

THE REVELATION OF ST. JOHN THE DIVINE.

Chapter i. "The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John:

"Who bare record of the Word of God, and of the testimony of Jesus Christ, and of all things that he saw.

"Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand."

This revelation is from God unto Jesus Christ, who sent and signified it by his angel unto John. The last phrase above quoted states, "for the time is at hand." Now, according to the interpretations given in this review, the present age is the last, or fourth time, which by the death of the Saviour was divided into half-times. The first half-time embraced the epoch from Adam until the Messiah was cut off, or a period of about three thousand nine hundred and thirty years: consequently there remains, from the cutting off of the Messiah, an equal number of years, during which the prophecy looks to fulfilment.

The text continues, "John to the seven churches which are in Asia: Grace *be* unto you, and peace, from him which is, and which was, and which is to come; and from the seven Spirits which are before his throne;

"And from Jesus Christ, *who is* the faithful witness, *and* the first-begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood,

"And hath made us kings and priests unto God and his Father; *to* him *be* glory and dominion for ever and ever. Amen."

In these verses John records that Jesus Christ is the faithful witness, the first-begotten of the dead, and that he redeemed us from our sins through his blood.

The plan of redemption has been made sufficiently clear for all to see that the blood of one who could lay down his life and take it up again was absolutely necessary for its accomplishment. John records that Jesus Christ did this, becoming thereby the first-begotten of the dead. He also states that he hath made us kings and priests unto God and his Father, which is in full accord with the mysterious working of the great priesthood: for it is written that the priests shall eat the things wherewith the atonement was made, but that a stranger shall not eat of them. Therefore, in partaking of his body, wherewith the atonement was made, we are made kings and priests unto God and his Father.

John, in a vision, sees one like unto the Son of man, which presence was in the midst of seven golden candlesticks, and he had in his right hand seven stars. Such a one said unto John, "Fear not; I am the first and the last:

"*I am* he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death.

"Write the things which thou hast seen, and the things which are, and the things which shall be hereafter;

"The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches: and the seven candlesticks which thou sawest are the seven churches."

It is said that the seven golden candlesticks are the seven churches.

Now what mystery can there be in these seven churches, if they are of Ephesus and Smyrna, Pergamos and Thyatira, Sardis and Philadelphia, and Laodicea? Is not their history comparatively well known? more especially, was it not known in their own day? If so, how can there be any mystery to write about? The mystery of the seven churches undoubtedly is the mystery of the seven grand subdivisions of the times, commencing with the first creation of man. These divisions are clearly typified in Gen. xv. 9, 10, in which the heritage is represented by a heifer, a she-goat, and a ram; by a turtle-dove and a young pigeon. The heifer, goat, and ram typify the three first creations, and by Divine command they were divided in the midst, and each piece laid against the other, which is emblematic of the six divisions of these ages; but the fourth age was represented by a turtle-dove and a young pigeon: these make up the eight grand subdivisions of time. Seven of these had passed away when the Messiah was cut off and rose again from the dead. These seven epochs are the seven churches, the mystery of which it was the mission of John to write.

The revelation to St. John brings to light the antiquity of man, whilst the revelation to St. Paul brings to light the mystery of Jesus Christ. On these two special revelations is held the solution of the Scriptures from Moses down, and by which the inspiration, unity, and harmony of the whole are made manifest.

The seven angels of the seven churches represent the intellectuality of the churches, as in like manner the four cherubs in the vision of the prophet Ezekiel represented the intellectuality of the four ages.

Chapter ii. "Unto the angel of the church of Ephesus write; These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks;

"I know thy works, and thy labour, and thy patience, and how thou

canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars:

"And hast borne, and hast patience, and for my name's sake hast laboured, and hast not fainted.

"Nevertheless I have *somewhat* against thee, because thou hast left thy first love.

"Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.

"But this thou hast, that thou hatest the deeds of the Nicolaitanes, which I also hate.

"He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God."

According to the interpretation given, this address and charge is to the first of the seven epochs, or the first division of the Euphratic age. The condition and moral position of the people are set forth, and it is evident that they have fallen from their original high estate. That which the Spirit saith to the churches is an embodiment of the promise which has been given to all, but it is evident that the people fall far short of the standard of excellence required that they may receive the reward, which is everlasting life.

The text continues, "And unto the angel of the church in Smyrna write; These things saith the first and the last, which was dead, and is alive;

"I know thy works, and tribulation, and poverty, (but thou art rich) and

I know the blasphemy of them which say they are Jews, and are not, but *are* the synagogue of Satan.

"Fear none of those things which thou shalt suffer: behold, the devil shall cast *some* of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life.

"He that hath an ear, let him hear what the Spirit saith unto the churches; He that overcometh shall not be hurt of the second death."

This is addressed to the second epoch of the Euphratic age. With the fulfilment of this epoch comes the destruction of the people, and the tribulation involved in it appears to be set at ten days. Indications were given by all the great prophets that this race was swept away by fire. The tribulations of the second race were fixed as seven years of famine, whilst those of the third race were filled out in one year according to the years of a hireling. The probabilities are that the first race was swept away within ten days according to the days of a hireling, or the given day of twenty-four hours.

"And to the angel of the church in Pergamos write; These things saith he which hath the sharp sword with two edges;

"I know thy works, and where thou dwellest, *even* where Satan's seat is: and thou holdest fast my name, and hast not denied my faith, even in those days wherein Antipas *was* my faithful martyr, who was slain among you, where Satan dwelleth.

"But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balac to cast a stumbling-block before the children of Israel, to eat things sacrificed unto idols, and to commit fornication.

"So hast thou also them that hold the doctrine of the Nicolaitanes, which thing I hate.

"Repent; or else I will come unto thee quickly, and will fight against them with the sword of my mouth.

"He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth savins; he that receiveth it."

This relates to the history of the first epoch of the Red, or Hiddekelic race. It will be seen that promises of great magnitude were given to those who should overcome, but the history shows that they also had fallen and had a knowledge of good and evil. The term "hidden manna" doubtless refers to the body of the Saviour which shall be eaten.

The text continues, "And unto the angel of the church in Thyatira write; These things saith the Son of God, who hath his eyes like unto a flame of fire, and his feet *are* like fine brass;

"I know thy works, and charity, and service, and faith, and thy patience, and thy works; and the last *to be* more than the first.

"Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols.

"And I gave her space to repent of her fornication; and she repented not.

"Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds.

"And I will kill her children with death; and all the churches shall know that I am he which searcheth the reins and hearts: and I will give unto every one of you according to your works.

"But unto you I say, and unto the rest in Thyatira, as many as have not this doctrine, and which have not known the depths of Satan, as they speak; I will put upon you none other burden.

"But that which ye have *already* hold fast till I come.

"And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations:

"And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father.

"And I will give him the morning star.

"He that hath an ear, let him hear what the Spirit saith unto the churches."

This relates to the second epoch of the Hiddekelic age. By the Scriptures of the prophets it will be seen that the tribulation and death which should come upon them, except they repented, as indicated by the text, really did come upon this people, and they perished from off the face of the earth during the great famine, with the exception of an escaping remnant. It is evident, however, that the vitality of truth was set forth and taught among them.

Chapter iii. "And unto the angel of the church in Sardis write; These things saith he that hath the seven Spirits of God, and the seven stars; I know thy works, that thou hast a name that thou livest, and art dead.

"Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God.

"Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee.

"Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy.

"He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels.

"He that hath an ear, let him hear what the Spirit saith unto the churches."

This is addressed to the first epoch of the Gihonic age, and is an embodiment of their history. As with the others, the true doctrine was preached among them, and a promise of great magnitude given to those who should overcome the wiles of Satan.

The text continues, "And to the angel of the church in Philadelphia write; These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth;

"I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word,

and hast not denied my name.

"Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee.

"Because thou hast kept the word of my patienc?, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth.

"Behold, I come quickly: hold that fast which thou hast, that no man take thy crown.

"Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, *which is* new Jerusalem, which cometh down out of heaven from my God: and *I will write upon him* my new name.

"He that hath an ear, let him hear what the Spirit saith unto the churches."

This is in relation to the second epoch of the Gihonic era. It seems as though, owing to the greatness of the promise given to this epoch, that the Adversary took advantage of it to deceive the people, to take away the daily sacrifice, to cast down the sanctuary, and to set up the abomination which maketh desolate. By his power he could place the abomination which maketh desolate as the one who had overcome, establishing his claims to the honor by his signs and lying wonders, thereby deceiving the hosts which were under bondage to him. As this was in the past, so will it be in the future when this same abomination shall sit in the temple of God a? God, personating himself as the one which had overcome all things. Bu if any shall be deceived by him the second time, it will be because they

heed not the truth: for the Son of man, the Saviour Jesus Christ, the only one which did overcome all things, shall assuredly come in the clouds of heaven, and by no other way will he come: the sign is positive and sure, and is given that none may be deceived by the power setting up the abomination which maketh desolate.

The text continues, "And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true witness, the beginning of the creation of God;

"I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot.

"So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth.

"Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked:

"I counsel thee 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.

"As many as I love, I rebuke and chasten: be zealous therefore, and repent.

"Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.

"To him that overcometh will I grant to sit with me in my throne, even

as I also overcame, and am set down with my Father in his throne.

"He that hath an ear, let him hear what the Spirit saith unto the churches."

This is addressed to the first epoch of the Pisonic era, and embraces the period of time from our Adam unto Jesus Christ the Messiah.

Our Saviour was the only one which overcame all things, and in him is the fulness of all the promises which were given by the Spirit to the churches; and now he promises that all which shall overcome shall sit with him in his throne. It has been shown by all the above races that none of themselves could overcome: for their works, which the Lord knew, were failures, were dead works. By his works, therefore, man cannot succeed to the promises, and it has been shown conclusively by the Scriptures that only through the blood of Jesus Christ can man attain to them.

Chapter iv. The text continues, "After this I looked, and, behold, a door *was* opened in heaven: and the first voice which I heard *was* as it were of a trumpet talking with me; which said, Come up hither, and I will shew thee things which must be hereafter.

"And immediately I was in the Spirit: and, behold, a throne was set in heaven, and *one* sat on the throne.

"And he that sat was to look upon like a jasper and a sardine stone: and *there was* a rainbow round about the throne, in sight like unto an emerald.

"And round about the throne *were* four and twenty seats: and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold.

"And out of the throne proceeded lightnings and thunderings and voices. And *there were* seven lamps of fire burning before the throne, which are the seven Spirits of God.

"And before the throne *there was* a sea of glass like unto crystal: and in the midst of the throne, and round about the throne, *were* four beasts full of eyes before and behind.

"And the first beast *was* like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast *was* like a flying eagle.

"And the four beasts had each of them six wings about *him*; and *they were* full of eyes within: and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.

"And when those beasts give glory and honour and thanks to him that sat on the throne, who liveth for ever and ever,

"The four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying,

"Thou art worthy, Lord, to receive glory, and honour, and power: for thou hast created all things, and for thy pleasure they are and were created."

The four and twenty elders which were round about the throne are emblematic of those which pertain to the four ages of man, viz., the twelve tribes of Israel and the twelve disciples. Previous to the advent of the Messiah unto man, as Jesus Christ, the tribes of Israel appertained to the four ages; but after Jesus came he chose twelve disciples, which also appertain to the four ages, whose names will be found in the foundation of

the sacred fabric, New Jerusalem. Through the pearly gates of the holy city, however, which are named after the twelve tribes of Israel, enter the myriads to which the tribes appertain. Hence the twenty-four elders are spiritual representatives of the twelve tribes and the twelve apostles.

The four beasts are typical of the four creations or races of men, and possess many of the characteristics of the cherubim seen by the prophet Ezekiel. In the vision of the prophet the four were bound together by invisible ties, but in this vision each is separate and distinct as an individuality, that which bound them together having been taken away by the blood of Jesus Christ: whence it follows that the beasts represent those redeemed from the four races of men.

Chapter v. That the four beasts do represent the redeemed is made manifest in this chapter: for it is stated, "And I saw in the right hand of him that sat on the throne a book written within and on the back side, sealed with seven seals.

"And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof?

"And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon.

"And I wept much, because no man was found worthy to open and to read the book, neither to look thereon.

"And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Judah, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof.

"And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having

seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth.

"And he came and took the book out of the right hand of him that sat upon the throne.

"And when he had taken the book, the four beasts and four *and* twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints.

"And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation;

"And hast made us unto our God kings and priests: and we shall reign on the earth."

From this it is perfectly evident that the four beasts represent those who are redeemed through the blood of the Saviour: for they say so, clearly and distinctly. It is also clear that of all the hosts which may be justified through Jesus Christ the sins of man alone were remitted by his blood: therefore the beasts, and the four and twenty elders which pertain to the four races, can represent none but man. Furthermore, the beasts say, "And hast made us unto our God kings and priests: and we shall reign on the earth," which identifies the beasts with those of whom John speaks in the i. chapter, as follow: "Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen," which fully identifies the beasts with man.

If these beasts represent man, then the living creatures seen by the prophet Ezekiel in a vision also represent man. It is evident from their

appearance that they are of the earth earthy, and where can others be found with which to fill out the figure? There are none: for none but men were redeemed through the blood of the Lamb, none but man were made kings and priests unto God through Jesus Christ; but through the death of Jesus Christ came the highway of justification by faith, which was to the end that the promise might be sure to all which believe. This is the ensign to which all must seek, the ensign to which all the redeemed shall seek, and in no case nor under any condition must this ensign be obscured.

Chapter vi. "And I saw when the Lamb opened one of the seals, and I heard, as it were, the noise of thunder, one of the four beasts saying, Come and see.

"And I saw, and behold a white horse: and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering, and to conquer.

"And when he had opened the second seal, I heard the second beast say, Come and see.

"And there went out another horse *that was* red: and *power* was given to him that sat thereon to take peace from the earth, and that they should kill one another: and there was given unto him a great sword.

"And when he had opened the third seal, I heard the third beast say, Come and see. And I beheld, and lo a black horse; and he that sat on him had a pair of balances in his hand.

"And I heard a voice in the midst of the four beasts say, A measure of wheat for a penny, and three measures of barley for a penny; and see thou hurt not the oil and the wine.

"And when he had opened the fourth seal, I heard the voice of the fourth

beast say, Come and see.

"And I looked, and behold a pale horse: and his name that sat on him was Death, and Hell followed with him. And power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth."

The opening of these seals discloses the four consecutive stages in the creation of man. In the opening of the first, the white race is brought to light, of which the white horse is typical of the general characteristic, color. The crown is suggestive of progress and aim; the bow is suggestive of primeval origin; whilst the terms conquering and to conquer relate to the Divine command, "Subdue the earth and have dominion over it." This is the Euphratic race, and corresponds with the great river Euphrates, which flowed out of the garden of Eden.

In the opening of the second seal is disclosed the second race of men. This race was created and brought forth toward the end of the second epoch, or half-time, the White, or Euphratic race having enjoyed an existence of about six thousand seven hundred and seventy-two years. The beast representative of the second race being red, indicates the general characteristic color. This people being of a warlike nature, shall destroy many of the Euphratics with the sword during the overlap of the two races, as it is written in Isa. iii. 25, "Thy men shall fall by the sword, and thy mighty men in war." It is also probable that strife and war shall also exist among themselves as a people. This is the Hiddekelic, or Red race, and corresponds with the river Hiddekel, which flowed out of the garden of Eden. The longevity of this race is set at nine thousand five hundred and fifty-one years.

In the opening of the third seal the representative beast is black; which is typical of the Black, or Gihonic race. This race undoubtedly enjoyed an existence of great peace and plenty: for the opening of the seal disclosed

abundance of wheat and barley, together with much wine and oil. The history of this people develops the fact that instead of peace and plenty filling them with thankfulness, they became excessively idolatrous and wicked, and eventually were swept away .in the great deluge of Noah, after fulfilling an existence of about nine thousand five hundred and sixty-eight years. This race corresponds to the river Gihon, which flowed out from the garden of Eden.

The opening of the fourth seal discloses the fourth and last race of men. As is the case with each of the others, the beast or angel representative of the creation, and which was by the throne, said to John, "Come and see." From this the relation between the creation and the redemption of the races is seen, each corresponding, fitting, and harmonizing with the other, the identity of each beast with a horse being manifest, yet under different conditions.

John saw a pale horse: which is representative of the Pale race, or the race of the present day, or what is generally known as Adam's race, of which the Jews are the most perfect living representatives: the re-developments after the deluge running more particularly in the brothers of Shem than the direct line from Shem.

The name of him that sat upon the Pale horse was Death, and Hell followed with him. This is typical of the destructive elements which compass this generation or age. The text states, "And power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth." Here this whole creation is given over to the power of Death and Hell: and being the fourth and last, is, in general terms, the fourth part of the earth, or, as may be considered, the fourth of those created.

In the three first races a remnant was left of each, but in this the destruction will be complete: for Jesus Christ is the escaping remnant of this race;

and not only of it, but of the whole house of Israel, the whole of the great city of Jerusalem; therefore the fourth race will be the last, man having been called for or according to a purpose, which purpose will be completed when both the horse and its rider are overthrown: for with the destruction of the Pale horse comes the destruction of its rider, which is Death.

This race corresponds with the river Pison, which also flowed out of the garden of Eden, and is known in these pages as the Pisonic, or Pale race. The bounds of its existence as regards time are set, according to the numbers of the children of Israel, at seven thousand eight hundred and sixty years.

Thus the opening of the four seals brings to light four separate and independent creations of man; all of which were called according to a purpose, which purpose, by the light of revelation, is the overthrow of evil, whereby God gathers together to himself through Jesus Christ all things, whether they be things in earth or things in heaven.

The text continues, "And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held:

"And they cried with a loud voice, saying, How long, Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?"

"And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellow-servants also and their brethren, that should be killed as they were, should be fulfilled."

Man having been predestinated and called according to a purpose, fulfilled his mission as a "weapon of war," and, as he passed from the scene, he

was collected under the great altar of witness spoken of in Josh. xxii. 26-28, as follows: "Therefore we said, Let us now prepare to build us an altar, not for burnt-offering, nor for sacrifice:

"But *that it may be* a witness between us, and you, and our generations after us, that we might do the service of the Lord before him with our burnt-offerings, and with our sacrifices, and with our peace-offerings; that your children may not say to our children in time to come, Ye have no part in the Lord.

"Therefore said we, that it shall be, when they should so say to us or to our generations in time to come, that we may say *again*, Behold the pattern of the altar of the Lord, which our fathers made, not for burnt-offerings, nor for sacrifices; but it is a witness between us and you."

Therefore the altar of witness built by the children of Israel is after the pattern of the altar of the Lord; that is, it is the shadow of the great altar of the Lord where are collected all the people of the Lord, which altar of the Lord is represented by that seen in the opening of the fifth seal.

Those seen under the altar are the redeemed from all kindreds and nations and tongues; and the Lord knows his own, which are collected from the seven churches, the four creations, whether they be black or white, whether they be red or pale: for all the races were represented around the throne by the four beasts and by the four and twenty elders.

The text continues, "And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood;

"And the stars of heaven fell unto the earth, even as a fig-tree casteth her untimely figs, when she is shaken of a mighty wind;

"And the heaven departed as a scroll when it is # rolled together; and every mountain and island were moved out of their places.

"And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains;

"And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb:

"For the great day of his wrath is come; and who shall be able to stand?"

Chapter vii. The vision of the opening of the sixth seal continues, "And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree.

"And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea.

"Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads.

"And I heard the number of them which were sealed: *and there were* sealed an hundred *and* forty *and* four thousand of all the tribes of the children of Israel."

The context then enumerates twelve thousand to each of the twelve tribes, after which it continues, "I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues stood before the throne, and before the Lamb, clothed with white robes, and

palms in their hands:

"And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb.

"And all the angels stood round about the throne, and *about* the elders and the four beasts, and fell before the throne on their faces, and worshipped God,

"Saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, *be* unto our God for ever and ever. Amen.

"And one of the elders answered, saying unto me, What are these which are arrayed in white robes ? and whence came they?

"And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.

"Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them.

"They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat.

"For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes."

In the opening of the sixth seal is made manifest the judgment and destruction of the present age specified by the vision of Daniel, as follows:

"I beheld till the thrones were cast down, and the Ancient of days did sit,

whose garment *was* white as snow, and the hair of his head like the pure wool: his throne *was like* the fiery flame, *and* his wheels *as* burning fire.

"A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened.

"I beheld then because of the voice of the great words which the horn spake: I beheld even till the beast was slain, and his body destroyed, and given to the burning flame.

"As concerning the rest of the beasts, they had their dominion taken away: yet their lives were prolonged for a season and time."

The beast destroyed was the evil element of the fourth creation or age; when, therefore, the transgressions are come to the full, then shall the age to which they pertain be judged. This judgment is set forth in the opening of the sixth seal.

The identity of the multitude of the redeemed from among men with the four beasts which are around the throne, is again established by the text: for the multitude which no man could number stands before the throne, and again it is said that "the angels stood about the throne, and *about* the elders and the four beasts;" therefore the multitude which was before the throne must be the same with the beasts: for both occupy the same relative position around the throne, and, consequently, must represent the same magnitudes.

The destruction expressed by the opening of the sixth seal evidently takes place before the thousand years era, which era commences about the year 2800, counting from the birth of the Saviour: but, by the seventy weeks of Daniel, the transgressions will be full about the year 2130; and by Zechariah the third shall remain nearly two thousand years after the birth of the

Saviour: therefore the judgmental era will embrace a period of about eight hundred years. But it is manifest from what has gone before that the whole of this time will 'not be given over to destructions: for it is written that Elias truly shall first come and restore all things; therefore a large portion of this era may be given for the restoration of the sea, and trees, and the face of the earth generally, which the mission of the four angels was to destroy. Moreover, the reign of evil will not be permitted throughout the whole of the judgmental era: for these days shall be shortened for the elect's sake. After the restoration, the reign of the thousand years will be ushered in: for the decree is sure that Christ shall reign in the earth for this length of time with the saints, and it is evident that this period must be a portion of the time set apart from the beginning, which was limited according to the number of the children of Israel.

Chapter viii. "And when he had opened the seventh seal, there was silence in heaven about the space of half an hour.

"And I saw the seven angels which stood before God; and to them were given seven trumpets.

"And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer *it* with the prayers of all saints upon the golden altar which was before the throne.

"And the smoke of the incense, *which came* with the prayers of the saints, ascended up before God out of the angel's hand.

"And the angel took the censer, and rilled it with fire of the altar, and cast *it* into the earth: and there were voices, and thunderings, and lightnings, and an earthquake."

The opening of this seal reverts to the beginning, before man was created:

it reverts to that link in the eternal chain which witnessed the inauguration of the sublimest purpose ever purposed. Owing to the grandeur, magnitude, and gravity of this purpose, the situation was one of awe-inspiring wonder, so that even in heaven silence reigned among its hosts, which was unbroken until the seven angels prepared themselves to sound.

The vision of the angel with the censer is emblematic, and indicates that the way to the throne of God is ever open to the prayer of the saints. This vision embraces the time from the beginning or first creation of man unto the judgmental era, when the destruction of the wicked shall be fulfilled.

The text states, "And the seven angels which had the seven trumpets prepared themselves to sound.

"The first angel sounded, and there followed hail* and fire mingled with blood, and they were cast upon the earth: and the third part of trees was burnt up, and all green grass was burnt up."

This relates to the destruction of the first race of men, or to the end of the first of the three ages hidden by the veil. This race was destroyed by fire.

The text continues, "And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea: and the third part of the sea became blood;

"And the third part of the creatures which were in the sea, and had life, died; and the third part of the ships were destroyed."

This seems emblematic of the destruction of the second race of men, or of the end of the second age hidden by the veil. This race was destroyed by famine, during which the drought was so great that the sea wasted

away, and the rivers dried up, and all things sown by brooks withered away.

The great mountains of fire being cast into the sea is indicative of the drying up of the waters, and not destruction by fire.

The text continues, "And the third angel sounded, and there fell a great star from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters:

il And the name of the star is called Wormwood: and the third part of the waters became wormwood; and many men died of the waters, because they were made bitter."

This is emblematic of the destruction of the third race of men, or of the end of the third age, which also is hidden under the vail. This race was destroyed by the flood.

In the great deluge of Noah the fountains of the deep were broken up, as well as the windows of heaven having been opened, in consequence of which the bitter waters of the sea overflowed the land, and covered even the tops of the mountains; therefore, whilst water flowed on every side of them, the remnants of the doomed of that dreadful day found not one drop wherewith to quench their raging thirst. Some died from the overwhelming of the waters, some perished from hunger, and many perished because the waters were made bitter.

In the destruction of the previous age the waters were symbolized as having been dried up by a great mountain burning with fire, which was cast in the sea ; but in this case the star which fell upon the rivers and upon the fountain of waters was, as it were, a lamp, thus signifying, in contrast with the burning mountain, that the waters should flow and increase.

These three ages being under the vail, the destruction of each, therefore, is likened unto a third part. Their destruction as thirds was expressed in the figures of the prophet Ezekiel.

The text continues, "And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; so as the third part of them was darkened, and the day shone not for a third part of it, and the night likewise."

This seems to relate to the destruction of the fourth race, or the approach to the end of the present age, which, after the lapse of the third following the smiting of the Shepherd, may take place at any time. If the division of the time from Adam unto the approach of the end, or the beginning of the judgmental era, be considered, then a period equal in value to one of these thirds will be left for the fulfilment of the wonders called for in the latter part of this age. The thirds of the fourth age are typical of the thirds of the whole age of man: that is, as three ages of man are hidden by the vail, so are the thirds of Zechariah hidden under the vail; and as there are in reality four ages of man, so in reality are there four epochs in the fourth age, each equal in value to the third of Zechariah.

By the sounding of the four trumpets time has been indicated from the first creation of man unto the judgmental era, which also was indicated by the opening of the six seals, and by the vision of the angel with the golden censer.

The text continues, "And I beheld, and heard an angel flying through the midst of heaven, saying with a loud voice, Woe, woe, woe, to the inhabited of the earth by reason of the other voices of the trumpet of the three angels, which are yet to sound!" History having been brought down to the judgmental era, it is well to ask who are meant by the inhabitants of the earth against whom the woes of the three trumpets yet to sound were pro-

nounced.

According to the light given by the opening of the sixth seal, the servants of God were sealed in their foreheads to the number of one hundred and forty-four thousand, which were of the tribes of Israel. It must be remembered that these twelve tribes appertain to the four creations of men whose names are raised up at this time; consequently the inhabitants of the earth to whom the woes apply must be those which have not been sealed in their foreheads by the angel of God, and, therefore, are the great multitude of fallen of other hosts than man.

Chapter ix. The text continues, "And the fifth angel sounded, and I saw a star fall from heaven unto the earth : and to him was given the key of the bottomless pit.

"And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit.

"And there came out of the smoke locusts upon the earth: and unto them was given power, as the scorpions of the earth have power.

"And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads.

"And to them it was given that they should not kill them, but that they should be tormented five months: and their torment *was* as the torment of a scorpion when he striketh a man.

"And in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them.

"And the shapes of the locusts *were* like unto horses prepared unto battle; and on their heads *were* as it were crowns like gold, and their faces *were* as the faces of men.

"And they had hair as the hair of women, and their teeth were as *the teeth* of lions.

"And they had breastplates, as it were breastplates of iron; and the sound of their wings *was* as the sound of chariots of many horses running to battle.

"And they had tails like unto scorpions, and there were stings in their tails: and their power *was* to hurt men five months.

"And they had a king over them, *which* is the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath *his* name Apollyon.

"One woe is past; *and*, behold, there come two woes more hereafter."

The bottomless pit is representative of space, and out of space came the host of locusts. From the description of the locusts it is evident that they must be spiritual, and their mission is to show unto the fallen their actual condition, together with a remembrance of their evil work in times and ages past. It is the consciousness of their evil works which stings and torments them : for as the books are opened and judgment set forth, their actions are made manifest unto them. It may be that some will repent and return, even at this late hour.

The text continues, "And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God,

"Saying to the sixth angel which had the trumpet, Loose the four angels

which are bound in the great river Euphrates.

"And the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men.

"And the number of the army of the horsemen *were* two hundred thousand thousand : and I heard the number of them.

"And thus I saw the horses in the vision, and them that sat on them, having breastplates of fire, and of jacinth, and brimstone : and the heads of the horses *were* as the heads of lions; and out of their mouths issued fire and smoke and brimstone.

"By these three was the third part of men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths.

"For their power is in their mouth, and in their tails: for their tails were like unto serpents, and had heads, and with them they do hurt.

"And the rest of the men which were not killed by these plagues yet repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood : which neither can see, nor hear, nor walk:

"Neither repented they of their murders, nor of their sorceries, nor of their fornications, nor of their thefts."

Now, although the first woe was very great, it seems that the great host of the fallen failed to repent and turn from their evil ways ; therefore the sixth angel sounded his trumpet, and a great army was brought forth, through which the destruction of a third part of men was accomplished. Those destroyed, in all probability, were the evil element of the fourth age, which is typified in the book of Daniel as the fourth beast, which spoke

such great words, and whose body was given to the burning flame. Daniel also states, "As concerning the rest of the beasts, they had their dominion taken away: yet their lives were prolonged for a season and a time." And so in the text of this revelation, these beasts are represented by those which were not killed, and which repented not of the works of their hands that they should not worship devils. This class is made up of the three beasts which pertain to the three first creations, and their lives are prolonged for a season and a time.

Chapter x. "And I saw another mighty angel come down from heaven, clothed with a cloud: and a rainbow *was* upon his head, and his face was as it were the sun, and his feet as pillars of fire:

"And he had in his hand a little book open: and he set his right foot upon the sea, and *his* left *foot* on the earth,

"And cried with a loud voice, as *when* a lion roareth: and when he had cried, seven thunders uttered their voices.

"And when the seven thunders had uttered their voices, I was about to write: and I heard a voice from heaven saying unto me. Seal up those things which the seven thunders uttered, and write them not.

"And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven,

"And sware by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer:

"But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to

his servants the prophets.

"And the voice which I heard from heaven spake unto me again, and said, Go *and* take the little book which is open in the hand of the angel which standeth upon the sea and upon the earth.

"And I went unto the angel, and said unto him, Give me the little book. And he said unto me, Take *it*, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey.

"And I took the little book out of the angel's hand, and ate it up; and it was in my mouth sweet as honey : and as soon as I had eaten it, my belly was bitter.

"And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings."

The sounding of the six trumpets carried history from the beginning of time unto the judgmental era, but the seventh trumpet takes up time again, thus filling up history from all the epochs.

Chapter xi. The text continues, "And there was given me a reed like unto a rod: and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein.

"But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles; and the holy city shall they tread under foot forty *and* two months.

"And I will give *power* unto my two witnesses, and they shall prophesy a thousand two hundred *and* threescore days, clothed in sackcloth.

"These are the two olive-trees, and the two candlesticks standing before

the God of the earth.

"And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man will hurt them, he must in this manner be killed.

"These have power to shut heaven, that it rain not in the days of their prophecy : and have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will.

"And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them.

"And their dead bodies *shall lie* in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified.

"And they of the people and kindreds and tongues and nations shall see their dead bodies three days and an half, and shall not suffer their dead bodies to be put in graves.

"And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwelt on the earth.

"And after three days and an half the Spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them.

"And they heard a great voice from heaven saying unto them, Come up hither. And they ascended up to heaven in a cloud; and their enemies beheld them.

"And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand: and the remnant were affrighted, and gave glory to the God of heaven.

"The second woe is past; *and*, behold, the third woe cometh quickly."

This chapter is in relation to the spiritual conditions from the first creation of man, during which time the two faithful witnesses have been laboring and prophesying, and also shows why the destruction came upon the people. These two witnesses are the anointed ones that stand by the Lord of the whole earth, spoken of by the prophet Zechariah: they are the two olive-branches which through two golden pipes empty the golden oil out of themselves. In the first chapter of this revelation, John identifies Jesus Christ as the faithful witness; and as there was another who was made like unto him, who was without beginning of days nor end of life, it becomes evident that this one must be the second witness called for by the text. The great power possessed by these witnesses has been made manifest throughout the Scriptures, but it was manifested for an especial purpose, viz., the overthrow of evil. The powers of evil ranged themselves against the two witnesses during the three and one-half ages of man, and to the spiritual city of Jerusalem they were spiritually dead. After the lapse of the appointed time, – that is, after the fulfilling of a time and times and a half-time, – the period embraced from the first age of man until the Messiah came in power as both God and man, the eyes of the workers of iniquity were opened to the spirit of life which had entered into the witnesses, and they feared exceedingly, and were affrighted, and gave glory to God.

These witnesses are now ascended up to heaven, and stand ready in the judgmental era to make manifest their testimony against the beast that ascendeth out of the bottomless pit, which beast the book of Daniel indicates as having existed throughout the four ages of man. By the prophecy recorded above, this beast, because of his war against the two faithful witnesses, shall be destroyed by the fire which proceedeth out of their mouth.

The text continues, "And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become *the kingdoms* of our Lord, and of his Christ; and he shall reign for ever and ever.

"And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God,

"Saying, We give thee thanks, Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned.

"And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth.

"And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail."

These verses indicate a ray of history running through the four ages of man until the judgmental era.

Chapter xii. The text states, "And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars:

"And she being with child cried, travailing in birth, and pained to be delivered."

This is an allegorical representation of Mount Zion, from whence came the Messiah, the great dweller in Mount Zion, and is indicated by the

begetting of the Son.

The text continues, "And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads.

"And his tail drew the third part of the stars of heaven, and did cast them to the earth; and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born.

"And she brought forth a man-child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to his throne."

The great red dragon is representative of the element of evil, the seven heads with their seven crowns indicating the seven divisions of the times. This great dragon drew the third part of the stars of heaven, or, by substitution, the third part of the angels of heaven, and cast them to the earth. This vast host may or may not be excessively wicked, but, as the casting of them down appears to be the work of the devil, there is little doubt but that a highway is prepared whereby these works may be undone and a restoration made possible for them, especially as they are under bondage, through fear of death, to the one who has the power of death, namely, the devil. After the child was brought forth, it was caught up to God, even as stated in Psalm xii.: "I was cast upon thee from the womb."

The text continues, "And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred *and* threescore days."

The first-begotten Son having been brought into the world, to whom was given "the heathen for an inheritance, and the uttermost parts of the earth for a possession," time is ushered in; that is, the point in our immediate history is established when time is first taken into consideration, or when

time begins: for back of this point are untold ages.

The thousand two hundred *and* threescore days are equivalent to the forty-two months; and the forty-two months are equivalent to the three and one-half years; and the three and one-half years are equivalent to the time and times and one-half time, or the three and one-half ages of man.

After the first-begotten was brought into the world, man, who was already predestinated according to the plan, was called and conformed to the image of the Son, that the Son might be the first-born among many brethren. With the advent of man comes the advent of time, the bounds of which are set according to the number of the children of Israel; therefore it follows from this, that before man was created the ages were not considered as time, and hence are of indefinite length: consequently, the first five days of the creation are indeterminate. Time is the link, age, or epoch, taken and appointed from eternity, in which the works of the kingdom of evil shall be overthrown; the limits of which are fixed, positive, and certain. During all these years a highway has been preparing whereby the paths of the Lord might be made straight, that through the works and teaching and prophecies of the two faithful witnesses all hosts might turn from their evil ways and repent and follow the Lord God, and not follow Baal. The plans of Zion, embodying the justification of all hosts by faith in Jesus Christ, have been preached in these latter days, but righteousness was preached in all ages, and it is now manifest that, of the two great powers, one must be overwhelmed by the other, for no compromise can exist between the two. Time, therefore, was set apart by the Most High for the overthrow of evil, during which all hosts shall be thoroughly sifted, and the wheat shall be gathered into the garner, but the chaff shall be burned with unquenchable fire.

The text continues, "And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, "And prevailed not; neither was their place found any more in heaven.

"And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him."

This war evidently took place before the advent of man, and yet it seems as though it was after the begotten Son was brought forth; Satan, at that time, having appeared in the heavens. The text states, however, that he was cast out of heaven together with his host, and their place was not found in heaven any more; hence, in the last day, Satan cannot ascend again into heaven that he should return from thence to personate the second advent of Christ. The sign of the Son of man coming in the clouds of heaven appertains to him alone, and this sign has repeatedly been declared that none may be deceived.

The text continues, "And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night.

"And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death.

"Therefore rejoice, ye heavens, and ye that dwell in them. "Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.

And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man *child*.

"And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent.

"And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood.

"And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth.

"And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ."

When Satan was cast out of heaven into the earth, did he find any host on the earth? It has been stated that his tail drew the third part of the stars of heaven and did cast them to the earth; therefore it is very probable that he found this host, which was under bondage to him, already there. From this it follows that before man was placed upon the earth evil was present.

It is stated that "the dragon was wroth with the woman, and went to make war with the remnant of her seed." Who or what is this remnant? This remnant is man: for the Son was the first-begotten of the woman, and the Son was the first-born among many brethren; man having been conformed to the image of the Son that the Son might be the first-born among many brethren. Therefore, being brethren, they must by the figure be the seed of the woman, or the remnant of her seed. By the text the woman fled from the dragon into the wilderness, where she is nourished for a time, and times, and half a time, and during this period the dragon went to make war with the remnant of her seed, which was man; consequently this war among the saints had been carried on for the three and one-half ages preceding the coming of Jesus Christ our Lord.

It is plainly seen that the earth is the final battle-field of the great struggle: whilst the ways and means whereby the dragon was overthrown and the prisoners loosed from their bondage have been made manifest by the

Scriptures of the prophets, through the revelations accorded to St. Paul and St. John the Divine.

Chapter xiii. "And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy.

"And the beast which I saw was like unto a leopard, and his feet were as *the feet* of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority.

"And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast.

"And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, Who is like unto the beast? who is able to make war with him?

"And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months.

"And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven.

"And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations.

"And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.

"If any man have an ear, let him hear.

"He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword. Here is the patience and the faith of the saints."

What is this beast? From the given characteristics, it is identified with the four beasts which came up from the sea, as seen by Daniel in a vision, the first of which was like unto a lion, and the second was like unto a bear, and the third was like unto a leopard, while the fourth was diverse from all these. These beasts are emblematic of the evil element of the four ages, during which the dragon makes war with the remnant of the woman's seed, or the saints. Daniel in his vision beheld until the fourth beast was judged, and his body given to the burning flame; but as for the other three, their lives were prolonged for a season and time.

The beast, therefore, which now arises, is emblematic of the evil element which continued during the forty-two months called for by the text, or from the first creation of man until the Messiah came in power as both God and man, at which time the evil element fled before him, the strength of the Adversary having been broken during the forty generations preceding this advent.

Now, although the power of the Adversary is very great, and that in his war against the saints he caused them to be overcome of evil, it does not follow that they shall worship him: for the text states that it is those whose names are not written in the book of life of the Lamb slain from the foundation of the world that shall worship him. Whose names are written in the book of life of the Lamb slain from the foundation of the world? Undoubtedly they are those whom he did predestinate and called to be conformed to the image of the Son: for those whom he did predestinate, them he also foreknew; and if he foreknew them and called them according to a purpose, then it becomes clearly evident from the Divine character that

their names must have been written in the book of life of the Lamb slain from the foundation of the world. Moreover, because they are led captive by evil, it does not follow that their names shall be blotted out of the book of life: for the text states, "He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword;" from which the manifest inference is that the captive shall be set free, and he that leadeth into captivity shall be the captive. In this lies the faith and hope and patience of the saints.

The text continues, "And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon.

"And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed.

"And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men,

"And deceiveth them that dwell on 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 on the earth, that they should make an image to the beast, which had the wound by a sword, and did live.

"And he had power to give life unto 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 killed.

° And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads:

"And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name.

"Here is wisdom. Let him that hath understanding count the number of the beast for it is the number of a man; and his number is Six hundred threescore *and* six."

This beast is the spirit of antichrist that shall come: it is the false prophet. Whilst he is against Christ, he sets himself up for Christ, taking to himself, as it were, the characteristics of a lamb. This is the great deceiver which shall come to deceive the hosts dwelling upon the earth in the last days; and the image of the beast which he causes to be made and set up is the abomination which maketh desolate. Paul, in his Second Epistle to the Thessalonians, indicates that this shall be before the coming of Christ, and he cautions those to whom he is sent, namely, the Gentiles, against the deceiver; therefore the time when this beast shall appear is prior to the thousand years era.

It does not follow that these beasts are visible to man in the flesh, but rather that they are spiritual, and visible only to spiritual hosts: for it must be kept in mind that the fall of man is not the only evil work accomplished by the Adversary. The great host which he cast into the earth must be taken into consideration, and who could object to a highway of escape from bondage being opened unto them? Such a highway is open unto them through Jesus Christ the Son of God; yet a caution is necessary to all hosts against such a powerful deceiver as the antichrist called for by the text, which is Satan, or the devil: for by the text of St. John he has the power of death over such as shall not worship the image of the beast; and by the text of St. Paul he possesses the power of death over those under bondage to him; therefore, owing to the perfection of his evil device and his great power, he expects to perpetuate the captivity of the fallen by his powerful personation of Christ, aided by all lying signs and wonders. When, therefore, he comes as Christ to personate Christ, the knowledge is given to all hosts that the Son of man shall make his advent in the clouds of heaven, from which Satan had been cast out years before, never to return, and hence

he never can manifest himself in this manner. In order to guard against antichrist, it is absolutely necessary to be governed by the sign of the Son of man coming in the clouds of heaven.

What is the number of the beast? The text states, "It is the number of a man, and his number is Six hundred threescore *and* six." What does the number six hundred threescore and six mean? The solution to this, which has previously been stated, involves the antiquity of man: for the man called for by the text is the six hundred and sixty-sixth from the first creation or advent of man.

This man is the one of whom Daniel speaks, and in whose days the abomination which maketh desolate was set up: a point in history about three thousand four hundred and fifty-eight years before our Adam, or before the commencement of the Pisonic era.

The aggregate existence of the human race is set down at a thousand generations: for in Deut. vii. 9, it is said, "Know therefore that the Lord thy God, he is God, the faithful God, which keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations." In this the covenant is to a thousand generations. Again, in 1 Chron. xvi. 15, it is stated, "Be ye mindful always of his covenant; the word *which* he commanded to a thousand generations." Still again, in the cv. Psalm it is said, "He hath remembered his covenant for ever, the word *which* he commanded to a thousand generations."

The six hundred and sixty-sixth generation would come in the last half of the Gihonic era, or about the year 22311: which approximates to the time when the daily sacrifice was taken away and the abomination set up, as recorded in Daniel.

This great chronological link is determined from the number of the man called for by the text of this book: the succeeding link is given by Dan.

xii. 2, and is from the time the daily sacrifice is taken away until the coming of the Messiah in the days of Abraham: a period approximating five thousand five hundred and twenty-eight years. The third link is also given by Daniel, in the same chapter and verse, and embraces a period of five thousand seven hundred and twenty-one years.

The sum of these links will aggregate thirty-three thousand five hundred and sixty years, while by the thousand generations it is fixed at thirty-three thousand five hundred years.

The year in which the daily sacrifice was taken away has been approached by two entirely distinct calculations: one of which is from the first creation of man by the number of the man called for in the text, or the number of the beast, and the other is by the records of Daniel. This prophet adds still another link in the historical chain of the antiquity of man, and, although given before, a recapitulation is not considered out of place. It is said in Dan. ix. 26, "And the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof *shall be* with a flood." And in viii. 13, 14, it is stated, "How long *shall be* the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?"

"And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed."

These two quotations undoubtedly belong together as referring to the same people, the people of the prince that shall come. This prince is the man whose number has been given as six hundred threescore and six; and, according to the prophet, the end of this people shall be with a flood; which was fulfilled in the deluge of Noah.

The length of their existence is given at two thousand and three hundred days, which, by the unit of value of the book of Daniel, would give

nine thousand eight hundred and fifty-seven years. This period embraces the time from the destruction of the Hiddekelic race until the destruction of the Gihons in the great deluge of Noah, and not the time from the creation of the first Gihon unto Adam.

Another approximation is given wherewith to establish the antiquity of man upon the earth, which is based upon Rev. ix. 14, 15, which reads as follows:

"Saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates.

"And the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men."

The river Euphrates is typical of the first age of man, and the four angels are typical or pertain to the four ages. These are intimately bound together, and the time during which they are bound is typical of the existence of man, or rather, from the first creation of man until the destruction of the third part of man in the judgmental era. From the fact that even an hour is mentioned in the given time, it seems more than probable that it is of much importance, and, therefore, a value must be given to it as a key to the value of the whole. This has been set at three and one-half years, which represents the length of the ministerial epoch in the Saviour's life. Now, by reducing the time during which the angels were bound in the river Euphrates to hours, and multiplying by the value given to an hour, a period of thirty-two thousand eight hundred and forty-seven years is obtained, which represents the great link from the creation of man unto the destruction of the third part of men during the judgmental era. To this must be added the thousand years era, and the short era of Destructions which follow, in order to approximate the total limits of time, which would amount to thirty-four thousand and seven years.

Four independent calculations are thus given to show the duration of time and the antiquity of man, which are tabulated as follows:

First. By the thousand generations	33,500 years.
Second. By ,the three great links	33,560 "
Third. By the number of the children of Israel	33,752 "
Fourth. By the angels bound in the river Euphrates	34,007 "

It is remarkable that all these calculations are based in value upon the times of our Lord and Saviour Jesus Christ: for the week of Daniel is the period extending from the birth of the Saviour until he entered upon his ministry, which was about thirty years. The value of the hour has already been stated as the time the Saviour was engaged in his ministry, a period of about three and one-half years. The value of a generation is that embraced from the birth of the Saviour until his crucifixion, a period of about thirty three and one-half years. The cutting off of the Messiah made a dividing of time whereby a value is given to the number of the children of Israel as regards years, whilst by the Messiah the three great links are obtained. The value of the hour, as above given, shows how small a part, as regards time, the ministry occupied in the labors involved in the overthrow of evil and the redemption of man. If, however, the ministry had been fifteen days less than the three and one-half years, then the value of the total time would have been thirty-three thousand six hundred and seventeen years, instead of the thirty-four thousand and seven years. These four methods for computing time are very close in their results, and it must be considered that nothing has been vouchsafed for more than an approximation to the end.

By many types and figures it was shown that Jesus Christ should come at or about the time he did come, and all the above calculations go to show that Jesus Christ truly was the promised one, the one to whom the heritage was promised.

Those whom he came to redeem are identified with the times, and he knows them all; they all are connected with his labors. These labors are hard of utterance, but they shall be sung, as it were, a new song by the hundred and forty and four thousand virgins, in whose mouth was found no guile and no man can learn this song but these virgins, which were redeemed from among men, being the first-fruits unto God and to the Lamb.

The identity of the beast with the evil element, manifested by the book of Daniel, seems clear enough, more especially since the Grecian empire, historically, is a matter of the past. If the vision of Daniel had no further reference than to events of that period, then that whole prophecy is now altogether of the past, and to all intents and purposes becomes simple history of our era. But the many types and figures given by Daniel force a different conclusion, and shed the light that the Grecian empire is a type of the third age of man, and also that the abomination which maketh desolate was really set up some time during the second division of that epoch. It now follows that, as the power of the Adversary was manifested in that age, whereby many were deceived, so shall it be in the latter part of this age, that many shall be deceived when the same abomination is set up. After this time it shall be set up no more: for the decree has been made clear that the desolations of Jerusalem shall not be continued beyond the present age, the whole strength of the Scriptures being positive on this point. Long-suffering is not weakness, but it is established that mercy may be free to all who seek for it. The destruction of the three previous creations is no evidence of weakness, but it is evidence of long-suffering. The time has nearly arrived when those who will not believe the truth shall believe a lie; their delusion shall be strong, and the measure of their iniquity shall be full. Those who are wise will count the number of the beast; then they will see that his power is the power of the Adversary: for by the number they will be brought to the man in whose days the abomination which maketh desolate was set up. If they shut their eyes to that, they will be doubly deceived: for the evidence was given that for its sins

and wickedness the Gihonic race was swept away, by which the power of the Most High was made manifest to all hosts.

Chapter xiv. The text states, "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people,

"Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters.

"And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.

"And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive *his* mark in his forehead, or in his hand,

"The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb:

"And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name."

These proclamations are given forth from the first, and the nations must be governed by them. Babylon the great, the city of confusion, the dwelling-place of the Adversary, has fallen into greater sin, and has become exceeding sinful in causing the transgression of man; but unto all hosts is

preached the great doctrine of the gospel, and at the same time is shown the destruction and death which follows the train that seeks to the beast and his image. This beast has clearly been declared as embodying the strength and power of the Adversary, whilst his presence throughout the four ages of man has been set forth in unmistakable terms. The beast is spiritual, and is recognizable by the spiritual hosts; but the image of the beast is the embodiment of evil which we see around us. The destruction of a portion of the evil host, evidently in fulfilment of the proclamation, was indicated after the sounding of the sixth trumpet by the sixth angel. The proclamation included the great host of the fallen which the dragon drew with his tail and cast into the earth. This host cannot be ignored, neither can the workers of iniquity, the immediate adherents of the Adversary, be ignored. The gospel of salvation has been proclaimed, and also the decree relating to the followers of the beast and his image. That which was proclaimed by Elijah on Carmel is reiterated here, therefore, "If the Lord be God, follow him; but if Baal, then follow him."

Man was called according to a purpose, and it is now manifest that this purpose is rapidly approaching completion. In the labors involved man fulfilled his mission as a weapon of war; therefore the text states, "Here is the patience of the saints: here *are* they that keep the commandments of God, and the faith of Jesus.

"And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them."

The text continues, "And I looked, and behold a white cloud, and upon the cloud *one* sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle.

"And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap: for the time is

come for thee to reap; for the harvest of the earth is ripe.

"And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped.

"And another angel came out of the temple which is in heaven, he also having a sharp sickle.

"And another angel came out from the altar, which had power over fire; and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe.

"And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast *it* into the great wine-press of the wrath of God.

"And the wine-press was trodden without the city, and blood came out of the wine-press, even unto the horse bridles, by the space of a thousand *and* six hundred furlongs."

As the proclamation was made in the beginning, so now is the harvest: the good is gathered together by itself, and the evil is gathered together by itself.

Chapter xv. The text continues, "And I saw another sign in heaven, great and marvellous, seven angels having the seven last plagues; for in them is filled up the wrath of God.

"And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, *and* over the number of his name, stand on the sea of glass, having the harps of God.

"And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous *are* thy works, Lord God Almighty; just and true are thy ways, thou King of saints.

"Who shall not fear thee, Lord, and glorify thy name? for *thou* only *art* holy: for all nations shall come and worship before thee; for thy judgments are made manifest."

Those referred to in these verses seem to be of the host of fallen which were overcome and cast down by the great Adversary. This is the host which, through fear of death, were under bondage to him that had the power of death, which is the devil; but they are no longer under bondage; they have been set free; they have gotten over the mark of the beast, and undoubtedly are the host for whom justification was made by faith, to the end that they also might be saved. Jesus Christ was begotten; man was created and conformed to his image; man fell, and the Saviour came in the flesh, and took upon himself man's iniquity, through the operation of a law; laid down his life, and paid the penalty of man's transgression. Now if man had been justified by this, then the host which had been cast to the earth by the wiles of the Adversary would have been mere spectators of man's salvation, hopeless and without hope; but justification was made by faith, to the end that they also might be included. Through faith, therefore, they are included and justified, that one should not be perfected without the other. The baptism of John is an evidence and sign that repentance is necessary for the remission of sins, and, therefore, faith cannot follow except there be first repentance. The wonderful completeness of the plan whereby God, through Jesus Christ, reconciles all things to himself, whether things in earth or things in heaven, is inconceivably great, and beyond comprehension. Here and there the golden rays of light steal through and chase away the darkness which threatened to overwhelm all with its murky veil.

By the vision of the text, the justified are now separated from the unrighteous, and they sing their song of thanksgiving and praise.

The text continues, "And after that I looked, and, behold, the temple of the tabernacle of the testimony in heaven was opened:

"And the seven angels came out of the temple, having the seven plagues, clothed in pure and white linen, and having their breasts girded with golden girdles.

"And one of the four beasts gave unto the seven angels seven golden vials full of the wrath of God, who liveth for ever and ever.

"And the temple was filled with smoke from the glory of God, and from his power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled."

Chapter xvi. "And I heard a great voice out of the temple saying to the seven angels, Go your ways, and pour out the vials of the wrath of God upon the earth.

"And the first went, and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and *upon* them which worshipped his image.

"And the second angel poured out his vial upon the sea; and it became as the blood of a dead *man*: and every living soul died in the sea.

"And the third angel poured out his vial upon the rivers and fountains of waters; and they became blood.

"And I heard the angel of the waters say, Thou art righteous, Lord, which art, and wast, and shalt be, because thou hast judged thus.

"For they have shed the blood of saints and prophets, and thou hast

given them blood to drink; for they are worthy.

"And I heard another out of the altar say, Even so, Lord God Almighty, true and righteous *are* thy judgments.

"And the fourth angel poured out his vial upon the sun; and power was given unto him to scorch men with fire.

"And men were scorched with great heat, and blasphemed the name of God, which hath power over these plagues: and they repented not to give him glory.

"And the fifth angel poured out his vial upon the seat of the beast; and his kingdom was full of darkness; and they gnawed their tongues for pain,

"And blasphemed the God of heaven because of their pains and their sores, and repented not of their deeds.

"And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared.

"And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet.

"For they are the spirits of devils, working miracles, *which* go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty.

"Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.

'* And he gathered them together into a place called in the Hebrew tongue Armageddon.

"And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done.

"And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, *and* so great.

"And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath.

"And every island fled away, and the mountains were not found.

u And there fell upon men a great hail out of heaven, every stone about the weight of a talent: and men blasphemed God because of the plague of the hail; for the plague therein was exceeding great."

This is the last great manifestation of power given to the great host of the fallen by the Almighty to turn them from their evil ways, yet it will be seen from the text that they repented not from their sins, but, on the contrary, blasphemed God because of the plagues. Nothing seems to have been left undone that they might be led to seek the path of life; neither peace nor plenty, wealth nor honor, love nor chastisement, had any effect upon them for they believed not the truth, but gathered themselves together into a mighty army to defy the power which could overwhelm them in a moment.

These events are principally spiritual, and are in relation to the judgments appertaining to the fourth age: and hence belong to the judgmental era.

In the judgment the great city was divided, which also was recorded by the

prophet Daniel: for one part was given to the burning flame, whilst the other portion had their lives prolonged for a season and time. The dragon, the beast, and the false prophet are one and the same as far as spiritual life is concerned: for to conceive, to will, and to do also must be attributes of the Adversary.

Chapter xvii. "And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will shew unto thee the judgment of the great whore that sitteth upon many waters:

"With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication.

"So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet-coloured beast, full of names of blasphemy, having seven heads and ten horns.

"And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication:

"And upon her forehead *was* a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH.

"And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration.

"And the angel said unto me, Wherefore dost thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns.

"The beast that thou sawest was, and is not; and shall ascend out of the

bottomless pit and go into perdition: 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, when they behold the beast that was, and is not, and yet is.

"And here is the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth;

"And there are seven kings: five are fallen, and one is, and the other is not yet come; and when he cometh, he must continue a short space.

"And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition."

Babylon the great is the city of confusion wherein dwelleth all evil and unrighteousness. It is represented in the text by a woman sitting upon a scarlet-colored beast having seven heads and ten horns.

The seven heads or mountains upon which the woman sits are the seven subdivisions of the times during which the Adversary seeks the perpetual establishment of his kingdom.

The seven kings are the evil elements of these seven epochs, and when John was carried in the spirit into the wilderness by the angel, it was to the sixth epoch, or to the time when the abomination which maketh desolate was set up: for the text states of the kings, "five are fallen, and one is, and the other is not yet come:" therefore the stand-point must be in the sixth epoch. This evidently points to a relation between the beast that shall ascend out of the bottomless pit and the abomination which was set up during the second epoch of the Gihonic era, which is further confirmed by the text where it says, " And the beast that was, and is not, even he is the eighth, and is of the seven." Thus the eight grand subdivisions of the times are clearly indicated by the evil elements; and they, the times, contain the great city Babylon as well as the great city Jerusalem: they have

their evil elements as well as their good elements. In Babylon is centred all the evil, but it shall be destroyed; whilst Jerusalem shall be rebuilt. In Babylon was found the blood of the prophets, and of the saints, and of all that were slain upon the earth; her destruction shall be complete : in one hour shall she be made desolate.

Chapter xviii. The destruction which shall come upon the great city Babylon is thus pronounced : "Rejoice over her, *thou* heaven, and *ye* holy apostles and prophets; for God hath avenged you in her.

"And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all.

"And the voice of harpers, and musicians, and of pipers, and trumpeters, shall be heard no more at all in thee; and no craftsman, of whatsoever craft *he be*, shall be found any more in thee; and the sound of a millstone shall be heard no more at all in thee;

"And the light of a candle shall shine no more at all in thee; and the voice of the bridegroom and of the bride shall be heard no more at all in thee: for thy merchants were the great men of the earth; for by thy sorceries were all nations deceived.

"And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth."

Chapter xix. The text states, "And I saw heaven opened, and behold a white horse; and he that sat upon him *was* called Faithful and True, and in righteousness he doth judge and make war.

"His eyes *were* as a flame of fire, and on his head *were* many crowns; and he had a name written, that no man knew, but he himself.

"And he *was* clothed with a vesture dipped in blood: and his name is called The Word of God.

"And the armies *which* were in heaven followed him upon white horses, clothed in fine linen, white and clean.

"And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the wine-press of the fierceness and wrath of Almighty God.

"And he hath on *his* vesture and on his thigh a name written, King OF kings, and LORD OF LORDS.

"And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God \

"That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all *men, both* free and bond, *both* small and great.

"And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army.

"And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone.

"And the remnant were slain with the sword of him that sat upon the horse, which *sword* proceeded out of his mouth: and all the fowls were filled with their flesh."

It has been stated already that the beast and the false prophet had gathered together their forces when the six vials of wrath were poured out, in order to defy the power of the Most High. In the preceding verses their overthrow has been made manifest by the capture of the beast and the false prophet, and by the destruction of their army. This overthrow was witnessed by the prophet Daniel in a vision, in which he beheld until the beast was slain and his body destroyed and given to the burning flame. This battle occurred during the judgmental era; but when the seventh vial of wrath was poured out, the city was divided into three parts, which seem to be representative of the three beasts whose dominion was taken away, and whose lives were prolonged for a season and time, but the fourth beast was judged and slain.

Chapter xx. "And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand.

"And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and found him a thousand years,

"And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season.

"And I saw thrones, and they sat upon them, and judgment was given unto them: and *I saw* the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received *his* mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years."

This is the great "thousand years" era, when all the redeemed shall reign with Christ on the earth. This epoch succeeds the judgmental era,

and is a portion of time.

During this time the ties which were sundered by the powers of evil will be reunited, and harmony and rejoicing shall prevail. This exhibition of peace and power will in all probability be witnessed by the remaining hosts of the fallen, and those which shall still cling to the standard of the Adversary shall surely be destroyed.

After enumerating those who shall reign with Christ during the thousand years, the text continues, "But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection.

"Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.

"And when the thousand years are expired, Satan shall be loosed out of his prison,

"And shall go out to deceive the nations which are in the four corners of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea.

"And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them.

"And the devil that deceived them was cast into a lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever."

From this it will be seen that after the lapse of the thousand years Satan is loosed from his prison, and immediately sets about the recovery of his

army, which has been forgotten for so long a time. This is the epoch spoken of by the prophet Isaiah (xxiii. 15, 16): "And it shall come to pass in that day, that Tyre shall be forgotten seventy years, according to the days of one king: after the end of seventy years shall Tyre sing as an harlot.

"Take an harp, go about the city, thou harlot that hast been forgotten: make sweet melody, sing many songs, that thou mayest be remembered."

Those who now return are those whose lives were prolonged for a season and time. All through the thousand years, pain, suffering, and evil had not the slightest foothold; it was utterly abolished among the participants of that wondrous reign. Now, if those witnessing all this should fall away again, there is no possibility left whereby they can be saved from destruction. Satan has been bound during this time that they should not be deceived by him, and now that he is loosed again they must decide for themselves which is God, even as Elijah spake on Mount Carmel, "If the Lord *be* God, follow him; but if Baal, *then* follow him." Satan, however, succeeded in deceiving the great host, and they sought to his standard, but were overwhelmed in the baptism of fire which came down from God out of heaven. This is the baptism wherewith all shall be baptized; but those who have lived and reigned with Christ the thousand years, on them the fire has no effect : it is only the chaff which is burned with the unquenchable fire. All things must pass through this fire that all things which are impure may be destroyed forever. This is the baptism of which John spoke when he said, "I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and *with* fire: whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into his garner; but he will burn up the chaff with unquenchable fire." This baptism takes place in the era of Destruction.

The text continues, "And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was

found no place for them.

"And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is *the book of life* : and the dead were judged out of those things which were written in the books, according to their works.

"And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works.

"And death and hell were cast into the lake of fire. This is the second death.

"And whosoever was not found written in the book of life was cast into the lake of fire."

These events are not consecutive in their fulfilment as given above, but are records of the circumstances or conditions, and they must be placed where they belong. That which pertains to the judgmental era must be classed with the events of the judgmental era; those which pertain to the era of Destruction must be classed with the events of this era. To the latter belongs the destruction of Death and Hell, which were cast into the lake of fire, from whence nothing hurtful can ever come again or return.

Chapter xxi. The text states, "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.

"And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

"And I heard a great voice out of heaven saying, Behold, the tabernacle

of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, *and be their God.*

"And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

" And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write : for these words are true and faithful.

"And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely.

"He that overcometh shall inherit all things; and I will be his God, and he shall be my son.

"But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death."

Such is the end of time, bringing with it the entire destruction of the kingdom of the Adversary, and the total abolition of all pain, and suffering, and sorrow, and tears, never, never more to return.

This was the great purpose, and it was established from the first. The decree, therefore, is positive, and the end sure that evil shall be overthrown during the limits set by time: the Scriptures from the first have declared this, and by them the plans of Zion have been made manifest. "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years."

The text continues, "And there came unto me one of the seven angels, which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee the bride, the Lamb's wife.

"And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God,

"Having the glory of God: and her light *was* like unto a stone most precious, even like a jasper stone, clear as crystal;

"And had a wall great and high, *and* had twelve gates, and at the gates twelve angels, and names written thereon, which are *the names* of the twelve tribes of the children of Israel:

"On the east three gates; on the north three gates; on the south three gates; and on the west three gates.

"And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb.

"And he that talked with me had a golden reed to measure the city, and the gates thereof, and the wall thereof.

"And the city lieth foursquare, and the length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs. The length and the breadth and the height of it are equal.

"And he measured the wall thereof, an hundred *and* forty *and* four cubits, *according to* the measure of a man, that is, of the angel.

"And the building of the wall of it was *of* jasper: and the city was

pure gold, like unto clear glass.

"And the foundations of the wall of the city *were* garnished with all manner of precious stones. The first foundation *was* jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald;

"The fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst.

"And the twelve gates *were* twelve pearls; every several gate was of one pearl: and the street of the city *was* pure gold, as it were transparent glass.

"And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it.

"And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof.

"And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it.

"And the gates of it shall not be shut at all by day: for there shall be no night there.

"And they shall bring the glory and honour of the nations into it.

"And there shall in no wise enter into it any thing that defileth, neither *whatsoever* worketh abomination, or *maketh* a lie; but they which are written in the Lamb's book of life."

The great city seems to appertain to the house of man, being bounded by

the four walls, in which are the twelve gates. These are representative of the four races or ages of man, and to each appertains three tribes of the children of Israel. This view is further confirmed by the twelve foundations, in which are placed the names of the twelve apostles of the Lamb. The holy city is an everlasting memorial of the labors of Zion.

Chapter xxii. The text states, "And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.

"In the midst of the street of it, and on either side of the river, *was there* the tree of life, which bare twelve *manner of* fruits, *and* yielded her fruit every month: and the leaves of the tree *were* for the healing of the nations.

"And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him:

"And they shall see his face; and his name *shall be* in their foreheads.

"And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever.

"And he said unto me, These sayings *are* faithful and true: and the Lord God of the holy prophets sent his angel to shew unto his servants the things which must shortly be done.

"Behold, I come quickly: blessed is he that keepeth the sayings of the prophecy of this book.

"And I John saw these things, and heard *them*. And when I had heard and seen, I fell down to worship before the feet of the angel which

shewed me these things.

"Then saith he unto me, See *thou do it* not: for I am thy fellow-servant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God.

"And he saith unto me, Seal not the sayings of the prophecy of this book: for the time is at hand.

"He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still.

"And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be.

"I am Alpha and Omega, the beginning and the end, the first and the last.

"Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.

"For without *are* dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.

"I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, *and* the bright and morning star.

"And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.

"For I testify unto every man that heareth the words of the prophecy of this book. If any man shall add unto these things, God shall add unto him the plagues that are written in this book:

"And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and *from* the things which are written in this book.

"He which testifieth these things saith, Surely I come quickly. Amen. Even so come, Lord Jesus.

"The grace of our Lord Jesus Christ be with you all. Amen."

THE END.