

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

(Continued from page 228)

The Name of Blasphemy is the Eye and Mouth, or ecclesiastical element of the Eighth Head. As we have seen, this ecclesiastical constituent of the Beast was working upwards towards enthronization over all, anterior to the establishment of the Ten Gothic Horns upon the Roman Habitable. When the citizens and clergy of Rome were seized with a spirit of patriotism and superstitious zeal, A.D. 536, "they furiously exclaimed," says Gibbon, "that THE APOSTOLIC THRONE should no longer be profaned by the triumph or toleration of Arianism." Belisarius was then at the gates, and the Gothic king in possession of the city. Hence, the people of that day evidently recognized two thrones in contemporary existence within the walls — the Secular Throne of the king of Italy; and the Ecclesiastical Throne of the Archbishop and Patriarch of Rome. In Italy, the "Apostolic Throne" was overshadowed by the Secular; and as the Patriarch of Constantinople was in domestic slavery under the eye of his master, the Greek emperor, as he is at this day under the Sultan; so the Patriarch of Rome, occupying a distant and dangerous station amidst the Barbarians of the West, was the enthroned slave of his master, the king of Italy; who, while he professed great reverence for the throne of St. Peter, did not hesitate to chastise his pretended successor when convinced of disloyalty to the Gothic throne.

But as to this Apostolic throne. Whence its origin; by what authority was it established? John was informed that "*the Dragon gave him his power, and his throne, and an extensive jurisdiction.*" This was the constitutional source of all the Bishop of Rome's preeminence. He obtained no honors, privileges, and immunities from the kings of the Seventh Head. He derived all he possessed from the emperors of the East and of the West; who were the great and powerful patrons by whom he was acknowledged as a god of gods upon earth.

His development, however, into an enthroned god was gradual and progressive. In the Canons of the Council of Chalcedon, A.D. 450, the Bishop of Rome is styled, "Beatissimus Papa urbis Romæ, qui est caput omnium ecclesiarum," *i.e.* the most blessed Pope of Rome, who is "THE HEAD OF ALL CHURCHES." About five years before this the western emperor, Valentinian III., and the eastern emperor, Theodosius II., unitedly published an imperial edict, or law, in which the Bishop of Rome is styled, "DIRECTOR OF UNIVERSAL CHRISTENDOM." In this edict, the presumptuousness of resistance to the Holy See was sharply rebuked, the whole body of bishops bidden to do nothing without his approbation, and the universal clergy to obey him as their ruler. "From this time"

(A.D. 445) says Ranke, "the power of the Roman Bishops grew up under protection of the Roman Emperor himself." He was their especial patron, and predicted as such, as we have already seen in what is testified concerning the Dragon in the second verse of this chapter.

We come now to that remarkable epoch of four years, extending from A.D. 529 to 533. This belongs to the earliest years of Justinian, who began to reign in Constantinople, A.D. 527. The Catholics of Italy, then subject to the Arian kings of the Seventh Head, were greatly attached to him as "worshippers of the Dragon and the Beast," because as Gibbon says, "he trod the narrow path of inflexible and intolerant orthodoxy. After a schism of thirty-four years, he reconciled the proud and angry spirit of the Roman Pontiff, and spread among the Latins a favorable report of his pious respect for the Apostolic See. The thrones of the East were filled with (Trinitarian) Catholic bishops devoted to his interests, the clergy and monks were gained by his liberality, and the people were taught to pray for their sovereign as the hope and pillar of the true religion."

In this epoch of his reign, and by his care, the Roman Civil Jurisprudence was digested in what Gibbon styles, "the immortal works of the Code, the Pandects, and the Institutes." These, "the public reason of the Romans, have been silently or studiously transfused into the domestic institutions of Europe; and the laws of Justinian still command the respect or obedience of independent nations." "The Code, Pandects, and Institutes were declared to be the legitimate system of civil jurisprudence; they alone were admitted in the tribunals, and they alone were taught in the academies of Rome, Constantinople, and Berytus. Justinian addressed to the Senate and provinces his *Eternal Oracles*; and his pride, under the mask of piety, ascribed the consummation of this great design to the support and inspiration of the Deity."

In the theological character drawn of him by Gibbon, he says, that he sympathized with his subjects in their superstitious reverence for living and departed saints: his Code, and more especially his Novels, confirm and enlarge the privileges of the clergy; and in every dispute between a monk and a layman he was inclined to pronounce that truth, and innocence, and justice were always on the side of the church. His fancy was amused by the hope or belief of personal inspiration; and that he had secured the patronage of the Virgin, and St. Michael the archangel. Among the titles of imperial greatness, the name of *Pious* was most pleasing to his ear; to promote the temporal and spiritual interest of the Catholic church was the serious business of his life; and the duty of father of his country was often sacrificed to that of defender of the Catholic faith. Justinian was a bigoted tyrant; and his reign a uniform

yet various scene of persecution. He surpassed his indolent predecessors, both in the contrivance of his laws against heretics and the rigor of their execution. He assigned three months for the conversion or exile of all such; and if he still connived at their precarious stay, they were deprived, under his iron yoke, not only of the benefits of society, but of the common birthright of men and religionists. The residue of pagans, Jews, and Samaritans were equally obnoxious to his theological ire. The last were exterminated with fire and sword; and the once fruitful province of Samaria was converted into a desolate and smoking wilderness. It has been computed that one hundred thousand Roman subjects were extirpated in this Samaritan war. "But in the creed of Justinian," says the historian, "the guilt of murder could not be applied to the slaughter of unbelievers: and he piously labored to establish with fire and sword the unity of the Catholic faith."

Such was Justinian, the diademed representative of the Dragon from A.D. 527 to A.D. 565; and of Daniel's Little Horn King, who worked according to his will; to whom the Patriarch of Rome was greatly indebted in the establishment of his self-exaltation "over all called god or *sebasma*" — an object of veneration. His "*policy*" was that of an ecclesiastical ruler of the class typified by Constantine the great. "Never prince," says Dupin, "did meddle so much with what concerns the affairs of the Church, nor make so many constitutions and laws upon the subject. He was persuaded that it was the duty of an emperor, and for the good of the State, to have a particular care of the church, to defend its faith, to regulate external discipline, and to employ the civil laws and the temporal power to preserve it in order and peace."

Although the Bishop of Rome had himself claimed supremacy over all other bishops of the Roman earth, including the Patriarch of Constantinople, this claim had not been imperially, or Dragonically, recognized, until the publication of a Decretal Epistle from Justinian to the Pope, dated March, A.D. 533. "It is hence evident," says Gothofred, the editor of the Justinian Code, cited by Cunninghame, "that they who suppose Phocas to have been the first who gave imperial recognition to the primacy of the Roman See over that of Constantinople are in error: Justinian having acknowledged it before."

"And the King (the Dragon-Power of the Apocalypse) shall do according to his own will . . . And in his estate (or empire) he shall honor the god of guardians (the Bishop of Rome): even a god whom his (pagan) fathers knew not shall he honor with gold and silver, and precious stones and things desired. Thus shall he do in the Bazaars of the Guardians (temples dedicated to fictitious saints and angels) with a foreign god, whom he shall acknowledge and increase with glory" (Dan.

11:36-39). The form of this acknowledgment is found in the aforesaid Decretal Epistle; from the Latin copy of which, as given in Elliot's Notes, I have translated the following extracts for the information of the English reader.

"Justinian the Victorious, the Pious, &c., always August, to John the Most Holy Archbishop of the Sacred City Rome, and Patriarch.

Rendering honor to the Apostolic Throne and to your Holiness . . . we hasten to bring to the knowledge of your Holiness all things which pertain to the state of the churches: because we have always a great desire to preserve the unity of your Apostolic Throne, and the state of the holy churches of God which hitherto obtains, and unchangeably continues, nothing to the contrary intervening. Therefore we have hastened both to subject and to unite to the Throne of your Holiness all the priests of the whole eastern region. . . For we neither suffer anything that pertains to the state of the churches, although what is agitated may be manifest and indubitable, that may not be known also to your Holiness, who is the Head of All the Holy Churches. For through all, as it is said, we hasten to increase the honor and authority of your throne."

After this follows a statement of certain heresies then existing in regard to the person of Christ; also of Justinian's own belief, and its orthodox agreement with the dogmas of the four preceding General Councils of Nice, Constantinople, Ephesus and Chalcedon, in conformity with the creed of the Roman See — "Accordingly," says he, "all priests, following the doctrine of your Apostolic Throne, so believe and confess and preach." The epistle then proceeds.

"Whence we have hastened to bring this to the knowledge of your Holiness by the Most Blessed Bishops HYPATIUS and DEMETRIUS, that the things be not concealed from your Holiness which are wickedly and judaically denied by some few monks according to the falsehood of Nestorius. We intreat therefore your paternal affection, as by your letters addressed to us and to the Most Holy Bishop of this Sacred City (of Constantine) and your brother Patriarch (and because he has written by the same (bishops), hastening in all things to follow the Apostolic Throne of your Blessedness) made manifest to us that your Holiness may acknowledge all who rightly confess the things aforesaid, and may condemn the falsehood of those who may dare judaically to deny the right faith. For so both the love of all increases more towards you, and the authority of your throne: and the unity of the holy churches which is to you will be maintained undisturbed: when through you all the most blessed bishops of those which pertain to you shall have learned the pure doctrine of your Holiness."

This letter was written to the Bishop of Rome then subject to the

king of Italy, while Justinian was meditating the re-conquest of the country. Three years after, Rome was besieged by Belisarius. The letter was exceedingly flattering to the Bishop's pride and ambition, in that he found himself authoritatively seated upon the Seven Hills as enthroned head over all ecclesiastical affairs of the Roman world. But the Seventh Head, which was Arian, did not coincide with Justinian in the acknowledgement of the Pope as the Head of all churches. The Arian Catholic churches repudiated his headship; they were therefore, being heretics, the natural enemies of Justinian and his Universal Bishop, whose policy could not be established until the Seventh Head was abolished, and the Arians suppressed. Hence, the invasion of Italy; the sympathy of the Trinitarians in Rome with the invader; and the persecution of heretics of every variety of belief; and the location of the Dragon's Viceroy in Ravenna, instead of Rome. The settlement of Italy by Justinian according to the Pragmatic Sanction, granted at the Pope's request, A.D. 554, by reducing Rome to the second rank, left the Apostolic Throne therein free from the overshadowing and blighting presence of a sovereign temporal authority; and thus "the Dragon gave to him his power and his throne and an extensive jurisdiction," saying in the 131st of the Novels, "we ordain that the Most Holy Pope of the Elder Rome be the first of all priests" — even in that Rome, which in the 9th of the Novels he styles, "the native country of the laws, the fountain of the priesthood."

The Seventh Head being destroyed, and the Bishop of Rome acknowledged by the Catholic Dragon of the East, as the Pontiff of the empire, the next desideratum was that he should be acknowledged by all the Horns of the West. This implied their conversion from paganism and Arianism to what Justinian styles "the right faith," and the "pure doctrine of his Holiness." These Horns belong to the times of Imperialism, which was worshipped by them in the Western Emperor while there was one, and afterwards in the Eastern. They were the Diademed Viceroys of Rome, and Constantinople, being Masters-General and Patricians of the empire — a political relation to Imperialism which legitimized their governments in the estimation of their Roman subjects, who greatly exceeded the number of their barbarian conquerors. The beginning and the ending of this political relationship, with but slight recognition of them in the long interval of 1335 years, are the subject of Apocalyptic symbolization. The beginning was the seed or elements of things in the period of politico-ecclesiastical organization; the ending, the ripe harvest and vintage (Apoc. 14) in the period of analysis or dissolution: so as that in some sort, the beginning was typical of the ending.

The rude-Horn Governments holding this relation to Imperialism, with the Lawyers and Clergy of their kingdoms practitioners and profes-



A Council of Constantinople during the reign of Justinian, as depicted on a fresco in the Vatican. The support of Justinian elevated the Bishop of Rome to the status of Head of all the Churches, and laid the foundation for the greatest influence of the Papacy. So the “deadly wound was healed” as predicted (Rev. 13:3), and Trinitarianism triumphed over Arianism (belief in One God) — *Publishers*.

sors of Roman law and Roman Theology, easily accepted the legislation of Justinian in favor of the Pope and their own interests legal and ecclesiastical. A clergy the great majority of whom were Trinitarian, and Viceregal administrations, partly pagan and partly Arian, were the constitutional elements of the situation in the sixth century. The clergy of the kingdoms recognized and sympathized with the Pope and his patrons the Emperor of the East: and operated upon the barbarian kings and governments as imperial and papal missionaries for their conversion to "the right faith," and "the pure doctrine of his Holiness," in other words, to the Roman Catholic Trinitarian Superstition.

Here, then, in this beginning were the Little Horn of the East (Dan. 8:9,12,23-25), the Catholic Dragon of Constantinople; and the Papal Eyes and Mouth, occupying the so-called Apostolic Throne upon the Seven Mountains, the Name of Blasphemy; and the Gothic Horns. Of these, the Vandal Horn, which was Arian, and defiant both of the Pope and the Emperor, had been "plucked up by the roots" by the forces of Justinian under Belisarius. The horn of the Gepidæ was transferred to the Chagan of the Avars, the representative for two hundred and thirty years of the modern kingdom of Hungary. These were hostile to the Apostolic Throne. The opposition of the rest was gradually overcome. Clovis‡, king of the Franks, on occasion of a victory, embraced the faith of Rome, A.D. 496; and so being the first, received the title, which has been handed down through more than thirteen centuries, to his successors the kings of France, of *Eldest Son of the Church*. In the sixth century the rest of the Horns gave in their adhesion to the Papal Faith. Recared was the first papal king of Spain. He reigned from A.D. 586 to A.D. 589. "The royal proselyte," says Gibbon, "immediately saluted and consulted Pope Gregory, surnamed the Great, a learned and holy prelate, whose reign was distinguished by the conversion of heretics and infidels. The ambassadors of Recared respectfully offered upon the threshold of the Vatican his rich presents of gold and gems; they accepted, as a lucrative exchange, the hairs of St. John the Baptist, a cross which enclosed a piece of the true wood, and a key that contained some particles of iron, which had been scraped from the chains of St. Peter."

The Lombard Horn was the last of the ten to renounce Arianism, for "the pure doctrine of his Holiness" of Rome. This occurred A.D. 600, through the instigation of Gregory the Great, who encouraged his

‡ Clovis I, (see above), chief of the Franks (465-511) invoked the aid of Christianity during a battle near Cologne in 497, and, after his victory, he and his troops were baptised, at Reims so joining the Church of Rome. Conquests in the name of the Catholic Church followed his conversion and the shrewd Clovis became a powerful leader of the Frankish Kingdom, controlling most of Gaul, and laying the foundation of Catholicism in France — *Publishers*.

co-religionist, Theodelinda, the Queen of the Lombards, to propagate the Nicene faith among her victorious savages†. “Her devout labors,” says Gibbon, “still left room for the industry and success of future missionaries; and many cities of Italy were still disputed by hostile bishops. But the cause of Arianism was gradually suppressed by the weight of interest and example, and the controversy, which Egypt had derived from the Platonic school, was terminated, after a war of three hundred years, by the final conversion of the Lombards of Italy.”

Thus was the Bishop of Rome developed into “*the Mouth*” of the great VICEREGAL REPUBLIC OF THE WEST; and after this manner was fulfilled the oracle, saying, “And there was given to him (the Beast of the Sea) a Mouth.” It was a mouth like the mouth of the symbol of Babylon, “the mouth of a lion.” When it spoke it roared forth thunderings and blasphemies, far more hideous than ever defiled the ears of pagan or Mohammedan — a Mouth that still gives utterance to “blasphemies against the Deity to blaspheme his Name and his Tabernacle, and them that dwelleth in the heaven.”

But, notwithstanding Justinian’s Decretal Epistle, and the professed desire of his servant, the Patriarch of Constantinople, “in all things to follow the Apostolic Throne” of Rome’s Blessed One (!), the emperors and patriarchs, their immediate successors, did not partake of this desire. As the political stability and ecclesiastical organization of the West increased and progressed, the influence of the Oriental Catholic Power, enfeebled and almost extinguished by the victorious Persians and Avars, was greatly impaired; and had become in Italy little more than an ancient name, venerable chiefly for its antiquity and past renown. This emboldened the Pope in his schemes of absolute independence, and generated a spirit of rivalry and hostility between Rome and Constantinople. The patriarchs of Constantinople, who were scarcely less arrogant and ambitious than the popes, perceiving the advantages accruing from universal ecclesiastical supremacy, refused to acknowledge the Headship of “the Most Holy Archbishop of the Sacred City of Rome,” and claimed it for themselves. These equal pretensions of the rival episcopal thrones of the East and West involved them in continual

† The Nicene Creed. On account of the great debate that took place over the teaching of Arius (who taught the unity of God though denying the principles of God manifestation), Constantine called a general Council of the Church at Nicea, a city in Bithynia, close to Constantinople. About 300 bishops were present, but most of them were from the eastern part of the empire. Seven only came from the West. Arianism was denounced and a formula of Church faith adopted, incorporating principles of Trinitarianism. The doctrinal decisions of the Council were incorporated in a Statement of Faith known as the Nicene Creed. The date of the Council was 325. It is a landmark of Church history. Despite the proclamation of the Nicene Creed, Arianism flourished until the overthrow of the Gothic Kingdom in Italy during the time of Justinian. The additional power granted the popes by Justinian gradually saw the overthrow of Arianism, and the general adoption of Trinitarianism in the churches of the West — *Publishers*.

strifes, which were very considerably augmented by the course of John “the Faster§,” who, in a council held in the sixth year of the reign of the Emperor Maurice, A.D. 588, assumed the title of UNIVERSAL BISHOP, which was confirmed to him by the council. This assumption was equivalent to a claim of spiritual lordship over the pope and over all the Gothic Horns, as well as over the countries now embraced in the Ottoman empire. This had been decreed by Justinian to the Bishop of Rome fifty years before, and was now a part of the constitution of the empire, which a council had neither the power nor the right to reverse. This invasion of his rights, Pelagius II., then pope, vehemently opposed as an execrable, profane and diabolical procedure. Though Rome was no longer an imperial city, and “Mistress of the World,” she was supposed to be the Throne of St. Peter, which Pelagius regarded as a better foundation for the seat of an universal bishopric than the enfeebled and tottering imperality of Constantinople; but his invectives and arguments were equally despised, and his indignation was soon after quieted in death. He was succeeded in the A.D. 590, by Gregory the First, surnamed “the Great,” a voluminous writer, and, though superstitious in the extreme, not entirely untalented. His works are still extant, and in great repute with the worshippers of the Beast. The following artful epistle, written by him to his imperial master, Maurice, at Constantinople, in consequence of John the Faster assuming the title of Universal Bishop, casts considerable light upon the history of the times, and may, therefore, with advantage to the reader be inserted here, illustrative also of the deceitful and lying utterances of the Babylonian Mouth.

“Our Most Religious Lord,” says he, “whom the Deity hath placed over us, among other weighty cares belonging to the Empire, labors, according to the just rule of the sacred writings, to preserve peace and charity among the Clergy. He truly and piously considers that no man can well govern temporal matters, unless he manages with propriety things divine also; and the peace and tranquillity of the commonwealth depend upon the quiet of the universal church. For, Most Gracious Sovereign, what human power or strength would presume to lift up irreligious hands against your Most Christian Majesty, if the clergy, being at unity among themselves, would seriously pray to our Saviour Christ

§ John the Faster was the Patriarch (chief Bishop) of Constantinople during the period when Maurice (successor to Justinian), and afterwards, Phocas ruled from that city. He aspired to become Universal Bishop of all the churches, and was opposed by Gregory, Bishop of Rome, who likewise aspired to that honour. On the death of Maurice, Phocas, a brutal and vulgar centurion, who was prepared to stoop to any means to obtain power, seized the throne. Seeking the honour of being acclaimed Universal Bishop, Gregory, the Roman prelate, in pleading for his support, addressed to this criminal the most fulsome congratulations, including the following statement: “Let the heavens rejoice and let the earth be glad, and may all the people of the Empire exalt in your kindly deeds”. As a result, Gregory received from Phocas the honour he craved, and the ambitions of the Papacy were brought a stage further — *Publishers*.

to preserve you who have merited so highly from us? Or what nation is there so barbarous as to exercise such cruelty against the faithful, unless the lives of us who are called priests, *but in truth are not such*, were most wicked and depraved? But whilst we leave those things which more immediately concern us, and embrace those things for which we are wholly unfit, we excite the barbarians against us, and our offences sharpen the swords of our enemies, by which means the commonwealth is weakened. For what can we say for ourselves, if the people of God, over whom, however unworthily, we (the pope) are placed, be oppressed by the multitude of our offences? — if our example destroy that which our preaching should build, and our actions, as it were, give the lie to our doctrine? Our bones are worn with fasting, but our minds are puffed up!” This is a hit at John the Faster. “Our bodies are covered with mean attire, but in our hearts we are quite elated! We lie grovelling in the ashes, yet we aim at things exceedingly high! We are teachers of humility, but patterns of pride, hiding the teeth of wolves under a sheep’s countenance! The end of all is to make a fair appearance before men, but God knoweth the truth!

“Therefore, our Most Pious Sovereign hath been prudently careful to place the church at unity, that he might the better compose the tumults of war and join their hearts together. This verily is my wish also, and for my own part I yield due obedience to your sovereign commands” — the pope still a subject, and without temporal power. “However, since it is not my cause, but the Deity’s it is not myself only but the whole church that is troubled, because religious laws, venerable synods, and the very precepts of our Lord Jesus Christ are disobeyed by the invention of a proud and pompous speech” — alluding to John the Faster’s title of Universal Bishop. “My desire is, that our most religious sovereign would lance this sore, and that he would bind with the cords of his imperial authority the party affected, in case he (John) makes any resistance. By restraining him the commonwealth will be eased; and by the paring away of such excrescences the empire is enlarged. Every man that has read the gospel knows that, even by the words of our Lord, the care of the whole church is committed to St. Peter, the apostle — the Prince of all the apostles.” Then follows the quotation of John 21:15-17; and Matt. 16:18,19. “Behold! He hath the keys of the kingdom, and the power of binding and loosing is committed to him. The care and principality of the whole church is committed to him; and yet he is not called ‘Universal Apostle’ — though this holy man, John my fellow-priest, labors to be called ‘Universal Bishop!’ I am compelled to cry out” — from jealousy, envy and vexation, doubtless — “O the corruption of times and manners! Behold the barbarians (the Gothic Horns) are be-

come lords of all Europe; cities are destroyed, castles are beaten down, provinces depopulated, there is no husbandman to till the ground, idolators rage and domineer over christians; and yet, priests, who ought to lie weeping upon the pavement in sackcloth and ashes, covet names of vanity, and glory in new names and titles. Do I, Most Religious Sovereign, in this plead my own cause?" — doubtless nobody else's. "Do I vindicate a wrong done to myself, and not maintain the cause of Almighty God and of the church universal? Who is he who presumes to *usurp* this new name against both the law of the gospel and of the canons? I would to God there might be one called UNIVERSAL without doing injustice to others!" — that is, the Bishop of Rome. We know that many priests of the church of Constantinople have been not only heretics, but even the chief leaders of them. Out of that school proceeded Nestorius, who, thinking it impossible that God should be made man, believed that Jesus Christ, the Mediator between God and man, was two persons, and went as far in infidelity as the Jews themselves. Thence came Macedonius, who denied the Holy Ghost, consubstantial to the Father and the Son, to be God. If, then, every one in that church assumed *the name by which he makes himself the Head of all good men*, the Catholic Church, which God forbid should ever be the case, must needs be overthrown when he falls who is called UNIVERSAL. But, far from christians be this BLASPHEMOUS NAME, by which all honor is taken from all other priests, while it is foolishly arrogated by one. It was offered to the Bishop of Rome by the reverend council of Chalcedon, in honor of St. Peter, Prince of the Apostles; but none of them either assumed or consented to use it, lest, while this privilege should be given to one, all others should be deprived of that honor which is due unto them. Why should WE refuse this title when it was offered, and another assume it without any offer at all? This man (John the Faster) contemning obedience to the Canons, should be humbled by the commands of our Most Pious Sovereign. He should be chastised who does an injury to the Holy Catholic Church; whose heart is puffed up, who seeks to please himself by a name of singularity, *by which he would elevate himself above the emperor!* We are all scandalized at this. Let the author of this scandal reform himself, and all differences in the church will cease. I am the servant of all priests, so long as they live like themselves; but if any shall set up his bristles (bristles belong to swine; so that by implication the Clergy are admitted by Gregory to be a swinish multitude) contrary to God Almighty and the Canons of the Fathers, I hope in God that he will never succeed in bringing my neck under his yoke — not even by force of arms. The things that have happened in this city in consequence of this new title, I have particularly declared to Sabinianus, the deacon, my agent.

Let, therefore, my religious sovereigns (Maurice and Theodosius), think of me, their servant, whom they have always cherished and upheld more than others, as one who desired to yield them obedience, and yet am afraid to be found guilty of negligence in my duty at the last awful day of judgment. Let our most pious sovereign either vouchsafe to determine the affair, according to the petition of the aforesaid Sabinianus, the deacon, or cause the man, so often mentioned, to renounce his claim. In case he submits to your just sentence or your favourable admonitions, we will give thanks to Almighty God, and rejoice for the peace of the church procured by your clemency. But if he persist in this contention, we shall hold the saying to be most true. 'Everyone that exalteth himself shall be abased.' And again it is written, 'Pride goeth before destruction, and a haughty spirit before a fall.' In obedience to my sovereign, I have written to my brother priest both gently and humbly, urging him to desist from this vain glory. If he give ear unto me, he hath a brother devoted unto him; but, if he continue in his pride, I foresee what will befall him — he will make himself *His* enemy of whom it is written, 'God resisteth the proud, but giveth grace to the humble'."

This artful epistle, so replete with the finesse of the politician, and the envy of the priest, does not appear to have produced the desired effect. John the Faster, whose fasting had worn his bones and puffed up his mind, soon afterward vacated his "blasphemous name" by death; but this did not relieve Gregory of his distress; for Cynacus, who succeeded him as Patriarch of Constantinople, adopted the same superimperial and pompous title as his predecessor. Having had occasion to dispatch some agents to Rome, in the letter which he wrote to Gregory, he so much displeased him by assuming the title of "Universal Bishop," that the pope withheld from the agents somewhat of the courtesy to which they considered themselves entitled, and, of course, complaint was made to the emperor Maurice of the neglect which had been shown them. This caused the emperor to write to Gregory, advising him to treat them in future in a more friendly manner and not to insist so far on *punctilios of style*, as to create a scandal about a title and to fall out about a few syllables. To this Gregory replied, "that the innovation in the style did not consist much in the quantity and alphabet; but the bulk of the iniquity was weighty enough to sink and destroy all. And therefore I am bold to say," says this pontifical representative of infallibility, "that whoever adopts or affects the title of 'Universal Bishop,' has the pride and character of Antichrist, and is in some manner his forerunner in this haughty quality of elevating himself above the rest of his order. And indeed both the one and the other seem to split upon the same rock; for, as pride makes Antichrist strain his pretensions up to

godhead, so whoever is ambitious to be called the only, or Universal Prelate, arrogates to himself a distinguished superiority, and rises, as it were, upon the ruins of the rest."

But, notwithstanding the good words and fair speeches of his former letter, Gregory's heart was full of venom and bitterness against Maurice and his family. Neither of these epistles caused the obnoxious title to be suppressed; and if Maurice had not been moved out of the way by a revolution, the "blasphemous name" would have adhered to Constantinople as the Apostolic Throne. But the heart of Gregory, the last of the "sainted popes," was made glad by the murder of Maurice, his wife and nine children, by a rebel and orthodox usurper named PHOCAS, who was peaceably acknowledged in the provinces of the east and west. Gibbon describes him as a monster, of diminutive and deformed person, grossly ignorant and steeped in lust, drunkenness and brutality. Such was the abandoned villain of the baser sort, who occupied the throne of the Catholic Dragon about eight years from A.D. 602 to A.D. 610. "As a subject and a christian," says Gibbon, "it was the duty of Gregory to acquiesce in the established government; but the joyful applause with which he salutes the fortune of the assassin has sullied, with indelible disgrace, the character of the saint. The successor of the apostles might have inculcated with decent firmness the guilt of blood and the necessity of repentance: he is content to celebrate the deliverance of the people and the fall of the oppressor; to rejoice that the piety and benignity of Phocas have been raised by Providence to the imperial throne; to pray that his hands may be strengthened against all his enemies; and to express a wish, perhaps a prophecy, that, after a long and triumphant reign, he may be transferred from a temporal to an everlasting kingdom." In his epistle to Phocas he says, "We are glad that the benignity of your piety hath arrived at the imperial dignity. Let the heavens rejoice, and the earth exult, and the people of the universal republic until now vehemently afflicted become hilarious on account of your benignant deeds." This base flattery, doubtless, predisposed the sanguinary tyrant to favor and promote the ambitious views of the pope, at the expense of the Patriarch of Constantinople. Such a *biophthoros drakon*, *life-destroying Dragon*, as he was styled, the worthy rival of the Caligulas and Domitians of the first age of the empire, was a very fit and proper patron to legislate the Bishop of Rome into the Universal Bishop of the world, the All-Overseeing Eye of the Apostasy.

"In A.D. 604, just before the death of Gregory," Dr. Barton says, "Phocas wrote to him, proposing an orthodox confession of faith, acknowledged the supremacy of the Roman See, was very liberal to the Roman churches, and allowed the Pantheon to be converted to christian

purposes: all which must have been extremely gratifying to a pope in the seventh century." But Gregory did not long rejoice in "the benignity of Phocas' piety," being removed by death this year. He was succeeded by Boniface III, who had no scruple about adopting the proud and "blasphemous name." His election was confirmed by Phocas (an imperial privilege which was formally abandoned A.D. 684) whom he impo-rtuned to bestow upon him the exalted title of Universal Bishop, with the privilege also of transmitting it to all his successors. "The profligate emperor," says Jones, "to gratify the inordinate ambition of this court sycophant, deprived the bishop of Constantinople of the title which he had hitherto borne, and conferred it upon Boniface, at the same time declaring the Church of Rome to be Head of all other churches." Thus Phocas confirmed what Justinian had ordained *seventy-five* years before. Justinian had given the pope his power, throne and jurisdiction; Phocas confirmed the same with the original and additional gift of the imperial title, UNIVERSAL OVERSEER; by which he attained a rank ecclesiastically superior to the emperor; and at the prospect of which Gregory professed to be greatly scandalized.

The authorities for this are Paul the Deacon, who says of Phocas, "Being entreated by Pope Boniface, he ordained that the throne of the Roman and apostolic church be the Head of All Churches; because the Constantinopolitan church declared that it was first of all churches"; and Anastasius who in his Ecclesiastical History on the A.D. 606 observes, "This (Boniface) obtained from Phocas the Prince, that the Apostolic Throne of the Blessed Apostle Peter should be the Head of all churches; because the Constantinopolitan church declared that she herself was the first of all churches."

Gordon and Baronius make the date of the edict, A.D. 606; Muratori, A.D. 607.

In addition to Paul and Anastasius, *Ado* in his Chronikon, repeats their testimony, and adds, "Phocas, being entreated by Boniface the Roman Pontiff elsewhere, the rabble of idolatry in the old temple which was called the Pantheon being removed, ordered that it be dedicated a church of the Blessed Mary always a Virgin, and of All the Martyrs: that, where at one time the worship not of the Gods but of the Dæmons was performed, there continually the memory of all the saints might be preserved."

The "*Annals of Italy*" assign the decree of Phocas to the A.D. 607; upon which as a Note, Gieseler adds the following curious versified notice of Phocas' grant by Godfrey of Viterbo, in his *Pantheon*, about A.D. 1186.

*Tertius est Papa Bonifacius ille benignus
 Qui petit a Phocamunus per secula dignum,
 Ut sedes Petri prima sit. Ille dedit.
 Prima prius fuerat Constantopolitana:
 Est modo Romana, meliori dogmate clara.*

The following version is close enough to give the mere English reader the sense;

*Pope Boniface the third is he benign
 Who sought fit gift of Phocas for all time,
 That Peter's Chair the first may be. He gave't.
 The First of rank Byzantine was before;
 'Tis Roman now, more fam'd by doctrine pure.*

This title, or name of spiritual power, was regarded by the popes as a splendid gift. It was, as Gregory the Seventh remarked, "*unicum nomen in mundo*, the only name in the world. There was no other name like it, distinguishing one son of pride from another. *Father and Universal Bishop* exalted the Bishop of Rome to the rank of "God of the earth," a title always coveted by those who filled the imperial office of the Seven Hills. Until the tide of successful villainy turned, the pope adored the Piety of the execrable monster; and a pillar was erected called "*the Pillar of Phocas*," to commemorate his "innumerable benefits," conferred upon his Italian subjects; in other words, upon the Pope and his clergy. It was a Corinthian fluted column of Greek marble, standing upon a pyramid of seven steps. "In 1813, the Duchess of Devonshire having made an excavation around it, an inscription," says Elliott, "was discovered on the base, stating that a gilt statue had been placed on the top of it to the emperor Phocas, by the then Exarch of Italy, in the A.D. 608." Dr. Burton in his book on Rome, gives the inscription at full. The date is thus defined. "Die Prima Mensis August. Indict. Und. ac Pietatis ejus Anno Quinto;" the 11th of the Indiction, and the 5th of the reign of Phocas. Now of that indiction the first was the year 598; the eleventh, the year 608: and as Phocas began his reign A.D. 602 or 603, its fifth year comes also to A.D. 608. The occasion of the honor is stated to be, "*Pro innumerabilibus Pietatis ejus Beneficiis, et pro Quiete procurata Italiae, ac conservata Libertate*" — For the innumerable benefits of his Piety, and for the Repose procured for Italy, and Liberty preserved. Dr. Burton justly refers this to his concessions to the Pope. Thus the four years from A.D. 604 to A.D. 608, are notable in the history of Phocas' aggrandizement of the Papal See: and from A.D. 529 to A.D. 604, are seventy five years; and from A.D. 533 to A.D. 608, are also seventy five years:" or the difference between Daniel's 1335 of ch. 12:12, and "the time, times, and the dividing of a time," of his ch. 7:25, and 12:7.



The Column of Phocas referred to in *Eureka* dominated the centre of the Roman Forum. It was erected in A.D. 608, and was the last of the Columns to be there set up. Phocas was a cruel and oppressive tyrant. His short reign terminated by a revolt under Heraclius who took Constantinople in A.D. 610, and put Phocas to death on the scaffold. From the criminal Phocas, Pope Boniface of Rome, successor to Gregory, secured the title of Universal Bishop — *Publishers*.

Papists and Protestants seem to agree in assigning the *constitutional* beginning of the Papacy to this epoch of the reign of Phocas. Luther, in his Table Talk, says, "the Pope and Turk both began almost at one time under the emperor Phocas." Osiander dated from the same, "a Foca Imperatore, qui Papatum, seu Primatum, publico edicto stabilivit" — by the emperor Phocas, who established the Papacy, or Primacy, by a public decree. And Bullinger, an early protestant, speaks of the Papacy having been established by Gregory I, and the Decree of Phocas. In fact, an imperial decree was indispensable to its establishment. The Bishops of Rome had made pretensions of a high and lofty character before the times of Justinian and Phocas; but their claims to supremacy, however approved by clerical adherents and canons, were of no account in a legal or constitutional point of view. Their pretensions to supremacy over all, only demonstrated the pride of their hearts, and the spirit of Antichrist therein, which, as Gregory truly said, would make him who was possessed of it "strain his pretensions up to Godhead". But an Italian or Roman subject of the empire, lay or clerical, might have strained to bursting after godhead, they could never have attained it without the

sanction of an imperial edict which had the force of law. The reader will perceive this readily, aided by the illustrative supposition, that Pope Brigham Young of Utah, as respectable a pretender to godhead as Boniface the third, or any other blasphemer before or after him should proclaim himself Universal Overseer and Father of this consolidated despotism, the United States; his proclamation would only be the subject of ridicule and contempt with all the names and denominations of the day; but, if the factions in Congress, with the idea that in some way their interests would be promoted, were to pass a bill constituting said Brigham, Father of all men and Universal Overseer, with the approval of the President, the case would be wonderfully altered! The power and authority of Brigham would be enthroned in every family; he would be *ex officio* Judge of the Faith, and Head of all the churches of "The Union." This would be no matter of ridicule; but a subject of great fear and trembling to all not of his church; for all "the names and denominations" in relation to Mormonism being heretical, the bill or decree constituting him Pope and Universal Bishop, would place them all at his disposal. All this we can comprehend, feel, and appreciate; and would be thoroughly convinced that there was more in the name than "punctilio of style and a few syllables". If such a decree were promulgated in this country, it would convulse society from one end of it to the other. We should feel that our liberty had taken to itself wings and fled. This was the unrest and the apprehension of the Italians and citizens of Rome, when the emperor Maurice tacitly permitted the Byzantine Brigham, John the Faster, to proclaim himself, with the aid and consent of a council of Constantinople, Universal Bishop. The murder of Maurice by Phocas was therefore regarded as a joyful and auspicious event; especially when it was discovered, that he could be used in putting down Byzantine arrogance, and in transferring the "Blasphemous Name," as Gregory styled it, to the city of Rome. This gave repose to Italy, and restored liberty to the adherents of THE ANTICHRIST in Rome.

And who else, even upon Romish principles and upon Papal authority, could the Bishops of Rome from Boniface downwards be than the Antichrist Name? Gregory the First, whom Papists surname "the Great," the last Bishop of Rome they have decreed to be "a saint," and with them a great authority, says, as already quoted, "I am bold to say, that whoever adopts, or affects the title of 'Universal Bishop' has the pride and character of Antichrist, and is in some manner his forerunner in his haughty quality of elevating himself above the rest of his order." John the Faster adopted the title and held on to it, and Cynacus, his successor, also. They were therefore either the Antichrist, or his Forerunner; they could not have been the Antichrist however much like him; be-

cause Paul, who styles him *ho Anomos*, the Lawless One, teaches that he will be in supremacy till the reappearance of Christ to destroy him; and their supremacy fell under the dagger of Phocas: they must, therefore, have been his Forerunner; and he who obtained the coveted title, Boniface the Third, the first Bishop of Rome who wore it, and their successor in it, and all of whose successors adopt it and glory in it, must be, according to Gregory, an incarnation of papal infallibility, the first of the order and name termed in Scripture, "THE ANTICHRIST." And doubtless Gregory was correct; and, like Caiaphas the High Priest, prophesied the truth without believing or knowing it. The Man-of-Sin Power, born of the Woman about two hundred and ninety five years previous, was now transferred by this Decree of Phocas from the successors of Constantine to the Universal Bishop upon the Seven Hills. This "Only Name in the World" was now the Eyes and Mouth of the Man of Sin. So long as Italy remained a province of the Greek empire it was politically allied with the Eastern Roman Horn of Dan. 8:9; but, as the power of this receded, that of the Universal Bishop advanced; until, Constantinople losing all dominion in Italy, the Bishop became the Eyes and Mouth of the Little Western Horn of Dan. 7:8; when, in its after-growth, it reached the fullness of the stature of the Man-of-Sin Power, as we shall hereafter see.

The Antichrist who in A.D. 312, was a babe of sin, was now, in A.D. 604-'8, a young man, and still in his growth. He was not yet of full age; nor would he be, until the Two Horned Beast should rise up out of the earth among the already existing ten horns. The development of this Lamb-Horned Beast and the Image of the Wounded Head, would consummate the healing of that head. We have not yet quite arrived at that point in the vision. I must therefore pause again in tracing the development of "the Name of Blasphemy upon the Heads," and proceed to consider the period allotted to the Mouth, during which it is Divinely permitted to "speak great things and blasphemies; and to open in blasphemy concerning the Deity (*pros ton Theon*) to blaspheme his Name and his Tabernacle, and the dwellers in the heaven."

18. The Forty and Two Months

"And authority was given unto him to practise forty and two months" — Verse 5.

The first question here is, What is the thing for which the personal pronoun "*him*" stands in the text? The answer is, It is the Beast; or that politico-ecclesiastical constitution symbolized by the monster of the sea: as, "Who is like unto THE BEAST? Who is able to war *with* HIM? And there

was given *unto* HIM a mouth, &c.; and authority was given *unto* HIM to practise forty and two months.”

The next question is, By whom was the authority given to the Beast to practise for that period? The answer is, that it was given by Him who alone knew how long the practising was to continue. That is to say, the authority was given by the Deity, Who ordains all things, and Who foreshowed the period in the text before us. “The powers that be are ordained of the Deity” (Rom. 13:1): “He hath determined the times before appointed, and the bounds of the habitation of all nations of men” (Acts 17:26). No nation can permanently extend its bounds, or perpetuate any system of government, beyond the limitation of His predetermined, and prearranged, times. The forty and two months are the Divinely authorized period of the Beast’s practising; at the end of which, the European Commonwealth which it symbolizes for that period, will pass into the phase predetermined for it in Apoc. 17.

The third question is, What is to be understood by the indefinite expression “*to practise*”? Authority was given unto the Beast of the Sea to practise — *poiesai*. In the seventh verse the word *polemon* is prefixed to *poiesai*; as, “It was given unto him *to make war polemon poiesai*, with the saints.” Hence the fifth verse, I take it, is elliptical, and expounded by the seventh. But, was he to practise against the saints successfully or otherwise? The use of the word in Daniel when treating of the same subject, shows that “*practise*” implies *prevailing* and *prospering* in what it might undertake against them. Speaking of the Little Roman Horn that “waxed exceeding great” and “cast the truth to the ground,” it is said, “*it practised and prospered;*” and of the same power, it is said in another verse, “he shall destroy wonderfully, and shall *prosper and practise*, and shall destroy the mighty ones and the people of the Holy Ones. And through his policy also he shall cause craft *to prosper* in his hand; and he shall magnify in his heart, and *by prosperity* shall destroy many (Dan. 8:24,25, and 12). Now this shows, that the practising of the power was mischievous and destructive; and that it prospered by policy, craft, and all belligerent operations; and, as the prophecy has more especial reference to “the people of the Holy Ones,” who, in Daniel and John’s revelations, are the most important community, for whose sake are all things (2 Cor. 4:15), the prosperous practising is especially equivalent to the treading of the Holy City under foot of the Gentiles forty and two months (ch. 11:2): to the making war, overcoming, and killing of the two witnessing prophetic bodies, by which, as by two lamps standing before the deified Name of Blasphemy, the light of the truth and liberty was caused to shine (ch. 11:7,3,10,4); to the leading of the saints into captivity, and killing them with the sword (ch. 13:10); equivalent also,

to the saints being given into the hand of the Little Episcopal Horn-power which prevails against them until the expiration of a time and times and a dividing of a time (Dan. 7:21,25). The fulfilment of these testimonies converges in the practising of the Beast of the Sea, the Papal Body Politic, which the Deity, for the developing of his own wise purposes, *authorized* so to do, as indicated in the text. And as this practising of mischief of which the saints are the victims, is for forty and two months, it follows that the periods similarly indicated in ch. 11:2 and ch. 13:5, are the same period; and consequently begin and end at the same epochs; that is, the forty and two months are the period of the prosperous and destructive practising of the papalized ten horns, and of the down-treading of the Holy-City body politic by them: and as this practising *continues* in all this period, we may accept the Common Version, "power was given unto him *to continue* forty and two months," as correct by implication.

The fourth question is, What duration, or length of time, is signified by forty and two months? Is this period long or short? Is it forty-two months of days, or forty and two months of years? In other words, is it 1260 days or 1260 years? Is it a literal period, or is it symbolical of the real time? By what rule can the truth of the matter be ascertained? My answer is, that the truth is determined by *the rule of facts*, which are stubborn things. This rule, however, cannot be generally used. It is of no use to the blind who are unworthy to read the opened book, and to look upon it (ch. 5:3,4,5). It is a rule for the blessed who read, and understand the words of this apocalyptic prophecy (ch. 1:3). Such are not blind. They can see, or discern, the facts; for they are discernible by the light of the Spirit's testimony, which "is hid to them that are lost, in whom the god of this æon hath blinded the minds of them who believe not, lest the light of the glorious gospel of Christ, who is the Image of the Deity, should shine into them" (2 Cor. 4:3,4).

The facts are predicable of two irreconcilably hostile parties, represented in the former section of this thirteenth chapter by the Beast of the Sea; or, the Ten Kingly Governments of Modern Europe subject to the spiritual authority of their Universal Bishop, of the one part; and by the Deity's Name, Tabernacle, Dwellers in the heavens, or saints, of the other part. Now one who cannot Scripturally define the Deity's Name, or distinguish a saint from a sinner, cannot define the facts developed in the history of the saints and witnesses, in their antagonism to popery in all the kingdoms of the Papacy, by which the period in question is determined. Many of that exceedingly dark body, styled "the clergy," not knowing what a saint is, and who say that *The Apocalypse* is all in the future, declare that the forty and two months belong to the future

likewise; and are to be understood of 1260 days, or three and a half literal years; in which a personal, or individual Antichrist will be manifested, and severely persecute the saints; by which they mean the pious of their several "names of blasphemy," of which the scarlet-colored beast is full; but which they term collectively "the Church of God!" Others of these professional leaders of the blind into the ditch, tell their unfortunate victims that *The Apocalypse* is all long ago fulfilled; and, consequently, that the forty and two months are buried in the oblivion of a remote antiquity! The real saints are ignored by both these parties of extremists. The conflict of the past twelve centuries between the Papal Powers of Western Europe and the Saints and Witnesses, they regard as simply a conflict between the Powers, and heretics and revolutionists inimical to law and order. The oceans of righteous blood shed by the Papal Powers, inspired by their Universal Bishop, go for nothing. What were they but the turbulent ruffraff of society; were not the saints God's "hidden ones," the pious and orthodox professors of the ages, who passed current as good Catholics in churches and monasteries, but *in their hearts* silently repudiated the blasphemies of their church? These never imagined that the Universal Bishop was the Antichrist; and if he had been that substitute for Christ, would not they, as the saints, have known it? Against these "saints" of the church of Rome there was no warfare for forty and two months of days, or years; therefore, say these futurists, the period in question is in the future, and will be short.

But this is mere clerical ignorance and folly. The Deity has no saints in the Church of Rome, nor in the Protestant churches of Antichristendom. He has a people therein, even as he had among the idolators of Corinth (Acts 18:10), who become saints by believing the gospel of the kingdom and name, coming out from among the unclean, and being immersed into Jesus as the Christ. Such, cease to be Pagans, Catholics, and Protestants, and become "the sanctified in Christ Jesus;" the Brethren of Christ, the Seed of the Woman, "who keep the commandments of the Deity, and have the testimony of Jesus Christ."

Now, it is a fact, that there was a separate and distinct community of such saints, who existed in all the twelve hundred and sixty years succeeding the Donatist trials in the reign of Constantine, which transpired in the epoch A.D. 312-316. It is also a fact, that during all that long period they were denounced as heretics, and persecuted as such, by the constituted authorities of the state; first, by the emperors for nearly three hundred years; and then by the Ten Horns, inspired by their Universal Bishop, to whose spiritual authority and Eyeship the last of them was converted, A.D. 600, and into whose hands the witnesses and saints

were delivered by Justinian and Phocas; and who ceased not to make war upon them during many more centuries, until they silenced their testimony against Romish superstition and the Name of Blasphemy upon the seven hills. This was the Beast's practising and prospering against the saints — the practising of the Mouth and Horns for forty and two months. Not forty and two literal days or literal months only; for such a supposition would be contrary to historic facts; but for forty and two months of literal years, extending over twelve long and tedious centuries and sixty years beside.

This, then, is the literal time symbolized by forty and two months in ch. 11:2, and ch. 13:5. The periods indicated in these two texts are parallel. The beginning of the one is the beginning of the other; consequently, they both end together. These identical periods do not have, as some suppose, a double commencement and a double termination, each seventy-five years apart. They have only one common beginning, and one ending in common, the one with the other. For this period the Holy City was to be trodden down; and for the same period, the Horns and the Mouth, and the Name of Blasphemy upon the Seven Hills, were "to continue," or practise with one mind; and to agree, and give their power and authority, or kingdom, unto the Beast, until the words of the Deity shall be fulfilled (ch. 17:13,17). But, at the end of this forty and two months' period, or 1260 years, a change is to come over the spirit of their dream, and they are to hate what for that number of years they have been in love with: for, speaking of the Horns in relation to Rome's sovereignty, the Spirit said to John, "These (Horns) shall hate the Harlot, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire" (ch. 17:16). This hostility of the governments*, which have been the willing instruments of the Universal Bishop for nearly thirteen centuries, indicates a change in their relations to Rome; and, consequently, a new political combination of the Powers of our Modern World. This is indicated by the Scarlet-colored Beast of chapter seventeen — "the peoples, and multitudes, and nations, and tongues,"

* Because there is little hostility shown to the Papacy by European Powers today, readers may fail to comprehend the important point made by the Author of *Eureka*. In 1848, Karl Marx published his *Manifesto of the Communist Party*. The booklet had widespread influence through Europe and the world. It stimulated a revolutionary spirit of Liberalism, Communism and anti-Papalism that swept the Continent, as mentioned in *Elpis Israel*:

"The hopes of the democracy throughout Europe were inflamed; and 'the earth' began to tremble until in 1848 every throne was shaken to its foundation. The events of this wonderful year are too recent to require to be chronicled in this place. It will be enough to say that the democracy broke loose, and commenced a movement (i.e. Communism — *Publishers*), which, though it has been restrained to prevent its progressing too rapidly, cannot be suppressed until the little horn, or two-horned beast and his prophet, be destroyed to the end, and the dominion of the ten-horned beast be taken away. The events of February 1848 have originated the 'great earthquake' of the seventh vial." (p. 373). (*Comment continued p. 306*).

ecclesiastically subject to Rome, under the EIGHTH HEAD in the eve of the crisis of its destruction by the sword and “the burning flame.”

This 1260 is a very remarkable prophetic cipher. It is founded on the number of the generations from the birth of Abraham to that of Jesus Christ (Matt. 1:17); though the generations of the cipher do not average so many years each as those of the post-Abrahamic. These generations averaged fifty years and a fraction each; but the generations, or months, of the cipher, not more than thirty years each; but in the number forty and two they agree. Thus $30 \times 42 = 1260$, or three years and a half of years.

This cipher is variously stated in prophecy. In Dan. 8:25 and 12:7; and in Apoc. 12:14, it is written “a time, and times, and the dividing of, or half, a time;” in Apoc. 12:6; 11:3, it is written, “a thousand two hundred and sixty days;” and in ch. 11:2 and ch. 13:5, it is written forty and two months. The aforesaid times in Daniel, together with his 1335, which is 75 years more than 1260; and the forty and two months of Apoc. 11:2 and 13:5, all terminate at the same crisis†; at that, namely, of “the time of the dead.” But the “thousand two hundred and threescore days” of sackcloth witnessing (ch. 11:3) and of woman feeding (ch. 12:6,14) do not end at that time; their ending being in the epoch of A.D. 1572-'6, marked by the Papal Massacre of Bartholomew's Day, which was 1260 years after the Donatist Trials, or flight of the woman towards the wilderness; the ending of their testimony in the presence of the god of the Roman earth; and the beginning of the first war by which the Ten Horns crushed them in all their kingdoms, A.D. 1685. For three lunar days and a half, which are equal to three months and a half of years, that is, to 105 years; for this period the witnesses lay politically defunct in the Great City; but, after the end of it, in the epoch A.D. 1789-'93, they rose again to political life, and ascended to power. This was 1260 years from the

That observation is true to the present, for the spirit of Socialism and Communism then stimulated are developing the antagonism that will erupt in Armageddon. Meanwhile, as a result of the agitation generated in 1848, the revolutionary Garibaldi, in 1860 onwards, united Italy, and terminated the temporal power of the Papacy in 1870; all of which is illustrative of the hostility to which *Eureka* refers, and which is predicted in Rev. 17:15. But at the epoch of its judgment at the hands of Messiah, the Papacy is depicted in triumph as riding the ten-horned beast of Europe (Rev. 17:3). Today the hostility of the last century towards the political influence of the Papacy has largely disappeared, and it is rapidly growing in international influence and power. This commenced by the signing of the concordat by Mussolini in favour of the Papacy in 1929. By this means the Vatican became a Papal State, and the Pope was given political independence (taken from the Papacy in 1870). With the Vatican an independent State, the Pope was represented in politics as head of a political power as well as an ecclesiastical system, since then papal influence in international politics has dramatically increased — *Publishers*.

† It was the Author's intense “love of the Lord's appearing” that caused him to thus compute these time periods. Circumstances have revealed his conclusions to be incorrect. See comment Vol. 2 p. 10 — *Publishers*.

notable epoch of the Dragon-Emperor Justinian's acknowledgement of the Bishop of Rome as the Head of all the churches of the empire; and of the promulgation of a system of law adapted to the circumstances of the times, created by the establishment of Catholicism upon the ruin of paganism; and adopted by all the Horns as the public reason of their courts of law; an epoch of four years from A.D. 529 to A.D. 533, from which, I doubt not, are to be reckoned the 1335 and 1290 of Dan. 12:11,12; the latter being thirty, and the former seventy-five, years in excess of the forty and two months; the epochal termination of the 1290 being A.D. 1819-'23; and that of the 1335, A.D. 1864-'68.

The only question, then, that remains under this head is, Admitting that the forty and two months are 1260 years, when did this long period begin? The answer is, that it commences at the epoch when the Dragon Power of Constantinople, then in possession of Rome and Italy, gave to the Roman Patriarch, as the Greatest Pontiff of the East and West, the ecclesiastical power the emperors had hitherto themselves exercised after the example of Constantine, and his throne of the Seven Hills; and an universal jurisdiction, as it is written in the second verse of this chapter, saying, "and the Dragon ceded to him his power, and his throne, and extensive jurisdiction." This important transfer of supreme spiritual authority was legally executed by Phocas, when he proclaimed Boniface the Third the Universal Bishop, with the right of transmitting the title, and the jurisdiction it represents, to his successors, "*per secula*," for ages. It is by virtue of this decree of Phocas that Pius IX. and all his predecessors are constitutionally "PONTIFEX MAXIMUS" of Belgium, France, Spain, Portugal, Naples, Sardinia, Lombardy, Venetia, Hungary, and Bavaria — modern names representative of the original Ten Horns converted to the Nicene Trinitarianism of the Bishop of Rome. When he exalted the Pope to this lofty position, in which he was above all possible episcopal rivalry and confirmed Justinian's acknowledgement of him, as "Head of all the churches," and consequently Judge of the Faith; in so doing, he gave the saints into the hand, or power, of the Universal Bishop, or Eyes and Mouth of Daniel's Little Horn (ch. 7:25): for all reputed "*heretics*" were turned over to him as their judge. All who were not Trinitarian Catholics were heretics with Justinian, Phocas, and the Bishop of Rome. They recognized none as saints who did not belong to their "Holy Apostolic Catholic Church." They were as ignorant in this matter as "the clergy" of our own day. Had ten thousand saints been arrayed before them with "the Father's Name written in their foreheads" (ch. 14:1), they would have condemned them all for pestilent and contumacious heretics, with whom no faith should be kept, and who ought not to be permitted to live. The truth relatively to the

spiritual and temporal powers that be, styled by Paul, “the spirituals of wickedness in the heavenlies,” has always been heretical and pestilent; because, in the mouth of the saints, it testifies against them and their traditions. It was to be expected, therefore, that, when the pope’s claims of being Christ’s substitute on earth, and arbiter of all doctrinal affairs, should be legally established, the saints would find themselves in the hand of a roaring lion ready to devour. He now claimed to be the constitutional and lawful shepherd and bishop of their souls; but the saints disputed this blasphemous pretension, and refused to accept him in any such capacity. They denounced him as the Antichrist, and lawless usurper of the titles and honors which belong to Christ alone, and declared that they would die rather than be numbered among his flock, or submit to his usurpation. Thus, the issue was formed between them: and there was but one alternative for them, submission or death. Hence, the power of the Universal Bishop was more “dreadful and terrible” than that of the Saracen Apollyon, who offered all catholic idolators, conversion, tribute, or the sword. But, tribute would not redeem the life of a saint; the ravening lion of the Seven Hills must have absolute and abject submission to his pontifical supremacy, or he would mercilessly drink their blood, and destroy all that belonged to them with fire and sword.

Such was the practical import of the phrase in Dan. 7:25, “*the saints shall be given into his hand.*” It mattered not what country of the Horns the saints might reside in, the Lion-Mouth upon the Seven Hills, with his *chasm’ odonton*, his gaping jaws of iron teeth (Dan. 7:7,19) could seize and devour them on the spot; for the catholic priests and secular orders of the states, the hyenas of his kingdom, were jealous in executing his ferocious mandates, to revel with him in the blood of the slain. Thus, the Catholic Woman became “drunken with the blood of the Saints, and with the blood of the Witnesses of Jesus” (ch. 17:6).

Now, the legal beginning of this murderous administration of irresponsible ecclesiastical power, was made, as the reader may see, the beginning of the forty and two months. “The saints shall be given into his hand *during* (ad) a time, and times, and the dividing of time.” Hence, they must have been given into his power at the beginning of the period specified, or they could not have been subject to him *during* the period. The delivering of the saints into his hand at the first must be taken as the starting point in the calculation. There is no clue in Daniel to the epoch of this delivery. John, however, in showing whence the Eyes and the Mouth of the Beast derived their power, and the use they would make of it against the saints with the historical description of the Dragon’s grant, enables us to say, with considerable assurance, that the forty and two months began in the epoch of A.D. 604-608. In all the subsequent 1260

years, the Papal Powers have practised prosperously against the Saints and Witnesses for the supremacy of Jesus against that of the Universal Bishop, *unicum nomen in mundo*. They have trodden them under foot, made successful war upon them, and killed them in all the streets of the Great City — the Witnesses for 1260 years after the Justinian epoch; the Saints for 1260 years after the Phocæan epoch. This is the testimony of authentic history, and cannot be gainsaid by any one intelligent therein, who knows what saints and witnesses for Jesus are. Of course, this Phocæan quadrennial epoch being accepted as the time when the saints were given by the Dragon into the power of the Little Horn, Eyes and Mouth, “the time, and times, and half a time,” or forty and two months, must now be in the quadrennial epoch of termination, which is from A.D. 1864 to A.D. 1868*. We who have lived in this epoch have witnessed great events, indicating a breaking up of the politico-ecclesiastical constitution of the Papal Kosmos, or Order of Things. Naples, Sardinia, Lombardy, Venetia, and the Italian Duchies, are merged in the Kingdom of Italy; the military element of the Little Horn, Austria, has been excluded from the Holy Land of the Romish Satan; and the Universal Bishop of the Horn Governments is smitten with the paralysis of death. Every thing in the Western Third of the Roman Earth is in a transition state. Nothing is settled, neither can be. The present lull is only preparatory to the tripartite division of the Great City under the Seventh and Last Vial; when the Beast under the Eighth Head, in the last stage of its existence, will be prepared for perdition at the hand of “the King of kings and Lord of lords” — the kings and lords, who are “the called, and chosen, and faithful,” who follow him whithersoever he goes, in all his judicial enterprises of war and conquest — Apoc. 17:14; 14:4.

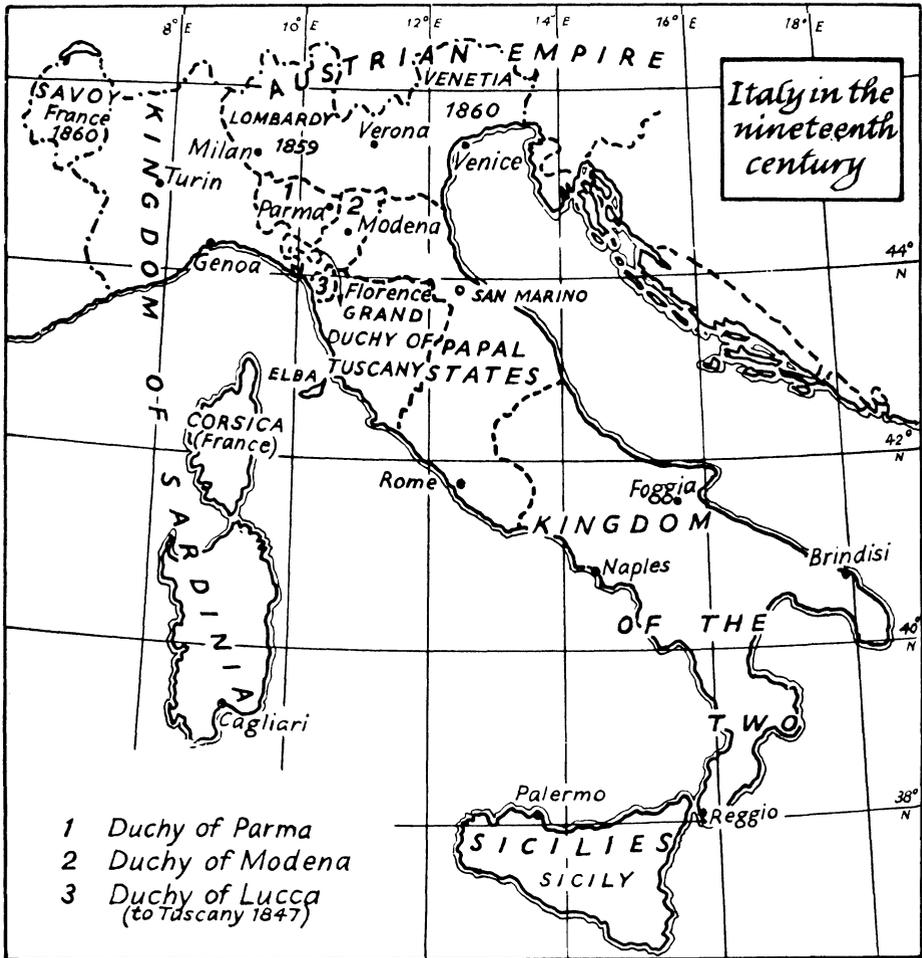
19. Speaking Great Things and Blasphemies

“And a mouth was given to him speaking great things and blasphemies” — verse 5.

The Mouth given to the Beast of the Sea was like a lion’s mouth; and he delighted to compare himself thereto. His official utterances, or the things affirmed of him, by those who created and worshipped him, far transcended the utterances of the proud and impious rulers of the old Babylonian Lion. The last of these, styled by Isaiah, “Lucifer, son of the morning,” the Belshatzar of history, said, “I will ascend into heaven; I will exalt my throne above the stars of AIL. . . ; I will ascend above the heights of the clouds; I will be like the Most High” — ch. 14:13,14; and on the eve of his being brought down to Sheol, he lifted himself up

* See opposite.

* See overleaf.



Prior to the dates here given, Italy was divided into a number of small States (including the Papal States) Duchies and Kingdoms. In 1860, Garibaldi, the revolutionary "with his thousand redshirts", overran Sicily and crossed to the mainland. King France II of Naples fled before him, and meeting King Victor Emmanuel, Garibaldi rode with him in triumph through liberated Naples. Garibaldi's military successes enabled him to unite most of Italy. For a time Rome, guarded by French troops, escaped, and Venice was retained by Austria. In 1866, however, Garibaldi acquired Venice. In 1870, the Franco-Russian war, demanded the recall of French troops in Rome and the city was occupied by Garibaldi, and proclaimed the capital of Italy. The pope retired into seclusion at the Vatican, stripped of all political power. His temporal status destroyed, the Vatican became his "prison" in which he remained as head of the Catholic Ecclesiastical empire. In 1929, however, Mussolini signed a concordat with the Papacy, and the Vatican again became an independent State within a State. This restored temporal power to the Papacy, and paved the way for the system to be politically recognised in the international sphere. Since then popes have travelled widely in arousing support for their system. The present pope is using the freedom thus gained to great advantage in extending the political influence of the Church. This will lead to the development required by Rev. 17:3 — Publishers.

against the Lord of heaven, and praised the images of silver and gold, of brass, iron, wood, and stone, which see not, nor hear, nor know (Dan. 5:23). These were the speakings of the Mouth of the old Lion of Babylon; but proud and impious as they were, they fell short of the "*great things and blasphemies*" which roared from the throat, or by the sanction, of the Universal Bishop of the Ten-Horned Monster of the Sea. This Babylonian Mouth, which has come down to us from the darkest ages of the clerical apostasy, when it opens its iron-teethed jaws, can give expression to nothing but great things of vanity and falsehood, and things defamatory of the Deity and the Saints. "He opened his mouth unto blasphemy concerning the Deity, to blaspheme his Name, and his Tabernacle, and the dwellers in the heaven." Jesus Christ, the apostle Peter taught, was the only name given among men whereby we must be saved (Acts 4:12). This name was the Father, whom no man hath seen, nor can see, by His power manifested in the flesh, crucified, and afterwards justified or perfected. This crucified and glorified Name, in the very nature of things, can have no substitute or vicar. The substitute or vicar of such a Name, must be all in reality that is affirmed of the original, who must be set aside necessarily to make room for the Vicar. For a man to be a genuine Vicar of Christ, he must be what Jesus was as the Father's Vicar, or Mediator: sin must have been condemned in his flesh, and he himself a character "without spot, or wrinkle, or any such thing." Compare this necessity with what the popes really are, who affirm that they are the Only Name in the World, *unicum nomen in mundo*, and the enormity of their blasphemy of the Deity's Name will readily be seen.

"*Great things*" are affirmed of the Mouth, which it sanctions *ex officio*. A celebrated monk of the time of Hildebrand puts these lying words into the mouth of Jesus Christ, as addressing the pope, and given in the original Latin text by Elliott. "I have delivered into thy hands the keys of my whole universal church, and have placed thee over it as VICAR for me; and, if these be few things, I have also delivered to thee the kingdoms. Yea, the king (or emperor) being removed from the midst, I have granted to thee the right of the whole vacant Roman empire." The orator of the tenth Session of the fifth Lateran Council thus speaks of Constantine's removal of his imperial throne to Byzantium, afterwards named Constantinople: "Constantine, breathed upon by divine grace from above, fully ceded the sceptre of the empire of the world and city to the true and proper Lord — to the Deity, and to the man in his own Roman seat, Sylvester, the Pontifex Maximus, in the primeval and natural right of Christ, the eternal priest; and he sought another throne by Apostolical concession, and erected it in Byzantium under the obedience of the Apostolic throne." It is true that the Dragon

granted the Mouth his throne in old Rome, but it was not at the time alleged; the orator, doubtless, referred to “the Decretals of Constantine§,” proved to have been forged by the popes.

In the reported Decree of Pius the First, he says, “The people may not accuse a bishop; bishops are to be judged by the Deity, who has chosen them as EYES to himself.” Speaking of the Episcopacy in general, Boniface I., styles it “*the watchtower of Episcopacy*,” and the Greek emperor, in writing to the Roman Synod, A.D. 681, says, “we show that the priests are the Eyes of the Church.” So Boniface I. speaks of the pope under the name of Peter, saying, “The most blessed apostle Peter looks upon thee as HIS OWN EYES, in what way soever thou shalt use the office of Chief Ruler. Neither can it not be most suitable for thee, who art constituted perpetual Shepherd of the Lord’s sheep.” Also, Innocent IV., A.D. 1245, in his sentence against the Emperor Frederick, says, “We ought to perceive, in regard to the height of apostolic dignity, that it is for THE EYE of most intimate considering of the faults of all christians.” Hence, the Universal Bishop is well represented by the “Eyes like the eyes of a man,” in Daniel’s Little Horn.

The symbol of a *Lion’s Mouth speaking great things* is eulogistically ascribed by Pope Nicolas I., in the ninth century, to Pope Leo, styled “the Great,” the earliest founder of the temporal dominion of the Universal Bishop. He says, “save only the imitator namely of that Lion of whom it is written, ‘the Lion of the Tribe of Judah hath conquered,’ divinely exalted, *opening the mouth*, makes the whole world, and also the emperors themselves to tremble; as well it calls the mind to piety, it might entirely overthrow the catholic religion.” And so *Hincmar*, speaking of the same Leo, says, “Leo the Great by the greatest roaring from the city Roma, being the capital namely of the globe, thunders loudly through the whole world.” In the words of Shakespeare’s King John:

*“Here’s a large mouth indeed,
That spits forth death and mountains, rocks and seas.”*

In the time of Charlemagne, A.D. 799, a Roman council enacted precisely the same part as that convened by Theodoric. The Pope having been accused, the Council declined to hear his accusers; declaring that he who was judge of all men, was above being judged by any other than himself; and on his coming in, and asserting his innocence, he was considered as acquitted. Thus Urban II., A.D. 1090, “that the divine right of judging concerning every church is of the pope alone; and that he himself is subject to the judgment of none.” Afterwards in the Canon

§ See illustration page 111.

Law, collected and published in the eleventh century, it was said: "It is certain that the Supreme Pontiff was called God by the pious prince Constantine; it is manifest that Deity cannot be judged by men." Daubuz who quotes this, styles the Canon Law and Decretals the Pope's Oracle; "the Decretal Epistles are enumerated with the canonical scriptures." They are the true expression of the papal mind.

This claim that he was irresponsible to any laws, human or Divine, by which he identified himself with the *anomos* or Lawless One of Paul, continued to be urged in the fifteenth century. So A.D. 1463, on Paul II dismissing Platina from office after his election, and Platina's threatening to bring the case before the judges of the Rota. Paul fiercely replied, "Thou wilt call us to account before the judges! As if thou wert ignorant that all laws are placed in the coffer of our breast! I am Supreme Pontiff; and I can at the pleasure of my soul both rescind and approve the acts of others." And again the Roman Council, A.D. 877, declared that "Christ himself willed that the pope be the head of us all, in his stead upon earth."

No one upon earth called a god, or worshipful individual, could plead exemption from subjection to the power of the keys in the hand of the Universal Bishop. Thus, Gregory the Seventh on excommunicating the emperor Henry IV., said, "I cannot find, that when the Lord confided to Peter the power of the keys, he made any exception in favor of kings." One of his dictates was "that all princes shall kiss the feet of the Pope alone." Raynald relates an exemplification which occurred A.D. 1515. The arrangement made by Paris, bishop of Pisaurum, Master of Ceremonies to the Pope, who was present on the occasion, was that the French king should kneel thrice on approaching the enthroned Pope; and first kiss his feet, ere he kissed his hand and face.

Among the "*great things*" of this Mouth is the dogma that all kingdoms arê held of the pope. In support of this, Ducange, from Glaber Rodulphus, A.D. 900, quotes the popes "optimum decretum" following: "No prince shall impudently desire to bear the sceptre of the Roman Empire, or be called Emperor, or wish to be, except he whom by probity of manners the Pope of the Roman See shall convey as fit for the Republic, and to him he will commit the imperial badge." It has been said, says Elliott, that pope Constantine, A.D. 708, was the first pope that claimed the right of confirming temporal princes in their kingdoms†. His successors claimed to make kings and depose them. An au-

† Pope Constantine (708-15), was also the last Pope to visit Constantinople seeking the support of the Emperor for political endorsement of his status. The Emperor reigning in Constantinople at the time was Justinian II (A.D. 669-711). Justinian was murdered shortly after the Papal visit, and as the power of the Eastern Empire declined, the popes looked more to the West, and ultimately to Pepin and Charlemagne through whose influence the Holy Roman Empire came into existence from A.D. 800 onwards — *Publishers*.

thentic account of the deposition of the race of Clovis by Pope Zachary in the eighth century, affords an instance of this: also, at a subsequent period, the disposal of the emperorship of the Two-Horned Beast of the Earth, as a fief of St. Peter, by Gregory VII; who deposed Henry, emperor of Germany, and conferred the diadem on Rodolphus in the words:

Petra dedit Petro, Petrus diadema Rodolpho.

In this, Gregory styles the apostle, *Petra*; and the pope, *Petrus*: the plain English of which is, Peter gave the German Empire to the Pope; and the Pope gave its crown to Rodolphus; though the apostle did not know that such an empire would ever exist! But, no lying blasphemy is too absurd to issue forth from the Draco-Lion Mouth of the Beast. In A. D. 1303, we have another illustration of this sort of blasphemy in the case of Boniface, who, in his confirmation of Albrecht in the Emperorship, declared that it was by Papal authority, as Christ's Vicar, or personal and official substitute, that the Imperial Diadem had been transferred from the Greek Empire to Charlemagne and his successors, at the crisis, namely, when the healing of the Sixth Head was commenced. "And the Germans attend here," said Boniface, "because, just as the empire was transferred from others to themselves, so Christ's Vicar, the successor of Peter, has the power of transferring the empire from the Germans to any others soever, if he will; and this without injury of right" — a declaration humbly submitted to and confessed by Albrecht.

France was declared by Gregory VII., to be tributary to Rome; and England, as also Spain, Saxony, etc., and Naples. The subjection of John of England, and after his deposition, the redonation to him by Innocent III., of the kingdom as a Papal fief; also his disposal of the German Emperorship in the case of Philip and Otho, are notorious. And Daubuz states from the letters of Pius II., that he proposed to the Turkish Sultan to give him a legal title to the Greek empire he already possessed by right of conquest, if he would assist him against his rebellious children.

There was no blasphemy too gross for papal acceptance. Whatever of this kind was offered to them, they accepted as their due. They claimed sovereignty over the land and sea, known or undiscovered; and the claim was recognized by the Horn Governments. This was exemplified in the Papal grants of the Indies to Spain and Portugal. After the conquest of the latter in the Far East, the king of Portugal sent an embassy to Rome, which arrived there and had an audience of Pope Leo, on March 25, 1514, and acknowledged his right to them. The oration, which was highly commended by the pope himself, is given in full by Roscoe, and quoted by Elliott in these words: "Listen to the orator of

the embassy. For a moment he hesitates, as overcome by a sense of the majesty of him he is addressing." "Fear and trembling," he exclaims, "have come over me, and a horrible darkness overwhelmed me." Then, reassured by the Pope's serene aspect towards him — "that divine countenance, which shining," he says, "as the sun, had dispersed the mists of his mind" — he proceeds to the objects of his mission: narrates the eastern conquests of the Portuguese arms; addresses the pope as the Supreme Lord of all; and speaks of these conquests as the incipient fulfilment of God's sure promises. "Thou shalt rule from sea to sea, and from the Tyber River to the world's end;" "the kings of Arabia and Saba shall bring gifts to thee; yea, all princes shall worship thee, all nations shall serve thee;" and under thy auspices, "there shall be one fold and one Shepherd." That is, he explains the promised universal latter-day subjection of the world to Christ, as meant of its subjection to the Pope and the Portuguese discoveries and victories over the heathen, as signs that that consummation was at hand. And he concludes by a solemn act of adoration to the Pope, as his king's Lord and Master: "Thee, as the true Vicar of Christ and God, the Ruler of the whole Christian Republic, we recognize, confess, profess obedience to, and adore: in thy name adoring Christ, whose representative thou art." A letter from the king of Portugal accompanied this oration, and was addressed, "To Our Father and Lord Leo X."

On the ground, then, that *the uttermost parts of the earth* were given to the Pope *for a possession*, as Christ's Vicar, the king of Portugal prayed the pope to confer on the crown of Portugal a right to all countries inhabited by infidels the Portuguese might hereafter discover; the promise being added that he would spread the Catholic religion in them, establish the authority of the Pope, and so augment the flock of the Universal Bishop. This was too good an opportunity to be lost of grandly exercising his alleged prerogative of giving nations and countries to whom he pleased. A bull was forthwith issued granting to the Portuguese all they might discover from Cape Non to India.

In A.D. 1493, after the discovery of America by Columbus, a like application was made by Ferdinand and Isabella of Spain to Pope Alexander VI; the same pleas and promises accompanying it of extending the dominion of the Pope. The Bull which decreed the grant, enacted that all westward of an imaginary line passing from pole to pole, and one hundred leagues west of the Azores, should belong to the Spaniards, all eastward to the Portuguese. In the judgment of the Horn-Governments, these pontifical grants were regarded as constituting an unimpeachable title, and a guarantee against interference and attack. Under Elizabeth of England, however, the validity of the grant was not admit-

ted. For on the Spanish ambassador's reclamation against Drake, A.D. 1580, for having navigated seas which were in the dominion of Spain, the British Queen replied, that "the English did not recognize in any manner the property which the king of Spain attributed to himself, nor the pretended gift of a Pope, who had no right to dispose of countries and seas which did not belong to him."

Even in our own days, and in the time of his deep temporary humiliation under the first Napoleon, who had filled his kingdom with darkness (ch. 16:10) the same "extensive jurisdiction" was asserted. "Let them learn," said Pius VII., in his excommunication of that potentate, June 10, 1809, "that they are subjected by the laws of Jesus Christ to our throne, and to our commandment." This was truly a "great thing," and in keeping with the arrogance of Celestin III., A.D. 1191, who kicked the secular diadem from the head of Henry VI., in token of his right to assign kingdoms to whom he pleased, and to take them away. The fact is thus described by Roger of Hoveden. "But the Lord Pope sat in the political chair holding the golden imperial crown between his feet; and the emperor bowing his head received the crown, and the empress in the same manner, from the feet of the Lord Pope. But the Lord Pope instantly struck with his foot the emperor's crown, and cast it upon the ground; signifying that he had the power of deposing him from the empire, if he were undeserving of it. The Cardinals, however, lifted up the crown and placed it on the emperor's head." "He hath set me," said another pope, "even as prince over all nations, to root out, and to pull down, to destroy and to build." Indeed, there is no end to "the great things and blasphemies" to which this Papal Mouth of the Gentile Beast has given, and continues to give utterance: for as Cardinal Bellarmine says (writing under the sanction of the pope) expressly, "that every title which is in scripture given to Christ, appertains also to the Pope;" and to guard against misapprehension, he gives a copious enumeration of them. This is truly "blasphemy against the Deity, manifested in the Flesh," and called Christ; the effect of which is to blaspheme his name, and his Tabernacle, and them who tabernacle, camp, tent, or dwell in the heaven; that is to say, Jesus Christ and his brethren the saints. But to notice, or reproduce here, all the blasphemies and great swelling words of this mouth, which, all toothless as it has become, have issued from it, would be to write all the past and current history of the Papacy. Under this section head I have presented the reader with specimens whereby he may be able to identify among "the powers that be" that particular power symbolized by the Mouth and the Name of Blasphemy upon the Seven Heads. This is enough for exposition. I shall therefore pass on from the further consideration of "the great things and blas-

phemies” of him who in his latest manifestation as Pius IX. styles himself in his address to Mortara, “the Father of all the faithful,” to the brief exposition of

20. The Name and Tabernacle of Deity, and Those who Dwell in the Heaven

After what I have written concerning THE NAME in Vol. 1 pp. 98-114; 275-383; 368-372 and 395-400, I need say very little about it in this section.

In this chapter 13, we have two Names which are antagonistic — the blaspheming name, “whose number is six hundred three score and six”, the number indicative of The Man of Sin-power; and the Name he blasphemes, which is written upon the foreheads of the 144,000 — ch. 14:1. In ch. 13:6, it represents Christ and his Brethren, who, in antagonism to the Papal Blasphemer, constitute the Name of Deity. The phrases “his name,” “his tabernacle,” and “them that dwell in the heaven,” are all synonymous with the phrase in the seventh verse, “the saints,” of whom Christ is “the Head.” The Deity dwells in them, and therefore they are his temple, habitation, or tabernacle; as Paul writes to the saints in Corinth, “Ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their Deity, and they shall be my people” (2 Cor. 7:16). They are the tabernacle “built upon the foundation of the Apostles and Prophets, the foundation corner-stone being Jesus Christ himself: in whom all the building fitly framed together increaseth for a Holy Name in the Lord: in whom ye are builded together for an habitation of the Deity in Spirit” (Eph. 2:20-22).

But Christ and the Saints are not only the Name and Tabernacle of the Deity, but they are also, “those who dwell in the heaven.” The phrase “in the heaven” is Apocalyptically equivalent to “in the heavenlies in Christ” — *en tois epouraniois en Christo* (Eph. 1:3). Paul tells the saints in Ephesus, that he with them were “blessed with all spiritual blessings” in these heavenlies; in which they and Christ, though the latter is at the Right Hand of the Divine Majesty, and they in Ephesus and elsewhere, were regarded as sitting together (Eph. 1:20; 2:6). *A heavenly is a constituted supernal state.* It may be Divinely constituted, or constituted by human authority. We have these two kinds of heavenlies in Paul’s letter to the saints in Ephesus. In ch. 6:12, he alludes to the heavenlies constituted by human authority. The Common Version styles them “*High Places*,” but Paul used the same word to indicate them as that rendered “*heavenly places*” in ch. 1:3,20; 2:6. There is no reason why the translation should not be uniform after the manner of

the original. I see that in the Italian Version this uniformity has been observed. In this, in all the places of the epistle where Paul uses *en tois epouraniois*, the phrase is represented by *ne' luoghi celesti*, in places celestial. The French Version is also uniform, rendering it *dans les lieux celestes*. The German is less uniform than the English; and in ch. 6:12, excludes the things mentioned there from heaven altogether, and puts them *unter dem Himmel*, under the heaven.

It is, however, to be remembered that Paul so expresses himself as not to be misunderstood by the enlightened. He defines the heavenlies in which they "sit together with Christ" as being "*in Christ*;" but he omits the phrase "*in Christ*" when he speaks of the heavenlies in which "the spirituals of wickedness" are found. Hence, the two kinds of supernal states are characterized by being "*in Christ*" or not in Christ; which is equivalent to being out of Christ — outside, or not included in the things, of which the manifestation of Deity in the Flesh is the great and glorious centre.

But the Heavenlies in Christ are not *luoghi*, *lieux*, or *places*, but STATES, the foundation of which is laid in Jesus Christ — Deity manifested in the Flesh. "The Man Christ Jesus" is a real man. When on earth he was "holy, harmless, undefiled, and sinless," as to character; yet imperfect as to his material nature. He is now perfect — a perfect man "*justified by spirit*," and therefore incorruptible and immortal — a perfect character or moral nature, developed by Divine power, or spirit, into a perfect material nature. But Christ is also an allegorical man, as Hagar and Sarah were two allegorical women; the former representing the Mosaic Covenant; the latter, the New, or Abrahamic, Covenant. From the days of Moses until the Day of Pentecost, A. D. 34, the whole twelve tribes were constitutionally in their mother Hagar, or the Jerusalem system then in existence, and in bondage with her children. But on that celebrated day a new system was initiatorily developed, the Sarah Covenant, styled "the Jerusalem above the Mother of us all." Isaac was Sarah's son, and allegorically slain, and allegorically raised. The saints are all in Isaac; for "*in Isaac shall thy seed be called*." This seed is Christ; not Jesus only; but that great multitude also which no man can number. This "One Body" of people headed up in Deity is the allegorical or figurative Christ. They are the children of the promise as Isaac was; the free-born sons of Sarah the free woman. This is their *state*, without regard to the *place* or country of earth or heaven, where they might be supposed to be. But, if there had been no literal or personal Christ, there could have been no such *Christ-State* for Jews and Gentiles. Jesus of Nazareth was allegorically "a number which no man could number." He himself taught this, saying, "he that abideth *in me*, and I in

him, the same bringeth forth much fruit:" and, "Father, I pray for them who shall believe *into me (eis eme)* through the apostles' word: that they all may be *one in us*" (John 10:5; 17:20,21). Though few compared with the whole race of man, it is a great company absolutely — a people taken out from all the generations and the nations for the Divine Name. "He shall increase," said John the Immerser; "but I must decrease." Jesus increased, or grew, into a Divine and "chosen generation;" while John has dwindled down into a mere Baptist Denomination, which is either ignorant of, or opposed to "the truth as it is in Jesus."

The heavenlies in Christ are *two states* answering to the *two places* of the tabernacle of Moses. One of these states is not yet manifested on earth; the other is. Hence, one may be said to be visible, and the other invisible; yet the saints, not sinners, who are quickened with him, and raised with him, sit together in both with him, and He with them. Now the solution of this mystery turns wholly upon the meaning of the phrase "*in him.*" What is it then, to be in him? It is to be where Paul places the saints in Thessalonica, namely, *en Theo patri, kai Kurio Iesou Christo, in Deity the Father, and the Lord Jesus Anointed.* The saints are all in this manifestation of Deity. Being in Jesus and the Father, they must be, in a certain sense, where Jesus and the Father are. Alluding to this fact, Paul says in Heb. 12:23, "*We are come to the Deity the Judge of all, and to Jesus the Mediator of the New Covenant*", and so forth. But Paul says that Jesus is at the Father's own Right Hand. True; but he also says, that "being justified by faith, we have access by faith into this grace wherein we stand." In other words, we have admission to the Father in heaven by faith; and when a person is permitted access to a place, and avails himself of the permission, he is in some sense certainly there; and when there in this certain sense, he is "dwelling in the heaven" in the presence of "the Judge of all."

Now the two places of the Mosaic tabernacle were the Holy Place and the Most Holy Place, which were divided the one from the other by the Vail. Even so it is with "the holies, the true tabernacle which the Lord pitches, and not man (Heb. 8:2). There are the Holy Heavenly State and the Most Holy Heavenly State, divided by the Flesh. The Holy must be entered before the Most Holy can be reached; and to pass corporeally from one into the other, the individual must put on incorruptibility and become immortal; for, so long as he is in mortal flesh he is outside, or rather, an element of the Vail which must be rent; though by faith and constitution in Christ, he is within it.

How, then, does a sinner come to "dwell in the heaven?" By being "transformed in the renewing of his mind" "by knowledge" (Rom. 12:2; Col. 3:10); that he may discern and do "that good and acceptable and

perfect will of the Deity." In other words, by believing the gospel of the Kingdom and Name; and being immersed into and upon that Name. In so doing, he enters into the Holy Heavenly State. By faith in "the truth as it is in Jesus," and obedience, he puts on Christ, and is therefore, "*in Him*;" and being in him, he is constitutionally holy or a saint; and sitting together with him in the Most Holy, not personally, or corporeally rather; but by faith. This is his present adoption through Jesus Christ, by which he becomes a son of Deity, of Abraham, Sarah, and Isaac, and a brother of Christ himself (Gal. 3:26-29); and a "dweller in the heaven."

But there are *heavenlies* beyond the pale of the Christ-Body. These are Supernal States in which Paul locates principalities, powers, world-rulers of the darkness of the times of the Gentiles, which he styles "this æon," and the spirituals of the wickedness enthroned throughout the earth. These heavenlies are constituted providentially or instrumentally by human authority and power after "the course of this world;" and are the tabernacle of "the Prince of the power of the Air, the Spirit that now worketh in the children of disobedience" (Eph. 2:2). This Prince-power and Spirit of the Air is Sin's Flesh; whose spirit pervades all sublunary human constitutions, styled "thrones, dominions, principalities, and powers," which Paul specifies as "things in the heaven," or "the Air" (Col. 1:16). In such an unclean heaven as this, are found the Ten-Horned, and Two-Horned, Beasts, the Name of Blasphemy, the Lion-Mouth, and the Image of the Beast, or False Prophet, the God of the Earth — all things of power, in short, emanating from falsehood and superstition. The dwellers in this Air, or Heaven, are not the Saints. In their days of Apocalyptic prophecy the two witnessing prophets had power to shut this heaven that there should be no rain from it; and as often as they willed during 1260 years, to turn the popular waters into blood, and to smite the earth with all war-plagues (ch. 11:6). The dwellers in this Aerial are the civil and ecclesiastical orders of society; such as, emperors, kings, diplomatists, nobles spiritual and laical, legislators, magistrates, priests, clergymen, parsons, and all of that class, styled by the apostle "spirituals of the wickedness" which reigns in "the Court of the Gentiles without the temple." Between this heaven and "the Heavenlies in Christ" there is implacable and uncompromising hostility. No peace can be permanently established in the earth till one or other of these heavens be suppressed or subjugated: and who can doubt which of these heavens shall be shaken, be rolled up as a scroll, and be made to pass away with the great tumult of war? The heavenlies, or high places, of this world are decreed to Yahweh and his Anointed Body; who, by the thunders and lightnings issuing from the throne newly set in the heaven, shall take the dominion under the whole heaven, and possess it

during the Olahm and beyond (ch. 11:15; 4:1-5; Dan. 7:18,22,27). This is the fiat of Eternal Wisdom and Power. The Seventh Vial, the last blast of the Seventh Trumpet, is to pour out its fury upon the Air, the secular and spiritual constitution of which will thereby be thoroughly and radically changed. The things now in the Air will be transferred to "them who dwell in the heaven" in Christ; who, having passed through the Vail of the Flesh which divides the Heavens, in the putting on of immortality, will be manifested as the Most Holy Heavenly in Christ; and the Air, filled with their glory, will become the New Heavens, in which righteousness will dwell forever. The Air will then no longer be malarious with the pestiferousness of secular and spiritual demagogues, who "with good words and fair speeches deceive the hearts of the simple." The Prince of the Power of the Air will then be the Spirit that works in the children of obedience — the truth incarnated gloriously in Jesus and his Brethren; who, in the highest sense, will be those who dwell in the heaven."

It was against the Saints, who, in the times of the Gentiles, constitute the Name, the Tabernacle, and them who dwelt in the Heaven in Christ, that the Ten-Horned Beast opens his Leo-Babylonian Mouth in blasphemy; and makes war, till the end of the Forty and Two Months of Years. In blaspheming Jesus and his Brethren, he blasphemes the Deity, on the principle laid down by Christ, that what is done to, for, or against, his brethren, is done to, for, or against him. The Lion-Mouth of the Apocalyptic Babylon spoke evil of them in words of the most acrid bitterness. He denounced them as heretics, accursed, the children of the Devil, the spawn of hell — not a blasphemous epithet was there that the pope and his agents did not heap upon them. The prophetic writings, though set aside for the purposes of truth and edification, were resorted to for names of infamy by which to make them odious to those who worship the beast and his image; and the evil symbols and appellations therein employed by the Spirit to prefigure the Apostasy and its "spirituals of the wickedness," this Mouth of Blasphemy applied to the Saints. In this it blasphemed the Deity himself. This principle is well illustrated in Ezek. 35, where a statement made by Edom concerning Israel and their country is styled blasphemy against the mountains of Israel, because it was false. Edom said, as he also says to this day, "these two nations and these two countries shall be mine, and we will possess it, though Yahweh were there." Now, He had promised the land to Jacob, and to him he will give it for an everlasting inheritance. Hence, every saying subversive of this purpose is blasphemy against the country, and blasphemy and boasting against the Eternal Spirit: for, if Edom's purpose of possession could possibly be established, the Deity's veracity

would be destroyed, and his character for faithfulness overthrown. "Thus," in making false statements concerning the destiny of Israel, Judah, and their country, O Edom, saith Yahweh, "with your mouth ye have boasted against Me, and have multiplied your words against Me; I have heard: so that *when the whole earth rejoiceth*, I will make thee desolate." By Edom is here represented what John symbolizes by the Beast and his Image, etc. Hence, to blaspheme or speak evil and injuriously of God's people, and promises, is regarded by Him as blasphemy against Himself.

21. War with the Saints

"And it was given to him to make war with the Saints, and to vanquish them" — Verse 7

This Beast that vanquishes the saints is the same that in ch. 11:7, is referred to as destined to make war against the Two Witnesses. There is, however, this difference of result observable in the Beast's war upon the Saints "who dwell in the heaven;" and his war against the Witnessing Prophets who had power to shut his heaven, that it should not rain in their days of the prophecy — he vanquishes the Saints, but does not "kill them;" but in regard to the Two Prophets, he both vanquishes and kills them. The reason is this: he could not kill the Saints as a body politic, exercising power and authority in the Court of the Gentiles; because, not being politicians and political partisans, they never possessed them: it is therefore stated simply, that they were vanquished or overcome by the war. Hence, we find nothing about the saints rising from death until "the time of the dead" when Christ appears. But, in the case of the Two Witnesses, or politico-ecclesiastical communities opposed to the Horns and their Lion Mouth, they were politically killed, and lay dead and unburied in the *platea* of the Great City three lunar days and a half of years, and afterwards became the subject of a political resurrection and ascension into the heaven of the Beast. The Saints who dwell in the heaven in Christ have never been there yet. A better resurrection and ascension than that of the Two Witnesses is in reserve for them. The reader is referred to my eleventh chapter for particulars about the Beast's war upon the Witnesses. The Saints of the Holy City shared in much of their affliction, and are still trodden under foot; and will continue so to be, until the synchronous termination of the Forty Two months and 1335 years. After what I have written in that chapter of Vol. 3, it is unnecessary here to repeat the story of the war. The Saints were killed by thousands in the war because they would not worship the Beast's Image. This was the fate of multitudes who did not dwell in the heaven; for the slaughter by

the Beasts was often indiscriminate, on the principle that “the Lord would know his own;” for even Catholics dwelling in witnessing communities were not exempted from massacre and flame. History is copious in the narration of the sanguinary persecutions and crusades raised against them by the Pope, who promised forgiveness of sins and eternal salvation to volunteers in his wars with the saints and witnesses, all of whom he blasphemed as “emanating from the pit of the abyss.” These volunteers responded to his incentives with enthusiasm; and in reporting the execution of their mission, would say, “we have spared neither age nor sex; we have smitten every one with the edge of the sword.” Besides being subject to massacre, they were at all times by the canon law deprived of all civil privileges; and it was declared “*homicidas non esse qui excommunicatos trucidant,*” that *they who butcher the excommunicated are not murderers.*

22. The Patience and Faith of the Saints

“Here is the patience and the faith of the Saints” — Verse 10

When we read in the seventh verse, that *exousia*, authority, rule, dominion or jurisdiction, was given to the Beast,” and consequently to his Lion Mouth, over every tribe, and tongue and nation, we know that the Beast represents the system of government existing in the outcast and unmeasured Court of the Gentiles (ch. 11:2): that is, over the tribes, tongues, and nations, of those countries, in which the Holy Polity in Christ, the Saints, and the Earth, or Witnesses, helping them, have contended for 1260 years against the Papacy.

The Saints, or true believers, have always known, though sinners, and sceptical professors, their kin, have not, that although their conflict with the secular and ecclesiastical rulers of the world would be proximately disastrous; yet, that finally they would themselves be the victors, and the personal avengers of the atrocious cruelties they had endured. They have always known what the Beast is that is politically “worshipped by all that dwell upon the (Romish) earth;” and by which they have in ages past been vanquished: and being of that class that hath ears, they have heard “what the Spirit saith to the ecclesias.” They have understood what the destiny of “the Powers that be,” which have led them into captivity and killed them by the sword, is decreed by the Eternal Spirit to be. They know that this Beast, with all its appendages of heads, horns, mouth, feet, and Name of Blasphemy, aggregately symbolizing the governments of the nations, are themselves to be led captive, or taken violent possession of; and to be destroyed by the judicial two-edged sword in the hands of the Saints. They knew that the honor of

executing vengeance upon the nations, and punishments upon the people; of binding their kings with chains, and their nobles with fetters of iron; and of executing the judgment written, when the Ancient of Days should come, was, in the wisdom and justice of the Deity, assigned to them (Psa. 149:6-9; Dan. 7:22). By this knowledge, they were energized to endure for the time-being the atrocious cruelty inflicted upon them by the great iron teeth of the Lion-Mouth. They *endured in hope* of this honor, and *waited for it* in faith. It was their patience and their faith that the time would come, after the lapse of the forty two months, when they would slay Daniel's Fourth Beast, give his body politic to the burning flame, and deprive the other three Beasts of their dominion, which they would possess 1000 years (Dan. 7:11,12; Apoc. 20:4). This has never been "the patience and the faith" of the worshippers of the Beast "who dwell upon the earth." These, who constitute "the Names and Denominations of Christendom," do not believe that the power leading "heretics," so-called, into captivity, or, in the language of the Inquisition, "*immuring*" them, shall itself be "*immured*" in the binding of its kings and nobles with chains: nor that such a power having killed "heretics" by the million with the sword, shall in like manner be by them destroyed. They of whose names there has been no record (*hou gegraptoi*) from the foundation of the world, in the book of the slain Lamb's life have no ear to hear such doctrines as this. The waiting for and belief of these things is a characteristic of the true believers, "who dwell in the heaven," though pilgrims and sojourners upon the earth, and trodden under foot of the Gentiles; for where their treasure is, there is their heart, or affections, also.

This tenth verse of ch. 13 is parallel with ch. 14:8-12. That is, the mission of the Second and Third Angels outlined in this passage is executive of the judgment written against the Beast in ch. 13:10 — *ei tis, if any*, etc., rendered "*he that killeth*, etc.; the outline shows that the "*any*" refers to Babylon, the great city, and the worshippers of the Beast and his Image; and that these are to be "tormented with fire and brimstone," or "destroyed in war" (ch. 11:18) "in the presence of the holy angels, and in the presence of the Lamb." The saints are waiting for this. It is the patience of those "who keep the commandments of the Deity and the faith of Jesus;" for so it is written in ch. 14:12, to which the reader is referred. Because the Great City, or "Christendom," has shed the blood of the saints and witnesses of Jesus, blood is to be given it to drink until it shall fall to rise no more. As "a great hail out of the heavens," the saints are to descend upon Babylon, and to "reward her even as she rewarded them, and to double to her according to her works" (Ch. 16:21; 18:6). They are to execute this judgment

strengthened by Omnipotence co-working with them (ch. 14:13); in the time of the end, after they shall have been raised from the dead, and been commissioned (ch. 18:20).

When this patience and faith is satisfied, the saints, living and raised, will no longer be in a waiting position. They will rejoice in victory, and “sing the song of Moses, the servant of the Deity, and the song of the Lamb” (ch. 15:3). There will then be no systems of government such as now exist. The Ten-horned Beast, the Two-horned Beast, the Image of the Beast, the Scarlet-colored Beast, and the drunken Harlot he carries, will all have been destroyed as “the destroyers of the earth.” Not a trace of them will be left; for they are all to be carried away as the wind sweeps off the chaff of the summer threshing-floors. No place on the earth will be found for them; for the Power that smites them will become as a great Mountain filling the whole earth (Dan. 2:35,44). “Here is the patience and the faith of the saints. Here are they who keep the commandments of the Deity and the faith of Jesus;” all others are simply “the worshippers of the beast and his image,” the mark of whose name is in their foreheads sealing them to death.

23. Names Written from the Foundation of the World

In the English Version, the eighth verse reads, “and all that dwell upon the earth shall worship him (the Beast) whose names are not written in the book of life of the Lamb slain from the foundation of the world.” This is generally taken to mean that “the Lamb was slain from the foundation the world” — slain in the typical sacrifices of the Mosaic law. However this may be, the phrase “from the foundation of the world” in this place does not refer to the slaying of the Lamb, but to the writing of certain names in the Book of Life. This is evident from the parallel passage in ch. 17:8, “and they that dwell on the earth shall wonder whose names were not written in the Book of Life from the foundation of the world.” This is expository of the former on this point. The Book of Life is essentially that of the Lamb slain; for there is no book registering names for eternal life, that has not been sprinkled with the blood of Jesus. The slain Lamb’s Book of Life is the Book of the Abrahamic Covenant, dedicated with the blood of Jesus, the Mediator of the New Covenant; and in this Book their names are not written who are ignorant of the promises, and, therefore, faithless of the Gospel preached to Abraham, and afterwards in the name of Jesus Christ. These worshippers and wonderers are “alienated from the life of the Deity through the ignorance that is in them” (Eph. 4:18). The slain Lamb’s Book of Life, whose first page was written at the foundation of

the world in the days of Moses, promises the incorruptible, undefiled, and unfading inheritance reserved in the heavens to those, and to such only, "who are kept by the power of Deity (the gospel of the kingdom Rom. 1:16) through faith, for the salvation ready to be revealed in the last time" (1 Pet. 1:4,5); or "at the appearing (the apocalypse) of Jesus Christ — ver. 7. The promise is "in thee, Abraham, and in thy Seed shall all the families of the earth be blessed;" and "all the land *which thou seest* to thee will I give it, and to thy Seed, *for ever*" (Gen. 12:3,7; 13:15). This is a promise of eternal life and of an eternal inheritance to Abraham and his Seed; for they must be made incorruptible and immortal to enable them to possess a country "*for ever.*" Nor can any sane person be in doubt as to what country is promised to Abraham and his Seed for ever; for it is plainly and expressly stated to be the land Abraham saw with his eyes when he was seventy-five years old — the land lying between the Mediterranean and the Euphrates, at present a province of the Draco-Ottoman empire.

Now, Moses and Paul teach that the Seed connected with the father of the faithful in the promise, was to be manifested in the line of Isaac; and that the said Seed was to be the personal and mystical Christ; or the One Body, whose head is Jesus and the Father; in other words, Jesus Christ. "To Abraham and to the Christ," says Paul, "were the promises made, and confirmed 430 years before the Mosaic law was given." He then states that when "the faith came;" that is, when the truth was manifested through the slaying of the Lamb of the Deity, men and women became the children of Deity by obedience to it; for the faith was made known to all nations for obedience of faith (Rom. 16:26; 1:5). Believers became children of the Deity by this obedience; for, he says, "Ye are all children of Deity in Christ Jesus *through the faith.*" But, if they were not in Christ, though they might be believers, they were not His children; but mere worshippers of the Beast in the times of the Beast. Those believers only are "in Christ Jesus" who have entered into that heavenly state "*through the faith;*" or through the way pointed out in the one faith. This way is indicated in the words of Paul, who tells the believer of the truth by what process he may become a son of Deity; how he may get into Christ, and by consequence, be Christ's brother; and, therefore, a son of Abraham in the highest sense; an heir of the Deity, a joint-heir with Christ; and thereby entitled to the eternal life and inheritance promised to Abraham 430 years "before the foundation of the world". His words are, "As many as have been immersed *into* Christ have *put on* Christ; and if ye be Christ's, then are ye the Seed of Abraham, and Heirs according to the promise" (Gal. 3:26-29; Rom. 8:17).

This is the Covenant of life in Christ confirmed by his blood, and

styled Apocalyptically, “the Book of the life of the Lamb slain.” Every one who can prove Scripturally that he is in Christ, and, therefore of Abraham’s Seed, thereby demonstrates that his name has been written in that book from the foundation of the world. For, “known unto the Deity are all his works from the beginning of the world” (Acts 15:13). If any one be a son of Deity he is one of “his works;” for says Paul to the sons of Deity in Ephesus, “we are his workmanship created in Christ Jesus for good works” (ch. 2:10). Then every one of his children was known to Him by name when he laid the foundation of the *aion* and *kosmos* (both rendered *world* in the English Version) in the Abrahamic Covenant. To deny it, would be to say that the Deity did not know all his works from the beginning. But he did know them; and, therefore, it is said in the verse before us of the dwellers on the earth in contrast with the dwellers in the heaven, of “whom there has not been written from the foundation of the world the names in the book of the life of the Lamb that had been slain.” The sentence resting upon these is “Depart from me, ye cursed that work iniquity; I never knew you” (Matt. 7:21-23; 25:41). Such are the wonderers after the Beast of all clerical orders, and names, and denominations of blasphemy, of which his body politic is full (Apoc. 17:3). Thus, “whosoever is not found written in the Book of Life is cast into the Lake of Fire, in which the Beast and False-Prophet powers are to be destroyed by the all-conquering saints (ch. 19:20; 20:15; Matt. 25:41).

II. THE BEAST OF THE EARTH (The Two-Horned Beast)

“And I saw another beast ascending out of the earth, and he had Two Horns like to a Lamb, and he spake as being a Dragon” (Apoc. 13:11).

John saw this while standing on “the sand of the sea.” Would he see the Ten Horn dominions ascending out of the sea, and not see a more remarkable dominion than any of them rising up in the midst of them? He says, “I saw another beast;” so that while he was seeing and standing, he saw two dominions, or systems of government, the one arising from among the peoples inhabiting the countries of the west washed by the Mediterranean, the other from among those of MIDDLE EUROPE, which he styles “*the earth.*”

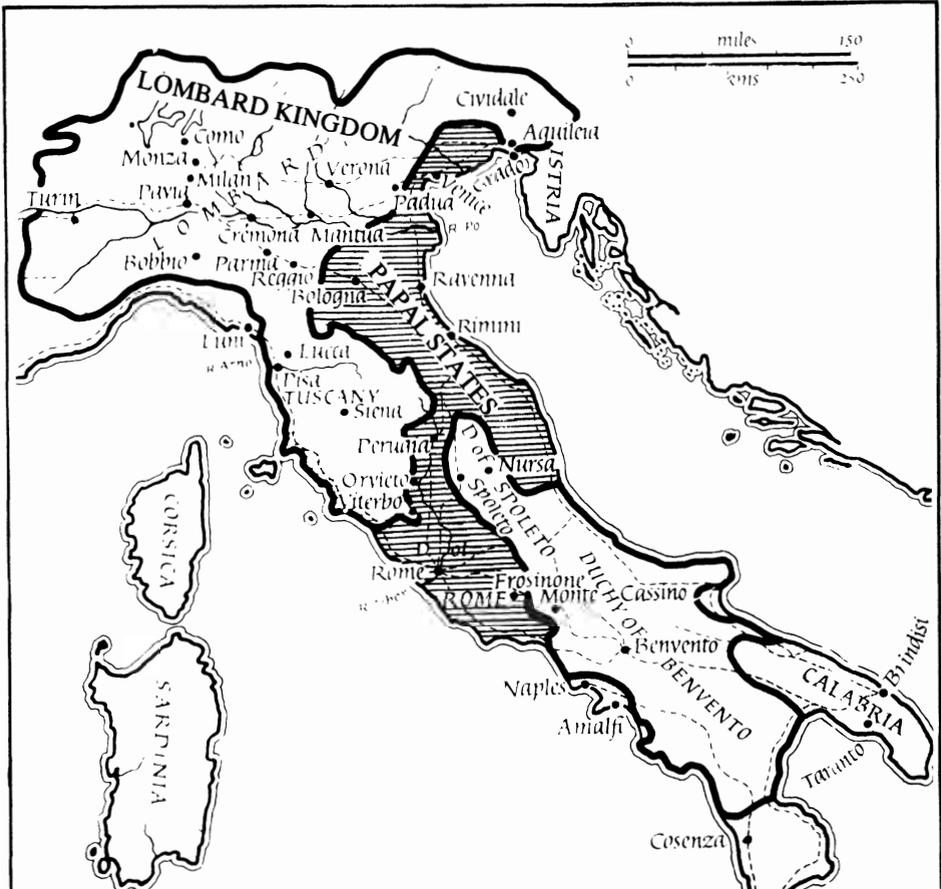
“The Earth” is an extensive inland portion of the globe, not included in the Roman empire when the Apocalypse was communicated to John in Patmos‡. In modern times, it is represented by the territory of

‡ See map pg. 182.

the Austrian, Prusso-German, and Russian empires. Out of *a portion* of this region John saw the Two-Horned Beast arise; so that when it had arisen and established itself, there were contemporary with it Seven independent Horns, and its own Two Horns in the midst of the original ten.

Between what John saw, and what Daniel beheld while considering the Horns of the Fourth Beast (ch. 7:3,24), there is a remarkable identity. They both saw the rising up of the same dominion, concerning which each of them recorded particulars not specially noticed by the other.

Daniel's and John's ten horns represent the same European Powers. Now Daniel says that "while he was considering these horns, there came up *among them* another Little Horn;" which is equivalent to the information derived from John, and while he stood looking at the Ten-horned Beast, he saw "another beast coming up out of the earth." The most notable diversity here between John and Daniel is, that what Daniel styles a Little Horn, John terms a Beast with Two Horns, and speaking as being a Dragon. This diversity is instructive. A horn represents a Dynasty, or succession of potentates. This appears from the two horns of the Ram in Dan. 8, representing the Dynasty of the Medes, and the Dynasty of the Persians; and for two years, both of them contemporary on the same beast. John's description of the dominion shows that the Beast of the Earth has Two Contemporary Dynasties, both of which are Dragonic, or Imperial. But Daniel shows the same things, only in a different way. For, that his Little Horn is imperial, a dominion ruled by emperors, he affirms in saying, that the power should subdue three of the ten horns that had existence before it. It was to rule over three conquered kingdoms besides its own: and that it was to be a double-headed imperality; or, a dominion under two contemporary successions of potentates, he represents by the Little Horn, for one succession of secular emperors; and by the Eyes and Mouth for the other succession of pontifical emperors, styled *Popes*. This constitution of things makes it "diverse from the ten horns." There were no independent Eyes and Mouth for each of them. If there had been a pair of Eyes and a Mouth for each horn there would have been a Pope for each kingdom: or ten contemporary popes, as well as ten contemporary kings. But this would have been confusion worse confounded than it was. On the contrary, one pope or Papal Dynasty, was deemed sufficient for the whole ecclesiastical requirements of the worshippers of the Beast, both of the earth and sea. One pope, one emperor, seven independent, and three vassal kingdoms, south and west of the Rhine and Danube, represented by John's two Beasts, is the politico-ecclesiastical and Apocalyptic



The Temporal Power of the Papacy in Italy. The above map depicts the Papal States on the eve of the establishment of the Holy Roman Empire in A.D. 800. Gibbon records that in 758 Pepin gave to the Pope the "States of the Church" — three kingdoms in Italy: The Exarchate of Ravenna, the Kingdom of the Lombards, and the State of Rome. These were confirmed by Charlemagne, and were represented by the triple crown worn by the Pope (see p. 265). These Papal States remained until 1870 when they were taken over by Garibaldi, and the Papacy was stripped of its temporal power, the Pope becoming a "prisoner in the Vatican". It was restored by the Concordat signed with Mussolini in 1929 at which time the Vatican became an independent state, and the Italian Government agreed to compensate the Papacy for the loss of independence in 1870! In the conquests of Charlemagne, by which the Papal power was extended in the West, three of the horns were "plucked up by the roots" — which *Eureka* identifies with the "horns of the Vandals, Lombards, and the Huns, fulfilling the requirements of Dan. 7:8. Bible prophecy has been remarkably vindicated in world events — *Publishers*.

constitution of Modern Europe, from A.D. 800 to A.D. 1793. Revolutions have often seriously disturbed this constitutional order. There have been rival contemporary popes and emperors, and more and fewer kings. At present, everything is subjected to this revolutionary disturbance. But, we have in this place more particularly to do with what John saw while he stood on the sand of the sea, viewing the rising up of this new imperial dominion of the west, which Daniel intimates was not only to arise “among the ten horns,” but “*after* them.”

This is highly important information, and guards us against the error of searching for the Two-Horn Dominion *before* the appearance of the Ten Gothic kingdoms, or *during* the time of their appearing. Nor may we search for it while the Seventh Head occupied Rome. That sovereignty had to pass away before an Imperial Eighth could occupy the Seven Hills. This brings us to the time of the settlement of Italy by Justinian’s Pragmatic Sanction§, A.D. 554. But taking our stand upon this settlement, and surveying the western world we can discern nothing answerable to Daniel’s Little Horn with Eyes and Mouth, and John’s Beast of the Earth. We can see Rome reduced in rank among cities, and deprived of all sovereignty: the dominion of Constantinople established in part of Italy; and the Bishop of Rome still devoid of temporal authority, and subject to the Viceroy of the Great Emperor or Dragon, called the Exarch of Ravenna. Two hundred and forty years, however, after this settlement, a great revolution had been developed in the European Body Politic. The Constantinopolitan sovereignty and Exarch were no longer found in Italy; three of the Ten-Horn kingdoms had been subdued by a new power; the Bishop of Rome was exalted into a pontifical potentate with temporal jurisdiction over the so-called Patrimony of St. Peter, or “States of the Church;” and Rome was raised from her degradation and eclipse to imperial sovereignty; and, as Gibbon testifies, was afterwards “revered by the Latins as the Metropolis of the World, and THE THRONE OF THE POPE AND EMPEROR who from the Eternal City derived their title, their honors, and the right or exercise of temporal dominion”.

This New Dominion of the Two Dynasties styled “the Pope and Emperor”, is John’s Two-Horned Beast of the Earth; and Daniel’s Little Horn with Eyes like eyes of a man, and a Mouth speaking very great

§ A pragmatic Sanction is an imperial edict conferring powers or establishing the right of succession. Justinian’s Pragmatic Sanction of 13 Aug. 554 promulgated the code of Laws that he had collated for the government of the realms of his Empire. It gave certain rights to the bishops and notables of the provinces of Italy, even in the appointment of provincial governors. It cancelled out controls that had been established under the Gothic Arian rule of Italy, and considerably strengthened the authority of the Roman Catholic Church in the west. In this way “the dragon” (in Constantinople) “gave power unto the beast” (Rev. 13:3-4), providing it with “a mouth speaking great things and blasphemies” (the Papacy) — *Publishers*.

things, whose look was more stout than any of the Ten. Its rise must be looked for after the Emperor of the East had lost his sovereignty in Italy. The Constantinopolitan Exarchate of Ravenna was conquered by the Lombards, A.D. 752, which gave the preponderance in Italy to them; and placed the Bishop of Rome very much at their mercy. It was between this date and A.D. 799 that the Two-Horned Beast arose. This interval was the period in which the Bishop of Rome passed from under the sovereignty of the Emperor of the East into an alliance with the New Imperial Dominion of the West, known in history as "the Holy Roman Empire" of Middle Europe.

24. The Ascending of the Beast out of the Earth

The originating and establishing, which constitute the ascending, rising, or coming up of a dominion, are a work of power, conflict, conquest, and of time. The commencement of such a work is preceded by what is now commonly styled *a situation*; or concurrence of circumstances and agents, which, when a certain impetus is imparted to them impels them in a certain course to results, neither contemplated nor capable of being controlled. This obtains in regard to the ascending of the Two-Horned Beast out of the earth. The circumstances of the time, the questions agitated, and the ambitions of the leading spirits of the day, acting and reacting upon one another, was the situation which originated and ultimately developed the dominion symbolized by Daniel and John respectively.

The Eighth Century had its Roman Question as well as this so called "Enlightened Nineteenth;" and Italy, then as now, was the arena of superstition, papal intrigue, political ambitions, and war. Part of it, afterwards absurdly termed "St. Peter's Patrimony," was included in the Exarchate of Ravenna, which belonged to the Eastern Roman Dragon of Constantinople, whose emperor Leo Isauricus, was sovereign of Rome, and therefore master of the Bishop of Rome; but by the decree of Phocas, A.D. 607, or 608, the chief of all the bishops, and Head of all the churches of the Apostasy, which was territorially co-extensive with the dominions symbolized by John's Beast of the Earth and Sea. The rest of Italy was occupied by the kingdom of Lombardy, and the rising Republic of Venice. The Bishop of Rome was as little able to protect himself then against these potentates, as he is now against Victor Emmanuel and the Red Republicans; nor was the Emperor of the East able to protect him, if he had been willing, more efficiently than the Austrian of A.D. 1866. He was in a very uncomfortable position, being liable to a change of masters at very short notice; neither of whom were at all congenial to his mind as the Infallible Judge of heretics, and their, to him,

perverse abominations. A united Italy, and Rome for its capital, was the cry of the Lombards, or Langebards, (*Long Beards*) and their warlike kings. These Bearded Revolutionists wanted Rome, but the Eastern emperors did not want to part with it. It was a city of the Dragon dominion, and they intended to keep it; and to preserve it, or rather deliver it from idolatry and the worship of demonials — *ta daimonia kai eidola* (ch. 9:20) if they could. They had recovered possession of it when they conquered the Seventh Head therein enthroned; and they had no idea of allowing an Eighth Head to establish itself upon the Seven Hills; much less would they consent, that the Lombard Horn should make it the capital of its dominion. The Bishop of Rome also was opposed to the Long Beards (and he has never liked to see Long Beards about him since, remembering the trouble they gave him in the eighth century; hence, at this day he forbids “his children” to wear beards, inasmuch also as it is the symbol of revolution, and a desire for the possession of Rome to the prejudice of his interests,) as he preferred subjection to a master afar off in Constantinople, than to a prying and troublesome supervisor at hand. He had been in this case under the Gothic kings, when they ruled as the Seventh Head in Rome. But it was by no means to his liking. He would prefer independence of all governments; but as the time had not quite come for that, he would rather be subject to Constantinople, than to the Lombards at the door.

Thus far in this exposition we have seen that Italy, the Heaven of the gods of the Roman system, experienced a variety of fortunes after it lost its ancient masters, and before it fell, as we shall see, into the hands of the founder of the Two-Horned Episcopal dominion. In the sounding of the fourth wind-trumpet it was entirely subdued by the Herulian Goths, who came from the extremity of the Black Sea. They held it for a short time, and were succeeded by the Ostrogoths, or Seventh Head. These acknowledged the Wounded Imperial Head, restricted to the Eastern and Illyrian Thirds, and still reigning in Constantinople, as their superior in rank, but not in jurisdiction. The Seventh Head was at last subdued by Belisarius and Narses, the generals of Justinian, the reigning emperor of the Wounded Sixth Head, who having “plucked up by the roots” the Vandal Horn of the Sea Monster, had the pleasure of uniting Italy and Africa once more to the Eastern Roman, or Greek empire; but not of so healing the Gothic sword-wound as to restore the city Rome to its former imperial rank among the cities of the empire. This pleasure was reserved, as we shall see, for a great conqueror, the influence of whose victories is felt in the constitution of Europe to this day. The Western Empire, which took its rise as a separate State on the death of Theodosius, A. D. 395, was wholly subverted by Odoacer, the king of

the Heruli; and Rome, its capital, was now in the middle of the eighth century, a second-rate city, the residence of a mere duke, and an ambitious and turbulent prelate, called the Universal Bishop, and subject to the authority of the Eastern emperor's viceroy, styled the Exarch, whose seat of government was in Ravenna, near the Adriatic, and 117 miles distant from Rome.

Soon after the subversion of the Seventh Ostrogothic Head, a great part of Italy was seized by Alboin, king of the Lombards, who made Pavia the seat of government. Autharis, a successor, embraced the catholic superstition about A.D. 586, in its Arian form, which was highly offensive to the Universal Bishop; who could have no more fellowship with him, than Pius IX. with Victor Emmanuel, the modern king of Lombardy, who lies under the Papal ban of excommunication for coveting his neighbor's goods. Liberty of conscience, so odious to the papal mind, was allowed under all the Lombard kings; and Rotharis was so moderate and indulgent, that during his reign, most cities of Italy had two bishops, one Trinitarian, and the other Arian. But king Grimoald, about A.D. 668, influenced by the bishop of Bergamo, renounced the tenets of Arius. His successors followed his example; so that Arianism was in a short time forsaken by the Lombard nation. Grimoald was succeeded by Luitprand, whose great qualities were in some measure obscured by his unbounded ambition. Not satisfied with the extensive dominions left him by his predecessors, like Victor Emmanuel, he formed the design of making himself sole master of Italy, which, of course, necessitated the conquest of the Exarchate, and the expulsion of the imperial authority from the country.

This project was favored A.D. 726, by the edict of Leo Isauricus, then emperor of Constantinople, where theological disputes had long mingled with affairs of State. He zealously prohibited the worship of images; ordering all the statues to be broken in pieces, and the paintings in the Trinitarian Bazaars of Guardian Saints, whose worship also was forbidden, to be pulled down and burnt. The populace, whose devotion extended no further than such objects, and the monks and secular priests interested in supporting the mummery, were so highly provoked at this innovation, that they publicly revolted in many places; and in Italy swore to live and die in defence of their idols. In these times of extreme ignorance and barbarism the dispute about image and picture worship was a very grave and vital question with both Trinitarians and Arians; the solution of which led to very important and mighty results. In view of these, I have thought it would be in place to present the reader, in a condensed form and as a distinct section, what history supplies upon this subject.

25. The Image-Worship Question

Nothing, perhaps, can more strikingly illustrate the difference between the Christians we read of in the New Testament, and those who professed to be "orthodox christians" of the flock of the one Shepherd, styled the Universal Bishop, than the fierce disputes of the eighth and ninth centuries, concerning the worship of images. For these symbols of dead men and women, whose factitious immortalities are supposed to be in a heaven "beyond the realms of time and space," Apostolic Christians had no respect. They had renounced image-worship when they became Christians; and, as his little children, were earnestly exhorted by the disciple beloved of Jesus, among the last words he addressed to them, to "keep themselves from idols" (1 John 5:21).

The use of pictures in churches preceded that of images, the first notice of which is in the censure of the council of Illiberis, three hundred years after the birth of Jesus. The first introduction of a worship of stocks and bones was in the veneration of the cross, and of relics. The "immortal souls" of saints and martyrs, whose intercession was implored, were supposed to be seated at the right hand of God; and their worshippers imagined that they showered gracious, and often supernatural favors around their tombs, whose disgusting contents they touched and kissed as memorials of their merits and sufferings. From such memorials the transition was easy to delineations of the deceased by painting or sculpture. At first, the experiment of paying them religious honors was made with caution and scruple. Gradually, however, the honors of the original were transferred to the copy; and he who began by worshipping three gods devoutly prayed before the image of a dead person; and the pagan rites of genuflexion, luminaries and incense, became part of the ritual of the Greek and Roman superstition in which was firmly established the use and worship of images before the end of the sixth century. The style and sentiments of a Byzantine hymn will show the gross idolatry of this worship. "How can we with mortal eyes contemplate this image, whose celestial splendor the host of the heaven presumes not to behold? He who dwells in heaven condescends this day to visit us by his venerable image: He who is seated on the cherubim, visits us this day by a picture which the Father has delineated with his immaculate hand, which he has formed in an ineffable manner, and which we sanctify by adoring it with fear and love." These images of Christ were styled *acheiropoietoi*, *made without hand*; and were circulated in the camps and cities of the eastern empire, as objects of worship, and instruments of miracles.

But, in the beginning of the eighth century, in the full magnitude of the abuse, an apprehension was awakened among the Greeks, that the

incessant charge of the Jews and Mohammedans that they were idolaters, might possibly be true. The murmurs of many simple and rational people arose against the superstition. They appealed to the evidence of texts, of facts, and of the primitive times, and secretly desired the reformation of the church.

Of this party was Leo the Third, who, from the mountains of Isauria, ascended the throne of the East. He is styled the Iconoclast, or Image-breaker. Though inspired with hatred of images, in the outset of an unsettled reign, during ten years of toil and danger, he submitted to the meanness of hypocrisy, bowed before the idols he despised, and satisfied the Universal Bishop, the special patron of the idols, with the annual profession of his orthodoxy and zeal. In the reformation he attempted, his first steps were moderate and cautious; but resistance and invective, and the urgency of his friends, provoked him to more active measures. The existence and use of religious pictures were proscribed; the churches of Constantinople and the provinces were cleansed from idolatry; the images of Christ, the Virgin, and the saints were demolished; the sect of the Iconoclasts was supported by the zeal and despotism of six emperors; and the East and West were involved in a noisy conflict of one hundred and twenty years.

It was, however, with reluctance that the patient east was brought to abjure its sacred images; they were fondly cherished, and vigorously defended by the more violent zeal of the Italians, stimulated to sanguinary resistance by the pretended Vicar of Christ. "It is agreed," says Gibbon, "that in the eighth century, the dominion of the popes was founded on rebellion, and that the rebellion was produced and justified by the heresy of the Iconoclasts." This is equivalent to saying, that the dominion of the popes and their clergy was founded on idolatry and their zeal for its support. This is true, and upon this basis the pope stands before the world as the "Pontifex Maximus" of Roman Idolatry, in which character he is the striking counterpart or "Image" of the pagan imperial pontiffs of the Sixth Head of the Beast.

Two original epistles from Gregory II., founder of the papal monarchy, to the emperor Leo Isauricus are still extant. "During ten pure and fortunate years," says he, "we have tasted the annual comfort of your royal letters, subscribed in purple ink with your own hand, the sacred pledges of your attachment to the orthodox creed of our fathers. How deplorable the change! How tremendous the scandal! You now accuse the catholics of idolatry; and by the accusation you betray your own impiety and ignorance. To this ignorance we are compelled to adapt the grossness of our style and arguments; the first elements of holy letters are sufficient for your confusion; and were you to enter a grammar

school, and avow yourself the enemy of our worship, the simple and pious children would be provoked to cast their horn-books at your head." After this not very complimentary salutation, the episcopal apologist of Catholic idolatry attempts the usual distinction between the idols of the pagans and the idols of the Catholics. The former, he affirms, were the fanciful representations of phantoms or demons, at the time when the true God had not manifested his person in any visible likeness. The latter, he says, are the genuine forms of Christ, his mother, and his saints, who had approved, by a crowd of miracles, (styled by Paul "all power, and signs, and lying wonders") the innocence and merit of this relative worship, which he lyingly asserted had been in perpetual use from the Apostolic age. To the impudent and humane Leo, more guilty than a heretic, he recommends peace, silence, and implicit obedience to his spiritual guides of Constantinople and Rome. He defines the limits of civil and ecclesiastical powers. To the civil he appropriates the body; to the ecclesiastical, the "immortal soul;" the sword of justice is in the hands of the magistrate: the more formidable weapon of excommunication is entrusted to the clergy; and in the exercise of their Divine commission, a zealous son will not spare his offending father: the Successor of St. Peter may lawfully chastise the kings of the earth!

"You assault us, O Tyrant," he continues, "with a carnal and military hand: unarmed and naked, we can only implore the Christ, the prince of the heavenly host, that he will send unto you a devil, for the destruction of your body and the salvation of your soul. You declare, with foolish arrogance, I will despatch my orders to Rome; I will break in pieces the image of St. Peter; and Gregory, like his predecessor, Martin, shall be transported in chains, and in exile, to the foot of the imperial throne. Would to God that I might be permitted to tread in the footsteps of the holy Martin; but may the fate of Constans serve as a warning to the persecutors of the church. After his just condemnation by the bishops of Sicily, the tyrant was cut off in the fulness of his sins by a domestic servant: the saint is still adored by the nations of Scythia, among whom he ended his banishment and his life. But it is our duty to live for the edification and support of the faithful people; nor are we reduced to risk our safety on the event of a combat. Incapable as you are of defending your Roman subjects, the maritime situation of the city may perhaps expose it to your depredation; but we can remove to the distance of four and twenty stadia, to the first fortress of the Lombards, and then — you may pursue the winds. Are you ignorant that the popes are the bond of union, the mediators of peace, between the East and the West? The eyes of the nations are fixed on our humility, whom all the

kingdoms of the west hold *as a God upon earth*, whose image, St. Peter, you threaten to destroy. The remote and interior kingdoms of the west present their homage to Christ and His Vicegerent; and we now prepare to visit one of their most powerful monarchs, who desires to receive from our hands the sacrament of baptism. The Barbarians (the Ten Horns) have submitted to the yoke of the gospel, while you alone are deaf to the voice of the shepherd. The pious barbarians are kindled into rage; they thirst to avenge the persecution of the East. Abandon your rash and fatal enterprize; reflect, tremble, and repent. If you persist we are innocent of the blood that will be spent in the contest: may it fall on your own head."

The character of Leo, says an ecclesiastical writer, has been so blackened by catholic partizans, that it is difficult to form a just estimate of it; but when we consider that he not only condemned the worshipping of images, but also rejected relics, and protested against the intercession of saints, we cannot doubt of his possessing considerable strength of mind, while it may help us to account for much of the obloquy that was cast upon him.

The first assault of Leo against the idols of Constantinople had been witnessed by a crowd of strangers from Italy and the West, who related with grief and indignation the iconoclasm of the emperor. But on the reception of his proscriptive edict, they trembled for their domestic deities — "the demonials and idols of gold, silver, brass, stone, and wood" (Apoc. 9:20). The edict abolished the images of Christ and the virgin, of the angels, martyrs, and saints, from all the churches of Italy; and a strong alternative was presented to the Roman High Priest of the New Idolatry, namely, the imperial favor as the price of his compliance, or degradation and exile, as the penalty of his disobedience. Gregory did not hesitate which to accept. Without depending on prayers or miracles, he boldly armed against his imperial master, and by pastoral letters, excited the Italians to resistance. At the signal given, Ravenna, Venice, and the cities of the exarchate and Pentapolis, which adhered to the cause of idol-worship, unfurled the banner of rebellion. They swore, as fools only would swear, to live and die in defense of the Bishop of Rome and the demonials; and even the Lombards were ambitious to share in the war, not so much in the interest of the pope and his idols, as for the sake of expelling the Dragon Power from Italy, that the entire country might be theirs. The statues of Leo were destroyed, and the tributes of Italy withheld; magistrates and governors were elected, and the creation of an orthodox emperor was proposed. Gregory II. and his successor of the same name, were condemned at Constantinople as the authors of the revolt, and every attempt was made, either by fraud or

force, to seize their persons and assassinate them. But these attempts did not succeed. The Greeks were thwarted and massacred; and at Ravenna, the Exarch himself was slain. To punish this flagitious treason, and to restore his dominion in Italy, the Dragon cast out of his mouth water as a flood; in other words, the imperial government of Constantinople sent a fleet and army into the Adriatic to depopulate and lay waste the country. But the earth opened her mouth and swallowed up the flood. In a hard-fought day the idolators prevailed. The imperialists retreated to their galleys, but the populous sea coast poured forth a multitude of boats; and the slaughter is said to have been so great that the waters of the Po were deeply infected, so that during six years the people abstained from eating the fish of that river. But, in the midst of these broils, while defending idolatry and promoting the rebellion with all his influence, Gregory II. was stopped short in his roaring blasphemies. "He was extremely insolent," says an impartial writer, "though he died with the character of a saint."

He was succeeded in the Roman Bishoprick, A.D. 731, by Gregory III., who entered with great spirit and energy into the measures of his predecessors. The following epistle addressed by him to the emperor, on his elevation, is an amusing illustration of his arrogance and blasphemy.

"Because you are unlearned and ignorant," says he, "we are obliged to write to you rude discourses, but full of sense and the word of God. We conjure you to quit your pride, and hear us with humility. You say that we adore stones, and walls, and boards. It is not so, my Lord; but these symbols make us recollect the persons whose names they bear, and exalt our grovelling minds. We do not look upon them as gods; but if it be the things of Jesus, we say, 'Lord help us.' If it be the image of his mother, we say, 'Pray to your Son to save us.' If it be of a martyr, we say, 'St. Stephen, pray for us.' We might, as having the power of St. Peter, pronounce punishment against you; but, as you have pronounced the curse upon yourself, *let it stick to you*. You write to us to assemble a general council, of which there is no need. Do you cease to persecute images, and all will be quiet; we fear not your threats."

"No sooner," says Gibbon, "had they confirmed their own safety, the worship of images, and the freedom of Rome and Italy, than the popes appear to have relaxed in their severity, and to have spared the relics of the Byzantine dominion. Their moderate counsels delayed and prevented the election of a new emperor, and *they exhorted the Italians not to separate from the body of the Roman Monarchy*. The Exarch was permitted to reside within the walls of Ravenna, a captive rather than a master; and till the imperial coronation of Charlemagne, *the govern-*

ment of Rome and Italy was exercised in the name of the successors of Constantine."

Rome and her territory were now reduced to narrow limits, extending from Viterbo to Terracina, and from Narni to the mouth of the Tyber. Nominally subject to Constantinople, still they were really without any other protection than they who were slaves by habit could create for themselves. They had become free by an accident, the effect of the grossest superstition; so that when the excitement was allayed, their liberty was the object of their amazement and terror; and they were devoid of knowledge, or virtue, to build the fabric of a commonwealth. Their scanty remnant, as at this day, the offspring of slaves and strangers, was despicable in the eyes of the victorious barbarians; who, as often as they expressed their most bitter contempt of a foe, called him a Roman; "and in this name," says the bishop Luitprand, "we include whatever is base, whatever is cowardly, whatever is perfidious, the extremes of avarice and luxury, and every vice that can prostitute the dignity of human nature." It must be remembered that the popes were the Eyes and Mouth of this Name — the *unicum nomen in mundo*; so that Luitprand's definition of it is true of that Name of Blasphemy on the Seven Hills; by whose authority in their now transition state from the dominion of the Little Horn of the East, to that of the Little Horn of the West, their foreign and domestic counsels were moderated. His alms, his preachings, his correspondence with the kings and bishops of the west his recent services in the interest of idolatry, and so forth, accustomed the idol worshippers of Rome to consider him as the first magistrate or Prince of the city. The pretended humility of the popes was not offended by the title of Lord; and coins of the date A.D. 772 are extant bearing the face and inscription of the popes, who now *commenced* a career of temporal ambition which was insatiable; and demanded exaltation "above every thing called god, or is worshipped."

Having thus by rebellion freed themselves from all but a nominal subjection to the Constantinopolitan Dragon, the great object of these ambitious blasphemers was now to preserve themselves in their feebleness from falling a prey to the Lombards, who longed for a united Italy with Rome for their capital. The love of arms and rapine was congenial to them; and they were irresistibly tempted by the disorders of Italy, the nakedness of Rome, and the unwarlike profession of her new chief, to embrace the present opportunity of effecting what would have been, if successful, the healing of the Seventh Head of the Beast. This, however, was not the Providential indication to be fulfilled. It was the Imperial Head, not the Regal, that was to be healed, or re-established as an Eighth head upon the Seven Hills. But the Lombards did not know this;

and in the confident hope of success, marched to the conquest of Spoleto and Rome. The storm, however, evaporated without effect; but alarmed the country with a vexatious alternative of hostility and truce, which caused a feeling of insecurity for life and property on every side. Hence, a Protector of the Roman People against the Lombards was the great desideratum of the time.

The Lombards were now masters of the Exarchate, and as ambition is only increased by accession of dominion, they began to lay claim to the Roman Dukedom, and to Rome itself. In order to enforce his demand, Astolphus marched an army towards the city, reducing many places in its vicinity, and threatening to put the inhabitants to the sword, if they refused to acknowledge him as their sovereign. The Romans hesitated, complained, used prayers and entreaties, and offered presents, but all in vain. Stephen III., then pope, alarmed at the severity of his message, sought to appease him by a solemn embassy; but all was useless, for the one desire of Astolphus was to govern Rome. Time, however, was gained by negotiations, till the friendship of an ally and avenger beyond the Alps was secured.

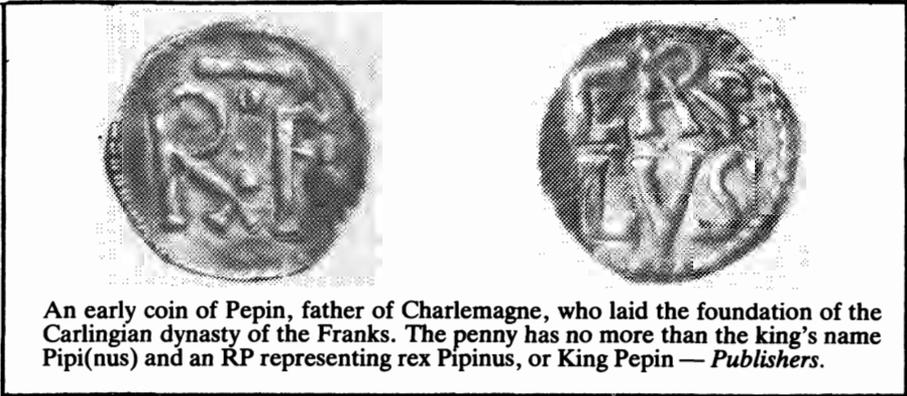
This ally appeared on the arena in the person of Pepin, son of Charles Martel, who governed the French monarchy with the humble title of Mayor or Duke; but who by his signal victory over the Saracens, had saved his country, and perhaps Europe, from the Mohammedan yoke. Zachary, predecessor of Stephen, and successor to Gregory III., an aspiring and crafty politician, had attached Pepin to his interests by resolving a case of conscience in his favor. He desired to know whether a prince incapable of governing, or a minister invested with royal authority, and who supported it with dignity, ought to have the title of king? Zachary decided in favor of minister Pepin; and the French clergy supported his pretensions, because he had restored to them the lands of which his father had robbed them. The pope's decision silenced all scruples. Pepin threw his master, Childeric III., into a monastery; and caused himself to be crowned king with all orthodox solemnity at Soissons by Boniface the bishop of Mentz, the famous apostle of Rome's idolatry to the Germans.

Stephen, made sensible that nothing but force could avail against Astolphus, resolved to crave the protection of Pepin; who, mindful of his obligations to Zachary, readily promised him assistance. A treaty was concluded between them at the expense of the Constantinopolitan Dragon, and the Lombard Horn of the Beast. On his visit to Paris, Stephen reanointed Pepin with the unction of papal holiness, declaring him and his son Charles, known afterwards as Charlemagne, Protector of the Romans; in return for which honors, Pepin promised to make a

donation of the Exarchate and Pentapolis to the Romish Church.

Pepin's presence in Italy, at the head of a French army, caused Astolphus to sue for peace, and he obtained it, on condition that he should deliver up to the pope, *not to the emperor*, all the places he had taken. He consented; but when Pepin had returned, he resumed his former position, and laid siege to Rome.

In this extremity, Stephen again had recourse to his protector the king of France; but apprehensive of fatiguing the zeal of his transalpine allies, enforced his complaint and request by an eloquent letter in the name and person of St. Peter himself. This blasphemous forgery is too remarkable to be here omitted. It runs thus: "Peter, called an apostle by Jesus Christ, Son of the living God, etc. As through me the whole catholic, apostolic, and Roman church, the Mother of all other churches, is founded on a rock: and to the end that Stephen, Bishop of the beloved church of Rome, and that virtue and power may be granted



by our Lord to rescue the church of God out of the hands of its persecutors: To you most excellent princes, Pepin, Charles, and Carloman, and to all the holy bishops and abbots, priests and monks, as also to dukes, counts, and people, I, Peter the apostle, conjure you, and the Virgin Mary, who will be obliged to you, gives you notice and commands you, as do all the thrones, dominations, etc. If you will not fight for me, I declare you by the Holy Trinity, and by my apostleship, that you shall have no share in heaven." Whether Pepin believed this forgery or not, he obeyed the summons, and delivered Rome from its peril a second time.

Meanwhile, Constantine Copronymus, who had succeeded Leo Isauricus, informed of the treaty between the king of France and the Pope, by which the latter was to be put into the possession of the Exarchate and Pentapolis, remonstrated by his ambassadors against that ag-

reement, offering to pay the expenses of the war. But Pepin replied, that the Exarchate belonged to the Lombards, who had acquired it from the East by arms, as the Romans had originally done; that the right of the Lombards was now in him, so that he could dispose of that territory as he thought proper. He had bestowed it, he said, on St. Peter, that the Catholic faith might be preserved in its purity, free from the damnable heresies of the image-breaking Greeks; and all the money in the world, he added, should never make him revoke that gift, which he was determined to maintain *to the church* with the last drop of his blood.

Before Pepin returned to France he renewed his donation* to what he called St. Peter, yielding to the Catholic church represented by the Popes the Exarchate — Romagna and Marca d’Ancona, with twenty-one cities therein, to be held by them for ever; the kings of France retaining the superiority as Protectors of the Romans. Thus was the sceptre of temporal dominion added to the keys, *the sovereignty to the priesthood*, which was enriched by the spoils of the Lombard kings and the Roman emperors. It was a novelty among the Horns, and *the beginning* of the Two-Horned Beast of the Earth, and the Image of the wounded head, or of the Imperial Sixth.

After this double chastisement, the Lombards languished about twenty years in languor and decay. “On either side,” says Gibbon, “their expiring monarchy was pressed by the zeal and prudence of Pope Adrian I., the genius, the fortune, and greatness of Charlemagne the son of Pepin; these heroes of the church and state were united in public and domestic friendship, and while they trampled on the prostrate, they varnished their proceedings with the fairest colors of equity and moderation.” A quarrel between Adrian and Desiderius, the last of the Lombard kings, caused the latter to ravage the Patrimony of St. Peter, and to threaten Rome itself. In order to avert the pressing danger, Adrian sent privately to Charlemagne, not only imploring his aid, but inviting him to the conquest of Italy. Having a pique of his own to avenge, he accepted the invitation with great satisfaction. Being determined to pluck up the Lombard kingdom by the roots, he passed the Alps by an unexpected route, with an overwhelming force, and falling suddenly upon the enemy, struck them with such terror that they fled in the utmost confusion. He besieged Desiderius in his capital with great vigor. While the siege was progressing under the conduct of his uncle, he visited Rome for the celebration of Easter. The pope received his deliverer in the most pompous manner, the magistrates and judges walking before him with their banners, and the clergy, always ready to flatter and

* A “Donation” in this context is a political grant conferring authority. See illustration p. 111.

fawn upon the world's heroes, and to blaspheme those who dwell in the heaven, repeating, "Blessed is he that cometh in the name of the Lord!" After Charlemagne had gratified his curiosity, and confirmed his father's donation to St. Peter, he returned to the camp before Pavia, which, after a blockade of two years, was surrendered by Desiderius with the sceptre of the kingdom. Thus ended the power of the Lombards A.D. 774, after it had continued two hundred and six years. The Vandalic Horn had been annexed to Italy by Belisarius, and Italy now became the property of Charlemagne; so that the Horn of the Vandals, and the Horn of the Lombards, both included in Italy, were two of the three horns Daniel predicted would fall before the Little Horn, with Eyes and Mouth, and be "plucked up by the roots." The third will appear in the sequel.

The question, however, concerning images, was still far from settlement, either at Rome or Constantinople, but continued to agitate the Laodicean Apostasy for many years. During the reign of Constantine Copronymus, a synod was held at Constantinople to determine the controversy. It decreed, that "every image of whatsoever materials made and formed by the artist, should be cast out of the christian churches (as they styled their temples) as a strange and abominable thing," adding an "anathema upon all who should make images or pictures, or representations of God, or of Christ, or of the Virgin Mary, or of any of the saints," condemning it as "a vain and diabolical invention" — deposing all bishops, and subjecting the monks and laity who should set up any of them, in public or private, to all the penalties of the imperial constitution. Paul I., then Roman Pontiff, sent his legate to Constantinople, to admonish the emperor to restore his beloved idols to their temples; threatening him with excommunication in case of refusal. But the Dragon chief treated his message with the contempt it richly deserved.

On Paul's decease, A.D. 768, the Lion-Mouth of the Beast was represented for one year by a bishop named Constantine, who condemned the worship of idols, for which he was tumultuously deposed, and Stephen IV., a furious defender of them, substituted in his place. He forthwith assembled a council in the Lateran, where they abrogated all Constantine's decrees, deposed all the bishops he had ordained, annulled all his baptisms and chrisms, and as some historians relate, after having beat him and used him with great indignity, made a fire in the church and burned him to death. After this cruel disposition of this papal specimen of "holiness" and "infallibility," they annulled all the decrees of the Dragon's council, ordered the restoration of the idols, and cursed that execrable and pernicious synod, giving the absurd and blasphemous reason for the use of images — "that if it was lawful for emperors, and

those who had deserved well of their country, to have their images erected, but not lawful to set up those of God, the condition of the immortal God would be worse than that of man.”

The fortunes of the demonials and idols were at length revived in the East. As soon as Irene reigned in her own name and that of her son Constantine Porphyrogenetus, she undertook the ruin of the Iconoclasts. The first step of her future persecution was a general edict for liberty of conscience; after which she convened a general council at Nice, A.D. 787, at which the legates of the Roman Pontiff Adrian, attended, and her domestic slave the Patriarch of Constantinople, who presided. This counsel of three hundred and fifty bishops unanimously pronounced, that the worship of images is agreeable to Scripture and reason, to the fathers and councils of the church. The acts of this council are still extant; “a curious monument,” says Gibbon, of “superstition and ignorance, of falsehood and folly.” An illustration of the judgment of these bishops on the comparative merit of image-worship and morality, may be found in the reply of one to a certain monk, that “rather than abstain from adoring Christ and his mother in their holy images, it would be better to enter every brothel, and visit every prostitute, in the city.”

During the five succeeding reigns the contest was maintained with unabated rage and various success between the idolators and the breakers of idols. At length the enthusiasm of the times ran strongly against the Iconoclasts; and the emperors who stemmed the torrent were exasperated and punished by the public hatred. The final victory of the idols was achieved by Theodora, A.D. 842†. Her measures were bold and decisive. She ordered her Iconoclast Patriarch a whipping of two hundred lashes in commutation of the loss of his eyes; the bishops trembled, the monks shouted, and the demonials and idols of all metals and woods were triumphant. Rome and Italy were jubilant; while the Latins of Germany, France, England and Spain, lagged behind in the race of superstition. They admitted the idols into their spiritual bazaars, not as objects of worship, but as memorials of faith and history. Nevertheless, idolatry advanced with silent and insensible progress; but, as Gibbon re-

† The term *iconoclast* signifies a breaker of images. It was applied to those who opposed the Roman Catholic worship of images; a controversy between the churches of Rome and Constantinople that resulted in the Great Schism. This led to the establishment of the Greek Catholic Church with its headquarters in Constantinople independent of the Roman Catholic Church. Theodora, the wife of Justinian, was prominent in this controversy. She was a very able woman who ruled jointly with her husband, and exerted a powerful influence over his reign. She gave her wholehearted support to Image worship; hence her opposition to the “Iconoclast Patriarch” of Constantinople, i.e. the Bishop of the Church of Constantinople who led the opposition to the use of Images in churches, such as was advocated by Roman Catholicism. It is significant that *The Apocalypse* clearly foreshadowed this church controversy by referring to the worship of images in the Apostate church (see Rev. 9:20) — *Publishers*.

marks, "a large atonement is made for their hesitation and delay, by the gross idolatry of the ages which precede the reformation, and of the countries both of Europe and America, which are still immersed in the gloom of superstition."

26. The Further Development of the Beast of the Earth

"In the twenty-six years," says Gibbon, "that elapsed between the conquest of Lombardy and his imperial coronation, Rome, which had been delivered by the sword, was subject, as his own, to the sceptre of CHARLEMAGNE. The people swore allegiance to his person and family; in his name money was coined, and justice was administered; and the election of the popes was examined and confirmed by his authority. Except an original and self-inherent claim of sovereignty, there was not any prerogative remaining which the title of emperor could add to the Patrician of Rome."

By the gift conferred upon the pretended Vicar of Christ by Pepin for the remission of his sins and the salvation of his soul, the world beheld for the first time a bishop invested with the prerogatives of a temporal prince: with the choice of magistrates, the exercise of justice, the imposition of taxes, and the wealth of the palace of Ravenna. In the plucking up the Lombard Horn by the roots, the inhabitants of the duchy of Spoleto sought a refuge from the storm, shaved their heads after the Roman fashion, declared themselves the servants and subjects of St. Peter, and completed by this voluntary surrender, the circle of the ECCLESIASTICAL STATE, or Patrimony of Saint Peter, as it existed previous to the first French Revolution. "That mysterious circle," says Gibbon, "was enlarged to an infinite extent by the verbal or written donation of Charlemagne, who, in the first transports of his victory, despoiled himself and the Greek emperor of the cities and islands which had formerly been annexed to the Exarchate. But in the cooler moments of absence and reflection, he viewed, with an eye of jealousy and envy, the recent greatness of his *ecclesiastical ally*. The execution of his own and his father's promises was respectfully eluded: the king of the Franks and the Lombards asserted the inalienable rights of the empire; and in his life and death, Ravenna, as well as Rome, was numbered in the list of his metropolitan cities. The sovereignty of the Exarchate melted away in the hands of the popes: they found in the Archbishops of Ravenna a dangerous and domestic rival: the nobles and people disdained the yoke of a priest: and in the disorders of the times, they could only retain the memory of an ancient claim, which, in a more prosperous age, they have revived and *realized*." It was realized when "the Image of the Beast" was created by the Beast of the Earth in after ages.



Charlemagne (742-814) was King of the Franks (French) (768-814), and Holy Roman Emperor (800-814). The eldest son of Pepin, he inherited Neustria, the NW half of the Frankish kingdom in 768 and annexed the remainder on his brother Carloman's death in 771. Responding to Lombard threats against the papacy, he led two armies into Italy and took the Lombard throne in 773. He undertook a long (772-804) and brutal conquest of Saxony, which he forcibly converted to Christianity. In 788 he annexed Bavaria, and defeated the Avars of the middle Danube (791-96, 804). He was crowned Emperor of the West by Pope Leo III in 800, thus reviving the concept of the Roman Empire, and completing the West's split with the Byzantine Empire. A large, physically impressive man, he was the most powerful ruler in early medieval Europe. He was politically ambitious and able, and recognising the importance of education, sponsored schools throughout his realm. However, he regarded his lands as private property and willed them to his sons. Therefore, after his death, his Empire fragmented. France became separated from Central Europe, and the Holy Roman Empire was centred in Germany — *Publishers*.

It was after the Nicene synod, and under the reign of Irene, that the Roman Pontiffs of the Latin Idolatry consummated the separation of Rome and Italy from the Dragon of the East, by the translation of the empire to the less orthodox Charlemagne. The popes were compelled to choose between the rival nations, which had been alienated from each other by the question concerning the demonials and idols for so many years. In that schism of the Apostasy the Romans had tasted of freedom, and the popes of sovereignty. The Greek Dragon had restored the idols, but he had not restored the Calabrian estates and the Illyrian diocese, which the Iconoclasts had torn away from the so-called successors of St. Peter. This embezzlement of Peter's goods, pope Adrian regarded as practical heresy to be punished with excommunication unless speedily repented of. The Greek emperors took a different view of the subject, and were more disposed to demand the restoration of the Exarchate, and the return of the pope from treason and rebellion to the allegiance of his rightful sovereign. But the popes had gone too far to recede; and besides Charlemagne was now the real owner of the Exarchate of Rome, and his right and power the pope was unable to alienate or abolish. Charlemagne was the Patrician of Rome, and Protector of the Romans, and consequently the Master and Protector of the pope who was too feeble to circumvent his policy had he been so disposed. His interests, therefore, attached him to Charlemagne: and it was only by reviving the western empire that they could pay their obligations to him, or secure their establishment. "By this decisive measure," says Gibbon, "they would finally eradicate the claims of the Greeks; from *the debasement of a provincial town the majesty of Rome would be restored*: the Latin christians would be united under a supreme head in their ancient metropolis; and the conquerors of the west would receive their crown from the successors of St. Peter. The Roman church would acquire a zealous and respectable advocate; and under the shadow of the Carolingian power, the Bishop might exercise with honor and safety, the government of the city."

But Adrian did not live to witness the execution of the projects he had formed for the exaltation of *the Roman church and the French monarchy*. This rising up of a grand dominion was to be consummated by his successor, Leo III., who immediately sent to Charlemagne the standard of Rome, begging him to send some person to receive the oath of fidelity from the Romans; a most flattering instance of submission, as well as a proof that the sovereignty of Rome at that time belonged to the kings of France. Three years after, two nephews of the late pope attacked him in the street, dispersed the unarmed multitude, wounded him in several places, and dragged him half dead into the church of St.

Mark. He made his escape by the assistance of friends, who sent him under an escort to Charlemagne. He received him with all possible marks of respect, sent him back with a numerous retinue of guards and attendants, and went soon after to Italy in person to do him justice.

On the arrival of the French monarch at Rome, he spent six days in private conference with the Pope; after which he convoked the bishops and nobles, to examine the accusation brought against the pontiff. "The apostolic see," exclaimed the bishops, "cannot be judged by man." Leo, however, spoke to the accusation: he said the king came to know the cause, and no proof appearing against him, he purged himself by oath.

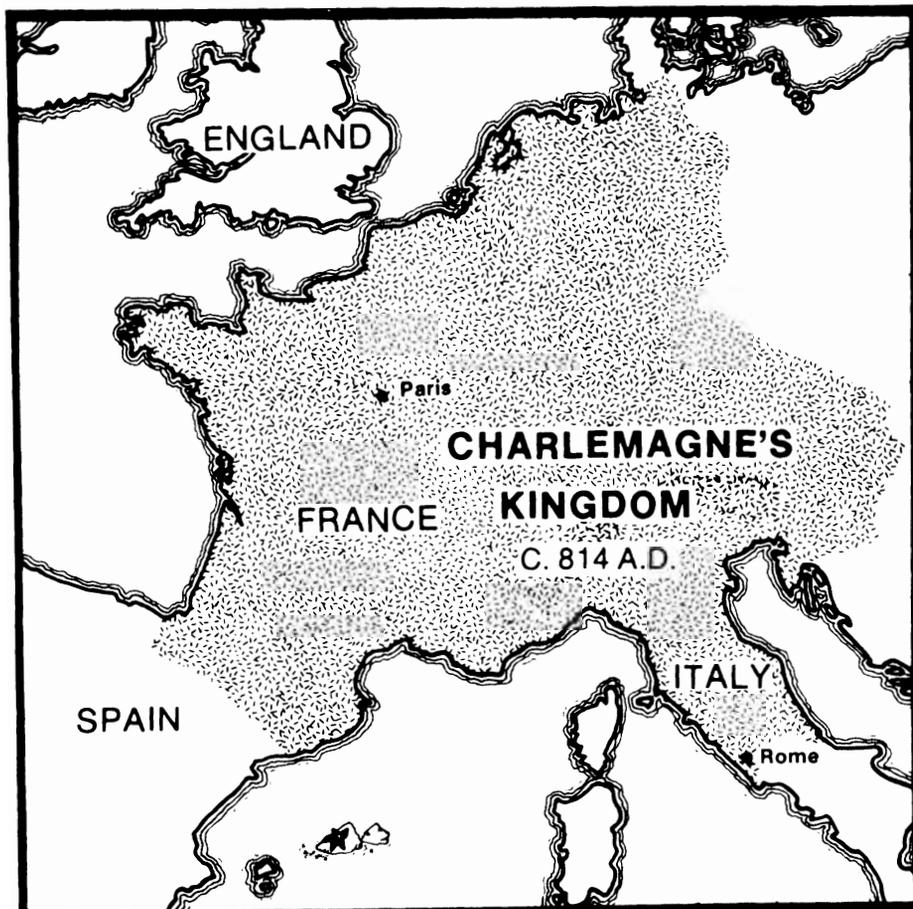
A more extraordinary scene soon followed this trial of the pope. On the festival of Christmas, A. D. 799, as the king assisted at mass in St. Peter's temple, in the midst of the ecclesiastical ceremonies, and while he was on his knees before the altar, the Roman Pontiff advanced and put an imperial crown upon his head. As soon as the people perceived it, they cried, "Long life and victory to Charles the most pious Augustus, crowned by the hand of God! Long life to the great and pacific Emperor of the Romans!" The head and body of Charlemagne were consecrated by the royal unction. During the acclamations, Leo conducted him to a magnificent throne, prepared for the purpose, and as soon as he was seated, after the example of the Cæsars, he was saluted or adored by the pontiff, declaring that, instead of the title of Patrician, he should henceforth style him **EMPEROR** and *Augustus*. Leo then presented him with the imperial mantle, with which being invested, Charles returned amid the acclamations of the populace to his palace.

The pope had unquestionably no right to proclaim an emperor, but Charles the Great was worthy of the imperial ensigns; and though in a certain sense a successor to Augustus, he is justly considered as the founder of the **NEW EMPIRE** of the West, from the establishment of which Europe dates a new era. That dominion was not unworthy of its title; for its founder reigned at the same time in France, Spain, Italy, Germany and **HUNGARY**—the last of the three horns plucked up by the roots before him; the Horns of the Vandals, the Lombards, and *the Huns*. After a bloody conflict of eight years the relics of the nation submitted, and the rapine of the Huns, for two hundred and fifty years, enriched the victors or decorated the temples of France and Italy. After the plucking up of the Hungarian Horn, the New Dominion was bounded by the conflux of the Danube with the Teyss and the Save, with the unprofitable provinces of Istria, Liburnia and Dalmatia. The rest of the Ten Horns, which had degenerated into petty sovereignties, revered the power of Charlemagne, implored the honor and support of his alliance, and styled him their common parent, the sole and supreme em-

peror of the West. Two-thirds of the western empire of Rome were subject to him; while the other third was still possessed by the Dragon of Constantinople, in conflict with the Saracens, whose mission was to torment, but not to kill, the body politic of the east, during two periods of five months of years each (Apoc. 9:5,10).

It is worthy of note here, that in treating of the enemies with which Charlemagne had to contend, the historian expresses his surprise that he should prefer attacking the poverty of the North to the riches of the South. "It was an effect of his moderation," says Gibbon, "that he left *the maritime cities* under the real or nominal sovereignty of the Greeks . . . The three and thirty campaigns laboriously consumed *in the woods and morasses of Germany*, would have sufficed to assert the amplitude of his title by the expulsion of the Greeks from Italy and the Saracens from Spain. The weakness of the Greeks would have ensured an easy victory, and the holy crusade against the Saracens would have been prompted by glory and revenge, and loudly justified by religion and policy." But the historian did not know, or at least recognize the truth, that Charlemagne and the Saracens were the sword of Yahweh appointed to work out His purpose, which He had revealed to his servants through the apostle John. He did not intend Charlemagne and the Saracens to destroy one another. He gave the Saracens a mission against the demional and idol worshippers of the East and South, and when they exceeded it, he caused the grandfather of Charlemagne, named Charles Martel, to give them a signal overthrow at Chalons, A.D. 732. He treated the first Napoleon in the same way at Moscow. Charlemagne's mission was precisely that which excited Gibbon's surprise. He was not employed by the Eternal Spirit against the *maritime dominions*. Hence, what Gibbon styles "*his moderation.*" The Providential work before him was an operation in which the Romans with all their skill and power could never succeed. His work was the *subjugation of Germany*. This is why he laboriously consumed thirty-three campaigns in the woods and morasses of Germany. These constituted "*the Earth*" out of which the Two-Horned Dominion was to ascend — *the Middle Europe* of our time. This was to be the arena of the Little Horn among the Ten. Besides founding a dominion over the population of these woods and forests, he was to pluck up by the roots three of the Ten Horns. This enlarged his mission to the work of annexing Italy and Hungary to his *Mitteleuropische Reich*, or Middle European Kingdom, as the Germans style it. By the annexation of Italy, he also annexed the Roman Church with its Universal Bishop; and in so doing he inserted a pair of Eyes and a Mouth into his Horn, of which he regarded himself as the ruling brain.

Here, then, was an *imperial ecclesiastical dominion*, consisting of



Charlemagne became king of the Franks in 768 AD. He was a skilled warrior, and extended his influence over the neighbouring states. He was appealed to by the Pope to defend Rome from the Lombards. He decisively defeated them, and forced them to submit to his rule. On the eve of the year 800 he was crowned Emperor of what was then termed the Holy Roman Empire. His vast kingdom, with its many provinces, included most of the countries in Europe. Significantly, his eastern borders roughly followed the line taken by the Iron Curtain of today. On the death of Charlemagne, his empire was divided up among his sons, and mutual hostility was manifested by them. This led to the Treaty of Verdun in 843 after which France, Germany and Italy emerged as the most powerful European nations. France remained independent, and the Holy Roman Empire was identified with Germanic rule — *Publishers*.

the episcopal orders and lay nobility under a secular chief, as the ruling power. This imperial constitution of the Beast of the Earth was predicted by John in the words, *elalei hos drakon, he spake as being a Dragon*. The reader is well aware that a dragon is the symbol, both in Heraldry and the Apocalypse, of the dominion of an emperor, not of a simple king. This new power was an emperorship among neighboring kingdoms; and the large admixture of the clerical orders with the lay nobles, over whom they preponderated in the administration of state affairs, constituted it an EPISCOPAL POWER. Charlemagne seems to have foreseen that the claims of the clergy, though inactive against himself, would be urged in after times, and at length overshadow his throne. He determined, therefore, to assert the independent right of monarchy and conquest. Hence, the year before his death, A.D. 813, he summoned a parliament at Aix-la-Chapelle, where he asked every one present whether they would be pleased that he should give his son Louis, afterwards styled "the Pious," the title of Emperor, and they assenting made him his colleague in the empire. At this coronation he commanded Louis to take the crown from the altar, and with his own hands, without intervention of pope or bishop, to place it on his head, as a gift which he held from his father from God, and from the nation.

Charles the Great died A.D. 814, aged 72 years, having reigned forty-eight years, and as an emperor fourteen. His sceptre was transmitted from father to son in a lineal descent of four generations, and the ambition of the popes was reduced to the empty honor of crowning and anointing these hereditary princes who were already invested with their power and dominions.

27. Two Horns Like A Lamb's

The dominion ascending out of the earth and planted in Middle Europe, had that peculiarity in its constitution that would entitle it to be Apocalyptically and symbolically represented by "*two horns like to a lamb.*"

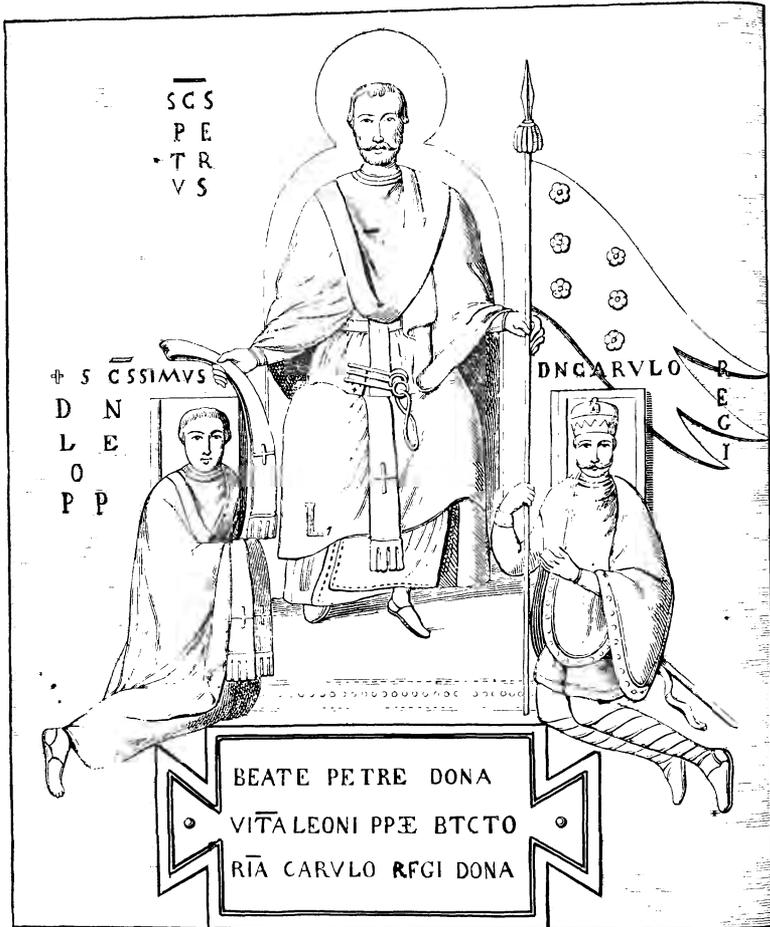
A *horn* is a dynastic symbol — a symbol of power. A dominion having *two* horns is a sovereignty dominated by a plurality of dynastic or ruling orders, which, in their speaking or ruling, "*as a dragon,*" are imperial. But these two imperial dynastic orders are not compared to the horns of an antelope or a buffalo; if to the former, it would have indicated something analogous to swiftness; or to the latter, to endurance and strength; but they are likened to *a lamb*. Every one knows the characteristics of a lamb — meek, patient, inoffensive, and unresisting under the knife of the slayer. It is the Apocalyptic symbol of Deity sacri-

ficially manifested in the flesh, through which the lamb-like characteristics were displayed. But it is not in this sense that we find the lamb's horns illustrative of the character of the Beast of the Earth; for the prophecy itself shows that its ruling characteristics are the very reverse of inoffensiveness and meekness; for it causes all who do not obey its mandates to be killed.

But a lamb being symbolical of "the Shepherd and Bishop of souls," comes also to represent things ecclesiastical. The true believers, or the saints, are all in the Lamb, because they are "in Christ," and constitute "his body the Ecclesia." They are, in other words, invested or clothed with the lambskin, and the horns of an animal are appendages of its skin. Hence, "*horns like a lamb*" would fitly symbolize *a body ecclesiastical claiming to be Christian*; and such a claimant might pass for Christian, if things were not affirmed of it incompatible with the principles of Christ. A truly Christian body would not set up an Image of the wounded sixth head of the beast to be worshipped upon the pain of death. This the Beast of the Earth was to do; and since he arose, has done. We are, therefore, under the necessity of concluding that whatever ecclesiastical domination may be represented by *the sheep's clothing*, "pallium," or state mantle, it is not a real sheep dominion, but a counterfeit one — the Dominion of the Romish Dragon in Sheep's clothing.

Such was the dominion of which Charlemagne was the founder in the eighth, and beginning of the ninth, centuries. These were the age of the Romish Bishops, as the eleventh and twelfth centuries were of the Popes. The Carolingians and the Bishops were the Beast of the Earth in its primary phase. The position assumed by Charlemagne was military, civil and ecclesiastical. He was head of the church and head of the state. "The sovereign," says Hallam, "who maintained with the greatest vigor his ecclesiastical supremacy was Charlemagne. Most of the capitularies of his reign relate to the discipline of the church. Some of his regulations are such as men of high-church principles would, even in modern times, deem infringements of spiritual independence." He enacted of his own will that "no legend of doubtful authority should be read in the churches, but only the canonical books, and that no saint should be honored whom the whole church did not acknowledge. These were not passed in a synod of bishops, but enjoined by the sole authority of the emperor, who seems to have arrogated a legislative power over the church which he did not possess in temporal affairs. Many of his other laws relating to the ecclesiastical constitution, are enacted in a general council of the lay nobility as well as of the prelates, and are so blended with those of a secular nature, that the two orders may appear

to have equally consented to the whole. But whatever share we may imagine the laity in general to have had in such matters, Charlemagne himself did not consider even theological decisions as beyond his province; and in more than one instance, manifested a determination not to surrender his own judgment, even in questions of that nature, to any ecclesiastical authority.



This mosaic now in the Lateran is attributed to Leo III who laid the basis of the Holy Roman Empire or two-horned beast of the earth (Rev. 13:11) when he crowned Charlemagne on December 25, 799. It depicts Peter (*seated*) extending the Ecclesiastical Pontificate authority to Leo (*left*) and the Political power to Charlemagne (*right*) — Publishers.

“This part of Charlemagne’s conduct is duly to be taken into the account, before we censure his vast extension of ecclesiastical privileges. Nothing was more remote from his character than the bigotry of those weak princes who have suffered the clergy to reign under their names. He acted upon a systematic plan of government, conceived by his own comprehensive genius, but requiring too continual an application of similar talents for durable execution. It was the error of a superior mind, zealous for religion and learning, to believe that men (the clergy) dedicated to the functions of the one, and possessing what remained of the other, might, through strict rules of discipline, enforced by the constant vigilance of the sovereign, become fit instruments to reform and civilize a barbarous empire. It was the error of a magnanimous spirit to judge too favorably of human nature, and to presume that great trusts would be fulfilled, and great benefits remembered.

“It is highly probable, indeed, that an ambitious hierarchy did not endure without reluctance this imperial supremacy of Charlemagne, though it was not expedient for them to resist a prince so formidable, and from whom they had so much to expect. But their dissatisfaction at a scheme of government incompatible with their own objects of perfect independence, produced a violent recoil under Louis the Debonair (Charlemagne’s son and successor) who attempted to act the Censor of ecclesiastical abuses with as much earnestness as his father, though with very inferior qualifications for so delicate an undertaking. The bishops (the Romish Wolves in sheep’s clothing) accordingly, were among the chief instigators of those numerous revolts of his children which harrassed this emperor. They set upon one occasion, the first example of a usurpation which was to become very dangerous to society, the deposition of sovereigns by ecclesiastical authority. Louis, a prisoner in the hands of his enemies, had been intimidated enough to undergo a public penance; and the Bishops pretended that, according to a canon of the church, he was incapable of returning after to a secular life, or preserving the character of sovereignty. Circumstances enabled him to retain the empire, in defiance of this sentence; but the church (the *two horns like a lamb*) had tasted the pleasures of trampling upon crowned heads, and was eager to repeat the experiment. Under the disjointed and feeble administration of his posterity in their several kingdoms the Bishops availed themselves of more than one opportunity to exalt their temporal power. Those weak Carlovingian princes, in their mutual animosities, encouraged the pretensions of a common enemy. Thus, Charles the Bald, and Louis of Bavaria, having driven their brother Lothaire from his dominions, held an assembly of some bishops, who adjudged him unworthy to reign, and after exacting a promise from the two allied

brothers to govern better than he had done, permitted and commanded them to divide his territories. After concurring in this unprecedented encroachment, Charles the Bald had little right to complain when, some years afterwards, an assembly of bishops declared himself to have forfeited his crown, released his subjects from their allegiance, and transferred his kingdom to Louis of Bavaria. But, in truth, he did not pretend to deny the principle which he had contributed to maintain. Even in his own behalf he did not appeal to the rights of sovereigns, and of the nation they represented. 'No one,' said this degenerate grandson of Charlemagne, 'ought to have degraded me from the throne to which I was consecrated, until, at least, I have been *heard and judged by the Bishops*, through whose ministry I was consecrated, who are called *the Thrones of God* in which God sitteth, and *by whom he dispenses his judgments*; to whose paternal chastisement I was willing to submit, and do still submit myself.'

These are very remarkable passages, and throw considerable light upon the episcopal and ecclesiastical character of the new dominion of the earth. "It seemed," says Hallam, "as if Europe was about to pass under as absolute *a domination of the hierarchy*, as had been exercised by the priesthood of ancient Egypt, or the Druids of Gaul." Such was the appearance of things which did not belie the reality; so that the appearance, the reality, and the Apocalyptic representation thereof are found to be in harmony. What could more fitly symbolize a dominion in which the episcopal orders were the controlling element than a Beast with two horns like a Lamb, and speaking as a Dragon? The sheep's clothing was a mantle of the imperialism, and strikingly significant when we come to know the customs peculiar to the Romish, or Latin church. Dr. Keith quotes from "Rome in the XIXth Century," the following: "There is a peculiar sort of blessing given to two lambs on Jan. 21, at the church of St. Agnes without the walls; from the sainted fleeces of which are manufactured, I believe, by the hands of nuns, two holy mantles called *pallj*, which the pope presents to the Archbishops as his principal shepherds." This was a literal investiture with sheep's clothing, which was completed in the Mitre with its two horns, originally springing up right and left over each ear.

In one of his notes, Mr. Elliott informs the reader, that the Jesuit, Joseph Acosta, after approvingly stating the common patristic idea that the second Beast symbolized "a multitude of Antichrist's preachers on whom are the horns of a lamb, because through hypocrisy they pretend that they are saints," proceeds to express his opinion that probably *some eminent church dignitary*, supporting Antichrist, might very possibly be specially intended; because of *two Lamb's horns being the symbol of the*

episcopal dignity: “quendam acerrimum Antichristi defensorem; eum merito non regem, aut militem, sed virum in ecclesia insignem, quod duo agni cornua episcopalis dignitatis insigne sint.”

Another Jesuit named Lacunza in considering the beast of the earth's Lamb-like horns, seems to have recognized their identity with the priesthood to which he belonged. “Our priesthood it is,” he exclaims, “and nothing else, which is here signified under the metaphor of a beast with two horns like those of a lamb.”

Elliott also quotes from a work styled “The Church of our Fathers” in which the author in his chapter on the *Mitre*, observes how at the opening of the eleventh century, shortly after the Pope's complete subordination of the Western Clergy to himself, the first sproutings, as it were, of the two horns began to show themselves: and how the mitre then in England “arose into two short points, not raised before and behind as now, but right and left over each ear.” He illustrates from figures on the font in Winchester Cathedral, as given in the *Vetusta Monumenta*. Bonanni remarks that the Greek Bishops do not use the mitre. It is a Latin distinctive.

Thus, the Spirit foreseeing that the Latin Episcopacy of the Western division of the Apostasy would symbolize its ecclesiastical dignity by a two-horned mitre and the fleeces of lamb, adopted them for the Apocalyptic symbol of a dominion to arise in the midst of Europe, the most striking characteristic of which would be its hierarchial and episcopal, so-called “Holy Roman,” constitution. In other words, the two episcopal Lamb's horns are to the Beast of the Earth what the “Eyes like the eyes of a man” are to Daniel's Little Horn. The eyes and the Lamb's horns represent the same constituent of the dominion — the ecclesiastical orders of abbots, bishops, archbishops, cardinals and popes; a hierarchy of “Holy Orders” so-called which still support and overshadow the secular thrones of the Latin world.

Charles the Fat was the last emperor of Charlemagne's family. From his abdication to the establishment of Otho the First may be deemed a vacancy of seventy four years. His father Henry the Fowler, by birth a Saxon, was elected, by the suffrage of the nation, to save and institute the kingdom of Germany. Its limits were enlarged on every side by his son, the first and greatest of the Othos. In the north, he propagated the two-horned superstition by the sword, and subjected the Slavic nations of the Elbe and Oder to its authority. He planted German colonies in the marshes of Brandenburg and Sleswig; and the king of Denmark, and the dukes of Poland and Bohemia confessed themselves his tributary vassals. At the head of a victorious army, he passed the Alps, subdued the kingdom of Italy, delivered the Pope, and finally

fixed the crown of the Two-Horned Romish Episcopal Dragon in the name and nation of Germany. "From that memorable era" (A.D. 962) says Gibbon, "two maxims of public jurisprudence were introduced by force and ratified by time; *first*, that the prince, who was elected in the German diet, acquired at that instant, the subject kingdoms of Italy and Rome: *Second*; But that he might not legally assume the titles of emperor and Augustus, till he had received the crown from the hands of the Roman Pontif" .‡

The popes had not yet reached the height of their ambition. The secular constituent of the Beast was still the imperial master of the popes. This will appear from the established order of their election from A.D. 800 to A.D. 1060. On the death of a pope, the seven cardinal-bishops of Ostia, Porto, Velitra, Tusculum, Præneste, Tibur, and the Sabines, the suburban dioceses of the Roman province, recommended a successor to the suffrage of the college of cardinals, and their choice was ratified or rejected by the applause or clamor of the Roman people. But the election was imperfect; nor could the pontiff be legally consecrated till the emperor, the Advocate of the Church, had graciously signified his approbation and consent. The imperial commission examined, on the spot, the form and freedom of the proceedings; nor was it till after a previous scrutiny into the qualification of the candidates, that he accepted an oath of fidelity, and confirmed the donations which had successively enriched the patrimony of St. Peter. In the frequent schisms, the rival claims were submitted to the sentence of the emperor; and in a synod of bishops he judged, condemned, and punished, the crimes of a guilty pontiff. Otho the First imposed a treaty on the senate and people, who engaged to prefer the candidate most acceptable to his majesty: his successors anticipated or prevented their choice; and bestowed the Roman benefice, as they bestowed the bishoprics of Cologne or Bamberg, on the chancellors or preceptors.

It is unnecessary to adduce any further historical illustration of this two-horned dominion of the earth. Enough has been cited for its identification. The history of the Holy Roman or German empire is the history of the Beast of the earth with two horns like a Lamb, and speaking as a Dragon. I shall therefore conclude this section in the words of Gibbon, that in the fourteenth century "the hereditary monarchs of Europe (the Ten Horns) confessed the pre-eminence of the German Cæsar's rank and dignity; he was the first of the christian (catholic) princes, the temporal head of the great Republic of the West; to his person the title

‡ Hitler called the Empire he established the Third Reich. The First Reich was the Holy Roman Empire; the Second Reich was the Germany power according to the constitution of Bismark in 1870; the Third Reich was NAZI Germany — *Publishers*.

of majesty was long appropriated; and he disputed with the Pope the sublime prerogative of creating kings and assembling councils. The oracle of the civil law, the learned Bartolus, was a pensioner of Charles IV; and his school resounded with the doctrine, that the Roman emperor was the rightful sovereign of the earth from the rising to the setting sun. The contrary opinion was condemned, not as an error, but as a heresy, since even the gospel had pronounced, ‘And there went forth a decree, that *all the world* should be taxed’.”

28. The Episcopal Beast Causeth the Earth To Worship The First Beast

“And he exerciseth all the authority of the first beast in its presence; and causeth that the earth and the dwellers therein worship the first beast, the plague of whose death was healed” — Verse 12.

It is evident, from the last clause of this verse, that “the first beast” referred to in that clause is not the whole of the Ten Horns, nor all the Seven Heads, but only one particular head. We are authorized to say this, because “the plague” is, in the third verse, affirmed of “*one of the heads*” of the Beast of the Sea — of only one of them. This is the special import of the phrase in this clause; but in the first clause of the text, “the first beast” must be understood in a more general sense. The Episcopal Power “exerciseth all the authority of the first beast *in its presence*” — *enopion*. Though the secular authority of the emperors of the Holy Roman dominion, on the accession of the Saxon line, did not extend over France, which is one of the ten horns, the episcopal authority of the dominion was dominant in all the countries of Europe. It may therefore be truly said, that the Episcopal Beast of the Earth exercised all the authority of the first beast’s horns “in its presence.” This “presence” is illustrated by Daniel’s Little Horn standing contemporaneously in the midst of the Ten Horns; and besides occupying its own German territory, also standing upon that of the Vandals, Lombards, and Huns. From these considerations, it is regarded in the prophecy as the chief authority among the powers of the imperial republic of the west. In fact, this thirteenth chapter is a symbolical exposition of the constitution of Modern Europe in its civil and ecclesiastical relations. It does not undertake to exhibit it in all the phases it has assumed in the course of over a thousand years; but only an heraldic representation sufficiently striking for a ready recognition by those servants of the Deity who have made themselves acquainted with the things that have been, and those which do exist. The recognition of the “Holy Apostolic” Cæsars by the hereditary monarchs of Europe, as the supreme majesty of their political system, as

testified in the concluding words of the previous section, constituted their order "*the Sun*" of the European firmament. The reader will please bear this in mind, for it was upon this Sun that the Fourth Angel poured out his vial; and in so doing scorched men with fire (Apoc. 16:8,9).

Now, this Imperio-Episcopal, or Little Horn, power "causeth that the earth and the dwellers therein worship the first beast, the plague of whose death was healed." In other words, causeth that the tribes, and tongues, and nations referred to in the seventh verse, worship, or do homage to, the Sixth Head, or form of government, common to the Dragon and Beast of the Sea. The phrase "the First Beast" is evidently elliptical; and stands for "the Sixth Head of the First Beast;" for this was the only head of the Seven that was healed, or restored to sovereignty in Rome.

The re-establishment of Imperialism upon the Seven Mountains, signalized by the coronation of Charlemagne, Emperor of the Romans, by the hand of the Chief Bishop of the New Empire, was the healing of the Sixth Head so grievously wounded by the Gothic sword. Rome was no longer in the rank to which she had been reduced by Justinian's "Pragmatic Sanction" of A.D. 554. This ordinance placed her among the cities of the second rank in the Græco-Roman, or Byzantine, empire; but by her becoming the capital of the Holy Romano-Francic, and afterwards Romano-Germanic, dominion, she was restored to the imperial, or dragonic, sovereignty; and the plague of her death was healed.

This was a great revolution in the fortunes of the so-called "Eternal City." By the restoration of Western Imperialism, an Eighth Form of Government, styled in Apoc. 17:8, "*the beast that was, and is not, yet is,*" was established upon the Seven Mountains. In the seventeenth chapter, the two-horned episcopal element of the Beast of the Earth is replaced by the Great Harlot Mother of the Churches of the Gentiles; while the secular element is expanded into the Scarlet-colored Beast, symbolical of Ezekiel's Magogian confederacy of powers, which is the last phase of Daniel's Fourth Beast — the Eighth Head in its final manifestation, which, John says, "*is of the Seven, and goeth into perdition*" — a confederacy in which the European imperality and royalties combine against Christ, and the Saints in the war of the great day of God Almighty (Apoc. 17:14; 16:14; 19:19-21).

But the development of the Sixth Head of the Beast into the Eighth, was not only the healing of the plague of death, but it signalized the termination of the third part of the day, and the third part of the night, during which the third of the sun, moon, and stars of the Roman Firmament, Heaven, or Aerial, were to be darkened, or eclipsed, by the judgment of the Fourth Wind-Trumpet (Apoc. 8:12). This period of two

hundred and forty years having elapsed, Charlemagne, the Sovereign of Rome and Italy, was no longer content with the substance of imperial authority, and the title of PATRICIAN OF ROME inherited from Pepin, which only represented the service and alliance of the Frank monarchs as Protectors of the Roman Pontiff and his church: he was ambitious of shining in the splendor of imperality, as the coequal in the Roman Air of the Constantinopolitan emperors. This honor, however, he was providentially restrained from till the 240 years were expired; but after this, as have already seen, on Dec. 25, 799, he added to his title of *Patrician*, that of *Augustus, and Emperor of the Romans*. Thus the eclipse of the third of Rome's day ended, the plague of the first Beast's death was healed, and all of whom there hath not been written the names in the Book of Life from the foundation of the world, were caused to wonder or adore (ch. 17:8).

29. Fire Descending from the Heaven

“And he works great wonders, so that he causeth fire also to descend out of the heaven into the earth in the presence of the men”
— Verse 13

The wonder-worker is the Beast of the Earth, or New Power; hence the *semeia* wrought must have been such “wonders” as military and ecclesiastical human powers have the ability and are known to work. In other words, they were wonderful, or remarkable, events, brought to pass by fraud and battle, “in the presence of the men” of the tribes, tongues, and nations of the European “Wilderness” (ch. 17:3). The thirty-three campaigns of Charlemagne in the woods and forests of Germany, in which he subjugated the pagan aborigines of that country, and imposed upon them the superstition of the Roman Priesthood, were among the wonders whereby fire was caused to descend upon them out of the heaven. The wars of Otho the First, by which the limits of his kingdom, which his father, Henry the Fowler, had transferred from the French to the Germans, were enlarged on every side; and by which the Ten-Horned Superstition was propagated northward, and forced upon the Slavonian nations of the Elbe and Oder; the marches of Brandenburg and Sleswig, Poland and Bohemia — were also “great wonders, causing fire to descend out of the heaven,” in which the Two-Horned Beast of the Earth was enthroned. The “fire” which descended was the *consuming wrath* of the Little Horn, ministered by this military apostle of the Dragon-speaking Beast of the Earth, Otho the First. “Fire,” says Daubuz, “with such adjuncts as betoken that it is not put for light, denotes destruction, or torment, great sickness, war and its dismal effects;

and is thus used in *Isa.* 42:25; 66:15; *Ezek.* 22:20-22; *Zech.* 13:9. So Persecution is represented by fire, *1 Peter* 1:7; 4:12; *1 Cor.* 3:13,15. So in the *Andromache* of Euripides, ver. 147, *dia puros*, through fire, signifies through murder. And thus Sophocles calls the mischief done by the Sphinx to Thebes, 'a foreign flame of mischief'. "Fire from heaven" signifies the commination of persons in authority — their denunciations of vengeance and punishment, as well as their wrath and fury in actual manifestation.

Fire proceeded out of the mouth of the Deity's two prophets, symbolized by the two olive trees and two candlesticks (*Apoc.* 11:5). The reader will note the different sources of the Beast's fire, and the fire of the Two Witnesses. The fire of the Beast comes from "the heaven" in which the Beast reigns; but the fire of the Two Prophets proceeds out of their mouth. They devoured their enemies with this fire; in other words, they killed them. Their enemies are Apocalyptically symbolized by the Beast of the Sea and the Beast of the Earth, and the Image of the Sixth Head of the Beast, which is the False Prophet that worketh wonders in the presence of the Ten Horns, by which he deceiveth them that had received the mark of the Beast, and them that worshipped his Image (*ch.* 19:20). These made war upon all the inhabitants of the European Wilderness who did not worship them, whether they were Slavic pagans, the Two Witnesses, or the Saints. The Slavonians and the Witnesses fought the fire of the Beast's heaven with the fire of their own power, though in the end they had to succumb; the fire of their mouth was extinguished by the prevailing of the Beast against them.

But the fire of the Two Horned Beast's heaven, which the authorities of that aerial were able to cause to flame forth with scorching and destructive effect, did not consist solely in war and its calamities. Had the Beast consisted solely and simply of a secular military power, its fire would have been restricted to its warlike operations; but it did not. It is also an ecclesiastical power; therefore its fire must be more or less of an episcopal character. Ecclesiastical fire is the flashing and forked lightnings of episcopal wrath, thundered against kings, nations, and peoples obnoxious to its displeasure. This fire used to be consuming and terrible, and was ministered by the Two Horns like a Lamb, or the Romish Episcopacy, whose judicial fire is its anathemas, or curses, and excommunications, executed by the secular authorities in all the Horn-Kingdoms of the European Commonwealth. These are sometimes called "the Thunders of the Vatican," whence they rolled forth, echoing through the heaven by the co-operation of the clergy. These lightnings and thunderbolts, as the Romanists themselves style them, were hurled by Pope Innocent, the Roman Jupiter Tonans, in the Council at Lyons

against the emperor Frederick, A.D. 1245, to the great terror of the bystanders. "These words," says the record, "uttered in the midst of the Council struck the hearers with terror as might the flashing thunderbolts. When, with candles lighted and flung down, the Lord Pope and his assistant prelates flashed their lightning fire terribly against the emperor Frederick, now no longer to be called emperor, his procurators and friends burst into bitter wailing, and struck the thigh or breast. 'That day,' said one of them, 'that day of wrath, of calamity, and of woe!'" The flinging down of lighted candles from an elevated position by the excommunicators, a mimic representation of fire from heaven, was the usual accompaniment of the solemn and great excommunication pronounced annually at the feast *Cæna Domini* by the Pope in person, his Cardinals and his Priesthood, against all heretics from the elevated Vestibule of the Lateran Temple at Rome; and was directed to be practised by the Romish Bishops elsewhere also on certain solemn occasions.

In the nineteenth century and in Protestant countries we have no experience of the effects of this ecclesiastical fire from heaven. It is now as harmless as the faintest sheet lightning. Even in Italy the papal bolts are ineffective and despised. Not so, however, in centuries past. The estate or person of the excommunicated might be attached by the magistrate; and marks of abhorrence and ignominy attended these penalties. They were to be shunned, like men infected with leprosy, by their friends, their families, and servants. Two attendants only remained with Robert, king of France, who on account of an irregular marriage, was put to this ban by Gregory V., and a Roman Council, A.D. 997. The *Beautes de l' Histoire de France*, p. 104, thus describes the result: "Excommunication was at this epoch a terrible weapon in the hands of the sovereign Pontiff. Every one fled with horror from him who had been struck by it. The lords broke off all commerce with the king. There hardly remained any attendants with him to serve him. And these threw all the fragments of his table into the fire rather than eat them." The mere intercourse with a proscribed person incurred the "lesser excommunication," or privation of the sacraments, and required penitence and absolution. In some places, a bier was set before the door of an excommunicated individual, and stones thrown at his windows. Every where the excommunicated were debarred of a regular burial. Their carcasses were supposed to be incapable of corruption, which was thought a privilege unfit for those who had died in so irregular a manner.

But as excommunication, which descended from the heaven only upon one and perhaps an obdurate sinner, was not always efficacious, the Lamb-Horned constituent of the Beast had recourse to a more scorching and comprehensive punishment. For the offence of a noble-

man, the ecclesiastical power put a county, for that of a prince, his entire kingdom, under an interdict, or suspension of religious offices. No stretch of tyranny was more fiery than this. During an interdict, the Saints' Bazaars, in which the clergy "who have the mark or the name of the beast, or the number of his name" trade their wares, were closed, the bells silent, the dead unburied, no rite but those of sprinkling and extreme unction performed. This fiery wrath descended upon those who had neither partaken of, nor could have prevented the offence, which was often but a private dispute, in which the pride of a pope or bishop had been wounded.

This fire issuing from the Beast's heaven and descending episcopally "in the presence of the men," or "of the beast," ver. 14, was the motive power of the machinery worked by the clergy, the lever by which they moved. "From the moment," says Hallam, "that these interdicts and excommunications had been tried, (and they originated subsequently to the ascent of the Beast out of the earth,) the powers of the earth might be said to have existed only by sufferance." The party scathed by this episcopal lightning had no remedy but submission. He who disregards such a sentence, says Beaumanoir, renders his good cause bad. "One is rather surprised," continues Hallam, "at the instances of failure, than of success, in the employment of these spiritual weapons against sovereigns, or the laity in general. It was perhaps a fortunate circumstance for Europe, that they were not introduced, upon a large scale, during the darkest ages of superstition. In the eighth or ninth centuries they would probably have met with a more implicit obedience. But after Gregory the Seventh (the notorious Hildebrand, elected pope A.D. 1073) as the spirit of ecclesiastical usurpation grew more violent, there grew up by slow degrees an opposite feeling in the laity, which ripened into an alienation of sentiment from the church, and a conviction of that sacred truth, which superstition and sophistry have endeavoured to eradicate from the heart of man, that no tyrannical government can be founded on a divine commission." I shall close this section with the remark, that Hallam's so-called "sacred truth," is in direct opposition to Paul's declaration in Rom. 13:1, that "there is no power but from Deity; and that existing powers have been put under Deity." The tyrannical governments of "the Earth" and "the Sea," are ordained of Him as his sword, to punish with war and other tormenting oppressions, the evil doers of the Apostasy for their abominations, and blasphemies uttered against Him "to blaspheme his name, his tabernacle, and the dwellers in the heaven;" until the time shall come to give judgment to the saints, whose mission it will then be "to execute vengeance upon the nations and punishment upon the people; to bind their kings

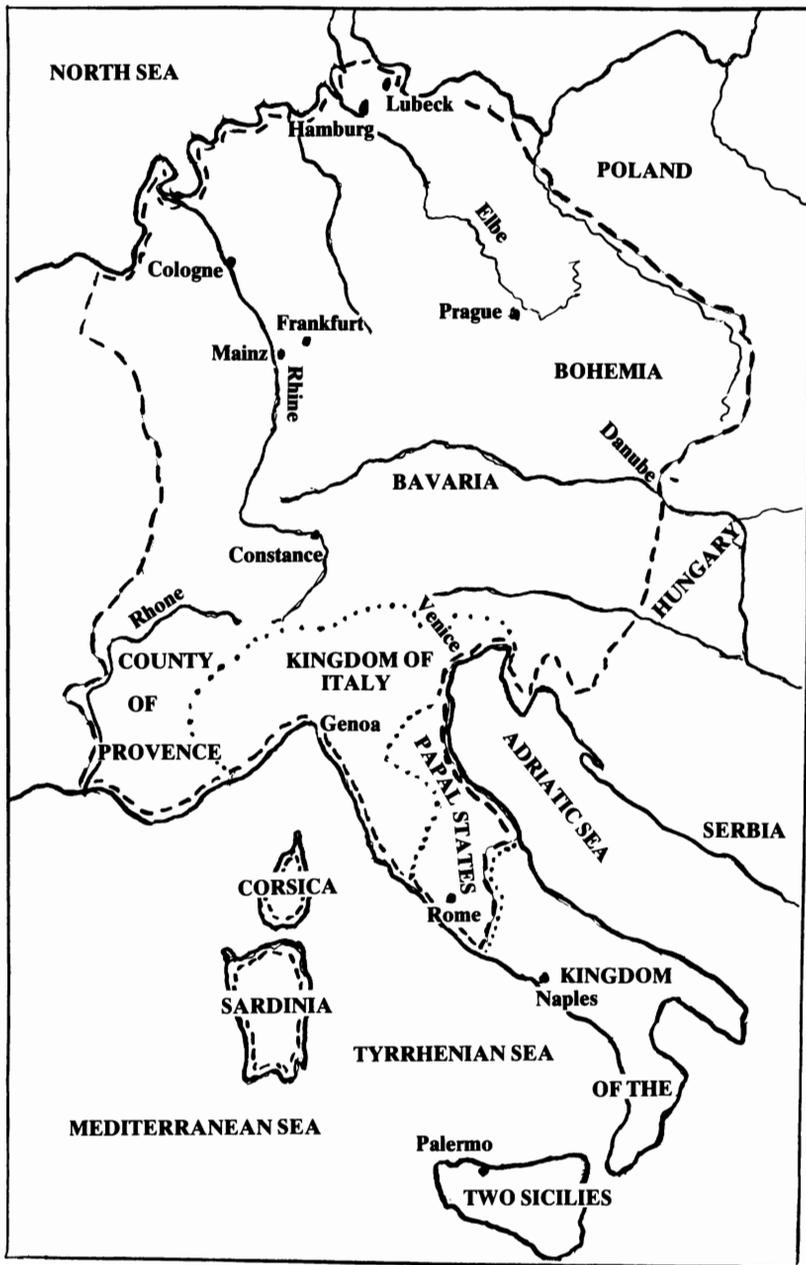
with chains, and their nobles with fetters of iron: to execute upon them the judgment written: this honor have all the Saints" (Psa. 149:7-9). This will be "fire descending from the Deity out of heaven, and devouring them," at whatever epoch it may flame.

30. The Image of the Beast

"And he deceives the dwellers upon the earth through the wonders which it was given to him to have worked in the presence of the beast; saying to the dwellers upon the earth, to have an Image made to the beast that hath the plague of the sword, and lives. 15. And it was given to him to give spirit to the Image of the beast; that the Image of the Beast should both speak, and cause that as many as would not worship the Image of the Beast should be put to death."

On account of the difficulties and ill success of commentators in the exposition of the Image of the Beast here spoken of, Vitringa has said, "est in hac parte prophetiæ quod interpret cruciat" — *it is in this part of the prophecy that the interpreter is tormented*. It would be no profit to the reader to specify their failures, for they are legion. The Image of the Beast has not only tormented them, but they have sadly tormented the Image, until it has been reduced to no Image at all. The commentators have commented upon one another, satisfactorily proving each other wrong; but when asked, what is the true solution of the mystery, they give no sign; so that we have to conclude, that what Doddridge confesses of himself is applicable to them all, saying, "what the Image of the Beast is, distinct from the Beast itself, I confess I know not."

But before we approach the Image these words of the text demand attention in passing, "and he *deceives* the dwellers upon the earth *through the wonders* which it was given him to work in the presence of the beast, etc." The word rendered "deceives" is *plana*, which also signifies, to lead astray, cause to wander; metaphorically, *to mislead, deceive, cause to err*. Understanding from the previous section what the *semeia*, wonders, or miracles, were by which the wonder-working Beast was enabled to cause fire to descend from the heaven, we may thence determine the nature of the deception practised. The dwellers upon the earth were "deceived" in being led astray by clerical fraud, and episcopal and military violence; which is characterized by Paul as "the working of the Satan *with all power* and signs, and lying wonders, and with all the deceivableness of unrighteousness in them that perish" (2 Thess. 2:9). The Beast of the Sea, or Sixth and Seventh Head, Ten Horns, and Mouth; that is, so much of it as is contemporary with Apocalyptic times: the Beast of the Earth, or Little Horn and Eyes of Daniel's vision, and



After the death of Charlemagne the Holy Roman Empire became Germanic in character instead of French as under him — *Publishers.*

the Image of the Beast — are all symbolical of “the Satan;” and were all manifested after the same kind of “working,” which Paul subdivides into all kinds of *dunamis*, and *semeia*, and lying *terata*, which cover the whole ground of military, civil, and ecclesiastical violence, oppression, and fraud.

He deceives through his wonder-working in the presence of the Beast. To what result does he deceive the dwellers upon the earth, or inhabitants of the territory of the Holy Germano-Roman dominion? To the making of an Image of the Beast that had the plague of the sword, and lives. In other words, in the metaphorical deception, or deceiving operation, there is *a conflict of powers* resulting in the development and compulsory establishment of the Image of the Beast.

But, who is the instrumental deceiver and wonder-worker causing the development and establishment of the Image? The Beast of the Earth. True. But the Beast of the Earth is an aggregate of powers almost co-ordinate; such as the episcopal or ecclesiastical, and the secular imperial. Which of these orders in the state was the wonder-working deceiver? Exclusively neither. The wonder-working consisted in the bitter and sanguinary conflicts between the Crown and Mitre, the two-horned symbol of the Romish Hierarchy; the result of which was the triumph of the Mitre over the Imperial Crown; by which the Hierarchy became independent of the secular order of the dominion. This Sovereign and Imperial Hierarchy, capitalized by the Dynasty of the Popes, and known commonly as the Papacy, is the Image of the Beast.

This wonder-working of the Lamb-Horned Beast is said to be transacted “in the presence of the beast.” This phrase is equivalent to that in the thirteenth verse, “in the presence of the men” — *enopion ton anthropon*: “the beast” in the one phrase being symbolical of “the men” in the other. Here is one Beast wonder-working in the presence of another Beast. Did not Daniel’s Little Horn work its wonders in the midst of the Ten Horns when, coming up after them and among them, it plucked up three of them by the roots, and incorporated their peoples and annexed their territory to its own? After the same manner the Hierarchial and Imperial Orders of the Lamb-Horned, or Mitred Beast, waged their intestine conflicts in the presence of the Ten Horns of the Beast of the Sea. In 1866, we had an example in point when Prussia, Austria, and Italy, countries of the Lamb-Horned Beast, were wonder-working in internecine war, in the presence of the rest of the European Powers who stood as spectators of the strife.

The wonder-working deceit was to develop an *eikon*, an image or likeness. Not an original, but a resemblance to something that had pre-

viously existed. As the prophecy is a symbolical revelation of powers to be developed in the Court of the Gentiles during the 1260 years of the subjection, or down-treading of the saints, the image to be developed was the likeness of some previously existing power. It was to be an image the counterpart “to the Beast *that hath (ho echei in the present tense) the plague of the sword, and lives.*” What beast is this? I have shown that the Sixth Head of the Beast of the Sea was that which *had been smitten* with a deadly plague by the Gothic Sword; I have also shown that when Charlemagne founded the Imperial Lamb-Horned dominion, that the Sixth Form or Head, was healed, or came to life again in the West; and the New Empire became the Eighth Form of Government, or Head, upon the Seven Mountains. This being consummated, it became “*the Beast that lives.*” The Image was to be a likeness of this living Eighth Head; in fact, a co-ordinate dynasty in the Holy Germano-Roman Habitable; an independent ecclesiastical imperial dynasty — an *imperium in imperio*, occupying the relative position to the Lamb-Horned Beast, that the Blasphemous Mouth does to Daniel’s Little Horn.

The wonder-working deceiving power directed the deceived to have an Image made to the Beast that lives. The English Version of this text is what may be styled a free translation, and reads, “And deceiveth them that dwell upon the earth by *the means* of those miracles which he had power to do in the sight of the beast; saying to them that dwell upon the earth that they should make an image to the beast, which had the wound by a sword, and did live.” But the rendering I have given at the head of this section, is more literal. The word *legon* is rendered *saying*. The power of deception, or ability to deceive, the dwellers upon the earth is acquired, *dia ta sumeia ha edothe auto poiesai, through the wonders which it was given him to have worked*; hence what he *said* to the deceived or misdirected being the “saying” of a power, would be equivalent to an authoritative mandate, which it had the ability to enforce. The command of the power in the ascendant was *poiesai eikona to therio, to have made an Image to the Beast*; or, more conformable to our idiom, *to have an Image made to the Beast*. The English Version “*did live,*” as the rendering of *ezese*, implies that the Beast, to whose likeness the Image was to be conformed, did live once; but was not in existence in the epoch of the creation of the image. The original word is indefinite. It leaves the time of the living undefined. The living of the Beast is affirmed in the announcement of its death plague having been healed; and the absence in the premises of any intimation of subsequent death. Hence, the indefinite present *and lives, kai ezese* is the best rendering of the word in the text — they were directed to make an image to the Lamb-Horned Beast

then, at the time of the creation of the Image, in hale and vigorous existence.

But the Image was not to be a mere form of government; it was to be both living and powerful. To this end, it was given to the thaumaturgic deceiver, *douvai pneuma te eikovi tou therion, to give spirit to the Image of the Beast*; so that it might perform all the functions of a potent and formidable despotism. This is implied in the words, "that the Image of the Beast might both speak, and cause as many as would not worship the Image of the Beast that they should be put to death." This was a terrible inspiration — a speaking Image murderously hostile towards all men, of all ranks and degrees, who would not bow down obediently to its sovereign behest. Such an imperialism was "a Mouth speaking very great things against the Most High" — (Dan. 7:8,25); a Lion-Mouth, speaking great things and blasphemies against God to blaspheme his Name and his Tabernacle, and the dwellers in the heaven Apoc. 13:2,5,6; or, in the words of the eleventh verse, *elale hos drakon, it spake as a Dragon*; in other words, as being itself a Dragon, or imperial. This Dragonic Image was the arrogant, blaspheming, and ferocious speaking constituent, or Mouth, of the Lamb-Horn Beast of the Earth; and the great enemy that "made war against the Two Prophets, and the Saints, and overcame them" (ch. 11:7; 13:7,15). Whosoever did not receive and would not submit to its oracular utterances were anathematized by it, and scathed with its fire from the heaven, or were excommunicated and penally destroyed as Heretics beyond the protection of law, the killing of whom was declared to be no murder. This Dragon-speaking Image decreed their extermination, and pronounced curses against all who should protect or harbor them while alive, or when dead give them any other than the burial of a dog. It decreed also the subordination of the secular powers to the spiritual, for the purpose of their extermination; and against them excited crusades, with the usual promise of remission of sins to the wretches who should bear its mark. Thus, pursuing its victims unto blood, which it drank in copious draughts unto lascivious intoxication (Apoc. 17:5,6), it illustrated the oracle in the text, that "as many as would not worship the image of the beast should be killed."

31. The Image of the Beast Historically Identified

The reader will remember what has already been stated concerning the relative position of the ecclesiastical and secular powers of the Lamb-Horned Dominion, as established by Otho the First, A.D. 962. It may, however, be as well to remark again in this place, that, when Otho

fixed the imperial crown in the name and nation of Germany, he established the two following maxims of public jurisprudence;

1. That the prince, who was elected in the German diet, acquired, from that instant, the subject kingdoms of Italy and Rome.

2. But that he might not legally assume the titles of emperor and Augustus, till he had received the crown from the hands of the Roman Pontiff.

By the first maxim the election of the emperor by the secular electors of the empire made him the lord of the pope; who had no more power to withhold the crown and titles from the emperor elect, than the archbishop of Canterbury, whose function it is to crown the king of England, could withhold the crown and titles from the inheritor of the British throne. In the time of Otho, the Archbishop and Patriarch of Rome was to the Germano-Roman emperor, what the archbishop of Canterbury is to the king of England, namely, at once both chief subject, and chief bishop, of the respective beasts, or dominions. The bishop of Rome was elected by the college of cardinals, with the ratifying approval of the Roman people; but he could not be legally consecrated until the emperor had graciously signified his approbation and consent. This being the ecclesiastical and civil constitution of the Lamb-Horned Beast, it is plainly to be perceived, that there was nothing in the body politic answerable to the Image of the Beast that lives.

The years preceding the time of Hildebrand were a period of long and disgraceful servitude for the so-called "Apostolic See." In reference to this Gibbon says, "the Roman Pontiffs of the ninth and tenth centuries, were insulted, imprisoned, and murdered, by their tyrants; and such was their indigence after the loss and usurpation of the ecclesiastical patrimonies, that they could neither support the state of a prince, nor exercise the charity of a priest." In the course of this long series of scandal, there were two sister-prostitutes named Marozia and Theodora, whose influence was founded on their wealth and beauty, and their political and amorous intrigues. Their influence was sovereign, and the most devoted of their paramours were rewarded with the Roman Mitre, to which the Tiara had not yet been added. The bastard son, the grandson, and the great grandson of Marozia "a rare genealogy" of papal holiness, were seated in the chair of St. Peter, and it was at the age of nineteen that her grandson, John XII, became the Head of the Latin Church. Drunkenness, murder, discords, and gaming dishonored his profession, and disgraced the man. His simony was undisguised; and his blasphemous invocation of Jupiter and Venus, the consummation of his impiety. He lived in public adultery with the matrons of Rome; the Lateran palace was turned into a school of prostitution; and his rapes of

virgins and widows deterred the female pilgrims from visiting the alleged tomb of St. Peter, lest, in so doing, they should be violated by his pretended successor. Charges were at length urged against him in a Roman synod in the presence of Otho the Great, who degraded him A.D. 967; an evident proof that the Image of the Beast was still a power in the undeveloped future, and had the design of Otho the third been carried into effect, A.D. 998, of abandoning the ruder countries of the North, to erect his throne in Italy, and to revive the institutions of the Roman monarchy, the Image of the Beast would have appeared in the likeness of the secular imperiality of Augustulus, A.D. 479; instead of in the likeness of that of the Lamb-Horned dominion, founded by Charlemagne and Otho the First.

But though the utmost licentiousness reigned in "the Eternal City," where six popes were deposed, two murdered, and one mutilated, the temporal power of the clergy generally was cherished and exalted by the superstition or policy of the Saxon dynasty, which blindly depended on their moderation, and fidelity to the imperial crown. The bishoprics of Germany were made equal in extent and privilege, superior in wealth and population, to the most ample states of the military order. This was an important stride towards the troublesome development of the wonder-working deceiver. As long as the emperors retained the prerogative of bestowing on every vacancy these ecclesiastical and secular benefices, their cause was maintained by the gratitude or ambition of their friends and favorites. The personal and local conflicts of the popes in the tenth century, left them no leisure, if they had possessed the capacity, to perfect the great system of temporal supremacy which was to deprive the emperors of their prerogatives pertaining to the ecclesiastical affairs of the empire. In this age, they looked rather to a vile profit from the sale of episcopal confirmations, or of exemptions to monasteries.

The vices of the popes and their clergy were less dangerous to the secular imperialism of the Beast, than their virtues, whatever they might be. All writers concur in stigmatizing the dissoluteness and indecency that prevailed among the clergy. The bishops were obtruded upon their sees, as the supreme pontiffs were upon that of Rome, by force or corruption. A child of five years old was made archbishop of Rheims; and the see of Narbonne was purchased for another at the age of ten. By this relaxation of morals the Lamb-Horned Hierarchy began to lose its hold upon the prejudices of mankind. This favored the success of "*Heresy*" so-called; and the increase of secular authority and power in the nomination and investiture of spiritual fiefs. This power was exercised with the grossest rapacity. If the ancient canons against simony had been en-

forced, the church would almost have been cleared of its ministers. Affairs continued to wax worse and worse in the eleventh century, until reform was indispensable to avert the impending ruin of the dominion.

The German emperors of the House of Saxony conferred bishoprics in general by direct nomination; while the popes were nominated for suffrage by the seven cardinal-bishops of the Roman province, and their election by the college confirmed by the emperor. But in A.D. 1047, an explicit right of nomination was conceded to Henry III, as the only means of rescuing the Roman church from the disgrace and depravity into which it had fallen. He appointed two or three popes of a very superior character to the illegitimate progeny of Marozia. This high imperial prerogative, however, was precluded from the possibility of its exercise, by the infancy of his son and successor, Henry IV, and by the factions of that minority. Pope Nicolas II, published a decree in A.D. 1059, which restored the right of nomination and election to the Cardinals of Rome; but leaving the confirmation of the pope elect to Henry, "now king and hereafter to become emperor," and to such of his successors as should personally obtain that privilege. This decree is the foundation of that celebrated mode of election in a conclave of cardinals, which has ever since determined the Headship of the Speaking Image of the Beast. It was intended, not only to exclude the franchise of the citizens of Rome, who by their rabble-violence had forfeited their primitive right, but as far as possible to prepare the way for *an absolute emancipation of the papacy* from the control of the secular imperial chief of the Beast of the Earth; reserving only a precarious and personal concession to the emperors, instead of their ancient legal prerogative of confirmation.

"The real author of this decree," says Hallam, "and of all other vigorous measures adopted by the popes of that age, whether for the assertion of their independence, or the restoration of discipline, was Hildebrand, archdeacon of the church of Rome, by far the most conspicuous person of the eleventh century. Acquiring by his extraordinary qualities an unbounded ascendancy over the Italian clergy, they regarded him as their chosen leader, and the hope of their common cause. He had been empowered singly to nominate a pope on the part of the Romans, after the death of Leo IX, and compelled Henry III. to acquiesce in his choice of Victor II. No man could proceed more fearlessly towards his object than Hildebrand, nor with less attention to conscientious impediments. Though the decree of Nicolas II, his own work, had expressly reserved the right of confirmation of the young king of Germany (Henry IV), yet, on the death of this pope, Hildebrand procured the election and consecration of Alexander II without waiting for any authority. During this

pontificate he was considered as something greater than the pope, who acted entirely by his counsels. On Alexander's decease, Hildebrand, long since the real head of the church, was raised with enthusiasm to its chief dignity, and assumed the name of Gregory VII.

His plans, however, not being sufficiently mature to throw off the secular yoke of the Beast altogether, though he acted as pope from the day of his election, he declined to receive consecration until he had obtained the consent of the king of Germany. But this moderation was not of long continuance. The situation of Germany speedily afforded scope for the ambitious display of the wonder-working deceiving power. Henry IV., through a very bad education, was arbitrary and dissolute; the Saxons were engaged in a desperate rebellion, and secret disaffection had spread among the princes to an extent of which the pope was much better aware than the king. He began the contest between the Church and the Empire, the Mitre and the Crown, the Lamb-Horned Eyes of the Dragon-Horn, or in plain terms, between the spiritual and temporal orders of the Holy Germano-Roman dominion, by excommunicating some of Henry's ministers on pretence of simony, and made it a ground of remonstrance that they were not instantly dismissed. His next step was to publish a new decree against lay investitures. The abolition of these was a favorite object of Gregory, and formed an essential part of his general scheme for *emancipating the spiritual, and subjugating the temporal power*. The ring and crosier, it was asserted by the papal advocates, were the emblems of that power which no monarch could bestow; but even if a less offensive symbol were adopted in investitures, the dignity of the Romish Hierarchy was lowered, and its "purity" (!) contaminated, when its highest ministers were compelled to solicit the patronage or the approbation of laymen.

But interest in the question of investitures was suspended by other more extraordinary and important dissensions between the Church and the Empire. The pope, after tampering some time with the disaffected party in Germany, summoned Henry IV. to appear at Rome, and vindicate himself from the charges alleged by his subjects. Such an outrage naturally exasperated a young and passionate monarch. Assembling a number of bishops and other vassals at Worms, he procured a sentence that Gregory should no longer be obeyed as lawful pope. But the time was passed for those high prerogatives of former emperors. After A.D. 1073, the relations of dependence between Church and State were now about to be reversed; in other words, the time had come to erect the Romish Hierarchy, under its chief bishop, into a supreme independent imperial monarchy, after the model of the secular, but superior to it: or

as it is Apocalyptically expressed, "to have an Image made of the beast that lives."

Gregory had no sooner received accounts of the proceedings at Worms, than he not only excommunicated Henry, but sentenced him to the loss of the kingdoms of Germany and Italy, releasing his subjects from their allegiance, and forbidding them to obey him as sovereign. This was another act initiatory of what might have seemed to be a romantic project of making himself the lord of "Christendom," by not only dissolving the jurisdiction which kings and emperors had hitherto exercised over the various orders of the clergy, but also by subjecting to the papal authority all temporal princes, and rendering their dominions tributary to the See of Rome. This Gregory VII. undertook with great audacity. He proposed to "cāuse all, both small and great, rich and poor, free and bond, to receive the mark" of supreme papal authority, in which he and his successors, "through the wonders which" their party "had power to work in the presence of the beast," were successful. Solomon, king of Hungary, dethroned by his brother Geysa, had fled to the emperor of Germany for protection, and renewed the homage of Hungary to the Secular Imperiality of the Lamb-Horned Beast. Gregory, who favored Geysa, exclaimed against this act of submission; and said in a letter to Solomon, "You ought to know that the kingdom of Hungary belongs to the Roman Church; and learn that you will incur the indignation of the Holy See (the Eyes of the Little Horn) if you do not acknowledge that you hold your dominions of the pope, and not of the emperor!"

This presumptuous declaration, and the neglect it met with, brought the quarrel between the Secular Horn, or empire, and the Lamb-Horned Eyes, or church, to a crisis. In his circular letters he repeatedly asserts, that "bishops are superior to kings, and made to judge them," expressions alike artful and presumptuous, and calculated for bringing in all the churchmen of the world to his standard. Gregory's purpose is said to have been to engage in the bonds of fidelity and allegiance to the so-called Vicar of Christ, as King of kings and Lord of lords, all the monarchs of the earth, and to establish at Rome an annual assembly of bishops, by whom the contests that might arise between kingdoms and sovereign states were to be decided; the rights and pretences of princes to be examined; and the fate of nations and empires to be determined.

The haughty pontiff knew well what consequences would follow the flaming thunderbolts of the heaven. The German bishops came over to his party forthwith, and drew along with them many of the nobles; the brand of civil war still lay smouldering, and a bull properly directed was

sufficient to set it in a blaze: and those very princes and bishops who had assisted in deposing Gregory, gave up their emperor to be tried by the pope, whom they solicited to come to Augsburg for that purpose.

Henry suddenly finding himself almost insulated in the midst of his dominions, had recourse, through panic, to a miserable expedient. He crossed the Alps at Tyrol, accompanied only by a few domestics, with the avowed determination of submitting and seeking absolution of Gregory, his tyrannical oppressor, who was then at Canossa, on the Apennines, a fortress belonging to his faithful adherent the Countess Matilda. It was in the unusually severe winter of A.D. 1077. At the gates of this place he presented himself as a humble penitent. He alone was admitted into the outer court of the castle, where, being stripped of his robes, and wrapped in a woollen shirt and with naked feet and fasting, he was obliged to remain for three days in the month of January, while Gregory, shut up with his devout and affectionate Matilda, refused to admit him to his presence to kiss his feet. Matilda's attachment to Gregory and hatred of the Germans were so great, that she made over all her estates to the Image of the Beast in process of creation: "and this donation," says the historian, "is the true cause of all the wars which since that period have raged between the emperors and the popes. She possessed, in her own right, a great part of Tuscany, Mantua, Parma, Reggio, Placentia, Ferrara, Modena, Verona, and almost the whole of what is now called the Patrimony of St. Peter, from Viterbo to Orvieto; together with part of Umbria, Spoleto, and the March of Ancona."

On the fourth day the emperor was permitted to throw himself at the feet of the pope, who condescended to grant him absolution, after he had sworn obedience to the pontiff in all things, and promised to appear at Augsburg on a certain day to learn the pope's decision whether or not he should be restored to his kingdom, until which time he also promised not to assume the imperial insignia.

Thus while Henry got nothing but disgrace, his abject humiliation elated Gregory with great exultation, who now regarded himself, and not altogether without reason, as the lord and master of all the crowned heads of "the Earth" and "the Sea," called "Christendom;" so that, in several of his letters, he said, it was his duty "to pull down the pride of kings."

This extraordinary accommodation exceedingly disgusted the provinces of Italy. Their indignation at Gregory's arrogance, happily for Henry, overbalanced their detestation of his meanness. All Lombardy took up arms against the pope, while the pope was raising all Germany against the emperor. The Germans chose Rodolph, duke of Swabia, who was crowned at Mentz. Gregory affected to be displeased that he

was crowned without his order; and declared he would acknowledge as emperor and king of Germany him of the two rivals who should be most submissive to the Holy See. But as Henry would not submit, he sent a golden crown to Rodolph with the inscription upon it,

Petra dedit Petro, Petrus, diadema Rodolpho;

importing that it was given by virtue of the right to confer crowns from the apostle Peter! The donation was accompanied by an anathema against Henry prophetic of the aspirations of the rising Image-power. The anathema concludes with an apostrophe to St. Peter and St. Paul, saying, "Make all men sensible, that, as you can bind and loose every thing in heaven, you can also upon earth take from, or give to, every one according to his deserts, empires, kingdoms, principalities — let the kings and princes of the age then instantly feel your power, that they may not dare to despise the orders of your church; let your justice be so speedily executed upon Henry, that nobody may doubt but that he falls by your means and not by chance."

But Gregory's success in his immediate designs was not answerable to his intrepidity. Henry both subdued the German rebellion and carried on the war with so much vigor in Italy, that he was crowned in Rome by the archbishop of Ravenna, whom he had caused to be elected pope by the name of Clement III., instead of Gregory, who had taken refuge in the castle of St. Angelo, whence he defied, and again excommunicated the conqueror. In the meanwhile the castle was besieged, but the emperor being called off into Lombardy, Roger Guiscard, his Norman ally, effected his release and gave him asylum at Salerno, where he soon after died. His mantle, however, descended upon his successors, especially Urban II., and Paschal II., who strenuously persevered in the great contest for Ecclesiastical Independence, or the full development of the Image of the Beast.

Henry V. steadily refused to part with the right of investiture and the secular or lay constituent of the Lamb-Horned Dragon was still committed in open hostility with the Papal Hierarchy of "the Earth" for fifteen years of his reign. But Henry V. being stronger in the support of his German vassals than his father, Henry IV. had been, none of the popes with whom he was engaged had the boldness to repeat the measures of Gregory VII. At length, A.D. 1122, each party grown weary of this ruinous contention, a Concordat, or treaty of agreement, was arranged between the emperor and the pope, Calixtus II., which put an end by compromise to the question of ecclesiastical investitures. By this compact *the emperor resigned for ever* to the rising Image-Power the investiture of the bishops of the dominion by the ring and crosier, and recognized the liberty of elections. But in return, it was agreed that elections

should be made in his presence, or that of his officers; and that the new bishop should receive his temporalities from the emperor by the sceptre. By this concordat the imperial order preserved its feudal sovereignty over the estates of the Episcopal Hierarchy, which possessed nearly half the lands in Europe, in defiance of the language which had recently been held by the pontificals. In the terms of this compromise the success of the emperor and the pope seemed pretty equally balanced; but from subsequent effects it is apparent to which party the intrinsic advantages of victory belonged: the events which followed, or "the wonders it was given him to work, in the presence of the beast," after the settlement of this great and sanguinary controversy about investitures, evinced beyond all dispute, that the See of Rome had conquered; or in other words, that the creation of the Image, or likeness to the Constantinian Sixth Head of the Beast, revived in the dominion founded by Charlemagne, was completed in the establishment of the absolute monarchy of papal Rome. Gregory VII, is universally regarded as the founder of this unlimited imperiality. "He may be called," says Hallam, "the common enemy of all sovereigns, whose dignity as well as independence mortified his infatuated pride." He conveniently exhibited St. Peter as a great feudal suzerain, or legitimate lord of all the countries and kingdoms of the earth. The gross and universal superstition of the Latin world admitted that the fullness of Christ's lordship in heaven and earth had been by Christ himself transferred to Peter, and therefore to the incarnate dæmons, the popes, who blasphemously style themselves the Vicars of Christ, and successors of that apostle. Admitting this monstrous and illogical falsehood, it was not difficult for such "dwellers upon the earth" to assent to the ambitious claims of the Roman Pontiff. The liberties of the national churches of the diademed horns of the Beast of the Sea, were as completely destroyed by papal arrogance, as those of the churches of the Lamb-Horned dominion, whose emperors had sustained the principal brunt of the war. By a papal constitution inspired by Hildebrand, no bishop in the Latin church was permitted to "buy and sell," or exercise his functions, until he had received the confirmation of the Roman See; "a provision," says Hallam, "of vast importance, through which, beyond perhaps any other means, Rome has sustained, and still sustains, her temporal influence, as well as her ecclesiastical supremacy." The National Churches now found themselves subject to an undisguised and irresistible despotism, whose favorite policy it became to harass all prelates with citations to Rome. Gregory VII. obliged the metropolitans to attend in person for the pallium, or holy lambskin, in which the wolves of that Episcopal order are officially clothed; and bishops were summoned even from England and the

northern kingdoms to receive the commands of their spiritual monarch, the Papal Mouth of the Dragon-Image.

From the time of Gregory VII., no pontiff of the Image-monarchy thought of awaiting the confirmation of the emperor of Germany, as in earlier ages, before he was installed in "the throne of St. Peter." On the contrary, it was claimed that the emperor himself was to be confirmed by the pope. When Frederick Barbarossa came to receive the imperial crown at Rome, he omitted to hold the stirrup of Adrian IV., who, in his turn, refused to give him the usual kiss of peace; nor was the contest ended but by the emperor's acquiescence, who was content to follow the precedents of his predecessors. This same Adrian in a letter reminded Frederick that he had conferred upon him the imperial crown, and was willing to bestow, if possible, greater benefits. This letter excited a great ferment among the German princes, in a congress of whom it was delivered. "From whom, then," one of the papal legates, or ambassadors, rashly inquired, "does the emperor hold his crown, except from the pope?" This so irritated a prince of Wittelsbach, that he was with difficulty prevented from cleaving the priest's head with his sabre. It was Adrian IV. who bestowed the kingdom of Ireland upon Henry II., King of England; and in the grant declared that all islands were the exclusive property of St. Peter, which was only an indirect assertion, that they all belonged to the Image of the Beast, of which the popes are the absolute, omnipotent, and oracular chiefs.

But the epoch when the arrogant and usurping spirit of the Papal Image of the Beast was most strikingly displayed was the pontificate of Innocent III. In each of the three leading objects pursued by Rome, namely, independent sovereignty, supremacy over the Latin church, and control over the princes of the earth, it was the fortune of this pontiff to conquer. This is the testimony of history. He completed the iconic, or image, fabric, founded by Gregory VII., and promoted steadily by his successors. He realized that fond hope of so many of his predecessors, *a dominion over Rome and the central parts of Italy* — the territory of the Image of the Beast; given to the Roman See by the countess Matilda, and yielded after long dispute by the emperor Otho IV. on his coronation at Rome by Innocent III., who bore the keys from A.D. 1198 to A.D. 1216. "This," says Hallam, "is the proper era of that temporal sovereignty which the Bishops of Rome possess over their own city, though still prevented by various causes, for nearly three centuries, from becoming unquestioned and unlimited."

The maxims of Gregory VII. were now matured by more than a hundred years, and the right of trampling upon the necks of kings had

been received, at least among ecclesiastics, as an inherent attribute of the Image of the Beast; or the system of power based upon forgery, murder, and wonderful deceit, commonly styled THE PAPACY. "As the sun and the moon are placed in the firmament," said Innocent III., "the greater as the light of the day, and the lesser of the night; thus are there *two powers in the church*; the pontifical, which as having the charge of souls, is the greater; and the royal, which is the less, and to which the bodies of men only are intrusted." Intoxicated with these ideas which he succeeded in establishing, he deemed no quarrels of princes beyond the sphere of his jurisdiction. His foremost gratification was the display of unbounded power. His letters, especially to ecclesiastics, are full of unprovoked rudeness. As impetuous as Gregory VII., he is unwilling to owe anything to favor; he seems to anticipate denial, heats himself into anger as he proceeds, and where he commences with solicitation, seldom concludes without a menace. With such a temper and with such advantages, he was formidable beyond all his predecessors, and well qualified for the time "to speak" as the official incumbent of the Image-Mouth which "spake as a dragon;" and caused on every side the lightning of the Roman Heaven to thunder over the heads of princes. He claimed the right to confirm the election of the emperors of the Lamb-Horned dominion; and in a decretal epistle, declares the pope's authority to examine, confirm, anoint, crown, and consecrate the emperor elect, provided he shall be worthy; or to reject him if rendered unfit by great crimes, such as sacrilege, heresy, perjury, or persecution of the Roman church; in default of election, to supply the vacancy; or, in the event of equal suffrages, to bestow the empire upon any person at his discretion.

"The noonday of Papal dominion," says Hallam, "extends from the pontificate of Innocent III., inclusively to that of Boniface VIII., or, in other words, through the thirteenth century. Rome inspired during this age all the terror of her ancient name. She was once more the mistress of the world, and kings were her vassals." Such was the Image of the Imperial Head of the Ten-Horned Beast healed of its death-plague by Charlemagne, created by "the false Prophet," or Roman Hierarchical constituent of the healed head, "that wrought the wonders in the presence of the Beast of the Earth, with which he deceived them who received the mark of the beast, and them who worshipped his image" (Apoc. 19:20). This Image-Monarchy is styled "the Kingdom of the Beast" in ch. 16:10; and was obnoxious to the vial-wrath of the fifth angel, by which it was filled with darkness. The judgments of this vial and those who have thus far transpired under the sixth, had reduced the image to very limited territorial and temporal dimensions. They are so inconsiderable that the

Image may be said to be in the article of death; for beyond the very narrow limits of the little territory yet remaining to the pope, the papal government, however loud and fiercely it may roar, can no longer “cause as many as will not worship the image of the beast to be put to death;” nor can it cause all, both small and great, rich and poor, free and bond, to receive a mark upon their right hand, or upon their foreheads; nor can it prevent men buying and selling any sort of spiritual or temporal merchandize they please. This is the condition of the Image in the latter half of the nineteenth century, which may be styled the dying hour of the life imparted to it by the wonder-working Pseudoprophet of the Lamb-Horned Beast. But while the Temporal Image is at death’s door, there is considerable vitality in the Pseudoprophet, or Roman Hierarchy, itself. This has been evinced in the concourse of bishops at Rome under pretence of celebrating the martyrdom of Peter in that city of fraud and abomination; or, as it is termed by the Spirit in ch. 18:2, “the habitation of dæmons, and the hold of every foul spirit, and cage of every unclean and hateful bird.” Of this Pseudoprophetic power, Pius IX, is officially, in 1867, the distressed and wailing mouth. How different his utterances from those of Gregory VII and Innocent III! When they roared princes and nations trembled; when he tries to roar, his roar becomes a wail of “heart-rending griefs,” and they laugh, having no longer any fear of papal interdicts and curses; and continue their “machinations the most implacable” for the subversion of the authority of what he styles “the Apostolic See.” But the Pseudoprophet Hierarchy, with all the vitality that lingers in its constitution, will never be able to galvanize the old shattered image into its ancient vigor. If it continue to exist in dilapidation, it is only tolerated until “the Hour of Judgment” be fully come to execute the sentence written concerning the Beast and its wonder-working deceiver that created the Image, saying, “These both were cast alive into a lake of fire burning with brimstone” (ch. 19:20; 20:10).

Thus, in conclusion of this section, we have seen that after a conflict of more than four hundred years from Charlemagne to Innocent III., the ecclesiastics of all the hierarchies of Europe were united in one vast organization with the Bishop of Rome as their supreme legislative and judicial head, and a single ecclesiastical government established over the whole Roman church after the model of that of the Woman’s Man-Child of Sin, developed in the person and power of Constantine the Great. This development of the Man-Child into the fulness of the age and stature of THE MAN, or Image of the Beast, is denominated by Romanists themselves a monarchy. “All catholic doctors agree in this,” says Bellarmine, “that the ecclesiastical government committed to men by God is a monarchy.” “If the monarchial is the best form of govern-

ment," says another, "as we have shown, and it is certain that the church of God instituted by Christ its head, who is supremely wise, ought to be governed in the best manner, who can deny that its rule ought to be monarchical?"

Accordingly, the canonists, or skilled interpreters and practitioners of ecclesiastical law, are accustomed to style the Bishop of Rome a king. "The pope," say they, "may be called a king. He is the Prince of princes, and Lord of lords. He is, as it were, a God on earth. He is above right, superior to law, superior to the canons. He can do all things against right and without right. He is greater than all the saints except Peter. Some say he is greater than an apostle, and not bound by the commands either of Peter or Paul. His sentence prevails against the judgment of the whole world. His sole will is instead of reason in the bestowment of ecclesiastical offices. He does not commit simony in selling benefices. He may deprive any one of his office without any cause. He is able to free from obligation in matters of positive right, without any cause, and they who are so released are safe in respect to God. He can take away a possession from one church and give it to another, even without a cause; and no one can say unto him, Why doest thou so? He is not bound by treaties. The Pope and Christ make one consistory. He can make justice of injustice. He can change the substance of things, and make a thing out of nothing. He can change squares into circles" — *Febronii de Statu Eccl. lib i. c. ix. p. 527.*

Such was the ICONIC MAN in the noonday of his existence, the number of whose name is 666. Is not this the Antichrist? Could any power arise in the world more deserving of the name? Is not this Image-power, *Anomos*, THE LAWLESS ONE, whose coming Paul predicted would be "after the working of the Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish?" It can be no other than "the Man of Sin, the Son of Perdition; who opposeth and exalteth himself above all that is called god, or *Sebasma*, an object of veneration; so that he in the temple of the god sits as a god, publicly exhibiting himself that he is a god." And yet in view of all the record extant concerning this ICONIC MAN OF SIN, there are protectors who affirm that the papal dynasty is not the Antichrist, and that his revelation is still in the future! Can blindness be more complete than that which cannot see the Lawless One in him whose worshippers declare to be superior to law and above right? If the Antichrist have not been in full manifestation before the world for the past six hundred years, there need be no apprehension of his future advent. But, as we have seen elsewhere, *Antichrist* and *vicar of Christ*, or *Vice-Christ*, are synonymous expressions; so that in this vainglorious title of the papal

power it stands confessed as Antichrist, the Image Man of Sin, for the worship or reprobation of mankind.

32. The Utterances of the Speaking Image

“And it was given to it to give spirit to the Image of the Beast, that the Image of the Beast might both speak, and cause as many as would not worship the Image of the Beast, that they should be put to death” — Verse 15.

To have power to *speak*, and to cause to put to death; or to decree and to enforce its decrees, was the result of *spirit, pneuma*, being imparted to the Image. A monarch, or pontiff king, who made laws and issued decrees, but could not enforce them, or cause them to be executed, would be an image *without spirit*. That which is necessary to a monarchy for the execution of its laws and ordinances is its spirit or power; and when a king can no longer cause his will to be respected; when he decrees and threatens, and his utterances are laughed at or despised, he is a *vox et prætera nihil*, a mere voice, his spirit has departed; and he ceases to be a power in the world of powers, which respect nothing which cannot itself be respected.

Such is the present condition of what remains of the Sixth, or Imperial Head of the Beast. It can order all Heretics to be roasted and exterminated, who defiantly refuse to abandon their heresy, and to worship or honor and obey it. But in none of its “catholic provinces” can its episcopal officials execute its commands. Neither they, nor the secular authorities, dare venture upon the experiment; because, like the rulers of old, “*they fear the people.*” All it dare attempt now is the canonization of murderers, who used to roast Jews, burn heretics, and try to exterminate protestants. This has been ostentatiously done in Rome by Pius IX. and his bishops in 1867. Their transformation of these bloodhounds of the Papacy into Romish Saint-Protectors, or *Mahuzzim*, demonstrates what the Image of the Beast would do even now, if its spirit or power to do or practise, had not departed; and shows that the mind of the Romish Hierarchy is to-day as hateful, stagnant and unclean as ever. But happily for mankind in the fairest countries of the earth, they can only typify their disposition towards robbery and murder by canonizing thieves and sanguinary wretches of a former age. By thus gnashing their teeth at the living, they give expression to their “heart-rending griefs” that they can no longer “cause as many as will not worship the Image of the Beast to be put to death.”

But in the days of Innocent III., the great things and blasphemies spoken of by the Image, or Iconic Lion-Mouth, were something more

than sound and fury signifying nothing harmful. They were terrific roarings that made all the beasts of the Roman wilderness to tremble. Lucius III. and Innocent III., by formal decrees, required heretics to be seized, condemned, and delivered by the bishops to the civil magistrates, to be *capitally punished*, and enjoined the princes and magistrates to execute on them the sentences denounced by the canon and civil laws. "Supported," says the Iconic Mouth, "by the presence and energy of our beloved son Frederick, the illustrious Emperor of the Romans, by the council of our brethren, other patriarchs, archbishops also, and numerous princes, who have assembled from different parts of the world, we rise by this decree against all heretics, and by apostolical authority condemn every sect, by whatever name it is designated

"In the first place, therefore, we subject the Cathari, the Paterini, the Poor Men of Lyons, the Passagini, and the Arnaldists (Witnesses clothed in sackcloth — ch. 11:3), to a perpetual anathema; and as some claim authority to preach ("*buy and sell*" without money or price, the Divine mission of the Saints — ch 13:7), although the apostle saith, 'How can they preach except they be sent?' all who venture to preach, either publicly or privately, *without authority from the Apostolic See, or the bishop of the place*, and all who dare to think and teach otherwise in respect to the sacrament of the body and blood of our Lord Jesus Christ, or baptism, or the remission of sins, or matrimony, or the other sacraments of the church than the Holy Roman Church preaches and practices; and generally, all whom the Roman Church, or individual bishops in their dioceses, or the clergy themselves, when the seat is vacant, with the concurrence, if necessary, of the neighboring bishops, shall judge to be heretics, shall be bound with the same bond of perpetual anathema. All their harborers, and defenders, and all who yield them any patronage or favor, we consign to the same sentence.

"And as it sometimes happens that the severity of ecclesiastical discipline is condemned by those who do not understand its virtue, we ordain that clergymen who are clearly convicted of the aforesaid errors, shall be divested of the prerogatives of their order, deprived of their benefices, and delivered to the secular power to be appropriately punished, unless, immediately on the detection of their error, they voluntarily return to the Catholic faith, and consent publicly, at the will of the bishop of the diocese, to abjure their heresy, and make a proper satisfaction. But a layman, who is infected with that pest, unless abjuring the heresy and making satisfaction, he instantly flies to the orthodox faith, is to be *left to the will of the secular power to suffer a vengeance* in correspondence with his crime. They, moreover, who shall be found marked by *the mere suspicion* of the church, unless they demonstrate

their innocence in a manner suited to the nature of the suspicion, and to their rank, shall be subjected to the same sentence. But they who, after having abjured their error, or cleared themselves in a trial by their bishop, shall be convicted of relapsing to the heresy they have abjured, we order to be *left to the severest sentence* without further hearing, and their goods appropriated to the churches which they served, according to the canons.

“We add, moreover, by the advice of the bishops, and the suggestion of the emperor and his princes, that each archbishop and bishop shall himself, or by his archdeacon, or other honest and suitable persons, once or twice a year, go through the parish in which it is reported that Heretics reside, and compel three or more men there of good reputation, or the whole population if it seem expedient, to swear that should any one know persons who are heretics, or any who hold secret assemblies, or differ in life or manners from the usage of the faithful, he will endeavor to point them out to the bishop or archdeacon. And the bishop or archdeacon shall call the accused before him, and unless they clear themselves to his satisfaction, or should they, after having cleared themselves, relapse to their former heresy, they are to be punished according to his judgment.

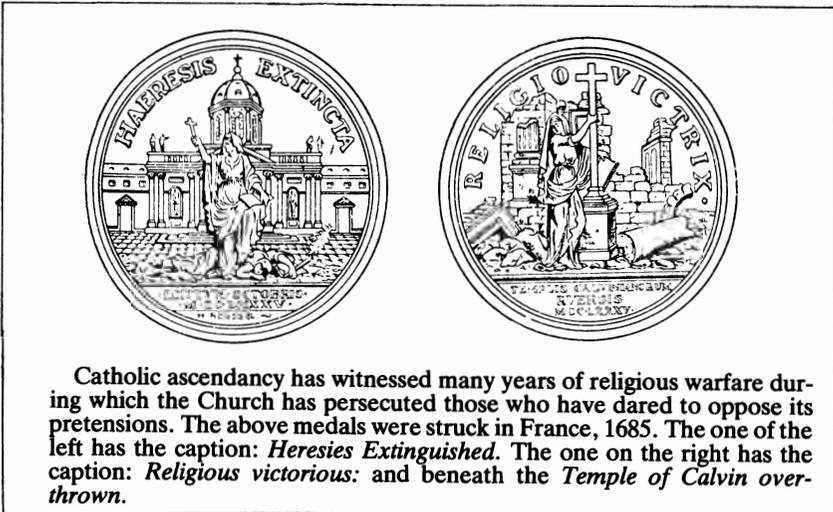
“If from a superstitious objection to oaths, any of them should refuse to swear, they are on that account to be adjudged heretics, and smitten with the punishment which has been mentioned.

“We enact, moreover, that counts, barons, prefects, and consuls of cities and other places, at the admonition of the archbishops and bishops, promise under oath, that whenever they shall be required by them, they will boldly and efficiently aid the church against heretics and their accomplices, and study in good faith, according to their duty and power, *to execute* in the cases of which we have spoken, *the ecclesiastical in the same manner as the imperial laws*. And should they refuse to observe their oath, they shall be divested of their offices which they enjoy and become ineligible to others. They shall, moreover, be excommunicated, and their lands put under an interdict of the church. A city that excites resistance to these decrees, or neglects at the admonition of the bishop to punish those who resist, shall be *deprived of the commerce of other cities*, and divested of its episcopal rank.

“All favorers also of heretics, as condemned to perpetual infamy, we order to be debarred from the office of advocates, from giving testimony, and from all civil employments.”

Similar canons were enacted A.D. 1215, by the fourth Lateran council under Innocent III., the most famous general council of the middle ages, at which over 1000 bishops and abbots attended, and ambas-

sadors also from most of the kingdoms, in which the Lion Mouth decrees, that should a civil lord, on being required and admonished by the church, neglect to clear his territory of this heretical nuisance, let them be bound by the metropolitan and other bishops of the province with the bond of excommunication; and should he refuse to make satisfaction within a year, let it be signified to the supreme pontiff, that he may declare his vassals to be freed from allegiance to him, expose his land to be seized by Catholics, who, *exterminating the Heretics*, may possess it without opposition, and preserve it in the purity of the faith



“Catholics who assume *the sign of the cross* (‘the Mark of the Beast’) shall gird themselves to the extermination of the Heretics, shall enjoy the indulgence, and be fortified by the sacred privilege, which are conceded to those who go to the relief of the Holy Land.”

These enactments were incorporated in the decretals of Gregory IX., and became the law of the Image-State. Thus the Latin Hierarchy decreed the ruin and sanguinary extermination of all who dissented from its superstition, and refused to pay it the honor and obedience it required.

In the epoch of the full manifestation of this ferocious power the Two Witnesses, styled in the above decrees “heretics,” had become by their influence and doctrine very formidable antagonists to the pope and his clerby. At the beginning of the thirteenth century, the provinces of Languedoc, Provence, Catalonia, and all the surrounding countries, comprising the whole of the South of France, with the Pyrenees and a

part of Spain, were peopled with an industrious and intelligent race of men, addicted to commerce and the arts, but generally fostering religious views exceedingly hostile to “the great things and blasphemies” of the Leo-Draconic Mouth of the Image, or Imperio-Babylonish Hierarchy of Rome. They were styled Albigenes from the province of Albi, in the south of France, in which they flourished in considerable numbers. In the whole of this southern district, they not only dissented, but bore a lively testimony against Romish superstition and idolatry, and the vicious lives of the clergy. The author of the Belgian Chronicle, from Cæsarius, A.D. 1208, says: “The error of the Albigenes prevailed to that degree, that it had infected as much as a thousand cities; and if it had not been repressed by the swords of the faithful, I think that it would have corrupted the whole of Europe.”

David Hume, though regarding them as enthusiasts, bears witness to their moral excellence. “Pope Innocent III.,” says he, “published a crusade against the Albigenes, a species of enthusiasts in the south of France, whom he denominated Heretics, because like all other enthusiasts, they neglected the rites of the church, and opposed the power and influence of the clergy. And these sectaries, though *the most innocent and inoffensive of mankind*, were exterminated with all the circumstances of extreme violence and barbarity.”

Ebrard of Bethune, who wrote A.D. 1212, says, “they call themselves Vallenses, because they ‘abide in the Valley of Tears,’” alluding to their situation as witnessing in sackcloth, in the Valleys of Piedmont. Their opinions are thus recited from an old manuscript by the Centuriators of Magdeburg:

“In articles of faith, the authority of the holy scripture is the highest, and for that reason it is the rule of judging: so that whatsoever agreeth not with the word of God, is deservedly to be rejected and avoided.

“The decrees of fathers and councils are so far to be approved, as they agree with the word of God.

“The reading and knowledge of the holy scriptures is free and necessary for all men, the laity as well as the clergy; yea, and the writings of the apostles and prophets are to be read rather than the comments of men.

“The sacraments of the Church of Christ are two, baptism and the supper of the Lord.

“The receiving in both kinds for priests and people was instituted by Christ.

“Masses are impious; and it is insanity to say masses for the dead.

“Purgatory is an invention of men; for they who believe, come into



The Vale of Tears. It was in the Waldensian Valleys, chiefly of Savoy and Piedmont, depicted above, that the anti-Catholic protesting communities mainly took refuge. Their opposition was maintained despite the most savage of persecutions by adherents of the Roman Catholic Church: persecutions by adherents of the Roman Catholic Church: persecutions that continued for several centuries — *Publishers*.

eternal life; and they who believe not, into eternal condemnation — (credentes enim, invitam æternam venire — *come*, not *go*, as generally translated — *Author*).

“The invocating and worshipping of dead saints is idolatry.

“The Church of Rome is the Babylonian Harlot.

“We must not obey the Pope and the Bishops; because they are the wolves of the Church of Christ.

“The pope hath not the primacy over all the churches of Christ, neither hath he the power of both swords.

“That is the Ecclesia of Christ which heareth the sincere word of Christ, and useth the sacraments instituted by him, in what place soever it exist.

“Vows of celibacy are inventions of men, and occasions of sodomy.

“So many orders are so many characters of the Beast.

“Monkery is a stinking carcass.

“So many superstitious dedications of temples, commemorations

of the dead, benedictions of animals, pilgrimages, so many forced fastings, so many superfluous festivals, those perpetual bellowings of unlearned men, and the observations of the other ceremonies, manifestly hindering the teaching and learning of the word, are diabolical inventions.

“The marriage of priests is lawful and necessary.”

The following testimonies concerning the holders of the foregoing truths, the Romanists will allow to be unexceptionable. They are the testimonies of Reinerius and Thuanus. Reinerius flourished about A.D. 1254; and his testimony is the more remarkable as he was a Dominican, and Inquisitor-General. “Among all the sects,” says he, “which still are or have been, there is not any more pernicious to the Church than that of the Leonists. And this for three reasons. The first is because it is older; for some say that it hath endured from the time of Pope Sylvester; others from the time of the apostles (doubtless, *‘the Saints’* of ch. 13:7). The second reason, because it is more general; for there is scarce any country wherein the sect is not. The third, because when all other sects beget horror in the hearers by the outrageousness of their blasphemies against God (*‘the Earth that helps the Woman’* in her hostility to Rome) this of the Leonists hath a great show of piety; because they live justly before men, and believe all things rightly concerning God, and all the articles which are contained in the creed; only they blaspheme the church of Rome and the clergy, whom the multitude of the laity is easy to believe.”

The candid and impartial historian, Thuanus, says, “Peter Waldo, a wealthy citizen of Lyons, about the year of Christ, 1170, gave name to the Waldenses. He, leaving his house and goods, devoted himself wholly to the profession of the gospel, and took care to have the writings of the prophets and apostles translated into the vulgar tongue. When now in a little time he had many followers about him, he sent them forth as his disciples into all parts to propagate the gospel. Their fixed opinions were said to be these: that the Church of Rome, because she hath renounced the true faith of Christ, is the Babylonian Harlot (*Babyloniam meretricem esse*) and that Barren Tree which Christ himself hath cursed, and commanded to be rooted up; therefore we must by no means obey the pope, and the bishops who cherish his errors; that the monastic life is the sink of the church, and a hellish institution; its vows are vain, and subservient only to the filthy love of boys: the orders of the presbytery are the marks of the great beast which is commemorated in the Apocalypse; the fire of purgatory, the sacrifice of the mass, the feast of the dedications of temples, the worship of saints, and propitiations for the dead, are inventions of Satan. To these, the principal and certain

heads of their doctrine others are affixed concerning marriage, the resurrection, the state of the soul after death, and concerning meats.”

From these testimonies it will be easy for the reader to discern the issue formed in the thirteenth century between the Lamb-Horned Beast and his Image, of the one part, and the Two Witnesses and the Saints of the Holy City, of the other. The spread of “Heresy” so alarmed the Ecclesiastical Power, that it determined to “cause all both small and great, rich and poor, free and bond, to receive a mark” in token of their subjection, or be exterminated by fire and sword. Hence these decrees already cited. To carry these into effect, the first crusade was proclaimed of papal idolators against what they called Heretics, and the murderous Inquisition was first erected, the one to subdue their bodies, the other to enslave their minds. “It is enough to make the blood run cold,” says one, whose episcopal succession from the apostles had come to him through those mendacious and sanguinary thieves and robbers, the popes, “to read of the horrid murders and devastation of this time, how many of these poor innocent Christians were sacrificed to the blind fury and malice of their enemies. It is computed, that in France alone were slain a million. The consequences of these atrocious barbarities are thus narrated by Thuanus, himself a Romanist. “Against the Waldenses,” saith he, “when exquisite punishment availed little, and the evil was exasperated by the remedy which had been unseasonably applied, and their number increased daily, at length *complete armies were raised*; and a war of no less weight (ch. 11:7, and 13:7) than what our people had before waged against the Saracens, was decreed against them: the event of which was, that they were rather slain, put to flight, spoiled everywhere of their goods and dignities, and dispersed here and there, than that, convinced of their error, they repented. So that they who at first had defended themselves by arms (ch. 11:5,6) at last overcome by arms (ch. 11:7) fled into Provence and the neighbouring Alps of the French territory, and found a shelter for their life and doctrine in those places. Part withdrew into Calabria, and continued there a long while, even to the pontificate of Pius IV. Part passed into Germany, and fixed their abode among the Bohemians, and in Poland and Livonia. Others turning to the west, obtained refuge in Britain.” In short, for the details are too copious to be narrated here, the Iconic Man-Power at length succeeded in its work of carnage and death. It overcame and put to death all opposition to its authority. By the co-operation of the imperial and regal horns of Egyptian and Sodomite Europe, styled “the secular arm,” it trampled the saints of the Holy City under its impious and lawless feet; and prostrated the two sackcloth witnessing prophets in political death. But their *anastasis* in 1789-'92, when, exactly 1,260 years

from Justinian's decree imparting spiritual supremacy to the pope, they again *stood upon their feet* (*estesan epi tous podas auton*) was the death knell of the terrific Image throughout the world. Since that reign of terror the ICONIC MAN became incurably sick. The *facies Hippocratica* pervades his senile and idiotic countenance; and like his brother of Constantinople is tottering on the verge of an abyss; into which when he falls, he will receive a measure, heaped up and shaken down, even "*double*" at the hands of his innocent and unoffending victims, such as in the day of his power, he meted out to them (ch. 13:10; 17:14; 18:6,20; 15:2). "Here is the patience of the Saints" — this is what all true and genuine saints believe and are waiting for; and such are they who keep the commandments of the Deity, and the faith of Jesus (ch. 13:10; 14:12).

33. The Sign of the Beast

"And he caused all, the small and the great, and the rich and the poor, and the free and the enslaved, that a sign should be given to them upon their right hand, and upon their foreheads" — Verse 16

There was no class of European society unsubjected to the authority of the Lamb-Horned, or episcopal constituent of the Beast of the Earth; hence, what Ecclesiastical Power did with the concurrence of "the Secular Arm," the Beast is said to do. "*He causes*" is therefore to be understood of the Lamb-Horned Beast, or Daniel's Little Horn with Eyes and Mouth. No general imposition of a *charagma*, impressed sign, stamp, or mark, was enjoined upon Europeans by the authority of any of the Ten Horns. Their subjects received it; but it was in obedience to the decrees of a foreign ecclesiastical power. This *charagma* was a characteristic sign; so that wherever it was observed, it would be known that the bearer was claimed by the Beast as his vassal. The *charagma* is styled in ch. 19:20, *to charagma tou theriou, the beast's sign* or mark; because it was characteristically employed by the Latin Hierarchy before the Image was set up as an independent monarchy.

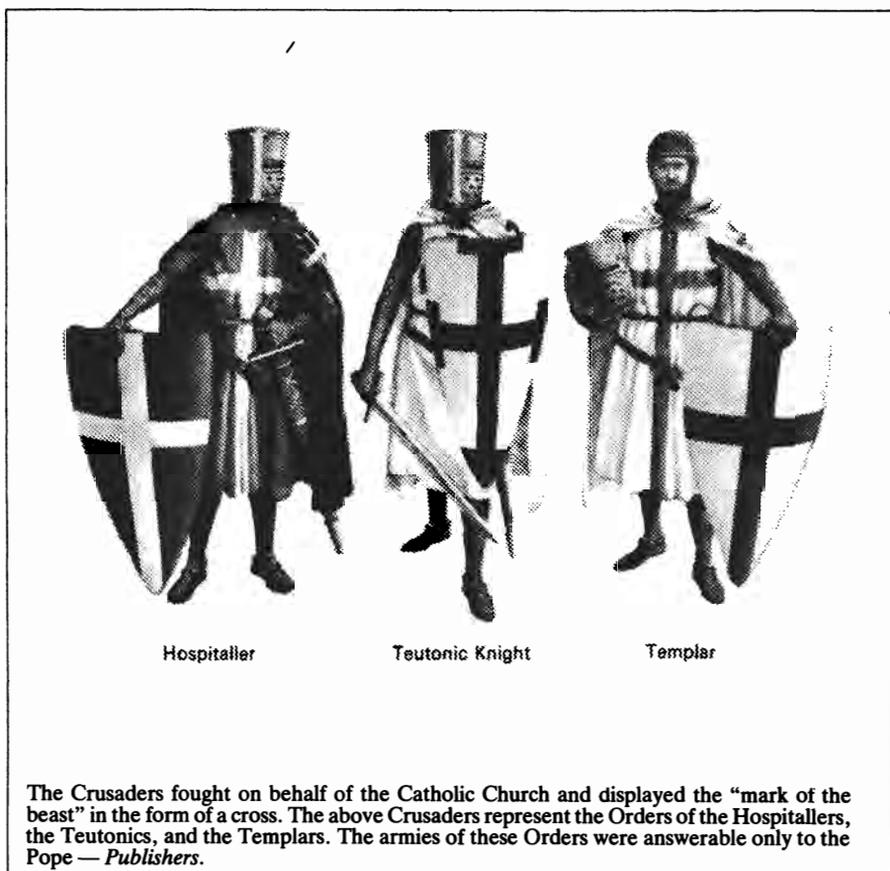
At the time the Apocalypse was given, and long both before and after, it was a common practice for slaves, soldiers, and devotees, to bear the imprint of those who claimed, or were supposed to claim, absolute control over them. The impression was generally on the *forehead* or the *hand*, in token of servitude. Speaking of the custom for slaves, an old author says, "*literarum notis inuri, branded with marks of letters*"; so that the slaves was styled "*literatus*," or "*lettered*." Ambrose says, "*characteres domini inscribuntur servuli*," "slaves are inscribed with the

mark of the master;" and Petronius notes the "forehead" as the place of the sign. Soldiers were marked in "the hand" by the name of the emperor. In Lev. 19:28, the Israelites were forbidden to imprint any marks upon themselves; for it was an idolatrous practice: and continued to the present time by the Hindoos, who mark themselves on the forehead with the "charagma," or characteristic emblem, of the god they are devoted to.

Now, the spirit, in allusion to this ancient custom and practice, predicted, that the Beast of the Earth would distinguish itself by a certain character, sign, or mark, as the symbol of its faith and power which it would impose, under the severest pains and penalties upon all recusants, upon every soul without exception under its dominion. What the characteristic symbol would be is not revealed. It was to be a sign of its own selection; and for the universal adoption of which, it was to be terrifically zealous. Commentators have thought that this emblematic mark consists of the three Greek letters, $\chi\xi\varsigma$, of the last verse of his chapter, which stands for 666; and that the phrase, in verse 17, "the mark, or the name of the beast, or the number of his name," is equivalent to the intimation, that the mark, name, and number, are all the same. I have no objection to the idea, that the trilateral sign $\chi\xi\varsigma$, is a representative number symbolical of "the name of the beast," and of the numerals contained in the name; but I do object to the notion, that this trilateral is emblematic of "the sign" imposed by the legislative enactments of the Beast upon all its subjects without exception. The sign of the Beast is not apocalyptically signified; but is simply styled *to charagma*, the sign or mark, and is left to history and public notoriety for its identification.

The "charagma," then, is to be considered as something apart, and distinct from the name and number of the name of the Beast. History and public notoriety show, that all the worshippers of the Clerical Hierarchy are impressed with a sign emblematic of their spiritual profession and operation, as soldiers to their emperor, slaves to their master, and devotees to their god. The fulfilment of this stands out palpably in the ecclesiastical institutions of the west. Boniface VIII., who ascended the throne of the Pontifical Image, A.D. 1294, declared in the decree "Unam Sanctam," that "it is essential to the salvation of every human being that he be 'subject' to the Roman Pontiff;" and prefixing thereto the words, "whosoever obeys not as the scripture declares, let him die the death." In accordance with this, both the secular priests and those of the monastic orders, took on themselves the vow of obedience, and received the Romish Sign upon their hands, in public token thereof. This is evident from the "Pontificale Romanum" p. 49, (A.D. 1627) on the Ordination of Priests. "Tum Pontifex cum oleo catechumenorum inun-

git unicuique ambas manus, simul junctas, in formam crucis;" that is, then the Bishop anoints both the hands of each of the catechumens, joined together "in the form of a cross:" and before handing them the cup and paten, or plate, "Producit manu dextra signum crucis super manus illius quem ordinat;" that is, he makes with the right hand "the sign of the cross upon the hand" of him whom he ordains. The soldiers of the papacy enrolled for the murder and extermination of "Heretics," were to wear upon their vesture the Papal Cross, from which sign they acquired the name of "crusaders." In the words of the fourth Lateran Council, "crucis assumpto caractere," the mark of the cross being assumed, the Pontiff-king, through his anointed priests, imposed the sign of his order upon all other classes of his subjects. All these without exception were compelled to receive it through episcopal confirmation and the clerical ordinance of infant sprinkling, or "rhantism," which the



The Crusaders fought on behalf of the Catholic Church and displayed the "mark of the beast" in the form of a cross. The above Crusaders represent the Orders of the Hospitallers, the Teutonics, and the Templars. The armies of these Orders were answerable only to the Pope — Publishers.

worshippers of the beast, absurdly enough, term “baptism!” — in which ordinances of the Apostasy, the sign of the cross is impressed upon the “forehead.” This was to be the “charagma” imposed according to Canon 9, Sess. 7, of the Council of Trent, entitled “De Characterē;” that is, “Concerning the Mark;” which states the doctrine thus: “Si quis dixerit in tribus Sacramentis, baptismo, scilicet, confirmatione, et ordine, non imprimi ‘characterem’ in anima, hoc est signum quoddam spirituale et indelebile unde ea iterari non possunt, anathema sit:” that is, if any one shall speak against the three sacraments, to wit, baptism, confirmation, and ordination, that the “Mark” should not be impressed upon a soul (this is a certain spiritual and indelible sign, whence they cannot be repeated) let him be accursed.” “Character,” in ecclesiastical Latin, is the equivalent of “charagma” in the text. On this Canon, Chemnitz, in his Ex. Dec. Conc. Trid., observes, “And perhaps God permits that they should contend so pertinaciously in defending the opinion of ‘the mark’ in confirmation and orders (he ought to have added ‘in baptismo’) that it may be manifested among whom that mark may be, and is found, of which much may be said.” “Their chrism,” says Junius, “by which in the sacrament of confirmation (as they call it,) they make servile unto themselves the persons and doings of men, ‘signing them in their foreheads and hands:’ and as for the sign left by Christ, and of the holy sacrament of baptism, ‘they make it void.’ For whom Christ joined to himself by ‘baptism,’ this Beast maketh challenge unto them by her greasy chrism; which he doubteth not to prefer before baptism both in authority and efficacy.”

Besides the reception of the *charagma* from the clergy, there was to be a repetition of the Sign of the Cross by the people themselves, as appears from Bellarmine’s “Dottrina Christiana Breve,” in which a master asks his disciple, “In che consiste principalmente la Fede di Christo?” that is, In what principally consists the faith of Christ? To which he is made to reply, “In due misteri principali, che sono rinchiuisi nel Segno della Santa Croce;” that is, In two principal mysteries, which are included in *the Sign of the Holy Cross*,” adding, “Il segno della Santa Croce si fa mettendo primo la mano destra al *capo*, dicendo, in nome del Padre; poi sotto al petto, dicendo, e del Figliuolo: finalmente alla spada sinistra, ed alla destra, dicendo e dallo Spirito Santo;” that is, The Sign of the Holy Cross is made by putting first, the right hand to *the head*, saying, “In the name of the Father;” then under the heart, saying, “and of the Son;” finally on the left shoulder, and on the right, saying, “and of the Holy Spirit.” In this way the devotees of the superstition were to sign themselves with the Beast’s Sign in token of their bondage to him. These slaves of sin have great confidence in the efficacy of this sign as a defense

against all sorts of invisible demoniacal influences. The sign of the cross, with the hand dipped in "holy water," is a great terror to the Devil, who is said to hate it exceedingly! They call it "the Sign of the Holy Cross;" as if that which brought the curse of the law upon Jesus for hanging upon it, could be *holy*. It would be as reasonable to say *Holy Gallows*, on which murderers are hanged, as *Holy Cross*. There is nothing holy pertaining to the Beast. Hence, its sign is like itself accursed, and significant of the perdition that awaits all who glory in it.

But the Ecclesiastical Power was not satisfied with imposing its "*sign*" and "*character*" upon its willing devotees, as a spiritual and indelible impression imparting holiness to the crossed; it used the mark as a token of disgrace to heretics who had renounced their convictions to save their lives. It obliged them to wear upon their breasts two crosses of a different color from their clothes, to quit places suspected of heresy, and to establish themselves in cities zealous for their Romish idolatry, where the eyes of all would be fixed upon them by the *cruciferous* costume they were condemned to wear.

The *Sign of the Cross* is the universal *character* of the Apostasy, both in its Romish and Protestant manifestations. It is erected upon their temples, or spiritual bazaars, and upon the flags of Protestant and Papal nations, as well as upon the hands and foreheads of individuals. The Papists impress the sign on these with water and "greasy chrism" in rhanthism, confirmation, and orders, as already shown; while Protestants, or anti-papal rebels, still retaining the character, less frequently parade the sign in the practice of their superstition. They pertinaciously hold on to *their institutions* of the sign, rhanthism, confirmation, and orders; though they do not sketch the *character*, *charagma* or *mark*, upon the hands or forehead in the observance of each. Millions of them think that, if the Sign received from their Roman Mother is impressed on the forehead rhanthismally, it need not be repeated in confirmation or ordination; because none are admitted to these Papistical ordinances who have not been previously signed with the Sign of the Cross in what they call "baptism," but which is no baptism at all. The correctness of this statement may be verified by reference to the Mass Book of the "Harlots" of Britain and the United States, styled "The Book of Common Prayer." Thus, when the priest pours, or sprinkles, water upon the upturned face of an infant, he falsely affirms that he baptizes it in the name of the Father, etc., and then proceeds to say, "We receive this child into the congregation of Christ's flock, and do *Sign him with the Sign of the Cross*." In the book authorized by the Protestant Episcopal Harlot of America, is a marginal appendix to this, saying, "Here the minister shall *make a Cross* upon the child's forehead." I do not know if the Maternal

Harlot of England, "as by law established," would permit the sign of the cross to be omitted in rhanism on any consideration; if she would not, then we are bound to admit, that her American Daughter is more accommodating than she: or as politicians would say, "more liberal;" for she has inserted a note to the effect that, "if those who present the infant shall desire the Sign of the Cross to be omitted, *although the Church knows no worthy cause of scruple concerning the same*, yet, in that case, the minister may omit that part." The omission then of the betokening *charagma* does not impair the supposed efficacy of the sprinkling or pouring. The sprinkling and Signing of the Cross are two actions pertaining to one and the same ecclesiastical ordinance. The old Roman Mother will not permit either action to be omitted. Her disobedient grand-daughter in America thinks the sign might in some cases be dispensed with, seeing that the thing signified *may* be obtained by the sprinkling alone. She thinks it, however, safer to hold on to the sanctifying use of both actions; she therefore orders this "charagma" of the Beast be observed.

But, certain of the Babylonian Harlot's progeny, born after her British Daughter, and styled apocalyptically, "Names of Blasphemy and the Abominations of the Earth;" but, historically and currently, "Protestant Dissenters" — do not see why the Sign of the Cross may not be permanently omitted in rhanism, as their Episcopalian relations have dispensed with it in Confirmation and Ordination without their supposed virtue being impaired. Hence, therefore, the more to spite their Babylonian Mother, they have suppressed the cross-signing, and retain the sprinkling "as its equivalent." This, however, does not alter their spiritual relations to the Beast; for though they omit a constituent of the outward sign, they pertinaciously adhere to the "sign-ordinance" invented for them, and delivered to them by their acknowledged mother, the Babylonian Harlot; of whose golden wine cup they have imbibed copious and intoxicating draughts. The Nonconformist Sign-ordinance is the Romish "baptism," undecorated by the movement of the operator's finger crosswise upon the forehead. Dissenting "sorcery" contents itself with applying "holy water" to the *forehead* of an unconscious babe in the form of drops, and leaving them to assume what shape, or *charagma*, regenerating, sanctifying or dedicating, grace, may give them! It is the "grace" in aqueous suspension that produces the magical effects attributed to the rhanismal ordinance of the beast by his worshippers. Some of them style it "*subvenient*,"§ others "*prevenient*," and perhaps others again may regard it as *postvenient*, and some not

§ See footnote next page.

venient at all. Upon this matter they are not agreed. They are all, however pretty well agreed that the "grace" is what they call "Holy Ghost," or an invisible regenerating and sanctifying afflation from the object of their adoration, which they say is "without body or parts," dwelling beyond the bounds of space!" This spiritual essence, it is pretended, "sanctifies the water to the mystical washing away of sin;" that is, makes the water holy; so that, in whatever form applied to the new born Hindoo, Mohammedan, Greek, Latin, Protestant, or Jewish, babe, the grace in aqueous solution, or suspension, "spiritually," or mystically, "regenerates" it; so that it is "born again, and made an heir of everlasting salvation," and "released from sin!" This is the theory of "subvenient grace," as taught by the Romish and Protestant Episcopal Churches of England and America, to which also Episcopal Methodism claims relation as mother and sister; and which all rhanthist names and denominations recognize as Christians, though not of such an advanced type as themselves. In 1848, or thereabouts, an heretical opposition to this theory was started within the pale of the English Harlot by a Mr. Gorham. He was shocked at the conclusion to which this theory led. Christ said to Nicodemus, "Except a man be born of water and spirit, he cannot enter the kingdom of God;" which was equivalent to saying, he cannot be saved. The idea that water in any form was essential to salvation was intolerable to this episcopal priest. He had no objection to admit that "grace" was essential; but he could not brook the notion that it was conveyed to a babe only through the sanctified water. But, if not, why make the water holy by the infusion of "grace"? He contended that the "mystical washing" or "spiritual regeneration," ensued through the "grace" operating or *coming* upon the babe *before* the water in the drops and sign of the cross were impressed upon the *forehead*. Hence, the term *prevenient*, a coming before. The ridiculous issue between subvenient and prevenient grace greatly agitated the whole Protestant kingdom. Though the courts and council of the nation were appealed to, nothing could be determined in solution of the difficulty. If grace came before, it might also *come after*, the use of water; so that "saved by grace," in the mouth of the Beast's worshippers, might supersede the Beast's rhanthism, miscalled by them "baptism," altogether. And at this conclu-

§ *Prevenient* and *subvenient* are theological terms. The former claims that "grace" can precede repentance by predisposing the heart to seek God; the latter defines it as following repentance. The efficacy of Infant Baptism or rhanthism (sprinkling) depends upon the doctrine of prevenient grace, that is, grace that precedes repentance, for it is obvious that the baby so sprinkled is ignorant of the significance of what is done. In the middle of last century, great prominence was given to this doctrine, as well as related ones, such as the effect of Baptism, the present possession of Holy Spirit power by an effluence from heaven, and so forth. These and other doctrines are discussed in the book *Clerical Theology Unscriptural* by J. Thomas reproduced in the book *Contending For The Faith* obtainable from *Logos Publications — Publishers*

sion the quakers have long since arrived. They make no use of water in any form; but pretend that they have been mystically washed and regenerated by grace, styled by them "the light within!" "If the light within you be darkness," said Christ, "how great is that darkness?" This great darkness is common to them and all baby-sprinklers; for the operation of their traditions is to leave them all without grace and salvation in verity and truth.

Well might Junius say, "as for the sign left by Christ and of the holy sacrament of baptism, they make it void." In order that the uninitiated may know what the Beast's Hierarchy means by the word "sacrament" and the connection therewith of "sign," or "charagma," I will quote from the catechism of the American Episcopal Harlot. In this it is asked, "What meanest thou by this word 'sacrament?' Answer; I mean 'an outward and visible sign' of an inward and spiritual grace given unto us; ordained by Christ himself; as a means whereby we receive the same, and a pledge to assure us thereof. *Question*; How many parts are there in a sacrament? *Answer*; Two; 'the outward visible sign,' and the inward spiritual grace. *Question*; What is the outward visible sign or form in Baptism? *Answer*; Water; wherein the person is baptized, In the name of the Father," and so forth. This is the dogma of the Babylonian Mother, also from whom her harlot progeny receive it. The Mother and her Protestant Daughters are not all of one mind exactly concerning "the outward sign." They all agree that the proper *subject* to be "charagmatized" is an unconscious babe, Hindoo, Mohammedan, Greek, Latin, Protestant, or Jew. In other words, that intelligence, belief, and repentance are unnecessary for the subject of the Sign of the Beast, or the outward part of what the Beast's Hierarchy styles "baptism." They all agree that the outward sign, or "charagma," is to be made "visible" by the use of water; and that the water is to be "rhantized," or sprinkled, on the *forehead*; but they do not all agree that the spiritual wizard who performs the legerdemain should figure a cross with his dripping finger. Many of them say, that the Holy Water sprinkled is "sign" or "form" enough without the cross-figuration. In this opinion they differ from their Babylonian Mother who with tridentine indignation, pronounces them to be "accursed;" which no doubt they are. As already quoted, "if any one shall say," said she, "that in baptism the character (or sign of the cross) should not be impressed upon a soul, let him be accursed." This little difference excepted, they furthermore agree in the general, that this rhantismal ordinance of the Beast was "ordained by Christ himself." A greater lie was never uttered by the children of the Devil (John 8:44). The Babylonian Mother herself denies this. The late Archbishop Hughes, in his controversy with Breckenridge, the Presbyterian, in

1833, I think it was, candidly confessed, that Infant Rhantism was not taught in the New Testament, as Protestants stupidly and ignorantly affirm; but was decreed by the authority of the Latin Church, from which all baby-sprinklers have received it. This is true. It is emphatically the Beast's outward and visible sign; which, as Junius saith, "has made void the sign left by Christ."

If what the Beast's hierarchy teaches those that wonder after it as "the inward and spiritual grace" conveyed to the sprinkled baby be true, there can be no use for "the sign left by Christ." The clergy teach that the babe in the work performed, *in opere operato*, receives the "Holy Ghost;" by which it is washed, sanctified, regenerated, released from sin, made a living member of Christ's holy church, and an heir of everlasting salvation in the kingdom of heaven! Is not that parsonic aqueous manipulation of a baby's forehead a wonderful piece of sorcery or conjuration? Are not the spiritual performances of those clerical jugglers well styled "*sorceries*" in Apoc. 9:21; 18:23, and they themselves "*sorcerers*" in ch. 22:15? Yea, verily; they are those without the city "who love and invent a lie." In view of this "inward and spiritual grace" thus magically acquired by a babe, what possible use can there be in "the Sign left by Christ?" It can do no more for believing adults of the most Scriptural intelligence and Abrahamic disposition, than the Sign of the Beast is said to do for its worshippers. Even supposing a babe were a proper subject of baptism (the reader, not drunk with Babylonian Wine, will excuse the supposition by way of argument) the "reverend" sorcerers ignore both faith and repentance. It will not do to say that these are in the god-parents or sponsors, who answer for the babe. The doctrine of Christ knows nothing of such substitutional representatives in baptism. The "one faith," the "one hope" and the "one baptism," are a personal affair; no one can believe, or hope, or be baptized, for another; for "without faith it is impossible to please God; for *he that cometh* to God (and they say, "*he,*" the babe, "*coming to thy holy Baptism;*" and, therefore, in baptism, to God) must believe that he is, and that he is a rewarder of them who *diligently seek him.*" A babe cannot do this, and, therefore, no operation of which a babe is the passive automaton can be anything but disgusting and blasphemous before God. Besides, it is notorious that under the shadow of the archiepiscopal palace at Lambeth, god-fathers and sponsors are often hired from the neighboring cabstand at a shilling a head, to make "baptismal vows" for baby candidates they never expect or wish to see again, after returning to their cab from the clerical bazaar! These profane Jehus, as "sureties," undertake that the babe shall "renounce the Devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the sinful

desires of the flesh; so that he shall not follow, nor be led by them!" But this blasphemous farce is not played only by these sons of the whip; it is substantially played off by all orders and degrees of the Beast's worshippers. All the royal family, nobility, gentry and clergy of England, have, by proxy in rhanthism and personally in confirmation, vowed to do the same things. Yet all the world knows that their vows are unheeded and unperformed; for what else are these orders than the embodied "pomp and glory of the world" revelling in "the sinful desires of the flesh" by which they are led! They are the blind misleaders of the blind; for like priests, parson and minister, or by whatever name the public sorcerer may be known, who administers or performs the rhanthismal conjuration, so are the people led. By proxy they promise to "constantly believe God's holy word, and obediently to keep his commandments," while they are as ignorant of what He requires them to believe and do, as if He had never spoken since He placed man upon the earth. The effect of all this upon papist, protestant and dissenter, is the inwrought supposition that they are baptized members of Christ's church, and heirs of everlasting life! This is what Paul terms a strong delusion and believing a lie (2 Thess. 2:11). They have substituted "the Sign of the Beast" for "the Sign of Christ" — or Rhanthism of Babes for the Baptism of Adults, enlightened by "the truth as it is in Jesus;" so that the whole rhanthized world is unbaptized and "alienated from the life of God through the ignorance that is in them, because of the blindness of their heart" (Eph. 4:18).

There is one remarkable absurdity not to be pretermitted in this exposition of the Sign of Beast. Its "reverend" sorcerers say that the water they use is sanctified by the Holy Ghost to the mystical washing away of sin, and that the babe, sprinkled on the forehead with this sanctified water, is *released from sin*, and sanctified with the Holy Ghost! Now, the question is, *what sin* is this ghostly sanctified babe *released from*? The apostle saith "sin is the transgression of law;" what law has a babe transgressed who is without speech and without volition? Every one not drunk or insane knows that a babe is not an actual transgressor; and, therefore, has no *sins* to be released from. But, as they refer to the fact, that "all men are conceived and born in sin," it is to be inferred that this is the sin to be released from — "original sin," as causing the flesh to be what it is. There is no other sort of sin a babe can be released from. To be released from sin is to be released from subjection to it, and from the penalty thereby incurred. Does such a release result from the subjection of a babe to the "outward visible sign?" Is it released from sin's flesh and its "emotions?" If so, how does it come to be sick or to die? The punishment of sin is death, a sentence passed upon all the descendants of

Adam, *eph' ho pantes hemarton, in whom all sinned* — Rom 5:12. Upon this federal principle, the babe sinned in Adam, and, therefore, falls sick and dies, although it has committed no sins. What a monstrous absurdity in the face of these stubborn facts, to say that sanctified water (supposing it were really sanctified) or the essence of holiness supposed to be in it, releases a babe from the only sin that can be imputed to it, seeing that it is released from none of the evils that sin entails! If the inward spiritual grace said to be contained in the outward visible sign released the babe from sin, it would be freed from “all the ills that flesh is heir to,” and live forever. In such an event the Sign of the Beast would be a wonderful institution; but as it accomplishes nothing claimed for it by the “reverend divines” who practise it, there is no other conclusion that can be arrived at than that it is a sign characteristic only of those who obey and worship the Beast, “of whom there has not been written the names in the book of life of the Lamb from the foundation of the world” — ch. 13:8; 17:8.

But, before closing this section it will be proper to make a brief statement of the sign left by Christ and made void by the Sign of the Beast. For the information, then, of sincere and candid inquirers after the truth, it may be remarked that the

SIGN LEFT BY CHRIST

is the “One Baptism.” It is the institution to which all must subject themselves as evidential of their obedience to the faith; for as Rhantism is the Sign of obedience to the Beast, so Baptism is the Sign of obedience to Christ.

Its constituents are a proper subject, sufficient water, and the action indicated in the word. A *proper subject* is one who has been “taught of God” (John 6:44,45). God’s teaching finds access to a man’s mind by the study of the Scriptures, which are sufficient for instruction in righteousness, and the development of a man of God (2 Tim. 3:16). A man thus taught believes “the things concerning the kingdom of God and the name of Jesus Christ” (Acts 8:12); and, in acquiring this faith, finds himself possessed of an enlightened mind, a love for the truth he believes, and a disposition such as Abraham possessed; in other words, he is a subject of a “faith that works by love,” and “purifies the heart” (Gal. 4:6; Acts 15:9). Such an one as this, having the “one faith” and the “one hope” is the only proper subject of the “one baptism.”

Baptism being the institution that affords scope for the obedience of faith, and obedience to the faith, can only be Scripturally and rightly observed by a true believer — a believer of “the truth as it is in Jesus.” The religious use of water is of no efficacy to any other kind of subject. No invention can supply the lack of an intelligent belief of the gospel of

the kingdom in the person to be baptized. He must be “dead to sin,” that he may be “baptized into Christ’s death,” who “died for sin once;” for it is only the dead, in this sense, who are released or freed from sin (Rom. 6:1,3,10,7).

The quantity of water is not sufficient if the subject cannot be buried therein. In whatever place there are persons “ordained for eternal life,” sufficient water will always be found. The quantity required is indicated by the word *immersion*, which is the English synonym for the Greek word *baptisma*. “We are buried with Christ,” says Paul, “through the baptism into the death” of Christ. The action of baptism is, therefore, *a burial in water* as a sign of burial with Christ; which signified burial no one can be the subject of who does not believe “the things of the name of Jesus Christ.” The phrase used by Christ in his conversation with Nicodemus, indicates the quantity of water, and the action inseparable from baptism — “Except a man be *born of water* and spirit he cannot enter the kingdom of God.” To be born of anything is to emerge from that thing in which the subject of birth had been previously concealed. Hence, no one can be “born of water” unless he had been covered with, or put out of sight, in water. The action of baptism is, therefore, clearly a burying in water, or immersion, and an emergence from it. This is a *sign* based upon the burial of Christ crucified for our offences, and his resurrection for our justification (Rom. 4:25); and *signifies* that the subject, having Christ in him by faith (Eph. 3:17), is crucified, dead, *buried and risen* together with him, to walk in newness of life.

Such is the sign left by Christ for the mystical washing away of sins. If there were no literal or actional washing, as in the Sign of the Beast, there could be no mystical washing away. In the Beast’s sign there is no faith in the subject, no literal washing, and, consequently, no basis for a mystical or emblematical washing. The absence of faith in the subject is substituted by the bungling conceit of putting “holy ghost” in the water, and apply it homeopathically for an emblematic washing, where there is no sign-washing at all! Look now, gentle reader, upon this picture, then upon that. Contrast the Sign of the Beast with the Sign left by Christ, and you will easily perceive that the one is a mere invention of the drunken Sorceress of Babylon, authoritatively delivered to, and reverently received by, the worshippers of the Beast; while the other has the Scriptural impress of Christ’s image and superscription evincing its Divine authority; and has been recognized by the faithful in all the ages and generations since it was delivered, as the only true sign, betokening “the Father’s name written in the foreheads of the redeemed” (Apoc. 14:1,3,4).

34. Buy or Sell

“And (causes) that no one be able to buy or sell, save he that hath the sign, or the name of the beast, or the number of his name — (verse 17).”

In commenting upon this, bishop Newton remarks, “If any dissent from the stated and authorized forms, they are condemned and executed as heretics; and in consequence of that they are no longer suffered ‘to buy or sell;’ they are interdicted from traffic and commerce, and all the benefits of civil society. So Roger Hoveden relates of William the Conqueror, that he was so dutiful to the pope that ‘he would not permit any one in his power to ‘buy or sell’ anything, whom he found disobedient to the Apostolic Throne.’ So the canon of the council of Lateran under the pope Alexander III., made against the Waldenses and Albigenses, enjoins, upon pain of anathema, that ‘no man presume to entertain or cherish them in his house or land, or exercise traffic with them.’ The synod of Tours in France, under the same pope, orders under the like intermination, that ‘no man should presume to receive or assist them, no, not so much as to hold any communion with them in ‘selling or buying,’ that being deprived of the comfort of humanity, they may be compelled to repent of the error of their way.’ Pope Martin V., in his bull set out after the council of Constance, commands in like manner, that ‘they permit not the heretics to have houses in their districts, or enter into contracts, or carry on commerce, or enjoy the comforts of humanity with Christians.’ ‘In this request,’ as Mede observes, ‘the False Prophet ‘spake as a dragon’.” For the Dragon Diocletian published a like edict, that no one should sell or administer anything to the Christians, unless they had first burnt incense to the gods, as Bede also reheareth in the hymn of Justin Martyr:

Non illis emendi quidquam
Aut vendendi copia:
Nec ipsam haurire aquam
Dabatur licentia,
Antequam thurificarent
Detestandis idolis.

That is, ‘they had not the power of buying or selling anything, nor were they allowed the liberty of drawing water itself, before they had offered incense to detestable idols.’ Popish excommunications are therefore, like heathen persecutions; and how large a share the corrupted clergy, and especially the monks of former, and the Jesuits of latter times, have had in framing and enforcing such cruel interdicts, and in reducing all

orders and degrees to so servile a state of subjection, no man of the least reading can want to be informed."

Now, this is all true and satisfactory as far as it goes; but it does not bring out all the truth contained in the prohibition of the text. The Scriptural use of the phrase "buy or sell" is not restricted to dealing in dry goods, groceries, and other kinds of secular daily traffic among the people. Spiritual wares are merchandise as well as silks, linen, tea and sugar. The Spirit deals in the choicest kinds of merchandise, which He offers to the public upon the most advantageous terms. His business advertisement is conceived in the most liberal spirit, and runs thus: "Ho! every one that thirsteth, come ye to the waters, and he that hath no money: come ye, buy and eat; yea, come, buy wine and milk without money and without price." He then proceeds to expostulate with people for wasting their means in buying mere sawdust of dishonest bakers, who sell it to them for bread. "Wherefore," saith he, "do ye spend money for that which is not bread? and your labor for that which satisfieth not? Harken diligently unto me, and eat ye good (bread), and let your soul delight itself in fatness. Incline your ear, and come unto me: hear, and your soul shall live; and I will cut off to you the covenant of the hidden period (or future age), the sure mercies of David" (Isa. 55:1-3). In this advertisement, the article offered for sale is *the truth* — the good things covenanted to David; concerning which He saith to men, "Buy the truth and sell it not; also wisdom, and instruction, and understanding" (Prov. 23:23): that is, buy these four things; but when you have acquired them, see that you do not part with them for any consideration.

The truth, then, is the spiritual merchandise to be bought and sold without money or price. The Spirit and His agents, "faithful men who are able to teach others" (2 Tim. 2:2), are *the sellers*, and those who seek to understand it, are *the buyers*. The commodities they offer for sale, under the Divine commission contained in Apoc. 22:17, are tried gold, white raiment and eye-salve, with many gifts thrown in to induce purchase. The Apocalyptic advertisement is found in ch. 3:18, thus: "I counsel thee," saith the Spirit and the Bride, "to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eye-salve, that thou mayest see." All this is valuable merchandise that has been freely offered to them who dwell upon the habitable now occupied by the Dragon, the two Beasts, and the Image of the Sixth Head of the Beast.

I say, it has been liberally offered for sale in these dominions, and extensively purchased; but it is not so now. A rival establishment has been opened, professedly to sell the same goods; but instead of selling

“wines on the lees well refined” (Isa. 25:6); that “cheereth Elohim and men” (Judges 9:13); they introduced a poisonous and intoxicating substitute, which stole away the brains of all who purchased it. This noxious compound, which causes *ramollissement du cerveau*, or softening of the brain, and rottenness of the bones, is Apocalyptically styled, Babylonian wine of fornication (ch. 17:2-5). Under the influence of this “imported liquor,” they refused the cheering and strengthening, but not intoxicating, wines of the Spirit; and gave all their custom to the False Prophet, whose “Mouth” speaks from the Seven Hills, and who distinguishes himself with the skin and horns of a lamb. This principal of the rival establishment, who enriches himself “with all deceivableness,” knowing that his success in business depended upon the continued intoxication and infatuation of his customers, secured for himself, by good words and fair speeches, which deceive the hearts of the simple, an exclusive license to sell spiritual merchandise. The original firm, however, protested against the fraud, and would not submit to the exclusion; but continued to sell the true and genuine bread, wine, and precious things, to the few who wished to buy. But, in process of time, the fraudulent traders had so thoroughly established themselves, and so perverted the tastes of the people, “*both rich and poor, small and great, free and enslaved,*” that nothing genuine was in demand. Their monopoly was sustained by the corrupt governments of the world; by which they were authorized to maintain it by any measures they deemed most effectual. They were not slow to avail themselves of this permit. They accordingly decreed, that “*no one should buy or sell, save he that had the sign*” of their establishment. He alone was “*ordained*” to sell the merchandise of the Lamb-Horned Prophet; and the worshippers of the Beast, who, by christening, were known as recognized customers, were alone permitted to buy of the ordained, or appointed, agents, what they were taught to esteem as “*dainty and goodly things*” (ch. 18:14). In other words, it was decreed, that no one should preach and administer ordinances unless licensed or ordained so to do, by the recognized spiritual authority; which saith, “*as some claim authority to preach,*” or sell dainty and goodly things by auction, “*all who venture, so to do, either publicly or privately, without authority from the Apostolic Throne, or Bishop of the place, shall be bound with the bond of a perpetual curse.*”

Preaching and administering ordinances constitute the Apocalyptic *selling* of the text. Hence to *sell* canonically is “to perform every act of sacerdotal function among the people” who *buy*. No one has power to do this among the rhantized, or “christened” worshippers of the False Prophet ecclesiastical power, save he who is “canonically ordered to dispense the word of God and his holy sacraments, within the rails of the

Altar, as a minister of the Apostolic succession." Hence, also, it is decreed in Article XXIII. of the superstition of the Anglo-American daughter of the Babylonian Mother, that "it is not lawful for any man to take upon him the office of public preaching or ministering the sacraments in the congregation, before he be lawfully called, and sent to execute the same:" or Apocalyptically, "*no one shall sell, save he that hath the sign;*" that is, the christening sign, which the Pseudoprophet-Corporation styles "baptism;" and in its Article XXVII., declares to be, "not only a *Sign* of profession, and *Mark* of difference, whereby christian men are discerned from others that be not christened; but is also a sign of regeneration whereby they are *visibly signed* and sealed." No one is to sell, or buy, bread and wine at communion, who is not thus visibly signed and sealed; nor can he sell, or dispense, though he hath this sign, unless he be also canonically, or "lawfully, chosen and called to this work by men who have public authority, given unto them in the congregation, to call and send ministers into," what they term, "the Lord's vineyard." So that, it may be clearly perceived, that there can be no selling of the dainty and goodly things of the Latin section of the Apostasy, in any of its Romish and Protestant subdivisions, by any one, unless he be the subject of three Babylonish ordinances, namely, Rhantismal Christening, Episcopal Confirmation, and the Ordering of Priests. The confirmation is not ceremonially observed by all the Beast's Names of Blasphemy (ch. 17:3); though in effect it is: for the Dissenting Administrator of Ordinances is the *episkopos*, overseer or bishop, of his flock; and it is part of his duty to catechise the lambs he has *marked* into the *status quo* they are supposed to be put, by the manipulation of bishops of greater dignity. An "ordained minister" is the nonconformist equivalent for an "ordered priest." A worshipper of the Pseudo-prophet-Corporation of the Gentile Court, acquires the right to sell by "ordination;" though as a tradesman, he is distinguished by different terms, according to the taste of the buyers among whom he is most popular. By different classes of customers he is styled priest, bishop, minister, parson, pastor, elder, evangelist, and so forth; all of whom, though generally envious and jealous rivals, for the most part claim to be ambassadors and ministers of Jesus Christ, and successors of the apostles. To this dignity the grace of ordination is supposed to elevate them! Before the operation of ordering and consecrating (inferiors are "ordered," not consecrated; and ordered inferior when "consecrated," or made holy, is called a Bishop!) these were *laymen*, or *laics*, mere people; but *ex opere operato*, from the work performed, they are instantly transformed, by the mighty magic of the conjuration, into Christ's ministers, and ambassadors to the world; and are empowered to pardon sinners, and to accompany

murderers to the gallows with "the consolations of religion!" For, say they, pointing to the thief upon the cross,

"While the lamp holds out to burn,
The vilest sinner may return!"

And, to show how instantaneous the operation is, they sing,

"Between the stirrup and the ground,
He pardon sought and pardon found!"

A horseman would not be many seconds in falling from the stirrup to the ground; but this is deemed long enough by a pretended seller of the truth, or dispenser of the word, to atone for a life of crime; though that word declares, that if men live after the flesh they shall die; and that no murderer hath eternal life abiding in him (1 John 3:15; Rom. 8:13).

In this matter of selling spiritual dainties and goodly things, seeing that it is a mere mock auction fraud, the Peter Funk operators aim to pass off their worthless merchandise with as much as possible of the glitter and polish as can be derived from the letter of Scripture, which, in their blasphemous use of it, is truly, as they say, killing. Assuming to be the legitimate successors of the apostles, whom the Spirit appointed to sell the truth, or bread, wine, and milk, without money and without price, they appropriate the words addressed exclusively to them; and think, by a like formula and action, to be endued with their authority! By this process, a "consecrated" craftsman undertakes to transform a "made" deacon into an "ordered" priest of great official excellency and high dignity. The formula and action of the conjuration are exhibited in the Protestant "Ordering of Priests." The deacon humbly kneels before his lord the bishop, who laying his "consecrated" hands upon him, says, "Receive the Holy Ghost for the office and work of a Priest in the Church of God, now committed unto thee by the imposition of our hands: whose sins thou dost forgive, they are forgiven; and whose sins thou dost retain, they are retained". From this the reader will perceive, that the salaried sin-pardoners are not confined to the parent establishment. Article XXXVI. of the Anglo-American Harlot, which all baby-sprinklers recognize as a Christian church and orthodox, says, that this ordering hath nothing in it superstitious and ungodly! But the enlightened believer taught of God knows that it is nothing else than ungodly and blasphemous superstition. Here are men, who eight times confess in their Litany, that they are "miserable sinners," which is no doubt literally true, meet together in sanctimonious convention to consecrate and ordain one another "to the Order and Ministry of Priesthood," which they declare is done "by the will of our Lord Jesus Christ." This is one of the lies of ignorance or something worse. Neither Christ nor his apostles ever commanded "miserable sinners" to do any other

thing in the name of the Father, and of the Son, and of the Holy Spirit, than to believe the gospel of the kingdom and be immersed into that name. "Miserable sinners," nor any other kind of sinners, can do anything else according to the will of Christ. They can only defile and blaspheme; God does not hear sinners (John 9:31), and their most sanctimonious demonstrations are to Him mere "abominations of the earth" (Apoc. 17:5): but "the eyes of the Lord are upon the righteous, and his ears are open to their prayers; but the face of the Lord is against them that do evil" (1 Pet. 3:12; Prov. 15:8,9,26,29): and who are greater evil-doers than the clergy of all orders and degrees, who, in the name of the Lord, filch from their customers their hard earnings for that which is not bread, and their labor for that which satisfieth not? No evil can be greater in his sight than to sell lies, and to palm them off upon ignorant buyers as the truth of God. Their dainties and goodliest things exposed for sale in their bazaars, dedicated to *Mahuzzim*, or Guardian Saints Protectors, which they term churches, and houses of God, are mere trash and trumpery; and the crisis rapidly approaches, when "these merchants of the earth shall weep and mourn; *for no man buyeth their merchandise any more*" (Apoc. 18:11).

35. The Name of the Beast and Number of His Name

"Here is wisdom. Let him that hath the understanding compute the number of the beast; for it is a man's number, and the number of it is, χξς, or Six Hundred and Sixty Six."

Upon the Seven Heads of the Beast of the Sea is "A NAME OF BLASPHEMY" (ch. 13:1). "This is the Name of the Beast" enthroned upon *the Seven Hills*, which is the topographic signification of the Seven Heads (ch. 17:9). This name belongs to the Beast and is represented by a man's number; and a man's number is significant of the man's name to which the number belongs. In other words, the name is indicative of the Man himself — the Image of the Sixth Head of the Beast, adored by the Pseudoprophet Hierarchy, by which he was created — *quem creant adorant*.

The name to be ascertained, then, is the Name of "the Man of Sin, the Son of Perdition, who opposeth and exalts himself over every one called a god, or *sebasma*, worshipped; so that he sitteth in the temple of the god as a god, publicly showing himself that he is a god." This Man of Sin is not a single person; but an order of men, ruling imperiously, and imperially, in Rome — the Man-Image set up for worship there. All things have their names, and this Man-Image is no exception to the rule. What then is his Name? — the name of the power represented by the

Image? It is evidently not literally revealed, or we should be able to read it plainly in the prophecy. It is like every thing else in this wonderful book. It is revealed in an enigma.

An enigma is a dark saying in which a known thing is obscurely expressed. Wise men in all ages have found satisfaction in presenting some of their choicest ideas in the form of enigma. This was characteristic of the teaching of Solomon, and of Jesus, who was wiser than he. The teaching of the Spirit has also been distinguished from the beginning by the presentation of "wisdom" in this form, which is characteristic of the Apocalypse throughout. How easy it would have been for the Spirit to have told the servants of the Deity plainly the Name of the Man of Sin. But no: "It is the glory of God to conceal a thing: but the honor of kings to search out a matter:" He has therefore chosen to adapt himself to the genius of the Greek tongue in which He spoke, and to the customs prevalent in society when the Apocalypse was signified to John.

The particular custom in the premises was that of indicating the names of *sevasmata*, or objects of veneration, reverence, or worship, such as gods, emperors, masters, and so forth, by the numbers of their names; that is by *the numerical values of the letters constituting the name*, enigmatically represented by *the sum total* expressed in the ordinary way. This statement will be unintelligible to a mere English reader, seeing that the letters of the English alphabet of which our names are composed are destitute of numerical values. We represent numbers by Arabic figures, not by letters; while these were the common numerical signs of the Greek. Thus, a man's name, or a god's name, written in Greek, would not only indicate the man, or the god, but would represent a *sum total* when added up, which, when specified in letters, would not be the name itself, but the symbolic number, or enigma, of the name. Thus, the mystics of Egypt spoke of "the messenger of the gods," or *Thouth*, under the number 1218 because the Greek letters composing the name *Thouth*, computed according to their numerical value, when added up made that total. The following example will make the matter plain, and easy to understand:

Name of the God	Numerical Value of each Letter.
<i>Th</i> —Θ	9
<i>δ</i> —ω	800
<i>u</i> —u	4 ⁰⁰
<i>th</i> —θ	9
_____	_____
Θωv—θα, β, ιη or 1218

The Number of the god's Name.

In this instance, the enigma would be to give the number of the god, α , β , η and to require from this total, his name.

Now, in the text before us the Number of the Man's Name is given as $\chi\xi\varsigma$. This is the total, and expressed in our figures is equal to 666. In this case the riddle is, the sum total, or Number of the Name, being given, what is the Name of the Man of Sin; or of the Beast's Name of Blasphemy upon the Seven Heads, or Hills?

There need be no doubt about the correctness of $\chi\xi\varsigma$, 666; for Irenæus, who became overseer of the ecclesia in Lyons about 70 years after John received the Apocalypse, testifies to its correctness in the most positive manner; and also says, that the number of the name is according to the cipher of the Greeks through whose letters it is expressed; that is, it is a name in a Greek form, and as such the enigma must be explained.

What then is the solution of the riddle? Irenæus was of opinion that *Lateinos*, was the name. He says, that "the name *Lateinos* contains the number of 666; and it is very likely, because the last kingdom is so called, for they are Latins who now reign; but in this we will not glory." From this it is evident, that he regarded the subject of the name as a royalty, not a person — *the Latin Kingdom*. Irenæus living so near the time when the Apocalypse was given, may have received the name through his friend Polycarp from John himself. Irenæus used to attend the expositions of Polycarp, whom he styles "that blessed apostolical presbyter." He says, "Polycarp related to us his converse with John, and with the rest of those who had seen the Lord;" and in respect to what he told his hearers, Irenæus says, "I wrote them not on paper, but on my heart; and ever since, through the grace of God, I retain a genuine remembrance of them." It is hardly probable that Polycarp, a member and presbyter of the ecclesia in Smyrna, would converse with John, and not seek to learn from him the probable solution of this enigma of the name of the Antichrist. If John told him *Lateinos*, it is easy to see how Irenæus came by it. Hippolytus, a brother member and successor to Irenæus in Lyons, urges the probability of the same name *Lateinos* in his writing concerning the Antichrist, more distinctly and decidedly than he. "The plague of the first beast," says he, "was healed, and he shall cause the Image to speak, that is, to be powerful: and it is manifest to all, that the rulers are now Latins, *Lateinoi*: transmuted therefore into the name of one man, it becomes *Lateinos*." Hence, Hippolytus plainly regarded *Lateinos* as the name of the speaking Image made powerful by the *Lateinoi*, or Latins; which image he regards as "one man," and that man the Antichrist of whom he was treating.

But an objection has been raised to this name, that the orthography

of the Greek word is *Latinos*, not *Lateinos*; giving the number 661, $\chi\acute{\xi}\delta$,, not 666, $\chi\acute{\xi}\zeta$. But this is an objection of no weight; for both Irenæus and Hippolytus spell the word with the diphthong *ei*, pronounced *i* long in Latin words; in which the long *i* at length superseded the *ei*, as it used to be written in the oldest Latin authors, as appears from the sentence quoted by commentators from Ennius — “*Quam primum cascei populei tenuere Lateinei*” — At first the ancient people were Latins. It is of no consequence what “fathers” after Irenæus and Hippolytus thought of the word and of other solutions deemed admissible by the worshippers of the Beast. We are better able to judge correctly than they. The two writers upon the subject nearest to John raised no question about the spelling of the word; but adopted *Lateinos*, in word and orthography, as the least objectionable that could be supposed; and yet more worthy of acceptance by us by its appropriateness to what we have traced out as the Image of the Sixth *Latin* Head of the Beast, and the Man of Sin. All speculations based upon the Hebrew (though the Jews used their letters for numerals as well as the Greeks) in the solution of the enigma are excluded, because the text is Greek, not Hebrew. If the Hebrew had had anything to do with the solution there would doubtless have been an intimation to that effect, saying, “the number of his name, which in the Hebrew tongue is קסד and in the Greek tongue he hath his number $\chi\acute{\xi}\zeta$,” after the formula in ch. 9:11. But in the absence of such intimation we need not trouble ourselves about the Hebrew names suggested by commentators whose display of “ripe scholarship,” has embarrassed, without throwing a ray of light upon the subject.

At the time when the Apocalypse was given, the Sixth or Imperial form of government obtained in Rome. This was established by Augustus Cæsar, whose native tongue was Latin. All the affairs of state were conducted in Latin; so that, until this language was superseded legislatively and executively by the Greek, it might truly be said in the words of Irenæus, “*Latini sunt qui nunc regnant*” — *the Latins are they who now reign*. But in process of time, the supreme power passed from those of the Latin tongue to those whose vernacular was the Greek. Had Irenæus lived in the days of Justinian, he would have said, “*Græci sunt qui nunc Romanis imperant*” — *the Greeks are they who now rule over the Romans*. The question would not have been of race, but of language. Was the Antichrist, or Man of Sin, to be a Greek or a Latin? Or, was the Image, endowed with the faculty of speech by the Pseudoprophet constituent of the Beast, to speak in Latin or Greek? In other words, was the Image-Man to legislate and promulgate his decrees and blasphemies in the Latin or Greek, as the language of the state? If the language of the Image-monarchy were Greek, then *Lateinos* could not be the name of

the Iconic-power. Its name would then be *Hellen*, and its enigmatical number $\rho\kappa\gamma$, or 123. Thus,

Name of the Power	Numerical Value of Letters
<i>He</i> —‘E	5
<i>l</i> — λ	30
<i>l</i> — λ	30
<i>ē</i> — η	8
<i>n</i> — ν	50
—	—
Hellēn ‘Eλλη η ν	123
or $\rho\kappa\gamma$, Number of the Name.	

It is evident, then, that the Man of Sin was not to be a Greek Power. Now, we have seen in the course of this exposition, that the Latin Imperial Executive became extinct, when the Western Roman Empire was superseded by the Seventh Head and the Ten Gothic Horns, A.D. 493. Three hundred and six years after, A.D. 799, it was revived by Charlemagne, when the Latin language, which by decree of Pope Vitalian, A.D. 666, was made the religious tongue, began again to assert its supremacy in the state. Vitalian’s was an early move towards the ecclesiastical development of the Latinity of the Name. The Centuriator Bale says, “Vitalian sent monk-orators into England about A.D. 666, which from Christ’s birth is the number of the beast, that they might confirm waverers in receiving the papistic faith, and that they might sign their own faithful with the mark of Antichrist. He commanded Latin hours, Latin songs, Latin idolatrous and devotional ceremonies, and other frivolous trumpery, rites, &c., all to be performed in the temples in the Latin tongue, according to the Greek word *Lateinos*, which by numeral letters fulfills the predicted number of the Beast.”

About four hundred years after Charlemagne, the Latin had become fully established as the language of the Pontifical kingdom and empire of the Man of Sin; or Image of the Imperial Latin Head, revived in the Beast of the Earth. When the empire of the Caesars came to assume the form of Eastern and Western Limbs, as symbolized in

Nebuchadnezzar's Image; and after the Gothic kingdoms had appeared, the Greeks appropriated to themselves the name of *Romans*: and bestowed upon all the kingdoms, in ecclesiastical fellowship with the See of Rome, the name of *Latins*. These Western Romans were not averse to the appellation; so that thenceforward it became the recognized name of the second universal monarchy — “a new species of despotism,” says Dr. Geo Campbell truly, “never heard of, or imagined before, whose means of conquest and defence were neither swords nor spears, fortifications nor warlike engines, but definitions and canons, sophisms and imprecations; and that by such weapons, as by a kind of magic, there should actually be reared a second universal monarchy, the most formidable the world ever knew, — will, to latest ages, afford a matter of astonishment to every judicious inquirer.” This universal monarchy of the west pervaded all its kingdoms; and though they legislate in the modern languages of the nations, the officials of the Pontifical despotism, in whatever kingdom or republic they may have established themselves, use not the languages of the worshippers of the Beast; but transact all their swindling traffic in the language of Pagan Rome: and as Dr. Henry More expresses it, they Latinize in every thing. “Mass, prayers, hymns, litanies, canons, decretals, bulls are conceived in Latin. The papal councils speak in Latin. Women themselves pray in Latin. Nor is scripture read in any other language, under popery, than Latin. Wherefore the council of Trent commanded the vulgar Latin to be the only authentic version. Nor do their doctors doubt to prefer it to the Hebrew and Greek text itself, which was written by the prophets and apostles. In short, all things are Latin; the pope having communicated his language to the people under his dominion, as the *mark and character* of his empire.” If Dr. More, who himself wrote in Latin, instead of saying “as the mark and character,” had written “as *the name* of his empire,” he would have been correct.

Thus, no power upon the earth has so exclusive a claim to the name of *Lateinos* as the Iconic Power of the Seven Hills. All that pertains to it is Latin, and names are invented and conferred upon things in view of that most striking characteristic. The names of many modern powers are the names of the languages of their executives and dominant races; as the French power, the Spanish power, the Greek Power, the English power, and, as in the case before us, *the Latin Power*. Their several languages are characteristic of each; no wonder then that the Latin, the tongue in which the Image speaks, should be selected by the Eternal Spirit as the basis of its name.

But, in conclusion of this chapter, does *Lateinos* solve the enigma $\chi\epsilon\varsigma$, or 666? Let us see:

Name of the Power	Numerical Value of the Letters
L Δ	30
a α	1
t τ	300
e ε	5
i ι	10
n ν	50
o ο	70
s ς	200
<hr/>	
Lateinos = Λατεινος	equal to 666 = χξς the Number of the Name.

Another name, or title, has been suggested by Mr. Clarke, which is equivalent to *Lateinos*. This is *He Lative basileia*, or *The Latin Kingdom*. Thus:

Name of the Power	Numerical Value of the Letters
The Hē ‘H	8
L L Δ	30
a a α	1
t t τ	300
i i ι	10
n n ν	50
e e η	8
K B β	2
i a α	1
n s ο	200
g i ι	10
d l λ	30
o e ε	5
m i ι	10
a α	1
<hr/>	
Hē Latinē Basileia	666 = χξς, the Number of the Name.

On this suggestion of Clarke's, Mr. Elliott remarks, "it is indeed so remarkable that, were it but *the name of a man*, I should have thought that the Divine spirit had it also in view, as an alternative solution involving the word *Latin* in its more usual, though not the mystical orthography. But that which alone completely answers to *every* requirement of the sacred enigma, and which I therefore fully believe to be the one intended by the Spirit is Irenæus' solution *Lateinos*." Mr. Elliott and others have searched for the name of the Beast among the names of individuals, supposing that the name was to be some name previously borne by some distinguished man. Hence they have pitched upon Romulus, who is supposed to have founded Rome, the capital of the Latin kingdom. But *Romulus* is neither *Romanus* nor *Lateinos*. They have been thus misled by the words "the number of the beast is the number of a man;" upon which one of them remarks, "the number of his name, or *the number of a man*, being a Latin name derived from that of Romulus, a man who founded Rome *pagan*, and so peculiar to a man, viz., the pope, who is the foundation of Rome *papal*. Hence, their reading in exposition is, "the number of the beast is the number of *Romulus*!" But the number of Romulus, or *Romulos*, is $\alpha\nu\mu\varsigma$ or 1446, not 666. $\chi\xi\varsigma$ is not the enigmatical number of *Romulos*; and therefore, if the man referred to were a distinguished individual of antiquity, Romulus cannot be the man. But the reference in the text is not to a man existing anterior to the Beast; but one contemporary with the dominion founded by Charlemagne, which still exists in a dilapidated condition. The expository reading of the passage is, "the number of the name of the Image of the Sixth, or Imperial Latin Head, of the healed, or revived, dominion of the West, is the number of the name of the Man-of-Sin power; and that number is six hundred and sixty-six."

Such is the wisdom enigmatically set forth by the Spirit for the computation of those of his servants, who have the understanding. No other solution of the enigma is so in harmony with historical and still existing facts. There was no Pontiff king reigning in Rome over a kingdom professing Christianity in the days of John, Polycarp, Irenæus, and Hippolytus. But they all expected that there would be such an one; and that a dynasty would rule it, whose name in Greek would be numerically 666. They judged that its most obvious character would cause it to be styled Latin. This they expected as the Antichrist Power, to be revealed when that which hindered its manifestation in their day was taken out of the way. What they expected, we behold — a Latin Pontifical Kingdom, whose Pontiff-King claims to be Christ's Substitute on earth, and Successor to the Apostle of the Circumcision; the Name of Blasphemy whose pontifical throne has been for ages established on the Seven

Hills; and though reigning in a country whose vernacular is *the Italian*, ignoring this language, and “speaking” only in that of his pagan fathers to whom he was unknown (Dan. 11:38): could any name be more appropriate to such a power than *Latin*, in the sense of the Latin Power, or the Antichrist? No other, I believe.

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