

THE
BOOK OF REVELATION
MADE
EASY TO UNDERSTAND

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THE
BOOK OF REVELATION
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EASY TO UNDERSTAND.

----- OREGON BIBLE COLLEGE
OREGON, ILLINOIS

BY W. H. WILSON.



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FOREWORD.

The title of this little book may seem like presumption to some, when it is remembered that many learned men have spent nearly a life-time endeavoring to understand the teaching of the Book of Revelation, and then have to confess their inability to arrive at satisfactory conclusions.

Why did they fail? The answer is, they neglected to use the key provided, by which its teachings may be opened to our understanding.

It is a tripple-key found in Rev. 1. 19:

Write, therefore, the things which thou SAWEST, and the things which ARE, and the things which are about to come to pass HEREAFTER.

The book is divided into three sections: "sawest," "are," and "hereafter." If a student fails to observe distinctly the above three divisions, he will surely study

the Book of Revelation in vain. The past and present events, can never be found in the "Hereafter" Division.

The Past and Present Divisions, end at the close of chapter three, and the "Hereafter" Division begins with the first ver. of chapter four, and ends at the close of the book.

After these things (the First and Second Divisions) I saw, and behold, a door opened in heaven; and the first voice which I heard, was as it were, of a trumpet speaking with me;—saying, Come up hither, and I will show thee things which **MUST** be **HERE-AFTER**.

Those things were "hereafter" at the time John wrote those words, and are just as much "hereafter" to-day, as they were then. He describes events which belong to the closing scenes of the Gentile Age. This will become clear, as we proceed with our studies.

I should have been glad to have given a study of each chapter, but space forbids such an enlargement. My studies will be mainly along the line of the "Key,"

and I trust that will enable you to pursue an independent study.

My quotations from the Book of Revelation, are largely made from Tregelles' Translation. The reader will doubtless have in mind his marvelous work in examining the ancient manuscripts of the world. With regard to his own translation, he said:

This Translation of the Book of Revelation is executed from the Greek Text according to the ancient authorities; so that there is not a single WORD which is not guaranteed by Manuscript authority of at least twelve hundred years old; and by far the greater part is vouched for by Manuscripts of fourteen hundred years old.

In using this translation, I feel that it is reliable, and as near the original as can be procured.

THE BOOK OF REVELATION
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Is The Book of Revelation a Book of Symbols?

The Book speaking for itself says it is
The Revelation of Jesus Christ which God gave un-
to him, to show unto his servants things which must
come to pass speedily.

That which has been revealed cannot be something hid, or covered up under figurative, parabolic, or symbolic language. The Book itself is a Divinely revealed message, made known to (not hid from) God's servants; as it surely would be, if the message to be made known, was couched under dark enigmas, which each student may solve in a way that may best suit his own personal fancy.

We have symbols in the Book of Revelation, but it is the exception, and not the

rule. Many symbols which do appear, we find to be Divinely interpreted, and those which are not, the context makes plain. Note the following sample:

Symbols Interpreted.

Symbols.	Interpretation.
1. Seven Golden Candlesticks. Rev. 1. 12.	1. The seven golden candlesticks are the seven churches. Ver. 20.
2. Seven Stars.	2. Angels of the Seven Churches. Ver. 20.
3. Seven Lamps of Fire	3. Seven spirits of God. Rev. 4. 5. Seven a symbol of perfection, perfect work of God's Spirit.
4. Fine Linen clean and white. Ver. 4.	4. Fine linen is the righteousness of the saints. Rev. 19. 8.
5. The Beast. Rev. 17. 5	5. Always a symbol of an earthly government. Proof Dan. 7. 17.
6. Seven Heads.	6. Seven Mountains. Rev. 17. 9, 10.
7. Ten Horns.	7. Ten Kings or Kingdoms. Rev. 17. 12; Dan. 7. 24.
8. The Waters. Rev. 17. 1.	8. Are peoples, and multitudes, and nations, and tongues. Rev. 17. 15.
9. The Woman.	9. That great city which holds sovereignty ov'r the kings of the earth. Rev. 17. 18.
10. The Lake of Fire.	10. Second Death. 21. 8.

I will give a sample where the context makes a symbol plain, when it is not directly explained.

Under the “Hereafter” Division, Rev. 4. 4, we have the word “Elders,” used to symbolize the Kingly-Priesthood, who have been redeemed by the blood of the Lamb, and gathered unto him prior to the great tribulation. The proof will be found in Rev. 5. 8, 9, 10. The “Twenty-Four Elders” sing a song saying:

Thou art worthy to take the roll, and open the seals thereof, because thou wast slain and redeemedst us (the twenty-four elders) to God by thy blood out of every tribe, and tongue, and people, and nation; and thou madest them unto our God a kingdom and priests: and they reign on the earth.

This Scripture makes it exceedingly plain beyond all successful controversy, that the “elders” symbolize the redeemed Kingly-Priesthood.

What did one of these blood-redeemed elders affirm that the Lamb was worthy to do? See Rev. 5. 5:

And one of the elders saith unto me, Weep not: be-

hold, the Lion that is of the tribe of Juda, the Root of David, prevailed to open the roll, and the SEVEN SEALS thereof.

Q. Who selects the Lamb as worthy to open the “seven seals?” A. One of the blood-redeemed “elders.”

Q. Where were the “elders” prior to the opening of the seven seals? A. In the personal presence of the Lamb, and they fall down BEFORE him. Ver. 6 says he was seen “standing” in the “MIDST” of the elders.

Q. At what time was the Lamb seen standing in the midst of the elders? A. Prior to the opening of the seven seals.

Q. Have the blood-redeemed children of God been gathered unto the Lamb yet? A. They have not.

Q. Then that being the case, the seven seals are yet to be opened? A. It is even so, God’s Word being my authority for so affirming.

Q. Have not students for centuries past been trying to locate the events of the

seven seals as being historic facts? A. They have, they have been studiously trying to find something which never had any existence except in the vain imaginations of man. It is notorious what a contradictory find they have made, their events and dates are about as varied as the men who have sought for historic events prior to their becoming such.

Inconsistency of Forced Symbolism.

Those expositors who search history for happenings to prove the events of the seals, etc., to be historic epochs, also regard the Book of Revelation as a Book of Unrevealed Mysteries or Symbols, and their interpretations of these supposed symbols, are about as varied as the individuals who search the records of the past, for the events named under the seals, which according to the clear testimony of Rev. 5. 8, 9, 10, are to-day, still future.

On this line of making plain literal language symbols, I will quote from Dr. Seiss' Lectures of the Apocalypse, pp. 58, 59,

vol. 2. He is there commenting on the fourth trumpet (which follow the seals). See Rev. 8. 12: "And the fourth angel sounded, and the third of the sun was smitten, and the third of the moon, and the third of the stars; in order that the third of them might be darkened, and the day might not shine the third of it, and the night likewise."

"Jesus told us, 'that there shall be signs in the SUN (literally), and in the MOON, and in the STARS,' (Luke 21. 25); and here John beholds some of them (in vision, but will soon be literal facts). We have had some of them, before, but they increase and intensify as the end draws near. We shall see more of them hereafter (and also the sign named in the text).

But what are we to understand by the sun, moon, and stars? Ask a child and it will tell you; but ask our (historical) Apocalyptic interpreters, and their answers are as various as their names, and all they have to say is nothing but loose

conjecture and uncertainty. Grotius says they are the cities of Galilee, and the people of the Jews, destroyed by Vespasian. Hammond says the sun is the Jewish temple; the moon, Jerusalem; the stars, its population; their obsuration, the taking of the city by Titus. Brightman says the sun is the Bible; the moon, its doctrine; the stars, the ministers of the church; their obsuration, the persecution of the African church by the Vandals. Vitringa says the obsuration of the sun is the decay of the Imperial Government from Volens to the fall of Augustulus; of the moon and stars, the false doctrines and the corrupt manners of the patriarchs and bishops after the time of Constantine. Wordsworth sees in it a prophecy of a great prevalence of errors, defections, apostacies, and confusions in christendom, such as abounded in the seventh century. Barnes considered it a picture of the subversion of the Western Imperial Government and its dependen-

cies, and the setting up of the new rule of Heruli under Odoacer. Will any one in his senses allow that all these can be true? or that it can be a just way of dealing with the Word of God, which gives us such wide-ranging diversity, and about equal reason for either theory? The application of this trumpet to Odoacer is the favorite modern way of disposing of it. Yet Barnes confessedly adopts it, only because the system on which he interprets the foregoing trumpets leave him no other alternative, notwithstanding he cannot make the events and the prophecy correspond, except in the vaguest and the most general manner.

Lord embraces it because there is no other event that in the slightest degree meet the condition of the (supposed) symbol. And so with the rest (of the supposed symbols); though even as a symbol, this trumpet no more fits the case of Odoacer and the Heruli, than it fits the case of Vespasian or Titus, Napoleon Bona-

parte or George Washington. Look at it. John beheld the third of the sun, moon, and stars smitten, and their light one-third diminished, whilst they retained their places, and for two-thirds continued as before; but Odoacer made an utter end of the old Imperial Government of the West, and all of its dependancies, and set up an ENTIRELY NEW sun, moon and stars, in the political heavens.

Here is a discrepancy which is eternally irreconcilable with the record, and which, without noting others, is fatal to the theory.

And if the system of symbolic interpretation forces us to accept as the fulfilment of Holy Prediction what is so fundamentally at variance with it, then there remains but one rational alternative: either to surrender our warfare with rationalism and infidelity, or renounce and denounce the Symbolic System (as the basic system for interpreting the Book of Revelation, and) as inadequate and FALSE, as

it really is, even from foundation to summit. With all the great names by which it is adorned, I charge it, before God and man, with having obscured and sealed up from the view of the church, some of the plainest and most important revelations from heaven, and hold it responsible for nearly all uncertainty, doubt, and darkness which hang over this sublime and awful Apocalypse. And as surely as this Book is what God says it is, and as certainly as sun, moon, and stars mean sun, moon, and stars (and not anything men may conjecture), just so surely this fourth trumpet no more refers to Odoacer, or any other men, events, or disasters of the past, than it does to the writers who have so applied it.

It is a judgment scene of the great day that is foreshown, and it is a fearful and disastrous obscuration of the sources of light and heat to our world, so that sun, moon, and stars will shine with only the

third of their force, disturbing the seasons, hindering the ripening of fruits and harvests, and filling the world with chilliness and sickening gloom. The same was prophesied by Isaiah (13. 9), where it is said:

Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the earth desolate; and he shall destroy the sinners thereof out of it. For the stars of heaven and the constellations thereof shall NOT give their light, the SUN shall be darkened in his going forth, and the MOON shall not cause her light to shine.

. . . The fourth angel sounds, and calamity befalls the luminaries of the sky. The sun, moon, and stars are one-third obscured, making the days gloominess and the darkness of the nights still darker, with all the attendant distresses of such a beclouded and chilly state of things;--- a further judgment upon the generations of the unsanctified.”

The above quotation is given as a fair sample as to how those students who search past history to find events (which

is clear according to Scripture) that are yet to happen, and use literal language as symbols. A large proportion of symbols which do appear, are Divinely interpreted. See page 6.

Too many depend upon human history to interpret the Apocalypse, and that which is brought to view is grotesque, it calls to my mind the following forcible language of Dr. Seiss: "God gave it (the Book of Revelation) as the apocalypse of Jesus Christ, and they seek to interpret it as an apocalypse of human history. This is the great trouble. Nor is it to be wondered that the skin of the lion will not fit the ass, and that the ears of the inferior animal will stick out notwithstanding the most ingenious efforts to cover them."

The Two Little Horns, and the 42 Months of Rev. 13. 5.

It should be understood that the Books of Daniel and Revelation are companion books, and that they both speak of the same times, events, dates, characters and culmination.

Dan. 7. 1 to 8, speaks of four beasts (the word BEAST is a symbol of a human government) arising out of the sea. Ver. 17, says those beasts mean "four kings." Ver. 23, says the fourth beast shall be "the fourth kingdom upon earth." On this fourth beast (Empire of Rome) were found "ten horns," ver. 24 says they are "ten kings." Notice these symbols are Divinely interpreted. Ver. 8, shows that a little horn comes up among the "ten." This fourth beast is now non-existent, but is to be revived again, see Rev. 17. 8:

The beast---government of Rome---that thou sawest, was, and is not, and is to ascend out of the abyss, and to go into perdition: and those who 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, because he was, and is not, and shall be present.

The first three of the four beasts that Daniel saw, was the lion, bear and leopard. Now turn and read Rev. 13. 1 to 3, and you find the same fourth ten horned beast coming up again from the "sea,"

where Daniel saw it come from, and beside that, John sees the leopard, bear and lion still merged with it, perfectly identifying it as Daniel's fourth beast revived, which will cause all the world to "wonder." When revived, it will have "ten horns," which it has not had in its past history. See Rev. 17. 12:

And the ten horns which thou sawest are ten kings (compare with Dan. 7. 24), who received NOT YET (up to the pouring out of the seventh vial) a kingdom; but they receive authority AS kings AT one hour (at the same time) with the (revived Roman) beast.

The verse above quoted shows conclusively, that the "ten horns" have not yet become an historical fact.

Q. Why not? A. Because the time given for them to "receive power as kings," is when the "seventh vial" is near its close, just before Christ comes WITH his saints, and he cannot come "with" him, until they shall first be "gathered unto him" (2 Thess. 2. 1). And they will be "gathered unto him" PRIOR to the opening of the first seal (Rev. 5), and as they

are not yet “gathered unto him,” neither seal, trumpet or vial, has yet appeared, and hence, the “ten horns” cannot have appeared, because it is during the seventh vial when they “receive power as kings.”

And another evidence as to time, is seen in the phrase, “they receive authority as kings AT one hour (at the SAME time) with the (revived Roman) beast.” The beast that “was and is not, and shall be present.” Until then, the “ten kings” can never appear. It is a useless piece of work, therefore, to attempt to locate them in past history.

Q. Do men really attempt to do that thing? A. They have been naming lists of ten kingdoms for hundreds of years now past. Q. What success did they have? A. They name about as many contradictory lists as there were people who made them. For example, I will give you two lists, and if you wish more of them, you find eight of them in “Destiny of Russia,” pages 42, 43, 44.

Dr. John Thomas.

1. Belgium,
2. France,
3. Spain,
4. Portugal,
5. Naples,
6. Sardinia,
7. Greece,
8. Hungary,
9. Lombardy,
- 10 Bavaria.

M. Baxter.

1. Great Britain,
2. France,
3. Spain,
4. Italy,
5. Austria,
6. Greece,
7. Egypt,
8. Syria,
9. The rest of Turkey,
- 10 Probably Tripoli with
Tunis.

The above two lists do show one fact, however, and that fact is, that any attempt to locate the ten horns in the past is pure guess-work.

Another point is, “they received not yet a kingdom.” Please examine the above two lists, and tell me, is it an historical fact, that they have “received not yet a kingdom?”

The Little Horn.

And the ten horns out of this (fourth) kingdom are ten kings that shall arise: and another shall arise after them. . . . And he shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws, and they—times and laws—shall be given into his hand until a time and times the dividing of time.

This character will be the head of the

ten horn confederacy, who will do according to his own will for three and a half years. The above Scripture has in no sense been fulfilled yet.

It has reference to the revival of the fourth beast (the Roman Empire, as the ten horn confederacy) mentioned in Rev. 13. 1 to 8. The first three verses describes its rise out of the "sea," and the three previous beasts, leopard, bear and lion, merged with it. Verses 4 to 7, gives his war-like blasphemous character, as above quoted from Dan. 7. 25.

And there was given him a mouth speaking great and blasphemous things; and authority was given unto him to act forty and two months—three and a half years—and he opened his mouth in blasphemies against God, to blaspheme his name, and his tabernacle, and those who dwell in heaven. And it was given unto him to make war with the saints, and to overcome them.

Notwithstanding this "forty and two months" period has exclusive reference to events to occur at the close of this Gentile age, men have for hundreds years,

been trying to locate it as an historic fact.

One thing which would doubtless make it difficult for them to locate the above date, is the fact that they are not willing to accept God's date, "forty and two months," which is just three and a half years, neither God's chosen time, (the seventh trumpet) for that date to become a fact; but men insist on increasing the date into 1260 years, which is strictly forbidden in Rev. 22. 18, 19.

To look for the above date prior to the sounding of the seventh trumpet, will indeed be a fruitless and a vain search. As the first seal has not yet been opened it is certain the seventh trumpet has not.

Q. To what extent do such men differ among themselves as to the beginning and end of the "forty and two months?"

A. To show this, I will quote a list from a note found on page 394, Vol. 2, of Dr. Seiss' Lectures on the Apocalypse.

BEGINNING AND END OF THE "FORTY AND
TWO MONTHS" BY HISTORICALISTS.

Joachim	Begins	42 months	A. D. 1,	Ends	1260.
Walt. Brute	"	"	"	134	" 1394.
Melancthon	"	"	"	660	" 2000.
Aretius	"	"	"	312	" 1572.
Napier	"	"	"	316	" 1576.
Brightman	"	"	"	304	" 1564.
Artopæus	"	"	"	260	" 1520.
Cocceius	"	"	"	292	" 1522.
Fleming	"	"	"	606	" 1848.
Daubuz	"	"	"	476	" 1736.
Lowman	"	"	"	756	" 2016.
Gill	"	"	"	606	" 1866.
Frazer	"	"	"	756	" 1998.
Galloway	"	"	"	606	" 1849.
Cunningham	"	"	"	533	" 1792.
Woodhouse	"	"	"	622	" 1882.
Collom	"	"	"	313	" 1555.
Habershon	"	"	"	584	" 1844.
Newton	"	"	"	727	" 1987.
Roberts	"	"	"	608	" 1868.

The above twenty men have each one taken the liberty to "add to" the date of "Forty and Two Months" (three and a half years), as we find it placed upon the Sacred Page by the Holy Spirit, and they

also teach that it is now an historic fact, and in their endeavors to fix the date as to when it ended, or passed into history; some have the beginning in the past, and ending yet future. Joachim has the end in A. D. 1260, while Mr. Melancthon, has the end in A. D. 2000; Brute has the end in A. D. 1394, while Newton has the end in 1987. Here we have a divergence of hundreds of years between men of the same school. Consult the above list, and you will find almost any kind of variation, while not one of them finds the same end.

Now, suppose twenty men attempt to write the history of the discovery of America by Columbus, and each writer named a different year, as to the date of the discovery, what confidence could you have in their history?

But those writers who have attempted to fix the date of the beginning and ending of the "forty and two months," many of them cannot get nearer to each other

than hundreds of years. Don't you discover that something is radically wrong with their theological system? Dr. Seiss said, "It breaks down in the middle and at both ends." It is this system which is chargeable with darkening the counsel of God as far as the Book of Revelation is concerned. The key (Rev. 1. 19) is not used. Possibly the greatest source of confusion arises from the evil practice of "adding to" God's dates as found in the Book of Revelation, and in absolute disregard of the prohibition of Rev. 22. 18.

Events named under the seals, trumpets and vials, must be looked for under them just as described.

Rev. 5, shows that the first seal will not be opened until the redeemed by the blood of the Lamb are gathered unto him, and as that has not yet taken place, therefore the seals, trumpets and vials, and the events under them, cannot yet be historic facts. Hence, an attempt to locate events

as historic, prior to their becoming such, must end in confusion. That accounts for the confusion and discord of those twenty men who for centuries have been trying to locate the "forty and two months" prior to their existence.

The Book of Revelation is far from being a mystery. Men alone have made it such by their vain imaginings.

The seals, trumpets and vials represent the judgment of the world as being executed, but PRIOR to the world's judgment, will be the judgment of the ecclesia of God. See 1 Pet. 4. 17:

Judgment must BEGIN at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God.

Everything mentioned after the beginning of Rev. 4. 1, relates to a period AFTER the church has run its course. The seals, trumpets and vials follow instead of precede its course. To have knowledge of this, makes the Book of Revelation easy to comprehend.

The Mother of Harlots.

For centuries past, it has been the practice of the Protestant Church, to charge Papal Rome with being that "mother." In point of fact the "Mother of Harlots" existed long before Papal Rome had any existence, and hence, she could not be anything more than a "daughter."

Rev. 17. 4, 5, indicates the origin of this "harlot:"

The woman was clothed in purple and scarlet, and decked with gold and precious stones and pearls, having a cup of gold in her hand full of abominations—and the filthiness of her fornication, and upon her forehead a name written, a Mystery, BABYLON the Great, the Mother of the Harlots and the abominations of the Earth.

Her name directs our attention to Babylon, as her native home. The parent apostacy is easily traced to Nimrod, and his wife Semiramis, both in history and Scripture. Nimrod was the founder or parent of idolatrous worship. He led them to pay Divine homage to the sun, moon and stars, as represented in himself and

Semiramis. His wife is known in the Bible by the names, Ashtaroth and Astarte. Israel worshipped her, and baked cakes to her, and revered her as the "Queen of Heaven."

Read Jer. 44. 16, 17:

We—Israel—will certainly do whatsoever thing goeth forth out of our own mouth to burn incense unto the Queen of Heaven, and to pour out drink offerings unto her, as we have done, we, and our fathers, our kings, and our princes, in the cities of Judah, and in the streets of Jerusalem: for then had we plenty of victuals, and were well, and saw no evil. But since we left off to burn incense to the Queen of Heaven, and to pour out drink offering unto her, we have wanted all things, and have been consumed by the sword and by famine.

Jer. 7:16

The above Babylonian "Queen of Heaven," is the original "Mother of (all spiritual) Harlots," as well as being notoriously a licentious woman.

The religion of ancient Babylon, was the rankest kind of Paganism, and after their dispersion, it was carried by them to every nation under heaven. And that found in Papal Rome to-day, had its pa-

centage in the old Babylonian Harlot, long before Papal Rome ever existed. It is therefore, improper to apply the term "mother" to Papal Rome, because she inherited her idolatrous system from the Babylonian Woman mentioned in Rev. 17.

"Two-thirds of the inhabitants of the world are to-day intoxicated by drinking the wine of the old Babylonian system of idol worship, of which wine, Israel in her day, drank to excess."

An important testimony is found in Dr. Seiss' Lectures on the Apocalypse, vol. 3, pp. 122-3:

"The cup is one; and in all its varied systems of false faith and false worship which taint our world there is held out and received but one and the same essence, and that essence is the harlotry of old Babylon. It is most direct in Paganism; but it is in Mohammedanism, in Papism, in the degenerate Catholicism of the Eastern churches, and in all the heretical isms, infidelities, and mere goodishnesses which

afflict our Protestant Christianity as well.

So true is it that Great Babylon, the mother of the harlots and the abominations of the earth, hath made the inhabitants of the earth drunk with the wine of her fornication.

This Woman is also herself; drunken--- 'drunken from the blood of the saints, (especially under Nero), and from the blood of the martyrs of Jesus.' 'In her was found the blood of PROPHETS, and of the saints, and of all that have been slain (as martyrs) upon the earth.' This is proof positive that the Great Harlot is NOT Papal Rome ONLY, for ALL the prophets were DEAD hundreds of years before the rise of the Papacy; and myriads on myriads of Gods true people died as martyrs to the faith ere ever there was a Pope, or a Papal hierarchy. The same is proof positive that she is NOT PAGAN Rome alone; for the old prophets were dead or gone before either Cæsar lived, or ever Romulus was born; and great

hosts of martyrs suffered before Rome was at all. Drunken as the Romish power made itself upon the precious blood of the witnesses of Jesus, the Roman government is not chargeable with the shedding of all the martyr blood that has flowed upon the earth. It is, however, very certain, and beyond dispute, that all the persecution and slaying of saints, and prophets, and witnesses for God that have ever occurred upon the earth, past or present, ancient and modern, stand charged against the mystic kingdom of idolaters, false religionists, and such as accepted fellowship with spiritual harlotry. Persecution of God's prophets or people is itself a mark and evidence of spiritual whoredom. It shows alienation from God and his true worship."

This woman in the closing period of her existence, is seen riding upon the revived ten horned beast. She, herself, is not an empire, but she sits upon, rules and

dictates to kingdoms and empires, as their spiritual head. The word harlot in the Scriptures, is used as a very significant symbol of idolatry, a corrupt, debauched system of worship. Nimrod founded a heaven-defying system of idolatry, and planted it in every nation, and in its many forms, still dominates the world, but under the sounding of the seventh trumpet the Babylonian woman will once more in organic form, demand universal image worship under penalty of death. Read Rev. 13. 14, 15:

And he deceiveth those that dwell on the earth, in consequence of the wonders, which were given him to do in the presence of the beast; saying to those who dwell on the earth, that they should make an image to the beast, who hath a wound by a sword, and did live. It was given to him to give breath unto the image of the beast, that the image of the beast should both speak, and cause that whosoever would not worship the image of the beast should be killed.

Men have searched history diligently to find some historic event that could be relied upon as a fulfillment of the above

Scripture, but all in vain. Why so? There is no difficulty in assigning a good reason for their failure, read Rev. 17, and you will find that that event, together with other events which cluster about it, all come to pass during the pouring out of the Seventh Vial, which is still future. That which is still future, cannot possibly be an historic event. At this time she will be riding upon the ten horned beast (the Roman Empire revived), and will become proud arrogant, and despotic, saying, "I sit a queen, and am not a widow."

At this time,

The ten horns which thou sawest and the beast, these shall hate the harlot, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire.

Nearly the entire ceremonial service of the Roman Catholic Church, had its origin with the Babylonian Mother of Harlots, "The Queen of Heaven," whom Israel adored. The Virgin Mary is the Papal Queen of Heaven, and the "Holy Mother of God." The Babylonian Harlot, prior

to Mary, was called, "The Mother of the Gods."

The forty days of Lent, originated with her, also, and was preparatory to an annual festival in honor of the death and resurrection of Tammuz.

The word Easter, is from Astarte, a title of the Babylonian Queen of Heaven.

Mr. Hyslop said, "Christmas was held in honor of the birth of the Babylonian Messiah."

He also said, "The wafer is another symbol of Baal, or the sun."

"The two-horned mitre which the Pope wears, when he sits on the high altar at Rome, and receives the adoration of the Cardinals, is the very mitre worn by Dagon, the fish-god of the Philistines and Babylonians."

"The Chaldean Pontiff was believed to be incapable of error." The Roman Pontiff likewise.

"The kings of Chaldea wore on their

feet slippers, which the kings they conquered, used to kiss.”

“The Madonna of Rome, is just the Madonna of Babylon. The features and complexions of the Roman and Babylonian Madonnas, are the same. Popery has simply placed the Virgin Mary and child, in the place of Semiramis and child.”

“The Babylonian system required secret confession to the priests.”

“Semiramis originated clerical celibacy.”

“The magic crook can be traced directly to the first king of Babylon, that is Nimrod, who as stated by Berossus, was the first who bore the title of shepherd king. The crozier of the Pope is an emblem of his office.”

The above evidence shows conclusively that Papal Rome derived the system she now uses from the Babylonian Mother of Harlots, which system will once more demand universal idol worship.

The Man-child---The New Birth.

And she (the woman—the visible church,) brought forth a man-child, who is to rule all the nations with a rod of iron: and her child (the invisible church—overcomers Rev. 2. 26) was caught up (1 Thess. 4. 17) unto God and unto his throne. Rev. 12. 5.

The earnest expectation of the creation waiteth for the manifestation (making visible that which was previously invisible) of the sons of God. Rom. 8. 19.

What is a birth? “A bringing to light, a manifestation of that which was before invisible.” The birth of the “Man-Child,” is that described in Romans as the “manifestation of the sons of God.” The true sons of God are not manifest to-day. The mother is the universal visible church.

The “child” is the unseen body of the Invisible Church. It is unseen, because it is now hid within the body of the Visible Church, many of whom are a long way removed from being true “sons of God.” The birth occurs when the “overcomers” are taken out of the body of the Visible Church, and invested with the power of an endless life, and are “caught up unto

God, and unto his throne.” Rev. 5. 8, 9, 10, is a beautiful picture of the birth completed as far as the first company invested with the power of an endless life is concerned. Other companies will follow in successive bands, up to the end of the seventh trumpet, and the seventh vial.

The last company receiving the NEW BIRTH, is described in Rev. 11. 15, 18:

And the seventh angel sounded; and there were great voices in heaven—saying, ‘The sovereignty of the world hath become the sovereignty of our Lord and of his Christ; and he shall reign forever and ever. . . . And the nations were angered, and thy wrath came, and the time of the dead, to be judged, and to give the reward unto thy servants the prophets, and to the saints, and to those who fear thy name, the small and the great; and to destroy those who destroy the earth.

OFFICIAL CHARACTER.

Rev. 12. 5, identifies the “Man-Child,” by its official relationship:

And she brought forth a man-child who is to RULE all the nations with a rod of iron.”

This testimony cannot refer to Christ,

because it is the Lord himself, who is giving this revelation concerning

The the things which are about to come to pass
HEREAFTER. Rev: 1. 19.

At the time he was giving this revelation concerning future events, he had personally been

Caught up unto God and unto his throne. Rev. 12. 5.

The "Man-Child" who is to be "caught up" (1 Thess. 4. 17), has not been born yet.

While it is true that Christ will

Rule all the nations with a rod of iron,

He will also have the "Man-Child" with him as an associate in the work. See Rev. 3. 21:

To him that overcometh will I give to take his seat with me in my throne.

Next read Rev. 2. 26, and that will make the evidence complete:

He that overcometh and he that keepeth my works unto the end,—I will give him authority over the nations: and he shall rule them with a rod of iron.

(1.) Christ is to rule all nations with a rod of iron. (2.) "Overcomers" will do the same. (3.) The "Man-Child" also will have the same authority. (4.) Rev. 5. 8-10, show

that the "Elders" will be "kings and priests," and "shall reign on the earth."

The only legitimate conclusion that we can arrive at, is that the "Elders," "Overcomers," and the "Man-Child," are but different names representing one and the same body, even the body of the "Man-Child," and when the "Child" is born, then will be brought to pass, "the manifestation of the sons of God."

The world cannot discern the difference between the "woman" (the visible church) and the "overcomers" hid within her body, and will not, until the angelic reapers gather together the "elect," when one shall be "taken," and the other "left;" and not until then will it be manifest as to who are "the sons of God."

Why are different names used to represent the same body? One name expresses some quality about the body that the others do not. For instance take the name "Elder," or senior, the first, having priority or precedence over others, which

come later on. The “Elders” represent the first company of “overcomers” who are redeemed by the blood of the Lamb, and “taken” or “gathered together (2 Thess. 2. 1) unto him,” before some other company who were not “ready” when the Elders were “taken.”

None of the Elders pass through any part of the “tribulation,” they “escape” all those things and “stand before the Son of man,” before any seal is opened, as they are seen doing in Rev. 5. The tribulation judgments follow the first seal.

The number “twenty-four,” indicate the priestly character of the Elders. It is the true antitype of the twenty-four courses of the priesthood under the Law.

In Rev. 6. 9 to 13, we see a second company of redeemed ones “caught up unto God and unto his throne,” under the sixth seal.

An Elder asks, who they are, and from whence did they come? The answer in verse 14, is:

These are those who come out of (did not pass through) the great tribulation, and washed their robes and made them white in the blood of the Lamb.

It is during this sixth seal; that 144,000 Israelites are sealed. See Rev. 7. 5-9. Chap. 6. 12-17, describes the opening of the sixth seal, and gives a record of events which are too terrible to contemplate. No man on earth can prove them to be historical events, and failing to do so, to attempt to use plain literal language as symbols, for men to guess at what they mean (and no two will ever guess the same thing), is to do violence to God's Word.

The Coming of Antichrist.

Ye have heard that antichrist shall come. 1 John 2. 18.

Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above ALL that is called God. 2 Thess. 2. 3, 4.

Daniel and Revelation are companion books; they both speak of the same characters, events, time and consummation. The

parallel to the text quoted from Thessalonians, is also found in Dan. 11. 36:

And the king shall do according to his will; and he shall exalt himself, and magnify himself ABOVE every god, and shall speak marvellous things against the God of gods, and shall prosper till the indignation be accomplished.

This Scripture says that sacreligious king shall “prosper till the indignation be accomplished.” This period of “indignation,” is previously mentioned in Dan. 8. 19:

Behold, I will make thee know what shall be in the LAST END of the indignation.

Verse 23, tells us “what shall be in the LAST end of the indignation.”

In the latter time of their kingdom—the four divisions of the Grecian Empire, see ver. 22—when transgressors are come to a FULL, a king of fierce countenance—who exalts himself above the Supreme Being Dan. 11. 36—and understanding dark sentences, shall stand up.

“The last end of the indignation,” (ver. 23, when this blasphemous king will appear), will be when “transgressors are come to the FULL.” Transgressors have

not reached their climax yet, hence he is not yet an historical character.

In this connection (Dan. 8. 8 to 10), this same king is spoken of under the symbol of a "little horn."

Therefore the goat—Greece ver 21—waxed very great: and when he was strong, the great horn (first king of Greece, Alexander, ver. 21) was broken; and for it came up four notable ones toward the four winds of heaven.

Out of one of them---the four divisions of the Grecian Empire, compare with ver. 22---came forth a little horn---a small power---which waxed exceeding great.

The word "beast," in Rev. 13. 11 to 18, is the same character as the "little horn" of Dan. 8. 9.

There is another "little horn" (a small power) described in Dan. 7. 24, 25:

And the ten horns out of this (fourth) kingdom are ten kings that shall arise: and another shall arise after them. . . . And he shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws, and they—times and laws—shall be given into his hand until a time and times the dividing of time.

Now compare this Scripture with Rev.

13. 5 to 8, and and you discover a perfect identity between the “little horn” of Dan. 7, and the first “Beast” of Rev. 13. 1 to 10.

And there was given him a mouth speaking great and blasphemous things; and authority was given unto him to act forty and two months—three and a half years—and he opened his mouth in blasphemies against God, to blaspheme his name, and his tabernacle, and those who dwell in heaven. And it was given unto him to make war with the saints, and to overcome them.

You will observe that the description given in Daniel and Revelation of this power is the SAME. Both have the same blaphemous “mouth,” both are persecutors of the (tribulation) saints (Rev. 7. 9 to 17), but not the “elders” (seniors) of Rev. 5. 8, 9, 10, because they are WITH the Lamb BEFORE the first judgment seal is opened. Rev. 5. 4, 5. They both have power to act for exactly the SAME time, “time and times and the dividing of time,” and “forty and two months.” Compare Rev. 12. 6, with verse 14:

The woman---tribulation saints---fled into the wil-

derness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days.

The above number of "days" in Bible time, makes just three and a half years, and no one can extend it only by adding unto the things "written in this Book." Compare the above with verse fourteen:

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 a half a time.

In verse six, she is ~~shown~~ in the wilderness for "a thousand two hundred and threescore days." In verse fourteen, "she is nourished (fed) for a time, and times, and a half time," both measuring the same period---three and a half years. Chap. 13, ver. 5, the same persecutor under the various names of "Little Horn," "Willful King," "Red Dragon," "Serpent," "Man of Sin," "Son of Perdition," "Antichrist," and "Beast," has power to continue "forty and two months,"---three and a half years. Right here in the same

narrative, and relating to the same characters, we have three different ways of expressing the same time.

The Book of Revelation would not be such a difficult book to understand, if people would take it naturally as it reads, and cease to “add unto the things” “written in this book.” I will now give a sample of what it means to “add unto these things.”

ADDING TO THE BOOK.

Man's Addition.

They add enough to one day, to make it 360 days; to one month, to make 30 years; to five months, to make 150 years; to one year, to make 360 years; to 1260 days, to make 1260 years; to a time, and times, and a half a time, to make a thousand two hundred and threescore years Compare Rev. 12. 6, with ver. 14.

God's Solemn Warning.

I testify unto every one that heareth the words of the prophecy of this book, if any one shall ADD unto these things, God shall ADD unto him the plagues that have been written in this book. Rev. 22. 18.

Ye SHALL NOT ADD unto the word which I command you, neither shall ye diminish ought from it. Deut 4. 2.

It is this unwarranted extension of the Bible dates, that has led many to conclude that the events measured by these dates, are at this time historical events. For example, take the “forty and two months”

of Rev. 13. 5. On page 23, you will find a list of twenty men who have searched the historical records to locate these forty and two months, and they there give the result of what they have found, and no two of them found the same date for their beginning and end. Some even fix dates hundreds of years apart.

Suppose our different school histories differed in their dates to historic events, as these men do, of what value would their histories be? Surely, of what value to us are the labors of those twenty men?

Q. Why do they differ so much? A. Because they have been looking for an event before the time came for it to occur.

I really cannot understand why any intelligent person, should continue to adhere to, and defend a system of interpretation which produces such contradictory and inconsistent results. If we read the book in a plain natural way, and believe it means what it says, then it is consistent.

Why did the woman flee into the wilder-

The Woman's Flight Into the Wilderness.

ness? A. Persecution; first by the ten horned beast (Rev. 13. 1-3), which is the same as the little horn of Dan. 7. Next by the second beast of Rev. 13. 11-18. That is the same as the second little horn, and willful king (Dan. 8), which came out of one of the four divisions of Greece.

What did the persecution consist of? See Rev. 13. 11-18:

And he deceiveth those that dwell on the earth, in consequence of the wonders, which were given him to do in the presence of the beast; saying to those who dwell on the earth, that they should make an image to the beast, who hath a wound by a sword, and did live. It was given to him to give breath unto the image of the beast, that the image of the beast should both speak, and cause that whosoever would not worship the image of the beast should be killed. And he causeth all, the small and the great, and the rich and the poor to receive a mark on their right hand, or on their forehead; and that no one be able to buy or sell, save he that hath the mark, the name of the beast, or the number of his name.

God forbids the worship of the image, or the reception of the mark. Antichrist says you must under pain of starvation

and death. What shall we do, we can neither buy or sell anything? God says, "Flee into the wilderness" (Rev. 12. 14), I have prepared a place for you there, where I will protect you from that Beast, (a blood-thirsty treacherous beast, indicated by the titles, "Red Dragon," and "Serpent.") I will also "nourish" (feed) you "for a time, and times, and half a time" (three years and a half---see ver. 6), and that will make Antichrist (the Little Horn of Dan, 8. 9 to 25) very angry (Rev. 12. 17). And during the sixth seal (Rev. 6. 12 to 17) I will remove you to where the blood-redeemed elders are (Rev. 7. 13-17), who were "taken" before the first seal was opened. Rev. 5. 3 to 5.

Can anyone find the above as historic events? I cannot; yet those expositors who add to God's dates, affirm the seals are all in the past. I will here give a sample as to how they harmonize as to the time when the seals trumpets and vials became historic events.

SEALS.**Habershon.**

First Seal. Ratification of canons of the Council of Nice by Constantine, A. D. 325.

Second Seal. Decree issued by Emperor Gratian, A. D. 379.

Third Seal. Is an edict issued by Valentinian III., A. D. 445.

Fourth Seal. The edict of Justinian, fully establishing Popery, A. D. 533.

Fifth Seal. The great treaty of Passau, A. D. 1552.

Sixth Seal. This form the termination of the 2520 and 1260 years.

Seventh Seal. Is now (A. D. 1841), rapidly going on.

Collom.

First Seal. Commenced A. D. 33, and ends 66.

Second Seal. A. D. 66-138. Is the red horse period.

Third Seal A. D. 138-180. The black horse period.

Fourth Seal. A. D. 180-250. The pale horse period.

The Fifth Seal. A. D. 250-313. Souls under the altar.

The Sixth Seal. A. D. 313-337. Is the great earthquake period.

Seventh Seal. A. D. 337-1555. Prospective of the seven

TRUMPETS.**Habershon.****Collom.**

First Trump. The invasion of the Northern Goths under Alaric, A. D. 396.

Sec'd Trump. The invasion of the Huns under Attila, A. D. 433.

Third Trump. Devastation made by the Vandals, under Genseric, A. D. 439.

Fourth Trump. Is the extinction of the Western Empire under Odoacer, A. D. 476.

Fifth Trump. The Saracens who propagat'd the religion of Mahomet by sword.

Sixth Trump. The Turks, who in A. D. 1453 overthrew the Eastern Empire.

Seventh Trump. A time of extreme vengeance and wrath.

First Trump. A. D. 337-364. On the land.

Second Trump. A. D. 364-476. On the sea.

Third Trump. A. D. 476-534. On the rivers.

Fourth Trump. A. D. 534-573. On the Sun.

Fifth Trump. A. D. 554-1076. Rise of the Beast. The Saracen woe.

Sixth Trump. A. D. 1076-1555. The Turkish woe.

Seventh Trump. A. D. 1555-1923. Protestant woe.

VIALS.

Habershon.

First Vial. Spirit of revolution and infidelity in countries overrun by French from 1789 to 1793.

Second Vial. Time of terror in France, from 1793 to 1796.

Third Vial. Divine vengeance on Papal states from 1796 to 1806.

Fourth Vial. Military despotism in Europe from 1806 to 1812.

Fifth Vial. Short lived imperial power of Rome given to Napoleon, 1812 to 1815.

Sixth Vial. Drying up of the Turkish Empire.

Seventh Vial, according to subsequent chronology, will happen from A. D. 1843 to 1844.

Collom.

First Vial. A. D. 1555-1579. On the land.

Second Vial. A. D. 1579-1718. On the sea.

Third Vial. A. D. 1718-1776. On the rivers.

Fourth Vial. A. D. 1776-1815. On the sun.

Fifth Vial. A. D. 1796-1874. On the Beast.

Sixth Vial. A. D. 1874-1883. On the Euphrates.

Seventh Vial. A. D. 1883-1923. Armageddon. The consummation of that determined upon.

The Elders and the Palm-Bearers.

The elders and palm-bearers are two distinct companies of God's redeemed people. They are both mentioned, and a distinction drawn between them, in Rev. 7. 9 to 17. In verse 13, one of the elders is curious to know who these palm-bearers are, asks the question, "What are they? and whence came they?" The answer is given in ver. 14, "And he said unto me, These are those who come out of the great tribulation, and have washed their robes, and made them white in the blood of the Lamb."

The enquiry of the elder' "what are they?" would never have been made, if they had both belonged to the same order of God's redeemed people. That they were redeemed, is evident from the phrase "have washed their robes and made them white in the blood of the Lamb."

They are doubtless those, represented by the "woman" (Rev. 12.), persecuted by Antichrist (the Red Dragon); when

they fled into the wilderness, and was protected and fed there for three and a half years, and then removed to where the elders are (Rev. 5. 1 to 10), during the sixth seal (Rev. 7. 12). The elders being removed before the first seal (Rev. 5. 5).

There are many distinguishing features between the elders and palm-bearers given to identify them. The elders were removed before "the hour of trial" came. The palm-bearers endured the trial, as far as the sixth seal. The elders have crowns and thrones, and officiate as the kingly-priesthood. The palm-bearers do not, they are servants: they "serve him day and night in his temple."

During this sixth seal, 144,000 Israelites are sealed, 12,000 from each tribe.

We find these palm-bearers are taken "out of every nation, and of all tribes, and peoples, and tongues." Hence, you will observe, they are quite a distinct order from the sealed ones of Israel.

We also find that the elders and palm-bearers, are distinct orders from those manifested at the close of the seventh trumpet (Rev. 11. 15 to 18). We have found that the elders are saved from the "hour of trial," the palm-bearers "come OUT OF the great tribulation" (under the sixth seal), but do not pass THROUGH it, the others are manifested at the close of the seventh trumpet, when these judgments have spent their fury. We have three distinct periods of time set, for the manifestation of God's redeemed people.

Oh what a hard time there is coming for the "left;" the Man-Child or Elders being snatched away from a "time of trouble, such as NEVER was since there was a nation to that time." And "that time" will be the deluging of the world with the terrible judgments under the seals, trumpets and vials, for the period of not longer than seven years. A great company of the "left" will have made their robes "white in the blood of the Lamb," by the time the

judgments will have reached the sixth seal, and the balance of those who submit to God's requirements, at the close of the seventh trumpet. At this time, our Lord will ascend the throne of universal empire.

The Man-Child or Elders, will carry the royal honors of the kingdom. The "left" realizing what they have lost, will doubtless be overcome with remorse, "weeping and gnashing of teeth," over their severe disappointment, and will be compelled to begin again, and qualify themselves for a secondary place, "servants in his temple," and to escape the tribulation during the sixth seal.

We are living in the most critical time of this world's history, we know not the day the Man-Child may be born, and the judgment seals opened. The truly wise will not neglect the Lord's advice: to "watch" and "pray." What for? "That ye may be accounted worthy to ESCAPE all these things," etc.

The Flight of the Woman After the Birth of the Man-Child.

And she brought forth a man-child, who is to rule all the nations with a rod of iron: and her child was caught up unto God and unto his throne. And the woman fled into the wilderness, where she hath a place prepared by God, that there they should nourish her a thousand two hundred and sixty DAYS. Rev. 12. 5.

We find the cause of her flight, is utter helplessness under persecution. Anti-christ (the Red Dragon) is boiling over with wrath, a portion of the woman's seed which he intended to "devour," has escaped him.

And the dragon was wroth with the woman, and he went to make war with the REST---remainder---of her seed, who keep the commandments of God, and have the testimony of Jesus. Rev. 12. 17.

He demands that they receive his brand before they will be permitted to buy and sell anything, and that they must worship an image in place of the Supreme Being.

He says, if you fail to do this, you must be "killed." God says, "Fly into the wilderness," "where she hath a place prepared by God, that there they should nourish (feed her) a thousand two hundred

and sixty days.” Man increases the word days to that many years. It will be much safer to let God’s dates stand just as he has given them. Man cannot improve them.

Circumstances in which the woman is placed, would make it a very difficult matter for her to flee, without Divine power. We find in the phrase, that she was given “THE two wings of THE Great Eagle,” a symbol representing Divine power. Ex. 19. 4, illustrates this. Speaking to Israel, God said, “You have seen how I bore you on eagles’ wings, and brought you unto myself.”

The man-child or elders, are also called “eagles.” The Lord said, “I tell you, in that night there shall be two men in one bed; the one shall be taken, and the other left. Two women shall be grinding together; the one shall be taken, and the other left. Two men shall be in the field; the one shall be taken, and the other left. And they answered and said unto him, Where, Lord? And he said unto them,

Wheresoever the body is, thither will THE EAGLES be gathered together." Luke 17. 34-37.

In Matt. 24. 26-28, our Lord advises his servants not to pay any attention to false reports of his coming, for "wheresoever the carcass (body that was slain) is, there will the EAGLES be gathered together." The eagles are gathered unto the Lord prior to his manifestation to the world WITH his saints, and hence we will never look for his manifestation in the world, before his coming WITH his saints.

The eagles are now feeding upon the slain body each first day. "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day: for my flesh is meat indeed, and my blood is drink indeed."

Says Origen, "Christians are compared to eagles, because they partake of the royalty of Christ."

Said Chrysostom, "The congregated eagles are the assembly of saints and martyrs."

Said Jerome, "Eagles are the saints whose youth is renewed like eagles (Psa. 103. 5), and who, according to the saying of Isaiah (40. 31), mount up with wings as eagles, that they may ascend to Christ."

Said Augustine, they "Fly to him as to a dead body, because he died for us. . . Hereafter, as eagles, they will be caught up to him in the clouds."

Said Luther, "As the eagles are gathered where the carcass is, so shall Christ's people be gathered where he is."

We find that the eagle is a keen far-sighted watcher, it is difficult to catch it off guard. Man-child, elders and eagles, are different titles representing the same body of overcomers. Not a single eagle saint will be found among the "left," when the angelic reapers gather them unto the Lord.

Our Heavenly Father is represented as

being the "Great Eagle," in Rev. 12. 14: "And there was given to the woman THE two wings of THE Great Eagle."

See Isa. 32. 11, 12: "As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings: so the Lord alone did lead him (Israel), and there was no strange god with him."

We find the eagles are with the Lord while the judgments under seals, etc., are being poured out upon the nations.

Rev. 8. 13, says: "And I saw, and heard an eagle flying in the mid-heaven, saying with a loud voice, Woe, woe, woe, to those who dwell upon the earth, by reason of the rest of the voices of the trumpet of the three angels, who are about to sound!

Doubtless the warning was given that others may flee, and find deliverance, at the close of the seventh trumpet, when the main harvest will be gathered; the prior companies being for special purposes.

At this time, the Two Witnesses will bear the final testimony prior to the closing up the affairs of the times of the Gentiles. The struggle between Antichrist and the Witnesses will be a fierce one, with an apparent victory for Antichrist for a brief period, when Christ and his saints appear in mid-heaven, as it were, "in a flame of fire," when Antichrist falls to rise no more.

The bloody character of Antichrist is shown by the title of the Red Dragon, at the head of this very last phase of the world-power, who is a man, and not a civil or an ecclesiastical system. His power only lasts 42 months (three and a half years), which would be too short a period for a succession of systems or their heads.

We find this blasphemous Beast worshipped as a god. Men are worshipped as gods, but empires are not.

Dr. John Lillie, said: "The old Fathers of the church were for three centuries at least quite at one in understanding by the

Man of Sin, the Son of Perdition, the Lawless One, not a system of falsehood and unrighteousness, nor a succession of individuals at the head of such a system, but, according to the most obvious and natural import of the language,---some one man, the personal Antichrist, the recipient of all Satan's energy, in whom Satan should, to so speak, become incarnate, and thus bring to a decision the long-standing feud between himself and the Woman's seed. This ancient faith hath in it elements of truth which must be combined with the Protestant interpretation before we can get at the full import of this Divine Revelation."

Molyneux said: "Taking the Bible as our guide, it seems strange that any other idea should be entertained of the Antichrist than that he will be an individual human being. Endless are the passages referring to himself, his actings, and his end, they all, with one accord, so far as I understand them, proclaim him to be an

individual man. All the attributes, circumstances, as well as appellations of individual humanity, are addressed and ascribed to him. He is distinctly called, and declared to be, a man, 'that man of sin,' which itself, and in the absence of any positive contradiction to it elsewhere in Scripture, ought to be conclusive. In Rev. 13. 18, he is called a man. Also he is called 'the son of perdition,' as was Judas; but Judas was a man, and the inference is that such will be his antitype. John speaking of THE Antichrist, says, 'Even now are there many antichrists.' Who were these but Christ-denying MEN? And who then, or what would be THE Antichrist yet to come but MAN too? Evidently the one to come was to be of the same nature as the 'many' already come. Christ was a MAN, sin only excepted. 'Then the Antichrist, who is to appear as a false Christ, must needs be A MAN too, or how is it possible he could pass himself off for Christ?'"

THE TWO WITNESSES.**WHAT ARE THEY?**

And I will endow my two witnesses, and they shall prophesy a thousand two hundred and sixty DAYS, clothed in sackcloth. Rev. 11. 3.

There can be no question whatever as to WHAT they are, with people who will give preference to plain Scripture statements over the theories of men.

Verse 10, says that they are "Two Prophets." Ver. 5-11, shows them to be men, having "mouths," and "feet," and power both to kill and be killed. This could not possibly be the case, if the "witnesses" were inanimate objects.

Verses 8-9, shows that after they are killed, they will be dead bodies, and as an indignity they will be refused burial.

Verse 9, says,

Peoples and tribes and tongues and nations SEE their dead body three days and a half, and do not suffer their dead bodies to be put into a sepulchre.

Many students, who regard the Two Witnesses as being to-day an historical event, claim that the "thousand two hun-

dred sixty days," the length of time they must prophesy, will be a thousand two hundred and sixty YEARS. Now, if the witnesses were forty years old when they began to testify, then if the above addition to God's Word is correct, they would be thirteen hundred years old at the close of their testimony; that will beat the record as to the age of any mortal man. Then just think of their dead bodies being exposed for three and a half YEARS. This is an inconsistency which arises by adding to God's dates.

Again, "These have authority to shut heaven, that it rain not in the days of their prophecy." Should they do so, 1260 years, would certainly make an uncommon dry spell.

The Old and New Testaments.

As to what are the Two Witnesses, said Primasius, "The two witnesses represent the The Two Testaments preached by the Christian Church to the world." Bishop

Andrews, Wordsworth, Melchior, and others, held to this view.

Can the Word of the Lord, which “liveth and abideth FOREVER,” be killed and buried, and rise from the dead after three days (years) and a half?

Does the Word of God kill people who resist its testimony during the period in which it bears witness?

Is it of historic record, where the Old and New Testaments ever turned water into blood?

Can anyone ever show where the Bible shut heaven while it was bearing testimony?

Is the testimony of the Scriptures limited to 1260 days or even years?

Does the Word of God bear testimony while clothed in sackcloth?

Is it a matter of history that the Old and New Testaments ever sought to kill those who injured them?

The Law and the Gospel.

Prophetic Numbers p. 136, says: “The

two Witnesses, the two olive trees, and the two lamps signify the Law and the Gospel, the Jewish and Gentile Churches.”

When expositors leave the Word of the Lord, and launch out upon the sea of conjecture in search of the Two Witnesses, almost any man can find a pair that may suit his own fancy, but if he takes the record of these Two Witnesses, as given in Rev. 11. 3-12, the only choice there is, are “two prophets” (ver. 10), who are living men who can “kill” (ver. 5) and be “killed” (ver. 7), and have “dead bodies” (ver. 9), and be raised from the dead (ver. 11), and “ascend up to heaven” (ver. 12). The time of their testimony is limited to “a thousand two hundred and sixty days” (three years and a half ver. 3). And that period will be when the seventh trumpet is about to sound and Christ takes possession of his kingdom (ver. 15). The seventh trumpet will mark the end of this Gentile age (Rev. 10. 7).

There is no mystery or difficulty about

this whole thing, except what men inject into it. By way of contrast, I will give a sample of what man has done, which obscures the light, and leads the minds of people who trust their expositions into almost inextricable confusion.

I will quote from the writings of Dr. John Thomas, as given in *Elpis Israel*, the Fourth Edition, printed in 1867.

Dr. Thomas was one of those who took the liberty of adding to (Rev. 22. 18: Deut. 4. 2) the dates as found in Daniel and Revelation, and searched past history in order to locate the Two Witnesses.

On page 324 of *Elpis Israel*, Dr. Thomas gives the dates of the death and resurrection of the Two Witnesses, he said:

“Thus, then, the commencement of the 1260 years (not years in Bible) is marked by the lesser period of 270 years, and their termination by another of 105 years, from the death of the witnesses in 1685 to their resurrection in 1790.”

See page 320, he gives the month, the

day of the month, and the year of their death:

“Now the time that really elapsed between their death, on Oct. 18, 1685, and their resurrection in 1789, was a 103 years, 4 months, and 17 days.”

On page 320, he gives the exact date of their ascension to heaven:

“Now, ‘after three days and a half the breath of life from God entered into the witnesses;’ that is, after the three months and a half of day-years (an unknown date in Revelation) had fully expired, ‘they stood upon their feet’ (does either the Old and New Testament, or the Law and the Gospel really have FEET to stand upon)? The death-period elapsed on Feb. 18, 1789, and in two months and fourteen days after, being May 4, they accepted the invitation of ‘a great voice from the heaven,’ saying to them, ‘Come up hither.’”

Now what happens when the seventh trumpet sounds? See Rev. 11. 15:

And the seventh angel sounded; and there were

great voices in heaven—saying, 'The sovereignty of the world hath become the sovereignty of our Lord and of his Christ; and he shall reign for ever and ever.

According to Dr. Thomas, this seventh trumpet (when the Lord will take unto himself his great power and reign) ended prior to 1815. See page 331:

“Thus far the seventh trumpet had sounded with terrible effect against the Greco-Roman dragon; which was plagued not only in Europe, but in Egypt and Syria. In 1815, peace was finally proclaimed.”

When peace was proclaimed, that of course, must end the judgments under the seventh trumpet. Dr. Thomas said that was in 1815.

Now, if he was correct (and we know that many of his admirers thought it presumption to doubt him), then it brings us face to face with this fact, that ninety-eight years have passed away since the end of the seventh trumpet, and the Lord is not yet the sovereign of the world.

The Doctor's figures and dates led him to the conclusion that the 1335 days of Dan. 12. 12, 13, when Daniel and others would stand in their lot, and the Kingdom of God would come, would surely be in A. D. 1868. Forty-five years have since swept the Doctor's figures and conclusions into oblivion, and they are of no more value than a vain vision of dreamland. See *Elpis Israel*, p. 373.

Every single expositor who ignores the the testimony of Rev. 5., that the blood-redeemed elders are gathered unto the Lord, prior to the opening of the first seal, and spends his time hunting the distant records of the past, to locate the seals, trumpets and vials, as historic events, will just as surely fail as others of his own school before him have failed.

As to the "Law and the Gospel" being the "Two Witnesses," it seems to me, that before making such a selection, some attention ought to have been given to the

characteristics and power of the Witnesses as given in the eleventh chapter of the book of Revelation.

The two witnesses there described, always act as a UNIT, whatever is said of one, is always affirmed of the other, without one single exception. They begin and end their testimony on exactly the same time.

Can this much be affirmed of the Law and the Gospel? Did their dispensations run parallel together? Did they begin and end their testimony at the same time? Was the Law and the Gospel both killed at the same time? and did their 'dead bodies (of the Law and Gospel) lie unburied in the street for three and a half days? Did the dead bodies of the Law and the Gospel rise from the dead, and ascend to heaven at the same time? When men inject their theories into the Word of the Lord, it makes absolute foolishness of it. If we accept what is said concerning the Two Witnesses in the eleventh chap-

ter of Revelation, as a prophetic declaration of literal events yet to occur, when the proper time assigned for their testimony shall come, then we have a beautiful and consistent harmony.

Those who look for the Two Witnesses as being an historic event, don't seem to have much harmony among them, each one seems to select a pair that suits his own fancy, among other witnesses I might name the Waldenses and Paulikans, Francis and Dominic, John Huss and Jerome of Prague, Pope Sylvester and Mena, the priests Ananus and Jesus at the time of the seige of Jerusalem.

It is not worth while to use space in reviewing these, because they would be found to be out of joint in every part, if compared with what is said of the Witnesses in Rev. 11.

Who will Be the Witnesses?

As to who will be the witnesses, is not as directly answered in the Scriptures, as is the question, what are or will be the

two witnesses. We have found them to be unquestionably two living prophets; but as to who those prophets may be, is not quite as definite; yet, we have very strong inferential testimony, which nearly amount to a plain declaration.

In the first place, we must look for two mortal men, because those men will be killed at the close of their testimony. We must look for mortal men who will be alive at the end of the sixth trumpet.

Those supposed witnesses just mentioned, all died before even the first seal had been opened, therefore, they cannot be considered as witnesses at all.

The true witnesses of Rev. 11., will wear sackcloth clothing during the time of their witness-bearing. Did the Old and New Testaments, the Law and the Gospel, and the men above mentioned, wear sackcloth clothing during their testimony?

The true witnesses will execute judgments, and work miracles during their

witness-bearing. Have any of the alleged witnesses done that?

Can we find two noted prophets who were removed prior to their death? We have the cases of Enoch and Elijah, the Tishbite.

God has definitely promised to send Elijah. He must to-day, be miraculously preserved by Divine power, and kept in the place where God located him when he took him from the earth. God has promised to send him to earth again on a witness-bearing mission. See Mal. 3. 4:

Behold, I will send you Elijah the prophet (the Arabic, old Latin and Septuagint versions read Elijah the Tishbite) before the coming of the great and dreadful day of the Lord: (the sixth and seventh trumpets) and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.

See also Matt. 17. 11:

Elias truly shall first come, and restore all things.

The above cannot refer to the mission of John the Baptist, because John was dead at that time.

The early fathers seem to be almost a unit in their opinion as to Enoch and Elijah being selected as the two witnesses yet to come.

Tertullian said: "Enoch was translated, and so was Elijah; nor did they experience death; it was deferred; they are reserved for their suffering of death, that by their blood they may extinguish Antichrist."

Ephraem the Syrian, said: "The merciful Lord will send Elijah the Tishbite, and with him Enoch, to teach religion to the human race: and they shall preach boldly to all men the knowledge of God, exhorting them not to believe in the tyrant through fear. They shall cry out and say, 'This is a deceiver, O ye men. Let none of you in any way believe him: for in a little while he will be utterly abolished, Behold, the Lord, the Holy One, cometh from heaven.'"

The opinion that the translation of Enoch was for the purpose of his future return to this earth on a mission like that

ascribed to the Two Witnesses, was held many years previous to the Christian era.

See Ecclesiasticus 44. 16:

Enoch pleased God, and was translated into paradise, that he may give repentance to the nations.

Enoch was certainly translated for a wise purpose, and what better mission could there be than the one just given.

See Nicodemus 20. 3, 4:

I am Enoch, who was translated by the word of God; and this man who is with me, is Elijah the Tishbite, who was translated in a fiery chariot.

Here we have hitherto been, and have not tasted death, but are now about to return at the coming of Antichrist, being armed with divine signs and miracles, to engage with him in battle, and to be slain by him in Jerusalem, and to be taken up alive again into the clouds, after three days and a half.

The above quotations from the Apocryphy, is not given as being of any Divine authority whatever, but simply as valuable historical evidence, showing the very early convictions of the people, as to who will be the coming two witnesses. As historical evidence, it is of equal value as that of the early Fathers, which we often

quote for that purpose. We also find that the testimony of those Fathers is in exact accord with above citations. Not only so, but we also find them to be in exact harmony with Rev. 11., Daniel, Thessalonians and other portions of the Divine Record.

Luther regarded the opinion that Enoch and Elijah would appear again as the two witnesses, as very old. See Walch, vol. vii, col 494:

The old opinion that Elias and Enoch are to come again in the time of Antichrist, is derived from the text where Christ says, 'Elias truly shall first come and restore all things.' It has found place in ALL the books, and has spread itself through the ENTIRE church.

The fact that these witnesses were clothed in sackcloth, indicates judgment and distress. They will not come as peaceful messengers of the Gospel of Christ, but judgment prophets, who in the place of loving intreaty, will employ the terrible thunders of judgment, which will cause sinners to quake with fear, and cry for mercy. Kind intreaty had lost its

effect upon their hardened hearts, and nothing but the terrific scourges of judgment will arouse them from their careless and sinful lethargy.

Woe to those who bow the knee to Antichrist's image, or receive his odious brand in their hand or forehead.

See Rev. 14. 9-11:

If any man worship the beast and his image, and receiveth his mark on his forehead, or on his hand, he also shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation.

Language fails us to picture to the mind what the "wine of the wrath of God" is. Oh, it will be fearful! Beware!

The brand of Antichrist will be indelible, it never can be erased; your day of grace will be forever gone! Lost forever!

The day is now near at hand when the "transgressors are come to the full" (Dan. 8. 23), then will follow for the space of seven years, the terrible judgments of God under the seals, trumpets and vials, ending up with the awful struggle of the

Two Witnesses with Antichrist, between the sixth and seventh trumpets, culminating with Christ's coming with the saints who were gathered unto him before the first seal (Rev. 5. 5-11), and during the sixth seal (Rev. 7. 13-17), and those raised during the sounding of the seventh trumpet (Rev. 11. 15-18).

In view of the approaching judgments under the seals, trumpets and vials, the London Quarterly Journal said: "For what, then, are you waiting? Are you lingering in the hope that the Millennial day will softly steal in upon the world, and that you will then be converted with the rest? Alas for you! Do you not know that between you and that glory there lies a region as dark as midnight (under the coming of the seals, trumpets and vials), and strewn with terrors such as earth has not yet witnessed? Why, then, do you wait without? There is room enough within, and will you not go in and occupy it? There is love enough, and will you go

in and taste it? There is blessedness enough, and will you not go in and enjoy it? It will cost you nothing, and you are welcome! The Father bids you welcome; the Son bids you welcome; the angels bid you welcome; and every redeemed one bids you welcome; and with so many welcomes will you still hesitate or delay---preferring death to life, shame to honor, wrath to love, the horrors of the outer darkness to the glories of that city where they need no light of the sun.”

Oh, what a happy privilege it will be to gathered unto the Lord (2 Thess. 2. 1), safe and secure from all harm, while God’s judgments represented by the seals, trumpets and vials, sweep and deluge the world from pole to pole. “Overcomers” only will be granted that glorious privilege, therefore the chief concern of our life should be the question, Am I, or am I not an “overcomer?” I sometimes fear that the false teaching that the seals trumpets and vials are historic events of the past,

may lead some trusting souls to be caught “unawares,” or as a “thief” (1 Thess. 5. 4), in those dreadful judgments. Beware!

FUTURE RISE AND FALL OF BABYLON.

And Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency shall be as when God overthrew Sodom and Gomorrah.

It shall NEVER be inhabited, neither shall it be DWELT IN from generation to generation: neither shall the Arabian pitch tent there; neither shall the shepherds make their fold there. Isa. 13. 19, 20.

We have also a more SURE word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise, in your hearts knowing this first, that no prophecy of the Scripture is of any private interpretation. 2 Pet. 1 19, 20.

I am a great admirer of the Prophetic Word, and one thing above others which challenges my admiration, is its ABSOLUTE SURETY. It is a solid rock; there is not a thing which God says shall be, but what will be; failure is out of the question. Sometimes we make mistakes as to the time of their fulfillment, because many of us have been wrongly taught that the seals, trum-

pets and vials of the book of Revelation, are now historic events in the past.

In the verses above quoted from Isaiah we have five distinct items named:

1. Shall be as when God overthrew Sodom and Gomorrah.

2. It shall never be inhabited.

3. Neither shall it be dwelt in from generation to generation.

4. Neither shall the Arabian pitch tent there.

5. Neither shall the shepherds make their fold there.

Many times have I preached to the public that the above were all historic events, and great was my astonishment when I found that historic facts did not prove what I preached. You will find the set time for them to become facts, is under the seventh vial. Read the eighteenth chapter of Revelation.

Let us examine some of these items, and see whether they are historic facts or not.

1. Shall be as when God overthrew Sodom and Gomorrah.

To what extent was Sodom and Gomorrah overthrown? Our Lord says:

But the same day that Lot went out of Sodom it rained fire and brimstone from heaven and DESTROYED them ALL.

They were completely swept off from the face of the earth, there was not one man, woman or child left, it "destroyed them ALL." There is not even one relic of a brick, stone or timber left. The extinction was absolute. They are as extinct as though they never did have an existence. They are "as though they had not been."

Now the Lord uses Sodom and Gomorrah as an example of the future punishment of the wicked, See Jude 7:

Even as Sodom and Gomorrah, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an EXAMPLE, suffering the vengeance of eternal fire.

See 2 Pet. 2. 6:

And turning the cities of Sodom and Gomorrah into ashes, condemned them with an overthrow, making

them an **EXAMPLE** unto those that should come after.

Hence, the overthrow of Sodom and Gomorrah was just as complete as it will be of the wicked when Jesus comes.

Now we read concerning Babylon:

. And Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, shall be as when God overthrew Sodom and Gomorrah.

Now, in all honesty and candor, will any one dare to affirm that Babylon has been as completely wiped off the face of the earth even "as when God overthrew Sodom and Gomorrah?"

If it has not, as every one must admit, then the prophecies concerning the destruction of Babylon, to their full extent, have not yet become an historic fact.

See Jer. 51. 61 to 64:

O Lord, thou hast spoken against this place (Babylon), to cut it off, that none shall remain in it, neither **MAN** nor **BEAST**, but it shall be desolate forever.

If Babylon was destroyed as "when God overthrew Sodom and Gomorrah," you would find in it "neither man nor beast."

An Evangelist, with whom I was personally acquainted, recently started on a mission to Babylon. It would be a useless trip, if when he arrived there, he found Babylon “without an inhabitant.”

The prophesy says:

It shall never be inhabited, neither shall it be dwelt in from generation to generation.

We all know that such is far from being the condition of the city of Babylon today. The question arises, When will it be? That is a very easy question to answer, it will be under the seventh vial.

See Rev. 18. 21:

And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall the great city Babylon (Rome is not Babylon in any of its phases) be cast down, and shall be found NO MORE at all.

At this time, Babylon “shall be as when God overthrew Sodom and Gomorrah,” and not until then.

Again, we read:

Neither shall the Arabian pitch tent there.

Col. Chesney, on his visit to Babylon,

said: "That an Arabian tribe were encamped in the very midst of the ruins of Babylon, during the whole time of his being there."

Why is all this? Simply that we have been looking for their fulfillment in advance of the time set (the seventh vial) for them to come to pass.

Dr. Newton said: "A destruction has fallen upon Babylon, as on other cities of the East; and we have hastily concluded that this is THE destruction of which the prophets speak; and never until lately, thought of enquiring whether it may not yet again rise from its depression, and again be known as the golden city---the enemy of God's truth, and the subject of his vengeance in the Great Day of his wrath."

It shall never be inhabited.

The time has never yet been when the city of Babylon was without an inhabitant. We learn from Rich's Memoirs on the Ruins of Babylon, that as late as

1811 to 1818, it had a population of 7,000 inhabitants.

“It is stated by Mr. Rich, who personally examined the plains of Babylon, with great care, that the plain of Babylon, shows not only that Hillah, (with a population of 10,000), but that many flourishing villages also stand on the site of Babylon.”

Col. Chesney, in the Journal of the Royal Geographical Society, vol. vii. p. 428, said: “Diwaniyeh, the next station to Hillah, is a date encircled village, with extensive gardens. It is approached through a continued country of date trees, forming groves of exceeding beauty, and a fringe of verdant columns, whose uniformity falls upon the eye.”

No such beauty spots as that just described, will exist in Babylon, when it “shall be as when God overthrew Sodom and Gomorrah.”

Plans are now being revived to boom that Babylonian country Shinar and Mes-

opotamia. I quote this from a Chicago Daily paper: "Plans for turning the desert regions of Mesopotamia into an agricultural paradise, are being pushed.

The irrigation scheme originated in the brain of Sir William Willcocks.

The dam which is to control the flood waters of the River Euphrates is under construction by a British company.

The success of the plan will enable grain enough to be grown to affect the cereal markets of the world. In ancient times the whole of the Euphrates delta was irrigated, and rank growth of grain excited the wonder of Greek travelers. According to Herodotus, the land yielded three hundred-fold."

"Actual construction work on dams, canals, etc., destined to water 3,000,000 acres is now going on. Sir William Willcocks estimates this acreage will yield 1,000,000 tons of grain, and 2,000,000 cwt. of cotton annually."

"With the approach of the famous Bag-

dad railway from the West, and also the addition of steamers to the paddle wheel fleet now plying in the Tigris, and the reclamation of vast tracts of land about Babylonia, there is every reason to believe that a boom is about to strike this Babylonian country.”

Max Wood, of Moorehead, India, said :

“As I write these lines, a long camel train is trekking out of the west gate of Bagdad, carrying supplies to the English engineers in pith helmets and sun glasses, burrying into the plain above Babylon, making the new channel for the Euphrates. And from the deck of a Tigris steamer, an American cube concrete mixer, is being unloaded, marked from Chicago. It has come 15,000 miles, up to Bagdad; also thousands of tons of locking steel piling from Pennsylvania.

These things are preparatory to the development of untold wealth in that Babylonian country. Babylon being situated in the midst of such fabulous wealth, will

control the grain market of the world, and be the richest mercantile city on the earth, as described in Rev. 18. 11-to 17. This entire chapter is dealing with Babylon as a wicked COMMERCIAL CITY; the burden of the chapter is COMMERCE, and a sad LAMENT over its loss, when it "shall be as when God overthrew Sodom and Gomorrah." (Isa. 13. 19.) It does unwarranted violence to language to read in Papal Rome for Babylon, as she has no more to do with it than has Bagdad, India.

We have a remarkable prophecy in Zech. 5. 6-11, concerning Babylonia:

Lift up now thine eyes, and see what is this that goeth forth. And I said, What is it? And he said, This is an EPHAH (a Jewish dry measure) that goeth forth. . . . And, behold, there was lifted up a talent of lead (a heavy weight): and this is a woman (evidently the wicked Babylonian woman of Rev. 18) that sitteth in the midst of the ephah. And he said, This is wickedness. And he cast it into the midst of the ephah; and he cast the weight of lead upon the mouth of thereof. Then I lifted up mine eyes, and looked, and, behold, there came out two women, and the wind was in their wings; for they had wings like the wings

of a stork: and they lifted up the ephah between the earth and the heaven. Then said I to the angel that talked with me, Whither do these bear the ephah? And he said unto me, To build it a house—possibly a World's Chamber of Commerce—in the land of Shinar—which is Babylonia:—and it shall be established, and set there upon her own base.

The ephah is a symbol of trade and commerce. If a boom strikes Babylonia, when the irrigating works are completed, they will need the “ephah,” and not only so, but they will also need “to build it an house.” Before the “ephah” was sent to to “Shinar,” “wickedness” was put into it, and a heavy weight put on top of the cover, to keep it there. “Wickedness,” “graft,” and “short-measure,” is associated with the “ephahs” of all nations. If Antichrist makes his headquarters in Babylonia, he will keep wickedness in the ephah. He will be at the head of all commercial activity. Read Dan. 8. 25; Rev. 13. 16, 17.

Antichrist stands up when “the transgressors are come to the full” (Dan 8. 23).

“Whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming.” 2 Thess. 2. 8. And then, “a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall the THE GREAT CITY BABYLON (it don't say Papal Rome) be cast down, and it shall be found no more at all” (Isa. 13. 19). It will be destroyed to the same extent as was Sodom and Gomorrah.

Old Babylon is the mother of all idolatry, which will again be universally revived by the “Prince of Babylon” (Rev. 13. 15), when she becomes the great mercantile power of Rev: 18. 11 to 20.

Papal Rome is the daughter of “Babylon the Great, the Mother of the Harlots (Jer. 44. 17) and the Abominations of the Earth.” Rev. 18. 5. She has copied the religious ceremonial of old Babylon, and indeed she is a true loyal daughter.

They are so much alike, that people often mistake the daughter for the mother.

THE GREAT CONSUMMATION.

We are, of a truth, living in a grand and solemn time, the culmination of all the ages from creation is now upon us. We are gradually drifting into "a time of trouble, such as never was since there was a nation." Read Dan. 12. 1; Isa. 26. 20, 21; Rev. 6. 12 to 17; Joel 3. 9 to 17. Don't fail to read and meditate over the above Scriptures. The opening of the seven seals (Rev. 5. 4 to 10) will introduce this time of trouble, which will grow in intensity as the various trumpets are sounded, and vials poured out. The culmination will be reached during the seventh trumpet and seventh vial. Rev. 11. 15 to 18; Rev. 18. 10 to 24. This will find Anti-christ and Babylon, in the full zenith of glory, with their judgment impending.

Prior to the opening of the first seals the "elders" or "eagles" (Rev. 5. 8 to 10; Matt. 24. 27, 28), will be gathered unto the Lord (2 Thess. 2. 1-4). Who are ready? Only overcomers are taken (Rev. 2. 25-28).

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