, “to the time of the end the vision.” The vision is to extend to the epoch of the manifestation of “the appearance of a man,” answering to the symbolism exhibited in Dan. 8:15-18; 10:5,6; when “the Holy shall be vindicated,” or avenged — ch. 8:14. If 2300 be assumed as correct, then, commencing as above, it terminated in the vulgar era 1843. This was *twenty-two* years ago; too long an interval for a correct ending. The Man has not appeared, nor has the Holy been justified, cleansed, vindicated, or avenged, in any sense. I therefore conclude that this beginning and ending in connexion with the 2300 is a mistake.

My rule excludes the idea of the time of the vision beginning with “the going forth of the commandment for causing to return, and for building Jerusalem,” in the 20th of Artaxerxes, B.C. 456. This commencement was assumed on the ground of the word, *nekhtak*, rendered in the English Version, “are determined,” signifying, *cut off*. It is true that this is one of its meanings; but it also signifies *cut upon*, or *notched*, *divided*, *decided*, *decreed*, *determined*. Sir Isaac Newton has the following note upon the word: “*Cut upon* — A phrase in Hebrew, taken from the practice of numbering by *cutting notches*.” the word in the prophecy for “cut off,” is *yikkaraith* — ver. 26. The Seventy Weeks were *divided off* from the time of the vision; but not necessarily from its first years. If a reed of any length represents the time of the vision, the most that can be argued

from the *cutting* import of the word is, that the seventy weeks, or 490 years, were *notched into* the reed — that they were placed between two notches; of which, the first answered to the decree of Artaxerxes; and the second, to the “cutting off of Messiah” by crucifixion.

But *decreed*, or *determined*, in the sense of divided or apportioned, is doubtless the sense of the word in this the only place it occurs in the book. Seventy weeks are apportioned out of the time of the vision for the development of certain specified events. Hence, their beginning or ending affects only themselves; and the commencement of the time of the vision must be sought for elsewhere.

Seeing, then, that it is reasonable that all the events of the vision should be included in the time of the vision, I am prompted to inquire, what was the first event symbolized in the Evening-Morning vision? The answer to this is in the words of Daniel: “The higher horn of the ram came up last.” This was the first event symbolized. It represented the Persian Dynasty of the Ram Empire succeeding the Median. Darius and Cyrus reigned conjointly in Babylonia two years, when Darius the Mede died, and Cyrus the Persian became sole ruler, B.C. 540. This was the third year of Cyrus from the death of Belshazzar; the first from the death of Darius (Dan. 1:21; 10:1). Now, if this be admitted as the commencement of the time of the vision, it is fatal to the claims of the 2300; for this number, calculated from B.C. 540, would end A.D. 1760, since which year over a hundred years have elapsed, in no part of which has the trampling of the Holy and the Host been finished, nor the Holy avenged.

For this reason, then, I reject the 2300 as spurious; and if so, I can have nothing to say for the 2200, which, by the same rule, terminated two hundred years ago. What then remains? One thing only, and that is, if my rule of interpretation be correct, that the 2400 is the best reading of the three, and alone worthy of all reception. Adopting this as the true time, we are brought by it to A.D. 1860-'1, which is the ending of the 2400th years. If I am right, A.D. 1865 is hard on the beginning of “the time of the end,” styled by John “the Hour of Judgment.” The numbers of Daniel and John all seem to terminate in the epoch now upon us. *After* the 2400 is finished, “the appearance of the Man clothed in linen,” “the voice of whose words is the voice of a multitude,” transpires, judgment is given to them, and the Holy is avenged; but how long exactly intervenes between the end of the 2400 and his appearing “as a thief,” I see no evidence to prove.

The vision, of which the 2400 is the time, is styled “the vision of the evening and the morning,” in allusion to “the day,” which was offered

in sacrifice every evening and morning under the law. No movement was to take place for its restoration until the end of a day of 2400 years. That end seems to have arrived, and with it the end of Daniel's "time, times, and a dividing of time," the 1335 days, and John's "forty and two months." I therefore now look for the advent of Christ, and the resurrection, at any time within the epoch ending in a very little season.

13. "The Tenth of the City Fell"

The object for which "the Earth" had exhaled from its stratum the Cloud of Deputies in response to the Royal Edict, saying, "Ascend hither!" was the establishment of a Constitution. The instruction given to its deputies energetically expressed its demand for this, with the understanding that the new government was to be monarchical and hereditary. The constituents of the deputies were all agreed in desiring the regeneration of France; and the whole French nation claimed with energy the rights of the citizen, liberty, and property, and the free communication of thought. It insisted on being free; and "the genius of France," says Clermont-Tonnerre, "hurried, as it were, the march of the public mind; and had accumulated for it in a few hours the experience which could scarcely be expected from many centuries."

Clermont-Tonnerre's "Genius of France," was John's "Spirit of Life from God." It was this that "hurried on the march of the public mind," and gave it a certain amount of wisdom for the crisis beyond its experience of ages.

But the instability of the king, and the infatuation of the court and aristocracy, proved an obstacle quite insurmountable by a wise moral force, and precipitated events which threatened, and at length effected, their destruction. Had the estates of the kingdom been left to their own action, the result would probably have been in favor of the old abuses; but there were forces exterior to these orders, vigilantly observing the course of events, and ever ready to shape them into the direction it was considered they ought to go for the development of the public good. These forces were famine and the fury of the people worked by agents invisible and unknown. The parliaments, the nobility, the clergy, the court, all threatened with the same ruin, had united their interests, and acted in concert. They were all pervaded with consternation mingled with despair. Their policy was to have the people commit as much evil as possible, that what they called good might be brought about by the very excess of that evil. In promotion, therefore, of this "political pessimism," compounded of spite and perfidy, the aristocracy began from the time of the capture of the Bastille to co-operate with the most violent members of the popular party.

Under the influence of these antagonist forces, unexpected events would result to the astonishment and dismay of all parties. The agitation was general. A sudden terror had spread itself everywhere. On the night between July 14 and 15, Paris was to be attacked on seven points, and the National Assembly dissolved. The treachery of the court was revealed by its imprudence, and effectually defeated by the fury of the people, who stormed the Bastille, July 14, 1789, and caused the Assembly to triumph over its enemies.

But the reconciliation was only transitory. The court resumed its pride, and people its distrust; and implacable hatred recommenced its course. Atrocious outrages were committed throughout the whole kingdom, which were rather increased than pacified by the spontaneous abolition of the feudal system, and the tithes without redemption. The king, who sanctioned this revolution, accepted the flattering but undeserved title of "the Restorer of French Liberty." His was a struggle of power against liberty; and every concession was a victory gained by the people, and one step nearer the precipice over which "the Tenth City" was doomed to fall.



The Storming of the Bastille in Paris

The storming of the Bastille is recognised as a decisive incident in the French Revolution. The Bastille, a huge building of eight round towers linked by walls eighty feet high, had originally been built as a fortress in the fourteenth century. Since then it had been used as a state prison for citizens who had been arrested on political grounds, but were not guilty of an offence punishable under common law. It therefore became a symbol of an intolerable regime by the common people, who stormed it and took it on 14th July 1789, an important date in Bible prophecy and world history, for it clearly showed to the King and Government the violent methods the people were prepared to use to obtain what they considered their rights, for the French Revolution changed the political constitution of Europe, and established the principles of Communism which, since then, have so dramatically affected all countries. — Publishers.

The work upon which the National Assembly was now engaged was the New Constitution. "The nation wills, the king executes:" these were its simple elements, and they imagined that they wished for a monarchy, because they left a king as the executor of the national resolve. Real monarchy is the *rule of one*, to which limits are set by means of the national concurrence. There the will of the prince in reality does almost everything. But the moment the nation can order what it pleases, without the king having the power to oppose it by a *veto*, the king is not more than a magistrate. It is then a republic with one consul instead of several. Such was the monarchy existing in men's opinions; and they were the republicans without being aware of it.

But events were too slow for the impatient populace; for while the court and the aristocracy were intriguing, and the National Assembly discussing, the people were crying for bread. The mob determined to go to Versailles, and call the king and Assembly to account for their hesitation to secure the welfare of the people. From all quarters was heard the cry of "The king to Paris!" which the aristocracy proposed to prevent by carrying him off to Metz where, in a fortress, the court might order what it pleased. All were in commotion. Paris poured forth its thousands, and attacked the palace of the king, whose foreign mercenaries would have been massacred but for the interposition of Lafayette. With frightful howlings, the mob demanded the removal of the royal family to Paris. At length they were gratified, and the procession started. "I hope," says Lafayette, "such a scene will never be witnessed again!" It was the conveyance of the royal representatives of Charles IX., his Queen-Mother, and Louis XIV., the sanguinary murderers of the witnesses of Jesus, prisoners of a mob as ferocious as they, to the place of their future execution. "These madmen, dancing in the mire and covered with mud, surrounded the king's coach. The foremost groups carried on long pikes the bloody heads of the life-guardsmen butchered in the morning. A group of women, ugly as crime itself, swarming like insects, and wearing grenadier's hairy caps, went to and fro, howling barbarous songs. Several of these abandoned women, drunk with wine and fury, rode astride upon the cannon, celebrating by their abominable howlings all the crimes they had committed or witnessed. Others, near the king's carriage were singing allegorical airs, and, by their gross gestures, applying the insulting allusions in them to the Queen. In the transports of their brutal joy, the women stopped the passers by, and yelled in their ears, while pointing to the royal carriage: 'Courage, my friends; we shall have plenty of bread now that we have got the baker, the baker's wife, and the baker's boy.' This scene lasted for eight hours before the royal family arrived at the Place de Greve.

They alighted at the Hotel de Ville, their first resting-place during protracted misery, that terminated afterwards in a horrible death. Thus ended the memorable 6th of October, 1789."

The new constitution being finished, it was sworn to by all parties on the anniversary of the destruction of the Bastille, July 14, 1790. Having concluded its labors, the National Constituent Assembly was replaced by the Legislative Assembly. The members of this body were of opinion that enough had not yet been done. Their minds were incessantly recurring to the idea of *a republic*. The National Assembly had changed an absolute monarchical despotism into a constitutional and very limited monarchy, but the hot-headed republicans of the new legislature, who occupied the highest benches, and thence dominated *The Mountain*, were all-powerful in the clubs and among the populace, and were determined to be satisfied with nothing short of the abolition of monarchy as an expensive and useless pageant.

The policy of the Legislative Assembly was the curtailing of the prerogatives of Royalty. Its predecessor had already wrested from the king the privilege of pardoning criminals. It continued the work by decreeing that he should no longer be addressed by the titles *Sire* and *Your Majesty*; and, on August 11, 1792, they suspended him, and formed an Executive Council to exercise his constitutional functions; and, on August 13, imprisoned him and the rest of the royal family in the Temple.

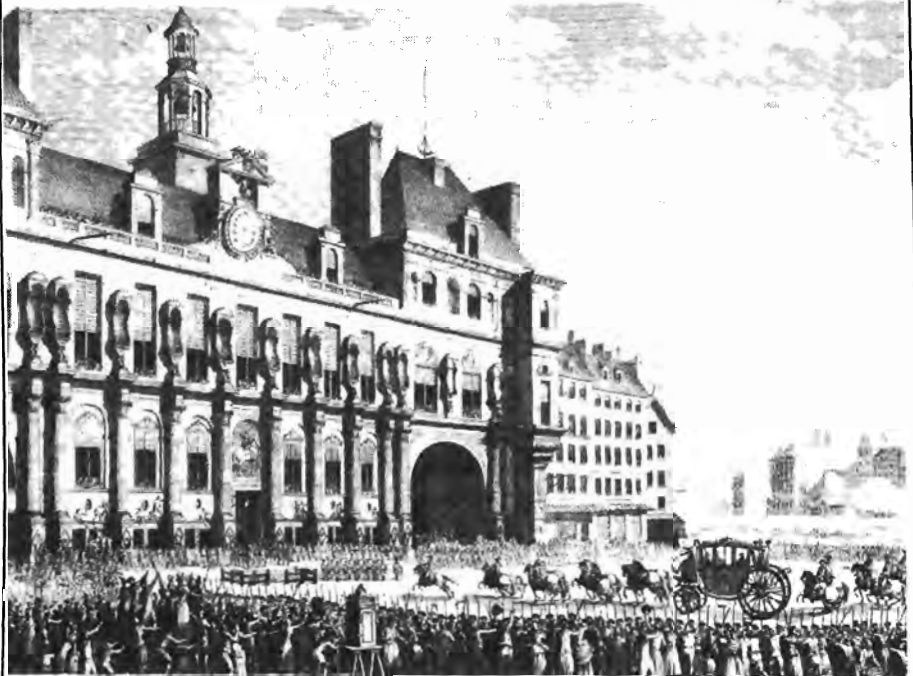
The Legislative Assembly held its first sitting October 1, 1791. It passed 2,140 decrees relative to administration or legislation, and closed its labor without abolishing monarchy, September 21, 1792.

During the brief reign of this Assembly some very exciting events had transpired in the history of the King. He considered himself as a prisoner in the hands of his enemies; more especially since the failure of his attempt to establish himself and family at Montmady. He had fled with them in disguise from Paris; but was recaptured at Verennes, whence he was brought back by the populace with ignominy.

On June 20, 1792, the mob invaded his palace in great tumult and in arms to lay before him their remonstrances. They highly disapproved of his use of the *veto*, and demanded that he should sanction the decrees of the Legislative Assembly against the priests, and for the formation of a camp of 20,000 men, for the defence of Paris against foreign enemies. But the king, true to the catholic instincts of his blood-stained dynasty, was indisposed to endorse the decrees which expelled non-juring priests from France, and demanded vigorous prosecution of hostilities against foreign powers, upon whose success against *the revolutionary "earth"* he looked for deliverance and restoration to his former despotic authority. He regarded the revolution as merely a transient popular movement



On 5th October 1789, some hundreds of women wild with fury through hunger and frustration seized weapons and marched to Versailles where the King and his family were staying. They demanded bread, and insisted upon the King and his family returning to Paris. The above is a contemporary print depicting them departing on their mission.



The King arriving at the Hotel de Ville on 6th October. He and his family returned in the royal carriage, but ended on the scaffold of the guillotine. His death ended an epoch for France, for Europe, and for the world. Out of the French Revolution emerged the spirit of Communism that has influenced world politics since.

that would soon be stopped by a few victories of the invaders. Neither he nor his Queen, Marie Antoinette, could be persuaded of the truth of Dumouriez's words, that the movement was "an almost unanimous insurrection of a mighty nation against inveterate abuses, the flame of which was fanned by great factions." Thus, by a kind of fatality, "says *Theirs* — yes, a fatality, apocalyptically registered, decreeing the fall of "the Tenth of the City" — by this fatality "the supposed intentions of the palace excited the distrust and fury of the people, and the uproar of the people increased the anxiety and the imprudence of the palace. Despair therefore reigned within and without." Utter detestation of royalty moved the heart of the abyss. "You see me very sad," said the Queen to Dumouriez. "I dare not approach the palace window which looks into the garden. Yesterday evening I went to the window towards the court just to take a little air. A gunner of the guard addressed me in terms of vulgar abuse, adding, 'How I should like to see your head on the point of my bayonet.' In this horrid garden you see on one side a man mounted on a chair, reading aloud the most abominable calumnies against us; on the other, a military man or an abbe, dragged through one of the basins, overwhelmed with abuse, and beaten; whilst other are playing at ball, or quietly walking about. What an abode! What a people!"

The Girondins,* who were enthusiasts for liberty and philosophy, ruled in the Legislative Assembly. They despaired of the king's sincerity. Therefore, having Paris at their back, they determined to make their party master of the king, and to forestall his suspicious intentions. Through Roland they declared to the king that "the declaration of rights is become a political gospel, and the French constitution a religion for which the people are ready to perish. That all attacks made upon it are but means of kindling enthusiasm in its behalf. That it was too late to recede, and that means of temporizing no longer exist. That the Revolution was accomplished in men's minds, and would be consummated at the expense of their blood, and cemented with it, if prudence did not prevent the calamities which it was yet possible to avoid. Gracious Heaven!" exclaimed they, "hast thou stricken with blindness the powers of the earth, and are they never to have any counsel but such as shall

* The Girondins was a republican, political group that took its name from the Gironde department from which many of its members came. The party dominated the assembly of 1791-92 when Louis XVI was forced to form a Girondin ministry. In the convention (1792-95) the Girondists advocated moderation, vainly trying to prevent the execution of the king. In June 1793 the party was overthrown and subsequently its members were dispersed or executed by extremists of the "Mountain" (so called from their high position in the assembly), who instituted the reign of terror. The Girondins were opposed by the more extreme Jacobins, a powerful political club which met at the Jacobin convent in Paris. Its membership was widespread and numerous. It reached the height of its power when the national convention met in 1792, and under the leadership of Robespierre was mainly responsible for the death of King Louis XVI, the destruction of the more moderate Girondins, and the reign of terror. The club survived Robespierre's fall (July 1794) by only a few months.—Publishers.

lead them to perdition!”

The combat had now commenced between the Girondins and the Court — a combat which was for life or death. Lafayette,† who was a constitutionalist, offered to deliver the king from his enemies by an armed rescue. But the king and queen refused to be saved by him a second time, hoping that salvation would come from the occupation of Paris by Austrian and Prussian troops. The discovery of Lafayette’s intrigue made the popular party absolutely desperate, and it resolved to strike a blow at the court before it could carry into execution the plots of which it was accused.

June 20, 1792, was the insurrection of the *Sans Culottes*. They bore flags inscribed with the words, “The Constitution or Death.” Ragged breeches were held up in the air with shouts of *Vivent les sans-culottes!* Besides which an atrocious sign was displayed to add ferocity to the whimsicality of the spectacle. On the point of a pike was borne a calf’s heart, with the inscription, “Heart of an Aristocrat.” The court had called in the disciplined barbarians of the North, by which its adversaries were stirred up to call in those other undisciplined barbarians, who by turns merry and ferocious, abound in the heart of cities, and remain sunk in depravity amid the most polished civilization. This motley multitude filed by thousands through the Legislative Hall, and there forcibly intruded themselves upon the king, whom they compelled to don the red Phrygian “cap of liberty.” He consented to hear them read their petition. This terrible lecture of the rabble was listened to amid uproar and shouts, and the oft-repeated cries of “No Veto,” “No Priests,” “No Aristocrats!” “The Camp near Paris!”

At length, in the evening, these unwelcome visitors were persuaded to retire in peace and order. He was immediately rejoined by his family. Tears flowed copiously from these royal constituents of “the affrighted remnant” (ch. 11:13). The king, with the red cap still perched on the top of his wig, was overcome by the scene. Recollecting that the offensive symbol was still there, he flung it from him with indignation. The Queen perceived tears in the eyes of M. Thionville, a staunch republican deputy. “You weep,” she said, “to see the king and his family

† The Marquis de Lafayette (1757-1834) was a French soldier and politician, who fought for the American colonists in the War of Independence against Britain. Returning to France, he became the leading figure in the French revolution, being elected to the states-general (1789) and made commander of the newly formed National Guard. Horrified by the attacks on the royal family in the Tuileries in June and August, he attempted to lead his army against Paris. Denounced as a traitor he crossed into Germany where he was imprisoned until 1797. During the rule of Napoleon he lived in retirement. In 1824-25 he made a triumphant visit to America; from 1825 he sat in the French chamber of deputies and in 1830 helped to place Louis Philippe on the throne. It is significant and appropriate that persecution drove protestors from France to America, from whence they returned to France to assist in the resurrection of the Witnesses and their elevation to power. — Publishers.

treated so cruelly by a people whom he has always wished to render happy." "It is true, Madam," replied he, "I weep over the misfortunes of a beautiful, tender-hearted woman and mother of a family. But, do not mistake; there is not one of my tears for the king or the queen — I hate kings and queens."

The attacks against royalty were as yet only indirect. None seemed to be satisfied with the constitution. One party wished to modify it by the intervention of foreigners; the other to overthrow it by establishing a republic. The report of the committees on public affairs was alarming, and caused the Assembly, on July 11, to pronounce the solemn formula: "Citizens, the country is in danger!" The meaning of this was, that every one should now lay down his life in behalf of the State. The Revolutionary ardour was excited to the utmost. An universal phrenzy seized the public mind. The idea of declaring that the king had forfeited the crown, and of forcing him to abdicate, was regarded as the only possible remedy for the evils which threatened France. Many departments openly defied the authority of government, and without any orders sent their contingents to form the camp near Paris. This was the commencement of the revolt that overturned "the tenth of the Great City."

Consternation pervaded the court, and a new trial of fortitude awaited the king. July 14, 1792, had arrived — the anniversary of the destruction of the Bastille — which was to be celebrated. An immense tree was planted by "the Earth," who styled it "the Tree of Feudalism." It bore on its branches *crowns*, blue ribbons, *tiaras*, *cardinal's hats*, *St. Peter's keys*, ermine mantles, doctor's caps, bags of law proceedings, *titles of nobility*, escutcheons, coats of arms, and so forth, and the king was invited to set fire to it. This, however, he declined, saying there was no longer any such thing as feudalism. The concourse of rabble, federalists from the provinces, and troops, was immense. No accident, however, occurred, and the king returned to the palace, glad at having escaped the dangers, which he conceived to be great, but alarmed at those he beheld approaching.

Everything indicated a speedy revolution. The Girondins foresaw and wished for it; but they did not clearly distinguish the means, and dreaded the issue of it. The people accused them of indolence and incapacity. They were weary of eloquent speeches without result, and the leaders of the clubs and sections demanded an active and concentrated direction, that the popular efforts might not prove unavailing.

This demand was supplied by a secret conclave styled *the insurrectional committee*. It was composed of Jacobins, who concerted the celebrated insurrection of the 10th of August, '92, "which was due," says Petion, "to the Guardian Genius which has constantly governed the

destinies of France ever since the first meeting of its representatives — “the Spirit of Life from God.”

The plan definitely adopted was to set the people in motion, repair in arms to the palace, and to depose the king. On the 3rd of August, Petion, the Mayor of Paris, was directed to petition the Assembly in the name of the forty-eight sections of the city, to decree the dethronement of Louis XVI. The crisis was now approachig. Everything was arranged by the royalists for the king's flight, which at the last moment was frustrated by his refusal to fly. A general agitation pervaded Paris. The drum beat the call in all quarters. The cry, “To arms!” was raised, and the insurrection proclaimed on the 10th of August. The dismal sound of the tocsin pervaded the whole extent of the Capital. At length it reached the palace, proclaiming that the terrible night had come — that fatal night of agitation and blood — destined to be the last the monarch should pass in the palace of his ancestors, a sanguinary and cruel race.

At dawn of day the palace was besieged by “the Earth,” full of fury against the royal and courtly representatives of the murderers of the saints and witnesses of Jesus. The king had with him about nine hundred Swiss mercenaries, and more than one battalion of the national guard, besides a crowd of hangers-on about royalty. But he lacked the boldness necessary to use them with effect; and though it is said that the Queen presented a pistol angrily at him, and said to him, with energy, “Sire, it is time to show yourself!” it was found impossible to arouse him from that judicial infatuation sent upon him by the Divine Avenger of his own. Instead of staying to defend himself in the royal den of Charles IX, who from its windows, had glutted his thirst for righteous blood in shooting Huguenot, men and women, while flying from their murderers in the streets, in 1572 — Louis took refuge with his family in the midst of the Assembly. Soon after their arrival, the roar of cannon and the roll of musketry was heard. The massacre, retaliatory for that of St. Bartholomew's had begun. The resurrected witnesses were striking terror and dismay into the hearts of their enemies; and a most sanguinary combat raged. The Marseillais and Bretons, boiling with fury, rushed forward with ardor, fell in great numbers, but at length made themselves masters of the palace. The rabble, with pikes, poured in after them, and the rest of the scene was one general massacre. They put to death every person without distinction. Streams of blood flowed everywhere from the roofs to the cellars. All were butchered alike. It was scarcely possible to set foot anywhere without treading upon a dead body. Modesty forbids the description of the mutilation of the slain. Among the perpetrators of these atrocious deeds were found women! Every corner of the palace was plundered by the mob. Devastation and death everywhere pre-

vailed. The butchery did not cease for hours. Carnage was the revelry of the day; and when "aristocrats" were no longer found, the rabble continued to drink blood in mutual slaughter; so that the mangled bodies of the seven hundred and fifty Swiss guards were covered with fresh heaps of the self-destroyed rabble.

The Assembly anxiously awaited the issue of the combat. Shouts of victory at length arose from the populace, intoxicated with joy and fury. They soon filled the Hall, bringing with them plunder, and the few Swiss prisoners they had spared. The king and his family, cribbed and confined in the reporters' box, beheld in these trophies the ruin of their throne, and the joy of their conquerors. The reward of victory was the abolition of royalty. The Assembly dared not refuse this. The celebrated decree was therefore passed to the effect, that

Louis XVI. is, for the time being suspended from royalty;
 A plan of education is directed for the Prince Royal;
 A national convention is convoked.

The tumult continued to rage with extreme violence, and, in the opinion of the people it was not sufficient to have suspended royalty, it behoved them to destroy it. In their petitions they insisted that the suspension should be changed into dethronement. They were pacified with the assurance that a convention had been decreed to decide irrevocably the great question. In the meantime the Royal Family was imprisoned in the *Témple*.

Forty days after this event, Sept. 20, the National Convention was constituted at the Tuileries. A new constitution was to be formed, based upon absolute equality, and the sovereignty of the people. After certain motions and decrees, the question of royalty was brought forward. It was insisted that its abolition should be forthwith pronounced. "The people," it was said, "had just been declared sovereign, but it will not be really so till delivered from a rival authority — that of kings." The Assembly and the tribunes rose to express their unanimous reprobation of royalty. Discussion was proposed. "What need is there of discussion," it was objected, "when all are agreed? Courts are the hotbed of crime, the focus of corruption; the history of kings is the martyrology of nations. Discussion is not needed."

Profound silence ensued, and by unanimous desire, the President of the National Convention declared that ROYALTY WAS ABOLISHED IN FRANCE. This decree was hailed with universal applause. It was then proposed not to date 1792 the year 4 of liberty, but the year 1 of THE REPUBLIC. The year 1789, was no longer considered as having commenced liberty, and the new republican era began on that very day, Sept. 22, 1792; which was 1260 years from Justinian's delivery of the saints into

the hands of the Supreme Pontiff of the Great City.

14. Seven Thousand Names of Men

“And in the earthquake seven thousand names of men were put to death.”

In the English version this text reads, “were slain of men seven thousand.” This error has probably crept in through editors not being able to conceive how *names* could be *slain*. They have therefore left *onomata*, *names*, out of the text, without any good reason. In my translation it is restored as indispensable to the right understanding of the prophecy.

We have seen how “the Tenth of the City fell” by the concussion of “the Earth.” It required the shocks of three entire years to level it with the ground. It was caused to fall by the shaking of “the Earth” in a special sense. It was the fury of the populace, excited and directed by an invisible agency, dictating its will to affrighted assemblies, that overthrew the monarchy. The assemblies left to themselves would not have found the courage needful for such a work. Their sympathy was with royalty even after Aug. 10. The decree of heaven, however, could not be circumvented. “The Earth” had no love for the power that had crushed it in 1685. It hated kings, and all that constituted the pillars of their thrones. It began its work by throwing down the pillars, and having removed these, abolished the throne, and ignominiously executed its incumbent.

The aristocracies and hierarchy of a monarchy are its strongest supports. To these belong *names* of divers sorts. The names of aristocracy are the titled order of nobility, such as dukes, marquis, counts, and such like, to which are attached feudal rights, privileges, and immunities, denied to the common people. Hierarchical names are representative of ecclesiastical orders and associations, which are known by their titles — monks and priests, orders of men at once the creatures and supporters of despotism and superstition; the flatterers of princes, and the spoilers of the common people. To put these names to death would be to abolish them, both as to their associational existence, and the titles by which the classes of men, and the individuals of those classes, were distinguished.

These names are put down at *seven thousand*. This is the symbolical number by which the real number is expressed — a definite totality for an undefined whole; and equivalent to all orders of monks, priests, and nobles related to the Tenth Kingdom of the Papal City. Hence, the interpretation of the text is, that “in the insurrectional agitation of the democracy all the monastic and sacerdotal orders, together with all

ranks and degrees of nobility, should be utterly abolished." Such is the prophecy; and we shall find, that in the epoch of the fall of the French Monarchy, the things predicted were literally and sanguinarily fulfilled.

The destruction of the Bastille by the mob, and the excesses of the day, were a warning to the upper classes of their approaching ruin. Consternation, mingled with despair, pervaded to them all. On the 4th of August, 1789, these disturbances and the means of putting an end to them, were discussed. Two of the nobility, members of the National Assembly, urged that it would be silly to employ force to quiet the people; that the right way would be to destroy the cause of their sufferings, and then the agitation which was the effect of them would instantly cease. They proposed the abolition of the feudal rights, which were frightfully oppressive. A sudden paroxysm of disinterestedness seized upon the Assembly, and everyone hurried to the tribune to renounce his privileges. A sort of intoxication seized all orders, all classes, all the possessors of prerogatives of every kind, who sought only to cast them all away. As the commons had no privileges to give up, they relinquished those of the provinces and the towns. The equality of rights was thus established between individuals and all parts of the French territory. The Assembly abolished tithes without redemption, and decreed the maintenance of the clergy by the State, which was very humiliating to their pride.

The feudal system having been abolished, the Assembly proceeded to destroy those great bodies, or "names," which were enemies in the state against the state. The clergy possessed immense property, conferred on them by princes as feudal grants, or by the pious by way of legacy. Talleyrand, bishop of Autun, proposed to them to renounce the property of the ecclesiastical benefices in favor of the nation. The clergy, however, struggled against this proposition, but without effect. The Assembly decreed that all their possessions were at the disposal of the state; by which it destroyed their formidable power, and the luxury of the high dignitaries of the order; and secured those immense financial resources which so long upheld The Revolution. It declared also, that it ceased to recognize "religious vows," and restored liberty to all the inmates of cloisters. "From this moment," says Mignet: "The hatred of the clergy to the revolution broke forth. It had been less intractable than the noblesse at the commencement of the State General, in the hope of preserving its wealth; afterwards it showed itself not less opposed to the new regime."

The exasperated clergy continued to excited disturbances throughout France. They deemed themselves sacrificed to the creditors of the state. Their property was order to be sold. Rendered desperate by the

loss of the “filthy lucre” they adored, they circulated writings among the people, declaring that the plan of the revolutionists or John’s resurrected and ascended witnesses, was to attack the catholic religion — that great *name* by which they had their wealth; and whose functionaries had put them to death. They neglected no means to awaken the ancient fanaticism of Provence and Languedoc*. The protestants of these parts excited the envy of the catholics, whose priests took advantage of the dissensions to widen the breach. In this spirit it was proposed in the Assembly to declare, that the catholic religion was the only religion of the State. An ecclesiastic threatened them with malediction for intending to abolish the catholic religion. This was denied. In the course of the debate Louis XIV. was mentioned. “I am not surprised,” exclaimed Mirabeau, “that reference should be made to the reign in which the Edict of Nantes was revoked; but consider that, from this tribune whence I address you, I see that fatal window, where a king (Charles IX.), the murderer of his subjects, mingling worldly interests with those of religion, gave the signal for the massacre of St. Bartholomew!” The Assembly refused to make the declaration. The catholics and protestants had come to blows on the subject in the south; and the former were repulsed.

But, while the clergy were filling up the measure of their fathers, the nobles were not forgotten. On June 19, 1790, it was proposed to abolish the titles of count, marquis, baron, etc.; to prohibit liveries; in short, to suppress all hereditary titles. A noble asked what they would substitute for the words, “Such an one was created count for service rendered to the state?” “Let it merely be said,” replied Lafayette, “that on such a day such a person saved the State.” The motion was carried, notwithstanding the extraordinary irritation of the nobility, which was more galled by the abolition of its titles than by the more substantial losses which it had sustained since the commencement of the revolution. The more moderate portion of the Assembly had proposed that, in abolishing titles, those who chose to retain them, should be at liberty to do so. Lafayette tried to procure its return for amendment; but the king instantly gave his sanction, with the disingenuous intention, as some supposed, of driving things to extremities.

On July 30, 1791, decorations and orders of knighthood were suppressed; and to consummate the whole, the titles of *Sire* and *Your Majesty* were taken from the king. The Duke of Orleans assumed the

* These were provinces in the south of France noted for the relentless fury by which Catholicism set about destroying the Albigenses, a Protestant sect. The murder of a Papal legate was followed by a Catholic crusade to exterminate all members of it. The Inquisition was set to work to accomplish that aim with fanatical fury. Frightful repressive measures were used with the utmost ruthlessness, until finally the sect was crushed. — Publishers.

name of *Egalite*, in English, *Equality*. Thus, all were reduced to an undistinguished multitude, having no pre-eminence to title one above another. *Citizen* and *citizeness*, was the designation common to all the French.

“The clergy,” says Thiers, “stripped of the immense possessions which had formerly been given to it, on condition of relieving the poor, whom it did not relieve, and of performing that worship which it left to be performed by poor curates, was no longer a political order. But its ecclesiastical dignities were preserved, its dogmas respected, its scandalous wealth changed into a sufficient, nay, we may say, an abundant revenue, for it still possessed considerable episcopal luxury.”

But the time had arrived in Nov. 1793, to substitute for the clerical system of blasphemy, another equally profane. The National Assembly had made the dioceses and the departments the same, and caused the bishops to be elective like all other functionaries. This was the civil constitution of the clergy to which they were obliged to bind themselves by oath. From that day a schism had taken place. Those who took the oath, were called constitutional priests; and those who refused so to do, refractory priests. These were condemned by the Convention to exile.

At length people began to ask, why, when all the old monarchical superstitions were abolished, there should yet remain this clerical phantom, in which scarcely any one continued to believe? With the exception of reducing the pay of the bishops to the *maximum* of six thousand francs, the Convention kept silence upon the subject, leaving France to take the initiative in the abolition of this GREAT NAME OF SUPERSTITION by which it had been cursed for so many centuries. What the Convention feared to do, the Commune of Paris, less reserved, zealously undertook, and set the first example for the abjuration of the catholic worship of dæmonials and idols.

The dogma of the Commune was, that a nation ought to be governed by reason alone, and to allow no other worship, but that of reason. If they had gone a little further, and had said *by reason enlightened by scripture truth*, there could be no objection to the proposition, except from those who knew that the scriptures of truth and their systems are at variance. In the name of reason, then, the leaders of the municipality, Hebert and Chaumette, launched out against the publicity of the Romish mummery. A resolution was therefore obtained that the ministers of no religion should be allowed to exercise their worship out of the temples appropriated to it. Chaumette caused to be instituted new funeral ceremonies. The friends and relations alone were to accompany the coffin. All the religious emblems were to be suppressed in the cemeteries, and to be replaced by a statue of Sleep. Instead of cypress

and doleful shrubs, the burial-grounds were to be planted with such as were more cheerful and more fragrant. All the outward signs of the superstition were entirely abolished. It was also decided that there should not be sold in the streets "any kind of jugglery, such as holy napkins, St. Veronica's handkerchiefs, *Ecce Homos*, crosses, *Agnus Deis*, virgins, bodies and rings of St. Hubert, or any powders, medicinal waters, or other adulterated drugs." The image of the Virgin was everywhere suppressed, and all the Madonnas in niches at the corners of streets were removed to make room for busts of Marat and Lepelletier*.

Anacharsis Clootz, a Prussian baron, and deputy of the National Convention, and who announced himself as the Orator of the Human Race, co-operated with Chaumette in incessantly preaching upon the worship of reason. To him deism appeared as culpable as catholicism itself. He never ceased to propose the destruction of tyrants, and of all sorts of gods, declaring that there is no other God but Nature, no other sovereign but the human race, the people-god; and that it was now high time to destroy religion, the only obstacle to the happiness of mankind.

The hopes of Clootz were all revived by the requisitions of Chaumette. He called upon Gobel, the constitutional Bishop of Paris. He persuaded him that the moment had arrived for abjuring, in the face of France, the Catholic Name, of which he was the Chief Pontiff. Gobel consented to go and abdicate the the episcopacy, and prevailed upon the majority of his vicars to follow his example.

Accordingly, on November 7, 1793, all the constituted authorities of Paris accompanied Gobel and all his vicars to the Convention. Chaumette informed it that the Clergy of Paris had come to pay a signal and sincere homage to reason. Gobel was then introduced, with a red cap on his head, and holding in his hand his mitre, his crosier, his cross, and his ring. Addressing the Assembly, he said: "Born a plebeian curate of Porentruy, sent by my clergy to the first assembly, then raised to the archbishop of Paris, I have never ceased to obey the people. I accepted the functions which that people formerly bestowed on me, and now, in obedience to it, I am come to resign them. I suffered myself to be made a bishop when the people wanted bishops. I cease to be so now when the people no longer desire to have any." He spoke for himself and all his clergy, who ratified his declaration. Having laid down his in-

* Prominent revolutionaries. Jean Paul Marat (1743-93) brought out a paper, *Ami du Peuple* famous for the violence with which it demanded the execution of anyone less extreme than Marat himself. On 14 July 1793 he was stabbed to death in his bath by Charlotte Corday. Lepelletier (1760-93) was a deputy of the *noblesse* who became president of the parliament of Paris. In the Constituent Assembly he moved for the substitution of beheading for hanging. His vote for the king's death resulted in his assassination by a member of the king's body-guard on the eve of the king's execution (Jan. 20, 1793).—Publishers.