

Catholics very lightly esteemed the Scriptures; and were daily withdrawing the people's attention from them more and more, until at length they came to legislate against the use of them by "the laity" at all. Not so their opponents, with whom the sacred writings have always been a tower of strength against their enemies. To the fugitive woman was Providentially committed the custody of the Divine Oracles; for it is the remnants of her seed which are testified to have held the testimony of the anointed Jesus, which is to be found only in the Holy Scriptures. No wonder, therefore, that these worthy and excellent people turned a deaf ear to every overture of reconciliation with the word-neglecting adherents of the tyrannical church of Constans. The cruelties of Macarius and Paulus only exasperated "the earth", and widened the breach. The Circumcellions, provoked by their arbitrary proceedings, wreaked their vengeance on the persecutors of the Donatists by assassinations and massacres executed with unrelenting fury. "The Dragon was wroth with the woman," when he saw his projects baffled. He, therefore sent Macarius against them with "a flood". The Earth encountered the flood in the battle of Bagnia, A.D. 345, in which, however, the Circumcellions were defeated. This "servant of God," as Gratus, bishop of Carthage styled Macarius, now gave vent to the fury and rage of the Dragon, and indulged in crimes of deeper dye than he had yet perpetrated before victory. There was now no safety for the woman but in flight. Optatus of Milevi, a contemporary writer, whose testimony, Mosheim says, is beyond exception in this matter, informs us that a few of the Donatists submitted; "the greatest part of them saved themselves by flight;" numbers were sent into banishment. Among them were DONATUS, whom they called "the Great," on account of his learning and virtue; and many of them were punished with the utmost severity. "During these troubles," says Dr. Mosheim, "which continued nearly thirteen years, several steps were taken against the Donatists, which the equitable and impartial will be at a loss to reconcile with the dictates of humanity and justice; nor indeed do the catholics themselves deny the truth of this assertion."

The following passage from a Donatist writer would seem to indicate that they discerned the apocalyptic sign of their time. In treating of the suffering of Marculus, he says, "Behold *suddenly* the polluted *flood* of the Macarian persecution *burst forth* from the tyrannical church of king Constans, and two beasts being sent to Africa from thence, to wit, Macarius and Paulus, a most horrible and cruel ecclesiastical war was proclaimed, that a christian people should be compelled by the naked swords of soldiers, by the standards of *Serpents or Dragons* (draconum præsentibus signis) and by the blasts of trumpets, to unite with

Traditors!" Compare this passage with the 15th and 16th verses of this chapter. How striking the resemblance! The Donatists, doubtless, discerned that "the polluted flood of the Macarian persecution which burst forth from the tyrannical church of king Constans," was the "*water like a flood the serpent or dragon cast out of his Mouth.*" From this, and other instances, I doubt not, that among the woman's seed there have been in all ages some who were able to discern the apocalyptic signs specially pertaining to the times in which they lived. They might not have been able to expound the apocalypse as a whole, but they could discern sufficient to answer the question. "*Watchman, what of the night?*" Let us be thankful, that the believer of the truth is also able, at this crisis of the woman's history, to discern the signs of these times; so that when the Ancient of Days comes in as a thief upon an intoxicated and insane generation like ours, he will find us with our lamps trimmed and our lights brightly burning, ready to go out to meet Him.

"*And the Dragon was enraged against the woman*". These calamities triumphed over them until A.D. 361, when the "earthquake" of Apoc. 8:5, placed the anti-catholic nephew of Constantine, "Julian the Apostate," so called, upon the Constantinopolitan throne of the Roman world. This imperial pagan proved more humane and merciful to the Donatists than his "christian" (?) predecessors. He permitted them to return to their country, and restored them to the enjoyment of their former liberty. This revolution so far renewed their vigor, that they recruited their wasted ranks by bringing over, in a short time, the majority of the provincials to their interests. Gratian published several edicts against them, and in A.D. 377, deprived them of their houses of assembly, and prohibited all their meetings public and private. But the fury of the Circumcellions, and the apprehension of intestine tumults, prevented the vigorous execution of these laws. This appears from the numerous conventicles they possessed in Africa towards the conclusion of this fourth century, to which were attached not less than four hundred bishops. About this time a celebrated, or rather, notorious ecclesiastic entered the lists against them. This was that veritable saint of the Serpent calendar, equally glorified by Greek, Latin, and Protestant, historically known as St. Augustine, bishop of Hippo. He attacked them in every way; and as he was a hot-headed and active spirit, he animated against them the whole antichristian world with its imperial court. "The catholic bishops of Africa," says Mosheim, "animated by the exhortations, and conducted by the counsels of this zealous prelate, exerted themselves with the utmost vigor in the destruction of those seditious sectaries (the Earth-assisted Woman) whom they justly looked upon, not only as troublesome to the (catholic) church by their obstinacy (as

he calls her faithfulness to “the testimony of the anointed Jesus”) but as a nuisance to the State (or Dragon) by the brutal soldiery (“the earth”) which they employed in their cause (though on p. 124, § viii. he says, “the Donatists regarded the Circumcellions with the utmost detestation and abhorrence”). Accordingly, deputies were sent, A.D. 404, from the council of Carthage to the emperor Honorius to request that the laws enacted against heretics by the preceding emperors might have force against the Donatists, *who denied that they belonged to the heretical tribe*; and also to desire that bounds might be set to the barbarous fury of the Circumcellions.” In acceding to this request, the Dragon-emperor imposed a fine upon all the Donatists who refused to return into the bosom of the catholic church, and sent their bishops and teachers into banishment. In A.D. 405, new and severer laws were enacted against them under the title of Acts of Uniformity; and as the lay magistrates (the earth) were too tardy in the execution of vengeance for “christian priests,” the council of Carthage, A.D. 407, sent deputies a second time to the emperor, desiring that certain persons might be appointed to execute the new edicts with vigor and impartiality, in other words, without mercy. This was granted also. But the Donatists, though much shaken by these repeated assaults of the Dragon, were still “*nourished*” and “*fed*” by the Providence of the Deity. Their strength revived A.D. 408, after Stilico had been put to death by the order of Honorius; and gained an accession of vigor the following year, in which the emperor published a law in favor of liberty of conscience, and prohibited all compulsion in matters of religion. This law, however, was not of long continuance. There is nothing the catholic clergy detest so much as liberty to think, speak, and act, contrary to their traditions. This has been characteristic of them in all ages. It is a characteristic of the craft of all orders, though times and circumstances repress its manifestation when things are not convenient or propitious. Liberty to discuss freely the demerits of the Traditorial Church was terribly annoying to those who justified the delivering up of the Holy Scriptures to be burned as the redemption price of their nondeliverance. These word-despising catholic traditors would let the Dragon-government have no rest until the edict of toleration was repealed; and the blood of the Witnesses of Jesus was caused to flow afresh. The law was therefore abrogated at the earnest and repeated solicitation of the council of bishops which met at Carthage, A.D. 419; and Marcellinus, the tribune, was sent by Honorius into Africa with a *flood*

‡ The records extant of the Donatists and Circumcellions are mainly those of their enemies, and they have sought to blacken their reputation. The Circumcellions are branded as crazed suicidal fanatics, blood thirsty terrorists, the scum of a desperat peasantry. It is claimed that they indulged in ritual drunkenness, and were capable of mass suicide. Murder and pillaging of Catholics was a way of life for them. — Publishers.

of legionaries effluent of the Dragon's Mouth. Full power was given to him to sweep the woman away; and so to bring to a conclusion, or to extinguish, the testimony of these faithful witnesses against that DIABOLICAL AND SATANIC APOSTASY, blasphemously styled "the Holy Apostolic Catholic Church." Who can but be penetrated with disgust and horror at the villainous and execrable cruelty of the clergy of this and after ages! It was evident that the emperor was reluctant to persecute the Donatists. But, though an emperor, he doubtless had reason to fear, lest in shielding the lives of the innocent, he might forfeit his own at the bidding of his episcopal allies. Nothing but extermination seems to have satisfied these hissing serpents and dragon-speaking priests. How thankful ought we to be, that the Deity has put it into the heart of "the Earth," to open her mouth against the execution of sanguinary vengeance upon the believers and advocates of the truth by the generation of vipers whose vested interests are opposed to it.

Marcellinus, by imperial commission, instituted a judicial investigation at Carthage. The trial lasted three days, and, as might be expected, judgment was given in favor of the dominant clergy. The catholic bishops present were 286; and those of the Donatists 279. The latter, like Paul, appealed to the emperor, but without any favorable result. The terrors of this persecution caused many to apostatize to the catholics; while the severest penalties were inflicted on those who continued to "*obey the commandments of the Deity, and to hold the testimony of the anointed Jesus.*" Fines, banishment, and confiscation of goods, were the ordinary punishments visited upon the Donatists; and says Mosheim, "the pain of death was inflicted upon such as surpassed the rest in perverseness, and were the seditious ringleaders of that stubborn faction." Some avoided these penalties by flight, and others by concealing themselves; and the malice of their enemies has not failed to blacken their memories by imputing to them the crime of suicide‡. In the meantime, the Circumcellion-Earth again "ran with help for the woman," and interposed between her and her oppressors to ward off the execution of the sentence against her seed. They ran up and down through the African wing of the Great Eagle in the most outrageous manner, committing acts of great cruelty upon the catholics, and defending themselves by force of arms.

But, while the remnant of the woman's seed, which, in those trying times, "kept the commandments of the Deity, and held the testimony of the anointed Jesus," were thus witnessing unto death, and by their witnessing, tormenting them that dwelt upon the Catholic terrene, they had a powerful and influential intercessor within the veil, whose eyes beheld the ferocious wickedness of the Roman Serpent, and whose ears

were not inattentive to their prayers. It is not difficult to conceive, that these prayers would be many, earnest and fervent; for, having faith in God and in his word, they would know that deliverance could come from Him alone. He had placed them in the African Wing of the Great Eagle, to testify against the Laodicean Apostasy in Church and State. This was a dangerous mission, but it had to be done, and faithfully performed until there should be no catholic power there to witness against. This was their hope; but of the time when it should be broken in Africa, and they delivered, they had no knowledge. All they could do then was to “offer much incense upon the golden altar before the throne” (Apoc. 8:3) — pray much, “contend earnestly for the faith once for all delivered to the saints,” and patiently wait for an answer to their earnest supplications, which would “ascend before the Deity out of the hand” of the incense-bearing angel of His presence.



JULIAN THE APOSTATE — Julian (361-363) reversed the religious revolution of Constantine and attempted to restore paganism throughout the Empire; but his reign did not last long enough to make this really effective. He issued a coin depicting “his image and superscription”, on the reverse side of which was a bull, symbol of pagan worship — Publishers.

These prayers had been partially replied to in the salutary events of the Julian Revolution, A.D. 361-'3. The angel Incense-Bearer had taken fire from the Golden Altar, and cast it from his censer into the earth; and there were in consequence, “voices, thunders and lightnings, and an *earthquake*” (Apoc. 8:5). The time had now arrived to answer their prayers more fully in the breaking of the power of the catholic oppressor in Africa, by the events of the Second Wind Trumpet. For details, see Vol. 2, p. 53. The instrument of this great and righteous retribution was the world-wide renowned and terrible **GENSERIC**,

whose invasion of Africa, A.D. 439, was favored and prompted by the impolitic persecution of the Donatists. The king of the Vandals, though a catholic, was an enemy of the Trinitarian communion. He presented himself to the Donatists as a powerful deliverer from whom they might reasonably expect the repeal of the odious and oppressive edicts of the Dragon-emperors. Having wrested the province from the hands of the Romans, he ministered "food" and "nourishment" to the woman in protecting her seed, and giving them liberty and peace.

"But the wounds", says Mosheim, "which this sect had received from the vigorous execution of the imperial laws, were so deep, that though it began to revive and multiply by the assistance of the Vandals, it could never regain its former strength and lustre." They continued to enjoy the sweets of freedom as long as the Vandals reigned in Africa. These formidable barbarians were the Deity's messengers of wrath to punish the Trinitarian Catholics of the African Wing for the serpent ferocity with which they tormented his faithful witnesses. The scene, however, was greatly changed when the empire of the Vandals was overturned by the forces of Justinian, A.D. 534. Then, now nearly 1335 years ago, the African Wing was re-annexed to the body of the Great Eagle, and the Donatist section of the Witnesses was brought into contact and collision again with the "Dragon, the old Serpent." They still continued *a separate body*, and not only retained their testimony, but toward the conclusion of the sixth century, and particularly from A.D. 591, defended their principles with renewed vigor, and were bold enough to proclaim the gospel publicly in the ears of the Homoousian Serpents themselves. Gregory, bishop of Rome, opposed these efforts with all the spirit and assiduity of the Antichrist, and tried various methods of putting them down; or, as Mosheim expresses it, "of depressing this faction which was pluming its wings anew, and aiming at the revival of those lamentable divisions which it had formerly excited in the church." From this time, however, they do not appear to have attracted the notice of ecclesiastics. The early subjection of Africa to the Mohammedans, will account for this. The mission of the Witnesses was not against Mohammedanism; but against Homoousian Blasphemy. When this was eradicated by the Saracens, the witnessing of the woman's seed was no longer required in Africa. As the Vandals favored Homoiousianism, which was the creed of Genseric, it is highly probable that they were from this time confounded with the Arians. The names of Arians and Manichæans, although *originally* employed to designate sectaries of the class the apostle terms "false teachers privily bringing in damnable heresies" (2 Peter 2:1), they were afterwards used by the ignorant and malicious to distinguish the inhabitants of the mountains and

valleys of the other wing of the Great Eagle, in after times known by the general terms Albigenses and Waldenses. In fact, all who repudiated the Bishop of Rome after he had been created a god by the Dragon-power, as the Antichrist, were denounced as Manichæans, though they held nothing in common with those semi-pagans. Odious names imposed upon "heretics," so called, by catholic doctors and councils rarely expressed the truth concerning them. It is the Serpent's policy to call good things which are obnoxious to him and his sect by bad names. To bestow names expressive of the reality would be to speak the truth; and the highest authority has declared "that there is no truth in him" (John 8:44). Not being ignorant of this device, we are not to be hoodwinked by the foul names and hard speeches bestowed upon alleged "heretics" by popes, inquisitors, monks and doctors of "the church." These all being ignorant of what constitutes a saint, are more likely to style him an Arian or Manichæan, or by any other name that prejudice or malice may invent, than by one that truly and Scripturally represents him. "The saints of the Highest Ones" have been denounced as "heretics" by the ruling faction ever since the woman fled into the wilderness; and will doubtless continue to be until the times of the down-treading of the Holy City shall be fulfilled.

Thus, then, while the eleventh chapter exhibits the sackcloth-witnessing of the woman's seed "before the god of the earth" for the truth of "the God of heaven" in the Alpine Wing of the *Great Eagle* (verses 4-13); this twelfth chapter, verses 14-17, represents her obedient and faithful remnant and protectors at war with the Serpent and Dragon of Constantinople and Rome, in the African Wing more especially, and before the Bishop of Rome was developed by the authority of the Constantinopolitan Serpent into the Supreme Pontiff of Antichristendom, apocalyptically styled "the god of the earth; and by Daniel, "a foreign god, a god of guardians, acknowledged by the king who does according to his will; a god whom his pagan ancestors did not know." The twelfth chapter concludes at the epoch in which history loses all trace of a people, whose testimony against the superstition by law established kept the African Wing of the Catholic Empire in an excited and tumult-

§ *Manichæism* originally described the teaching of a Persian prophet Mani who theorised upon the supposed primeval conflict between light and darkness. According to him, the purpose of religion was to restore the original separation of light from darkness, which had become obscured, enslaving man to evil. As with other pagan philosophies, an attempt was made to superimpose this on an apostate Christianity, and so it became the subject of discussion and controversy. In its so-called "Christian" form it made its way to Rome and North Africa where it was opposed as a Christian heresy. *The Arians* were another sect, that whilst vigorously opposing Trinitarianism, went to the opposite extreme and taught that Christ was mere man, the son of Joseph. *The Novatians* followed the lead of Novatianus (200-258). Appalled at the lenient treatment of the Church towards Christians who were prepared to compromise with paganism, he joined the rigorist party, becoming antipope in his teaching (A.D. 251). His followers were excommunicated by the Catholics — Publishers.

uous condition to the great annoyance of all privileged bishops, priests, and deacons, who sought peace and comfort in high places for three hundred years. This brings us down to A.D. 612; or about five years after the Dragon had confirmed the gift of all heretics into the hand of the Bishop of Rome, who had been "acknowledged" by Justinian as a god over all the spiritual affairs of his empire, A.D. 533.

When the witnessing remnant had accomplished its mission against the Apostasy in Africa, the power of their oppressor, the Catholic Church, was broken there by the Saracens, as predicted in Apoc. 9:1-11. "The common granary of Rome and mankind" as the fertile and highly cultivated province is styled by Gibbon, was appropriated by the followers of Mohammed, who have possessed it, (Algiers excepted, and since A.D. 1830 occupied by the French) from Tangier to Tripoli, unto this day. Thus had been blotted out from the arena of their power and glory, the people who had become "drunk with the blood of the saints, and with the blood of the witnesses of Jesus" (Apoc. 17:6); a fate richly deserved, and one which awaits the same class of superstitious savages in all of the other wing and body of the Great Eagle.

But the reader is not to suppose that the ferocity of the Catholic Dragon was confined to the seven fertile and populous provinces of the African Wing. All dissentients who protested against the imperial superstition in other provinces suffered as well as the Donatists. I have already referred to the case of the Novatians in Paphlagonia. By whatever name reproached, "the Serpent cast water, like a flood, out of his mouth after" them all. They were cast down, but not destroyed; persecuted and tormented in every way, yet not exterminated; for, says Mosheim, in speaking of "the heresies" of the 9th century, "the sects that had sprung up in the early ages of the church subsisted still with little change in their situation or circumstances;" and it may be added, that the saints of the Holy City and the witnesses of Jesus against the Laodicean Catholic Apostasy, have always existed under names imposed upon them, and holding views falsely attributed to them, by the malignity of their enemies, to the present day.

27. The Woe

The song of victory acclaimed by the privileged adherents of the MAN-CHILD OF SIN, in which they are made to ascribe their triumph over "the Great Fiery-Red Dragon" of Pagan Rome, not to themselves, but to the self-sacrificing devotion of their brethren, and to the faithfulness of their testimony even unto death; this *epinikion*, as it is styled by some, is contained, as we have seen, in the tenth, eleventh, and first clause of

the twelfth verse of this chapter. The whole of the twelfth verse does not belong to the song. This verse should have begun at the word "Woe!". The address to "the inhabitants of the earth and sea" is continuous of the subject of the ninth verse, and in place would read thus: "*the Dragon was cast out INTO THE EARTH, and his angels were cast out with him. WOE to the inhabitants OF THE EARTH and sea! for the DIABOLOS is come down unto you having great wrath, because he knoweth that he hath but a short time. And when the Dragon saw that he was cast INTO THE EARTH, he persecuted the woman which brought forth the Man-Child*" — Verses 12-13.

It is evident from this connection, that the casting out of the Dragon into the earth, and the beginning of the "woe" to the earth, were synchronous, or contemporaneous events. Though cast out of the heaven, he still retained power as the Diabolos to persecute the woman. He had lost position in the heaven. The *Supreme* Dragon-power and authority was located apocalyptically upon the "Seven Mountains," the area of the "Seven Heads" — ch. 17:9,10. To be excluded from the exercise of dominion in ROME, the Queen City, over Italy and the African Wing of the Great Eagle, was to be cast out of the heaven; but this might obtain without the entire deprivation of authority and power. "*The earth and sea,*" or all the Roman Habitable not included in Italy and Africa, still remained to be governed by emperors enthroned in other capitals. To lose authority in Rome, but yet to retain it in the earth and sea habitable, was to fall from the one "into" the other.

This was the fate of the Pagan-Roman Power, the subject of the prophecy. As we have seen elsewhere, it was "cast down" from supreme authority, and "cast out" from the "Seven Mountains into the earth," when Maxentius was dethroned and superseded in the government by Constantine, A.D. 312. But the dominion of the idols was not thereby abolished: the situation, or relative position of parties, had only been changed. The imperial ascendancy of the idols had been destroyed in Italy, Africa, Spain, Gaul and Britain; but they were still sovereign in the lower, or less dignified and important countries of Illyricum, Dacia, Macedonia, Thrace, Grecia, Asia Minor, Armenia, Syria, and Egypt. Of these countries, *Illyricum*, comprehending the region south and west of the Danube, north of Macedonia, north-east of the Adriatic, and north of Lombardy and Venetia; DACIA, including Hungary and the region between the lower Danube and the Balkan Mountains; GREECE, MACEDONIA, and THRACE; these constituted "the inhabitants of the earth": while Asia Minor, Egypt, Syria, and the East, were occupied by "the inhabitants of the sea." Before the idols lost their ascendancy, all these countries were ruled by the great political firm "Dragon Serpent,

Diabolos and Satan." But these partners in iniquity quarrelled, though all brethren of the same church. Dragon and Serpent lost caste, having fallen deeply into debt with nothing to pay. Their creditors therefore pronounced against them: and caused two other parties of the same name (and as after experience proved, of characters no less iniquitous) to take their place in the establishment. It was now "*a house divided against itself,*" consisting of Catholic and Pagan parties in the State — Dragon and Serpent catholic; and Diabolos and Satan zealous worshippers of the gods of their ancestors. The situation being thus changed, the administration of affairs was changed also. DIABOLOS was allowed to retain the direction and supervision of things spiritual and temporal in "*the earth and sea;*" while the catholic members of the firm rejoiced in the greater dignity and authority of the Italian Heaven.

But DIABOLOS saw clearly that this arrangement could not stand. He not only knew that the house of the kingdom was divided against itself; but that such a house must fall. The administrative elements were too incompatible to work in harmony together; for, though essentially there is no difference between Catholicism and Paganism, yet the intense lust of the former for universal empire would inevitably bring on a collision that would ultimate in the destruction of the weaker of the firm. Diabolos therefore knew that "*he had but a short time.*" He was determined, then, to make the most of his present opportunities, and to pour out the "*great wrath*" of idol worship upon the sympathizers with Dragon and Serpent, the catholic partners of the West, whom he might find among his subjects of "*the earth and sea.*"

DIABOLOS represented the interests of "the Great Fiery-Red Dragon" in "the earth and sea" after his supersession by the Man-Child of Sin upon the "Seven Mountains." His principal agents after the fall of Maxentius, were Maximin and Licinius; the former the ruler of "*the sea;*" and the latter, of "*the earth,*" as already defined. The "*short time*" Providentially allotted to him to exhaust his "great wrath" upon the woman-inhabiters of the earth and sea, was a period of twenty years from A.D. 312 to A.D. 324. This great wrath constituted the "WOE" upon them; and consisted in the persecution of Maximin, "the most implacable enemy" of anti-pagans; his war with Licinius; the persecution of Licinius; and Licinius' war with Constantine, when he led the forces of "the earth and sea" in the great and final conflict between the Michael and the Dragon — verses 7,8.

Thus, the great wrath of Diabolos expended itself in the complete bankruptcy of the old concern. But this house had been so long established, that it was deemed expedient to continue it under the ancient

style of "*Dragon, Old Serpent, Diabolos, and Satan;*" the essential difference between the old house and the new being, that the former did business in the interest of Jupiter and the Idols; while the sharp practice of the latter is in the name of an imaginary Peter and fictitious saints. The foundations of the two houses are the same. They are based solely in the flesh and the speculations of the fleshly mind so that their normal condition is "enmity against Deity," and hatred of those who "keep his commandments, and hold the testimony of the anointed Jesus."

28. Other Remnants of the Woman's Seed

The Novatian remnant was numerous in most parts of the Great Roman Eagle until towards the end of the sixth century. After this their name is not found in the history of the times. This arose from the fact of other leaders appearing to direct the witnessing of the woman's seed against traditions and superstitions more recently introduced by the Catholic Satan. *Laxity of discipline*, which was protested against by Novatianus, had caused the division of Anti-pagans into two distinct bodies, A.D. 251, or thereabouts. The majority styled themselves *Catholics*; the others, NOVATIANS, and Puritans. Some sixty or seventy years after, these received an accession of strength and numbers by the secession from the catholics of multitudes, who were opposed to professors being ordained bishops, who surrendered the Holy Scriptures to be burned as the condition of personal safety in the Diocletian persecution; and who were also opposed to the incorporation of the church with the Roman State. These at the end of the sixth century were no longer the leading questions of the day. All the Woman's witnessing seed, whether called Novatian or Donatists, were united in judgment concerning them; but there were other topics that now came to demand more especial attention, in the witnessing for which other names than Novatians and Donatus strongly attracted the notice of mankind.

The tyranny and arrogance of catholic bishops had become insufferable. Their oppressiveness created what might be styled *the episcopal question*; or the inquiry, *Does the New Testament make any difference, in order or degree, between Presbyters and Bishops?* The difference was generally admitted in the fourth century; but is without the least sanction in the apostolic writings. This was the earnest conviction of a presbyter named Ærius, whom Mosheim depreciates by nicknaming him "a Semi-Arian." He says, that in the latter part of the fourth century, "He erected a new sect, and excited divisions throughout Armenia, Pontus, and Cappadocia, by propagating opinions different from those that were commonly received. One of his principal tenets was, that bishops

were not distinguished from presbyters by any Divine right; and that according to the institution of the New Testament, their offices and authority were absolutely the same." Had this tenet been received and maintained by the catholic church, the world could never have been afflicted by the blasting presence of the Roman Pontiffs. "How far Ærius pursued this opinion, through its natural consequences, is not certainly known; but we know with the utmost certainty, that it was highly agreeable to many good christians, who were no longer able to bear the tyranny and arrogance of the bishops of this century."

"There were other things in which Ærius differed from the common notions of the time: he condemned prayers for the dead, stated fasts, the celebration of Easter, and other rites of that nature, in which the multitude erroneously imagine that the life and soul of religion consists. His great purpose seems to have been that of *reducing Christianity to its primitive simplicity*. This was a great and noble enterprise, and places the Ærians, as those who associated themselves with Ærius were styled, in the apocalyptic category of "the remnants of the woman's seed."

But the Novatian and Donatista remnants were not only reinforced by the Ærians; their strength and influence were augmented in the middle of the seventh century by the Paulicians. It was about A.D. 653, that a new sect arose in the Roman East, upon which this name was bestowed. There resided in the city of Mananalis, in Armenia, a person of the class to whom the gospel is preached, the obscure, whose name was Constantine. One day a stranger called upon him, who had been a prisoner among the Saracens in Syria, and having obtained his release, was returning home through this city. He was kindly received by Constantine, and for some days entertained at his house. The stranger had been a deacon of a church. In return for the hospitality he had received, he presented Constantine with two manuscripts; one of the "four gospels;" the other, of Paul's epistles. Constantine studied them as they deserved to be; and when he came to understand them, he would touch no other books; and commenced to teach the doctrines of Christ and his apostle to the Gentiles. He threw away his Manichæan library, exploded and rejected many popular absurdities; and led his countrymen to abandon their former teachers whom they had most venerated; and opened an effective battery upon the superstitions of the catholic church and its hierarchy.

The history of the Paulicians is traceable only through the writings of their adversaries. The account given of their origin is derived from Peter the Sicilian, who was sent by Basil the Great to the Paulicians in Armenia, A.D. 870, to negotiate with them an exchange of prisoners. The following extract from Gibbon will show the special abominations

against which they faithfully testified in their character of a remnant of the woman's seed. "Against the gradual innovations of discipline and doctrine," says he, "they were as strongly guarded by habit and aversion as by the silence of the Apostle Paul and the evangelists. The objects which had been transformed by the magic of superstition, appeared to the eyes of the Paulicians in their genuine and naked colors. They reasoned that an image made with hands was the common workmanship of a mortal artist, to whose skill alone the wood and canvas must be indebted for their merit and value; — that miraculous relics were a heap of bones and ashes, destitute of life or virtue, or of any relation, perhaps, with the person to whom they were ascribed; — that the true and vivifying cross was a piece of sound or rotten timber; — the body and blood of Christ, a loaf of bread and a cup of wine, the gifts of nature and the symbols of grace. The Mother of God, in the creed of the Paulicians, was degraded from her celestial honors and immaculate virginity; and the saints and angels were no longer solicited to exercise the laborious office of mediation in heaven and ministry upon earth."

"The Paulician teachers were distinguished only by their (assumed) Scriptural names, by the modest title of fellow-pilgrims, by the austerity of their lives, their zealous knowledge, and the credit of some extraordinary gifts of the Holy Spirit. But they were incapable of desiring, or at least obtaining, the wealth and honors of the catholic prelacy; such antichristian pride they bitterly censured; and even the rank of elders or presbyters was condemned as an institution of the Jewish Synagogue."

By the labors of Constantine, who added Sylvanus to his name, numerous disciples were made and collected into societies; and "the remnant," in a little time, was diffused over the provinces of Asia Minor and the region westward of the Euphrates. Ecclesias were constituted, as much upon the plan and model of the apostolic ecclesias as it was in their power to form them. Six of their principal congregations were designated by the names of those to which the Apostle Paul addressed his epistles; and their pastors adopted Scriptural names, as Titus, Timothy, Sylvanus, Tychicus, and so forth. "This innocent allegory," says Gibbon, "revived the memory and examples of the first ages." Their endeavour was to bring their contemporaries back to the original simplicity of Christian faith and practice. In this good and laudable enterprise Constantine Sylvanus spent twenty-seven years of his life with considerable success. The Catholic Dragon was greatly alarmed at the defections caused by his labors; and at the formidable proportions into which "the remnant" was being developed. After the ancient method of dealing with heretics, he proceeded to "cast out water like a flood" to sweep them away. He began to persecute the Paulicians with the most san-

guinary severity; and the bloody scenes of the Great Fiery-Red Dragon ministered by Galerius and Maximin were repeated under catholic names and forms. "To their excellent deeds," says the bigoted Peter of Sicily, "the divine and orthodox emperors added this virtue, that they ordered the Montanists and Manichæans (as he falsely styled the Paulicians) to be capitally punished, and their books, wherever found, to be committed to the flames; and further, that if any person was found to have secreted them, he was to be put to death, and his goods confiscated." "What more," asks Mr. Gibbon, "could bigotry and persecution desire?"

In the outpouring of the flood, a Greek official named Simeon, armed with legal and military powers, appeared at Colonia to strike the shepherd, and to reclaim, if possible, the lost sheep of Satan's flock. By a refinement of cruelty, this monster of vengeance planted Constantine Sylvanus before a line of his disciples, who were commanded, as the price of their pardon, and a proof of their repentance, to stone him to death. But they nobly refused to imbue their hands in his blood. Only one apostate named Justus, but styled by the wretched catholics, a new David, could be found boldly to overthrow the Goliath of heresy. This Judas again deceived and betrayed his unsuspecting brethren; and as many as were ascertained and could be collected, were massed together into an immense pile, and by order of Justinian the Second, whose native cruelty was stimulated by the piety of superstition, consumed to ashes.

But Simeon, the officer, who had breathed out threatenings and slaughters against them, struck with astonishment at their valor, in the face of such cruel torments, like another Paul, became a preacher of the faith he once destroyed. He renounced his honors and fortune, and three years afterwards became the successor of Constantine Sylvanus, and at last sealed his witnessing for the anointed Jesus against the apostasy with his blood.

But though they did not fear to die for the faith, "the Paulicians," says Gibbon, "were not ambitious of martyrdom; but in a calamitous period of one hundred and fifty years, their patience sustained whatever zeal could inflict. From the blood and ashes of the first victims, a succession of teachers and congregations arose." The great instrument of their multiplication was the New Testament, as illustrated in the following example related by Peter of Sicily. A young man named Sergius, conversing one day with an aged woman, of the Paulician Remnant, was thus addressed by her:—"I hear, Sir, that you excel in literature and erudition, and are besides, in every respect a good man: tell me, then, why do you not read the sacred gospels?" He answered, *Nobis profanis*

ista legere non licet, sed sacerdotibus duntaxat — “it is not lawful for us the profane to read them, but for the priests only.” “Not so,” she replied; “there is no respect of persons with God; he wills that all men should be saved, and come to the knowledge of the truth; but your priests, because they adulterate the word of God, do not read all to you.” She then repeated to him various portions of the holy Scriptures. After hearing them, he took the gospels, examined them for himself, and became a Paulician. Sergius was an important acquisition to the remnant. For thirty-four years he devoted himself to the ministry of the word; or to give it in his own words, “From the east to the west, and from the north to the south, have I been proclaiming the good news of salvation, and laboring on my knees.” And this he did with such success that the catholic clergy of Rome and Constantinople considered him to be the forerunner of Antichrist; and declared that he was producing the great apostasy foretold by the Apostle Paul! Peter of Sicily pronounced him “the wolf in sheep’s clothing, the Devil’s chiefest champion, the crafty dissembler of virtue (that is, an accomplished hypocrite), the enemy of the cross of Christ, a blasphemer, the hater of Christ, the mother of harlots;” “all which epithets,” says Turner, “have only one meaning, namely, that he taught with great effect.”

The Paulician Remnant of the Woman’s Seed were harassed by the ferocity of the Catholic Dragon for a long period. Michael the first, and Leo the Armenian, were foremost in the race of persecution; “but,” says Gibbon, “the prize must doubtless be adjudged to the sanguinary devotion of Theodora, who restored the images to the oriental church. Her inquisitors explored the cities and mountains of the Lesser Asia, and the flatterers of the empress have affirmed that, in a short reign, one hundred thousand Paulicians were extirpated by the sword, the gibbet, or the flames!”

29. The Earth Again Runs to the Woman’s Help

“The most furious and desperate of rebels,” says Gibbon, “are the sectaries of a religion long persecuted, and at length provoked. In a holy cause they are no longer susceptible of fear or remorse; the justice of their arms hardens them against the feelings of humanity; and they revenge their father’s wrongs on the children of their tyrants.” Such were the Circumcellions of Africa, the peasants of Paphlagonia, and such in the ninth century were the *popular sympathizers* with the Paulicians of Armenia and the adjacent provinces. History styles these sympathizers Paulicians; but history is written by men who are ignorant of the principles of the doctrine of Christ, and are the enemies of “the remnants of

the woman's seed, who keep the commandments of the Deity, and hold the testimony of Jesus the anointed." These are neither fanatics, nor furious and desperate rebels; neither are they hardened against the feelings of humanity, nor do they seek to avenge themselves; for this they are strictly forbidden to do by Him who says, "vengeance is mine; I will repay". The furious and desperate fanatics, steeled against the Divine law and the feelings of humanity, are the serpents, the generation of vipers, in place or power, "the spirituals of the wickedness in the heavens," who counsel and execute the sanguinary ferocity of the Dragon and the Beast. Providence has graciously and mercifully arranged that these insatiable shedders of the blood of His saints shall be fiercely antagonized by the indignant hatred of tyranny, and the love of civil and religious liberty, common to the Scripturally enlightened of mankind; for men may have light enough to discern the folly, and hypocrisy, and diabolism, incorporated in Church and State, and yet be very far from an intelligent belief of "the truth as it is in Jesus" by which alone they can be saved.

Of this earthly class were the "Paulicians," so called, who revolted and warred against the Constantinopolitan Catholic Dragon, A. D. 845-880. They were the militant Paulicians of the pike and gun, stirred up to deeds of blood and valor by the cruel torments of the clergy, in defence of the spiritual and real disciples of the apostle Paul, whose only fight was "the good fight of faith." This thirty-five years of Paulician warfare with the Dragon was "the earth running with help to the woman, and opening her mouth to swallow up the flood cast out of the Dragon's Mouth." They were first awakened to inflict death upon a governor and a bishop, who lent themselves to execute the imperial mandate for the conversion and destruction of "heretics." A more dangerous and consuming flame was kindled by Theodora's persecution, and the revolt of Carbeas, a valiant sympathizer, who commanded the imperial guards of the General of the East. His father had been skinned alive by the Catholic Inquisitors. This horrible cruelty determined him to abandon the service of the Dragon. Five thousand sympathizers joined him in renouncing their allegiance to anti-christian Rome, and in forming an alliance against her with the Saracen "Commander of the Faithful." "During more than thirty years," says Gibbon, "Asia was afflicted by the calamities of foreign and domestic war; in their hostile inroads the disciples of St. Paul were joined with those of Mohammed; and the peaceful christians, the aged parent and tender virgin (the besotted catholics) who were delivered into barbarous servitude, might justly accuse the intolerant spirit of their sovereign. So urgent was the mischief, so intolerable the shame, that Michael was compelled to march in person against

the Paulicians: he was defeated under the walls of Samosata: and the Roman emperor fled before the heretics whom his mother Theodora had condemned to the flames." The valor and ambition of Chrysocheir, successor to Carbeas, embraced a wider circle of rapine and revenge. In alliance with his faithful anti-catholic Moslems, he boldly penetrated into the heart of Asia Minor. These were the times of the Moslem Woe, in which the catholics were "tormented with the torment of a scorpion when he striketh a man." "The men who had the seal of Deity in their foreheads," the Paulicians, were "not hurt" by it; but, as we see, were defended by the Moslem Locusts, who, as the sword of Deity, avenged them upon "the shaven crowns" whose skulls they cleft without mercy. "In those days they sought death (or the political extinction of the State, which would relieve them of those tormenting inroads), but they found it not; and they desired to die, but the death fled from them" (Apoc. 9:4-6). The Dragon legions were repeatedly overthrown, and his edicts of persecution were responded to by the pillage of Nice and Nicomedia, of Ancyra, and Ephesus, whose cathedral was turned into a stable for mules and horses; and the Paulician sympathizers vied with the Saracens in evincing their contempt and abhorrence of the idols and relics of catholic superstition.

This was a righteous retribution encouraging to behold. Truly, as Gibbon remarks, "it is not displeasing to observe the triumph of rebellion over the same despotism which has disdained the prayers of an injured people." The dragon was reduced to sue for peace, to offer ransom for catholic captives, and to request, in the language of moderation and charity, that Chrysocheir would spare his fellow-christians, and content himself with a royal donation of gold and silver and silk garments. "If the emperor," replied the Paulician defender, "be desirous of peace, let him abdicate the East, and reign without molestation in the West. If he refuse, the servants of the Lord will precipitate him from his throne." But the time for the fall of the Eastern Roman Empire had not yet arrived. The emperor Basil the Macedonian accepted Chrysocheir's defiance, and led his army into "the land of heresy," which he wasted with fire and sword.

With the death of Chrysocheir the power of the Paulicians' defenders declined. About the middle of the eighth century, Constantine Copronymus had transplanted many of the Paulicians from the Euphrates to Constantinople and Thrace; and by this emigration their doctrine was introduced and diffused in Europe. The Paulicians of Thrace struck their roots deeply into this foreign soil, where they resisted the storms of persecution, maintained a secret correspondence with their Armenian brethren, and gave aid and comfort to their preachers, who labored, not

without success, among the Bulgarians. They were restored and multiplied by a more powerful colony of Paulicians transplanted A.D. 970, by John Zimisces, from Armenia to Thrace. Their exile to this country was softened by a free toleration. They held the city of Philippopolis, and the keys of Thrace; the catholics were their subjects; they occupied a line of villages and castles in Macedonia and Epirus; "and many native Bulgarians," says Gibbon, "were associated to the communion of arms and heresy." As long as these Thraco-Bulgarian Circumcellions, "the Earth," were awed by power and treated with moderation, they were distinguished in the Dragon armies as volunteers; and the courage of these "dogs ever greedy of war and thirsty of human blood," is noticed with astonishment, and almost with reproach, by the pusillanimous Greeks. The same spirit rendered them arrogant and contumacious; they were easily provoked by caprice or injury; and their privileges were often violated by the faithless bigotry of the Dragon-government and clergy. The emperor Alexius Comnenus undertook to proselyte them to the reigning superstition. Those of their leaders who were contumacious were secured in a dungeon, or banished; but their lives were spared by the prudence, rather than the mercy, of the emperor, at whose command a poor and solitary heretic was burnt alive before the cathedral of St. Sophia.

But the proud hope of eradicating the faith and testimony of the remnant was speedily overturned by "the invincible zeal of the Paulicians," who ceased to dissemble, or refused to obey. After the death of Alexius, they soon resumed their civil and religious laws. In the beginning of the thirteenth century their head-quarters were on the confines of Bulgaria, Croatia, and Dalmatia, with which filial relations were maintained by the Paulician congregations of France and Italy. In the eleventh and twelfth centuries they found great favor and success in these countries, which Gibbon says, "must be imputed to the strong, though secret, discontent which armed the most pious christians (catholics) against the Church of Rome," now in the seventh century of its legal supremacy over all the spiritual affairs of the Great Roman Eagle. "Her avarice," he continues, "was oppressive, her despotism odious; less degenerate, perhaps, than the Greeks in the worship of saints and images, her innovations were more rapid and scandalous: she had rigorously defined and imposed the doctrine of transubstantiation; the lives of the Latin clergy were more corrupt, and the eastern bishops might pass for the successors of the apostles, if they were compared with the lordly prelates, who wielded by turns the crosier, the sceptre, and the sword."

Under the Constantinopolitan standard, the Paulicians were often

transported to the Greek provinces of Italy and Sicily: in peace and war they and their sympathizers of "the earth," who were confounded with them under the same name, freely conversed with strangers and natives, and their views were silently propagated in Rome, Milan, and the newly-arisen Ten-Horn kingdoms of the Beast beyond the Alps. It was soon discovered, that many thousand catholics of every rank, and of either sex, had embraced the "heresy" of Paul; and the flames that consumed twelve cathedral priests of Orleans was the first act and signal of persecution in the West. "They spared their branches," says Gibbon, "over the face of Europe." United in common hatred of idolatry and Rome; they were connected by an ecclesiastical organization of overseers and presbyteries, usually styled elders and pastors. The French called them "Bulgarians" by way of reproach, meaning thereby "unnatural sinners". Their catholic enemies also falsely styled them Manichæans, and charged them with contempt of the Old Testament, and the denial of the body of Christ, either on the cross or in the bread and wine. They repudiated the catholic dogmas connected with the cross and eucharist; but they took both bread and wine, discerning by "the testimony of the anointed Jesus which they held," the representation therein of his broken body and blood, shed for remission of the sins of the many (Matt. 26:28). "A confession of simple worship and blameless manners," says Gibbon, "is extorted from their enemies; and so high was their standard of perfection, that the increasing congregations were divided into two classes of disciples, of those, *who practised*, and those *who aspired*. It was in the country of the Albigeois, in the southern provinces of France, that the Paulicians were most deeply implanted; and the same vicissitudes of massacre and uprising of "the Earth" which had been displayed in the neighbourhood of the Euphrates, were repeated in the thirteenth century on the banks of the Rhone. The laws of the Constantinopolitan Dragon and Serpent were revived by Frederick the Second, the reigning emperor of the Two-Horned Beast of the Earth, which "*spake as a Dragon*" (Apoc. 13:11). The barons and cities of Languedoc were "the earth that ran with help for the Woman: and Pope Innocent the Third surpassed the sanguinary and murderous renown of the ferocious Theodora. It was in cruelty alone that her soldiers could equal the Crusaders; and the cruelty of her priests was far excelled by the founders of the Inquisition. The visible assemblies of the Albigenian Paulicians were extirpated with fire and sword; and "the bleeding remnant" escaped by flight, concealment, or conformity to the hated superstition of the destroyer. But the invincible spirit which they had kindled still lived and breathed in the western world. A latent succession was preserved of "the disciples of St. Paul," who protested

against the tyranny of Rome, and embraced the Bible as the rule of faith.

Thus, I have briefly tracked "the remnants of the woman's seed," under the names of Novatians, Donatists, Ærians, Paulicians and Albigenses, through a long and sanguinary period of sack-cloth-witnessing of a thousand years, against the Apostasy as by law established in "the two Wings of the Great Eagle." In this weary and heart-rending journey, we have visited the Roman Africa, Armenia, Asia Minor, Thrace, Bulgaria, and working our way up the Danube, crossed the Alps into Italy and France. But how changed is the constitution of "the Great Eagle" at the close of this Millennium of Blood! When the remnants of the Woman's seed began their anti-catholic witnessing in the African Wing, the great eagle was subject only to "the Dragon the old Serpent," enthroned in Constantinople. Then there was no Pope of Rome; no Ten-Horned Beast of the Sea; no Two-Horned Beast of the Earth; nor any Image of the Beast. Then, the simple inquiry was, "Who is like the Dragon? who is able to make war with him?" for in those days they all "worshipped the Dragon," in all the length and breadth of the Roman world. But now, in the twelfth century, we stand in the Alpine regions of France and Italy as witnesses "before the god of the earth" (Apoc. 11:4); a god unknown to the Dragon in the epoch of the woman's flight, A.D. 315-345, and his pagan predecessors, in whose times he was but the simple OVERSEER of an ecclesia in Rome. But, ere this century, he had long become a god by the grace and power of the Dragon, who had bestowed upon him "his power, and his throne, and great authority" (Apoc. 13:2). And besides this, in surveying the subjacent landscape from the Alpine heights, we see the Beast of the Earth and the Beast of the Sea intensely catholic and hostile to "the commandments of the Deity and the testimony of the anointed Jesus". Whence came these dominions? They are the results of the outpouring of the Divine wrath upon the Dragon, in retribution of his catholic worship of daimonia and idols, and of the murders, sorceries, fornications and thefts of his clergy (Apoc. 9:20,21); in other words, they are the results of the sounding of the wind-trumpets in answer to the prayers of "the remnants of the woman's seed," which, as "*much incense*," ascended, through their Golden Intercessor, before the throne (Apoc. 8:3,4).

But, while we have been making this millennial tour through the Wings of the Great Eagle, has it been all peace and spiritual tranquility in the interior regions? No; from time to time, reformers started up amidst the catholics themselves; and, as pioneers, prepared the ground for more advanced believers to cultivate and sow with the incorruptible seed. Of these pioneers was Claude, Catholic bishop of Turin, ap-

pointed to that See by Charlemagne. He was in high repute for his knowledge of the Scriptures and his first-rate talents as a preacher; in consequence of which, says the Abbe Fleury, "the French monarch being apprised of the deplorable state of darkness in which a great part of Italy was involved in reference to the doctrines of the gospel, and anxious to provide the churches of Piedmont with a teacher who might counteract the growing rage for image-worship, appointed Claude to the See of Turin, about A.D. 817." Though he died the catholic bishop of Turin, he is regarded as the spiritual father of the "meek confessors of Piedmont," who seceded from the catholic church, and became for many centuries a remnant of the woman's seed. Claude continued his zealous anti-Romish labors until A.D. 839, by which time the valleys of Piedmont were filled with his disciples; and, says Jones, "While a night of awful darkness sat brooding on almost every other part of Europe, the inhabitants of Piedmont preserved the gospel among them in its native simplicity, and rejoiced in the healing beams of the Sun of righteousness".

In the tenth century, that is, from A.D. 900 to A.D. 1000, there were thirty occupants of "St. Peter's Chair." When describing this period Mosheim says: "The history of the Roman pontiffs who lived in this century, is the history of so many monsters and not of men, and exhibits a horrible series of the most flagitious, tremendous and complicated crimes, as all writers, even those of the Romish communion, unanimously confess". In this dismal period, the clergy was, for the most part, composed of a most worthless set of men, shamefully illiterate and stupid; ignorant, more especially in religious matters; equally enslaved to sensuality and superstition, and capable of the most abominable and flagitious deeds.

To stem this torrent of corruption, there appeared in the south of France, in the province of Languedoc and Provence, one Peter de Bruys, about A.D. 1110. He was the founder of the Petrobrusians*. His labors were successful. He taught that "the ordinance of baptism should be administered only to adults; that it was a piece of idle superstition to

* The Petrobrusians followed the lead of Peter de Bruys. They denied infant baptism, the need of consecrated churches, transubstantiation with masses for the dead. One of his followers, Henry, gave his name to another group known as Henricians, centred in Tours. These teachers were known for their high character and dedicated lives. In spite of persecution they went from place to place, making many converts from those who were dissatisfied at the want of clerical discipline. About this time (1170), a rich merchant of Lyons, Peter Waldo, sold his goods and gave them to the poor; then he went forth as a prayer of voluntary poverty. His followers, the Waldenses, or poor men of Lyons, spread to many parts. Among the principles that some of them put forward for acceptance was that the Catholic Church was not the Church of Christ, but the scarlet woman of the Apocalypse. Therefore its precepts ought not to be obeyed. Such teaching resulted in religious warfare, including the use of carnal weapons to enforce the beliefs and authority of the Church — Publishers.

build and dedicate churches to the service of God, who, in worship, has peculiar respect to the state of the heart, and who cannot be worshipped with temples made with hands; that crucifixes are objects of superstition, and ought to be destroyed; that in the Lord's Supper the real body and blood of Christ were not partaken by the communicants, but only represented in the way of symbol or figure; and, lastly, that the oblations, prayers and good works of the living, can in no way be beneficial to the dead".

A few years after the decease of Peter de Bruys, an Italian by birth, generally styled Henry of Toulouse, arose to bear witness against the corruptions of the time. He declaimed with fervid vehemence against the vices of the clergy and the superstitions they invented. He rejected the baptism of infants; treated the festivals and ceremonies of the catholic church with the utmost contempt, and held clandestine assemblies, in which he explained and inculcated the doctrine he set forth.

Contemporary with Henry, and eight years his survivor, was Arnold of Brescia, who from A.D. 1147 to 1155, bearded the papal lion in his den. He was inferior to Peter de Bruys and Henry, neither in fortitude nor zeal, while in learning and talent he excelled them both. The zeal of this daring reformer was first directed against the wealth and luxury of the Romish clergy. He charged upon them most of the corruptions that disgraced religion, and called upon them to renounce their usurped possessions, and to lead a frugal and abstemious life on the voluntary contributions of the people. The inhabitants of Brescia revered him as the apostle of religious liberty, and rose in rebellion against their accredited bishop. Driven by persecution from place to place, he determined on the desperate experiment of fixing the standard of revolt in the very heart of Rome.

He was the Garibaldi of the twelfth century. For a time he found protectors among the nobility and gentry. He harangued the populace with his usual fervor, and inspired them with such a regard for their civil and ecclesiastical rights, that a complete revolution was effected in the city. The papal Pontifex Maximus struggled in vain against this invasion of his power, and at last sunk under the pressure of calamity. His successors, Celestine and Lucius, were unable to check the popular frenzy. The leaders of the insurrection waited upon Lucius, demanded the restitution of the civil rights which had been usurped from the people, and insisted that he and the clergy should trust only for their stipends to the pious offerings of the faithful, as at the beginning. The pope survived this astounding demand only a few days, when he was succeeded by Eugenius III., who, dreading the mutinous spirit of the inhabitants, withdrew from Rome, and was "consecrated" in a neighboring fortress.

Arnold, who had withdrawn from Rome during this extraordinary insurrection, hearing of the escape of the newly-elected pope, repaired once more to the city, and animated with fresh vigor the energies of the populace. He called to their remembrance the achievements of their ancestors, and painted in the strongest colors the sufferings which sprung from ecclesiastical tyranny. He charged them never to admit the pontiff within their walls till they had prescribed the limits of his spiritual jurisdiction, and fixed the civil government in their own hands. The passions of the populace were aroused by these harangues; and, headed by the disaffected nobles, they attacked the cardinals and other ecclesiastics, set fire to the palaces, and compelled the inhabitants to swear allegiance to the new constitution.

The excesses of this ungovernable mob, "*the Earth,*" stirred up all the wrath of "the successor of St. Peter;" who, placing himself at the head of his troops, marched against the city, into which he was admitted after making some trifling concessions. The friends of Arnold were nevertheless still numerous, and for ten or a dozen years they "*shut the heaven,*" or continued to agitate the city. It was not till A.D. 1154, that anything like a settled peace was established. The presence of Arnold and his witnessing brethren in the very face, as it were of "the god of the earth" was the cause of all this tumult. For it was their mission to agitate the waters, and "*to shut the heaven, that it rain not in their days of the prophecy; and to turn the waters into blood, and to smite the earth with all plagues as often as they willed*" (Apoc. 11:6). But at this date, a riot having ensued, Adrian IV. placed the city under an interdict, and from Christmas to Easter deprived it of all catholic worship. This gave a sudden turn to the public mind. Arnold and his friends were expelled from the city, and fled for protection to the Viscount of Campania. Thither the vengeance of the pope pursued them, and he instigated Frederick Barbarossa to force Arnold from his asylum in his territories. Immediately after this he was seized by Cardinal Gerard and burned at the stake, in the midst of the fickle populace, who gazed with stupid indifference on the bold and valiant champion who had fallen in defence of their dearest rights, and whom they had regarded with the highest veneration.

"We may truly say," says Dr. Allix, "that scarcely any man was ever so torn and defamed on account of his doctrine as was this Arnold of Brescia. It was because, with all his power, he opposed the tyranny and usurpation which the popes began to establish over the temporal jurisdiction of the kings of the earth. He was the man who by his counsel renewed the design of re-establishing the authority of the Senate of Rome, and of compelling the pope not to meddle with anything but what con-

cerned the government of the church, without invading the temporal jurisdiction; this was his crime, and this, indeed, is such a one as is unpardonable with the pope, if there be any such”.

Though Arnold, like Garibaldi, was a zealous anti-papist, there is no proof of his belonging to “the Holy City;” but much presumptive evidence that he did not. He was a strenuous advocate of civil and religious liberty, and heretical according to the catholic standard of orthodoxy. But he might be all this, and yet not a christian of the New Testament type. However, he was enlightened enough to impugn the dogma of transubstantiation, and to deny that baptism should be administered to infants. And this alone in catholic judgment was sufficient ground for his condemnation.

The memory of Arnold was long and fondly cherished by his countrymen, and his tragical end occasioned murmurs both loud and deep. His murder was regarded as the act of the Bishop of Rome and his clergy. Arnold’s friends, who were numerous, separated themselves from communion with the pope’s church, and by the name of Arnoldists long continued to bear their testimony against its numerous abominations, as another of “the remnants of the woman’s seed”.

A multitude of converts in all the southern provinces of France, and the states of Italy, resulted from the able and faithful labors of these three men. When it became aware of it, the Court of Rome became alarmed, and resorted to torture and destruction for the suppression and extermination of them, as heretics that troubled the church, or “tormented them that dwelt upon the earth” (Apoc. 11:10). “It made war upon them,” and ultimately “overcame them, and killed them” (v. 7; 13:7); for what was deemed a good and sufficient reason, namely, their tormenting testimony, styled by the catholic destroyer, “HERESY.” The following extract from Venema’s Ecclesiastical History will serve to show in what their *heresy* consisted:

“The chief articles of their heresy,” says he, “were the following:

1. That the Holy Scriptures were *the only source of faith and religion*, without regard to the authority of the fathers and tradition; and although they principally used the New Testament, yet, as Usher proves from Reinier and others, they regarded the Old also as canonical scripture. From their greater use of the New Testament, however, their adversaries took occasion to charge them with despising the Old.

2. They held the entire faith, according to all the articles of the apostles’ creed.

3. They rejected all the external rites of the dominant church, except baptism and the Lord’s Supper; such as temples, vestures, images, crosses, the religious worship of holy relics, and the remaining sacraments, confirmation, penance, holy orders, matrimony, and extreme

unction; “these they considered as inventions of Satan and the flesh, and full of superstition.

4. They rejected purgatory, with masses and prayers for the dead, acknowledging only two terminations of the present state — heaven and hell; but in what sense of these terms, Venema says not.

5. They admitted no indulgences, nor confessions of sin, with any of their consequences, except mutual confessions of the faithful for instruction and consolation.

6. They held the sacraments of baptism and the eucharist only as signs, denying the corporeal presence of Christ in the eucharist, as we find in the book of this sect concerning Antichrist, and as Ebrard of Bethunia accuses them in his book against heresies.

7. They held only three ecclesiastical orders — bishops, priests or presbyters, and deacons — and that the remainder were human figments: that monasticism or monkery was a putrid carcase, and was the invention of men; and that the marriage of the clergy was lawful and necessary.

8. Finally, they asserted the Roman Church to be the Whore of Babylon; and denied obedience to the pope or bishops, and that the pope had any authority over other churches, or the power of either the civil or ecclesiastical sword”.

Towards the end of the twelfth century heresy of this sort grew apace; for a new impulse was given to it by the labors of another enterprising witness against Rome, named PETER WALDO of Lyons. He was an opulent merchant, whose attention was drawn to the Holy Scriptures, which he was able to read for himself in the Latin Vulgate, the only edition of the Bible at that time in Europe. From the Scriptures alone he obtained the knowledge of the way of salvation; and being enlightened in this, he began to teach it to his neighbors. He felt the necessity of their having the word in their own tongue; he therefore, rendered the four testimonies for Jesus into French. This accomplished, he proceeded to expound their contents. Reinerius Saccho, a Romish Inquisitor, says of him, that “being somewhat learned, he taught the people the text of the New Testament in their mother tongue”. “His kindness to the poor,” says one of the Magdeburgh Centuriators, “being diffused, his love of teaching, and their love of learning, grew stronger and stronger, so that great crowds came to him, to whom he explained the scriptures. He was himself a man of learning; nor was he obliged to employ others to translate for him, as his enemies affirm.” Be this as it may, the inhabitants of Europe were indebted to him for the first translation of the Bible into a modern tongue since the time that the Latin had ceased to be a living language — a gift of inestimable value to all who spoke French.

Animated with an enlightened zeal, he repudiated all the dogmas,

rites, and ceremonies of human invention; and lifted up his voice like a trumpet against the arrogance of the pope and the reigning vices of the clergy. In short, he seems to have taught the truth in its simplicity, while he exhibited in his own example its excellency, and labored most assiduously to demonstrate the difference between the teaching of the New Testament and that of the blasphemous clergy of the Latin church.

These proceedings of Waldo were reported to the Archbishop of Lyons, who became very indignant. He forbade Peter to teach any more on pain of excommunication, and of being proceeded against as a heretic. But Waldo belonging to a remnant of the woman's seed, was not to be silenced by archiepiscopal authority. He replied, that though a layman, he could not be silent in a matter which concerned his fellow-creatures. Attempts were presently made to apprehend him, but without success: so that he lived concealed in Lyons for a space of three whole years. At the end of these, pope Alexander III. hearing of his doings, anathematized both him and his adherents. The shepherd and his flock were therefore scattered abroad, and like the faithful in Jerusalem on the death of Stephen, "went everywhere preaching the word" (Acts 8:4). Waldo retired into Dauphine, where he preached with great success. Persecuted from place to place, he next retired into Picardy. Driven from thence, he proceeded into Germany, carrying along with him "*the testimony of the anointed Jesus.*" He at length settled in Bohemia, about A.D. 1184, where he continued witnessing until death.

His followers were chiefly called "Leonists," after the city of Lyons, where he commenced his labors: they were also frequently designated "the Poor of Lyons". Numbers of his disciples fled for an asylum into the Valleys of Piedmont, taking with them the new translation of the Scriptures. In this country they mingled with the Paulicians and other witnesses against Romish superstition previously existing there, and were afterwards known by the name of "Waldenses," or Vaudois: they also diffused themselves over the South of France, where they became known as "Albigenses;" for it is the same class of witnesses styled by these different names, according to the different countries, or districts of the same country in which they appeared. In Alsace and along the Rhine, the doctrines of Waldo spread extensively. Persecution followed in their wake. Thirty-five citizens of Mentz were consumed to ashes by the papists in one fire in the city of Bingen, and eighteen in Mentz itself. The bishops of Mentz and Strasburgh breathed nothing but vengeance and slaughter against them; and at Strasburgh, where Waldo himself is said to have narrowly escaped, eight persons were committed to the flames. Multitudes died praising God, and in the confident hope of resurrection to eternal life. The blood of the witnesses

became the seed of a new generation of faithful ones; and in Bulgaria, Croatia, Dalmatia, and Hungary, societies were established which flourished throughout the thirteenth century.

It is not surprising that the great and rapid increase of the witnesses should stimulate the Court of Rome to great activity against them. Their testimony was tormenting; and it is not in human nature to endure torment without seeking relief. Rome had but one remedy, and that was persecution to the ruin of body and estate. Councils were held in continual succession, and persecuting edicts issued to check the growing evil, though with little or no effect.

The following is an extract from the fourth canon of the council of Tours, held A.D. 1163. Evidently referring to the Albigenian Remnant, it thus proceeds:

“In the country about Toulouse, there sprang up *long ago* a damnable heresy, which, by little and little, like a cancer, spreading itself to the neighbouring places of Gascony, hath already infected many other provinces; which whilst, like a serpent, it hid itself in its own windings and twistings, crept on more secretly, and threatened more danger to the simple and unwary; wherefore we do command all bishops and priests dwelling in these parts, to keep a watchful eye upon these heretics; and under the pain of excommunication, to forbid all persons, as soon as these heretics are discovered, from presuming to afford them any abode in their country, or to lend them any assistance, or to entertain any commerce with them *in buying or selling*; that so at least, by the loss of the advantages of human society, they may be compelled to repent of the error of their life. And if any prince, making himself partaker of their iniquity, shall endeavor to oppose these decrees, let him be struck with the same anathema. And if they shall be seized by any catholic princes, and cast into prison, let them be punished with confiscation of all their goods. And because they frequently come together from divers parts into one hiding place, and because they have no other ground for their dwelling together save only their agreement and consent in error — therefore we will that such their conventicles be both diligently searched after, and, when they are found, that they be examined according to canonical severity”.

But, while power was on the side of the oppressor, the Deity had also given power to His witnesses (Apoc. 11:3). This made their sackcloth-witnessing singularly effective, as is very plain from the following extract of a letter from the Archbishop of Narbonne to Louis VII., king of France: “My Lord the King;” says he, “We are extremely pressed with many calamities; amongst which there is one that most of all affects

us, which is, that the catholic faith is extremely shaken in this our diocese; and St. Peter's boat is so violently tossed by the waves that it is in great danger of sinking"!

The god of the Roman earth was exceedingly incensed at this stormy buffeting of his bark. In A.D. 1181, Lucius, the third pope of that name, fulminated his decree against them, in which he said, "We declare all Catharists, Paterines, and those who call themselves 'the Poor of Lyons,' etc., to lie under a perpetual anathema!" All who presume to buy and sell without authority from the Roman image (Apoc. 13:17) — all who held or taught opinions concerning baptism, the Lord's Supper, remission of sins, marriage, or any of the sacraments of the church, *differing from what the holy church of Rome doth teach and observe* — are to be judged heretics, and anathematized. The refusal to take an oath is to be deemed a proof of heresy, and treated accordingly; and all the afore-mentioned were to be delivered up to the secular power for punishment, and their goods confiscated to the use of the church. The clergy are enjoined to make vigilant search after all such heretics, and to call to their aid all earls, barons, governors, and consuls of cities, and other places, to execute the ecclesiastical and imperial statutes concerning these matters; and any city that refused to yield obedience to these "decretal constitutions" was to be excluded from all commerce with other cities, and deprived of the episcopal dignity.

These intolerant proceedings, directed chiefly against the witnessing remnants of the woman's seed in the south of France, drove multitudes of them into and across the Pyrenees, into Spain; in consequence of which, Ildefonsus, king of Aragon, published an edict, A.D. 1194, charging and commanding all the "Waldenses, Insabbati, who are otherwise called 'the Poor of Lyons,' and all other heretics, who cannot be numbered, being excommunicated from the Holy Church, adversaries to the cross of Christ, violaters and corrupters of the Christian religion, to depart out of our kingdom, and all our dominions." Moreover, "whosoever from that day forward, should presume to receive the Waldenses, Insabbati, or any other heretics, of whatsoever profession, into their houses, or be present at their pernicious sermons, or afford them meat or any other favor, should incur the indignation of Almighty God, as well as that of his majesty — have his goods confiscated, without the remedy of an appeal, and be punished as if he were actually guilty of high treason!" Such was the state of matters at the end of the twelfth century; and it may serve to make the reader's mind more appreciative to the appalling scenes of slaughter and carnage inflicted upon the woman's seed in the war upon them by "*the Beast that ascendeth out of the abyss*" (Apoc. 11:7). See Vol. 3, p. 268-269; and ch. 13:21.

Chapter 13

THE LAODICEAN STATE

CONTINUED

The Laodicean State, typified by the Apocalyptic ecclesia at Laodicea, is parallel with the Seventh Seal Period from its opening to the Fall of the apocalyptic Babylon after the appearing of "THE ANCIENT OF DAYS."

From A.D. 324 to A.D. 1864-'8, or thereabout.

See Vol. 1, p. 428

2. SECOND GENERAL DIVISION OF THE SEVEN SEALED SCROLL

The Seventh Seal, Seven Trumpets, and the Six Vials to the appearing of Christ "as a thief;" exhibiting the development of the Ten Horns of Daniel's Fourth Beast in the wounding of the Sixth Head and the establishment of the Seventh; (Apoc. 8) the subversion of the Greek Catholic Dynasty of Constantinople, (Apoc. 9) the rising of Daniel's eleventh Episcopal Horn, or Eighth Head, that speaks blasphemies, and "as a Dragon;" (Apoc. 13:1-5, 11-18; 17) the war of the Saints and Witnesses with this power; their subjugation, death, resurrection, and ascension to the heaven at the ending of the Sixth Trumpet; (Apoc. 11:3-12; 12:14,16,17; 13:6-10) judgments upon their enemies, the Horns, Eighth Head, and Image; (Apoc. 16:1-11) and the preparation of their way (Apoc. 16:12-14).

TIME OF EVENTS

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

SUMMARY OF CHAPTER 13

The Apostle John, standing upon the Sand of the Sea, beholds a Beast ascending out of the sea, even that beast he alluded to in Ch. 11:7,

as the destroyer of the Witnesses. Like the Dragon, it had Seven Heads and Ten Horns; and its power, throne, and great authority, it acquired from the Dragon. Thus it divided the Habitable with the Dragon; so that the inhabitants thereof worship the Dragon and the Beast. Upon the Seven Heads he saw a Name of Blasphemy, to which was given a Mouth like a Lion, with which he gave utterance to the great things and blasphemies he conceived. He sees them in continuance forty and two months, in the course of which long period they make war upon the saints and at length overcome them.

After the ascending of this beast from the sea, John beholds another beast ascending out of the earth, having Two Horns and speaking as a Dragon. After his ascent, he sees this beast in contemporaneous existence with the other; and of like constitution with the wounded head of the Ten-Horned Beast. John also sees an IMAGE of the Wounded Head, which the Two-Horned Beast caused to be set up; and to which all on the earth of every degree were subjected.

The Name of the Beast symbolically revealed.

TRANSLATION

Apoc. 13

1. And I stood upon the Sand of the Sea, and I saw ascending out of the Sea a Beast, having Seven Heads and Ten Horns: and upon his horns Ten Diadems, and upon his heads a NAME OF BLASPHEMY.

2. And the beast which I saw was like to a Leopard, and his feet as of a Bear, and his Mouth as the mouth of a Lion: and the Dragon yielded to him his power and his throne, and extensive authority.

3. And I saw one of his heads as if wounded to death: and the plague of his death was healed; and there was wondering in the whole earth after the beast.

4. And they worshipped the Dragon which yielded dominion to the Beast; and they worshipped the Beast, saying, Who is like to the Beast? Who is able to make war with him?

5. And there was given to him a MOUTH speaking great things and blasphemies; and there was granted to him license to practise. Forty-Two Months.

6. And he opened his mouth in blasphemy concerning the Deity, to have blasphemed his NAME, and his Tabernacle, and those who tabernacle in the heaven.

7. And it was given to him to make war with the Holy Ones, and to overcome them: and there was given to him dominion over every tribe and tongue and nation. 8. And all the dwellers upon the earth shall worship him, of whom there hath not been written the names before the foundation of the world, in the book of the Life of the Lamb that hath been slain.

9. If any one have an ear, let him hear. 10. If any gathereth together a cap-

tivity, into captivity he goes away; if any shall kill with the sword, it behoves that he be killed with the sword. Here is the patience and faith of the saints.

11. And I saw another Beast ascending out of the Earth; and he had Two Horns like to a Lamb, and he spake as a Dragon. 12. And all the dominion of the former beast he exerciseth in his sight: and he causeth the earth, and the dwellers therein, that they worship the former beast whose plague of his death was healed.

13. And he performs great signs, so that he even causeth fire to descend out of the heaven into the earth in sight of the men. 14. And he deceiveth the dwellers upon the earth through the signs which it was given to him to perform in the sight of the beast, commanding the dwellers upon the earth to make an IMAGE to the beast which hath the plague of the sword, and lived.

15. And it was given to him to give spirit to the image of the beast, that the image of the beast might both speak and practise, that as many as would not worship the image of the beast should be killed.

16. And he causeth all, the small and the great, and the rich and the poor, and the free and the bond, that there should be given to them a mark upon their right hand, or upon their foreheads; 17. and that no one be able to buy or to sell, but he having the mark, or the Name of the Beast, or the Number of his Name.

18. Here is wisdom. Let him that hath the understanding, count the Number of the Beast: for it is a Man's Number, and his number is Six Hundred and Sixty-six.

I. BEAST OF THE SEA

1. Preliminary Remarks

In the first year of Belshatzar, the prophet Daniel saw in a vision of the night, Four Beasts. The first resembled a Lion; the second, a Bear; the third, a Leopard; but the fourth was like nothing seen among beasts. "It was diverse from all the beasts that were before it," which signifies, according to the interpretation given in Ch. 7:23, "diverse from all kingdoms."

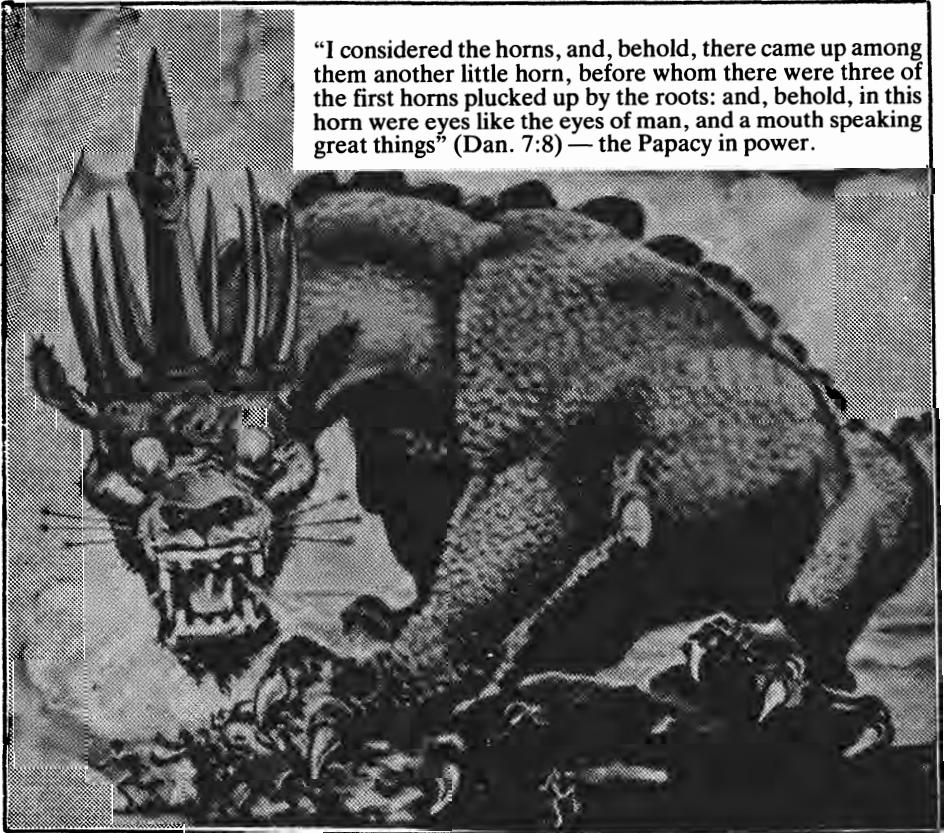
The vision was communicated to him with special reference to this incongruous fourth beast. It had a head, and upon his head Eleven Horns, and claws of brass, and teeth of iron. Daniel saw it arise in a stormy period out of the Great Sea; and he perceived that it continued until the Ancient of Days came, when, judgment having been given to the Holy Ones, or Saints of the Most High Ones, they destroyed it with fire and sword.

This simple statement of facts identifies the Fourth Beast of Daniel with the Scarlet-colored Beast of John in Apoc. 17:3,11. The light shed upon the subject in these texts, reveals that the head seen by Daniel was

the Sixto-Octavian, or the last; and gives us to understand what was concealed from the prophet, that the nameless beast he saw had Eight Heads. John's Scarlet Beast "goeth into perdition." Daniel saw this consummation; and John saw the perdition inflicted by the same agents — by the Lamb, and his called and chosen, and faithful companions — the Saints (Ch. 17:14).

Now, a beast with an eighth head and ten horns, contemporary with the advent of the Ancient of Days, implies its previous existence, either under seven heads coevally extant, or under seven heads successively existing. The revelator disposes of this alternative by telling John that five of the heads had fallen, that the sixth was in being in his day, and that the seventh had not then as yet come. Hence this succession of heads, and development of horns upon the imperial head, implies the subjection of the Fourth Beast to successive revolutionary changes. Daniel saw one revolution connected with its horns, in which an Eleventh Horn, with Eyes and Mouth, came up upon the head after the

"I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and, behold, in this horn were eyes like the eyes of man, and a mouth speaking great things" (Dan. 7:8) — the Papacy in power.



ten horns, of which it rooted up three; but in regard to the head he saw nothing.

Thus there is a great lack of particulars in Daniel's vision, which the Deity "reserved in his own power," as not important to be made known at that time. He gave Daniel a general outline of "the matter," in symbol and its description; but he deferred the details, or a more particular representation, until he should give them to "the Son of Man" in actual manifestation. When the Son had received them of the Father, he sent his messenger and signified them to John in Patmos. Among the signs exhibited were the Great Fiery-Red Dragon, the Catholic Dragon, the Beast of the Sea, the Name of Blasphemy, the Beast of the Earth, the Image of the Beast, and the Woman-Bearing Scarlet-Beast. All these apocalyptic signs are contained in Daniel's Fourth Beast. They are a symbolical analysis of this beast, which they exhibit in its chronological, geographical, and constitutional relations at different periods of its long and eventful, or its "dreadful and terrible," career.

Thus, Daniel's Fourth Beast commences its career with the Foundation of Rome, B.C. 753, and does not finish it until after the advent of Christ and the resurrection, of which long period 2,621 years are now in the past. It was predestined to "devour the whole earth, and to tread it down, and to break it in pieces" (Dan. 7:23). This is the extent of what is styled in Apoc. 16:14, "the earth and the whole habitable" — its territorial dominion in its amplest extent; and comprehending the countries represented by the dynastic sovereignties of the gold, the silver, the brass, the iron, and the clay, of Nebuchadnezzar's Image. This is the whole earth, and exhibits the reason why Britain, France, and Russia, elements of Daniel's Fourth Beast, have been so much occupied of late in China, Cochin-China, India, Mexico, Algiers, and Central Asia. These countries added to Europe, Turkey, and America, are "the whole earth" subdued to the authority of the Fourth Beast.

But, besides Daniel's Four Beasts, and their appendages, the prophet saw a class of people, for whose sake all things consist (2 Cor. 4:15). These he styles, "the Saints of the Most High Ones." They are the Seed of the Woman, against which the Fourth Beast in many centuries of his career, would have great and deadly "enmity;" for all the elements of said beast are "the Serpent" and his seed; or, in the words of Christ, "the Devil and his angels" (Matt. 25:41; Gen. 3:15). He was to make war upon them, and to prevail against them till the end of "a time, times, and the dividing of a time," when the Ancient of Days would come, and join them in the execution of judgment unto the utter and complete destruction of their enemy.

Now this, in the estimation of Deity, is an all important matter; and

all worthy of ample illustration for the support and strengthening of "the faith and patience" of the sufferers in so long and sanguinary a conflict with the beast. Hence the signs apocalyptically exhibited to John. This one, especially, which he calls attention to as "the Beast ascending out of the Sea;" for, like Daniel's beast, it makes war upon them, and overcomes them; yea, and kills their allies, the witnesses (Apoc. 11:7; 13:7): but then, there is hope in their end. For, as this great sea monster "gathereth them into a captivity and killeth them with the sword" — fills his prisons with them and puts them to death; so the serpent-seed he represents are to receive measure for measure, heaped up and shaken down; or, as Daniel expresseth it, "he shall be slain, and his body destroyed, and given to the burning flame." "Here is the patience and faith of the Saints."

But the saints were not to be scattered over "the whole earth," or fourth-beast habitable in its amplest signification; but, for two distinct, and *partly parallel periods of 1260 years*, to be fed and nourished in the Two Wings of the Great Eagle. Because of the Serpent's relations to them in the wilderness, or Court of the Gentiles, in their long antagonism, it was deemed necessary for the illustration of the times, to exhibit the Fourth Beast analytically. And this is the analysis with reference to him in his conflicts with the saints. The Fourth Beast made war upon them from the crucifixion of the Captain of their salvation, until A. D. 324. Daniel did not see this war in his vision; but John saw it; and predicted that the saints would come out of the conflict victorious. This victory we have seen celebrated in the twelfth chapter, tenth and eleventh verses. In this relation the fourth beast appears as "the Great Fiery-Red Dragon." While this constitution of power obtained, its jurisdiction extended over "the whole habitable," but not over "the whole earth," as when the Ancient of Days comes. Had this particular been revealed to Daniel, it might have been in these words, "And the Great Fiery-Red Dragon made war upon the Saints; but the Saints overcame him, and cast him out of the heaven." But the Spirit condescended to be more specific; and instead of this brief and summary statement, represented the stages of the conflict ultimating in that result, in the prophetic symbols of the first six seals.

But the Fourth Beast, though vanquished in this war of two hundred and ninety-one years, was not subdued: for afterwards, as we have seen, he put on a new uniform, and in all the sanctimonials of Laodiceanism, "he went away to make war with the Remnants of the Woman's Seed." He was the Fourth Beast in catholic uniform; and although he inflicted great cruelties upon the saints, he did not overcome them, nor have they as yet conquered him.

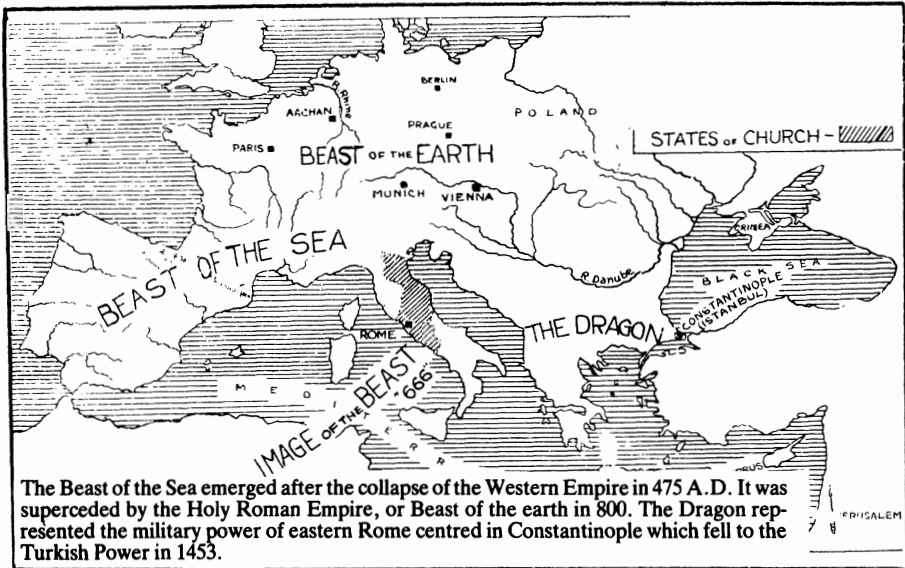
But Daniel saw the saints conquered by the Fourth Beast. That is true in part. He saw them conquered by a horn of the fourth beast, styled "a Little Horn that had eyes, like the eyes of a man, and a Mouth that spake very great things, whose look was more stout than his fellows." This Little-Horn power subdued them, and prevails against them until the Ancient of Days come. Representative of this prevalence, we have the symbols of this thirteenth chapter. The Beast of the Sea, like the Catholic Dragon, who, since the cession of his throne, has assumed the uniform of Mohammed, is the enemy of the saints; and for the very obvious reason, that the Mouth of the Sea-Monster is the veritable Mouth of Daniel's Little Horn whose "very great things" John characterizes as "blasphemy concerning the Deity to have blasphemed his Name, and his tabernacle, and those tabernacling in the heaven." And for the same reason the Beast of the Earth is their enemy; for the Speaking Image he sets up is the embodiment of the same Mouth which commands all to be killed who will not worship it. This command brings it into collision with the Saints, who worship no power but the Deity in manifestation. Hence war ensues between them and the beasts. This is the war Daniel saw; and both he and John testify that the Saints were prevailed against; while John goes further and explains the prevalence by saying their allies, the Two Witnesses, were killed.

In this thirteenth chapter, we have presented to us Daniel's Fourth Beast under the analytic symbols of the Dragon, the Beast of the Sea, the Beast of the Earth, and the Image of the Beast. The throne of the Dragon was Rome, so long as the Roman Senate existed there, and the Seven Heads of the Dragon were incomplete. But when this throne was "yielded," and the Roman Senate expired, the throne of the Dragon was confined to Constantinople exclusively. The jurisdiction the Dragon-Power was able to reserve extended over all the habitable *Eastward* of a line following the Rhine up to its point of nearest proximity to the source of the Danube, that is, half way between Strasburg and Basle; thence down the Danube to Belgrade; and thence southwardly to Dyr-rachium, now called Durazzo, and across the Adriatic and Mediterranean to the Syrtis Major and the great Desert of Africa. All to the eastward of this line was the Constantinopolitan Dragon, or Greek division of the Great Roman Eagle, and comprehended MÆSIA, or Bosnia, Servia, and Bulgaria; THRACE, or Roumelia; Macedonia, Greece, ASIA MINOR, Armenia, Mesopotamia, Syria, and Egypt. This was a great diminution of the original Dragon dominion; still it was ample, and sovereign over rich and fertile regions.

The Beast of the Sea divided the Roman habitable with the Catholic Dragon of the East. They are the two limbs of Nebuchadnezz-

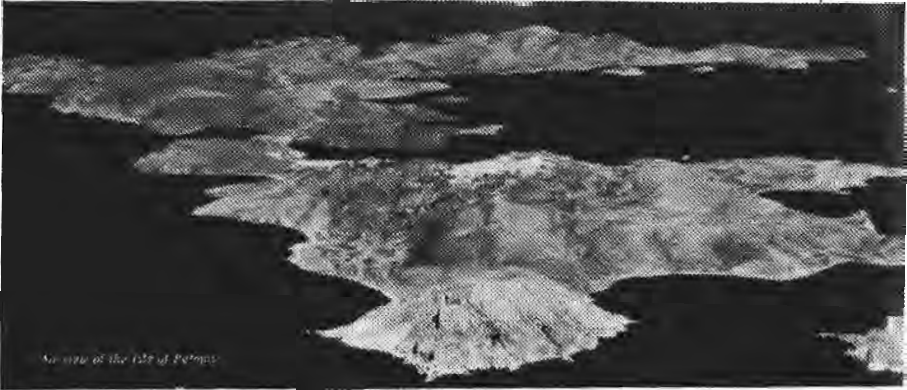
zar's Image. The dominion of this Sea Monster was, as John predicted, "extensive". It ruled all the habitable to the Westward of said line, including France, Spain, the Roman Africa, Italy, and the region between the Alps and the Rhine, Danube, and Save, anciently known under the names of Rhætia, Noricum, and Pannonia, but in our times as Switzerland, half Suabia, Bavaria, and Austria and the western part of Hungary. In this outline I have not included England, Scotland, and Ireland, for reasons which need not be mentioned in this place.

The beast, which John styles "another Beast," and which he says "ascended out of the earth," came up among the Horns of the Sea Beast, and after they had made their appearance (Dan. 7:8,24). The Beast of the Earth was to be "diverse" from the Beast of the Sea, and to subdue three of its horns. These three horn-territories were so much of the Dragon Fourth Beast habitable taken from the Beast of the Sea; and conferred upon it the Roman characteristic. A map of Central Europe will exhibit the Beast of the Earth with sufficient accuracy. Its acquisition of ROME conferred upon it the quality of holiness in the estimation of its worshippers; so that by them it came to be styled "THE HOLY ROMAN EMPIRE." It comprehended Italy, Austria, Bavaria, Hungary, and Germany to the North and Baltic seas. Its *secular* throne, in the beginning, was at AIX-LA-CHAPELLE, but afterwards at VIENNA; and its *spiritual* seat in ROME. The Beast of the Earth is an extension of Daniel's Fourth Beast northwards, through the forests of Germany, in which the Romans of the old world could never effect a permanent settlement.



As, then, the moon hath her different *phases*, called new, half, gibbous, and full, nevertheless the same moon; so also Daniel's Fourth Beast hath his *phases*, which are different constitutional manifestations, yet the beast remains the same to the end of his "dreadful and terrible" career. He has nearly passed through his Sea-Beast and Earth-Beast phases; that is, in certain relations: but there yet awaits him a vast extension, and a constitutional development of thirty years duration which will be final. In this future and last phase of his existence, he will stand before the nations in his most dreadful and terrible aspect, scarlet of body with sin and blood, with his SIXTO-OCTAVIAN HEAD diademed with Ten Horns, and a Drunken Harlot sitting upon his back. Thus panoplied with the Mystery of Iniquity in Church and State, he will have consummated the mission revealed to Daniel, in the full discharge of which, he was to "devour the whole earth, and tread it down, and break, it in pieces." Having accomplished this, "he goeth into perdition," where in the popular abyss, he is bound for a thousand years (Apoc. 17:11; 20:1-3).

2. The Prophetic Stand-Point of the Vision



View of the Isle of Pelyps

Daniel reclined upon his bed and dreamed; but John stood upon the Sand of the Sea, and saw things bearing resemblances to what he deemed sufficiently striking to establish their identity. Daniel says that it was stormy in his vision; or, as he expresses it, "the four winds of the heaven strove." But in this thirteenth chapter John says nothing about a strife of winds; but simply "I stood." I take it therefore that there is a sense in which John's standing is equivalent to storminess of the situation. Any one who has stood upon the sea shore, especially if rocky, will know that the situation is not characterized by silence, or the absence of noise. On the contrary, the roar of the waters is incessant. If the sea were quiescent as a pond, then to stand upon its beach would be to ex-

perience the silence and solitude of the boundless prairie. Such a standing for observation of phenomena would be symbolical of times of tranquillity and peace. But this could not be the nature of John's standing; for no such politico-ecclesiastical organizations could ascend into a position to command, or rather, to divide the command of, the world in halcyon days undisturbed by the storms of war and conquest. His standing then upon the margin of the roaring waters was significant of the storminess of the times, when what he "saw" should ascend to dominion "in the whole earth," *en hole te ge*. He stood, and the roar he heard was "the multitude of many peoples, making a noise like the noise of the seas; the rushing of nations, making a rushing like the rushing of mighty waters." Such a roaring of the waters implies a tumult of the sea from the strife of words. This implication places John and Daniel side by side as spectators of the storm. Daniel saw the four winds lashing the sea into fury; east, west, north, and south winds, all blowing upon the same sea. No ship could live in such a storm.

Each of Daniel's four beasts, or dominions, was brought up out of the sea by the four winds of his vision. The Fourth Beast was brought up thereby; and so was his Sea-Beast development; and John apocalyptically beheld the same four winds as he "stood upon the Sand of the Sea, and saw." This leads me to remark as to the time of his standing. He stood there while the Four Winds continued the storm. The winds producing the roar of the sea, were "the four winds of the earth," which, in their blowing, gave voice to the first four trumpets, which in my *Tabular Analysis*, Vol. 2 p. 114, are styled, "Wind Trumpets." And from this tabular exposition I would transfer the "note" in Vol. 2 pg. 115, as appropriate to the place. It reads thus: "The judgments of these four winds culminate in the development of the Seventh Head, which 'continues a short space'; and of the Ten Diademed Horns of the Beast that rises out of the sea; in the 'wounding as it were to death' of its Sixth Head; and in the consequent cession by the Dragon of his power, throne and dominion over the affected Third Part, which before the blowing of those winds, was a constituent of his empire". The time of this stormy period is indicated on p. 115 of that volume, as "from A.D. 395 to A.D. 554-'59, the epoch, or beginning, of the darkened day and night in the third of them, being equal to a period of 159-'64 years." The reader will please compare what is written here concerning the "time of events," and correct what he finds on p. 115 under this caption, by this *erratum*.

Now the time represented by John's standing on the sand, was all the time of the sounding of the four wind-trumpets, to the end of the darkened day and night in their third part. This was a long period; but

defined by the work done as revealed in this chapter. It was a period of 405 years. This was the time of his symbolic standing upon the Sand of the Sea, beholding the development of the Fourth Beast, in its Seventh Head, Ten Horns, and Little Horn, with Man's Eyes and a Lion's Mouth. The four hundred and five years are composed of 164, from the beginning of the first trumpet to the darkening of Rome's day in the epoch of the Pragmatic Sanction, or settlement of Italian affairs, by Justinian, A.D. 554-'9. "Under the Exarchs of Ravenna," says Gibbon, "*Rome was degraded to the second rank.*" Rome had hitherto been imperial or regal, under the Sixth and Seventh Heads of the Dragon; but she was now, as the consequence of the blowing of the four wind-trumpets, neither the one nor the other; but a city which had "reigned over the kings of the earth" (Apoc. 17:18), now degraded to a rank in which she exercised no sovereignty at all. She was therefore now in a state of eclipse both in respect of the luminaries of her day and night; for "the day shone not for a third part of it, and the night likewise" (Apoc. 8:8,12). The reader will please connect, by reference, what I am now writing with what appears in Vol. 3 pp. 68-75. The phrase "the third part of the day," and "the third part of the night," implies a whole day, and a whole night, each equal to the third part three times repeated. With the Jews, a day and a night were each twelve hours long; so that "a third part of" a day would be four hours; and "a third part of" a night, also four hours; in all eight hours. Now there is a certain class of Laodicean speculators in apocalyptic mysteries, who style themselves "Literalists," and who would have us to believe that day and night signify nothing more than what is ordinarily meant by these terms! So that they would reduce us to the absurdity of believing, that the events of the four trumpets culminated in the darkening of the natural sun, moon, stars, day and night, for the short period of only eight literal hours! But this folly is too ridiculous for an argument against it, or for a serious refutation. The "day" and the "night" must be *proportional* to the subject treated of. The subject is the obscuration of the luminaries of a political universe — of a dominion. These are things of centuries. Their *day* and their *night*, is their *day-time* and their *night-time* of ages. Hence a *time* is a minor cycle contained in the *aeon*, or *æon*, of their duration. The *æon* of the Sea-Monster's Mouth is three cycles and a half, or three times and a half, or three days and a half, or 1260 years and as a cycle, or circle, is geometrically divisible into three hundred and sixty equal parts. A time or day, is a year of years, or 360 lunar years. Rome's lights which ruled her day and night *times* were not eclipsed for a whole day and a whole night: but only for a third of each of these times. Had she lost her rule for a whole day and a whole night, her ruling would have been suppressed

for seven hundred and twenty years, or a dual of times: but as it was, her day-time and her night-time only ceased shining *two hundred and forty years*, which are the sum of the *thirds* predicted; for the third of a day-time of three hundred and sixty years is one hundred and twenty years: and the third of a night-time of three hundred and sixty years; is also one hundred and twenty years; and these two periods of one hundred and twenty years each added together give two hundred and forty years. Now if these 240 years be added to A.D. 559, the epoch of Rome's degradation, it gives the sum A.D. 799; when, if my exposition of the symbolic time of the Fourth Trumpet be correct, history ought to testify Rome's restoration to the IMPERIAL DIGNITY from which she had been degraded by the will of the Catholic Dragon. Now John informs us, that he *stood and saw* the ascending of the Sea-Beast and the ascending of the Earth-Beast: this then was the period of his standing — he stood while they were ascending. The latter Beast was developed imperially, with Rome for its tempo-spiritual throne, A.D. 799. Hence John's standing upon the Sand of the Sea reaches, in its significance, to this date, or to the end of the 240 years. Add then these years to the terminal epoch of the fourth trumpet, and we have a period of 405 years — a stormy period, which changed the face of the world; and laid the foundation of a polity, which, after a lapse of more than a thousand years, is manifest in the existing constitution of MODERN EUROPE.

3. The Sand of the Sea

But John in his symbolic standing “stood upon the *Sand of the Sea*”. There must be some meaning in this standing *upon the sand*. In the tenth chapter the “mighty angel” stands upon the earth and sea; and in the fifteenth, John's brethren, and John himself, therefore, are seen standing upon the transparent sea, no longer mingled with fire; evincing that they had gotten the victory over the Ten Horned Beast, and the Image of the Sixth Head of the Beast, which had ascended out of the stormy sea while John stood upon the sand thereof. But here John stands not upon the earth to view the ascent of the Beast of the Earth; nor upon the sea to behold the ascent of the Beast of the Sea; but upon the sand of the sea to see the ascent of them both.

Jeremiah says, that the Deity placed the sand for *a bound of the sea* — ch. 5:22. This is true in a natural sense; when, therefore, the sand of the sea is introduced into symbolical prophetic writing, it must be taken to represent the bound, shore, or limit, of the symbolical sea. But the sand of the sea is also the similitude for *a multitude of people*. Thus Hosea predicts the multitude into which Israel shall be developed in the

day of their glory under this figure, saying in Ch. 1:10, “the *number* of the children of Israel shall be as *the sand of the sea*, which cannot be measured nor numbered”: and sand also in the sense of multitude we find used apocalyptically in chapter 20:8, where the hosts of the post-millennial Gog and Magog, or Dragon released from confinement in the abyss, are compared to the Sand of the Sea.

Now John was “a man wondered at,” a man of sign, or as we say in our vernacular, a representative man; and his actions and postures, like Daniel’s and Ezekiel’s, were dramatic. Hence John upon the sand represented that portion of “the great multitude which no man can number” (Apoc. 7:9) existing contemporaneously with the ascending of the beasts out of the sea; and who refused to worship the Image of the Beast, and would not receive his mark, nor the number of his name (ch. 13:15; 15:2). The position they occupied in the four hundred years of the ascending of the monsters of the sea and the earth, was that of neutral observers of events; whose antipathies were against their old enemy the Catholic Dragon, who was compelled by the four wind-trumpet powers to “yield his power, throne and an extensive dominion” to the Ten Horns. The judgments of the four wind-trumpets were not sent against the servants of the Deity, sealed in their foreheads with the Father’s name (chap. 7:3; 14:1) whom John represented; but upon the catholic worshippers of daimonia and idols (ch. 9:20). Hence John’s multitude in the Wings, or extremities, of the Great Eagle, had the sympathy of “the barbarians” who rushed in upon the Dragon’s domain to establish kingdoms for themselves. The saints and witnesses being at war with the Dragon (ch. 12:17), his enemies, “the barbarians,” would naturally be their friends; so that, while the Dragon and the barbarians were in tempestuous and stormy conflict, their multitude in the Roman Africa and the Alpine regions would hear the roar of the tempest-tossed sea, standing as it were upon the shore.

4. The Sea

In the Hebrew tongue any collection of waters is termed seas as in Gen. 1:10, “The gathering together of the waters, he called seas.” The word before us in the original is *thalassa*, on which the lexicon says, “when Homer uses it of a particular sea, he means the Mediterranean, for he calls the outer sea *Okeanos*, Ocean, and holds it to be a river. Herodotus calls the Mediterranean the inside sea; and the Ocean, the outside sea; the Latins called it MARE NOSTRUM, “*Our Sea*” as it is geographically and apocalyptically. What Matthew in ch. 8:20, calls *thalassa*, Luke in ch. 8:23, terms *limne*, a lake, or, an inland sea.

“Many waters,” says Daubuz, “upon the account of their noise, number, and disorder, and confusion of their waves, are the symbol of peoples, multitudes, nations, and tongues. The symbol is so explained in Rev. 17:15. And in Jer. 47:2, waters signify an army, or multitude of men. The comparison of the noise of a multitude to the noise of mighty or many waters, is used by Isaiah in ch. 17:12,13, much after the same manner as Homer compares the noise of a multitude to the noise of the waves of a sea in a storm.”

“SEA, clear and serene, denotes an orderly collection of people, in a quiet and peaceable state.” “Sea, troubled and tumultuous, signifies a collection of men in motion and war. Either way, the waters signifying people, and the sea being a collection of waters, the sea becomes the symbol of people, gathered into one body politic, kingdom, or jurisdiction, or united in one design.”

“The resemblance between the noise of an enraged sea, and the noise of an army, or multitude in commotion is obvious, and frequently taken notice of by the prophets.”

Daubuz truly remarks, that “the accomplishment of a prophecy must be considered, and consequently applied according to the signification of the terms by which it is expressed. This signification is either *symbolical* or *literal*. But it happens sometimes that there are occasions in which the event appears to be suitable to both these. The first signification, if the terms are in their nature symbolical, is the principle in the intention; the second, if joined with the other, is only concurrent. If both suit the terms, the first (or symbolical) must always have the preference, as being the more noble, and worthy of the Holy Spirit’s care to foretell it; and then we may give way to the latter, where it will concur. The principal event is that which answers fully to the majesty and first intention of the symbols; in which God does, as it were, speak in His own dialect, and so is always of greater extent, and more comprehensive than any other. The secondary event of a symbolical prediction is, when such an event, being also concomitant with the other, answers more nearly to the literal signification of the terms in which the symbolical prediction is expressed; and, as it were, alters the nature of the symbols, as if they were literal characters of the things meant by them. An example will set this in a clear light. The prophet Nahum predicts the overthrow of Nineveh in these words: ‘with an overrunning flood he will make an utter end of the place thereof’ (Ch. 1:8). An *overrunning flood* is the symbol of desolation by a victorious enemy. The accomplishment, however, showed the signification to be two-fold, that is, *symbolical* and also *literal*. Diodorus informs us, that in the third year of the siege, the river being swollen with continual rains overflowed part of the city, and

broke down the wall for twenty furlongs; and the enemy entered the breach that the waters had made, and took the city.”

According to the same principles, the Sand of the Sea, and the Sea itself may be rightly viewed in the chapter before us. The events in their accomplishment show that the signification of the Sea is both symbolical and literal. Daniel's vision of the ascendancy of the Horns plainly shows, that their manifestation was in connexion with the literal LATIN SEA, the Mediterranean. His words are, “the four winds of the heaven strove upon THE GREAT SEA.” This was the name given to the Mediterranean, or Sea in the midst of the earth, by the Hebrews. He describes the four beasts that came up out of it, as four dominions: and in the interpretation, *the Sea is styled the Earth*; and the beasts arising out of it, are termed kings (Ver. 17,3). Compare the symbol in verse 3, with the signification in verse 17: thus, “Four beasts came up from the sea (upon which the winds strove); diverse one from another;” and now read the explanation, “These great beasts which are four are four kings which shall arise out of the earth”. Now the fourth king was the “dreadful and terrible” one. He came up with his body, head, and horns out of the Great Sea, in the sense of arising out of the countries by which the sea is almost enclosed as a lake. Here is a blending of the symbolical and the literal; and so, that in the interpretation, the symbolical is anchored to the literal; by which I mean, that we must not go away to the Baltic, and Atlantic, and German Oceans, to find the fourth beast and his heads and horns; but must confine our investigations to those countries which in the days of the prophecy had outlets upon the Great Sea.

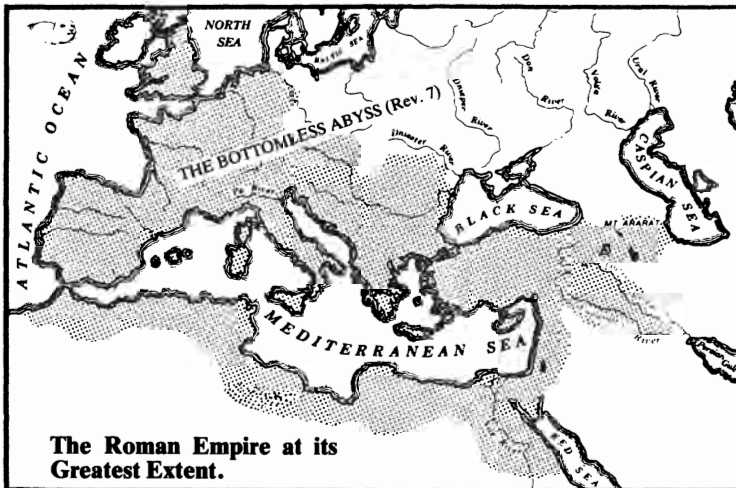
Now, what Daniel beheld arising out of the sea as the results of the storms of war upon it, John also saw in part from his Patmian standpoint ascending from the same sea and in the same sense. He saw the kingdoms and empires of Modern Europe so far as their origin was Mediterranean, ascending from this sea. He stood literally upon its Patmian Shore, in a numerous cluster of its islands, which were as but the sands of its coast; and from this, as the representative of a multitude occupying the wings of this sea-region, he saw kingdoms arise from the symbolic sea inhabiting the literal maritime earth enclosing the Latin Sea, of which he has presented us with a symbolical description in the chapter we have in hand.

5. The Bottomless Pit

“The Beast that ascendeth out of the Bottomless Pit” — Ch. 11:7

In the apocalypse there are the earth, the sea, the sand of the sea, the abyss, and the pit of the abyss. All these terms have their own special

signification where they occur. The sea, the sand of the sea, and the abyss styled in the Common Version, "the bottomless pit," are related to the Beast of ch. 11:7 and chapter 13:1. In the former text, it is said to ascend out of the abyss, and in the latter, out of the sea. But, though the terms expressive of the place of origin are two different ones, there are not two different beasts, but one and the same beast only. But then, why are these two different terms employed with reference to the same beast? There must be a reason for it. In elucidation of this inquiry, then, I remark in addition to what has already been written in Vol. 3. p. 85, that, though in the Septuagint and certain texts of the New Testament, abyss, or *abussos*, is identical with the sea and deep, yet symbolically and apocalyptically, sea and deep do not represent all that is intended to be conveyed by the word.



Abussos is derived from *a priv.* and *bussos*, *the depth*, and therefore signifies, that which is not, or has not been, fathomed; hence, in general, boundless, exhaustless. The apocalyptic terms above recited are *terms of extension*. The sea and the earth of this chapter are coextensive with the Mediterranean and its countries to the Rhine, and Danube; these were a deep that had been politically bounded, or fathomed: but, what of that vast unmeasured, or *boundless*, region beyond? That region styled in John's time, Germania, European and Asiatic Sarmatia, and Scythia, beyond the Rhine, the Danube, the Carpathian Mountains, the Dniester, the Black Sea, the Caucasian Mountains, and the Caspian Sea? This was a wild, unsubdued wilderness stretching along the northern frontier of the Great Roman Eagle, inhabited by swarms of fierce barbarians, whom the Romans were unable to fathom, or to bring

within the appreciable depths of the earth and sea. They were an unorganized confused multitude — *an abyss* of which no conqueror or legislator had been able to reach the bottom.

But how changed this country of the abyss since John stood upon the sand of the sea, and saw arise out of the Latin Sea and the Earth, the Beasts of the Sea and Earth! Since then the Abyss has been fathomed, and no longer erupts its wild barbaric hordes in destructive inundations, whereby suddenly and without warning, cities and rural districts are plundered and reduced to smoking ruins. The abyss, which was “the Northern Hive” from which swarmed forth the destroying agents of the first four trumpets, sounded against the Roman Earth and Sea, is now the area of Germany from the Rhine and Danube to the Baltic, Bohemia, Poland, the Great Russian empire, Norway, Sweden, and Denmark. In the times of the ascending of the Sea Beast, these were the ultramarine, abyssal fountains of the Great Sea; which, when broken up, roared forth their floods and tempests, and developed upon the Latin Habitable the Ten-Horn Kingdoms of Modern Europe. Hence the reason why the same beast is attributed to different sources. He came latent, or hidden, as it were, being as yet undeveloped, from the outlying abyssal region, when the Barbarians of the North rushed in upon the sea, and the rivers, and the fountains of waters, belonging to the Catholic Dragon: and he came up above the waters of the sea when the invading hosts of the abyss effected settlements upon the Dragon-territory, and were developed into the Ten Diademed Horns of the Beast.

But, very different to this is the speculation culled from “Horsley’s Sermon on the Descent of our Lord into Hell.” He says, “the abyss is where the wicked spirits are reserved in chains unto the great day. This abyss is situated in the central regions of the earth, and therefore is below the sea. It is therefore not impossible that in the ascent of the Beast (Rev. 13:1; 17:8) two different ideas may be combined. He might be described as arising out of the sea in reference to his secular and political resurrection; and as ascending out of the abyss, or *region of condemned spirits*, with relation to his spiritual removal. Moreover, even if he ascended from Hades, the sea might be the medium of his ascent; and there is a peculiar fitness in its being so represented, to denote his arising out of the commotions and struggles of the nations, the symbolical sea.”

“According to the Jews,” says Daubuz, “the abyss was a place under the earth, in the most internal parts of it, and was thought to be a great receptacle of waters as a reservatory to furnish all the springs or rivers. And this opinion was not only held by the Egyptians, Homer, and Plato, but also by some of the modern philosophers. And Seneca

seems to be of the same opinion. And in this sense, the abyss symbolically signifies *a hidden multitude of confused men.*”

6. The Beast

“A Beast,” says Daubuz, “is the symbol of a tyrannical, usurping power or monarchy, that destroys its neighbors or subjects, and preys upon all about it, and persecutes the church of God?”

“The four beasts in Dan. 7:3, are explained in ver. 7, of four kings or kingdoms, as the word king is interpreted, ver. 23.

“In several other places of Scripture wild beasts are the symbol of tyrannical powers; as in Ezek. 34:28, and Jer. 12:9, where the beasts of the field are explained by the Targum, of the kings of the heathen and their armies.

“Among profane authors, the comparison of cruel governors to savage beasts, is obvious. And Horace calls the Roman People a many-headed beast — Lib. 1, Ep. 1 ver. 76. And as for the Oneirocritics, wild beasts are generally the symbols of enemies, whose malice and power is to be judged of in proportion to the nature and magnitude of the wild beasts they are represented by. ‘As a roaring lion and a ranging bear; so is a wicked ruler over the poor people’” (Prov. 28:15).

Upon the principle of this proverb the beasts of the apocalypse are symbolical of wicked rulers. They are “dreadful and terrible” to the choicest of mankind; for it is written, “the beast that ascendeth out of the abyss,” said the Spirit, “will make war upon my two witnesses, and will overcome them, and kill them” (Apoc. 11:7); and the same thing is affirmed of the beast of the sea in ch. 13:7, as, “and it was given unto him to make war with the Saints, and to overcome them;” but in relation to these, which he overcomes, or treads them, as the Holy City, under foot, it does not say that he kills them as he killed the witnesses. Truly, “as a roaring lion and a ranging bear,” have these apocalyptic beasts been to the poor saints and witnesses over whom they have tyrannized for ages.

The general description of this symbolized dominion is, that it has “seven heads and ten horns, and upon his horns ten diadems, and upon his head the Name of Blasphemy.” These are few words, but they comprehend much of an interesting and important character. I shall take them in their order, and proceed to treat therefore of

7. The Seven Heads of the Beast

“The Head of a beast answers to the supreme power, and that whether the supreme power be in one single person or in many. For as

the power abstractly is not considered, so neither the persons abstracted from their power; but both *in concreto*, make up this head politic. And, therefore, if the supreme power be in many, those many are the head, and not the less one head for consisting of many persons, no more than the body is less one body for consisting of many persons." — *Daubuz*.

The Beast of the Sea has seven heads as well as the Pagan-Catholic Dragon. They are the same heads, and identify the Dragon and the Beast as apocalyptically diverse constitutional developments of the same power. The only difference of the two series of heads symbolically viewed is, that the Dragon series is diademed, while the Beast series is not. In the latter symbol the Horns, not the Heads, are diademed; but in the case of the Dragon it was the heads and not the horns. This diversity, of course, is significative of some peculiarity, and has to be explained when we come to the further consideration of the horns.

The reader will please to turn to what has been written concerning the heads of the Dragon in the previous chapter. What is found there is equally applicable to the heads of the Sea Beast, and need not, therefore, be repeated here. Leaving the heads, then, for the present, I proceed to a further exposition of the horns.

8. The Ten Diademed Horns of the Beast

"Horns are the symbols of power, exerted by strength of arms because such beasts as have horns make use of them as their arms.

"As the symbol of strength they are used in Psa. 18:2. They are also used to denote the regal power; and when they are distinguished by number, they signify so many monarchies. Thus horn signifies a monarchy in Jer. 48:25; and in Zech. 1:18, the Four Horns are the four great monarchies which had each of them subdued the Jews. See also Dan. 8:20-22.

"The Horn of David in Psa. 132:18, is explained by the Targum of a glorious king to arise out of the house of David.

"It appears from Valerius Maximus, that the ancient Romans understood horns as the symbol of regal government; and the images of the gods, kings and heroes, among the heathen, were adorned with horns as a mark of their royalty and power.

"Horns upon a wild beast are not only expressive of powers, but also of such powers as are tyrannical, ravenous and at enmity with God and his saints, as in Dan. 8" — *Daubuz*.

The Horns of the Sea Monster represent Ten Kingdoms established by the Barbarians of the Abyss upon all that Mediterranean territory conquered by them from the Roman Dragon. This appears from the testimony that "the Dragon yielded to him his power, and his throne,

and an extensive jurisdiction” — ver. 2. In relinquishing it to the beast, he yielded them to his appendages, the horns and mouth as well.

In ch. 17:12, John was informed that the ten horns were symbolical of kingdoms: “the ten horns which thou sawest are ten kings, which have received no kingdoms as yet;” that is, they had received no kingdom at the time the interpreter was talking with John. Daniel gives the same record in ch. 7:23. He had said that he wished to know the truth represented by the ten horns upon the fourth beast’s head; upon which it was stated to him that “the ten horns out of this kingdom are ten kings that shall arise;” and those in ver. 9, are styled “the thrones” which are to be “cast down” when the Ancient of Days comes to sit in judgment upon them. And this judgment John indicates in the words: “These (Ten Horns) shall make war upon the Lamb, and the Lamb shall overcome them; for He is Lord of lords, and King of kings: and they that are with him (the Saints of the Holy City) are called chosen and faithful” (Apoc. 17:14).

The geographical extent of the Roman Habitable upon which the barbaric tribes of the abyss established themselves with Feudal Sovereignty, was the Mediterranean West. They have to be enumerated by the names they bore in the period when they were engaged in the work of establishing themselves upon that territory. The symbol, as we shall see, requires at least eleven abyssal tribes — ten for the horns, and one or more for the Seventh Head. The following is the list that seems to me authorized by history: 1. Huns; 2. Vandals; 3. Visigoths; 4. Burgundians; 5. Gepidæ; 6. Lombards; 7. Franks; 8. Suevi; 9. Alans; 10. Bavarians. These were the founders of the Horn-Kingdoms of the Beast. This divided form of Mediterranean Europe has continued for ages, even to the present time; though the number of its divisions has not always, nor is it now, ten. The prophecy does not require that the number of the kingdoms should be invariable. They were ten in the period of their foundation, and from this fact have acquired the symbolic designation of the Ten Horns. So that though their number might be reduced one-half, the power that might be established over the territory they originally occupied would, to that extent, be represented as the Ten Horns.

“The emergence of the wild beast of the sea,” says Mr. Lord, “is not to be regarded as having been accomplished in a moment, or a brief space, but as having occupied such a period as would naturally be required for the invasion of the empire (of the Catholic Dragon) by many separate tribes migrating from vast distances, engaging in numerous wars, and, finally, after victory, establishing new and independent governments. Nor are the chiefs who rule them after the conquest of parts of the empire, to be considered as having assumed that relation in which

they are symbolized by the horns while they remained, as in France for a long period, in subordination to Rome. They emerged from the sea as dynasties, when, by concession or victory, they became rulers of portions of the empire in independence of that power. The institutions of the horns, therefore, took place at different periods, and they were those that subsisted when the conquest of the (Western) empire was completed and the imperial power extinguished" — A.D. 476.

On the conquest of Italy and termination of imperial authority by the deposition of Augustulus by Odoacer, the Herulian Goth, A.D. 475, the barbarians of the apocalyptic abyss held possession of the whole western division of the Latin Sea, with the exception of a part of Gaul, and were distributed under ten kingly governments.



1. The HUNS, erupting from the Scythian region of the Alps, crossed the Volga, the Don, the Dnieper, the Dniester, and planted themselves in the vicinity of the Danube, and, therefore, styled Hungary, A.D. 370. Under Attila, A.D. 451, they descended into Thrace, about thirty miles from Constantinople; then turning westward into Macedonia, he wheeled north into Pannonia, a part of Hungary; and thence, passing through Noricum, a part of Austria and Bavaria, crossed the Danube and the Rhine near their sources, and pursued his march through Belgium almost to the English Channel. He then crossed the Seine, and descended to the Loire, whence he turned eastward, recrossing the Seine, the Rhine and the Danube near their sources; thence he descended into Lombardy, from which, repassing through Noricum and Pannonia, he again crossed the Danube, where he died at his seat of government. This was the course of the Great Blazing Star of the *third* wind-trumpet, the remains of whose dominion exists in the Horn-Kingdom of Hungary.

2. The VANDALS descended from the Swedish section of the abyss, and entered Gaul, A.D. 406. They soon passed into Spain, and after occupying a part of that Mediterranean province nearly twenty years, A.D. 427, crossed into Roman Africa, wrested it from the Catholic Dragon, set up an independent kingdom under GENSERIC, and ruled it until A.D. 533. The kingdom was founded under the sounding of the *second* wind-trumpet, when a Great Mountain burning with fire was cast into the sea.

3. The VISIGOTHS, or Western Goths came originally from Sweden with the Ostrogoths, or Eastern Goths. The Visigoths, as the "hail and fire mingled with blood" of the *first* trumpet, after their separation from the Ostrogoths, who encamped between the Dnieper and the Dniester, descended upon Greece under the leadership of ALARIC, and afterwards, having ravaged Illyria, Lombardy and Italy, laid siege to Rome. In A.D. 408, they passed from Italy into the south of France, and maintained a kingdom there till A.D. 506, when, being driven by the Franks into Spain, they wrested a part of it, Gallicia, from the Suevi, and in A.D. 585, extended their sway over the whole peninsula.

4. The BURGUNDIANS issued from the Germania region of the abyss east of the Vistula. They established themselves in Belgic Gaul A.D. 407. After a few years they obtained possession of Savoy, and subsequently of Gaul on the Rhone, and maintained a separate kingdom till A.D. 524, when they were conquered by the Franks. On the division of the Frank kingdom, it again became a separate state, and continued such most of the time for several centuries.

5. The GEPIDÆ migrated from the Scandinavian country west of

the Baltic, now called Sweden. They crossed the sea and proceeded southeasterly across the Dnieper, and encamped between that river and the Don. From thence they passed westward into Hungary and thence radiated to Illyria, now styled Dalmatia, in which they established themselves on the Adriatic Bay of the Mediterranean, after the death of Attila in A.D. 453. Ardaric, the king of the Gepidæ, erected his throne in the palace of Attila, whence he exercised royal authority over the old country of Dacia, from the Carpathian hills to the Black Sea. The kingdom of the Gepidæ continued until A.D. 566, when it was destroyed by the Lombards.

6. The LOMBARDS migrated originally from Scandinavia, ascending thence nearly due south to the Danube. On the dissolution of the empire of Attila, A.D. 455, whose standard they followed, they took possession of a portion of Pannonia, a part of Hungary. Subsequently to the conquest of the Gepidæ, they extended their possessions as far as Bavaria, A.D. 568; they invaded and conquered Italy, where they maintained themselves till near the close of the eighth century, when they were "plucked up by the roots" (Dan. 7:8).

7. The FRANKS is a name assumed by a confederacy of German tribes, inhabiting that section of the abyss lying between the Lower Rhine and the Weser. It signifies the *Freemen*. In Gibbon's day, their original territory was in part enclosed within the Circle of Westphalia, the Landgravate of Hesse, and the Duchies of Brunswick and Lunenburg, now absorbed by the Prussians in their transitory confederation of Northern Germany. In their inaccessible morasses, redolent of mud, water, and *frogs*, they used to shake defiance at the Roman arms. When the time arrived for the ascending of the Diademed Horns out of the sea, they instinctively obeyed the summons of the First Trumpet, and in A.D. 407, entered Gaul, and within a few years established a kingdom upon the Rhine, which they continued to maintain and advance, until in the sixth century it extended over the whole territory embraced in modern France.

8. The SUEVI filled the interior Germanian countries of the abyss from the banks of the Oder to those of the Danube. A short time before the sounding of the first trumpet, they united with the Alemanni. They passed through Gaul, conquered Gallicia in Spain, and maintained themselves there as a Diademed Horn of the Sea till A.D. 585, a space of one hundred and seventy-seven years.

9. The ALANS migrated from the Asiatic Sarmatia, lying between the Black and Caspian Seas. They passed from this section of the abyss into Germania, being joined on their march by the Vandals, who had previously descended from Scandinavia, and had halted in European

Sarmatia, between the Dnieper and the Don. In Germany their forces were still further increased by the accession of the Suevi. Thus strengthened, the Alans, who did not remain in Gaul with the Vandals and Sueves, crossed the Pyrenees into Spain, where they divided; the Suevi settling in Galicia, the Alans in Portugal, and the Vandals in Vandalitia. After sustaining a separate government eight or nine years, they were incorporated by conquest with the Vandals and Sueves, and passed with the Vandals under Genseric into Africa. Another body of Alans had settled between the Rhine, the Seine, and the Loire. They repulsed Attila from Orleans, their capital, on his invasion of Gaul, A.D. 451, and were stationed in the centre of the army by which he was defeated at the great battle of Chalons. On his invasion of their territory, A.D. 453, they were supported by the Goths, and gained another victory. A.D. 464, they invaded Italy, and laid Liguria, the southern part of Sardinia, waste. Clovis, king of the Franks, extended his conquests over their territory as far as the Loire, A.D. 485, but they continued to subsist as a separate people till A.D. 507, or thereabouts, when they were conquered by the Franks.

10. The BAVARIANS. The present Bavaria in the time of the Romans formed part of the Dragon empire, known as Vindelicia and Noricum. Besides South Bavaria, Vindelicia also embraced the south-eastern part of the kingdom of Wurtemberg; while Noricum comprehended the Archduchy of Austria, Styria, Carinthia, and part of Carniola. The Jesuit Gordon in his *Opus Chronologicum*, referring to A.D. 511 says "Theodon, the first king of Bavaria, dies." We are not informed how long he had reigned; but Mr. Elliot thinks we may date it as before A.D. 493. The Bavarian Horn is noticed by Gibbon as forming one of the boundaries of the Ostrogothic kingdom of Italy under Theodoric: "He reduced," says he, "the unprofitable countries Rhoetia (the Tyrol), Noricum, Dalmatia, and Pannonia, from the source of the Danube and *the territory of the Bavarians.*" And again he says, "the Lombard kingdom extended east, north, and west, as far as the confines of the Avars, the Bavarians, and the Franks of Austrasia and Burgundy;" and Muller: "the *Bavarians* had now (that is, about the end of the sixth century) *given name to Noricum.*"

Such, then, is my list of the ten notable abyssal horns of the sea. Though separate dynasties, they are very properly united in a single symbol, and exhibited as one great combination of tyrannical states, from the identity of their origin in the abyss, the oneness of their policy (ch. 17:13), and the similarity of these rulers. This European Commonwealth was composed of monarchies that were all feudatories of the Dragon; for Gibbon shows, that they all adopted, in a great degree, the

laws of the ancient empire as their common law. They all came at length to submit themselves to the Papal Yoke; a power which was rising with them out of the sea, whose system of falsehood they co-operated in imposing upon their subjects at all hazards. They may truly be styled the Papal Horns; for their history has proved them to have been, in all their past career, the blind instruments of "THE NAME OF BLASPHEMY" that sits upon the Seven Heads.

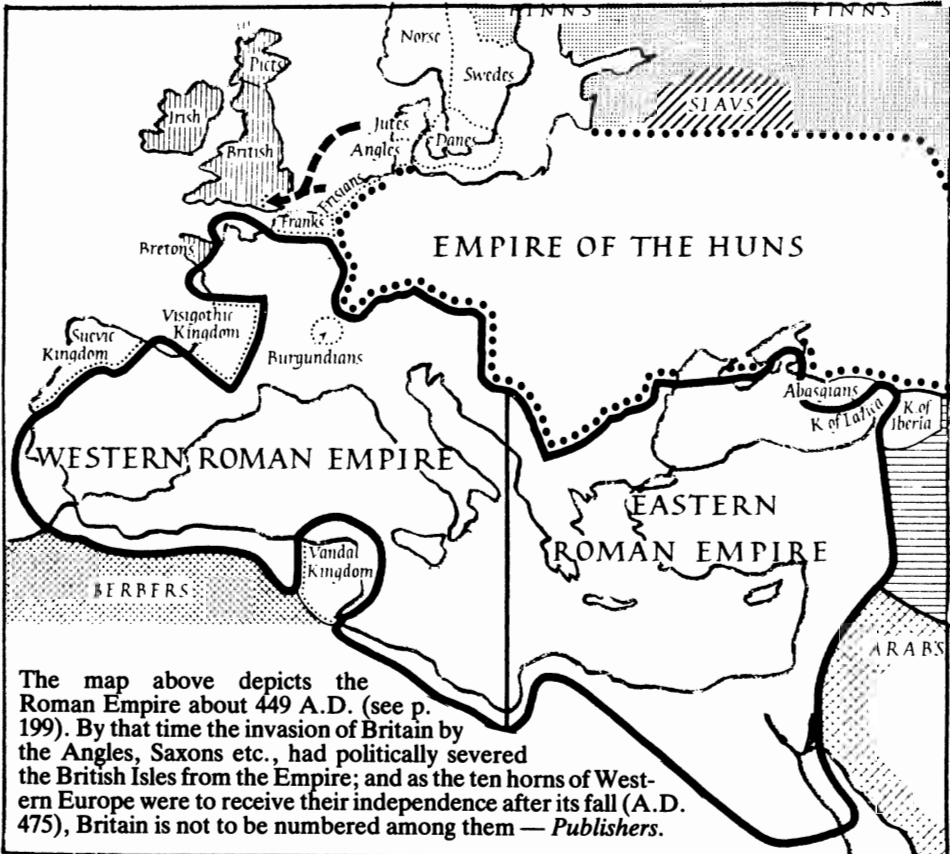
In the foregoing enumeration of the horns of the sea, I have made no mention of the Saxons and Danes, who issued forth from the Scandinavian and Germanian abyss against the Dragon province of Britannia. In all the lists of the horns I have seen, the Saxons have been made to figure as one; and, consequently, the Anglo-Saxons of Britain, now styled England, have been set down as one of the horns of the Beast. But this classification of England with the horns cannot be admitted. It is true that the Saxons and Angles issuing from Holstein and Schleswig, A.D. 449, conquered Britannia. But, instead of constituting themselves one horn, they founded seven kingdoms, styled Kent, Essex, Sussex, Wessex, East Anglia, Mercia, and Northumberland. These were called the Saxon Heptarchy; and were as distinct and independent kingdoms as any of their ten contemporaries upon the Continent*.

Another objection to England being numbered with the ten, is that she is not a country of the Great-Sea world. The ten horns were to ascend out of the Mediterranean upon which Daniel saw the tempest raging. Gaul, Spain, Italy, Illyria, Africa, and Dacia, are political sections of a terrene, whose waters, directly or indirectly mostly discharge themselves into the Mediterranean. But the British Isles afar off have no relation to it at all. As Origen says in Hom. 6, A.D. 230, "*The Britons are divided from our world.*" They are no part of the Sea Monster's interior maritime territory. Even in modern times they are three kingdoms, not a single horn only; and those three horns, the horn of England, the horn of Scotland, and the horn of Ireland, are more imperial than regal, and more Oriental than European.

Another objection to Britain being numbered among the ten horns

* Britain not included among the ten horns of the beast. This important fact of prophecy is outlined by the Author of *Eureka* above, but is frequently ignored by others who attempt to interpret *The Apocalypse* in accordance with current events. Though Britain once formed part of the Roman Empire, by the year 449, on the eve of the termination of the Western Empire in 475 when the horns received their independence (indicated by them being crowned as described in Rev. 13:1), Britain was invaded by the Jutes, Angles, Saxon and Danes, and being divided into the seven kingdoms mentioned in the text of *Eureka*, never did form part of the "beast of the sea" the political order of Western Europe following the fall of the Western Empire in A.D. 475) nor the "two-horned beast" (the so-called Holy Roman Empire that superceded the "beast of the sea" in the year 800). Therefore, the present affiliation of Britain with the European Common Market must be only temporary, and before the "beast of the sea" is again formed in its latter-day manifestation as required by the prophecy of Rev. 17:8, she must withdraw or be excluded therefrom. The map on p. 200 depicts Europe about A.D. 449 — Publishers.

is, that though, indeed, she is ruled ecclesiastically by a name of blasphemy, her constitution is, in word and deed, opposed to "the Name of Blasphemy" upon the heads of the Beast. The ten horns all worship this Name, and recognize it as their Holy Father; and maintain ambassadors at his court; and exercise their influence to uphold him in glory and power, that his supposed relations with the heavenly world may, by his favor and blessing, be caused to redound to their spiritual and temporal prosperity. He is their Mouth in all spiritual utterances, "speaking great things and blasphemies concerning the Deity, his Name, his Tabernacle, and them that dwell in the heaven" (ch. 13:5,6). But, blasphemous as Britain is in her constitutional ecclesiasticism, she protests against, and repudiates, the Chief Blasphemer of the world. She does not belong to the politico-ecclesiastical system, or body politic, of which he is the Mouth. She sends no ambassador to the Court of Rome; and though there may be spiritual imbeciles who have real, and crafty politi-



cians who have feigned, reverence for the Roman God and the mummery of his superstition, the heart of the British peoples is hardened against them with the impenetrability of adamant. This hostility is known and understood at Rome, where the will, but not the power, has always existed to reduce Britain to subjection to the so-called "Holy See." In witness of this, there is the Spanish Armada equipped and sent against England in the days of Elizabeth, at the instigation of the Court of Rome, that by the thumb-screw arguments of the Inquisition, the British nation might be brought within the pale of the Mediterranean Sea Monster, beyond which no heretical soul can be saved!

No, the United Kingdom of England, Scotland and Ireland was never one of the ten horns. The taint of imperiality, as it were, was indelibly infixed in British soil by the Dragon. The Saxons and Angles from the abyss did not expel him. The Dragon withdrew, and told the Britons to defend themselves. Invaded by the Picts and Scots, they invited the Saxons and Angles to come over and help them. The Celts were repelled; but when the war was over, the Saxons refused to leave, and made the heptarchial settlement for themselves. Nearly fourteen centuries have passed since these events; and the Dragons carved in relief upon the interior of the House of Lords, are now the appropriate symbol of British power. The real ruler at Constantinople, the throne of the Dragon, is Britain, who claims "the Sick Man" there, as her "ancient and faithful ally." Her interests are intimately associated with the destiny of the Turkish empire, more especially with that part of it termed Syria and Egypt. If the British power in any way be an element of the beast, it can only be in connexion with its body, which is *like unto a Leopard*." As the power indicated by the words, "Sheba and Dedan, and the Merchants of Tarshish and the young lions thereof," in Ezek. 38:13, she becomes identified with Daniel's third beast, the four-winged and four-headed Leopard, which is to have its dominion taken away when the Ancient of Days comes; but which, before it loses its dominion thus, is to come into collision with "*the feet of the Bear*."

9. The Ten Diadems

"And upon his Horns ten Diadems."

The Horns on the Dragon had no diadems upon them; because the nations of the abyss had not then issued forth to erect kingdoms upon the Roman Habitable. But in the chapter before us, the Dragon-Horns of the sea are exhibited with diadems upon them, indicating that they were not Republics; but States, whose chief magistrates were en-

throned, and diademed, and who would figure in the unmeasured Court of the Gentiles (ch. 11:2) as “the Crowned Heads of Europe.”

The diadems upon the ten horns is a symbolical rebuke of the foolish prediction of republican politicians and prophets, who deceive their worshippers with the conceit, that the kingdoms of Europe are to become republics after the type of the “MODEL REPUBLIC” of this western world! A horn with a diadem upon it is nowhere to be found, in sacred or profane heraldry, as the symbol of a republic. It always represents a kingly power, or dominion. The Gothic nations of the Abyss acquiesced in the military leaders who had led them to victory, and founded States upon the Roman territory, being recognized as kings, and decorated with diadems, by the Dragon-power. Hence they were kingdoms in their beginning; and will continue kingdoms until the Ancient of Days shall come, and by their overthrow, transfer the many diadems of these horns of the sea to his own glorious and snowy head (Apoc. 19:12; 1:14; 11:15). The very reverse of these republican prophecies is the real truth of the matter. Instead of the kingdoms of the world becoming republics, all the republics of the world will become kingdoms. This will be a great blessing to mankind, who have proved themselves incompetent for self-government upon wise and righteous principles, under any form of rule they may devise. It is the Divine purpose to bless mankind in Abraham and his seed. This is the great gospel prophecy of the word (Gal. 3:8,9): and when the nations rejoice in peace and security under their own vines and fig-trees, they will be interested in nobler themes than the crude, unprofitable and lying vanities of those who now deceive them. Their political interests will be supervised by kings, who will then reign “by the grace of God”. It will be theirs to command of their own sovereign will and pleasure; and for all nations simply to obey without question or dispute; for then, “judgment will be given to the Saints;” who will take the kingdom and the dominion under the whole heaven, and possess them for a thousand years and more (Dan. 7:22,27,18; Apoc. 20:4,6). Then the universal world will be “ruled in righteousness,” and truly “blessed in Abraham and his seed.”

A few last words may be added in reference to the diadems, which I find collected by the industry of Mr. Elliott, from Gibbon, and other writers with whom the reader will never probably become acquainted. What follows, he says, he has borrowed from Lelewel’s great work on the coinage of the Middle Age. “It is well known,” says Elliott, “that the barbarian Gothic or German kings, after their first conquests, were almost all anxious to receive appointment from the Roman emperor as Masters-General or Patricians of the empire” of the Dragon; “the appointment being equivalent to that of Viceroy; and most useful above all

in order to legitimize their government in the eyes of their Roman subjects, who in respect of number immensely exceeded the barbarian population that had conquered them. In the negotiations and treaties on which matter, it was usually stipulated by the Roman emperors, and agreed to by the barbaric kings, that the Diademed Bust and names of the emperors should be stamped upon the barbarian coinage (at least on their gold coins) not the Gothic princes' own. Hence there was a *semi-Roman* state of the Gothic coinage, as Lelewel calls it, for a century more or less, from about A.D. 450 to 550; the Vandals of Africa forming however an exception apparently, and acting more or less independently in this respect. At length Clovis the Frank, at the opening of the sixth century, had the plenary sovereignty of Gaul awarded to him by the Byzantine emperor, with the title of *Consul* and *Augustus*, and the *Diadem of Pearls* as its badge and token: a grant renewed in A.D. 532 to Clovis' children, by Justinian, with full power over the coinage; and engagement that his purely Frank money should have the privilege of currency assured to it throughout the whole Roman empire. In the course of the sixth century, the example of Clovis was followed by others of the princes; the Lombards coming last about A.D. 600.

“On the whole, it appears that at the opening of the sixth century, not only did the several Gothic princes exercise in their respective dominions the prerogatives of supreme sovereignty, but also had begun to appropriate to themselves the *Roman Diadematic Badge* of such sovereignty; and that at the close of the century their assumption of the diadem, in sign of it, had become universal.”

In connection with these remarks he gives an engraving illustrating the reservation of the diadem to the Dragon, which was not assumed by the horns in their beginning. I conceive that the apocalyptic reason of this is found in the Dragon symbol of ch. 12. In this all the Seven Heads are diademed or sovereign; but the horns not. The idea then is this, that the horns were not to be diademed in their own absolute right, until the Seventh head had passed away; when the Romano-Gothic Sea Monster would stand before the world with Seven undiademed Heads and Ten Diademed Horns.

The first coin of the engraving is Burgundian. On one face is the diademed bust of the Dragon-emperor, Anastasius, and on the other, *Sigismund*, king and consul. The second, is a coin of the Suevi, with the bust, diademed, of the emperor *Honorius* on one side; and on the other, *Richarius*, king. This was issued by the Suevi twenty-seven years after the death of Honorius, and his name stamped upon it out of regard to Roman imperial authority. A third coin is Ostrogothic. It was issued during the reign of the Seventh Head, while Theodoric was king of Italy,

and Justinian was emperor. On one face is the diademed bust of the Dragon-emperor; and on the other, a wreath with the monogram of the king in the centre. There is another Ostrogothic coin about the size of a quarter dollar, with the diademed bust of Justinian on the one side; and the name and office of the ruler, king Witiges, on the other.

I would remark here, that these two last-mentioned coins are evidence that the Ostrogothic kings of the Seventh Head, who reigned in



This coin was issued during the reign of Athalaric (516-535) king of the Ostrogoths who succeeded his grandfather, Theodoric in A.D. 526 after the fall of the Western Empire. The coin shows the king as wearing a diadem illustrating the point made by *Eureka* in this section — Publishers.

Rome, did not consider the emperors of the Sixth Head as abolished from all influence in the affairs of Italy; but only “wounded as it were to death;” for here is evidence of the Sixth and Seventh Heads of the Dragon uniting in the coinage of the realm, which only mutually recognized governments and dynasties are free to do. Gibbon, writing of the first two kings of the Seventh Head, Odoacer and Theodoric, says of the former, that “he abstained, during his whole reign from the use of the purple and diadem;” and of the latter, he says, that “from a tender regard to the expiring prejudices of Rome, he declined *the name, purple, and diadem of the emperors;*” though “he assumed *the whole substance and plenitude of imperial prerogative*”. This was the simple difference between the Imperial Sixth, and the Regal Seventh, heads of the Dragon and the Beast. Had Odoacer and Theodoric assumed “the name, purple and diadem of the emperors” when they reigned in Rome sovereigns of Italy, their government would have been a mere continuation of the Sixth Head. The substance and plenitude of sovereign prerogative remained, only the form of its constitutional administration

was changed. This change in the form of the supreme power, with its exclusion from Africa, Sicily, Corsica, Sardinia, Majorca, and Minorca, then possessed by the Vandalic Horn, established a marked dissimilarity between the Sixth and Seventh Heads.

The fifth coin of the engraving I regard as a very remarkable one. It is a coin of the Vandals, about the size of an English shilling. Upon one side is the front figure of a man, standing upon an altar. From each shoulder projects a wing with four little circles in each, as if he were an angel, or were identified with an angelic mission. From his waist to his ankles is a four-square in which are inserted four rows of precious stones, three in a row, or twelve in all, and strikingly resembling the Jewish High Priest's breastplate of righteousness on which were engraved the names of the twelve tribes. In his extended right hand he holds a globe surmounted with a cross; and in his extended left, a rude representation of a trumpet. On the other side, is the legend *Genser Augustus*, and underneath, a star of considerable magnitude. The age of this coin is over fourteen hundred years.

Genseric was an Arian catholic, and the ally of the Circumcellions against the Dragon persecutor of the Donatists. Hence, when he conquered Africa and the islands of the Mediterranean from the Dragon, he proclaimed himself the Augustus of the Catholic world, as the word "*Augustus*" after his name, and the globe and cross in his right hand, upon the coin, evince. Having delivered the Donatists from the bloody persecutions of the Catholics, they, doubtless, gave him to understand, that they hailed him as one of the Angels of the Four Trumpets and the deliverer of the true church. Hence, the wings on his shoulders with four little circles upon them; and the four-square plate of Twelve Stones. All that Mr. Elliott has to say upon this interesting coin, is to correct Lelewel's reading of the name from *Jensæ* to *Genser*; but, to my mind it is a striking indication that the Donatists of Africa, contemporary with the sounding of the Four Trumpets, were sufficiently advanced in apocalyptic exposition, to discern the true character of the times in which they lived, and their own ecclesiastical relations to them. The "terrible Genseric" and his Donatists clients, were neither Preterists, Futurists, nor Literalists; but rational interpreters of the Apocalypse as a symbolic prophecy of events concurrent with the conflict of the Saints with the powers that be, to be explained in the light of history. In this, Vandal barbarians of the fifth century far transcended the intelligence of the "ripest" and brightest scholars of our age!

Besides these he gives two other coins, one of the Franks, and the other of the Visigoths, to show that the diadem came at length to be

adopted by the Gothic kingdoms, without regard to the Diadem Bust of the emperors. This was after the fall of the Seventh Head.

10. The Name of Blasphemy

“And upon his Heads a Name of Blasphemy.”

The name of a person or thing, according to the Hebrew style, frequently imports the quality or state thereof. Thus in Ruth 1:20, “and she said unto them, call me not Naomi,” that is, pleasant, “but call me Mara,” that is bitter; “for Yahweh hath dealt very bitterly with me.” And thus, when it is said in Isaiah 7:14, “she shall call his name Immanuel,” the meaning is, that the Son of the Virgin there spoken of should be “AIL,” or Eternal Power, “with us,” Israel, dwelling in their midst. And so in Luke 1:32, “He shall be *called* the Son of the Highest,” is, He shall *be* the Son of the Highest.

Names of men are sometimes taken for the men themselves. Thus in Acts 1:15, “the number of the names,” that is, the number of the men. And thus in Virgil, Sylvius, “*Albanum Nomen*,” an Alban Name, is Sylvius, a man of Albania.

Isaiah 30:27, it is said “The NAME of Yahweh cometh from far, His anger burning, and the burden thereof heavy; His *lips* are full of indignation, and His *tongue* as a devouring fire.” Here *name* obviously denotes a person, an individual of great power, developing great anger and fiery indignation. It is the name styled by Moses in Deut. 28:58, “the glorious and fearful Name, YAHWEH *Elohim*.” for the repudiation and blasphemy of which Judah and Benjamin, with a multitude of Levi, have been banished from their country, and tormented among the Nations for nearly eighteen hundred years.

Name also is equivalent to *power*. This appears from Acts 4:7, where the rulers demanded of the apostles, saying to them, “by what power, or name, have ye done this?” — and in ver. 30, they pray that “wonders may be done by the name of Jesus,” that is, by his power. Hence, the Jesus Name is a name of glory and power, as well as a name of holiness and truth, and is styled by Paul “a Name above every name; that at the Name of Jesus every knee shall bow” (Phil. 2:9,10).

But *name* not only denotes the existence, quality, or state of a person, power, or other thing, singly considered; it also denotes these things in multitudinous manifestation. Thus, in Jer. 13:11, Yahweh caused “the whole house of Israel, and the whole house of Judah” to cleave unto Him, “that they might be to me, saith he, for a people, and *for a name*, for a praise, and for a glory.” Here is a name inclusive of the whole nation. There are numerous instances in the prophetic writings

where *name* is representative of many, too numerous to be quoted here.

The *gods* of the nations were so many *names*, whether *idols* or founders of sects. In this sense, *name* denotes an object of worship, invocation, or reverence. Thus, in Mic. 4:5, "all people walk, every one in the name of his God; we will walk in the name of our God." To walk in the name of any one is, first, to have said name constitutionally placed upon the walker; and, secondly, to shape the course of life according to the precepts and institutions of such name. Every one that does this is in said name; and, therefore, denominationally a part, or element, of that name. Thus, the NOMEN LATINUM, or Latin Name, the *Nomen Anglicanum*, or Anglican Name, Luther, Calvin, Wesley, and a host of others, are all names of Gods in which the peoples walk. They are specially related to the Romano-Gothic Beast of the Abyss, which John testified would be *gemon onomaton blasphemias, full of Names of Blasphemy* (Ch. 17:3). All the peoples, and multitudes, and nations, and tongues, constituting the body politic of the fourth-beast system of nations, "walk every one in the name of his god," glorying in the Latin Name of Blasphemy upon the Seven Heads; the Anglican Name of Blasphemy in Canterbury, York, and Dublin; and in all the other blasphemies, to which the names of Luther, Calvin, Wesley, and others too numerous to mention, are attached.

But, while all the people walk every one in the precepts of these "worshipful names" of the unmeasured Court of the Gentiles, "the remnant of the woman's seed, who keep the commandments of the Deity, and have the testimony of the anointed Jesus," will walk in the name of their God alone. First, believing "the truth as it is in Jesus," the Name of the Deity has been constitutionally placed upon them, according to the command that all such believers be "immersed into THE NAME of the Father, and of the Son, and of the Holy Spirit" (Matt. 28:19; Mark 16:15,16; Luke 24:47; Acts 2:38; 8:12,16): and secondly, being taught to observe the all things the apostles were commanded to teach (Matt. 28:20), they walk in the name of the Deity as constituents of that name; having no fellowship with the unfruitful works of darkness; but, as the grace of Deity which brings salvation teacheth, they "deny ungodliness and worldly lusts, and live soberly, righteously, and godly, in the present world; looking for that blessed hope, and the appearing of the glory of the great Deity, and of their Saviour, the anointed Jesus" (Tit. 2:12). This is the Name which, in Ch. 13:6, is styled *His Name* — the name of the Deity, blasphemed by the Name of Blasphemy upon the Seven Heads, and by all the other names which fill up the body politic of the Beast.

The Name of Blasphemy is a power; and like the Beast over which

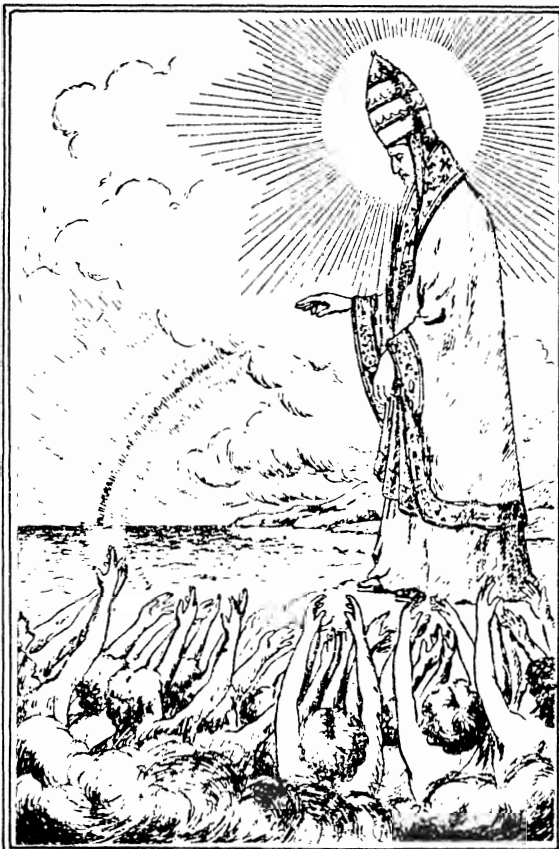
it presides is, or rather has been, in centuries of its career, a “dreadful and terrible” power. It is an EPISCOPAL NAME, because it is the embodiment of those audacious “EYES” Daniel was so observant of in his vision. He saw a Little Horn come up among, and after, the ten. It was not like the other horns. These had no eyes in them; nor had they any mouth. If they had possessed these, there would have been twenty eyes and ten mouths. But a different constitution of the evil was predetermined. One pair of Eyes and one Mouth were to suffice for the Little Horn and all its ten associate horns. Had there been eleven pairs of eyes instead of one pair, there would have been eleven names of blasphemy upon the sea-monster’s heads, which would have been incongruous, and a cause of inextricable confusion.

The eyes Daniel saw were “like the eyes of a man.” And not only so, but they were representative of a man; for, speaking of the glare, or fierce piercing look, of the eyes, he says, in Ch. 7:20, “whose look was more stout than His fellows.” They represented a human power, whose function was pre-eminently that of supervision over certain styled “his fellows.” His official state, therefore, was that of an *episkokos*, or a BISHOP. His look being “*more stout*” than his fellows of the episcopal order, he would, therefore, claim superiority over all spirituals; and to be entitled above all to the veneration and homage of mankind. Such an OVERSEEING NAME as this would be, within the sphere of his jurisdiction, a *Bishop of bishops*, such as Constantine claimed to be when he assumed headship over all the catholic churches of the Dragon empire.

But this *Nomen Latinum*, or Latin Name upon the Seven Heads, was not only a Supreme Bishop, but it was also a Name of Blasphemy. It was itself a blasphemy, and an utterer of blasphemy. A power claiming to be what it is not, is a blasphemy. Thus, certain of the synagogue of Satan in the ecclesia at Smyrna claimed to be Jews, when they really were not. This false claim is styled “their blasphemy” (Apoc. 2:9): because, being false, it injured the fair fame and reputation of those in Christ who were Israelites indeed.

BLASPHEMY is a thing but little understood by those who most glibly use the word in their denunciation of what they term *heresy*. In the Court of the Gentiles, in which the truth is trodden under foot by “the Spirituals of wickedness in high places” — THE CLERGY — everything is blasphemy, which, however Scriptural it may be, exposes their word-nullifying traditions to the well-merited contempt of mankind. Against this exposition they rend their garments instead of their hearts, put dust upon their heads, and with eyes and hands upturned to heaven, cry out blasphemy! But this is all theatrical. Mere sound has no terrors for the friends of truth. The clerical orders, whose apocalyptic chief is this

Name of Blasphemy, are like him, essentially a blasphemy; because they arrogate to themselves the prerogatives of Christ and his Brethren, to which they have not the remotest or slightest Scriptural pretension. Being of the world, and speaking under the impression of the world, as proved by the world hearing and hiring them, their alleged identity with the members of the Divine Family, *injures the reputation* thereof, which is the import of the word *blaspheme*. For an order of men to claim to be "Vicars of Jesus Christ upon earth," that is, his official substitutes, by Divine appointment; or to be his ambassadors and plenipotentiaries to the nations, by the same authority; and for them to be notoriously deficient of the least proof substantiatory of their high pretensions, is to convict themselves of falsehood; and when self-convicted liars and hypocrites claim to be the brethren and intimates of honest and righteous men, on the principle of a man being known by the company he keeps, *the reputation* of those excellent people is *injured*, or, in other words,



BLASPHEMY

Reproduced from *Watchman! What of the Night?* this is a representation of a painting which was hung in the Genoese Arch in Rome, depicting Pope Leo X as the Light of the world. Beneath the painting is the Inscription: "*The world hath Unveiled its Light; the King of Glory has come forth*" Cp. this claim and illustration with Revelation 10:1.

blasphemed, in the estimation of the Deity, and of those “who hold the testimony of the anointed Jesus.” Thus, the Albigenses† among whom the faithful may be found, in the twelfth century testified to their generation, saying, “We must not obey the Pope and Bishops, because they be wolves to the ecclesia of Christ” — *quia sini lupi ecclesiae Christi*. They repudiated the Name of Blasphemy and the clerical ministers of his name, as the transformed ministers of the Satan, who pretended to be ministers of righteousness, but were really nothing more than wolves in sheep’s clothing of the most ravenous and ferocious description. They protested against them as the orders of that DREADFUL AND TERRIBLE NAME OF BLASPHEMY, enthroned upon the Seven Heads of the Fourth Beast. This name they denounced as the Antichrist, the Man of Sin, the Son of Perdition — the *Antichrist*, because he set himself up as the VICAR OF CHRIST; that is, the Divinely deputed substitute of Christ, as indicated by the word *Antichristos*, from *anti*, in the place of, *christos*, the Anointed One, or Christ: they denounced this Name as *the Man of Sin* in maturity, or full manifestation. They did not regard the Man of Sin substitute for Christ as an individual man, but as an *order of ecclesiastical rulers*, a Name, or Body, with its Eyes, Mouth, and subordinate members. Being an imperial spiritual human power, its chief ruler would be a man, the supreme representative for the period of his reign, of the power that created him for adoration, as “the god of the earth” — *quem creant adorant*, whom they create they worship. And thirdly, they denounced this Man of Sin name of Blasphemy, as *the Son of Perdition*; because the power, in the Scarlet-Beast phase of it, is foredoomed, “and goeth into perdition” (Apoc. 17:11): and because Paul, in writing of the same power, whom he styles *ho anomos*, the Lawless One, as well as the Man of Sin, terms him likewise the Son of Perdition, “whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his presence” (2 Thess. 2:8).

It may not be uninteresting to the reader to peruse, in their own words, the views entertained by the witnesses of Jesus concerning this Name of Blasphemy upon the Seven Heads, over seven hundred years ago. The following is from a remarkable tract written by one of them, in A. D. 1120, for the express purpose of vindicating himself and friends for separating from communion with this name. It professes to be an

† The Albigensians were followers of a sect in the 12th and 13th centuries that was bitterly opposed to the Papacy, and located mainly in Languedoc, southern France. Pope Innocent III called for a crusade against them (commenced in 1209) which was led by Simon de Montfort, who mercilessly persecuted them. The comment above states: “among whom the faithful may be found”. The Albigenses, as a community, did not embrace the Truth in its purity, but, most likely, there would have been those who did so, and who were classified among their number by contemporaries who did not perceive the real difference between the finer doctrines of Truth and Error — Publishers.

answer to the question, "WHAT IS ANTICHRIST?" which it thus proceeds to answer:

"Antichrist is a falsehood or deceit varnished over with the semblance of truth, and of the righteousness of Christ and his Spouse, yet in opposition to the way of truth, righteousness, faith, hope, love, as well as moral life. It does *not respect any one particular person* ordained to any degree, or office, or ministry; but it is a SYSTEM OF FALSEHOOD (Name of Blasphemy) opposing itself to the truth, covering and adorning itself with *a shew of beauty and piety*, yet very unsuitable to the ecclesia of Christ, as, by the names and offices, the Scriptures and the sacraments and various other things may appear. The system of iniquity thus perfected, with its officiating ministers, great and small, supported by those who are induced to follow it with an evil heart and blindfold — this is the congregation or composition of things (the Name, or Body) which, taken together, comprises what is called Antichrist, or Babylon, the Fourth Beast, the Harlot, the Man of Sin, the Son of Perdition, all of which are titles given to it in the Holy Scriptures. His ministers are called false prophets, lying teachers, the ministers of darkness, the spirit of error, the Apocalyptic Harlot, the Mother of Fornication, clouds without water, trees without leaves, twice dead, plucked up by the roots, wandering stars, Balaamites, and Egyptians.

"He is termed Antichrist, because being disguised under *the semblance* of Christ and his ecclesia, he oppugns or opposes the salvation purchased by Christ, and truly administered in his (Christ's) own ecclesia, which salvation the faithful are made partakers of by faith, hope, and love. Thus he counteracts the truth by the wisdom of this world, by false religion, by feigned holiness, by ecclesiastical power, secular tyranny, riches, honors, dignities, and the pleasures and allurements of this world.

"It is notorious, therefore, that Antichrist never has been brought forth without a concurrence of all the things now mentioned, so as to form *a system of hypocrisy and falsehood* (or Blasphemy); that is to say, there must be a concurrence of the wise of this world, ecclesiastical orders, pharisees, ministers, and doctors; the secular power and the people of the world, all mixed up together: all these combined make up the Man of Sin, and that Wicked One complete. For, though Antichrist was *conceived* so long since as the times of the apostles (*see* 1 John 2:18,22; 4:3; 2 John 7) he was then only in his infancy (in embryo) wanting members both inward and outward. Consequently, he was the more easily detected, destroyed, and cast out of the ecclesias, *being then unshapen and wanting utterance*. As yet, he was destitute of that plausible, imposing, judicial or determinative wisdom which he afterwards attained; he

wanted *those hypocritical ministers* (the clergy), and human appointments, and the outward show of those religious orders which were necessary to give him perfection. As he was destitute of those riches and endowments necessary to allure persons to his service, and enable him to multiply, protect, and defend his adherents, so he also needed the Secular Power to compel men to forsake the truth, and embrace a system of falsehood. Wanting these requisites, his deceitful practices had not their full effect — he was young and tender, and with difficulty got a footing in the ecclesias. But growing up in his members, that is, *in his blind and dissembling ministers* (the clergy) and in worldly subjects, he gradually arrived at maturity when men whose hearts were set upon this world, but *blind in the faith*, multiplied in the ecclesias, and BY THE UNION OF CHURCH AND STATE (in the time of Constantine), got the power of both into their own hands.”

After describing the wickedness of this Name of Blasphemy which arrogated Divine honor, the writer adds, “Christ never had an enemy to be compared with this; one so able to pervert the way of truth into falsehood; insomuch that the true ecclesia, with her children, is trodden under foot by it (Apoc. 11:2). The worship that pertains to God alone is transferred to Antichrist; to the creature, male and female, deceased — to images, to carcasses, and relics. The sacrament of the eucharist (the Lord’s Supper), is converted into an object of adoration, and the worshipping of God alone is prohibited. The Saviour is robbed of his merits, and the sufficiency of his grace in justification, regeneration, the pardon of sins, sanctification, establishment in the faith, and spiritual nourishment — ascribing all these things to his own authority — to a mere form of words — to the intercession of saints and to the fire of purgatory. Thus people are seduced from Christ, their minds are drawn off from seeking those blessings in him, by a lively faith in the Father, Son, and Holy Spirit, and teaching his followers to expect them by the will and pleasure and works of Antichrist.

“A third work of Antichrist consists of this, that he attributes the regeneration of the Holy Spirit unto *the mere external rite*, baptizing infants in that faith, teaching that thereby baptism and regeneration must be had, on which principle he confers and bestows orders (Apoc. 13:16,17) and, indeed, grounds all his christianity, which is contrary to the mind of the Holy Spirit. He places all his religion and holiness in going to mass (as his Protestant relations now do in ‘going to church’) in which he has mingled together all kinds of ceremonies, Jewish, Heathen, and Christian; and by means thereof, the people are deprived of spiritual food, seduced from the true religion, and the precepts of God, and bolstered up with vain and presumptuous hopes. All his works

are done to be seen of men, that he may glut himself with insatiable avarice; and to accomplish this, every thing is set to sale. He allows of open sins without ecclesiastical censure, and even the impenitent are not excommunicated. He does not rule or maintain his unity by the Sword of the Spirit, but by means of the SECULAR POWER (the Horn in which the Eyes are set) using *that* to effect spiritual ends (ch. 13:12,15). He hates and persecutes, and searches after, and plunders, and destroys the members of Christ (ch. 13:7,15). These are some of the principal of the works of Antichrist against the truth, but the whole are past numbering or recording. These are the most prominent features of that monstrous power.

“On the other hand, he makes use of an outward confession of the faith, and therein are verified the words of the apostle — ‘they profess in words that they know God, but in works they deny him.’ He covers his iniquity by pleading *the length of his duration*, and the multitude of his followers; concerning which it is said in the Apocalypse, that ‘power is given him over every tribe, language, and nation; and all that dwell upon the earth should worship him’ (ch. 13:7,8). He covers his iniquity by pleading the spiritual authority of the apostles, though the apostle expressly says, ‘we can do nothing against the truth; and, ‘there is no power given us for destruction’. He boasts of numerous miracles, even as the apostle foretold — ‘whose coming is after the working of Satan, with all miracles and signs, and lying wonders, and with all deceivableness of unrighteousness’ (2 Thess. 2:9,10; Rev. 13:13,14), also. He has an outward show of holiness, consisting in prayers, fastings, watchings, and alms deeds; of which the apostle testified, when he said, ‘Having a form of godliness but denying the power thereof.’

“Thus it is that Antichrist covers his lying wickedness as with a cloak or garment, that he may not be rejected as a pagan or infidel, and under which disguise he can go on practising his villanies boldly like a harlot. But it is plain both from the Old and New Testaments, that Christians are bound by express command to separate themselves from Antichrist.

“In the New Testament we read that the Lord is come and hath suffered death, that he might gather together IN ONE the children of God (John 12); and in the book of Revelation, he warns by his voice, and charges his people to go out of Babylon, saying, ‘Come out of her, my people, and be not partakers of her sins, that ye receive not of her plagues; for her sins have reached unto heaven, and God hath remembered her iniquity’ (Rev. 18:4,5). The apostle Paul says the same — ‘Have no fellowship with unbelievers — come out from among them, and be ye separate’ (2 Cor. 6:16).

“From what has been said, we may learn wherein consists the wickedness and perverseness of Antichrist, and that God commands his people to separate from him, and join themselves to THE HOLY CITY, Jerusalem (Apoc. 11:2). And since it hath pleased God to make known these things to us *by his servants*, believing it to be his holy will according to the Scriptures, and admonished thereto by the command of the Lord, we do inwardly and outwardly depart from Antichrist. We hold communion and maintain unity one with another, freely and uprightly, having no other motive thereto but to please the Lord, and seek the salvation of our souls. Thus, as the Lord is pleased to enable us, and so far as our understandings are enlightened into the path of duty, we attach ourselves unto the truth of Christ, and his ecclesia, *how mean soever she may appear in the eyes of men.*

“We, therefore, have thought it good to make this declaration of our reasons for departing from Antichrist, as well as to make known what kind of fellowship we have, to the end that, if the Lord be pleased to impart the knowledge of the same truth to others, those that receive it may love it together with us. It is our wish also, that if others are not sufficiently enlightened they may receive assistance from this service, the Lord succeeding it by his blessing. While, on the other hand, if any have received more abundantly from him, and in a higher measure, we desire with all humility to be taught and better instructed, that so we may rectify whatever is amiss.”

Such is a specimen of the testimony of the two prophet-witnesses, who, as lights, “stood before the god of the Earth,” the Name of Blasphemy, the pretended Vicar of Jesus Christ, the Eyes of the Antichrist; and which “tormented them who dwelt upon the earth” (Apoc. 11:4,10). This testimony was delivered in the darkest period of the day of blasphemy, when men avowed their convictions in the face of ruin, captivity, torments, and death. But they were valiant for the truth; and though power was on the side of the oppressor, a power that roared from the “*Mouth of a Lion*,” and made nations tremble, and kings upon their thrones; yet were they undaunted in its presence in their earnest contention for the faith once for all delivered to the Saints. The secret of their energy was “the power of the Deity,” “the testimony of the anointed Jesus” which they held, “the word of the Deity which is living and powerful,” understood and lovingly and heartily believed. Their enlightened testimony filled the clerical orders of Antichrist with madness; and caused them to roar forth blasphemies against them, with terrible threatenings and slaughters. But in all the onslaught of the enemy, the Name of Yahweh in which they were entrenched, was their strong tower. THE NAME OF YAHWEH, and the NAME OF BLASPHEMY, were the

two great rival names of the situation. Between them there can be no peace or compromise. The Name of Blasphemy on the Seven Heads has learned this by grievous experience; and discovering that the strength of the Eternal Name in the great conflict resided in "THE WORD," he strove mightily to suppress it. But the greater his efforts in this direction, the more strenuous and determined were the witnesses to keep the Scriptures before the people. They learned the Bible by heart — *Biblia ediscunt memoriter*; and as we have seen by quotations in their declaration, they did not neglect to study the Apocalypse, by which they were enabled to discern the times in which they lived. This the contemporaries of Constantine were enabled to do; and a hundred years afterwards, the Donatists also, as evinced by the device of the Vandal coin; the Albigenses likewise of this twelfth century; and Peter Jurieu, who discerned in his own day, A.D. 1687, the death of the witnesses, and interpreted the fall of "the Tenth of the Great City" of France, a hundred years before it came to pass; and Bicheno, a century later, who discerned their resurrection in his own times; to say nothing of the author, about seventy years later still, lest he should seem to boast of things beyond his measure. But all these, and how many more who can tell, by the help of the Apocalypse were enabled to answer the question, "Watchman, what of the Night?" and to discern things in the Body Politic of Romano-Gothic society in their true relations to the Divine Name, which would otherwise have been inscrutable.

But this Name of Blasphemy was not only essentially and constitutionally a blasphemy, but it was an utterer of blasphemies also. To blaspheme required something more than "EYES, *like the eyes of a man.*" These were necessary to constitute it an EPISCOPAL NAME; but that this Overseeing Name, or Power, might give utterance to its purely fleshly thinkings, it was indispensable that it be furnished with a MOUTH. Therefore it was, that Daniel in his vision, in considering the Little Horn that came up after and among the ten, saw that it had a Mouth as well as Eyes. He does not inform us what the mouth looked like; whether it were like the mouth of a man, a bear, a lamb, or other animal. John the apostle was appointed to supply this information in the chapter in hand. It is very certain, however, that the mouth of a lamb would have been a very unfit symbol to represent it by, even upon Daniel's showing; for he testifies, that it was "a Mouth speaking very great things against the Most High" (ch. 7:8,20,25); or, as John expresses it, "great things and blasphemies" (ver. 5). Between, the gentle, timid, voice of a lamb, and roaring blasphemies, there is no resemblance; but, on the contrary, from the nature of the thing spoken, we would expect that the organ of utterance would be symbolized by something ferocious and terrible; and

because, likewise, all pertaining to the Fourth Beast “is dreadful and terrible.”

The NAME OF BLASPHEMY, then, is the embodiment of the Eyes and Mouth of Daniel’s Little Horn, in their episcopal relation to the ten horns. It is the LATIN SEE, without which there was no point of union between them. When it came to be enthroned, and they came to acknowledge its authority in all their kingdoms, it became their “HOLY FATHER” and they sons in his “holy keeping,” of whom, the first of the ten that recognized “HIS HOLINESS,” is surnamed “*the Eldest Son of the Church.*”

But commentators and “recent editors,” who have undertaken to mend the Greek text, are greatly puzzled to determine whether the reading should be *onoma blasphemias*, a *Name of Blasphemy*, or *onomata blasphemias*, *Names of Blasphemy*. Griesbach has adopted the latter reading; which, a note to the “Revised Version” says, “is received by all the recent editors except Bengel. Heinrichs also mentions it as the superior reading. But Ewald, Zullig, and De Wette, disapprove it, the last considering it as an accommodation to ch. 17:3; and Hengstenburg regards the question as one of difficult decision. “I recommend,” says the Annotator, “the the marginal note of the English Version be retained: “*or, names.*” In other words, he was at a loss to say which it should be, therefore, they might split the difference between, the margin and the text. Mr. Elliott bows reverently to the authority of the “recent editors,” and speculates upon it accordingly. Lord also falls into the same line; and speaks of “the names of blasphemy on the heads of the Dragon!” This is certainly a newly found apocalyptic item not revealed to John; who affirms nothing about names of blasphemy on the heads of the Dragon. But, Mr. Lord falls into this error from the assumption, that the correct reading is *names*; and from the fact that the heads of the Dragon, and the heads of the Beast, are the same heads; and hence, the latter having names upon them, these names must have been on the Dragon likewise!

But, it is refreshing to find four discerning men in such a crowd of the kind — Bengel, Ewald, Zullig and De Wette. These affirm the truth. It ought to read *name*, not names; and doubtless, De Wette has given a true reason of the difficulty among their recencies, namely, “an accommodation to ch. 17:3.” But this is not the principal reason. It is this. They could not see how One Name could rest upon Seven Heads. If it had said, and one and the same name upon each of the seven heads, they might have interpreted it of one and the same inscription upon each; and there would have been no trouble with the text; but simply as it now reads, with the understanding that “the heads are Seven Kings,” how

One Name of Blasphemy was to be on these, sent them all adrift in doubt and speculation.

But, the solution of the difficulty is easy and apparent when understood. The key to the matter is in the signification of the Seven Heads, which requires another sort of wisdom than that by which the "recent editors" are inspired, to discern. Said the angel to John, "Here is the mind that hath wisdom. The Seven Heads are Seven Mountains on which the Woman (or Name of Blasphemy) sitteth. And there are Seven Kings: five are fallen, and one is and the other is not yet come; and when he (the Seventh Head) cometh, he must continue a short space" — ch. 17:9,10. In other words, the seven heads of the Beast and the Dragon, which are the same, have a *two-fold* signification; they represented the Seven Ruling Headships of the Fourth Beast, which down to the fall of the seventh, has existed in the Seven-Hilled City, ROME, as the capital of the dominion. The Name of Blasphemy came to be enthroned there; not contemporarily with the Seven Ruling Headships, or Forms of Government; but after they had passed away; and when it had Rome to itself without the rival presence of the ancient Senate, or Roman emperors, as at the date of this writing Feb. 3, A.D. 1867. Hence, the Name of Blasphemy was not, as Mr. Lord intimates, an arrogation of the prerogatives of the Deity, assented to by these several pagan and catholic forms of Government, obtaining in Rome from the foundation of the city; but a distinct and independent head, or Form of Government, the Germano-Roman with its own audacious Eyes, and "exceeding dreadful" Mouth, with "iron teeth" (Dan. 7:19). It sat upon the seven mountains as the spiritual overseer of the Secular Powers of Europe, who "gave their power and strength to it," that it might rule "until the words of the Deity shall be fulfilled" (Apoc. 17:13,17); it became to them a bond of union — the Eyes, Mouth and Brain of the Romano-Gothic Body Politic, symbolized by this Seven Headed and Ten-Horned Monster of the Sea.

11. The Body of the Beast

"And the Beast which I saw was like unto a Leopard, and his Feet were as of a Bear" — (Verse 2).

The Leopard and the Bear elements of the Ten-Horned Monster of the Sea, indicate its identity with two others than the fourth, of the four beasts of Daniel's vision. The second beast-dominion he saw ascend out of the Mediterranean Earth, symbolized by the Great Sea (ch. 8:3,17), was "*like to a Bear*", which was appointed to "devour much flesh"; and the third beast was "*like to a Leopard*"; and "dominion was given to it." The Bear in this vision answers to the "Breast and the Arms of Silver";

and the Leopard to the “Belly and Thighs of Brass” — of the image-representation exhibited to Nebuchadnezzar, of WHAT SHALL BE IN THE LAST OF THE DAYS — *becharith yomaiyah*. In the interpretation he was told that the silver section of the image was a kingdom that would be inferior to the Babylonian, which was his; and that the brass kingdom, the third section thereof, should “*bear rule over all the earth.*” This was equivalent to saying, that the Leopard is symbolical of a kingdom bearing rule over the whole earth.

Now history, that is Daniel himself, informs us, that the kingdom which arose after Nebuchadnezzar’s was the Two-Armed, or Two-Horned, Silver bear, or ram, kingdom of the Medes and the Persians: and that the third kingdom, reckoning that of Babylon as the first, was the goat-kingdom of Grecia. The Medo-Persian empire comprehended one hundred and twenty-seven provinces, stretching from India to Ethiopia (Esther 1:1). These were distributed into “*three ribs,*” or presidencies, of which Daniel’s jurisdiction was the first. The three ribs in the Mouth of the Bear are symbolical of these political divisions. Among the provinces of the Bear were Egypt, Armenia, Syria, and Asia Minor to the Bosphorus. These all came in due time to be annexed to the Dragon empire, or Daniel’s Fourth Beast; so that the Bear became a constituent of the Dragon, and its four paws, armed with claws of brass, became the Sea-Monster’s apocalyptic “*feet,*” with which it is yet in our future, “the last of the days,” to “break in pieces, and to stamp the residue” (Dan. 7:19).

But the Leopard had a more extensive dominion than the Bear. This Greek kingdom was to “bear rule over all the earth.” It commenced its predicted career about B.C. 330, under its “first king,” Alexander surnamed “the Great.” It extended from Macedonia into what is now a part of British India and styled the Punjaub: but notwithstanding it exceeded the dominion of the Bear it fell far short of “bearing rule over all the earth” — the earth, as defined by the symbol of the Great Sea.

Now, Daniel was given to understand that the four beasts he saw rising out of the Mediterranean Earth, would all co-exist at the coming of the Ancient of days (ch. 7:12): and that, at that extraordinary time of trouble, the fourth beast body politic shall be abolished; but that the Lion, the Bear and the Leopard shall remain, only without dominion, and that for “*a season and a time;* or, as John expresses it, “*for a thousand years.*” This was equivalent to saying that the Bear and the Leopard, and, consequently, the Lion, national organizations, or bodies politic, should be extant at the coming of Christ “as a thief,” in the Sixth Vial period. In order, therefore, to represent this truth, the

Leopard, and the Bear, and the Lion, symbols are constituted elements of the Ten-Horned Sea Monster, which is to continue in political life till the advent, as appears from the testimony that “the ten horns shall make war with the Lamb, and the Lamb shall overcome them” (ch. 17:14).

In Daniel’s four beasts, each succeeding beast absorbed the dominion of its predecessor; so that the Bear may be said to have devoured the Lion; and the Leopard to have swallowed the Bear; and the Ten-Horned Fourth Beast to have eaten up the Leopard; so that in the Fourth Beast would be contained the Lion, the Bear, and the Leopard, in addition to appendages peculiar to itself. This is shown by John in his Sea Monster, who shows the Leopard he had gorged in “*his body*,” and the Bear he had devoured in “*his feet*”.

But it is customary to style Daniel’s Fourth Beast “the Roman Empire,” by which is meant the dominion exercised by Rome and Constantinople, until the latter city came to be possessed by the Turks, A.D. 1453, when it fell, or passed away. It is true, it does symbolize said Roman Empire, but it also symbolizes a vast deal more. The Roman Empire, of which Gibbon wrote the decline and fall, has never yet embraced within its jurisdiction the hundred and twenty-seven provinces of the Medo-Persian Bear, which it is necessary it should have done that its Leopard-Body might “bear rule over all the earth,” and that it might stand upon its Bear-Feet, and with these feet “break in pieces and stamp THE RESIDUE.” John’s Sea Monster with the Bear-Feet and Leopard-Body, represents Daniel’s Fourth Beast in its amplest development of the last of the days‡. It answers to Nebuchadnezzar’s Image at the crisis of its demolition by THE STONE. When John’s Beast of the Sea comes, in fact, to stand upon its four brazen-clawed Bear-Feet, its dominion will consist of the Russian Empire, Continental and Mediterranean Europe, Persia, Ethiopia, Libya, Togarmah, Egypt and Syria. When the throne of the Russian Autocrat is transferred to Constantinople, the Apocalyptic Bear-Feet, armed with Brazen or Greek Claws, will also be enthroned there, and be prepared for the work that remains of “*stamping the residue*”. This residue that yet remains to be stamped, are the “many countries” to be “overthrown,” inclusive of Turkey, Egypt and part of

‡ The comment above is important in view of current and expected developments in line with the requirements of Bible prophecy. The Russian Gog with his Eurasian confederacy will extend his influence over the area of the Western Roman Empire, or the Catholic dominated Beast of the Sea; in occupying Constantinople, he will be identified as the latter-day military Dragon power of the Eastern Empire, and extending his domination over Persia, Afghanistan, Pakistan, Syria etc., he will constitute the King of the North. Exercising power over divided Europe, and extending his domination over the Middle East to the River Indus (the eastern extremity of Alexander’s Empire) he will fulfil the latter-day role required by the prophecies of the last days. Driving south through the “glorious land” to Egypt, he will aspire to occupy the remaining territories in a bid for world domination. This will bring him ultimately to Jerusalem — and to defeat at the hands of Christ and the glorified saints. — Publishers.

the Glorious Land. Edom, Moab and part of Ammon, will evade the stamping process. These three countries will be "*the front*" of the forces of "Sheba, and Dedan, and the Merchants of Tarshish and the Young Lions thereof" — the Anglo-Indian Leopard empire of the latter days (Ezek. 38:1-6,13; 11:40-44). The part which Britain has to enact in "the time of the end," when "the Eastern Question" is to be Scripturally resolved, clearly indicates that she is not one of the ten horns. She is not of their world, but the Oriental section of the Sea Monster's Leopard Body — a world peculiar to herself, and as distinct from them as Canada and the United States. In the approaching scramble for the effects of the expiring Sick Man of Ottomania, she will most likely secure for herself, or at least take possession of, Egypt and Syria. But Daniel shows that whatever power may primarily become seized of these countries, will not be able to prevent their being stamped by the Feet of the Bear. "The land of Egypt shall not escape" the power of the King of the North; "but he shall have power over the treasures of gold and silver, and over all the precious things of Egypt." From this conquest he will proceed into the Holy Land. The war between the belligerents will then be transferred to this country, upon which the Oriental Power must necessarily retire. The conflict waged will be furious; for the Northern Power, symbolized by John's Scarlet-colored Beast, will "go forth with great fury to destroy, and utterly to make away many. And he shall pitch the tents of his entrenched camp between the seas unto the mountain of the glory of the holy." This brings him to Jerusalem, which he besieges and captures (Zech. 14:2). Upon this the Oriental Leopard falls back upon Edom, Moab and Ammon, beyond the Jordan and the Dead Sea. At this crisis the face of Yahweh is flushed with fury, and he goes forth against the invader (Ezek. 38:18; Zech. 14:3). As the Stone-Power, he smites the Image *upon the feet*, and shatters it into fragments. The Bear, the Lion and Leopard, inclusive of the British section of the last, lose their dominion; but as Assyria and Egypt are annexed to Israel (Isa. 19:23-25) and the tide of war is rolled back from Syria, north and west, upon the countries of the Ten Horns, and of the Two-Horned beasts, over which the Name of Blasphemy presides as their prophet, priest and king. This solution of the Eastern Question ushers in the solution of the Roman Question, neither of which can be finally disposed of until the Ancient of days, that is, Jesus Christ, come; and he give authority and power to his brethren, the Saints, to execute the judgment written in ch. 13:10; which is, as David expressed it, to slay the beast (the Fourth Beast in Apocalyptic manifestation), destroy his body in the burning flame, and take away the dominion of the Lion, the Bear and the Leopard (ch. 7:11,12). The slaying of the beast is the utter extermina-

tion of the Greek and Latin Catholic governments by the power of the sword; and the taking away of the dominion of the Lion, the Bear, the Leopard, or that of the Asiatic Powers, is the binding of the Dragon, casting him into the abyss, shutting him up, and setting a seal upon him, that he should deceive the nations no more for "a season and a time," or "a thousand years."

From these premises, then, it will be seen that this Apocalyptic Sea-Monster is not exclusively the Romano-Gothic Ten-Horn constitution of Papal Mediterranean Europe, but symbolical likewise of the Byzantine, or Greek Empire, as indicated by the Leopard-Body and Bear-Foot; for, that the Bear is Greek as well as the Leopard, Daniel shows by testifying that the Fourth Beast "had Nails of Brass" (ch. 7:19); and in his prophecy brass is the symbol of the dominion of "the brazen-coated Greeks." Because, therefore, this Beast of the Sea symbolized the dominions of the whole eastern and western Mediterranean world, all the "kindreds, and tongues, and nations," styled Apocalyptically "the whole earth," in subjection to them, are said to have "wandered after the beast," and to have "worshipped" both the Dragon and the Beast — Vers. 3,4. The populations inhabiting Asia Minor, Syria, Egypt, Greece, "worshipped" the imperial power enthroned in Constantinople, and that only; while the populations of Italy, Africa, Spain, Gaul, "*worshipped*" the Constantinopolitan and the new Gothic powers as well. This two-fold worship of the subjects of the Franks, Burgundians, Lombards, Visigoths, Suevi, and so forth, may be familiarly illustrated by numerous modern instances. Thus, Egypt is a part of the Turkish empire, and at the same time a *quasi* independent kingdom under its own hereditary king, who acknowledges the suzerainty of the Sultan; so that the Egyptians may be said to worship the king, and also to worship the Sultan, and to say in their ignorance, "Who is like unto the Sultan? Who is able to make war with him?" The question is very appropriate with regard to the Beast, if not to the Sultan; for, as the Beast is the symbol of power bearing rule over all the Mediterranean Earth, where is the power able to make war with it? Men know of none, because they know not the purpose of Yahweh. But, in the tenth verse of this thirteenth chapter, He has in effect declared that there is a power able to make war with the Beast, and to bind and slay him; for as he has made war with the Saints and Witnesses, bound them in captive chains, and conquered and killed them, so he is to be bound and killed with the sword, when judgment shall be executed upon him, by the very victims of his "exceeding dreadful and terrible" tyranny, after they shall have been raised from among the dead, and strengthened for the war.

12. The Mouth of the Beast

“2. And his Mouth as the Mouth of a Lion. 5. And there was given unto him (the Beast of the Sea) a Mouth speaking great things and blasphemies. 6. And he opened his Mouth in blasphemy concerning the Deity, to have blasphemed his Name, and his Tabernacle, and those who tabernacle in the heaven.”

Every living, and many inanimate, things, have their mouth in a literal or figurative sense. In man, it is the hollow between the jaws, shut or opened by the lips, which are, therefore styled “the doors of the mouth.” In him, it is the outlet of that which defiles, or of wisdom, graciousness, and blessing. It is that which proceedeth out of the mouth by which the character of the inward man is in a great degree determined. A man whose mouth speaks the wisdom of the Deity, gracious words, and blessing, and whose conduct is in conformity with what he speaks, is one whose heart is right with the Deity, and from which no blasphemy can find utterance: “the heart of the wise teacheth his mouth,” therefore, “the mouth of the righteous speaketh wisdom, and his tongue talketh of judgment” (Prov. 16:23; Psa. 37:30).

But the Mouth of the Beast evidently doth not belong to mouths of this class; for it “speaks blasphemies concerning the Deity.” Hence, the heart of the Beast must be desperately wicked; for “out of the fullness of the heart the mouth speaketh.” The character of the inward Beast, therefore, or of that system of things spiritual and temporal, doctrinal, practical and political, hidden in the symbols before us, must be essentially “the Mystery of Iniquity in all the deceivableness of unrighteousness in them that perish” (2 Thess. 2:7,10). The Mouth of the Beast is the mouth of the wicked in their politico-religious organization. It is a mouth which “speaketh vanity,” and “poureth out evil things:” the words thereof “are smoother than butter, but war is in their heart; their words are softer than oil, yet are they drawn swords.” With this Mouth “the wicked boasteth of his heart’s desire, and blesseth the covetous, whom Yahweh abhorreth. Through the pride of his countenance he will not seek, the Deity is not in all his thoughts. His ways are always grievous; thy judgments, O Yahweh! are far above out of his sight: as for all his enemies, he puffeth at them. He hath said in his heart, I shall not be moved; for I shall never be in adversity. His Mouth is full of cursing, and deceit, and fraud; under his tongue is mischief and vanity. He sitteth in the lurking-places of the villages: in the secret places doth he murder the innocent; his eyes are privily set against the poor. He lieth in wait secretly *as a lion* in his den; he lieth in wait to catch the poor, when he draweth him into his net. He croucheth and humbleth himself, that the

poor may fall by his strong ones. He hath said in his heart, God hath forgotten: He hideth his face; he will never see it" (Psa. 10:3-11). If John had written this as descriptive of the Lion-Mouth of the Beast, nothing could have more accurately recorded what have been the facts developed in the many centuries of its wickedness and blasphemies. The words proceeding out of it have been "softer than oil" towards its worshippers; but they have been "drawn swords" against the poor saints and witnesses of the anointed Jesus. He has puffed at his enemies; for, though but feeble in arms, he has set the most powerful of his enemies at defiance; and by his spiritual thunders reduced them to the most abject submission. The Name of Blasphemy speaking by his Lion-Mouth, declares the eternity of his rule; and that he shall "see no sorrow" from which he shall not ultimately be delivered: "He saith in his heart, I shall not be moved; for I shall never be in adversity" (Apoc. 18:7); and, as for cursing, deceit, fraud, mischief and vanity, his mouth is indeed full; for in the atmosphere of these he lives, and moves, and has his being. The judgments of the Deity are indeed "out of his sight" far above him. He discerns them not. This is highly characteristic of him at the present time. Even his worshippers are hating him, and making him desolate and naked, as it has long since been predicted they would (Apoc. 17:16); yet so blind are his eyes with which he surveys the world, and so infatuate and unteachable his obdurate and beastly heart from his long surfeit and intoxication of blood (verse 6), that he can see nothing; so that, persisting in his obstinacy, the fate of the blind when they undertake to lead the blind, will come upon him in an hour when he thinks only of future glory, and he will suddenly "go into perdition," and there will be none to help.

When a man becomes a spokesman for another he is regarded as a mouth to him. This was the case with Aaron. He was appointed for a mouth to Moses, who was slow of speech, and of a slow tongue; and Moses was to be to him in the place of God (Exod. 4:16). Hence, Aaron was Moses' prophet, who spoke as he was moved by Moses. So of all in old time who spake as they were moved by the Holy Spirit; they became mouths to Him who moved them to speak; and therefore, it is written, "the Deity spake to the fathers by the prophets." There were such mouths of the Deity in the ecclesia at Corinth. They were styled prophets, and their utterances, prophesyings; or, speaking unto men to "edification, and exhortation, and comfort" (1 Cor. 14:3). And so also in relation to the worshippers of the Beast. They needed A PROPHEET to teach and build them up in their superstition, and to be for them a bond of union in all things pertaining to it. As they designated their superstition "the Holy Catholic Apostolic," they required a Prophet, who

should be the Mouth of that system; and would expound and defend it against the Holy Scriptures, Deity Himself, and all who claimed to be His witnesses. The utterances of this Mouth would be his prophesyings; and by no means to be despised by those who should enjoy the favor of the Beast; or, of that Name of Blasphemy upon his heads. The requirements of the worshippers were provided for by the Dragon, who gave them “a Mouth speaking great things and blasphemies”; and to the Mouth himself, he “gave authority over all kindreds, and tongues, and nations;” so that “all that dwell upon the (Mediterranean) earth should worship him, whose names are not written, from the foundation of the world, in the book of the life of the Lamb slain.” To these millions of worshippers, upon whom the Deity sent “a strong delusion that they should believe a lie; that they all might be damned who believed not the truth, but had pleasure in unrighteousness” — the Mouth given became the spokesman of Anti-christendom — “the Mouth of the False Prophet,” or Name of Blasphemy — (Apoc. 16:13; 19:30). He is styled a false prophet, because his utterances, or prophesyings, are mere fraud, deceit, and vanity; because the signs, and lying wonders wrought in the presence of the Beast-authorities by him, are an imposture, and his preaching, allocutions, decrees, and so forth, the falsehoods of a lying oracle, by which they are deceived who have received the mark of the beast, and who worship his image (Apoc. 19:20). His end is perdition by being “cast *alive* into the Lake of Fire burning with brimstone.”

A Name of Blasphemy with Eyes only, might look more stoutly and defiantly than its fellows; but, however full it might be of “great things and blasphemies,” it could give no expression to them without a mouth. We have seen how Aaron was Moses’ Mouth, or prophet; so, upon a like principle, the reigning Pope for the time being is the Mouth, or Prophet, of the Name of Blasphemy; and therefore, of “the broad church,” which is the National Superstition of all the Horn-Kingdoms. The Eyes and the Mouth, then, of Daniel’s Little Horn, though in his vision placed in that horn only, represent a sovereign order of ecclesiastical officials, the Papal Dynasty, which is Eyes and Mouth both to the Ten Horns and to the Beast of the earth. Daniel says nothing of any other mouth pertaining to his Fourth Beast than this mouth of the Little Horn upon his head. He speaks of his “great iron teeth,” however; we must therefore, by the omission, no doubt designed, understand that these iron teeth belong to the Little Horn mouth. Iron is as much the symbol of the power of Rome, as brass is of that of Constantinople. If the teeth had been of brass, we must have looked to Constantinople for the Mouth; but the teeth being of iron, our attention is directed to Rome. The teeth being of iron, also connects the Mouth with the iron section of

Nebuchadnezzar's image; and the iron band of the Babylonian Stump (Dan. 4:15). This metal symbolizes the fourth dominion, as appears from ch. 2:40: "the fourth kingdom shall be as strong as iron; forasmuch as iron breaketh in pieces and subdueth all things; and as iron that breaketh all these, shall it break in pieces and bruise." First, the Lion of Babylon, or the golden section of the image; then, the Bear of Medo-Persia, or the silver; third, the Leopard of Grecia, or the brazen; and fourth, the Dragon of Rome, or the iron. These are the four *general phases* of "the kingdom of men," from the time of Nimrod to the future coming of the Ancient of Days to supersede it by "THE KINGDOM OF GOD." The iron symbolizes the last: whether therefore it be a log, a band, a tooth, or a toe, if they be of iron, they are all related to the Latin section of the kingdom of men.

But, was the mouth, with its "great iron teeth," like the mouth of a man? No: the human element of the thing signified, had been sufficiently indicated by "the Eyes, like the eyes of a man." These represented a mystical man, the Antichrist. But, was he Babylonian, Persian, Greek, Latin, Turk, Jew, or infidel? This may be determined by the Mouth of the Monster of the Sea; for whatever the mouth is, such also is the man, or beast, that owns it. No; the mouth was not like the mouth of a man; "his Mouth," says the apostle, "was as the mouth of a Lion," and with "great iron teeth," according to Daniel. It was therefore not only a ROMAN MOUTH, but a BABYLONIAN MOUTH also: for the Lion is the symbol of the old Babylonian organization of the kingdom of men. Hence, his mouth was like the mouth of Daniel's first beast; his feet like his second's; and his body like that of his third. This symbolization connects Babylon with Rome. Had the teeth been silver and the mouth like that of a leopard, the Name of Blasphemy would have been Persian and Greek; but, as given by John and Daniel, it can only be Latin and Babylonian. The following remarks of Daubuz on the apocalyptic identity of Rome and Babylon are quite in point here:

"Babylon in the Revelation," he says, "is Rome, not only on account of Rome's being guilty of usurpation, tyranny, and idolatry, and of persecuting the church of God in the same manner as the old literal Babylon was, but also on the account of her being, *by a successive devolution of power*, the successor of the pretended rights of Babylon. The literal Babylon was the beginner and supporter of tyranny and idolatry, first by Nimrod or Ninus, and afterwards by Nebuchadnezzar; and therefore in Isaiah 47:12, she is accused of magical enchantments from her youth or infancy; namely, from the very first origin of her being a city or nation.

"This city and the whole empire thereof was taken by the Persians

under Cyrus. The Persians were subdued by the Macedonians, and the Macedonians by the Romans: so that *Rome succeeded to the power of the old Babylon*. And it was her way to adopt the worship of the false deities she had conquered: so that by her own acts she became the Heiress and Successor of all the Babylonian idolatry, and of all that was introduced into it, by the immediate successors of Babylon, and by consequence of all the idolatry of the earth.

“Rome Catholic, corrupted by dressing up the idolatry of Rome Pagan in another form, and forcing it upon the world, because the successor of the old literal Babylon in tyranny and idolatry, and may therefore be properly represented and called by the name of Babylon; it being the usual style of the prophets to give the name of the head, or first institution, to the successors, however different they may be in some circumstances; even as in Ezek. 37, the Messiah is called David, as being successor to David; and as the Christian church, though chiefly composed of Gentiles, is called, Gal. 6:16, by the name of Israel, as successively inheriting, in a spiritual sense, the promises made to the literal Israel. So Rachel, in Jer. 31:15, Matt. 2:18, is put for the town, or women inhabiting the town of Bethlehem, wherein was the sepulchre of the lit-

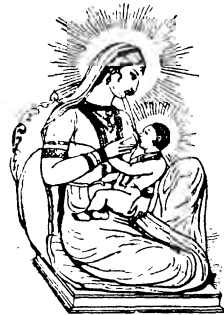
Roman Catholicism identified with Babylonian mythology. Hislop's *Two Babylons* clearly demonstrates the links of Romanism with Paganism, and shows from the records of history and archaeology how the former superimposed the latter upon Apostolic Christianity. Pagan feasts and rites were given “Christian” names, and introduced into the worship of the church. The doctrines of Romanism exist in ancient Pagan religions; whereas the basic doctrines of the Scriptures do not. Basic to the teaching of Catholicism is the worship of the Mother and the Son. The following drawings, taken from Hislop's *Two Babylons* identifies the two systems.



GODDESS MOTHER AND SON.
FROM BABYLON.



GODDESS MOTHER AND SON
FROM INDIA



GODDESS MOTHER AND SON.
FROM INDIA
The infant Krishna (the black god)
in the arms of the goddess Devaka.

eral Rachel, of which, consequently, those inhabitants were still in possession. And so the Persians and Moguls call the Ottoman Turks by the name of *Roumi*, i. e. Romans, because in possession of the country and capital enjoyed by the ancient Romans.

“Lastly, that Babylon is Rome is evident from the explanation given by the angel in Rev. 17:18, where it is expressly said to be that great city which ruleth over the kings of the earth: no other city but Rome being in the exercise of such power at the time when the vision was seen.”

The lion and the teeth, then, demonstrate beyond all doubt, that the Beast's organ of utterance is Romano-Babylonian, having its seat, or throne, upon the Seven Heads, or Mountains. In other words, it is the Roman Government headed up in the Pope. This is the Name of Blasphemy, or blasphemous body-corporate, with its Eyes and Mouth, which has reigned over the Ten Horns for many ages. This sovereignty, like all others, had a beginning, as it will also have an end. It did not begin to reign as a Roman Power till all the Seven Heads of the Dragon-Beast had fulfilled their course; then that which hindered his manifestation would be totally and completely removed; for it is evident, that no Mouth like the Papal Government could co-exist in the same city with another sovereign power. Thus, if Rome were to become the capital of the kingdom of Italy, the Pope could only continue there as the Eyes and Mouth of the Horn-kingdoms without temporal sovereignty. Before these kingdoms were established, he was neither the Eyes nor Mouth of the Little Horn; but simply “HEAD OF ALL THE CHURCHES” of the Græco-Latin, or Dragon, empire. He had no imperial or royal authority; but only that sort of influence that attaches to the Chief Bishop of the capital of a dominion. In A. D. 554, and onward for many years, the Universal Latin Bishop was subject to the Exarchs of Ravenna, the Viceroy of the Emperors of Constantinople, in all things secular; while in spirituals he was acknowledged by his lord and master to be supreme. In after ages, however, he became greater than he who had created him; and when he opened his mouth in the roarings of his blasphemy he made all the beasts of the field to tremble. His heart was lifted up as the heart of Lucifer in his pride; and with a truly Babylonian Mouth, in the stoutness of his presumption, said, “I will ascend into the heavens, I will exalt my throne above the stars of AIL: I will sit also upon the Mount of the congregation in the sides of the north: I will ascend above the heights of the clouds; I will be like the Most High” (Isa. 14:12-14). But there is a limit to human arrogance and blasphemy. The Romano-Babylonian Mouth of the Beast has long since passed the zenith of self-exaltation and presumption; and is now but the shadow of a name. The fate of the Babylonian

Lucifer awaits him. He will be brought down to Sheol, to the sides of the pit; and though once the Mouth that made the world to tremble, and did shake kingdoms, he will be cast out as an abomination, and reproach of all peoples; for his dominion is the land of graven images, and they are mad upon their idols.

13. The Development of the Romano-Babylonian Name of Blasphemy

When the fiftieth day after the crucifixion had fully come, the apostles were all with one accord in one place, NOT IN ROME, but in Jerusalem. In obedience to the Lord's command, they were tarrying in this city until they should be endued with power from on high to execute the mission entrusted to them. Nor had they long to wait; for about nine in the morning of that day, they were all visibly and audibly filled with the Holy Spirit, and proceeded to speak as they were moved by the Spirit.

This extraordinary inflation of the apostles with Spirit when noised abroad, caused a multitude of people to assemble to behold this marvellous exhibition of the supernatural. Among these were "STRANGERS OF ROME, *Jews and proselytes*," who had come from the Capital of the empire to celebrate the Passover, the Wave Offering of the Sheaf, and the Feast of First Fruits, according to the Mosaic Law. Being devout Jews and proselytes, they were zealous for the law, and earnestly intent upon all the sacrificial observances it prescribed. They were acquainted with Jews of Nazareth; and with the miracles, and wonders, and signs, with which the Deity had attested his claims to the Messiahship; and had witnessed also his ignominious execution by the wicked hands of his enemies. For anything they knew, he was still in death, and securely confined within its gates; so that, whatever they might have thought of him, while living, they had doubtless settled it in their minds, that, though a man of excellent deportment, and of gracious and benevolent disposition, he was self-deceived. Was he not dead? And could a dead man be the Christ of God for the redemption of his people?

With these convictions, these devout Roman strangers stood before PETER and the rest of the apostles. They saw upon their heads Spirit, blazing in cloven-tongues of flame, the symbol of many languages in which they were declaring the wonderful works of the Deity. Astonished at the sublime eloquence outflowing from these illiterate Galilæan fishermen, they said one to another, "What meaneth this?" They had seen nothing like it in Rome, nor yet in Jerusalem, before; and there were none that could expound it, save the Eternal Spirit before whom they stood. Moved by this Divine Power, PETER standing up with

the Eleven, replied to their inquiry, by saying, "Hearken ye unto my words." Why did not James, or John, "the beloved disciple," or some other apostle, rather than Peter, who, they afterwards learned, had thrice denied his Lord, stand up and invite them to hearken to his words? This inquiry would certainly be mooted before their return to Rome. They perceived that Peter was, on this Pentecostian occasion, *the Mouth of the Apostolic Body*; nor was he a Babylonian Mouth, nor a Roman Mouth, but the Mouth of Deity, in the sense of the Deity speaking by him. Why was this? To this question it would be replied, that the Spirit had given the Keys of the Kingdom of the Heavens to Peter according to a previous promise through Jesus Christ, who had said, "I will give to thee the keys of the kingdom of the heavens, and whatsoever thou shalt bind upon the earth, shall be bound in the heavens; and whatsoever thou shalt loose upon the earth, shall be loosed in the heavens" (Matt. 16:19). What they saw and heard was in fulfilment of this promise, and of what had been spoken by the prophet Joel. Their attention being gained by this, they were furthermore informed by Peter, the Holder of the Keys, that all that had recently been transacted in Jerusalem connected with the crucifixion, was "by the determinate counsel and foreknowledge of the Deity." He charged them directly with the murder of Jesus, saying, "him ye have taken, and by wicked hands have crucified and slain." They had demanded his life, and imprecated the curse of his blood upon them and their children. But, continued Peter, the Deity hath delivered him from death, and placed him at the right hand of power in the heaven, there to remain until the time shall come for Deity to give him the throne of his father David; in proof of which, he shed forth the Spirit which they saw upon the heads of the apostles, and heard in all the languages of the empire.

The result of this discourse of the Spirit by the mouth of Peter, was the conviction, that the same Jesus they had crucified was alive again, and by the Deity made both Lord and Christ. These devout Jews and proselytes of Rome were pricked in their heart, and said to Peter and the rest of the apostles, "Men and brethren, What shall we do?" They perceived that they were involved in the greatest of crimes from which they knew not how they could be loosed. The import of their question was therefore, What must we do to be loosed from the consequences of our iniquity? Again it was Peter who took up the question put to all the apostles; for "Peter said unto them, *Repent, and be immersed every one of you for the Name of Jesus Christ, epi to onomati, unto remission of sins, eis aphasin hamartion.* This command of the Spirit was new doctrine indeed to these Roman strangers from the Capital; but their conviction of its truth, "caused them to cease sacrificing and offering" (Dan. 9:27) ac-

according to the law; and gladly receiving Peter's word, to be immersed for the Name. They were now immersed believers of the things concerning the kingdom of the Deity and the Name of Jesus Christ (Acts 2:38; 8:12). Peter by the use of his Key had opened the door of the prison in which they were bound, and gave them liberty in loosing them from their sins: and what he had done upon earth was ratified in the heavens, according to the words of Jesus.

Having thus become **CHRISTADELPHIANS**, or *Brethren of the Christ* they had crucified and slain, they had placed themselves in such a position, that, on their arrival in Rome, they would be regarded as apostates from Judaism; and no longer worthy of fellowship in the Synagogue of the Jews. It can easily be conceived what an excitement would be created in the Jewish community of Rome. They would, of course, tell the story of what they had seen, heard, and done; but, from the temper of the Jews in those days, we may know that, if they had no other evidence than their own assertion, they would be accused of falsehood and blasphemy; and accounted as worthy of a like fate with the Nazarene. But, the Spirit in Jerusalem had provided for such an eventuality in Rome and elsewhere. He knew that "the Jews, devout men, from every nation under heaven," after the feasts were over, would have to return to their several countries and friends; and he knew also, that such extraordinary facts and doctrines as he had prepared for mankind, required no less than the attestation of Deity in his co-operation with his witnesses. Hence, he not only moved Peter to specify the condition upon which believers of the Gospel of the Kingdom might be loosed from all past sins; but he moved him also to promise the baptized "the gift of the Holy Spirit." Filled sufficiently with this, they would be prepared for any emergency that might arise.

What, then, was necessary to equip these new converts for the work of introducing the gospel of Jesus Christ among the Jews of Rome? It was necessary that all things they had heard from the apostles should be brought to their remembrance; and that they should be guided into all the truth (John 14:8-14). This was as needful for them in Rome as for the apostles in Jerusalem. But more was required than this. It was necessary that what they affirmed as truth of Deity issuing from their mouth, should be acknowledged by Him as such; that their hearers might believe for the work's sake. In this case, their faith would "stand not in the wisdom of men, but in the power of the Deity." In short, it was necessary, that they should have all "the diversities of gifts" constituting "the Manifestation of the Spirit;" such as the word of wisdom, the word of knowledge, faith as it were, to remove mountains, gifts of healing, the working of miracles, prophecy, discerning of spirits, diverse kinds of

tongues, and the interpretation of tongues (1 Cor. 12:4-10). Now, these gifts they would no doubt receive by the imposition of the hands of Peter, after the manner recorded of him, when the apostles sent him and John down to Samaria for a like purpose; who, when they arrived, “prayed for them that they might receive holy spirit: then laid they hands upon them and they received holy spirit” (Acts 8:15-17). In this way the gifts were imparted when apostolically and evangelistically bestowed.

Thus equipped, these “strangers of Rome, Jews and proselytes,” would be transformed into a company of “prophets, evangelists, pastors, and teachers;” or saints perfected for the work of the ministry, for the formation in Rome of the Body of Christ, and its edification; until it should attain to perfect manhood in the unity of the faith and of the knowledge of the Son of the Deity — “to the measure of the stature of the fulness of Christ: that thenceforth it be no more composed of babes, tossed to-and-fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness whereby they lie in wait to deceive.” All among these circumcised strangers from Rome, having the moral qualifications specified by Paul in his letters to Timothy and Titus, would be, doubtless, thus spiritually equipped through the instrumentality of Peter, who, with the rest of the apostles, would request them, as Brethren of Christ, to devote themselves with all earnestness to “speaking the truth in love” to the Brethren in Moses; not in Rome only, but in all Italy, as opportunity might serve: not forgetting, of course, this necessary principle of action, that they be faithful to the original elements of the doctrine delivered to them; and that they so build upon the foundation, that the converts they might make might “grow up into him in all things who is THE HEAD,” and therefore both Eyes and Mouth of the Body; or, as Peter styles him, “the Chief Shepherd and Bishop (*episcopos*) of their souls.” “From whom the whole Body fitly joined together and compacted by that which every joint supplieth, according to the effectual working of the Spirit in the measure of every part (whether a prophet, evangelist, pastor or teacher) maketh increase of the Body unto the edifying of itself in love” (Eph. 4:9-16). These instructions would be endorsed by all the apostles, among whom John would tell them, that he and the rest had declared unto them what they had seen and heard, that they might have fellowship with them; “and truly,” said he, “our fellowship is with the Father and with his Son Jesus Christ, in whom is no darkness at all;” so that, if they walked in the light, they would have “fellowship with one another, and the blood of Jesus Christ would cleanse them from all sin” (1 John 1:3-7).

On their arrival in Rome, they would be, whether many or few

would matter not, the Body of Christ in that city — the Holy Apostolic Ecclesia on the Seven Heads. They were a company of Christadelphians, *Christou adelphoi*, or Brethren of Christ, who believed into him through the word of Peter and the Eleven (John 17:20). This was the day of small things, which they did not despise. They had no temple, cathedral, or synagogue in which they could meet on their return, A.D. 33. Even seventeen years after they met in the house of Priscilla and Aquila, two Jews, who made tents for a living, Acts 18:2; Rom. 16:5. In this place, Paul mentions twenty-six by name, and alludes to others connected with them. Some of them, doubtless, were the original “strangers of Rome, Jews and proselytes”; but there is nothing extant to distinguish them from the rest. When Paul wrote to the ecclesia in Rome, he speaks of Tryphena and Tryphosa “who labor in the Lord.” These may have been two of them, but there is no certainty. Whatever their names may have been, matters not now; they are no doubt on record in the heavens. They were apostolically “in the Lord,” and were prepared to state “the truth as it is in Jesus,” and to illustrate it, and to prove it, *infallibly*, or without making mistakes. This infallibility resided not in a Pope or a single bishop. There was no Bishop or Pope of Rome at that early day besides Tiberius Cæsar, who was the Pontifex Maximus of the whole empire. There were *bishops of the ecclesia in Rome*; for these “prophets, evangelists, pastors, and teachers,” newly arrived from Jerusalem, were the presbyters, or elders, and overseers, or *episcopoi*, of their wonderful, though little, community, whose mission it was, first, to separate a people for the name of Christ; and secondly, to subvert the superstition of the capital. These saints, as the Star-Angel of the Ecclesia in Rome (Apoc. 1:20) were infallible teachers and rulers, whose infallibility was not of themselves, but of Holy Spirit ministered to them by Peter and the Eleven. This guided them into all the truth, and brought all things to their remembrance; so that thus they acquired a mouth and wisdom from Christ, which all their adversaries were not able to gainsay or successfully to resist (Luke 21:15).

At this early date, A.D. 33, all that were in Rome called saints, were “the beloved of the Deity.” It was not then necessary to go to Rome to be “canonized” by a pope. They had been made saints at Jerusalem by the word, which called them to that holiness without which no man can see the Lord (John 17:17; Rom. 1:7). These spiritually-endowed saints were the Mouth of the Deity; *first*, to the Jews; and some years afterwards, to the Gentiles, of Rome. For a few years, they preached the gospel to none but Jews; so that for that space, the ecclesia in that city was composed solely of the circumcised. It is not surprising, therefore, that the pagans should make no distinction between the

Ecclesia and the Synagogue. They regarded them all as Jews; so that, when Claudius commanded all Jews to depart from Rome, Aquila and Priscilla, though Christians, had to leave. But, before the publication of this edict, Peter had opened the door of faith to Gentiles, as recorded in Acts 10 and 11. The news of this soon reached Rome, and the Mouth of Deity was opened there to the same effect. Pagans were invited to "the obedience of faith for His name," that they might become "*the tabernacle of the Deity, and dwellers in the heaven,*" together with the saints already separated from the Synagogue. But for this extension of the Ecclesia, the edict of Claudius would have left none of the saints in Rome. It expelled all natural Jews, without regard to their belief; so that, in this crisis, the Ecclesia there would become in appearance entirely Gentile. But, when the edict became obsolete, the Jewish members would many of them return; nevertheless, the Jewish influence in the Ecclesia would predominate no more.

From this sketch of the origin of things in Rome, the reader will easily perceive how Peter, the apostle of the Circumcision, and the Two Keys, came in after times to occupy so prominent a position in the capital. When the strangers of Rome returned from Jerusalem, they would unquestionably speak more about Peter than the rest, because he was chief speaker. From this fact, he would acquire the title "Prince of the Apostles" and Holder of the Keys: and though there is no reliable evidence that he ever was in Rome (and, if he ever had been there, the account of it would hardly have been omitted from the Acts), the part he enacted was so conspicuous, that his relation to Rome in the introduction of the gospel there, would seem almost like his personal presence. In process of time, this would be affirmed, like many other imaginary things, to be a fact; and then, when popes came into fashion, they would seek to sanctify the imposition by styling Peter "the first pope!"

In the earliest years of the ecclesia in Rome, its faith was spoken of throughout all the empire. Its members presented their bodies a living sacrifice, and were not conformed to the world; but were transformed by the renewing of their mind; which was characterized by unanimity, a disregard of high things, and association with men of low estate. The Star-Angel that ruled them was neither "Bishop of Rome," "Universal Bishop," nor "Pope;" but a presbytery, or eldership, of inspired men of low degree in society, whose only ambition it was to be "glorified together with Jesus Christ." They would have rejected with indignation and contempt the idea of being united with the State, or any state, as "the Church by law established." Their mission was to convert sinners from the error of their way, not to form alliances with them; for they

well knew that the friend of the world is the enemy of God (James 4:4; 1 John 2:15).

But this state of ecclesiastical affairs, so highly commendable, did not continue very long undisturbed by “unlearned questions and strifes of words,” which do not edify. Peter’s use of the SECOND KEY entrusted to him, and to him only, to the exclusion of all successors in Cæsarea and elsewhere, aroused all the latent prejudices of the Jewish mind, whether identified with the Synagogue or the Ecclesia. The Jewish element of the Body of Christ soon found themselves in the minority; and that the uncircumcised were rejoicing in things which Peter said nothing about, when, by the use of the FIRST KEY, he opened the door of faith to them. Some of them were Judaistically disposed, while others who had been added from the Synagogue were but partially enlightened, and developed themselves as “false brethren unawares brought in, who came in privily (or with a secret purpose) to spy out the liberty which the Gentile party had in Christ Jesus, that they might bring it into bondage.” These false brethren stood up in all the ecclesias of Christ, and became the occasion of much trouble and anxiety to Paul, who was “preacher, apostle, and teacher of the Gentiles” (2 Tim. 1:11). Thus, Paul being especially the apostle of the uncircumcision, and Peter the apostle of the circumcision, in Corinth the Judaizers said they were of Cephas, or Peter; while their opponents, who advocated liberty from Mosaic bondage, said they were of Paul. The same condition of things manifested itself in Rome. The false brethren there were zealous for Peter, in whom they boasted as the Prince of the Apostles and Holder of the Keys. Their dogma was, that “it was needful to circumcise the Gentile converts to Christ, and to command them to keep the law of Moses, or they would not be saved” (Acts 15:1,5): and, although this was contradicted by all the apostles as well as Paul, they continued to teach it; and with so much success, that the leaders of the faction and their disciples throughout Asia Minor, all turned away from Paul (2 Tim. 1:15); whom they did not hesitate to speak of evilly and with disrespect.

The false brethren in Rome were not behind their brethren in the provinces in zeal for the propagation of their traditions. By their fruits they were proved to be “grievous wolves, not sparing the flock; and speaking perverse things to draw away disciples after them.” Their party was in secret alliance with the Synagogue; and their purpose seems to have been to Judaize Christianity, and then to use it in this corrupt form to turn the idolators from Jupiter to Moses, and subordinately, to Christ. In this way they would draw disciples after them, and thus acquire importance and influence in the world, which they clearly perceived were not to be obtained by devotion to the unadulterated Word.

The interests of Christ's flock they measured by their own selfishness, which was promoted by the assumption of clerical lordship over the multitude of them that believed. Paul alludes to these "grievous wolves," overlaid with wool, styled by Christ Jesus, "false prophets who come in sheep's clothing, but inwardly are ravening wolves," in his letter to the saints in Rome, ch. 16:17, saying, "I beseech you, brethren, mark them who cause divisions and offences *contrary to the doctrine you have learned*; and AVOID THEM. For they that are such serve not the Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple." They caused divisions and offences, which, when viewed in the light of the apostolic teaching, and that of the Star-Angel which presided over them, were clearly seen to be such.

Now, it was from this *Judaizing Faction* in the Ecclesia at Rome all those evils sprung, which afterwards attained maturity as "THE CHURCH OF ROME." The false brethren of this anti-apostolic faction were the outward expression of that "Mystery of Iniquity" which Paul said "doth already work." In the beginning, it worked cautiously until it gained sufficient hold to make it careless of appearances. It aimed at the establishment of a HIERARCHY, or Sacred Order of Rulers, whose authority should be supreme over all. This Order is styled by Paul "the Man of Sin, the Son of Perdition." So long as primitive apostolic equality was maintained among the presbyters, or overseers, of the ecclesia, there was no scope for the exhibition of such a tendency. The apostles were not lords over the faith of their brethren in Christ, but helpers of their joy. All the ecclesias were classed into *rulers* and *ruled*; but the rulers were no less governed by the authority of Christ in all their administrations, than the ruled were in all their religious practices. They were subject one to another, and clothed with humility. But, when a zeal for the doctrines and commandments of men, and a striving for power and dominion over one another took the place of the simplicity which is in Christ, the Mystery of Iniquity began to crop out, first, in the separation of the elders into a distinct order; and afterwards, in one particular presbytery usurping supremacy over the rest.

Originally the distinction of *clergy* and *laity* did not exist. The professors of Christianity were all brethren in Christ; and their several ecclesias, *the clergies*, *kleroi*, or heritages, of the Deity. The elders, or the episcopal presbyters, were exhorted by Peter to "feed the flock of the Deity, episcopizing it willingly; but not as lording over the heritages." The ecclesial heritages, or clergies, composed the flock, which the elders were to episcopize, or oversee, not for their own sordid interests, but for the benefit of the flock itself.

But soon after the breaking up of the Mosaic Commonwealth by

the Romans, A.D. 70, the Judaizers changed the relations of things. They argued, that now the Levitical Order was removed, the Elderships of the ecclesias should take its place; and as the tribe of Levi was Yahweh's clergy, lot, or heritage under the law, so the Elderships should now be regarded as his clergy under the gospel; not forgetting to put in a claim for Levi's tithes and other perquisites. Whatever might have been thought of the claim, and the argument to enforce it, matters not; the Judaizing Presbyters and Deacons became the "priest and Levites" of the growing apostasy; and soon after ripened into a Hierachy, or "Holy Order," called "The Clergy," in contradistinction to the multitude, whom they styled *ho laos*, *the Laity*, or common people.

Having successfully usurped the birthright of Christ's brethren, and imposed themselves upon the Deity as his charge, or lot, an element of "the blasphemy of them who say they are Jews, and are not, but the synagogue of the Satan" (Apoc. 2:9), they were prepared to push onwards for the Satan's throne. About the middle of the second century, a very important change occurred promotive of this unhallowed ambition. The innovation then taking place, was a marked distinction between the Bishop and the Elder; in consequence of which a third kind of office was created; so that, instead of Episcopal Elders, or bishops and deacons, we come to read in ecclesiastical authors of bishops, presbyters and deacons. In a collection of epistles attributed to Ignatius, this novel and unscriptural distinction frequently and officially obtrudes upon the reader. This novelty soon came to be generally admitted, and paved the way for pernicious results. The adoption of the idea laid the foundation for the dominion of a Clerical King, or Pontiff, with clerical officials; a kingdom which, having originated in the Mystery of Iniquity, could not possibly ultimate in any other manifestation than that which has filled the habitable with hypocrisy and crime for sixteen hundred years. The passage alluded to in Ignatius is in a letter from him to Polycarp: "Attend to the Bishop," says he, "that God may attend to you. I pledge my soul for theirs, who are subject to the Bishop, presbyters, and deacons. Let my part in God be with them." No man guided by the Spirit into all the truth could write in such a style as this. Again, in his epistle to the Ephesians, ch. 6, it is said, "the more silent a man finds the bishop, he ought to reverence him the more": on which Dr. Campbell remarks, that "one would be tempted to think this has originated with some opulent ecclesiastic, who was far too great a man for preaching; at least, we may say, it seems an oblique apology for those who have no objection to anything implied in a bishopric, except the discharge of its duties. No one whose notion of the duties of a bishop correspond with the prophet Isaiah's idea of a watchman, ch. 56:10, would have thought taciturnity a

recommendation." The passage must have been an interpolation, or if Ignatius really wrote it, he must have been in league with the Judaizers. Surely he could not have been ignorant that Paul required a bishop to be "able by sound doctrine, both to exhort and convince the gainsayers; for there are many unruly and vain talkers and deceivers, specially they of the circumcision; whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake." A silent bishop would be of no use in such a diocese. To talk down vain talkers who had made such a progress as this, would require an amount of words that would effectually destroy the reputation of any bishop for a taciturn, and therefore worshipful official.

The writers in the interest of the Latin Name of Blasphemy have fabricated a list of what they style "Bishops of Rome." The first fifty-six they have named "Saints," in their sense of the word, which signifies *one decreed to be holy by an official act of the pope!* This sounds infinitely ridiculous in the ears of an enlightened believer, who knows that all true Christians, without distinction of class or order, are made saints by "the obedience of faith," independently of the acts and decrees of popes, bishops, presbyters, or councils. The memory of the faithful and humble presbyters who ruled the Ecclesia in Rome, is insulted and blasphemed by papal canonization. Though men of low degree, and despised by the wise and prudent of their day, they were men of whom Rome, the common sewer of nations, has never been worthy; but of all blasphemies ever uttered to their disparagement, that of being declared "saints," in the Romish sense of the word, is the greatest of all.

Of the said fifty-six, the catholic bishop Sylvester, who flourished in apostasy in the reign of Constantine, is reckoned the thirty-fourth saint from the apostle Peter, to whom they lyingly assign a reign of twenty-four years in Rome, as the first pope! The only reign of Peter in Rome was after the manner of his reign in America or Britain at this day, where his doctrine may be believed and obeyed. Where this reigns, Peter reigns; nay, more, Christ and the Father reign; for, said the Lord Jesus to his apostles, "he that heareth you heareth me; and he that despiseth you despiseth me; and he that despiseth me despiseth Him that sent me" (Luke 10:16). This saying constitutes the Father, Christ, and the Apostles, as one authority; and the only authority to which obedience should be rendered in spiritual affairs. Where this authority rules, everything works to the self-edification of the body in love. Had its members continued faithful to this supremacy, there would have been no scope for sovereign bishops and popes. But the Divine authority fell into disuse. It was no longer, what saith the Scripture? but, what saith

the Bishop? And in later times, what saith the Bishop of Rome, or the Pope? An incredible number of volumes have been written to propagate and defend the old wife's fable of Peter's popeship, with Mark, Barnabas, and all others, as his subordinate clergy. Having planted him upon the Seven Heads, with these for his college of Cardinal Princes, they have, as a consequence, claimed Rome as the throne of spiritual dominion, and the Bishop there as the only true undoubted Christian Pontiff! And thus, by such a lying conceit, Peter, Mark, Barnabas, and their company, are, in effect, made the inception of the Name of Blasphemy upon the Seven Hills!

Ecclesiastical writers refer to the third century as the time when the doctrine, order, and worship, instituted by the apostles, under went a memorable and manifest change. The theology of the Judaizers had, to a great extent, drawn off the attention of professors from "the simplicity that is in Christ Jesus," and fixed it on a Hierarchy, particularly in Rome, Antioch, Alexandria, and Carthage, which, by this time, had become numerous, and ranked among their adherents many wealthy citizens. Professors of Christianity were now very numerous, and therefore, of no little consequence in the estimation of the government, which favored or repressed them as reasons of State dictated.

In this century, a system of ecclesiastical management was introduced, aptly styled by some, *the Episcopal System of Church Law*. It got rid of the trouble of consulting the laity, or common people, on the affairs of their respective ecclesias; it introduced sacerdotal or priestly authority; it set up as many principalities as there were bishoprics; it acknowledged the Bishop in Rome as the first in order, but nothing more; and to consummate the whole, it eventually deprived the so-called laity of all right to be consulted about their own affairs. This state of things, when compared with that exhibited in the Acts of the Apostles, indicates a notable falling away; of which, the following quotation from Mosheim will give the reader some idea:

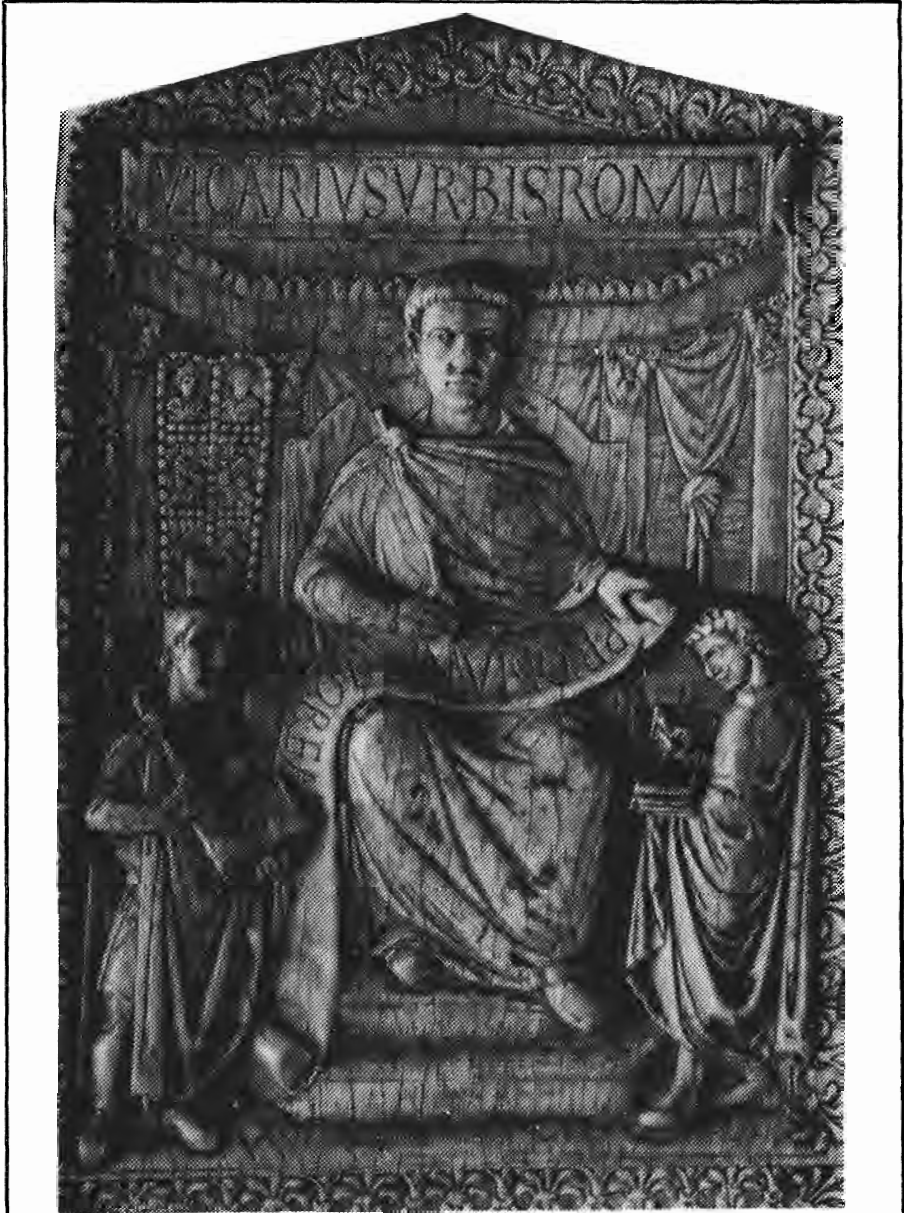
"The most respectable writers of that age," says he, "have put it out of the power of an historian to spread a veil over the enormities of ecclesiastical rulers. For, though several yet continued to exhibit to the world illustrious examples of primitive piety and christian virtue (these were the "few names even in Sardis which have not defiled their garments," and the "little strength" of Philadelphia that had "kept the word, and had not denied the name of Christ" — *Author*) yet many were sunk in luxury and voluptuousness; puffed up with vanity, arrogance, and ambition; possessed with a spirit of contention and discord, and addicted to many other vices that cast an undeserved reproach upon the holy religion of which they were the unworthy professors and ministers.

In many places the bishops assumed a princely authority, particularly those who had the greatest number of churches under their inspection, and who presided over the most opulent assemblies. They appropriated to their evangelical functions the splendid ensigns of temporal majesty. A throne, surrounded with ministers, exalted above his equals the servant of the meek and lowly Jesus; and sumptuous garments dazzled the eyes and minds of the multitude into an ignorant veneration for their arrogated authority. Presbyters followed their example, neglected their duties, and abandoned themselves to the indolence and delicacy of an effeminate and luxurious life. Deacons imitated their superiors, and the effects of a corrupt ambition were spread through every rank of the Sacred Order.”

In treating of the progress of episcopal authority he remarks that “the prelates of the third century imperceptibly changed the language of exhortation into that of command, scattered the seeds of future usurpations, and supplied, by scripture allegories and declamatory rhetoric, their deficiency of force and of reason. They exalted the unity and power of the church, as it was represented in the *episcopal office*, of which every bishop enjoyed an equal and undivided portion. Princes and magistrates, it was often repeated, might boast an earthly claim to a transitory dominion; it was the episcopal authority alone which was derived from the Deity, and extended itself over this and over another world. The Bishops (it was said) were the Vicegerents of Christ, the successors of the Apostles, and the Mystic Substitutes of the High Priest of the Mosaic law. Their exclusive privilege of conferring the sacerdotal character, invaded the freedom both of clerical and popular elections; and if, in the administration of the church, they still consulted the judgment of the presbyters (or elders), or the inclination of the people, they most carefully inculcated the merit of such a voluntary condescension. The bishops acknowledged the supreme authority which resided in the assembly of their brethren (of the episcopal order); but in the government of his peculiar diocese, each of them exacted from his *flock* the same implicit obedience as if that favorite metaphor had been literally just, and as if the shepherd had been of a more exalted nature than that of his sheep. This obedience, however, was not imposed without some efforts on one side, and some resistance on the other. The democratical part of the constitution was, in many places, very warmly supported by the zealous or interested opposition of the inferior clergy. But their patriotism received the ignominious epithets of faction and schism; and the episcopal cause was indebted for its rapid progress to the labors of many active prelates who, like Cyprian of Carthage, could reconcile the arts of the most ambitious statesman with the christian virtues which seem

adapted to the character of a saint and martyr.

“The same causes,” he continues, “which at first had destroyed the equality of the presbyters, introduced among the bishops a pre-eminence of rank, and from thence a superiority of jurisdiction. As often as in the spring and autumn they met in provincial synod, the difference of personal merit and reputation was very sensibly felt among the members of the assembly, and the multitude was governed by the wisdom and eloquence of the few. But the order of public proceedings required a more regular and less invidious distinction; the office of perpetual presidents in the Councils of each province was conferred on the bishops of the principal city, and these aspiring prelates, who soon acquired the lofty titles of Metropolitans and Primate, secretly prepared themselves to usurp over their episcopal brethren the same authority which the bishops had so lately assumed above the college of presbyters. Nor was it long before an emulation of pre-eminence and power prevailed among the metropolitans themselves, each of them affecting to display, in the most pompous terms, the temporal honors and advantages of the city over which he presided; the numbers and opulence of the christians, who were subject to their pastoral care; saints and martyrs who had arisen among them, and the purity with which they had preserved the tradition of the faith, as it had been transmitted through a series of orthodox bishops from the apostle, or the apostolic disciple, to whom the foundation of their church was ascribed. From every cause, either of a civil or of an ecclesiastical nature, it was easy to foresee that ROME must enjoy the respect, and would soon claim the obedience, of the provinces. The society of the faithful bore a just proportion to the capital of the empire; and the Roman church was the greatest, the most numerous, and, in regard to the West, the most ancient of all the christian establishments, many of which had received their religion from the pious labors of her missionaries. Instead of *one* apostolic founder, the utmost boast of Antioch, of Ephesus, or of Corinth, the banks of the Tyber were *supposed* to have been honored with the preaching and martyrdom of the *two* most eminent among the apostles; and the Bishops of Rome very prudently claimed the inheritance of whatever prerogatives were attributed, either to the person, or to the office, of St. Peter. The bishops of Italy and of the provinces were disposed to allow them a primacy of order and association (such was their very accurate expression) in the christian aristocracy. But (in the third century) the power of a monarch was rejected with abhorrence, and the aspiring genius of Rome experienced, from the nations of Asia and Africa, a more vigorous resistance to her spiritual, than she had formerly done to her temporal, dominion. The patriotic Cyprian who ruled with the most absolute sway the church



When the Bishops of Rome rose to positions of primacy, the history of the papacy began. As *Eureka* states: "The bishops then claimed to be the vicegerets of Christ". The representation above from the fifth century depicts the Pope as "the vicar of the city of Rome" (see inscription at the top) — Publishers.

of Carthage and the provincial synods, opposed with resolution and success the ambition of the Roman Bishop, artfully connected his own cause with that of the eastern bishops, and, like Hannibal, sought out new allies in the heart of Asia. If this Punic war was carried on without any effusion of blood, it was owing much less to the moderation than to the weakness of the contending prelates. Invectives and excommunications were *their* only weapons; and these, during the progress of the whole controversy, they hurled against each other with equal fury and devotion.

“From the imperious declamations of Cyprian, we should naturally conclude that the doctrines of excommunication and penance formed the most essential part of religion, and that it was much less dangerous for the disciples of Christ to neglect the observance of the moral duties, than to despise the censures and authority of their bishops. Sometimes we might imagine that we were listening to the voice of Moses, when he commanded the earth to open, and to swallow up, in consuming flames, the rebellious race which refused obedience to the priesthood of Aaron; and we should sometimes suppose that we heard a Roman Consul asserting the majesty of the republic, and declaring his inflexible resolution to enforce the rigor of the laws. ‘If such irregularities are suffered with impunity (it is thus that the Bishop of Carthage chides the lenity of his colleague) if such irregularities are suffered, there is an end of *episcopal vigor*; an end of the sublime and divine power of governing the church, an end of christianity itself.’ Cyprian had renounced those temporal honors which it is probable he would never have obtained; but the acquisition of such absolute command over the conscience and understanding of a congregation, however obscure or despised by the world, is more truly grateful to the pride of the human heart than the possession of the most despotic power, imposed by arms and conquest on a reluctant people.

“A perpetual stream of strangers and provincials flowed into the capacious bosom of Rome. Whatever was strange or odious whoever was guilty or suspected might hope, in the obscurity of that immense capital, to elude the vigilance of the law. In such a various conflux of nations, every teacher, either of truth or of falsehood, every founder, whether of a virtuous or criminal association, might easily multiply his disciples or accomplices. The christians of Rome, at the time of the persecution of Nero, A.D. 61, in which Paul suffered death, are represented by Tacitus as amounting to a very great multitude. The church in Rome was undoubtedly the first and most populous in the empire” — not first in order of beginning, but in that of influence; “and we are possessed of an authentic record which attests the state of religion in

BEATVS		PETRVS	
NATIONE		ANTHOCEPVS	
I	Linus	NAT	ITALY
II	Eleuty	NAT	ROMANS
III	Clement	NAT	GREEK
IV	Anacleus	NAT	GREEK
V	Cuaristay	NAT	GREEK
VI	Alexander	NAT	ROM
VII	Xristay	NAT	ROM
VIII	Thelephoz	NAT	GREEK
IX	Pygnus	NAT	GREEK
X	Pius	NAT	ITALY
XI	Aneeray	NAT	SIRY
XII	Sorha	NAT	CAMPANY
XIII	Cleutha	NAT	GREEK
XIV	Victor	NAT	Afer
XV	Zephanus	NAT	ROM
XVI	Calistay	NAT	ROM
XVII	Urbanus	NAT	ROM
XVIII	Pontianus	NAT	ROM
XIX	Anthros	NAT	GRC
XX	Abianus	NAT	ROM
XXI	Cornelius	NAT	ROM
XXII	Lucas	NAT	ROM
XXIII	Stephanus	NAT	ROM
XXIV	Sixtus	NAT	GREEK
XXV	Dionisus	NAT	N. possamy

A list of the first twenty-six "popes" (or Bishops of Rome) preserved by the Church from the 8th century. Cornelius, referred to in *Eureka*, is No. XXII in the list — Publishers.

that city about the middle of the third century, and after a peace of thirty-eight years. The clergy at that time consisted of ONE BISHOP, (named CORNELIUS, and of the Babylonian Mouth Order,) forty-six presbyters, seven deacons, as many subdeacons, forty-two acolytes, and fifty readers, exorcists, and porters. The number of widows, of the infirm and of the poor, who were maintained by the oblations of the faithful, amounted to fifteen hundred. From reason, it may be estimated that the Christians in Rome were about fifty thousand. The populousness of that great capital will not surely have been less than a million of inhabitants, of whom christians might constitute at the most a twentieth part.”

In the middle of the third century, this Cornelius figures as the Roman Mouth of that section of professors who now assumed to themselves the title of “the Holy Catholic Church.” The spirit of the Lion fully possessed him; and he spoke with all the loftiness and inflation of his prototype in Babylon. A council was convened in Rome while he was in office, which decreed the propriety of excommunicating the founder of the Novatians, who could no longer tolerate the episcopal arrogance and corruption of the times. In writing to Fabius, bishop of Antioch, on the decrees of the council, he undertakes to delineate the character of Novatus, who, judged by an enemy, would appear a very disreputable person. The extracts given by Eusebius (himself also an enemy to Novatus) from the letters of Cornelius, show the latter to have been truly a wolf in sheep’s clothing. He speaks of Novatus “aspiring to the episcopate” which he styles a “precipitate ambition,” and a folly. He speaks of “the artifice and duplicity,” “the perjuries and falsehoods, the dissocial and savage character,” “the devices and wickedness,” of “that artful and malicious beast.” The crime of Novatus consisted in maintaining that the Christian ecclesia was a society where virtue and innocence should reign; and whose members, from their entrance into it, were undefiled by any enormous crime. This most Scriptural position, consequently, caused him to regard every society which readmitted heinous offenders to communion, after the custom in Rome, as unworthy the title of a Christian ecclesia. This gave Cornelius and his adherents mortal offence, which was greatly aggravated by the Novatians obliging such as came over to them from the Catholics to be reimmersed, as a necessary preparation for entering their society. By the maintaining of this impregnable position, the nominally Christian body in Rome and elsewhere was rent in twain. There was now a large minority who repudiated the system of things described in the above citations from Gibbon and Mosheim; and who, in so doing, renounced all allegiance to the episcopate of the Apocalyptic “Synagogue of the Satan.” The Novatian minority regarded Cornelius as the prince of this synagogue in Rome,

denied the Christianity of what he called "the Holy Ecclesia," and claimed that the true apostolic faith and discipline was with the Novatians or Puritans, and with them alone.

This being the issue between Cornelius and Novatus, and knowing, on credible testimony, the awful corruption of morals that prevailed, we are at no loss to perceive the bitterness and malignity that inspired the epithets of Cornelius. A man who was contending earnestly for purity would be careful, for the sake of consistency, if for no other reason, to avoid such offences against morality as Cornelius accuses him of. "We have seen," says he to Fabius, "within a short time, an extraordinary conversion and change in Novatus. For this most illustrious man, and he who affirmed with the most dreadful oaths, that he never aspired to the Episcopate, has suddenly appeared a bishop, as thrown among us by some machine!" Novatus, doubtless, affirmed the truth, that he did not aspire to the Roman Episcopate, as constituted by the novel episcopal system of church law; but had no objection to act as bishop, presbyter, or elder, with others, upon a pure and Scriptural foundation. The means by which he was appointed such, the jealous Cornelius likens to "some machine" projecting him into their midst. The appearance of Novatus, claiming to be Bishop of the Only True Ecclesia in Rome, ordained an elder by three sympathizing elders from an Italian province, would create quite a sensation; especially when his presence there was hailed, and his ordination endorsed, by a large minority of the original community. We can imagine how Bishop Cornelius felt by supposing what would be the feeling of Pius IX, the present successor of Cornelius, if a second Novatus were now to appear in Rome, endorsed by nearly half the Catholics of St. Peter's alleged patrimony, as the only true successor of the apostle! Bishop Pius would no doubt be in a foaming rage, and open his lion-mouth in the most orthodox Babylonian style. He would defame and curse his rival in the fashion and phraseology peculiar to Roman Holiness, which claims universal and absolute authority over all. Cornelius though neither universal nor absolute, yet spoke as an episcopal lion's whelp who felt the spirit of future greatness moving within, and said, "this dogmatist, this pretended champion of ecclesiastical discipline, when he attempted to seize and usurp the episcopate *not given him from above* (whence Cornelius claimed to have received it) selected two desperate characters as his associates, to send them to some small, and that the smallest, parts of Italy, and from thence, by some fictitious plea, to impose upon three bishops there, men altogether ignorant and simple, affirming and declaring, that it was necessary for them to come to Rome in all haste, that all the dissension that had there arisen might be removed through their mediation in conjunc-

tion with the other bishops. When these men had come, being, as before observed, but simple and inexperienced in discerning the artifice and villany of the wicked, they were shut up with men of the same stamp with himself, and at the tenth hour, heated with wine and surfeiting, they forced them, by a kind of shadowy and empty imposition of hands, to confer the episcopate (pertaining to the ecclesia in Rome) upon him; which, though by no means suited to him, he claims by fraud and treachery. This was the roaring of the Lion-like Mouth, A.D. 251. The epithets sounded out against poor Novatus and his brethren, who were doing the best in their power to organize a Scriptural association, by which the original Apostolic faith and discipline introduced by the converted "Jews and proselytes" from Jerusalem, and strengthened afterwards by Paul's personal ministration for two whole years, might be maintained and perpetuated in Rome; and the Apostasy then so advanced there might be broken up, or restrained: the epithets which denounced this holy enterprise, and the unproved and reckless assertions accompanying them, are in themselves a justification of it. Cornelius claimed to be in possession of Holy Spirit; and therefore, when voted into office by his copresbyters, to have received "the episcopate from above;" all his sanguinary and blasphemous successors claim the same things; but his fruits and theirs clearly evince that the only spirit that has worked in them all is the spirit peculiar to "the children of disobedience." We know, by experience, how readily "fellows of the baser sort," pretending to great conscientiousness, and zeal for religion, busy themselves, for the promotion of their own wicked purposes, in defaming and bearing false witness against men whose lives are devoted to the propagation and defence of the truth. These were evidently the weapons of Cornelius wielded against the company of brethren convened in Rome. The wine and surfeiting story was most likely trumped up for the occasion. The author has been vilified, by so-called "elders," after the same fashion. The same sort of accusation was circulated against the Lord himself; so that we can endorse the truth and justice of an observation of Dr. Jortin, that "we should not trust too much to the representations which christians, after the apostolic age, have given of the heretics of their times. Proper abatements must be made for credulity, zeal, resentment, mistake and exaggeration."

It is easy to perceive how deeply Cornelius' episcopal pride was wounded, from the following words: "This asserter of the gospel then," says he, "did not know that there should be BUT ONE BISHOP in a catholic ecclesia — *en katholike ecclesia*. Novatius and Novatus both knew that, whatever there should be in a catholic church, there ought to be in a Scriptural ecclesia, more than one. If the original episcopal plurality had

not been departed from, there would have been no place found for an Episcopal Monarch in Rome. Cornelius was such a king in embryo. The "shadowy and empty imposition of hands," which he attributes to Novatus, had made him such; and it is the same sort of imposition, by which all bishops according to "church law," are imposed upon credulous and deceived communities. Sixteen bishops ordained Cornelius, and three ordained Novatus; the whole nineteen claiming to possess the Spirit. Which was the bishop from above? Cornelius was ordained first. True; and Saul was ordained before David. Priority therefore, determines nothing. The anointing of David was the repudiation of Saul. And so it proved with reference to the Five Episcopal Bodies in Rome. The organization of the NEW ECCLESIA in the capital of the empire was, Providentially, the first step to the spuing of the Catholic Synagogue of the Satan out of the Spirit's Mouth (Apoc. 3:16); and to the leaving it upon the Seven Heads, "a wretched, and miserable, and poor, and blind, and naked," carcass; then after to be galvanized by imperial power and authority into a political existence, the judicial termination of which is waiting at the door. It seems that Cornelius avenged his wounded dignity, in true papal fashion, upon the bishops who ordained Novatus; for he says, "one of these, not long after, returned to his church, mourning and confessing his error, with whom also we communed *as a layman*, as all the people present interceded for him, and *we sent successors to the other bishops*, ordaining them in the place where they were." The successors sent were probably to rule catholic churches formed by the divisions endorsing the corrupt practices and lay discipline of the Cornelian church in Rome. The following extract from a writer on ecclesiastical affairs will finish what we have to offer in regard to the development of the Name of Blasphemy previous to the reign of Constantine.

"Novatianus was an elder or presbyter in the church at Rome about the A.D. 251, at which time Cyprian flourished at Carthage. He was a man of extensive learning, and the author of several publications in defence of the doctrine of the Trinity and other subjects. His address is said to have been eloquent and insinuating, while his morals were irreproachable. *He beheld with just indignation the depravity of the church in his day, and sighed over its abominations.* Within the space of a few years, Christians had been caressed by one emperor, and persecuted by another. In the day of prosperity many persons rushed into the church who had never seriously counted the cost; and, like the stony-ground hearers in our Lord's parable of the sower, when persecution overtook them, *they denied the faith, and reverted to idolatry.* When the storm had subsided, they returned again to the church; and the bishops, who were much more concerned about the number and respectability of their con-

gregations, than they were for the purity of communion and the free circulation of brotherly love among the members, encouraged all this, to the disgust of Novatian and all considerate persons. On the death of Fabian, who had sustained the character of bishop, one Cornelius, copresbyter with Novatian, who was a vehement partisan for taking in the multitude, was put in nomination for the bishopric. Novatianus opposed him, but ineffectually; and seeing no prospect of reformation in the church, but, on the contrary, a tide of immorality prevailing, he withdrew, and was joined by a number of the friends of reform. The consequence was, that Cornelius, irritated, it is said, by Cyprian, who was similarly situated, through the remonstrances of virtuous men at Carthage, and who was exasperated beyond measure with one of his elders, whose name was Novatus, and who had quitted Carthage and gone to Rome to espouse the cause of Novatianus, called a council, and got a sentence of excommunication against the latter. In a little time the friends of Novatianus formed themselves, or, at any rate, were formed into a church, which invested him with the pastoral office. The example was followed in various places, and Puritan churches were formed all over the empire, and flourished during the succeeding two hundred years. Afterwards, when penal laws (enacted by catholic emperors) obliged them to lurk in corners, and worship God in private, they became distinguished by various names, and a succession of them continued to the Lutheran reformation.

“It has been truly said,” continues the same writer, “that it is next to impossible to avoid being misled in perusing histories of heretics. They are all written by interested ecclesiastics, who study to blacken the character of those whom they describe, in the most bitter terms that malice can invent. Novatianus is held up by these writers as the first ANTIPOPE, because he withdrew from the communion of a corrupt church. The stigma of Antipope is ridiculous; for, at that time, there was no pope in the true sense of the word; nor for jubilees of years after his day. They call Novatianus§ the author of the *heresy* of Puritanism; whereas Puritanism, or the object for which the puritans, or CATHARI, as they were styled, contended, was a virtue, and not a heresy. In contend-

§ Novatianus was a member of the church of Rome who, during a period of persecution, maintained the view that any baptised believers who had sacrificed to idols under pressure should be excluded from communion. He opposed the elevation of Cornelius as Bishop of Rome on account of his known laxity on this point of discipline. He and his followers were excommunicated by the hierarchy of the Church, and later suffered martyrdom. After his death the Novatians spread rapidly over the empire; they called themselves Puritans (see *Eureka*), and rebaptised any converts from the Catholic view. The Cathari was another widespread group of a later age, that separated from the Catholic Church and set as their objective the attainment of purity. All such groups were opposed to the Catholic Church both in doctrine and practice. For that matter, their doctrines, as they are known today, were also opposed to those of the Truth. The adherents of the Truth kept separate from all these main parties — Publishers.

ing for purity of fellowship they were sustained by the concurrent voice of prophets and apostles. Novatianus was by no means singular in that respect even in the age in which he lived. Tertullian had quitted the church fifty years before, for the very same reason; and Privatus, who was an old man in the time of Novatianus, had, with several more, repeatedly remonstrated against the departures which had taken place from apostolic institution, and as they could get no redress, had withdrawn, and formed separate congregations, or worshipped God in private. These ecclesiastical writers attribute to Novatian what they regard as the crime of originating innumerable congregations in every part of the Roman empire; and yet he had no other influence over them than what his example gave him. The real friends of Christ and his cause everywhere saw the same ground of complaint, and sighed for relief; and when the standard of return to first principles was once lifted up, thousands gathered themselves around it; they saw the propriety of a remedy for a crying evil, and applied it to their own relief. In truth, so far are the charges of heresy and schism brought against Novatian from being well founded, that his memory ought to be embalmed in the recollection of the faithful for his zealous adherence to the cause of truth and virtue."

In tracing the development of the Name of Blasphemy, we now advance to the era of Constantine. Sixty years after the death of Cornelius, who died in exile at Civita Vecchia, A.D. 252, "the Catholic and Apostolic Church, Mother of the Faithful," was invested with the sunshine of imperialism, and constituted the religion of the State. The bishop of the Anti-novatian association in Rome now became "the Bishop of Rome," and a spiritual prince of the empire. Before this change of fortune, he had but a bare precedency in respect of rank which had been tacitly yielded to him as bishop of the church in the metropolis of the empire. As to authority, Irenaeus, bishop in Lyons, on account of his personal character, was of ten times more authority even in the West than Victor, bishop in Rome; and Cyprian of Carthage, than Stephen of Rome, who excommunicated him. "But," says Dr. G. Campbell, "matters underwent a very great change after christianity had received the sanction of a legal establishment. Then, indeed, the difference between one see and another, both in riches and in power, soon became enormous. And this could not fail to produce, in the sentiments of mankind, the usual consequences. Such is the constant progress in all human politics whatever. In the most simple state of society, personal merit, of some kind or other, makes the only noticeable distinction between man and man. In politics purely republican, it is still (many years ago when these words were penned) the chief distinction. But the further ye recede from

these, and the nearer ye approach the monarchical model, the more does this natural distinction give place to those artificial distinctions created by riches, office, and rank.

“When Rome was become immensely superior, both in splendor and in opulence, to every western See, she would with great facility, and as it were naturally, (if nothing very unusual or alarming was attempted,) dictate to the other Sees in the west; the people there having had, for several ages, very little of the disputatious dogmatizing humor of their brethren in the east. It no doubt contributed to the same effect, that Rome was the only See of very great note which concurred with several of them in language; Latin being the predominant tongue among the western churches, as Greek was among the eastern. It was natural for the former, therefore, to consider themselves as more closely connected with the Roman Patriarch than with the Constantinopolitan, or any of the other oriental patriarchs. A similar reason, when not counteracted by other causes, operated among the Greeks, to make them prefer a Grecian patriarch before a Latin one.

“Sylvester* was the catholic saint, whom Constantine recognized as the Bishop of Rome and Patriarch of the West. The papists reckon him as the thirty-fourth pope. But, we know from history, that popes had not yet come into fashion. The spirit of a pope, however, wrought in him mightily; and when he opened his mouth, his utterances showed what he would do when power should be given to him by the Dragon. Take the following as an illustration: The Nicene Creed having been subscribed, Constantine, the Man-Child of Sin, who presided at the council, transmitted its canons and decrees to Sylvester, who, in the thirteenth council that had been held in Rome, at which were present two hundred and seventy-five bishops, ratified them in the following Babylonian style: ‘We confirm with our mouth that which has been decreed at Nice, a city of Bithynia, by the three hundred and eighteen holy bishops, for the good of the catholic and apostolic church, Mother of the faithful. We anathematize all those who shall dare to contradict the decrees of the Great and Holy Council which was assembled at Nice (A.D. 325), in the presence of that most pious and venerable prince, the emperor Constantine.’ And to this all the bishops answered, ‘We consent to it.’ Nebuchadnezzar himself could not have spoken more loftily and lion-like. He that dared to call in question their utterances was deemed unworthy of all blessings human and Divine; for, if Constantine be worthy of the belief, their voice was not the voice of men, but of ‘the successors of the apostles, who had been established as priests and gods

* See the illustration commemorating this on p. 111.

upon earth' ” — Vit. Const. 50. 3. 100. 6. 21.

This recognition of the Catholic clergy by the unbaptized and imperial president of their church, as “*priests and gods upon earth,*” was very flattering to their vanity and pride of life. They had instructed their imperial patron that this was their Scriptural relation to the sons of men. In their case, however, it was a mere assumption of Divine honors, and undeserved. In the days of the apostles, that which was spoken to Israel, might be truly applied to them, and to those who believed into Jesus through their word, saying, “*I said, Ye are gods.*” The Lord Jesus explained in what sense this saying was applicable to Israel, but not to mankind at large. Thus, “if He (the Spirit) called them gods, *unto whom the word of the Deity came,* and the Scripture cannot be broken; say ye of him whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of the Deity?” The Jews considered this as “making himself equal with God” (John 5:18; 10:33-36). The gospel teaches, that a people to whom the Word of the Deity is sent, and who receive it, become Sons of God; and are, in this sense, gods. This Word was first sent to Israel, and then to the Gentiles. And who obeyed it in the love of it, became Sons of God by adoption through Jesus Christ. This is the Scriptural status of all true Christadelphians, or Brethren of Christ. This is a great honor, and an extraordinary manifestation of love on the part of the Father, the contemplation of which caused John to exclaim, “Behold, what manner of love the Father hath bestowed upon us, that we should be called the Sons of God;” and lest any should say, that this sonship pertained exclusively to a future state of existence, he adds concerning the faithful, “beloved, *we are NOW the Sons of God;*” which was equivalent to saying, “*we are now gods upon the earth;*” and he continued, “it doth not *yet appear* what we shall be; but we know that, when He shall appear, we shall be like Him; for we shall see Him AS HE IS” (1 John 3:1-3).

But, though it be true that such men are “gods upon earth,” and also “priests,” it is a mere blasphemy in the mouth of the Man-Child of Sin, when applied to the corrupt and arrogant clergy of the Laodicean Apostasy. The gifts of the Spirit had been withdrawn; and State-Church Catholics were left to their own delusions. The Spirit had raised up a testimony against them, by which He “spued them out of his mouth,” as “wretched, and miserable, and poor, and blind, and naked:” for He only recognizes them as “priests and gods upon earth,” in the Scriptural sense, who, having believed the things concerning the kingdom of the Deity and the Name of Jesus Christ, have been immersed, and walk in purity, “even as He is pure;” a condition of things that could not possibly

be affirmed of Constantine and the professional ecclesiastics whom he delighted to honor.

Such, however, was the blasphemous assumption of the Catholic clergy, both Greek and Latin. Though utterly unworthy, by ignorance of the truth, by perversion of Apostolic institutions, and impurity of life, they claimed to be "priests and gods upon earth." But, though nothing but the spued-out ejecta of the Spirit's mouth, they were, in a certain relation of things, "priests and gods upon earth." They were the "priests and gods upon earth" pertaining to the Laodicean Apostasy; and acknowledged by the Man-Child of Sin "*in his estate.*" According to Gibbon's authorities, there were eighteen hundred of these gods upon the Roman earth; of whom one thousand were enthroned in the Greek, and eight hundred in the Latin provinces of the empire. Episcopal thrones were closely planted along the banks of the Nile, on the sea coast of Africa, in the proconsular Asia, and through the southern provinces of Italy. The episcopal gods of Gaul and Spain, of Thrace and Pontus, reigned over an ample territory, and delegated their rural suffragans to execute the subordinate duties of the pastoral office. A god's diocese might be spread over a province, or reduced to a village; but all the gods possessed an equal and indelible character; they all blasphemously claimed to derive the same powers and privileges from the Apostles, from the people, and from the laws. The whole body of these priests and gods of Antichrist, was exempted by Sin's imperial Man-Child, from all service, private or public, all municipal offices, and all personal taxes and contributions, which pressed upon the laity with intolerable weight; and the duties of their clerical profession, deemed holy by the strongly deluded, was accepted as a full discharge of their obligations to the republic.

The gods of the Catholic heaven were regularly assembled in the spring and autumn of each year; and these synods diffused the spirit of ecclesiastical discipline and regulation through the hundred and twenty provinces of the Roman world. The Archdeity, or metropolitan bishop, was empowered, by the laws, to summon the suffragan dæmons of his province; to revise their conduct, to vindicate their rights, to declare their faith, and to examine the merit of the candidates who were elected by the clergy and people to supply the vacancies of the episcopal college. The chief gods, or primates, of Rome, Alexandria, Antioch, Carthage, and afterwards of Constantinople, who exercised a more ample jurisdiction, convened the numerous assemblies of their dependent gods. But the convocation of great and extraordinary synods was the sole prerogative of the god who filled the imperial Dragon throne. Whenever the emergencies of the spiritual department of his estate required this

decisive measure, the emperor dispatched a peremptory summons to the episcopal deities, or the deputies of each province, with an order for the use of post-horses and a competent allowance for the expenses of their journey. The Council of Nice was convened by this authority, A.D. 325. It was assembled by "the Mother's" imperial protector and proselyte, to extinguish, by their final sentence, the subtle disputes which had arisen in Egypt on the subject of the Trinity. Three hundred and eighteen gods obeyed the summons of their imperial creator whom Gibbon styles "their indulgent master." The inferior gods or dæmons, of every rank and denomination, have been computed at two thousand and forty-eight; the Greeks appeared in person: and the consent of the Latins was expressed by the legates of the Archdeity of Rome. The session, which lasted about two months, was frequently decorated by the presence of the imperial Man-Child, who claimed to be *God of gods upon earth*, as expressed in the title, BISHOP of bishops. Leaving his guards at the door, he seated himself (with the permission of the divine council) on a low stool in the middle of the hall, an eminent illustration of Satan's "darling sin," which is said to be

"Pride that apes humility."

"He listened with patience," says Gibbon, "and spoke with modesty; and while he influenced the debates, Constantine humbly professed that he was the minister, not the judge, of the successors of the apostles, who had been established as priests and as gods upon earth."

Of all these gods of the apostasy, those of Antioch, Alexandria, Carthage, Constantinople and Rome, were the chief. They were, however, not only the chief of many, but they were rival gods, whose principle it was rather to reign in hell than to serve in heaven. Lust of power and love of contention were the ruling characteristics of them all; at least such is the testimony of a contemporary of those turbulent times. "If I must speak the truth," says Gregory Nazianzen, "this is my resolution to avoid all councils of the bishops; for I have seen no good end answered by any synod whatever; for their love of contention and their lust of power are too great even for words to express."

In the reign of Constantine's son and successor, Rome had become a most seducing object of sacerdotal ambition. In the episcopal order, the Bishop of Rome was the first in rank among the gods, and distinguished by a sort of pre-eminence over all the others. He surpassed all his companion deities in the magnificence and splendor of the temple over which he presided, in the extent of his revenues and possessions, in the number and variety of his ministers, in his influence over the deluded people, and in his sumptuous and splendid manner of living. Ammianus Marcellinus, a Roman historian, who lived in the reign of Con-

stantius, referring to this subject, says: "It was no wonder to see those who were ambitious of human greatness contending with so much heat and animosity for that dignity; because, when they obtained it, they were sure to be enriched by the offerings of the matrons, of appearing abroad in great splendor, of being admired in their costly coaches, sumptuous in their feasts, outdoing sovereign princes in the expenses of their table." No wonder that Protextatus, the pagan Prefect of the city, should say, "Make me Bishop of Rome, and I'll be a Christian, too!"

As a further illustration of the pass at which the Mystery of Iniquity had arrived in Rome, it may be added that Liberius, the bishop, died A.D. 366, and that a violent contest arose respecting his successor in the throne of blasphemy. The Catholics were divided into two factions, one of which elected Damasus to that dignity, while the other chose Ursicinus, a deacon. The party of Damasus prevailed, and obtained his ordination of the godship. The other party, enraged at its failure, set up separate meetings, and eventually had their favorite ordained also. This occasioned great disputes among the pious laity, as to which of them should possess the episcopal dignity; and to such an extremity was the dispute carried, that great numbers on either side were killed in the quarrel; no fewer than a hundred and thirty-seven persons having been put to death in the very "*temple of the God*" itself! "How much more rationally," remarks Ammianus, "would those pontiffs consult their true happiness, if, instead of alleging the greatness of the city as an excuse for their manners, they would imitate the exemplary life of some provincial bishops, whose temperance and sobriety, whose mean apparel and downcast looks, recommended their pure and modest virtue to the Deity, and his true worshippers." This lively picture drawn by Ammianus of the wealth and luxury of the gods in the fourth century, "becomes the more curious," says Gibbon, "as it represents the intermediate degree between the humble poverty of the apostolic fishermen and the royal state of a temporal prince, whose dominions extend from the confines of Naples to the banks of the Po."

Damasus was contemporary with "Theodosius the Great," who, on his advancement to the imperial office, evinced a fervid zeal for Trinitarianism. He addressed a letter to the divided Catholics of Constantinople, and told them that "it was his pleasure that all his subjects should be of the same profession as Damasus, Bishop of Rome, and Peter, bishop of Alexandria; that their church alone should be denominated 'Catholic' who worshipped the divine Trinity as equal in honor, and that those who were of another opinion should be deemed heretics, be regarded as infamous, and subject to other punishments. This was an imperial constitution of the Trinitarian gods of Rome and Alexandria as

the standards of orthodoxy. This was an advance upon their rivals of Antioch, Carthage and Constantinople; still it was a divided glory which did not satisfy the ambition of the god upon earth residing in Rome.

We are now, then, arrived at a great crisis in the development of the "Name of Blasphemy upon the Heads;" that is, at a period in which the second stage of its growth was nearly consummated — a period which may be expressed by the epochal years A.D. 380-410. The beginning of this period is illustrated by the exaltation of Theodosius to the imperial office, and is marked by the sack of Rome by the tribes of Germany and Scythia, under the command of Alaric, who visited the sanguinary intolerance, blasphemy, corruption and crimes of the Catholics and their God in Rome, with the "hail and fire mingled with blood" of the First Wind-Trumpet. Theodosius was one of the most intolerant and perse-



Emperor Theodosius the Great, during whose reign Christianity was proclaimed the official state religion of the Roman empire. Theodosius reigned as Emperor from Constantinople between AD 379-95. He is termed "the Great" by Catholic historians as a tribute to his Orthodoxy. He was an able general who won civil wars, and a devout Catholic who persecuted minority Christian sects and pagans. He opposed the Arians (who believed in One God, but failed to comprehend the all-important doctrine of God-manifestation) and vigorously advocated the Trinitarianism of the Nicene Creed. In May 381 he summoned an ecumenical council at Constantinople which endorsed the Nicene creed — Publishers.

cutting of the Catholic emperors of the Sixth Head of the Dragon. We have seen how he set up his will and pleasure as the rule of his subjects' faith and conscience. This is further illustrated by his expulsion of all from Constantinople who would not subscribe the Nicene confession of faith. In A.D. 383, he issued two edicts against "heretics;" the first, prohibiting them from holding any assemblies; and the second, forbidding them to meet in fields or villages. These edicts would be especially oppressive to "the Angel having the Seal of the living God," engaged in sealing His servants in their foreheads (Apoc. 7:2,3): and, as though this were not enough, he followed it up by a law in which he forbade heretics to worship, or to preach, to ordain bishops, or presbyters, commanding some to be banished and others rendered infamous and deprived of the common privileges of citizens. This intolerant and wicked oppressor is surnamed "the Great," and by scribes of the same superstition declared to be "very dear to the Catholic Church." It was not to be supposed, however, that the Lord Jesus at the right hand of Power, to whom his brethren and servants are infinitely dearer, would permit these oppressions to pass away unavenged. He, therefore, let loose the four winds against the "earth, the sea and the trees" of the empire, by which it was extinguished in its western third, and the "god upon earth," not yet become "the god of the earth" in Rome, was reduced almost to a nonentity.

The six days pillage and slaughter of the inhabitants of the Queen City, was a terrible but richly-deserved calamity, and, at the same time, a blow that prostrated her dignity and honor in the dust. A city which, with the strength of iron, had broken in pieces and subdued all things; and had boasted of her reign over the kings of the earth, was now trampled under foot of barbarians, and insolently compelled to become a sport, and to sue for peace. This was a great discouragement and check to the ambition of the Bishop of Rome. Hitherto, he had based his claim to the first rank among "*all called god, or an object of worship,*" upon the greatness of the city in which he officiated. A canon of the Council of Chalcedon expressly declares this principle of primacy in voting equal privileges to the Bishop of Rome and the Bishop of Constantinople, because the last, then called New Rome, was also *the Royal City*. Leo, of Old Rome, however, indignantly rejected this co-equality in primacy, he would be first. But the time had now arrived to pour out the Divine wrath upon her which had been accumulating against her for over eleven hundred and sixty years. Her imperial and metropolitan dignity was doomed to suffer a total eclipse; so that, when it had departed, it would be necessary for the man who had "become a god," to invent some new theory whereby his dignity might be prevented from taking its departure



Coin of Alaric the Goth. The Goths invaded Italy led by the courageous and skillful Alaric. They were eventually turned back after the sack of Rome by Stilicho, famous general of eastern Rome — Publishers.

likewise. The proud and luxurious bishop was hurled into the lowest depths of misery. Had Ammianus Marcellinus beheld him after being spoiled by Alaric, he would have seen a blasphemer smitten of the God of heaven for his sins, and there would be nothing, at this crisis, Prætextatus would desire less than to be Bishop of Fallen Rome. The following extract from a letter of Pelagius, an eye-witness of the pillage, will give the reader some idea of the change of fortune that had come over the bishop since the days of Ammianus and Prætextatus, when princely magnificence and luxury were the rule of episcopal life: "This dismal calamity," says he, "but just over, and you yourself are a witness how Rome, that commanded the world, was astonished at the alarm of the Gothic trumpet, when that barbarous and victorious nation stormed her walls and made her way through the breach. Where were then the privileges of birth and the distinctions of quality? Were not all ranks and

degrees levelled at that time, and promiscuously huddled together? Every house there was a scene of misery, and equally filled with grief and confusion. The slave and the man of quality were in the same circumstance, and everywhere the terror of death and slaughter were the same, unless we may say the fright made the greatest impression on those who had the greatest interest in living.”

Thus, then, the glory of the city having departed, the glory of the bishop built upon it had departed also. A god located in a city of inferior rank, with no other prestige, could not expect to command the world. As the city faded into insignificance and contempt among barbarians, so would he unless he “changed his base,” and commenced to operate upon their ignorance and credulity from a new position. In a hundred and thirty-six years from its sack by Alaric, Rome was to be left a dreary solitude, without man or beast within its walls for forty days and more. It was time, therefore, that some pretension should be set up that would so awe the world, that a Divine supremacy should be accorded to its bishop altogether independent of the former plea. The pretension that seemed to meet the urgency of the situation, was that of the Bishop of Rome being the lineal successor of the apostle Peter; and that by virtue of this successorship, he possessed the Keys of the Kingdom of Heaven, and had Divinely intrusted to him the power of binding and loosing. The clergy were all assumed to be the successors of the apostles; but the Bishop of Rome claimed to be successor of “the Prince of Apostles,” and that, therefore, he was the Prince-god of all clerical “gods upon earth.”

But, upon what could this pretension be based so as to give it plausibility? It is true that Christ promised to give the keys to Peter, whom he pronounced “blessed;” it is also true that he fulfilled the promise; and furthermore, it is true that when Peter declared his conviction, in common with the rest of the apostles, that Jesus was the Christ, the Son of the living God, the Lord said to him, that upon this rock He would build His ecclesia, against which the gates of the unseen should not prevail (Matt. 16:15-19). But, in all this there was not a word, no, not a hint, of any one else than Peter; much less of such an ignorant, corrupt, and degraded blasphemer as the bishop of Rome. How, then, could what was promised and fulfilled to Peter, a Jewish fisherman of Galilee, be made applicable, even plausibly so, to a proud and luxurious man of fashion in Rome? This was a work and great labor to be done! A labor which only craft and falsehood, operating upon the grossest ignorance and superstition, could finish with success.

Paul testifies in Gal. 2:7,8, that the gospel of the circumcision was intrusted to Peter, the ministration of which constituted his apostleship

of the circumcision. Hence, as “the strangers of Rome, Jews and proselytes” received the gospel in Jerusalem from the Spirit through him, a relationship was established between him and them, which two hundred and twenty years after came to be styled by Cyprian, “*Petri cathedram, atque ecclesiam principalem, unde unitas sacerdotalis exorta est*” — that is, the Chair of Peter, and the principal ecclesia whence priestly unity proceeds. But is it not ridiculous to style a little company of disciples of the Spirit in Rome, Peter’s Chair, because they heard the truth from his mouth? The “strangers of Rome” were only a small portion of his audience on the day of Pentecost. Besides them, there were “devout Jews” from every nation under the Roman heaven. When they returned, they would plant ecclesias in their homes, every one of which upon the same principle would be a Chair of Peter! But, craft, which deceives the ignorant and the simple, has no use for reason. Assertion without proof is all that it requires. The crafty ecclesiastics of the apostasy affirmed it; and it suited the policy of the aspiring bishops of the imperial city to adopt it. If it were conceded that the Church in Rome was Peter’s Chair, would not the man that occupied it as chief bishop of the church be Peter’s successor; and if Peter’s successor in office, must he not officially inherit all that is predicable of Peter? He would be “Vicar of the Blessed Peter” — Peter in every respect, save in personal identity.

This was the position assumed by “the Name of Blasphemy upon the Heads of the Beast;” and ultimately conceded by the Horns, which the judgments of the first four trumpets upon the Catholic West developed, when they gave in their adhesion to that Name; in evidence whereof the following gleanings of Mr. Elliott from divers sources will amply show:

He styles it, “the mighty fact” first privately spoken out by Boniface I., A.D. 419-22, to the Thessalian and Illyrian bishops. “The Blessed Peter,” says he, “to whom the height of priesthood was conceded by the word of Jesus Christ;” “on whom, we read, was placed the foundation of the universal ecclesia:” “on whom its government and supreme power rested:” “this, therefore, by ecclesias spread over the whole world, is established to be as the Head of its own members; from which whosoever cuts himself off, becomes exiled from the Christian religion.”

After this the Legate of Celestine, the bishop of Rome, A.D. 431, in the Council of Ephesus before all Antichristendom, said, “It is a thing undoubted, that the holy and most blessed Peter, the Exarch and Head of the apostles, the pillar of the faith, the foundation of the catholic church, received the keys of the kingdom; and to him was given the power of binding and loosing sin; *which Peter still lives* and exercises judgment *in his successors*, even to this day and always.” In the same

style, bishop Leo's deputies, some twenty years later, in the Council of Chalcedon, proclaimed him "Head of All Churches;" and this evidently because, as the Council itself said, "Peter spoke in Leo!" On similar grounds the headship of the Antichristian Body and the world was claimed by Leo himself, in his letters and orations. In a sermon of St. Peter's day, he thus expressed himself before his Roman audience: "There are those, O Rome, who advance thee to this glory as a holy nation, an elect people, a sacerdotal and royal city complete through the Holy Seat of the Blessed Peter, *head of the World*; thou hast a wider rule by the divine religion than by earthly domination." In these words he evidently applies 1 Pet 2:5, to the Roman See and people in communion with it. This is a specimen of the blasphemy of the Name, which perverts what the apostle says to the saints concerning their spiritual status, and applies it to the basest of mankind. Leo said that he, as Bishop of Rome, was officially "both the guardian of the catholic faith, and of the traditions of the fathers."

Leo's immediate successor was Hilary. The spirit of Leo had passed with the office to him, so that what Leo had affirmed, he readily accepted as his rightful prerogative. In the estimation of these men, "whoever disputed the primacy and authority of the Roman See, as being that rock on which by Christ's own ordinance Christ's universal church was built, was none other than the Devil or Antichrist." Hence, the incense of the Tarragonese bishop's reference to him as officially the "*Vicar of Peter*; unto whom, forthwith from after the resurrection of Jesus Christ, the keys of the kingdom belong, for the illumination of all," was an odor of a sweet smell. From A.D. 492 to 496, Gelasius figured as Bishop of Rome, which was then the throne of the Seventh Head, the Gothic Kings of Italy. But though subject to Theodoric, he strenuously asserted his Divine supremacy over all kings and emperors. In a letter to Faustus, he wrote: "Things divine are to be learned by the secular potentates (the Horns of the Beast) from bishops, above all from the *Vicar of the Blessed Peter*"; and in a letter to the emperor in Constantinople, whom he excommunicated, A.D. 494, he writes: "There are two authorities by which the world is governed, *the Pontifical and the Royal*; the sacerdotal order being that which has charge of the sacraments of life, and from which thou must seek the causal of thy salvation. Hence, in divine things, it becomes Kings to bow the neck to Priests; specially to the Head of Priests, whom Christ's own voice has set over the universal church." But, to be Vicar of Peter was to be only the Vicar of a Vicar. There was a step still higher on the ladder of episcopal ambition, which the Blasphemer of Rome was ready to mount when opportunity presented. Two consecutive councils at Rome, held A.D. 494 and 495, rec-

ognized and accepted his words as those of the VICAR OF CHRIST: "The Holy Roman Church," says he, "is preferred to other ecclesias by no synodical canons; but it obtains the primacy by the evangelical voice of our Lord and Saviour Jesus Christ, saying, *Thou art Peter*. The Roman Church is therefore the chief seat of the apostle Peter, not having spot, nor wrinkle, nor any such thing;" "having authority over the whole church for its general superintendence and government." This same Gelasius, as if determined indelibly to affix the character of blasphemy to the Name he represented, styles the apostle, "our Saviour the Blessed Peter," because of the words spoken to him, "whatsoever thou shalt bind, etc.; so that none living are excepted from the church's authority of the keys; but only the dead." But, in after times, not even the dead were excepted. At the close of the Council in A.D. 495, when Gelasius had finished, the assembled bishops shouted, six times repeated, "We see that thou art the VICAR OF CHRIST."

There was more in the significance of the words of those episcopal shouts than they intended. VICARIUM CHRISTI *te videmus!* was in effect saying, "We see that thou art *ho Antichristos*, the Antichrist!" *Vicarius* answers to the word *anti*, that is, *instead*, or *supplies the place of another*; hence, as a substantive, a deputy, a substitute, a vicegerent, locum-tenens, vicar. "We see that thou art a substitute for Christ!" and a substitute for Peter! And that thou art above every thing called god or is worshipped! *Anti-Christos* is the Greek for *Vicarius Christi*. This "was blaspheming those who dwell in the heaven;" it was injuring greatly the reputation of the Father and the Son among men, for an ignorant and profane Gentile, who proclaimed in council the words *noster Salvator Beatissimus Petrus*, "our saviour the most blessed Peter," to announce himself as their substitute and all-powerful representative upon earth. A Vicar-Christ is Anti-Christ; and though they did not mean to make that application, yet in shouting what they did, they for once proclaimed the truth to the world from the Seven Hills.

This same Gelasius at the Council of A.D. 494, had authoritatively drawn up a list of the Scriptures to be received as Canonical and Divine. The first list is headed, "The Order of the Books of the Old Testament, which the Holy and Catholic Roman Church receives and venerates; digested by the Blessed Father Gelasius, with seventy bishops." This includes the *Apocryphal Books* of Wisdom, Ecclesiasticus, Tobit, Esdras, Judith, and 1 Maccabees. The second list gives the books of the New Testament as still received. In a fourth list the writings of "the Fathers;" as Cyprian, Gregory Nazianzen, Basil, &c: and ending, "the rest, which are composed by heretics or schismatics, the Catholic and Roman Church by no means receives." A list of about one hundred of the Apoc-

ryphal writings, not to be received, is then subjoined; among which are the Opuscula of Tertullian and Lactantius, and of the Apocalyptic Commentators, Victorinus and Tychonius. All these, with their authors, the concluding clause consigns to eternal damnation: "with their authors and the admirers of the authors we declare to be damned to an indissoluble bond in eternity." Thus, like his predecessor Leo, he set himself up as the supreme arbiter and judge in all matters of faith!

At the opening of the sixth century, Symmachus was the official Antichrist and Antipeter. The Bishop of Rome was called PAPA, or English, *Pope*. "He was declared," says Gibbon, "in a numerous synod to *be pure from all sin*, and exempt from all judgment." Nevertheless, this self-deceiver and liar, as John styles all such, 1 John 1:8, was a *subject* of Theodoric, King of Italy. Though he claimed an ample dominion in heaven and earth, he had not yet been able to exalt his Trinitarian Holiness above an Arian King. He was a turbulent and unruly subject, and made himself obnoxious to his royal master. Theodoric in consequence, summoned a council to meet at Rome, A.D. 501, to judge of certain charges against him. But, when convened, the Council demurred to entering on the matter, on the ground of incompetency; considering that the party accused was supreme above all ecclesiastical jurisdiction. And a little after, as the climax of blasphemy, another Roman Synod, with Symmachus himself presiding and consenting, in the most solemn manner, adopted a book written by Ennodius in defence of the resolutions of the former synod; in which it was asserted, "that the Pontiff is judge in the place of Deity, and can be judged by no mortal."

Assuredly there can be no mistake that we have before us an Order of Men, or a Name, answerable to Daniel's "god of guardians, exalting himself, and magnifying himself above every god, and speaking marvellous things against the God of Gods;" to Paul's Man of Sin, Son of Perdition, and Lawless One;" and John's "Name of Blasphemy, and Mouth like the mouth of a lion, speaking great things and blasphemies." No person, or succession of persons, could be more like Lucifer of Babylon, more arrogant, more proud, more blasphemous, or more lawless. The reader will doubtless have perceived, that the falsehood lying at the bottom of all these blasphemous assumptions, is, that the clergy, as they style themselves, are the successors of the apostles and ambassadors of Jesus Christ; and that, consequently, all that is affirmed of the apostles, the true ambassadors of Christ, is truly affirmable also of them! Ignatius spoke of bishops as *eis topon Theou, in the place of God*; and Cyprian says, that every bishop within his own diocese, is a priest of God, and a judge appointed in the place of Christ. But there were professors of Christianity in the apostles' days, who, in effect, claimed the

same things. The Spirit speaks of these as men “who say they are apostles (*sent ones*) and are not, but are liars (Apoc. 2:2); and Paul styles them, “False apostles, deceitful workers, transforming themselves into apostles of Christ — the ministers of Satan, transforming themselves as ministers of righteousness, after the example of their master.” Whoever says he is a successor of the apostles, in so saying affirms that he is an apostle; which signifies “one called and sent of God as Aaron was.” Hence, Jesus styled himself the Deity’s apostle: and all who say that he called and sent them to preach the gospel affirm the same thing.

But where did the clergy, so-called, get their dogma of Apostolic succession from? The answer is, from tradition and Scripture falsely interpreted. So long as the Star-Angel Presbytery shone in an ecclesia, the Spirit shined in its midst. That ecclesia was the *dioikesis*, jurisdiction, or diocese, of the presbytery; which was in the stead of the apostles, who could not be everywhere at once. It was the gift of the Spirit that made the Star-Angel Eldership what it was. It was concerning this spiritually-endowed order in each ecclesia that Paul wrote in saying, “Obey them that have the rule over you, and submit yourselves: for they watch for your souls as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable to you.” The Star-Angel consisted of many bishops in an ecclesia, not of one only. It was in the place of the Deity, as Moses was instead of God to Aaron. It was the Vicar of God, and the Vicar of Christ, in the particular ecclesia that rejoiced in its presence; and it was this, because of the Spirit being in the elders to guide them into all the truth. But the Star-Angels, which had power to abuse, as well as to use, the spiritual gifts, did not continue to be faithful stewards of the mystery of Christ; they fell away from the faith as apostolically delivered; and having become apostate, the Spirit was withdrawn, and nothing remained of the Star-Angels but presbyteries of vain and self-conceited ecclesiastics, each presbytery being ruled by an ignorant bishop, whose wisdom shone brightest when he spoke the least. But though “the Spirit had spued them out of his mouth,” they claimed the same relation to God, to Christ, and to men — a claim, which being no longer endorsed by Deity, became mere arrogance, falsehood, and blasphemy. Thus, they claimed to be traditionally without the Spirit, what they were with it — apostles, ambassadors, and vicars, of Christ and of God.

But, evil men, when left to their own resources, always wax worse and worse, deceiving and being deceived. They flourish in deception. Being sensual, not having the Spirit, as the clergy have ever been even to this day, when they appealed to Scripture in support of their impious pretensions, they wrested it to their own destruction. They refer to the

words of Jesus to the eleven, which they ridiculously enough apply to themselves. He said to the apostles, say they, "*Lo, I am with you alway, even to the end of the world.*" Now, they continue, this must refer to us, as well as to the apostles; for they did not live to the end of the world, which has not even yet come. It must, therefore, mean, "I will be with you, *and your successors*, to the end of time." But, some of these clergy are very learned, if not very wise and candid, men; and they know, that the English version of Matt. 28:20, is not a correct transcript of the original, *idou ego meth' humon eimi pasas tas humeras, heos tes sunteleias tou aivos*. This, they know, ought not to be rendered, "lo, I am with you alway, even unto the end of the world;" but, "Behold, I am with you *all the days, until the end of the age.*" There is nothing about "successors" in this. We are expressly told that Jesus Christ spoke these words to "*the eleven disciples.*" The promise was to them, and it was strictly and literally fulfilled; for we are informed in Mark 16:20, that "they went forth and preached everywhere, *the Lord working with them;*" and he tells us also, how the Lord worked with them; it was by "*confirming the word*" they preached, "*by the signs following thereupon*" — *epakolouthounton*. In this way, he was with the eleven apostles, and also with the twelfth, Matthias, and with Paul, and their co-laborers, "*all the days*" of the Mosaic Dispensation, from the Day of Pentecost first after his resurrection, "*till the end of the age,*" when it was abolished in the subversion of Judah's Commonwealth by the Roman power; a period of about thirty-seven years. But, as to the clergy, Apostolic successors, and ambassadors of Christ, as they style themselves, the application of the text to their Satanic Order, is a gross imposition upon the ignorance and credulity of their strongly-deluded worshippers. The Scripture, and the facts in their case, are against them. The Lord's promise was to co-work with eleven men preaching the Gospel of the Kingdom and Name; he did not promise to co-work with an impious order of imposters, who are ignorant of its first principles, and therefore could not make an intelligible statement of that Gospel to save their lives. Christ Jesus never promised to confirm, or bear witness to the truth of any teaching or preaching, by signs, and wonders, and divers miracles, and distributions of Holy Spirit (Heb. 2:4), other than the preaching of "The Word." It was the preaching of this alone that he confirmed and attested; not the blasphemous and contradictory foolishness enunciated by the ecclesiastical mountebanks, and martexts, of "the times of the Gentiles," among whom they have substituted their own traditions, which they style "divinity," for the Word, which they have nullified, and made contemptible thereby. The clergy do not preach the Word the apostles preached, and which it was the function of the apostleship to do. No men can there-



The Pope's Tiara. The illustration depicts Gregory VII, known also as Hildebrand, wearing the triple-crowned tiara. This bee-hive shaped, somewhat bulging head-covering is decorated with three crowns, hence its name which signifies *triple crown*. It has no sacred character, being solely the ensign of sovereign power, and is never worn at liturgical functions, when the pope always wears the mitre. It is significant that Daniel, in describing the emergence of Papal sovereign power which led to the establishment of the Holy Roman Empire, described how that three horns were plucked up by the roots (Dan. 7:8). Three kingdoms in Italy were given to the pope by Pepin the predecessor of Charlemagne: the exarchate of Ravenna, the Kingdom of the Lombards, and the State of Rome; hence the triple crowns of the tiara — *Publishers*.

fore be their successors in apostleship who do not preach the same things. Faithful men, who have learned the things Paul preached, and are also able to teach them to others, are the only Apostolic succession possible (2 Tim. 2:2). These faithful men, men full of faith, cannot be found in any of "the Names and Denominations," Apocalyptically styled "Abominations" (ch. 17:5), of the excluded and unmeasured Court of the Gentiles (ch. 11:2). They are only to be found in "the House of Deity;" which is not a clerical bazaar, or temple, dedicated to fictitious entities canonized by the Apostasy; but "the ecclesia of Deity;" which Paul says, "is the Pillar and base of the truth" (1 Tim. 3:15). This is neither the Catholic nor Protestant organizations; but a company of Scripturally-enlightened and obedient believers, who have accepted the Deity's invitation to His kingdom and glory; of which they are all, without distinction of class or order, both the heirs and heritage, or clergy, of the Lord (James 2:5; Rom. 8:17).

Apostolic succession, then, as contended for by all ranks, orders, and degrees of the Antichristian clergy, is a mere fiction of the carnal mind. The only succession coeval in its origin with the Apostolic age they can truthfully claim to be partakers of, is, as successors of those troublers in God's Israel, who, "by good words and fair speeches, deceived the hearts of the simple." As successors of Satan's apostles, they have built upon his foundation a superstructure which crowned itself with the TIARA upon the Seven Heads. This enormous blasphemy could not have been developed apart from the Satanic dogma of Apostolic succession, any more than the worship of Mary, as Queen of Heaven, and the Saints, as intercessors and mediators, could have been invented apart from the mythological dogma of the "immortal soul" in mortal flesh, separately existing after death. The one is as vain an imagination as the other. But vain and fallacious as it is, it has been a very profitable fiction to them all, from the Mouth of Blasphemy on the Seven Hills, to the most recent imitation thereof in the Mormon settlements of Utah.

In this section of the thirteenth chapter, I have traced the development of the Name to the reign of the Seventh Head in the time of Theodoric, the Arian King of Italy, and his Trinitarian subject, Symmachus, the Bishop of Rome, who was now all ready to avail himself of anything that might present, whereby he could improve his fortune; and, instead of being a servant of heretical rulers, he could assume sovereignty for himself. But of this hereafter. I proceed now to consider the subject of the third verse of the chapter in hand.

14. The Wounding of One of the Heads

“And I saw one of his heads as if it had been wounded unto death” — verse 3.

John saw one of the heads, which were common to the Dragon and the Beast, *“as if it had been wounded unto death.”* This is as much as to say, that when he saw it lying prostrate, its death was only in appearance; it was not like the five heads that had preceded it. They were killed outright, never to recover sovereignty on the Seven Hills. But not so this Sixth Headship; for, though it seemed to be politically dead to all future sovereignty in Rome, where its supremacy no longer existed, yet the time would arrive when a like form of government would be located within its walls; and IMPERIAL HEADSHIP, as an Eighth Sovereignty, once more elevate *“the Eternal City”* to the command of the world — in the words of Leo III., to *“a wider rule through divine religion, than by the power of earthly domination;”* or more correctly, *“through the working of the Satan, with all power, and signs, and lying wonders, and with all the deceivableness of unrighteousness in them that perish.”* The head had received a severe wound, but not a fatal one; for, says John, *“the plague of its death was healed.”*

The apostle informs us that he saw *“one of the heads”* in this severely wounded condition; but he does not tell us which one of the seven it was. This he leaves us to find out for ourselves. Is the mystery, then, impenetrable? I think not. Let us see. In Ch. 17:10, the Revelator tells him, in speaking of the Seven Heads, *“they are seven sovereign powers; five are fallen, and one is, and the other is not yet come; and when he cometh he must continue a short space.”* *One is;* that is, at the time he was speaking to John in Patmos. The Heads being attached to the Seven Mounts upon which Rome sits, we have only to ascertain what form of Sovereign Power obtained there while John was residing in Patmos. This is well known to have been *the Imperial;* which is a sovereignty headed up in one or more emperors, uniting in themselves the supreme, civil, spiritual, and military authority of the state. As five sovereign powers had fallen, this must have been the sixth, and only the sixth, because *“the other,”* or seventh, had not then as yet come.

Now, when the sovereign powers of a state fall, they are prostrated by wounding to death. This was the case in the fall, or removal of the five, especially the fifth, to make way for the sixth, which continued a long space in Rome, or over five hundred years; the Imperial Senate residing on the Seven Hills, and the Imperial Court of the West in Ravenna, and the Imperial Court of the East in Constantinople. This

Imperial Sixth Head ruled all the *Thirds* of the Roman habitable; but, at the end of these centuries, the imperial authority was to be suppressed in Rome, and over the Third Part attached to the jurisdiction of that city. This was to be effected by wounding as if to death. The blowing of the fourth wind-trumpet inflicted the wound by which it was prostrated; so that when John saw it, it had the appearance of a dead head. This death state of the head was a necessary condition for the development of its successor in sovereign power. So long as the sixth flourished in political life on the Seven Hills, a successor could not exist in Rome. The death of the Sixth was indispensable to the manifestation of the Seventh. And it may be noted here that there is nothing more said about the seventh head in this chapter than that the beast had seven heads. It does not seem to perform any important part in the prophecy; nevertheless, as a seventh potentate, coming in between the sixth and the eighth, its presence upon the arena was highly important to the preparation of the way of the full grown Man of Sin. In John's time, "the other," or the seventh, "had not yet come; and when he cometh he must continue a short space." This "short space" was a period of great events. In the course of it, and during the nine decades that ushered it in, the Ten-Horn Sovereignities established themselves upon the western imperial third of the Roman Orb; Rome's *imperial* dominion was abolished, and, in place thereof, a *regal* sovereignty was developed upon the seven mountains known in history as the GOTHIC KINGDOM OF ITALY. This was the Seventh Head, which was only to continue "a short space," or sixty years. This passing away of the Sixth Head from Old Rome at the time of its successor, the Seventh Head's inauguration, is thus symbolized in Apoc. 8:12, "*and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; so as the third part of them was darkened.*" The other two thirds were still unsmitten and left to shine in their proper spheres — two thirds of the sun, two thirds of the moon, and two thirds of the stars: that is, the imperial Sixth Head retained its position in Constantinople, from whence it continued to exercise rule and authority, in all matters, civil and ecclesiastical, over the other un-subdued two thirds of the Roman world.

Under the rule of the Gothic Arian Seventh Head, there was no scope for the development of the imperial tendencies of the Trinitarian Bishop of Rome. However, he might long for Universal Headship over all spiritual concerns of the Roman habitable, his subordination to an Arian kingship was an insuperable obstacle. So long as Arianism was king in Rome, he could not include Italy and that city in his universality. Hence, the policy of Symmachus and his successors would be to procure the ruin of the Seventh Head, and to prevent the return of the Sixth; so

that Rome, being freed from the presence of both king and emperor, opportunity would be afforded for their own development into an Image of the Sixth Head upon the Seven Hills.

But of the wounding of the Imperial Sixth, and the establishment of the Regal Seventh, Heads, I need not treat in this place. It will be sufficient here to refer the reader to pages 71,75, Vol. 3, for the historical exposition thereof, with this explanatory remark, that the obscuration of Rome's imperial "day and night" would not cease with the fall of the Seventh Head; but with the inauguration of the Eighth Head, or Image of the Sixth, upon the Seven Hills.



The barbarians gradually formed independent kingdoms in the west, the Ostrogoths dominating Italy. Though "Christian" in religion, they were Arians, believing in one God as opposed to the Trinitarianism of the Catholic Church. The establishment of the Gothic Kingdom, therefore, was a blow to Papal Power, and answered to the "deadly wound" of Rev. 13:3. The overthrow of the Goths, and the revival of Catholicism in the West fulfilled the prediction that the deadly wound would be "healed" — Publishers.

15. The Healing of the Deadly Wound

"And the plague of his death was healed" — Verse 3

"His deadly wound," as it reads in the English version, is *he plege tou thanatou autou*, in the original, which I have rendered, *the plague of his death*. The word *plege*, rendered *wound*, occurs fifteen times in the apocalypse. In five other places it is very properly rendered *stripes*; and in a sixth, Luke 10:30, it would have been better translated, *laid on stripes*, than "wounded" — *plegas epithentes*. The judgments of the fifth

and sixth trumpets, in the aggregate, are styled "*plagues*" Ch. 9:20; and the judgments the two prophets were able to inflict, are also styled "*plagues*" (Ch. 11:6). The judgments of the Seven Vials are thrice termed the *seven plagues* in Ch. 15; and the hail-storm that descends out of the heaven upon men, under the last vial is called a *plague* in Ch. 16:21. The plague of death that afflicted the Sixth Head, was a smiting plague; for, as the result of it, the sun, moon, and stars of the Roman heaven are said to have been "*smitten*". Hence, also, in Ch. 13:13, it is referred to as *he plege tes machairas, the plague of the sword*. The warlike operations of Odoacer, king of the Heruli, against Romulus Augustulus; and those of Theodoric, king of the Ostrogoths, against Odoacer, who, on the deposition of Augustulus, had become, by the title conferred upon him by Zeno, emperor of the Eastern Third, the Patrician Representative of the Sixth Head. These judgments by the sword, culminating in the establishing of Theodoric in Rome as king of Italy, A.D. 493, made up the plague of the seeming death of the Sixth Head.

And, in this place, it will be right to state the reason why I have not reckoned the Heruli and the Ostrogoths as two of the ten horns. No barbarians, the throne of whose dominion was on the seven mountains, could be horns. Rome is the throne of the Heads, not of the Horns. Hence, there must be reckoned ten horns and one head contemporary with the continuance of the "short space" of Seventh Head Ascendancy in Rome. Neither can the Exarchate of Ravenna nor the Dukedom of Rome, as Sir Isaac Newton and others suppose, be horns; for the former was the representative of the Sixth Head in Italy, and the latter, together with the Exarchate, are defective in this material attribute, that they were destitute of *diadems*; all the horns have diadems, but they had none.

"It was healed," says John. The plague of the death by the sword was healed. To heal a death plague is to cause to live that which was smitten. This is the interpretation put upon the phrase in the fourteenth verse in the words, "the beast which had the plague of the sword, *and did live*." To heal is to institute a process of recovery. Healing is often a slow process, and always requires time; and the severer the injury to the constitution of the patient, the longer the time required for the recovery of health and strength. It is the same whether the patient be a sick man, or an enfeebled power. Time is demanded for a cure. It was so in the matter of restoring imperial dominion to Rome. There could, however, be no healing of "the plague of the sword," that IMPERIALISM might live and flourish again in the Seven-Hilled City, so long as the REGAL Seventh Head exercised sovereignty therein. While this reigned in conjunction with the Ten Horns, Rome's wounded imperialism was un-

healed. The worship of “the peoples, and multitudes, and nations, and tongues,” or “many waters” of the Roman Habitable, upon which the woman sits, was an *e pluribus unum*. It was no longer a worship, or political homage and allegiance, rendered to a Sole Emperor reigning in Constantinople; but it was a worship in which “they wondered after the beast in all the earth,” or empire; so that “*they worshipped the Dragon which yielded authority to the Beast;*” for the Seventh Head belonged both to the Dragon and the Beast; and the Ten horns, as we have seen by their coinage, acknowledged the supremacy of the Emperor in Constantinople, whose Vice-Kings they claimed to be: while, at the same time, they recognized the Seventh Head as a legitimate sovereignty. The constitution of things was analogous to the United States system of powers, in which citizens owe a divided allegiance to their native state and to the general government — they worship the American Eagle, which gives authority to the State-Feathers of its wings and they worship the Feathers. This is well understood. There is, however, this difference in the similitude, that whereas a Visigoth and a Frank, *first* worshipped their respective Horn-States; and secondly, the general government in Constantinople. Now, a Marylander or a Virginian first worships at Washington, and afterwards subordinately at Richmond or Annapolis. The comparison, however, is sufficiently close for illustration of the saying “they worshipped the Dragon which yielded authority to the Beast; and they worshipped the Beast, saying, Who is like to the Beast? Who is able to make war with him?” — Ver. 4. None. No beast-dominion can stand before him; for, as Daniel says of the SYSTEM OF POWERS represented by the Dragon and the Beast, it is “dreadful and terrible, and strong exceedingly; and it had great iron teeth; it devoured and brake in pieces, and stamped the residue with the brazen clawed feet of it” (Ch. 7:7,19). The history of Modern Europe amply shows the truth of the Beast’s invincibility. It is the predominant dominion upon the earth; and rules the so-called civilized nations of Europe, Asia, Africa, America, and Australia.

But oceans of blood have been shed in the past 1,335 years of its existence, in attaining to a dominion so extended. This sanguinary and all-conquering career commenced with war between the imperial and regal potentates of Rome and Constantinople, which, after twenty years’ continuance with various fortune to the combatants, ultimated in the removal and final death of the Seventh Head, which marked the termination of the “short space” of its reign. As, then, the removal of the Seventh Head was an indispensable prerequisite to the healing, or causing imperialism to live again in Rome, I shall now proceed to an historical sketch of its suppression, and then return to the exhibition of the heal-

ing of "the plague of the death," which had been inflicted upon its predecessor by the sword; which will afford scope, also, for accompanying the Name of Blasphemy in further development, until we find it seated imperially upon the seven heads.

16. The Rise and Decollation of the Seventh Head

The Roman Empire of the West was extinguished A.D. 476-479, by the conquering sword of the king of the Heruli, Odoacer. This ruler reigned in Rome about fourteen years, when he was succeeded by the renowned Theodoric, the Ostrogoth, the Arian king of Italy. This prince was born in the neighborhood of Vienna, and educated at Constantinople with care and tenderness. On his father's death he had succeeded to the hereditary throne of the Amali, who were subsidized as defenders of the frontier by the government of Constantinople. His people murmured at this arrangement, until he found it necessary to withdraw from the service of the emperor, and to lead them to some enterprise by which their fortunes would be improved. Having determined on this course he wrote to the emperor Zeno in the following words: "Although your servant is maintained in affluence by your liberality, graciously listen to the wishes of my heart! Italy, the inheritance of your predecessors, and Rome itself, *the Heart and Mistress of the world*, now fluctuate under the violence of Odoacer, the Mercenary. Direct me, with my national troops, to march against the tyrant. If I fall, you will be relieved from an expensive and troublesome friend; if, with the divine permission, I succeed; *I shall govern in your name*, and to your glory, the Roman Senate, and the part of the republic delivered from slavery by my victorious arms." Theodoric's proposal was accepted by the Byzantine Court. He marched against the tyrant in the depth of a rigorous winter, and after many obscure and bloody battles, he descended from the Julian Alps and displayed his invincible banners on the confines of Italy. The conflict between Odoacer and Theodoric was severe; but at length the former capitulated, and, being removed by death, the royalty of Theodoric was proclaimed by the Ostrogoths, "with the tardy, reluctant, ambiguous consent of the Emperor of the East."

After this manner the Seventh Head was developed and established upon the Seven Hills; the Dragon tardily, reluctantly and ambiguously ceding to it "*his power, and his throne, and extensive jurisdiction*" (ch. 13:2). Theodoric reigned thirty-three years, from A.D. 493 to A.D. 526. Among the barbarian Horns of the West the victory of Theodoric had spread a general alarm. But as soon as it appeared that he was satiated with conquest and desired peace, terror was changed into re-

spect, and they submitted to a powerful mediation, which was uniformly employed for the best purposes of reconciling their quarrels and civilizing their manners. A wife, two daughters, a sister and a niece, united the family of Theodoric with the kings of the Franks, the Burgundians, the Visigoths, the Vandals and the Thuringians, and contributed to maintain the harmony, or at least the balance, of the great western Republic of the horns. He reduced, under a strong and regular government, the unprofitable countries of Rhætia, Noricum, Dalmatia and Pannonia, from the source of the Danube and the territory of the Bavarians, to the kingdom erected by the Gepidæ on the ruins of Sirmium. His greatness awakened the jealousy of Anastasius, the emperor of the east, who ravaged the sea-coast of Calabria and Apulia, but the activity and moderation of Theodoric were soon rewarded by a solid and honorable peace. He maintained with a powerful hand the balance of the Horn-Powers of the west, till it was at length overthrown by the ambition of Clovis, king of the Franks, whose progress he checked in the midst of their victorious career. By the Visigoths he was revered as a national protector and guardian of their infant prince. Under this respectable character, the king of Italy restored the prætorian præfecture of the Gauls, reformed some abuses in the civil government of Spain, and accepted the annual tribute and apparent submission of its military governor. The sovereignty of the Seventh Head was established from Sicily to the Danube, and from Belgrade to the Atlantic ocean, and the Greeks themselves have acknowledged that Theodoric reigned over the fairest portion of the western empire.

“From a tender regard to the expiring prejudices of Rome,” says the historian, “the barbarian declined the name, the purple and the diadem of the emperors; but he assumed, under the hereditary title of *king*, the whole substance and plenitude of imperial prerogative. His addresses to the eastern throne were respectful and ambiguous; he celebrated in pompous style the harmony of *The Two Republics*, applauded his own government as the perfect similitude of a sole and undivided empire (or Head), and claimed above the kings of the earth (the Diademed Horns) the same pre-eminence which he modestly allowed to the person or rank of Anastasius.” “They worshipped the Dragon, and they worshipped the Beast,” which is further illustrated by Gibbon, who continues: “the alliance of the East and West was annually declared by the unanimous choice of two consuls; but it should seem that the Italian candidate, who was named by Theodoric, *accepted a formal confirmation from the sovereign at Constantinople.*” The fifteen regions of Italy were governed according to the principles and even the forms of Roman jurisprudence. The civil administration, with its honors and emolu-

ments, was confined to the Italians, for whom were reserved the arts of peace, and the Goths were used for the service of war and public defence. These barbarians held their lands and benefices as a military stipend; at the sound of the trumpet they were prepared to march under the conduct of their provincial officers, and the whole extent of Italy was distributed into the several quarters of a well-regulated camp.

With the protection, Theodoric assumed the legal supremacy of the Catholic Church. He was not ignorant of the dignity and importance of the Bishop of Rome, to whom was now appropriated the name of POPE. When "the chair of St. Peter" was disputed by Symmachus and Lawrence, they appeared at his summons before the tribunal of an Arian king, and he confirmed the election of the one he most approved. At the end of his life, in a moment of jealousy and resentment, he prevented the choice of the Romans, by nominating a pope in the palace of Ravenna. This produced great excitement, which he controlled, and the last decree of the Senate was enacted to extinguish, if it were possible, "the scandalous venality of the papal elections."

The reign of Theodoric was mild, tolerant and promotive of the prosperity, security and happiness of the people. But his ungrateful subjects could never be cordially reconciled to the origin, the religion, or even the virtues of the Gothic conqueror; past calamities were forgotten, and the sense or suspicion of injuries was rendered still more exquisite by the present felicity of the times. The religious toleration which Theodoric had the glory of introducing into the Catholic world, was



Gold coin issued in the name of Theodoric King of Ostrogoths. He reigned from A.D. 493 to 526.

painful and offensive to the Trinitarian zeal of the Italians. They dared not disturb the armed heresy of the Goths; therefore, they sought to vent their pious and cowardly rage by falling upon the rich and defenceless Jews. Their persons were insulted, their effects were pillaged, and their synagogues were burnt by the mad populace of Rome and Ravenna, inflamed by the most frivolous or extravagant pretences. A legal inquiry was instantly directed by the king; who, as the authors of the tumult had escaped, condemned the whole community to repair the damage; and the obstinate bigots who refused their contributions, were whipped through the streets by the hand of the executioner. This simple act of justice exasperated the discontent of the Trinitarians, who applauded the merit and patience of these so-called "holy confessors;" and from three hundred pulpits deplored the persecution of the church. "At the close of a glorious life," says Gibbon, "the king of Italy discovered he had excited the hatred of a people whose happiness he had labored so assiduously to promote; and his mind was soured by indignation, jealousy and the bitterness of unrequited love." Thus were embittered the relations between the Gothic Head and the Trinitarian Italians, who were devoted to the traditions of the Council of Nice, whom Theodoric suspected of a secret and treasonable correspondence with the Byzantine representative of the Head smitten by the sword. The powers of this government were then in the hands of JUSTINIAN, who already meditated the extirpation of heresy, and the reconquest of Italy and Africa; in other words, the healing of the plague of the sword, with which imperialism had been smitten in these countries, as it were, to death. A rigorous law which was published at Constantinople to reduce the Arians by the dread of punishment within the pale of the Catholic orthodoxy, awakened the just resentment of Theodoric, who claimed for his distressed brethren of the East the same indulgence which he had so long granted to the Trinitarian Catholics of his dominions. At his stern command, the Bishop of Rome, with four illustrious senators, embarked on an embassy. The singular veneration shown to the Bishop, who was the first pope that had visited Constantinople, was punished by Theodoric as a crime; and a mandate was prepared in Italy to prohibit, after a stated day, the exercise of the Catholic worship. "by the bigotry of his subjects and enemies," says Gibbon, "the most tolerant of princes was driven to the brink of persecution." The celebrated Boethius, a Roman senator, philosopher and minister of state, his father-in-law the patrician Symmachus, and Albinus, also a senator, were accused of treason for "*hoping* the liberty of Rome," and actually inviting the Emperor Justinian to deliver Italy from the Goths; in other words, to undertake the healing of the wounded head that it might live. The suspicions

of Theodoric were probably not groundless, and could only be appeased by their blood. They were executed, and the treason charged assumed a terrible reality in succeeding reigns.

On the death of Theodoric, August 30, A.D. 526, the throne of the Seventh Head was occupied by his grandson, Athalaric, aged ten years, with his mother Amalasantha as guardian and regent of the kingdom of Italy. She ruled the country about eight years, during which a spirit of discord and disaffection prevailed, and the Goths supported with reluctance the indignity of a female reign. Her son Athalaric dying, she caused it to be announced to the Senate of Rome and the Emperor of Constantinople, that she and Theodatus, her cousin, had jointly ascended the throne of Italy. But this regal partnership was soon dissolved by Theodatus, by whose orders she was first imprisoned, and then strangled in the bath, A.D. 535.

The emperor Justinian, who had recently "plucked up by the roots" the Vandal Horn in Africa, beheld with joy the dissensions of the Goths in Italy, who were feebly and unworthily governed by Theodatus. He considered the opportunity as favorable for the healing of his wounded authority over Italy. He demanded therefore the abdication of the Gothic king, and the surrender of the ancient provinces of the empire. Though agreed to by the weakness and imbecility of Theodatus, its execution was prevented by his assassination, and the elevation of Vitiges to the throne. Justinian, however, was not to be thwarted in this way. He ordered BELISARIUS to invade Italy with the forces of the empire, and to wrest it from the Goths. The invasion was easy, but the expulsion of two hundred thousand warlike barbarians in arms, proved to be a work of great difficulty.

Having recovered Sicily, the general of Justinian landed his forces in Italy, A.D. 536. From the capture of Naples he proceeded against Rome, which had been left to a feeble garrison, and the fidelity of its citizens. "But", says Gibbon, "a momentary enthusiasm of religion and patriotism was kindled in their minds. They furiously exclaimed, that THE APOSTOLIC THRONE should no longer be profaned by the triumph or toleration of Arianism; that the tombs of the Caesars should no longer be trampled by the savages of the north; and, without reflecting, that Italy must sink into a province of Constantinople, they fondly hailed the restoration of the Roman emperor as a new era of freedom and prosperity. The deputies of the pope and clergy, of the Senate and people, invited the lieutenant of Justinian to accept their voluntary allegiance, and to enter the city whose gates would be thrown open for his reception." He readily accepted their allegiance, and made his entrance at the Asinarian gate, while the Gothic garrison departed without molestation

along the Flaminian way; and the city after sixty years' servitude, was delivered from the yoke of the barbarians. The keys of Rome were sent to the throne of the emperor Justinian, to whom they were delivered by the Gothic commander of the garrison, who refused to accompany his troops in their retreat.

But Vitiges was not idle. During the winter season he collected an army of one hundred and fifty thousand men. With these forces he besieged Belisarius in Rome for more than a year. The city was greatly distressed. The general pitied the sufferings of the people, whose loyalty to the emperor had notably decayed, while their discontents proportionately increased. "Adversity," says Gibbon, "had awakened the Romans from the dreams of grandeur and freedom, and taught them the humiliating lesson, that it was of small moment to their real happiness, whether the name of their master was derived from the Gothic or the Latin language." Among the disaffected was Sylverius, the incumbent of the recently erected "Apostolic Throne." A letter subscribed by him was intercepted, which assured the king of the Goths, that the Asinarian gate, adjoining to the Lateran church, should be secretly opened to his troops. On this proof of treason, he was summoned to attend at the headquarters of Belisarius, and there to give an account of himself. The ecclesiastics who followed the pope, were detained in an anteroom, and he alone was admitted into the presence of the general. Belisarius was silent, but the voice of reproach and menace issued from the mouth of Antonina, his imperious wife. Being convicted of the treason, the pretended successor of St. Peter was despoiled of his pontifical ornaments, clad in the mean habit of a monk, and embarked without delay for a distant exile in the east, and was afterwards either slain or murdered upon a desolate island. At the emperor's command, the clergy of Rome proceeded to the choice of a new bishop; they therefore elected a deacon Vigilius, who had purchased the papal throne by a bribe of two hundred pounds of gold. From these circumstances the reader will perceive the relation in which the bishop of Rome stood to the imperial power in the first half of the sixth century. He was still subject to the civil authority though spiritual "Head of all the Churches" of the empire. The imperial authority was now in Rome again in power, or maintained by force of arms. Had this been permanent the pope would never have become a temporal sovereign; but would have lived and died the servant of the emperors. Hence, the removal of this pressure was necessary to the setting up of an imperial episcopal image upon the seven hills. The decollation of the Seventh Head, and the reduction of Rome to a subordinate rank among cities, would accomplish this; and therefore the calamities of the times as developed in this Gothic war.

Succours arriving from Constantinople, Rome was delivered from the Goths, who raised the siege, and fell back upon Ravenna. This well fortified city was at length captured by Belisarius, who also obtained possession of Vitiges the Gothic king, whom he sent prisoner to Constantinople, A.D. 539. By these reverses they lost their king, an considerable loss truly, their capital, their treasures, the provinces from Sicily to the Alps, and the military force of two hundred thousand barbarians magnificently equipped with horses and arms. Yet all was not lost. Totila the nephew of the captive king was chosen to succeed him; and, at the head of five thousand soldiers, generously undertook the restoration of the kingdom of Italy.

Having routed twenty thousand Romans near Faenza, he crossed the Po, and traversing the Apennine, laid siege to Naples, which he reduced; and then retracing his steps, laid siege to Rome, whose Senate and people he calmly exhorted to compare the tyranny of the Greeks with the blessings of the Gothic reign.

Totila was chaste and temperate; and none were deceived who depended on his faith or his clemency. By his virtues in contrast with the vices of the officials, who served the interests of imperialism, a new people, under the appellation of Goths, was insensibly formed in his camp. The situation of the imperialists had already become desperate; and the return of Belisarius to save the country he had subdued in the first war, was pressed with equal vehemence by his friends and enemies. He reluctantly accepted the painful task of supporting his own reputation, and retrieving the faults of his successors. The sea being open to the Romans, he entered the port of Ravenna. From thence he addressed both the Goths and Italians in the name of Justinian, his gracious master, who, he said, was inclined to pardon and reward. But not a man was tempted to desert the standard of the Gothic king. Belisarius soon discovered that he had been sent by Justinian to remain the idle and impotent spectator of the glory of the young barbarian Totila. This he by no means approved; and, in an epistle to the emperor, exhibited a lively picture of the crisis, which caused him great distress. "Most excellent prince," says he, "we are arrived in Italy, destitute of all the necessary implements of war, men, horses, arms, and money. In our late circuit through the villages of Thrace and Illyricum, we have collected with extreme difficulty, about four thousand recruits, naked, and unskilled in the use of weapons and the exercises of the camp. The soldiers already stationed in the province are discontented, fearful and dismayed; at the sound of an enemy, they dismiss their horses, and cast their arms on the ground. No taxes can be raised, since Italy is in the hands of the barbarians; the failure of payment has deprived us of the right of command, or

even of admonition. Be assured, Dread Sir, that the greater part of your troops have already deserted to the Goths. If the war could be achieved by the presence of Belisarius alone, your wishes are satisfied; Belisarius is in the midst of Italy. But, if you desire to conquer, far other preparations are requisite: without a military force, the title of general is an empty name. It would be expedient to restore to my service my own veterans and domestic guards. Before I can take the field, I must receive an adequate supply of light and heavy armed troops; and it is only with ready money that you can procure the indispensable aid of a powerful body of the cavalry of the Huns."

In the meantime, the siege of Rome was closely pressed by Totila, A.D. 546. The inhabitants were gradually reduced to feed on dead horses, dogs, cats, and mice, and eagerly to snatch the grass, and even the nettles, which grew among the ruins of the city. The failure of Belisarius to throw supplies into the place, left Rome without protection to the mercy or indignation of Totila; by whose instrumentality the Deity was inflicting plagues upon the Trinitarian adherents of the Name of Blasphemy upon the Seven Hills. The continuance of hostilities had embittered the national hatred; the Arian clergy were ignominiously driven from Rome; Pelagius, the archdeacon, returned without success from an embassy to the Gothic camp; and a Sicilian bishop, the envoy or nuncio of pope Vigilius, was deprived of both his hands, for daring to utter falsehoods in the service of the Trinitarian church and state.

At length on Dec. 17, the Goths were treacherously admitted into



A golden medallion of Justinian issued in 534 commemorating his military successes in the West that provided the means whereby he could extend assistance to the Bishop of Rome, proclaiming him to be head of all the churches.

the city. As soon as daylight had displayed the entire victory of the Goths, Totila devoutly visited the so-called tomb of St. Peter; but while he prayed at the altar, twenty-five soldiers and sixty citizens, were put to the sword in the vestibule of the temple. The archdeacon Pelagius stood before him with "the gospel" in his hand, and exclaimed, "O Lord, be merciful to your servant." "Pelagius," said Totila, with an insulting smile, "your pride now condescends to become a suppliant." "I *am* a suppliant," he prudently replied, "God has now made us your subjects, and as your subjects we are entitled to your clemency." At his humble prayer the lives of the Romans were spared, and the passions of the hungry soldiers restrained. But they were rewarded with the freedom of pillage. The next day he pronounced two orations, to congratulate and admonish the victorious Goths, and to reproach the Senate, as the vilest of slaves, with their perjury, folly, and ingratitude. Yet he consented to forgive their revolt. Against the city he appeared inexorable; and the world was astonished at the fatal decree, that Rome should be changed into a pasture for cattle. The firm and temperate remonstrance of Belisarius suspended the execution; and Totila was at length persuaded to preserve Rome as the ornament of his kingdom. Having demolished one third of the walls in different parts, and stationed an army about fifteen miles from the city to observe the motions of Belisarius, he marched with the remainder of his forces into Lucania and Apulia. The Senators were dragged in his train, and afterwards confined in the fortress of Campania; the citizens with their wives and children, and the pope and his clergy of all ranks and degrees, were dispersed in exile; and *during forty days and more Rome was abandoned to desolate and dreary solitude.*

And here it would be well for the reader to pause, and reflect upon this chasm of forty days in the life of "THE MISTRESS OF THE WORLD" — "the Woman, that Great City," which in the apostles' day, and ecclesiastically in ours, "reigneth over the regal powers of the earth" (ch. 17:18). If the foundation of Rome be correctly stated at 753 years before the birth of Jesus Christ, the "Eternal City," so called, became a vacant space twelve hundred and ninety-nine years after. This chasm of forty days is nearly the central epoch of the city's existence. Twelve hundred and sixty years afterwards, Totila was represented by Napoleon, crowned emperor and king of Italy by the Pope. Totila was not unlike his modern representative in some respects. He had but little respect for Rome or its bishop. He filled Rome with darkness, so that no political lights, civil or ecclesiastical, shone in it for forty days; so also, Napoleon, as the executive of the Fifth Vial, poured vengeance upon Rome; and filled the kingdom, of which it is the seat or throne, with darkness.

When Totila consented not to reduce it to a pasture for cattle, but to leave it a vacant and standing monument of the wrath of heaven, he carried off the pope with him into captivity; and 1260 years after, Napoleon degraded the city to a subordinate rank, and transferred the pope from a throne to captivity at Fontainebleau. Thirteen hundred and twenty years (1320) have now elapsed since this notable forty days of solitude; and it is exceedingly probable that but few more years will elapse ere this renowned centre of crime, blasphemy, and everything unclean and hateful, finds itself submerged in the unfathomable depths of a solitude, whose silence will never again be broken by the trumpet, or its darkness dispelled by a glimmering of light (ch. 18:22,23).

After this forty days of solitude the city was reoccupied by Belisarius, who sent its keys (for there were then no "St. Peter's keys" to send) a second time to Justinian. But the imperialists were unable to hold it. In A.D. 549, the Goths laid siege to it again, and took it. Totila no longer desired to destroy the edifices of Rome, which he now respected as the throne of the Gothic kingdom; the Senate and people were now restored, and the means of subsistence were liberally provided. He reduced the cities of Rhegium and Tarentum; and annexed Sicily, Sardinia, and Corsica. At every step of his victories, he repeated to Justinian his desire of peace, applauded the concord of their predecessors, and offered to employ the Gothic arms in the service of the Dragon-empire.

But, Justinian, true to the character of "the king who" should "do according to his will" (Dan. 11:35), was deaf to the voice of peace; but he neglected, through indolence, the prosecution of the war. From this slumber he was aroused by Vigilius, "the Head of all the churches" of his estate, and the patrician Cethagus, who appeared before his throne, and adjured him in the name of the Deity and the people, to resume the conquest and deliverance of Italy. An army was assembled, and under the command of Narses, was ordered to march against the Goths. Totila, conscious that the clergy and people of Italy aspired to a second revolution, resolved to risk the Gothic kingdom on the chance of a day, in which the valiant would be animated by instant danger, and the disaffected might be awed by mutual ignorance. The decisive battle was fought at Taginas, about ninety-five miles from Rome, in July, A.D. 552. The Goths were defeated, and Totila was slain. Narses, having paid his devotions to "the blessed Virgin," his imaginary goddess, and peculiar patroness, whose inspiration he professed had revealed to him the day, and the word of battle, advanced towards Rome, which did not long delay his progress. The keys of the city were for the third time sent to Justinian, under whose reign it had been five times taken and reco-

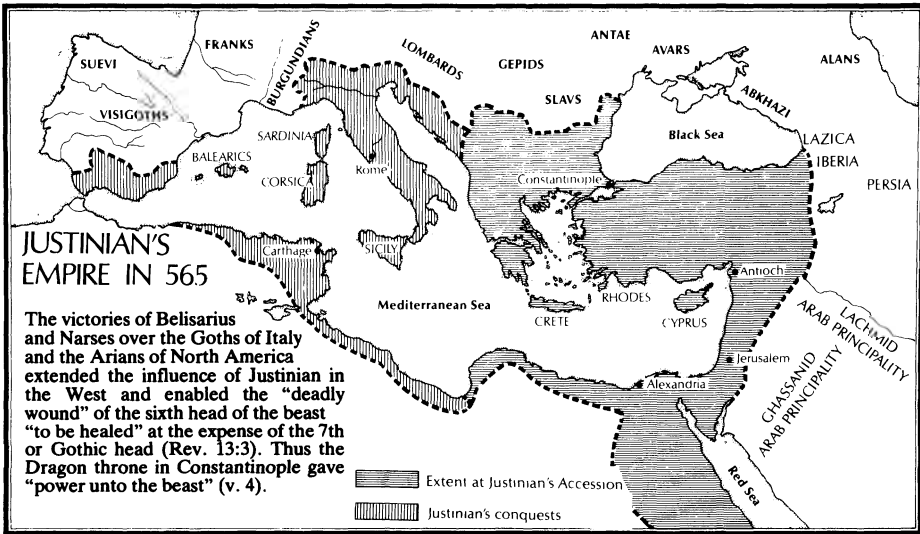
vered. "But the deliverance of Rome," says Gibbon, "was the last calamity of the Roman people." Three hundred youths of the noblest families, who were hostages in the hands of the Goths, were slain by Teias, the successor of Totila. "The fate of the Senate suggests an awful lesson of the vicissitude of human affairs. All the fortresses of Campania were stained with patrician blood. After a period of thirteen centuries, the institution of Romulus expired; and if the nobles of Rome still assumed the title of senators, few subsequent traces can be discovered of a public council, or constitutional order. Ascend six hundred years, and contemplate the kings of the earth soliciting an audience, as the slaves or freemen of the ROMAN SENATE!"

In the following March, A.D. 553, was fought the battle of the Draco, in which the new king was slain. While exchanging his buckler his uncovered side was pierced with a mortal dart. "He fell, and his head exalted upon a spear, proclaimed to the nations that the Gothic kingdom was no more."

Thus, after a reign of sixty years, the Seventh Head of the Dragon and the Beast was destroyed from the Seven Hills. The Roman Senate and the Gothic kingdom became extinct together. Their place was filled by the Exarchs of Ravenna, who were the representatives in peace and war of the Constantinopolitan Dragon. But, though this power, after the agitation of a long tempest, had regained possession of Italy, the wounded Sixth Head was not yet "*healed*;" neither indeed could it be until Rome again became the throne of an imperial dominion. Instead of this, on the fall of the Seventh Head, whose "*short space*" had passed away with the death of Teias, the former Mistress of the World was dethroned. The civil state of Italy was fixed, A.D. 554, by a pragmatic sanction of twenty-seven articles, which the emperor Justinian promulgated at the request of the pope, who was still a subject, ruled by the emperor's lieutenant resident in Ravenna. Justinian introduced his own jurisprudence into the schools and tribunals of the west; and ratified the acts of Theodoric and his immediate successors. Under the Exarchs of Ravenna, *ROME was degraded to the second rank* among the cities of the empire. The regulation of weights and measures was delegated to the pope and municipal senate. But, however benevolent their edicts, the power of rulers is most effectual to destroy; and twenty years of the Gothic war had consummated the distress and depopulation of Italy; so that "a strict interpretation of the evidence of Procopius," says Gibbon, "would swell the loss of Italy above the total sum of her present inhabitants."

The Sixth and the Seventh Heads which hindered the manifestation of the Name of Blasphemy upon the Seven Hills being taken out of the

way, scope was now afforded for its development into the **EIGHTH HEAD of the Beast**. From the epoch of the settlement of Italy A.D. 554-559, and during the ensuing two hundred and forty years of Rome's eclipse, the greatest, or most influential subject in the degraded city, was the pope. There was no constitutional superior therein to over-awe or keep him down. In the times of the Seventh Head, which was Arian, he was in great trouble, and especially during the Gothic war. Indeed, he has always fallen upon troublous times when he has had for ruler or neighbor, an independent king of Italy. It is so at this day. A king of Italy naturally enough claims Rome for the capital of his kingdom, which is incompati-



ble with the sovereignty and independence of the Name of Blasphemy upon the Seven Hills.

Having, then, put the reader in possession of so much of history as will enable him to identify the Seventh Head; and having brought him down to the epoch of its decollation, or destruction, which was necessary for the subsequent "healing" of the wounded Sixth Head of Rome's imperialism; it behooves us to pause in our exposition, that we may bring up arrears in regard to the development of the Name of Blasphemy upon the heads. When this is sufficiently advanced we shall have brought the ecclesiastical into line with the civil; and be prepared to carry them on together until the healing process is completed in their expansion into the Eighth Head upon the Seven Hills, as symbolized in this thirteenth chapter by the Beast of the Earth with Two Horns like a lamb, and speaking as a Dragon.