



ARMAGEDDON

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Peter H. Bowditch
1838

Property of
Elyde Randall

1642

Peter H. Bowler
1898

Property of
Blyde Randall

Armageddon

J.P. Weethee

Joshua Himes, publ.

1849

Himes was Christian Connection,
Millerite & worked among COG in
Ind. Never was COG firmly.

THE
BATTLE OF ARMAGEDDON;
OR,
THE WORD OF GOD
AGAINST THE WORLD.

CONTAINING A REVIEW OF THE FORCES WHICH ARE GATHERING
UNDER THE BANNER OF THE MESSIAH, AND OF SATAN, TO
THE BATTLE OF THE GREAT DAY OF GOD ALMIGHTY.

SECOND EDITION—REVISED AND ENLARGED.

BY J. P. WEETHEE.

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INTRODUCTION.

EVENTS of serious moment are impending. The moral atmosphere is becoming murky. Men are hurrying to and fro in anxious solicitude, as the storm casts its dark mantle over the earth. A few inquire of the watchmen, "What of the night?" Discordant replies evince their deep perplexity. Many appeal to the *wise men* — men of the world — politicians. Their answers are enigmatical. A mere gleaning of the great, scan the future, cast a wild glance into the dim, black distance, and tremble as the curtain drops. The multitude move on, nor heed the warnings of an offended Deity. They sleep, — they dream of golden ages yet unborn, — of freedom from moral restraint, and of worlds of unbridled licentiousness. To them, the signs, in the heavens and on the earth, are of no consequence. They are but opiates; and still they sleep. And *must* they slumber? Has God fettered them with strong delusion? Will he not suffer a ray of light from his word to enter their prison? Have the wise men and the astrologers failed to read the handwriting of our Father, and shall his children be left in the same obscurity? It cannot be. There must be a Noah, an Abraham, a

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Lot, a Joseph, a Jeremiah, a Jonah, or a Daniel, to discern the signs, and to point out to a faithless generation those events which are about to transpire.

A crisis is near. A revolution is in embryo, terrible in its results, and as extensive as the globe. What is that crisis? Who are the actors? These are questions of the first magnitude. The crowning event of the age is about to occur — “the BATTLE of that GREAT DAY of God Almighty,” — the DAY in which God will arise to shake terribly the earth — the era of the nations’ doom. Can the well-instructed scribe utter *peace* to the world? Do the revolutionary billows, now rolling over Europe, denote a time of quietude? If so, it is merely the lull before an outbreak, more deadly and furious than the tropical tornado. For a description of the nature of that event we shall appeal to the BIBLE.

SCRIPTURE TESTIMONY.

To the oracles of God, we refer the reader. They are our arbiters on all similar questions. "The word that I have spoken the same shall *judge* him in the last day." — Jno. xii. 48. The Bible is the rule of judgment. To Jeremiah the nature of this distant *conflict* is made known. "Therefore prophecy thou against them all these words, and say unto them, The Lord shall roar from on high, and utter his voice from his holy habitation; he shall mightily roar upon the habitation; he shall give a shout, as they that tread the grapes, against *all the inhabitants of the earth*. A noise shall come even to the ends of the earth; for the Lord hath a *controversy* with the *nations*; he will *plead with all flesh*; he will give them that are wicked to the sword, saith the Lord. Thus saith the Lord of hosts, Behold, *evil shall go from nation to nation*, and a *great whirlwind shall be raised up from the coasts of the earth*. And the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth: they shall not be lamented, neither gathered,

nor buried; they shall be dung upon the ground. Howl, ye shepherds and cry; and wallow yourselves in the ashes, ye principal of the flock; for your days for slaughter and for dispersions are accomplished; and ye shall fall like a vessel of desire. And the flight shall perish from the shepherds, and escaping from the principal of the flock. "A voice of the crying of the shepherds, and an howling of the principal of the flock, shall be heard: for the Lord hath spoiled their pasture." — Jer. xxv. 30—37. This great battle is shadowed forth to Ezekiel. "And it shall come to pass at the same time when Gog shall come against the land of Israel, saith the Lord God, that my *fury shall come up in my face*. For in my jealousy, and in the fire of my *wrath*, have I spoken, Surely in that day there shall be a great shaking in the land of Israel; so that the fishes of the sea, and the fowls of the heaven, and the beasts of the field, and all creeping things that creep upon the earth, and all the men that are upon the face of the earth, shall shake at my presence; and the mountains shall be thrown down, and the steep places shall fall, and every wall shall fall to the ground. And I will call for a sword against him throughout all my mountains, saith the Lord my God: every man's sword shall be against his brother. And I will plead against him with pestilence and with blood; and I will rain upon him, and upon his bands, and upon the many people that are with him, an

overflowing rain, and *great hail-stones, fire, and brimstone.*" — Ezek. xxxviii. 18—23. "Thou shalt fall upon the mountains of Israel, thou, and all thy bands, and the people that is with thee: I will give thee unto the ravenous birds of every sort, and to the beasts of the field to be devoured. Thou shalt fall upon the open field: for I have spoken it, saith the Lord God." "Behold, it is come, and it is done, saith the Lord God; this is the day whereof I have spoken." "And thou Son of Man, speak unto every feathered fowl, and to every beast of the field. Assemble yourselves on every side to my slaughter, that I do sacrifice for you, a great slaughter upon the mountains of Israel, that ye may eat flesh and drink blood. Ye shall eat the flesh of the mighty, and drink the blood of the princes of the earth, of rams, of lambs, and of goats, of bullocks, all of them fatlings of Bashan. And ye shall eat fat till ye be full, and drink blood till ye be drunken, of my sacrifice which I have sacrificed for you. Thus ye shall be filled at my table with horses and chariots, with mighty men, and with all men of war, saith the Lord God. And I will set my glory among the heathen, and all the heathen shall see my judgment that I have executed, and my hand that I have laid upon them. — Ezek. xxxix. 4—6, 8, 17—21.

Daniel beholds the same event, and, by the spirit of Jehovah, utters the following: "And at that time shall Michael stand up, the great

prince which standeth for the children of thy people; and there shall be a time of trouble, such as never was since there was a nation, even to that same time; and at that time thy people shall be delivered, every one that shall be found written in the book." — Dan. xii. 1.

Its features were exhibited to Zephaniah. "The great day of the Lord is near; it is near, and hasteth greatly, even the voice of the day of the Lord: the mighty man shall cry there bitterly. That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness, a day of the trumpet and alarm against the fenced cities, and against the high towers. And I will bring distress upon men, that they shall walk like blind men, because they have sinned against the Lord: and their blood shall be poured out as dust, and their flesh as the dung. Neither their silver nor their gold shall be able to deliver them in the day of the Lord's wrath; but the whole land shall be devoured by the fire of his jealousy: for he shall make even a speedy riddance of all them that dwell in the land." — Zeph. i. 14—18.

Haggai sees it and thus speaks: "I will overthrow the throne of kingdoms, and I will destroy the strength of the kingdoms of the heathen: and I will overthrow the chariots and those that ride in them; and the horses

and their riders shall come down, every one by the sword of his brother." — Hagg.

Zechariah is made to utter the following language: "And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east; and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall move toward the north, and half of it toward the south. And ye shall flee to the valley of the mountains: for the valley of the mountains shall reach unto Azal; yea, ye shall flee like as ye fled from before the earthquake in the days of Uzziah, King of Judah: and the *Lord my God shall come, and all the saints with thee.* And it shall come to pass in that day, that the light shall not be clear nor dark: but it shall be one day, which shall be known to the Lord, not day nor night: but it shall come to pass, that at evening time it shall be light. And it shall be in that day, that living waters shall go out from Jerusalem; half of them toward the former sea, and half of them towards the hinder sea: in summer and in winter shall it be. And the Lord shall be king over all the earth: in that day shall there be one Lord, and his name one." — Zech. xiv. 4—9.

Malachi is introduced to the same series of events: "For, behold, the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble:

and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." — Mal. iv. 1. The battle of that great day forms one of the leading features in the denunciations of nearly all the prophets.

To John, as the beloved disciple, the revelation is more minute and distinct. His visions are highly instructive. In those which refer to the final consummation, he is minute, as if a spectator of the scenes when they really occur. He sees the going forth of opposing agents—the gathering of the forces to battle, and the execution of God's vindictive wrath. The thread of the narrative, as brought to view in the Apocalypse, we design to follow. The reader is requested to examine John's descriptions of that event in the following order.

SATAN'S RECRUITING OFFICERS.

"I saw three unclean spirits like frogs, come out of the mouth of the *dragon*, and out of the mouth of the *wild beast*, and out of the mouth of the *false prophet*. For they are the spirits of demons, working wonders, 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.**" — Rev. xvi. 13, 14.

THE NATIONS ARE ASSEMBLED.

"I saw the *wild 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." — Rev. xix. 19.

RECRUITING OFFICERS OF THE "WORD OF GOD."

"And I saw a *messenger* fly in the midst of heaven, having an *everlasting gospel* to preach to them that dwell on the earth, and to every nation, and tongue, and kindred, 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." — Rev. xiv. 6, 7. "And there followed *another messenger*, saying, "Babylon is fallen, is fallen, that great city, *because* she made all nations drink of the wine of the *wrath* of her fornication." — Rev. xiv. 8. "And I heard another voice from heaven, saying, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues," — Rev. xviii. 4. "And the third *messenger* followed them, saying with a *loud voice*, If any man worship the *wild 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 messengers, and in the presence of the Lamb: and the smoke of their torment ascendeth up forever and ever: and they have no rest day nor night who worship the *wild*

beast, and his *image*, and whosoever receiveth the *mark* of his name." — Rev. xiv. 9, 10, 11. "And he gathered them together into a place called in the Hebrew tongue Armageddon."

THE BATTLE.

"And the seventh messenger 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." — Rev. xvi. 17. "And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged; and that thou shouldst give reward to thy servants the prophets, and to the saints, and them that fear thy name, small and great, and shouldst destroy them that destroy the earth." — Rev. xi. 18. "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. 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 hail; for the plague thereof was exceeding great." — Rev. xvi. 18, 21. "And the *wild 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 wild beast, and them that had 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 on the horse, which proceeded out of his mouth, and all the fowls were filled with their flesh." — Rev. xix. 20, 21. "And I looked until the beast *was slain*, and destroyed, and his body given to be burned with fire." — Dan. vii. 11.

The Scripture outlines of this noted conflict are before the reader. We have presented them in this form that they may be made familiar to the mind before advancing. A proper understanding of these passages will afford a clear view of the whole subject.

Ground Plot. — The ground plot of the *battle vision* is the entire globe. — Rev. xvi. 13—21. The principal encampments are located in Asia, Europe, and America. The central point of conflict may be the land of Palestine. The CAPTAINS-GENERAL of the contending armies are SATAN and the "WORD OF GOD." The object of the battle will be, the DIADEM of the world. It will eventuate in the establishment of the universal dominion of the Son of God. How *vast* the scale — how mighty the agents — how momentous the object of this *conflict!!* This, the final issue, will interest the entire human race; with it their destinies

are interwoven. Escape it they cannot — to stand neutral is impossible: under the banners of Satan or Christ they will all be gathered. The choice of standards is offered to *you* — to ALL. Select you must. Do it *freely* — *wisely*. The *theatre* of the conflict, the *agents*, the *preparation day*, and the *final issue*, will come under notice.

1. *Theatre of the Battle.* — Authors have located this battle on various parts of the earth — in America — in Europe — in Palestine. From some of the passages quoted above, we learn that the central position is the land of Canaan; though we are of the opinion that all these portions of the globe will be visited in that day with severe judgments of Jehovah. As the particular location of this struggle is somewhat uncertain, we pass it without further comment.

2. *The Agents and Combining Forces.* — This division of our subject opens up, to the inquiring mind, a field of unlimited investigation. Its prominent features, however, claim undivided attention. SATAN commissions the *dragon*, the *false prophet*, and the *wild beast*, to send forth, as agents, *three unclean spirits*, into all the world, to muster *their* armies for the final conflict, while the SON OF GOD commands *three messengers* to fly through mid heaven, unfurling the banner of the King of Kings, to invite to desertion, and to enlist all

such from the opposing ranks. These agents are at work: the hostile elements are in rapid motion, gathering under their appropriate leaders.

Since we are about to describe the gathering of armies, as they are filing off to the battle of the great day, and the final struggles of that eventful period, we shall be allowed the use of military terms.

When hostile forces are about to join in deadly strife, the commanders, the armies, their relative strength and position, on the eve of battle, are noted with interest by the historian. We claim the liberty of following a similar method of narration. How graphic are the delineations of Alison and Scott while contemplating the scenes of Waterloo! The generals, their armies, their location, on the eve of that dread conflict, pass in review; and with what deep solicitude do we follow them through their description! And why? Because the fate of Europe was suspended upon the issue. What, then, should be the interest taken in the narration of the events of a battle which determines the destiny of the entire population of the globe?

CHAPTER II.

COMMANDERS-IN-CHIEF.

WE solicit attention to a brief notice of these opposing *Commanders-in-Chief* and their

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armies, on the eventful eve of the final battle.

SATAN, the foe of man, has sought the ruin of him whom we honor as our Saviour. Between them there has been enmity in every age. The occasion of the deadly feud arose in Eden. The ruin of the mother of mankind by the grand apostate afforded a proper occasion for one of her offspring to avenge the deep insult. From the fall, there commenced an uncompromising warfare between the serpent and the *seed* of the woman. A war of extermination was carried on under every Gentile administration. Satan has designed, by political combinations, to ruin the cause of his rival. Shiloh has succeeded, so far, in preventing an entire consolidation of empire; and in this object has frustrated, in part, the aspiring schemes of the arch-fiend. While the one aims at forming systems of human combination, hostile to the government of the Almighty, the other *disperses* the elements of those worldly associations. When Satan had seduced nearly the entire race of man into acts of lewdness, a flood came and swept the wicked antediluvian population. A mighty empire was reared in Egypt, but the selling of Joseph planted in it the seeds of dissolution. The designs of the arch-apostate in erecting the Nimrodian monarchy were rendered abortive by the confusion of tongues. Satan combined the elements of the Babylonian government, which were dissipated by the agency of the Mèdo-Persian

kingdom. He was the master-spirit of the Persian monarchy, yet was soon routed by Greece. He united, for a time, all the efficient political agents in the Grecian government; yet that proud structure was soon laid in ruins by the iron hand of Rome. He entwined himself about the Roman empire, and by combining church and state, endeavored, by a master-stroke of policy, to efface from the world the institutions of his rival; but in this he was also foiled by the Saviour, who divorced the true church from all political associations.

Such have been the manœuvres of the arch-enemy, to accomplish the total destruction of all holiness, and in this manner to keep possession of the territory usurped from the control of its legal owner.

This uncompromising warfare has been waged between the rival commanders for sixty centuries. Hence, at the first advent, our Saviour declares, "I came not to send peace on earth, but a sword." "I came to send fire on earth, and what will I if it be already kindled." In the conflicts of this long period, Satan has gained many titles of notoriety. Some of the *degrees* conferred upon him are the following: A. and A. B. P., Rev. ix. 11; P. W., Jno. xii. 31; P. D., Eph. vi. 12; R. L., 1 Pet. v. 8; S. B., 1 Jno. iii. 8; B., Matt. xii. 24; A., Rev. xii. 10; B., 2 Cor. vi. 15; D. D., Rev. xii. 3, and xx. 10; L. L., Jno. viii. 44, and Isa. xxvii. 1; M., Jno. viii. 44; S., Job ii. 6; T., Matt. xviii. 43; G. W., 2 Cor. iv. 4.

COMMANDER IN CHIEF OF THE OPPOSING ARMY —
HIS PERSON.

“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 himself. And he was clothed in a vesture dipped in blood; and his name is called ‘THE WORD OF GOD.’ And the armies in heaven followed him upon white horses, clothed in fine lincn, 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.’ ” — Rev. xix. 11—16. Such is the inspired description of the conquering Messiah, on the eve of the final conflict. We have now sketched the persons of the *Commanders-in-Chief*; the titles of Satan have been detailed; his staff, his head-quarters, his field-marschals, his agents, and his armies, will next come under view.

CHAPTER III.

SATAN'S GRAND ARMY — HIS STAFF.

PETER introduces them in the following language: "For if God spared not the *angels* that sinned, but cast them down to hell, and delivered them unto chains of darkness, to be reserved unto judgment." — 2 Pet. ii. 4. These officers are further noticed by Jude, vs. 6, "And the *angels* which kept not their first estate, but left their *proper* habitation, he hath reserved in everlasting chains under darkness, unto the judgment of the great day." Paul describes them under the honorary titles of "*principalities, powers, and wicked spirits, and the rulers of the darkness of this world.*" — Eph. ii. 2.

From passages of the above description, we learn that the *General-in-Chief* is surrounded with a numerous and very powerful STAFF, who are eager to promote the honor of their prince.

II. HEAD-QUARTERS.

The head-quarters of the Commander-in-Chief and his staff are distinct from those of the grand army. Two races are united only for the purpose of opposing the Redeemer. The position of Satan, with his body-guard, may be learned by consulting the descriptions

found in Eph. ii. 2; 2 Pct. ii. 4; 1 Jno. v. 19; Jude, vs. 6. From these passages, we infer that the *great apostate* has his encampment in the *air*; with the permission, however, to travel with his numerous retinue to and fro over the earth, visiting the divisions of his grand army.

Before detailing the events connected with this assembling multitude of the 19th century, suffer us to notice the strength of the combined forces of the Deceiver, at the close of the first century of the Christian era. At that period, Satan had the kingdoms of the earth at his disposal. The Roman world, then at the zenith of its grandeur, was under his control. The tents of his legions reddened the face of every land. *Twelve* persons had been sent forth; unassuming in manners — without wealth — without learning — to enlist deserters from the camp of a victorious enemy. Having received their commissions, on the day of Pentecost, they were empowered from on high to enter upon their official duties — a Herculean task, indeed! **TWELVE** against an enemy whose armies covered the globe. Rash, it would seem, and the contest unequal. Will they dare begin the onset? Whence their confidence? They relied upon the skill of their commander, and his invincible armor with which he had clothed them. **THE WORD OF GOD** was their leader. Their armor was complete, offensive and defensive. “Their loins were girt about with **TRUTH**, having on the

breast-plate of RIGHTEOUSNESS : their FEET shod with the PREPARATION OF THE GOSPEL OF PEACE; and above all, having the SHIELD OF FAITH, the HELMET OF SALVATION, and the SWORD of the SPIRIT, the WORD OF GOD." They were enabled to quench all the fiery darts of the wicked. "They wrestled not against flesh and blood, but against *principalities* and *powers*, against the rulers of the darkness of this world, against wicked spirits in high places." —Eph. vi. 11, 17.

This conflict continued nearly two hundred and fifty years; when Satan, after a signal overthrow, withdrew his army, in part, from the western empire, to his original encampment in eastern Asia. There he has exercised unlimited power to the present time.

III. THE FIELD MARSHALS

Are the *dragon*, the *false prophet*, and the *wild beast*. These officers are commissioned at different times, and sent forth to command the hostile legions of the earth. These agents are symbolic. What bodies of rulers are here represented? A proper understanding of this point is necessary.

1. *The Dragon*. The scriptural meaning of this term varies. When used as a *symbol*, it denotes a body of pagan rulers, with a tyrannical chief as their leader. *Pharaoh-hophra*, as the head of the Egyptian rulers, is

called a *dragon* : — “I am against thee, Pharaoh king of Egypt, the GREAT DRAGON that lieth in the midst of his rivers, which hath said, My river is mine own, and I have made it for myself. But I will put hooks in thy jaws, and I will cause the fish of thy rivers to stick unto thy scales, and I will bring thee up out of the midst of thy rivers, and all the fish of thy rivers shall stick unto thy scales. And I will leave thee thrown into the wilderness, thee and all the fish of the rivers: thou shalt fall upon the open fields; thou shalt not be brought together, nor gathered: I have given thee for meat to the beasts of the field, and to the fowls of heaven.” — Ezek. xxix. 3—6. These civil rulers oppressed God’s people in Egypt. The dragon of the Apocalypse tyrannizes over the *same race*, under the new covenant. The Egyptian dragon denoted pagan officers. So we understand the *great red dragon* of the Revelations to symbolize a body of idolatrous rulers, whether within or beyond the bounds of the Roman empire, who sustained the pagan worship, and persecuted the true people of Jehovah. The pagan was once the religion of the world, the land of Palestine excepted.

The Roman governors, while pagan, have on the *dragonic* covering. While members of the pagan church, and under the control of an idolatrous priesthood, they are clothed in the uniform of that church. When a new religion gained the supremacy in that government,

they cast the dragonic garb, and appear under a new guise. The territory of the old idolatrous rulers being contracted, it gives room for a *new body* to arise. That body appears under the symbol of a WILD BEAST. When the boundaries of the dominion of the *wild beast* contracted, there appeared a third class of civil officers, denoted by the FALSE PROPHET. The governors of the world are now divided into three great classes. Three symbols are therefore requisite to represent them, in *these* days, where one only was required during the first three centuries of the Christian era. The location of these three symbolic agents we shall determine.

From the facts above presented, we learn that the grand army of Satan is in three divisions, under three *field marshals*:— the DRAGON, the FALSE PROPHET, and the WILD BEAST. As to location, these DIVISIONS are termed eastern, middle, and western.

EASTERN DIVISION.

Of this division, the *dragon* is the *field-marshal*. With its chief encampment in eastern and central Asia, its wings encircle the globe. It is so situated as hereafter to encompass the camp of the saints and the beloved city. Asia, the cradle of the human race, and the nurturer of the first principles of our holy religion, is now under the powerful dominion of idolatry. It is the hotbed of heathenism.

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The head-quarters of the dragonic field-marshal are in China, India, and Thibet. A dragon is on the arms of the Emperor of China, and used by the Chinese as their chief ornament in sculpture and painting. From this centre go forth instructions to more than half the population of the globe. The following extracts are taken from the writings of Mr. Ward, the missionary, and Mr. Maurice:

“ HINDOOISM is professed by more than half the human race. The *Vedas*, which are four in number, are the immortal books of God—the foundation of all knowledge, human and divine. Three contain the duties of man; the fourth, divine ordinances. They have originated *Lamaism* of Thibet and Tartary, and *Foism* of China. The system is supposed to be of great antiquity. The first emigration from Ararat was before the building of the tower of Babel, by Shem, or Noah, towards India. The *religion* of India was first patriarchal, and without images or temples. They were afterwards conquered by the descendants of Ham, and their religion was corrupted. *Brahme* was supreme, uncreated being, by whom the world was made. He was the prince of happy beings. He was assisted by *Veshnu*, who appeared on earth in *nine* incarnations, or human forms, assisted by *Seeva*, the destroying power of God. This three-fold divinity is armed with the terrors of Almighty power, and pursues through the whole creation the demons headed by Mahasoor, the great

malignant spirit who seduced them into sin. All these are the various emanations of the same deity. This doctrine was promulgated in India fifteen hundred years before the time of Plato. They hold that there are two classes of demons, filling the world with the uproar of their disputes. The doctrine of the transmigration of souls originated in India, and was taken from them to the Greeks. They taught the destruction of the world by fire. Their doctrine was that blood alone could cleanse from sin. An anecdote is related of a man who, for the commission of some sin, was required, as an atonement, to drive iron spikes through his sandals, and walk with his naked feet on these four hundred and fifty miles. If he should faint by the way, through the loss of blood, he was to lay by until the wounds were healed, and continue his journey until he had completed the whole distance. While on his way, he heard the preaching of a missionary. Hearing the Christian teacher say that the blood of Christ cleanseth from all sins, casting away his sandals, he exclaimed, 'That is what I wanted.' 'The number of gods among the heathen is three hundred and thirty millions. They have idols of every possible form, designed merely to amuse the people. The *Bramins* have a secret doctrine, resembling Atheism, or the doctrines of the *Neologists*. They regard man's spirit a part of the Deity. Infanticide and burning of widows are practised."

2. *Lamaism.* The Grand Lama is high priest of Thibet, and is the visible object of adoration with the hordes of wandering Tartars and the vast empire of China. He is situated on a mountain, surrounded by twenty thousand *lamas*, or priests, as his attendants. He is their sovereign pontiff, and is considered God's *vicegerent* deity on earth. And the more remote Tartars regard him as their absolute deity, and call him God, the father of heaven. They go up every year to make rich offerings. Even the Emperor of China, a Mant-Chou Tartar, does not fail to make acknowledgments to him in a religious capacity, and entertains an inferior lama at his palace as his nuncio from Thibet. The *Grand Lama* is to be seen only in a secluded place in his palace, amidst a great multitude of lamps, sitting cross-legged on his cushion, and decorated with precious stones; while at a distance the people prostrate themselves before him, it being not lawful for them to kiss even his feet. He returns not the least sign of respect, nor even speaks to the greatest monarch; but only lays his hand upon their heads, and they are fully persuaded that they thereby receive the forgiveness of their sins. Indian pilgrims also visit him. The inferior lamas are the most numerous and powerful body in the state. They have the priesthood entirely in their hands, and fill up many *monastic* orders, which are held in great veneration among them. The whole country, like *Italy*, abounds

with *priests*, and they entirely subsist on the rich presents sent them from the utmost limits of Tartary, from the empire of the great *Mogul*, and from parts of India. The LAMA never dies. "Fo," his God-part, enters into some child of another lama. Thus the *Grand Lama* is supposed to be acquainted with all things which have taken place under all his bodies. He is three thousand years old. This religion is counterpart to Catholicism. It is the national religion of all eastern and central Asia. It resembles the Roman Catholic religion, in many of its practices. They use *holy water*; they also offer *alms*, *prayers* and *sacrifices*, for the *dead*. They have a vast number of *convents*, filled with *monks* and *friars*, numbering thirty thousand; and *confessors* chosen by their superiors. They use *beads*, wear the *mitre* like the bishops, and the Grand Lama is similar in his character to the sovereign pontiff in former days, when he was in the zenith of his glory.

So perfect was the resemblance that, when the first Roman missionaries penetrated into Thibet, they came to the conclusion that the devil had set up there an imitation of the rites of the Catholic Church. It is more rational to conclude that Satan is the father of both systems.

MIDDLE DIVISION OF SATAN'S GRAND ARMY.

This division is under the second field-marshal, the FALSE PROPHET. There have been

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many *false prophets*, but one, however, who is called **THE FALSE PROPHET**. We must look for an empire under the control of rulers swayed by laws which originated with a prophet. Such an empire does exist. This dominion originated in one law — “There is one God, and MAHOMET IS HIS PROPHET.” Objections are urged against this interpretation. It is said that the *two-horned wild beast* of the 13th of the Apocalypse, and the **FALSE PROPHET** of the 19th, symbolize the same body of rulers, and that they are ecclesiastical rulers. These passages read as follows:—“And I beheld another **BEAST**, coming up out of the earth; and he had *horns like a LAMB*, and *he spake as a DRAGON*, and he *exerciseth* all the *power* of the first wild beast **BEFORE** him, and *causeth* the *earth* and them which dwell therein to worship the first *wild* beast, whose deadly wound was healed. And he *doeth* great *wonders*, so that he maketh *fire* come down from heaven in the sight of men, and deceiveth them that dwell on the earth by means of those miracles which he had power to do in the sight of the wild beast; saying to them that dwell on the *earth*, that they should make an image to the wild beast, which had the wound by the sword, and did live. And he had power to give life to the image of the wild beast, that the image of the wild beast should both speak, and cause that as many as would not worship the *image* of the wild beast should be killed. And he causeth all, both small and great, rich

and poor, free and bond, to give them a mark in their right hand, or in their foreheads. And that no man might buy nor sell, save he that had the mark, or the name of the beast, or the number of his name." — Rev. xiii. 11—18.

"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 *wild beast*, and them that worshipped his image. These both were cast alive into the lake of fire burning with brimstone." — Rev. xix. 20.

On the above quotations we make the following remarks:—1st. The fourth beast of Daniel continues to the judgment, Dan. vii. 11. 2d. The fourth beast of Daniel covers the whole space of time occupied by the *wild beasts* of the Apocalypse, viz., the DRAGON of the 12th, the LEOPARD WILD BEAST, and the TWO-HORNED WILD BEAST of the 13th; and the SCARLET COLORED wild beast of the 17th chapters. 3d. The two wild beasts of the 13th are, for a short period at least, cotemporary. 4th. The dragon, the *leopard*, and *scarlet* wild beasts, symbolize a continuous body of civil rulers in Italy and in Western Europe, to "the battle of that great day." 5th. The fourth beast of Daniel and the three wild beasts of Revelations must represent cotemporary, if not the same, bodies of civil rulers. 6th. The *two-horned* wild beast, if it symbolizes a class of political rulers, cotemporary, in part, with the body of civil governors represented by the leopard wild beast of the

13th, cannot be *that* body, and must therefore have some other location; as two cannot at the *same* time occupy the *same* territory. 7th. If the *two-horned* wild beast symbolizes a body of ECCLESIASTICAL rulers, it is the Roman hierarchy, and, consequently, is the same as is symbolized by the *harlot* in the 17th chapter. 8th. This would make sad work of the rules of symbolization; for, by such an interpretation, the woman would be turned into a *wild beast*, and that *two-horned wild beast* mounted upon the seven headed and ten-horned wild beast!! 9th. The masculine pronoun is not applied to any body of ecclesiastics. 10th. The empire which arose in the east, under Constantine the Great, was a new empire; it was the GREEK, not the LATIN empire. A new body of officers arose, and a new government was formed. 11th. That power did establish the LATIN HIERARCHY after the model of the Roman *civil* power. 12th. That body of civil officers exercised all the authority of the Latin civil rulers until conquered by the Turks. 13th. That body was succeeded by the empire of a FALSE PROPHET. 14th. The two-horned wild beast is likewise left out, in the battle of the 19th chapter. 15th. The harlot (Roman hierarchy) has a distinct judgment from that of the false prophet. Compare Rev. xvii. 16 and xix. 20.

We have thrown out these hints, that inquiry may be directed to this position. The creed of the false prophet was established by the sword. In A. D. 634, Mahomet assumed the

regal and *sacerdotal* offices. He professed to be the greatest and the last of all prophets, and the government which originated with him may fitly be called prophetic — and the domination the *empire* of the false prophet. That domination is now called the *Ottoman* or *Turkish* empire. The location of the second division of Satan's grand army is the empire of the Turks, and is under the control of the hierarchy of the FALSE PROPHET.

WESTERN DIVISION.

This division of the army of the Arch-Apostate is under the command of the third field-marshal, symbolized by the WILD BEAST. We are of the opinion that the *dragon*, the false prophet, and the *wild beast*, represent all the reigning civil bodies of the entire globe. The first, the nations called Pagan, having its head quarters in Eastern and Central Asia, with its wings encompassing the globe; the second, the Ottoman rulers, and extending west to Christendom; the third, including all those powers not enumerated in the first two classes. We regard all the nominal Christian nations united under the symbol of the *wild beast*, or the fourth Gentile universal monarchy. With those nations represented by the fourth beast of Daniel, and those of the Apocalypse, we are mainly concerned.

That the reader may understand our future reasoning, we shall sketch the history of the FOURTH MONARCHY, as delineated in the book of

Daniel and the Apocalypse. As we, in part, follow a new path, more attention will be required on the part of those who are studying for information.

CHAPTER IV.

FOURTH UNIVERSAL MONARCHY.

Preliminary Remarks. — In the prophetic CALENDAR, Dan. ii. 31—46, two classes of kingdoms are introduced — *four* belonging to the former class, and *one* to the latter. Four are *civil* and Gentile, the fifth in order of time belongs, in a peculiar sense, to the “*God of Heaven.*” The *metal* and *clay image* symbolizes the divisions of the former class; the stone and mountain, the latter class. The dashing in pieces of the *metal-clay image* by the stone, represents the same event as that which, in the Apocalypse, is called the *battle of that great day of God Almighty*, when the Son of God shall put down all Gentile rule, and authority, and power, and establish a universal dominion on their ruins. The language of the chapter clearly establishes such a view. It likewise proves that the final ruin will begin with the *iron-clay* dynasty. The stone strikes the image on the feet and rolls towards the head. The nations forming the fourth monarchy are broken and blown away first; afterwards, the other three. The order of ruin is, *iron, clay,*

brass, silver and gold. A glance at the kingdoms presented in this chapter will be necessary to a full understanding of the subject. As to the first three kingdoms, no special remark is requisite; the meaning is definite. They were, 1st, *Babylonian*; 2d, *Medo-Persian*; 3d, *Grecian*. All authors agree in their interpretations of the image so far. Their explanations of the symbols, *gold, silver, and brass,* are uniform. The *IRON* is said to be the *fourth kingdom*, verse 40. "Then a *fourth kingdom*, which shall be strong as *iron*." It is the last of those monarchies which have their symbols in the image. The kingdom of the God of heaven is not called the *FIFTH* monarchy, because it belongs to another class. The image is complete in the fourth. The symbol of the *fifth kingdom* is a stone increasing to a mountain. The mountain is no part of the image. It is not formed of the same material. In like manner that dominion which is erected on the ruins of four Gentile dominations is not formed of the materials which enter into the composition of those governments.

With these introductory remarks we shall proceed to the *CHRONOLOGICAL ANALYSIS* of the *SYMBOLS* belonging to the *FOURTH MONARCHY*.

CHRONOLOGICAL ANALYSIS OF THE SYMBOLS.

One body of civil rulers has continued in an unbroken line to the present time, and will be perpetuated to the judgment of the great day.

That *body* has been formed of *two families*, or *dynasties*,—1st, ROMAN; 2d, GERMAN. The latter, being connected with the former, we denominate ROMANO-GERMAN. The DURATION of the existence of this *body* is divided into three periods, DRAGONIC, LEOPARD OR TRANSITION, and the SCARLET. They are named after the three principal beasts of the Apocalypse. The symbols which belong to each *period* or *age* will be introduced and explained in their order of time, so far as that can be determined.

DRAGONIC AGE, from B. C. 753 to A. D. 383
=1137 years.

The principal symbols which belong to the *Roman Dynasty* are, the *pure iron*, Dan. ii. 33, 40; a *sea-monster*, Dan. vii. 7; and the *dragon*, Rev. xii. 2—6.

Pure Iron, Dan. ii. 33, 40.—The legs of the metallic image “were of iron.” The only quality of the iron named is its strength; and it is said that the “*fourth kingdom*,” or body of civil rulers, “shall be *strong* as iron; and as iron that *breaketh* all *these*, shall it break in pieces and bruise.” The characteristic denoted by the pure iron is applicable to the entire Dragonic age.

Sea-Monster, Dan. vii. 7. — “A fourth beast *dreadful* and *terrible*, and *strong exceedingly*.” Such are its features. *Its agency* — “It de-

voured and brake in pieces, and stamped the residue with the feet of it." This symbol is thus explained, verse 23: "The fourth *beast* is the *fourth kingdom* (body of civil rulers) on the earth, and shall devour the whole earth, and shall tread it down and break it in pieces." This agency progressed during the same period of nearly 1200 years.

The Dragon, Rev. xii. 3—6. — "And there appeared another sign in heaven; and behold a *great red dragon*, having seven *heads* and ten horns, and seven *diadems* 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." Read the entire chapter. The items, summed up, stand as follows:—1st, The dragon. 2d, His *regalia*—*seven diadems*. 3d, *Seven heads, ten horns*, his *tail* and *mouth*. As to the word dragon, when used as a symbol, we refer to our remarks on previous pages, for its meaning. This agent is fictitious. The terms, *great*, fiery-red, imply his greatness and cruelty. His time is occupied in warring with the seed of the woman, until his agency is limited by the rise of a superior power.

Regalia. — The seven *diadems* are ensigns of royalty, implying the successive being of seven supreme dominations.

Accompaniments. — (a) The *seven heads* denote the chief officers of seven administrations, differing in name and character. (b) The horns are not actors in this period, and are not, therefore, described. (c) His tail and mouth are weapons of warfare. We shall take up, in the order of time, the several parts of this terrific agent.

We have stated that the dragon symbolizes the body of Roman rulers of the western empire — during the time they professed the Pagan religion — from B. C. 753 to A. D. 483, covering a space of 1137 years. The successive changes in that body of rulers and their actions, for the same period, will now come under notice.

HEADS — ADMINISTRATIONS.

We date the commencement of the Dragonic age from April 21st, B. C. 753, the period of the foundation of the city of Rome.

First Head — Regal. At the foundation of the Roman state, the supreme power was vested in one person, called a KING; hence we denominate the administration *regal*. The three sources of power, viz., executive, judicial, legislative, were vested in a supreme officer as a head; a bench of selectmen as judges; and a senate. The senate was the *body*, and the chief officer the *head* of the administration. The regal administration included the reign of seven kings, and covers a space of 240

years — terminating with the tyranny of the last Tarquin, B. C. 513.

Second Head — Consular. This administration was nominally republican. Two annual magistrates were chosen, called *consuls*, and were vested with nearly regal power. Brutus and Collatinus were the first consuls, B. C. 509. The consular administration continued about eleven years, to B. C. 499.

Third Head — Dictatorial. A dictator was chosen only in case of emergency. He had absolute power. Surtius was the first dictator. He entered upon the duties of his office surrounded by lictors, and all the insignia of royalty; and, seated on a throne in the midst of his people, he ordered the levies to be made in the manner of the kings of Rome in former days. This form of government was abolished B. C. 493, after continuing five years. It was, however, frequently restored in subsequent times, in cases of great danger.

Fourth Head — Decemvirate. Ten men were chosen from the senate, of patrician order, to form a code of laws, (afterwards called the twelve tables,) from the most enlightened states of Italy and Greece, whose power, continuing one year, should be equal to that of kings and consuls, and dictators. The whole constitution took a new form. The year passed, and they did not resign their authority. They

were called the ten Tarquins, in consequence of their tyranny. They were banished. B. C. 449.

Fifth Head — Tribunitian. Five persons were elected by the people, who had their seats before the senate-house. They examined every decree of the senate, placing upon them a T or a V — I approve, or, I forbid. For this change the people sacrificed to the gods. Military tribunes continued one year, (B. C. 440,) and were again restored.

Sixth Head — Imperial. The Imperial administration commenced under Augustus Cæsar, after the battle of Actium, B. C. 31; and fell A. D. 476, and was again restored Dec. 25, A. D. 800. These six administrations belong to the Dragonic period, with the exception of the restored imperial.

The dictatorial administration was the form for great emergencies; the kingly and imperial were favorites of tyrants; the tribunitian of the plebeians; while the patricians were partial to the consular. During these administrations the civil rulers belonged to the pagan church, and were therefore clothed in its peculiar garb. Up to the time of our Saviour, there was no special persecution on account of religion. At the time of the first advent, the Romans had legalized nearly all the superstitions of the world. The idols of the conquered nations were introduced into the

family of gods, until the number arose to three hundred thousand. Satan was the master-spirit of the great idol family. At the birth of our Saviour, the Jewish religion was so far corrupted by traditions, that it excited but little notice. The Jews were living in quietude through the vast dominion of the Roman empire.

We call attention to that body of rulers under the *Imperial* diadem. After the battle of Actium, Augustus Cæsar was sole master of the Roman world. His rivals being subdued, he remained in quiet possession of all the territory from the Euphrates to the highlands of Scotland. This period, while elevated to the *celestial* platform of political grandeur, at peace with all nations and religions, marked the *golden age* of Rome.

The temple of Janus shut, peace spread her balmy wings over the earth. The Jewish and Pagan churches were enjoying prosperity, and, each attending to her own peculiar rituals in the same communities, lived harmoniously. The land of Judea smiled propitiously on all classes of industry. The shepherds were occupied with the varied scenes of pastoral life, watching their flocks by night, when, amidst the rapturous lays of the celestial world, the birth of the MESSIAH, Prince of Peace, is announced. Satan, having led captive the Jewish and Pagan hierarchy, commences an uncompromising warfare with the ANOINTED of God.

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The intelligence is soon heard that the *peaceful* reign of spiritual wickedness in high places is at an end. Yea, more, that centuries of terrible conflict must intervene before the ushering in of the reign of PEACE.

Christ openly declared, "I am come to send fire on the earth; and what will I, if it be already kindled? . . . Suppose ye that I am come to give peace on earth? I tell you nay, but rather division; for, from henceforth there shall be five in one house divided, three against two, and two against three. The father shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother." — Luke xii. 49, 51—53.

Satan actuated the Jews to accuse the Messiah before the officers of the great monarchy. Christ was lifted up, and on the cross he shed his blood for his people. On the third day he arose from the dead, and continuing about forty days on earth, he ascended to the right hand of God, and sat down on the throne of his Father. The day of Pentecost witnessed the advent of the COMFORTER, and the apostles were qualified and sent forth into the great battle-field. They entered upon the duties of office, preaching everywhere, the Lord working with them. The strongholds of Paganism were attacked; idols fell; temples were deserted; multitudes, pierced with the arrows of divine truth, abandoned the standard of idolatry, and enlisted in the cause of the Redeemer. Satan, awake to the danger, put in

motion the loyal subjects of his whole empire. Numbers entered the arena, and engaged in the deadly strife, as the views of each inclined to Paganism or Christianity.

The wars of the Roman empire, after this period, partook more or less of a religious nature. That nation had in its bosom two religions, whose principles were as unlike as light and darkness, and between which there was a continued struggle. The seeds of Christianity were sown in the Roman empire during its golden age. Taking deep root in that luxuriant soil, the rapidity of its growth was unparalleled in the world's history. Soon did an apostle declare that the gospel "was preached to every creature under heaven." — Col. i. 23. That body of rulers which had been the patron of all gods, became an enemy to the religion of the ONE GOD.

The first three hundred years of Imperial Rome were stained with the blood of many martyrs of Jesus. These acts have affixed to the Latin governors of this period the broad seal of tyranny and carnage.

The *first* persecution began about the fourth year of the reign of Nero, while the empire was still powerful. Nero having set fire to Rome, threw the odium of that execrable act on the Christians. Those were apprehended who openly avowed themselves to be of that faith; and by them were discovered an immense multitude, all of whom were convicted. Their death and tortures were aggravated by

cruel derision and sport; for they were either covered with skins of wild beasts, and torn in pieces by devouring dogs, or fastened to crosses and wrapped up in combustible garments, that served to dispel the darkness of the night. For this tragical spectacle Nero lent his own gardens, and exhibited at the same time the public diversions of the circus; sometimes driving a chariot in person, and sometimes standing as a spectator, while the shrieks of women, burning to ashes, supplied music for their ears.

The *second* persecution commenced under Domitian, A. D. 96, when forty thousand were supposed to have suffered martyrdom.

The *third* persecution began in the third year of Trajan, A. D. 100, and was carried on with great violence for several years.

The *fourth* persecution began under Antoninus, when the Christians were banished from their houses, forbidden to show their heads, reproached, beaten, hurried from place to place, plundered, imprisoned, and stoned.

The *fifth* persecution began in the year 127, under Severus, when great cruelties were committed. In this reign happened the martyrdom of Perpetua and Felicitas, and their companions.

Perpetua had an infant at her breast, and Felicitas was just delivered at the time of their being put to death. These beautiful and amiable young women, mothers of infant children, after suffering much in prison, were ex-

posed before an insulting multitude to a wild cow, which mangled their bodies in a most horrid manner; after which, they were carried to a conspicuous place, and put to death by the sword.

The *sixth* persecution was in the reign of Maximinus, A. D. 235.

The *seventh* persecution — the most severe ever known — began A. D. 250, under the Emperor Decius, when the Christians were, in all places, driven from their habitations, stripped of their estates, and tormented with racks.

The *eighth* persecution was under Valerian, A. D. 257. Both men and women suffered, some by scourging, some by the sword, and others by fire.

The *ninth* persecution was in the time of Aurelian, in the year of Christ 274 — inconsiderable, compared with others.

The *tenth* persecution began in the 19th year of Dioclesian, A. D. 303. “In this dreadful persecution, which lasted ten years, houses filled with Christians were set on fire, and whole droves were tied together with ropes, and thrown into the sea. It is related that seventeen hundred were slain in one month’s time; and that, during the continuance of this persecution, no less than one hundred and forty-four thousand Christians died by the violence of their persecutors; besides seven hundred thousand that died through fatigue or banishment, or in the public works to which they were condemned.” — *Buck*. Apostasy in view

of sufferings was not uncommon. As Christian morals became lax, martyrdom was less courted. There were three methods of escaping the flames: *first*, by flight; *second*, by obtaining from civil officers CERTIFICATES, or libels, as they were termed, which declared that the persons therein named had complied with the law in sacrificing to the gods; *third*, by publicly renouncing Christianity. The last act was regarded as apostasy. Multitudes thus fell during all the persecutions. The last severe conflict of pagan officers with Christianity was under Dioclesian. The fall of that superstition was near. The elevation of Constantine threw the weight of influence into the opposite scale. The reign of this remarkable monarch introduced a new era — one singularly eventful in the history of the world. The pure Roman dynasty rapidly declined, as new elements arose; and the building of Constantinople inflicted a deadly wound on its consolidated grandeur. The introduction of barbarians into their armies and communities, tended to accelerate the same dissolution. The seven first Christian emperors were *high-priests* of Paganism. In the time of Theodosius the Great, A. D. 384, the pagan ceased to be the religion of the Senate. This period, which we have now concluded, marks the time of the struggles between the pagan rulers and the followers of Christ. To the age of Constantine, the Christians had been in the minority, and were exposed to severe persecutions. The

first conflicts are during the period of Roman grandeur, and is represented in the symbol as the time of WAR IN HEAVEN. These struggles result in the prostration of the empire. The *second war* is in the *sea* and on the *earth*. It continues about seventy years, during the reign of the first seven nominally Christian emperors, from Constantine to Gratian, A. D. 314 to 384. This covers one of the most remarkable periods in Roman history, fully answering to the declaration, "Woe to the inhabitants of the earth and the sea, for the devil is come down unto you, having great wrath, because he knoweth he hath but a short time!" The woman then prepares to flee. The true church retires into obscurity, and continues there for twelve hundred and sixty years. After making war on earth, this body of rulers enters the sea, or into that period of the moral convulsion of the nations composing the Roman empire; wars unsuccessfully; casts the dragonic coat, and appears under a new and more popular guise. We have now followed this noted body of civil rulers to the conclusion of the dragonic age. The principal features of this period are brought to view in the 12th chapter of the Apocalypse. Let the reader examine that portion of Scripture, compared with Roman history to A. D. 384. With these remarks, we pass to the second period in the history of the Latin rulers.

LEOPARD, OR TRANSITION AGE.

This period is characterized by events deeply interesting, extending from A. D. 384 to 540. It includes the first 156 years of the *decem-regal* administration, denoted by the seventh head of the wild beast, to the time when the little horn plants its power on the ruins of three kingdoms. The principal symbols are, the *sea-monster* of Dan. vii., as noticed under the ten horns, and the *sea-monster* of Rev. xiii. 1, to the end.

From an examination of the symbols contained in the chapters above stated, it will be seen that these monsters are identical, and that they symbolize a body of civil rulers, having the sway of the Roman world from A. D. 384 to 540. The fourth kingdom of Daniel is here to be traced through the most calamitous period of its existence. The empire had long exhibited symptoms of decay. The seeds of ruin, for centuries embosomed in its prolific soil, were about to send forth a luxuriant growth. Two hundred years had transpired since the *clay* — the *Germans* — had begun to mingle with the pure *iron* — the *Romans*. The Senate had cast off its ancient religion, and adopted a new form of worship.

The fourth Gentile monarchy has been for the space of two thousand six hundred years under the domination of two powerful DYNASTIES — the *Roman*. and *German*. The former

denoted by the *iron*, Dan. ii. 34, and the latter by the *clay*. The Roman dynasty had its origin B. C. 753, and continued under six successive administrations, to A. D. 476. The *Romano-German* dynasty began A. D. 476, and exists at the present time. The *Regal*, *Consular*, *Dictatorial*, *Decemviral*, *Tribunian*, and *Imperial* administrations belong to the *Roman* dynasty; the *Decem-regal*, and the restored *Imperial*, to the *Romano-German* dynasty.

The space of time that transpires from the fall of Paganism, A. D. 384, to the overthrow of Imperial power, A. D. 476, is remarkable for the struggles between the two *dynasties* to gain the ascendancy. These contests eventuated in the transfer of the *DIADEM* to the *Romano-German* family.

The history of the events of this period will now be given. Following the Apocalyptic division, we shall present this series of revolutions under four distinct parts, marked by the sounding of four trumpets, which, united, give the *deadly* wound to the sixth and last *head*, or administration of the Roman dynasty.

First Trumpet. — “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 the trees was burnt up.” — Rev. viii. 7. The desolating scourge symbolized in the passage quoted above, was the first fatal onset of the barbarians on the Roman

empire. Its chronology may in part be determined by the phrase "*third part*," which implies that the empire had already suffered a threefold division. Such a partition took place under the three sons of Constantine, A. D. 337. *Alaric*, King of the Goths and of the Visigoths, arrayed the northern hosts against Imperial Rome. He declared that he felt a secret and preternatural impulse forcing him to the gates of the eternal city. These invaders of Italy erected no independent government, nor did they make any absolute conquests; but, like a tornado, which, strewing a fertile region with the wreck of its groves and its crops, rapidly wafts off, and gives place to tranquillity, they soon disappeared, and left few other traces than the ruins of devastated cities and villas, and the silence of depopulation. Among these invading tribes, Jerome enumerates the Goths, Sarmatians, Quadi, Alans, Vandals, and Marcomanni.—all *German tribes*.

Second Trumpet. — "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 ships were destroyed: and the third part of the creatures which were in the sea died." — Rev. viii. S. The commencement of these calamities may be dated A. D. 439, under *Genseric*, the *Vandal*.

The Vandals, under Genseric, forced from

their original locations by the Huns, precipitated themselves like a burning mountain on the Roman empire. The battles of Genseric were mostly *sea-fights*, and the naval power of the Romans was annihilated by this barbarian conqueror.

Third Trumpet. — “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 fountains of waters; 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.” — Rev. viii. 10, 11. This trumpet had its accomplishment in the terrible scourge of Attila, the Hun, commencing A. D. 450. To the Romans they seemed to issue from the German wilds, and to shake their bitter woes on the border nations of the empire. His two ambassadors, at the courts of Ravenna and Constantinople, thus speak: “Attila, *my* lord and *thy* lord, commands thee to provide a place for his immediate reception.” His mighty hosts were opposed on the plains of Chalons, A. D. 451, by the Visigoths, Alans, Franks, and Romans. There fell on the field of battle one hundred and sixty-two thousand warriors. The slaughter was so vast that a rivulet passing through the plain is said to have become colored and swollen with blood. He was defeated. In the same place, Attila met with a

second overthrow, A. D. 453. He invaded Italy and conquered Aquilia, and being worsted by the Romans, retired beyond the Danube.

Fourth Trumpet. — “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.” — Rev. viii. 12, 13.

This passage symbolizes the fall of imperial Rome, by the Heruli; under Odoacer, A. D. 476. He was the first of the barbarian kings of Italy: This trumpet denotes the final *thrust* which inflicted the deadly wound on the imperial head. From this event we date the transfer of the *diadem* from the heads to the horns. At the same time supreme power is transferred to the *Romano-German dynasty*.

The reign now commencing is composed of officers selected from two distinct races, Roman and German, or *iron* and *clay*. The latter race continues to its final destruction by the “*Stone*.” Our narration now passes to the *Romano-German* family.

We design to prove that those nations which overran the Roman empire, were *German*, and therefore belonged to one great family; and that this family mingled with the Romans, as slaves, then as soldiers, after that, as allies, and finally as conquerors.

THESE NATIONS WERE GERMAN. What nations have sprung from the German race?

Tacitus has the following: — “The history of Germany is the more interesting, as the part of the world which it describes was the *seminary* of the modern European nations; the *vagina Gentium*, as historians have emphatically called it. Wherever the barbarians, who issued from their *northern hive*, settled in new habitations, they carried with them their natural genius, their original manners, and the first rudiments of the political system which has prevailed in different parts of Europe.

“They established monarchy and liberty; subordination and freedom; the prerogative of the prince and the rights of the subject; all united in so bold a combination, that the fabric in some places stands to this hour the wonder of mankind.” *Montesquieu* says that the British constitution came out of the woods of Germany. The same author declares it impossible to form an adequate notion of the *French monarchy*, and the changes of their government, without a previous inquiry into the manners, genius, and spirit of the *German nations*. He calls Germany the *cradle* of the British nation. Heeren, in his “Political System of Europe,” thus remarks of Germany: — “The strength of the European political system depended on its *centre*, GERMANY. Enlightened policy soon perceived that with its preservation depended the preservation of the present order of things in Europe. Germany furnished queens for all Europe, and thus be-

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came connected with all the reigning families.”

He calls Germany the cradle of European *religion* and politics. From Gibbon we take the following: — “The warlike *Germans*, who first resisted, then invaded, and at length overturned, the western monarchy of Rome, claim our special regard. The most civilized nations of modern Europe issued from the woods of Germany. Ancient Germany extended over a third part of Europe. Almost the whole of modern Germany, Denmark, Norway, Sweden, Finland, Livonia, Prussia, and the greater part of Poland, were peopled by the various tribes of *one* great nation, whose complexion, manners, and language denoted a common origin, and preserved a striking resemblance.”

Speaking of the invasion of the Roman empire, the same author remarks, — “The *Germans*, who carried with them what they most valued, their arms, their cattle, and their women, cheerfully abandoned the vast silence of their woods for the unbounded hopes of plunder and conquest. The innumerable *swarms* that issued, or seemed to issue, from the *great storehouse of nations*, were multiplied by the fears of the vanquished and by the credulity of succeeding ages. Western Europe has been peopled by nations of German origin. From the same region came the population of the New World. The political world, west of Russia and Turkey, is under the Romano-

German dynasty. The ten primary kingdoms erected on the ruins of imperial Rome, sprang from the *German race*." The following is a summary of those kingdoms as enumerated by Machiavel, Lloyd, Bishop Newton, Sir Isaac Newton, and Bishop Mede, viz. :— 1. *Ostrogoths*. 2. *Visigoths*. 3. *Suevi*. 4. *Vandals*. 5. *Franks*. 6. *Bergundians*. 7. *Heruli* and *Anglo-Saxon*. 9. *Huns*. 10. *Lombards*. 11. *Aleman*. 12. *Goths*. These arose between the fourth and sixth centuries. We shall select ten from this list, and trace their origin.

1. *Ostrogoths*, or *Eastern Goths* — migrated from the eastern part of Sweden. They came from Prussia, and the north-west of Poland.

2. *Visigoths*, or *Western Goths* — came from the western part of Scandinavia, or Sweden, but originally from Mecklenburg and Pomerania, in Germany.

3. *Suevi* — had their location in that part of Upper Saxony beyond the Elbe, which is at present called the marquisate of Lucace. The wide extended name of *Suevi* filled the interior countries of Germany from the banks of the Oder to those of the Danube.

4. *Vandals* — were of the Suevic race, and, therefore, German.

5. *Goths* — belonged to the nation of the Suevi — German in their origin.

6. *Franks* — came from the lower Rhine and the Weser. They received the name of Franks from their love of freedom — "*free-men*."

7. *Burgundians* — of the Vandal race, inhabited the country of the Elbe. They swelled into a powerful kingdom.

8. *Saxon* — inhabited the country of modern Denmark.

9. *Heruli* — “It is difficult, in the dark forests of *Germany* and Poland, to pursue the emigration of the Heruli, a fierce people, who disdained the use of armor.” — *Gibbon*.

10. *Lombards*. — In the time of Trajan they were located between the Elbe and Oder.

11. *Allemanni* — in time, became a centre, around which gathered a crowd of German tribes. Hence Germany was called *Allimannia*, or the country of the “*All-men*.”

These eleven nations were of German origin. This race mingled with the Romans, 1st, as *slaves*; 2d, as *soldiers*; 3d, as *allies*; 4th, as *conquerors*.

1. *As Slaves*. — Under the reign of Dioclesian and his associates, the captive barbarians, (Germans,) exchanging death for *slavery*, were distributed among the provincials, and in those districts which had been depopulated by the calamities of war. One of the conditions which Alaric imposed on the Romans, was the giving up of all *slaves* who could prove their title to the name of barbarians, when 40,000 resorted to his standard. *Gibbon* says, “Roman slaves consisted of barbarian captives, taken in thousands by the chance of war, and purchased at a vile price.” It was once proposed to discriminate the slaves by a

peculiar habit; but they feared that this step might acquaint them of their strength.

2. *As Soldiers.* — In the time of Aurelian, a treaty was made between the Romans and Goths, by which the latter agree to furnish two thousand cavalry for the Roman army; and also to supply sixteen thousand youth, of the best families, for recruits.

Gibbon says that “The introduction of barbarians into the Roman armies became every day more universal, more necessary, and more fatal. In the time of Caligula, the noblest chieftain of Germany or Britain was no more esteemed than a horse. In three hundred years they were elevated to the highest offices among the Romans.”

3. *As Allies.* — Gibbon states that “It was by arms of a very different nature that Gallienus, the Roman emperor, endeavored to protect Italy from the fury of the Germans. He espoused Pipa, daughter of the king of the Marcomanni, a Suevic tribe. To the father, as the price of his alliance, he granted an ample settlement in Pannonia, a Roman province. The native charms of unpolished beauty seemed to have fixed the daughter in the affections of the inconstant emperor, and the bonds of policy were more firmly connected by those of love. But the haughty prejudice of Rome still refused the name of *marriage* to the profane *mixture* of a *citizen* (IRON) and a *barbarian* (CLAY); and has stigmatized the German princess with the opprobrious title of ‘Concubine

2. *The Suevi* — maintained a kingdom in Spain from A. D. 406 to 585.

3. *The Alans* — erected a separate kingdom in Spain, A. D. 407 to 416, and continued a separate people, to A. D. 507.

4. *The Burgundians* — entered Gaul in the year of Christ 407, and maintained a separate kingdom until A. D. 524.

5. *The Franks* — entered Gaul A. D. 407, and erected a government on the Rhine, and subsisted through several hundred years.

6. *The Visigoths* — erected a kingdom in France in 408, and continued till 506, and then being driven by the Franks into Spain, established a kingdom which continued till 585.

7. *The Saxons* — established a kingdom in the island of Britain in 449, and continued several centuries.

8. *The Ostrogoths* — on the overthrow of the domination of Attila, erected a kingdom in Illyria and Pannonia until 493.

9. *The Lombards* — established a kingdom in 455, in a part of Pannonia and in north-eastern Italy, and continued to the reign of Justinian, 538.

10. *The Heruli* — maintained a kingdom in Italy from 477 to 493, when they were conquered by the Ostrogoths. In these several kingdoms the supreme rule, or *diadem*, was continued, until the reestablishment of the *imperial head* in 800.

We have now traced the most noted events of the *Leopard*, or *transition* age. Let the

reader compare this sketch with the symbols in the 13th of Apocalypse — those connected with the spotted sea-monster. He will discover the analogy between the symbols and the *Romano-German* dynasty, with all its acts from 484 to 800. We are now prepared to introduce

THE SCARLET AGE OF THE ROMANO-GERMAN DYNASTY.

In order to understand the nature of the events of this period, the symbols of the 17th chapter of the Revelations must be closely investigated. In it are found the key-symbols, without a knowledge of which, the book of Daniel and the Apocalypse cannot be easily comprehended. From this chapter we draw *four* noted events, viz.: 1st. The rise of the little horn to supreme power; 2d. The legal establishment of the *Roman hierarchy*; 3d. The reëstablishment of the *imperial* power; 4th. The forty-two months' war with the saints. These events shall be noticed in their order.

1. *The rise of the Little Horn.* — This power we denominate the *Central Kingdom* of Italy. It is brought to view in Dan. vii. 8, 11, 20—22, 24—26. Let the reader examine those parts quoted, and compare them with what is said of the first beast, Rev. xiii. 1—11. A few facts will be noticed. 1. This horn springs up on the head of the fourth

beast of Daniel, after the ten horns, and is therefore the eleventh in order of time. We have already shown that the ten horns belong to the *Romano-German* beast. This horn must also belong to the same, as it rises out of the same head. 2d. The ten horns denoted united bodies of *civil* rulers. This eleventh horn must likewise symbolize *civil* rulers. The germs of this kingdom can be traced back as far as the age of Constantine the Great. The edict of Milan, A. D. 313, secured the revenue as well as the peace of the church. The Christians acquired a perfect TITLE to the property which they had lost under the persecutions of Dioclesian. In 321, Constantine permitted his subjects to *donate* their property to the *holy* Catholic church; and in the hour of death deeds of a covetous life were expiated in streams of bountiful liberality.

Donations of FARMS and other property constituted the EMBRYOTIC state of the *Central Kingdom* of Italy. This kingdom arose by GIFTS, and by CRAFT, and not by the force of its own armies. Under the Carlovingian dynasty, to the original presents of *farms* and *houses*, was added the dominion of *cities* and provinces.

The donation of the EXARCHATE of RAVENNA, was the first fruits under the conquests of Pepin. In this grant were included *Ravenna*, *Bologna*, and *Ferrara*. This was paid by Pepin for the remission of his sins and the salvation of his soul.

“In the dissolution of the *Lombard Kingdom*, the inhabitants of the duchy of Spoleto sought refuge from the storm, shaved their heads after the Roman fashion, declared themselves the servants and subjects of St. Peter, and completed, by this voluntary surrender, the present *circle* of the ECCLESIASTICAL STATES,” or *Central Kingdom*. “That donation, or mysterious *circle*, was enlarged to an infinite extent, by the verbal or written donation of Charlemagne. The sovereignty of the exarchate *melting* (‘was humbled’ — Bible) away in the hands of the popes” — *central kings*.

Under this body of *civil* rulers, the kingdoms of the Heruli under Odoacer, the Ostrogoths under Theodoric, and the Lombards established under Alboin, were humbled.

2. *Seating of the Harlot on the scarlet Wild Beast*. — The second noted event of the scarlet age was the *legal establishment* of the *Roman hierarchy* by the *Romano-German* dynasty.

Baronius admits that, in 499, “there was not a single Roman Catholic prince within the limits of the church. In that year, however, Clovis, the King of the Franks, with his nobles and people, embraced the Catholic faith, and nationalized the church by restoring to it the property which had been wrested from it, conferring on it large possessions, and fighting to propagate its faith.”

“*Theodomir*, King of the *Suevi*, established and legalized the Roman hierarchy in 569. *Reccard*, King of Spain, abandoned Arianism in 589, and legalized the Roman priesthood.

“The *Heruli*, *Ostrogoths* and *Lombards*, embraced and legalized the Roman church about the year 591.

“*Ethelbert*, of England, of the Anglo-Saxon race, legalized the Roman priesthood in 605, and enriched the church with many **ESTATES.**”

On the conversion of the Anglo-Saxons and Lombards to the Roman Catholic faith, all the conquering German tribes were Catholic, and arrogated to themselves legislative and judicial authority. Then did this *Romano-German* dynasty begin his blasphemies against God.

3. *Third Event of the Scarlet Age. Healing of the Sixth Head.* — Let us consider what *event* is here intended, and *when* it took place.

1. The *event* is noticed Rev. xiii. 3: “I saw one of his heads wounded to *death*; and his deadly wound was **HEALED.**” We have already spoken at large of the wound, under the first four trumpets, during the conflicts between the Roman and Romano-German dynasties. The contests resulted in the infliction of a deadly wound, A. D. 476. The *diadem* then passed to the second dynasty, and was supported by that family as a **DECEM-REGAL REGENCY**, until the healing of the deadly wound, or the **RE-ESTABLISHMENT** of the **IMPERIAL** administration

of the fourth monarchy. From Rev. xvii. 9—17, we learn the following facts, viz. : 1st, the wild beast has an *eighth head*; 2d, the *eighth head* is one of the seven; 3d, by the term *kingdom* is implied that ten powers are united under one supreme rule, which we *denominate*, for a time, *decem-regal*; 4th, the wild beast is in existence during the time of the wound, and later, as he is said to be the eighth head; 5th, they support the wild beast through his persecutions.

We have traced the history of the fourth monarchy until the supreme power passes over to the German nations. We have seen those nations adopt the laws, language, and religion of Rome, and thereby becoming *Romanesque*. We will now follow the thread of narration through the reestablishment of the Imperial power, and trace the line of events during a thousand years in that channel. The history of the Romano-German family will give us the true understanding of the 17th of the Apocalypse. Let the reader keep that chapter before him while we present the following facts taken from Tacitus, Schmitz, Heeren's Political Constitution of Europe, "Kohlrausch's History of Germany," Moehler on Symbolism, and Niebuhr's History of Rome.

The points we design to establish are the following: 1st, that the Latin *imperial* administration was restored in the Romano-German empire in the year 800; 2d, that the nations of Europe, which constituted the decem-

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regal power from the date above, became *auxiliary* to that administration, and found it to be their policy to support Germany as a great *central body*; 3d, that that body, together with its auxiliaries, constitutes the *iron-clay*, or *Romano-German* dynasty, or the empire of the beast, which shall array itself against the "Word of God," and his army, in the final contest; 4th, that this great anti-Christian league formed the persecuting power of the forty-two months.

1st. *The Imperial Administration of the fourth monarchy was restored A. D. 800.* On this point we introduce the following from Gibbon: "On the festival of Christmas, the last year in the eighth century, CHARLEMAGNE appeared in the church of St. Peter; and, to gratify the vanity of Rome, he had exchanged the simple dress of his country for the habit of a patrician. After the celebration of the holy mysteries, Leo suddenly placed a precious *crown* on his head, and the dome resounded with the acclamations of the people: '*Long life and victory to Charles, the most pious Augustus, crowned by God the great and pacific Emperor of the ROMANS.*' The head and body of Charlemagne were consecrated by the royal unction: after the example of the Cæsars, he was saluted, or adored, by the pontiff; his coronation *oath* represents a promise to *maintain* the faith and *privileges* of the *church.*" Is not this a solemn OATH

from the BEAST to CARRY the HARLOT? Who was Charlemagne? "The dignity of his person, the length of his reign, the prosperity of his arms, the vigor of his government, and the reverence of distant nations, distinguished him from the royal crowd; and Europe dates a *new era* from his RESTORATION of the WESTERN EMPIRE." — *Gibbon*. Charlemagne reigned over France, Spain, Italy, Germany and Hungary. Charlemagne was, according to Kohlrausch, a German — an Austrasian Frank. He cultivated the German language, and wrote a German grammar. He made the Rhine the central part of his empire. "The design of Charlemagne was to unite all the Christian *German nations* into one empire. He was present at Rome, at the Christmas festival, A. D. 800. After high mass, when Charles knelt at the altar, Pope Leo brought forth an *imperial crown* and placed it upon his head, when the whole assembled multitude gathered from every nation of the west, exclaimed, 'Charles Augustus, crowned by the Almighty the great, and peace bringing EMPEROR of the ROMANS! *hail, all hail, and victory!*' Thus in three hundred and twenty-four years, the year after Romulus Augustus had lost the Roman imperial dignity, it *was renewed* by Charlemagne. He himself attributed so much importance to the imperial coronation, that all his subjects from twelve years of age and upwards, were obliged to renew their oath of

allegiance." — *Kohlrausch*. Charlemagne is called the father of the GERMANIC AGE.

"After the death of Charles, the empire began to contract its limits. *France* was separated from Germany at the treaty of Verdun, August 11th, 843. Otho I., Emperor of Germany, was crowned Emperor of the Romans A. D. 962, and thus kept up the transfer made by Charlemagne. Thus a great burden was placed on Germany, making *its* emperors the emperors of the Romans. But such was necessary in the great chain of historical events. Under the reign of Otho II., the Romans took an oath to elect no pope in the future without the consent of the emperor. The popes called the emperors lord, acknowledged the imperial supremacy, and placed his *name* on their *coins*, and the years of his reign on their *bulls*." Otho III. was crowned Emperor of the Romans May 21st, 996.

Henry II., German emperor, put on the *iron* crown of Lombardy, the *golden* crown of the Romans, and the *silver* crown of Germany. With this emperor terminated the Saxon dynasty.

The *Salic*, or *Franconian* house commenced its imperial sway A. D. 1024. The Salian house ended with Henry V., A. D. 1125, and was succeeded by the *Hohenstaufen* family. Frederick I., or Barbarossa, Emperor of Germany, was crowned Emperor of the Romans in the year 1155. At that period the German emperors had great power. He was author-

ized to cite before him all the kings of Christendom, and sit in judgment over them. This is clear proof that supreme power, or the *diadem* of the Gentile *civil rule*, had passed to the German imperial head. The Hohenstaufen family ended A. D. 1268. *Rudolphus* of *Hapsburg* founded the Austrian family A. D. 1269.

The fourth monarchy has been, since 800, under the control of *five* families of the *Romano-German* dynasty, — the *Carlovingian*, the *Saxon*, the *Salic*, or *Franconian*, the *Hohenstaufen*, and the **AUSTRIAN**; the last of which has continued to the present century.

That the German is the continuation of the Roman empire seems to be clear. The German imperial **DIET**, in 1388, thus declares: "That the imperial dignity and power were immediately derived from, and depended upon, God; and as a matter of right, and ancient custom, the moment an individual was elected Emperor of Germany, that moment he must, by reason of his election, be regarded a **TRUE KING** and **ROMAN EMPEROR**, without any need of confirmation by the Papal See."

In the year 1400 the German *diet* deposed Wenceslas in the following words: "The **HOLY ROMAN EMPIRE**, the holy church, and all *Christendom*, instead of finding in him comfort, and protection, and succor, had, on the contrary, been rent asunder, abused, and shamefully abandoned by him; but he had

neither restored peace to the *church*, nor had he felt any concern for the many feuds and tumults of the empire." Frederick III., of the house of Austria, was the last of the emperors who was crowned Emperor of the Romans at Rome. Others, after 1440, put on the diadem without visiting Italy.

The German princes thus speak of their empire: "The empire was empowered to make laws and decrees, even in religious matters, and that several Roman emperors, ANCESTORS of his present majesty, had created such, which even to that day were obeyed by all the subjects of the Roman empire."

In 1612, *Germany begins to claim foreign aid*, and to make alliances with foreign countries. The aid of Spain was asked for in these words: "We solicit your aid against those who are striving to overthrow the Roman Catholic religion." The parties sought aid on both sides. All nations were aiding the Protestant or Catholic cause in Germany. By Kohlrausch, the German empire is called the *ROMAN GERMANIC Empire*, and it was likewise the great *war* centre. The same author remarks that "the curse of our history, since the 30 years' war, has been that our country was drawn into all the quarrels of the nations of Europe, even such as were foreign to her, and her soil was the principal *arena* on which others spent their rage in war." The Germanic empire was the centre of all the institutions, both civil and ecclesiastical. Austria

was the head of that empire. "By the alliance of Austria with England, Catholicism with Protestantism, Austria was placed again in the CENTRE of Europe, as the power destined to establish relationship *between all other nations*, and maintain among them order and union."

2d. *The nations of Europe who constituted the decem-regal power, from the year 800, became auxiliary to the Romano-German imperial administration, or body, and found it their policy to support said body.*

In proof of this proposition, we shall refer to *Heeren's European Political System*. "The strength of the European system depended on its centre — Germany. An enlightened policy soon perceived that, with the preservation of *that state*, depended the existing order of things in Europe. Its small states, besides large ones, preserved the *balance* of power.

"Germany, by her numerous states, furnished queens for all Europe. Thus were all the ruling houses connected. Germany, weak in itself, was preserved, partly by its own strength, partly by its own relations, and especially by the opinion, which soon became general, that its *preservation* and *freedom* were essential to the preservation and freedom of the whole political system of Europe." Germany is called the cradle of European religion and politics. "The thirty years' war made Germany the *centre* of politics. To support Germany,

and support the balance of power, were the same. When Germany was attacked by the Turks, all the nations of western Europe united in its defence." In 1815, at the Congress of Vienna, a Germanic confederacy was formed.

3. *The territory of the wild beast, or the Romano-German empire, with its accompaniments.*

We distinguish between the *territory* of the wild beast and his *dominion*. The body of the *scarlet wild beast* is in Central Europe, in Germany, which includes Prussia, Austria, and all the lesser Germanic states. His horns branch out over all Western Europe and America. His dominion covers the western world. The American systems of government and laws are only modifications of the parts of the European system, to suit peculiar circumstances. There is the same distinction to be made between the territory and *dominion* of the wild beast, that there is between *England* and the British empire. The beast planted his colonics in America, and established colonial governments. Germany formerly sent out TRIBES through the Roman empire, which, by degrees, grew into mighty kingdoms. These kingdoms, as united in one great system, are called TEN HORNS on the wild beast. These kingdoms, in after days, sent out *colonies* into America, which, by degrees, grew into nations. If then England, France and Spain, are horns of the

Romano-German beast, on the same principle the nations of North and South America are prongs of those horns. Relationship exists between these republics and England, France and Spain, that exists between those countries and Germany. The American colonies, after a time, gained their independence; yet their religion, their laws, their institutions, their languages, show a common origin — that they are merely the extension of the European system, and may appropriately be included in one symbol — the WILD BEAST. Heeren has the following language: “The Europeans, during the last three centuries, established their dominion, religion and culture, in other continents, by their COLONIES. The European was a system of *predominant monarchies*; yet it had a great variety of political ideas, from those of absolute monarchy to the *pure democracy* of *herdsmen*. It was doubtless this variety which preserved practically in circulation a greater compass of political ideas.” Of the European colonies the same author remarks: “The lands conquered became, and continued to be, provinces of the mother country. As far as was EXPEDIENT, the constitution of the mother country was *copied*. But stronger than all political ties, were those WOVEN by RELIGION between the FATHER LAND and the *colonies*, Christianity, with all its external forms, the hierarchy, cloisters, and even the inquisition, was introduced. The FORM of European states was minutely imitated in those countries.”

We have now described the territory of the wild beast, as it *now* exists, and the extent of his dominion, covering Western Europe and America.

We have traced the history of the *fourth monarchy* through its *dragonic, leopard* or *transition, and scarlet ages*, covering the space of nearly two thousand five hundred and twenty years, extending from the days of Numa, B. C. 740, to the *session of the Ancient of days*, (Dan. vii. 9, 10,) about the year 1780. Its deeds, its persecutions and its numerous changes, have been noticed. We now enter upon its *final period* — the age of its *ruin*.

FOURTH PERIOD OF THE FOURTH MONARCHY — THE JUDGMENT AGE, FROM A. D. 1780 TO ITS FINAL EXTINCTION BY THE PERSONAL ADVENT OF CHRIST, THE BATTLE OF THAT GREAT DAY OF GOD ALMIGHTY, AND THE ESTABLISHMENT OF THE KINGDOM OF THE SAVIOUR OVER ALL THE EARTH.

The age on which we now enter is one of great notoriety. The AGENTS and EVENTS of this period claim undivided attention. It is for the proper understanding of *this*, the JUDGMENT AGE, that the previous narration has been given. In this period, the final struggle between Christ, the commander of the armies of heaven, and Satan, the leader of the powers of darkness, takes place. It would require volumes to give full satisfaction on this *momentous era*. We desire, however, to direct

the attention of the reader to the crowning event of the JUDGMENT AGE — “*The Battle of ARMAGEDDON.*” With it, all the remarkable AGENTS and EVENTS are, in some way, connected.

We call special notice to the final struggle of the wild beast and his family with the word of God and his family. That we may better understand the nature of the concluding struggle, we shall call attention to the political, social and religious institutions, erected on the TERRITORY of *the* WILD BEAST.

CHAPTER V.

FAMILY OF THE FOURTH MONARCHY.

THE reasoning about to be presented refers to the institutions established on THIS TERRITORY only.

With these remarks, we introduce the following syllogism:

1. *All the POLITICAL bodies located on the territory aforesaid belong to the great European political system, or to the family and army of the WILD BEAST.* 2. *A, B, and C, are political bodies; therefore A, B, and C, belong to the great European system, or to the family and army of the WILD BEAST.*

1. MAJOR PREMISE. — *All the political bodies located on the territory aforesaid belong to the great European system, or to the family and*

army of the WILD BEAST. This proposition has been clearly shown in our previous quotation from the history of the European civil governments. To those facts we refer the reader. He will there learn that all the civil rulers within those boundaries are parts of one grand associated system of governments, properly included in ONE symbol—the *wild beast*. This TRUTH forms the main pillar of our argument. These nations constitute ONE WEB, woven by Divine Providence, in the old *Roman loom*, the Romans being the *warp*, and the nations of German origin the *woof*.

2. MINOR PREMISE. — *The institutions, hereafter to be named, are political bodies.* These institutions are divided into three classes: 1st, *National*; 2d, *Social*; 3d, *Religious*.

1. *Nations are POLITICAL bodies.* On this proposition we shall not dwell. It requires no proof—the simple enunciation is sufficient. They are civil bodies, and are included either in the *body or horns of the wild beast*. These are, by BIRTH, MEMBERS of the FOURTH GENTILE FAMILY. We do not except the republics of North and South America. The nation in which we live is a *member of the fourth wild beast*—a BRANCH of the *Anglo-Saxon horn*. It is not THE FIFTH MONARCHY, as some have vainly concluded.

2. SOCIAL INSTITUTIONS. In this division we include all those institutions, which, by profession, are neither *national* nor *religious*.

Such are the moral *reform societies*. Are these institutions *political bodies*? By *nature* they are not such. As voluntary associations, they are made the ADOPTED members only of the political family. The ACT of adoption is their CHARTER, or incorporated power, which comes from a political body. In that act these institutions are *created bodies corporate* and POLITIC, and have conferred upon them all the rights and privileges of a political family, and have the authority to wield *that arm* in its defence.

3. RELIGIOUS INSTITUTIONS. — On this division we shall dwell more at large. *All religious institutions, which are incorporated, are POLITICAL bodies*, and, by that act, become *members of the great political family*, symbolized by the WILD BEAST. As all acts of religious incorporations are similar, it will not be required to examine more than one as a sample. The one selected is the charter of the Central Presbyterian Church of Cincinnati:

“AN ACT to incorporate the Central Presbyterian Congregation of Cincinnati, passed March 4th, 1845. SEC. 1. Be it enacted by the General Assembly of the State of Ohio, That — persons, and their associates, for the time being, be, and they are HEREBY CREATED and declared a BODY CORPORATE and POLITIC, by the name of the Central Presbyterian Congregation of Cincinnati; and, as such, shall remain and have perpetual succession, subject, however, to such alterations and regulations as the

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legislature may, from time to time, think proper. SEC. 2. That the said association shall be capable, in law, by the *name* aforesaid, of *suing* and being *sued*, pleading and being impleaded, in ANY ACTION or suit, and in any *court* proper to try the same; and they are hereby authorized to have one common SEAL for the use of SAID CORPORATION, of having, holding, receiving and acquiring, either by gift, grant, devise, purchase, or in any other WAY WHATSOEVER, any estate, real, personal or mixed, for the use of said association: provided, the annual income of all such property shall not exceed the sum of three thousand dollars; and that all the property of said corporation, of whatsoever kind, shall be considered as held in trust, under the management and at the disposal of said corporation, for the purpose of promoting the interest of the same, building or keeping in repair any church or meeting-house necessary for the use of said ASSOCIATION, defraying the expenses incident to their MODE of WORSHIP, and maintaining any institutions of charity or education that may be therewith connected; and provided, that when any money or other property shall be given, granted, devised, or bequeathed for any particular use or purpose, it shall be faithfully applied to said use or purpose. Section 7th specifies the powers of the trustees, who are under the control of the CORPORATION. Process against the corporation shall be served by leaving an attested copy with one or more of the trustees.”

The corporate body is distinct from the body of trustees. The clause in this charter limiting the annual income of said corporation, is peculiar. With this exception, it is a fair sample of religious incorporations.

No incorporated church has a right to change its *name* without a special act of the Legislature. The *Sixth Street Baptist Church*, Cincinnati, by petition to the Legislature, had its name changed to the *Ninth Street Baptist Church*. The Legislature of New York required a Presbyterian church in Albany to change its name, even when the act obliged them to remove from their building the stone in which their name was engraved.

The terms, CORPORATE, POLITIC, defined. — The word "CORPORATE" signifies "*united in a body.*" The term POLITIC defines the nature of that body — "CIVIL, POLITICAL." It is stated in the charter from which our extracts are taken, that certain persons (naming the members of the church) are CREATED A BODY. That *body*, which was *then created*, did not before exist; for, how can that be created which is ALREADY CREATED. That body is declared to be political. Consequently the Legislature *makes* a POLITICAL BODY out of the members of a *religious congregation.*

The CREATOR of a body is the FATHER of it. The Legislature is the father of all state *corporations*; therefore, all chartered churches being state corporations, have a POLITICAL FATHER; and by this act of adoption, are made

members of the *great political family* — the *fourth monarchy*.

The head of this family requires an unconditional obedience from all his children, reserving the right to *change*, or *destroy*, at pleasure. He reigns an ABSOLUTE MONARCH!

From the closest computation, we have concluded that more than eight tenths of all the religious congregations in the United States have a corporate existence. They are *legal church establishments*. We think this point has been clearly shown. If the reader admits that *banks*, railroad and insurance companies, are established by law, our conclusion relative to *chartered churches* cannot be avoided. Within a few years, religious incorporations have increased with such amazing rapidity, that many persons in the political world have taken the alarm. This is an age of charterism. The following is a fair specimen of this branch of legislation. The list is taken from among the many acts of incorporation passed by the Ohio Legislature in one year: — Academies, 15; Cemeteries, 6; Churches, 9; Colleges, 3; Fire Companies, 7; Insurance Companies, 7; Literary Associations, 7; Lodges, Masons and Odd Fellows, 11; Miscellaneous, 17, viz.: German Tailors' Benevolent Society, Cincinnati; Trades Union; Ohio Division No. 1, of the Sons of Temperance; New England Society; Horticultural Associations; Medical Institutions, 2; Railroad Companies, 8; Religious Associations, 4, viz.: The Calvinistic Book Concern. The

Ohio Baptist Book Concern and Bible Society, Ohio Baptist Education Society, Putnam Union Sunday School Depository; a Church Bill, engrossing 44 churches to be incorporated, including Methodist, Baptist, Presbyterian, and Disciple Congregations. The acts of incorporation for the United States cannot be less than half a million, binding, in distinct political associations, more than four fifths of the entire population. Do not these bundles multiply rapidly in the western division of the great harvest field? Our *minor premise* is now established, and the conclusion cannot but follow, that all chartered social and religious institutions are *political bodies*, and therefore members of the family of the fourth Gentile monarchy. Let the propositions of the foregoing syllogism be thoroughly investigated. If they are true, the conclusion is inevitable, is *momentous*. If they are false, let it be shown. All incorporate bodies are, by *creation*, the property of the creating power, and are therefore legally the property of the civil governments, or of that great system of human governments symbolized by the fourth wild beast of Daniel, of the leopard wild beast of the 13th chapter of Revelation, and of the scarlet wild beast of the 17th of the Apocalypse. That power has set his *seal* or MARK on his own *property*, and who can dispute his right in so doing? Have we not authority to put our name on our property? And why should this wild beast be debarred the same privilege?

No: he has a right, and he has made use of it. His seal — his mark — is stamped upon the institutions of his own make. Chartered churches have a civil element, a political MARK, and are thus so strictly bound that they can neither buy nor sell without the aid of this *common SEAL* or mark — “And it causes all the small and the great, and the rich and the poor, and the free and the enslaved, to receive a MARK on their right hand, or on their forehead; and that no one shall be able to *buy* or to *sell*, except he who has the MARK, the *name* of the wild beast, or the number of its name.” — Rev. xiii. 16, 17. As an objection to this view of the mark of the beast, it is declared that the same principle would fix the *same mark* on every person holding real estate. Admitting that the seal stamp on a *deed* we may hold in our possession is the mark of the wild beast, is that mark on us or on the property? On the property, truly; and to whom does the property belong? To the one that holds the deed? If so, why do we still pay tax or tribute? The property is Cæsar’s, and we are renters; and the rent must be regularly paid, or we receive a bill of ejectionment. But did we not pay for it with our own money? No; it was Cæsar’s, as is shown by the “image and superscription.” If, then, we used Cæsar’s money, the property is his, and he has merely set his seal on his own property. Political bodies are members of the great political family. All property usually termed such, he regards as

his treasures, and no more members of *his* family than our goods are members of *our* families. Corporate bodies, being political, are members of the great political body. This is the only objection which we think it necessary to notice.

We have now endeavored to settle the great question as to what bodies are members of the family of the wild beast. We shall now develop the grand feature of his policy. He has provided ample means for the political, social, and religious instruction of the members of his family.

POLICY OF THE WILD BEAST.

Two distinctive features will be noticed.

- 1st. *He inspires all the members of his family with unlimited confidence in his protection.*
- 2d. *So ABSORBS the MENTAL and PHYSICAL powers as to keep out of view the FINAL ISSUE.*

You can trace these prominent features through the three departments — civil, social, and religious. By him, all POLITICAL systems are taught, from the rule of the despot to the democracy of herdsmen. Despotism, conservatism and socialism, wave their *tri-colored* banners over his wide domain, each inspiring their advocates with unlimited confidence in the excellency of their systems, each vainly supposing that they have found the philosopher's stone; yet, deluded, they rush onward — blind to the true source of confidence, they

place their trust in an arm of flesh, which must turn to dust before the mighty power of Jehovah. How enlisted are the mental and physical powers of the nations of Western Europe and America, in visions of worldly grandeur! Behold their kings, their princes, their nobles, the mighty statesmen of the age. Their whole powers are occupied — but with what? The grand *issue*? with the events of the battle of the great day? Such a subject is utterly foreign to all their thoughts. As with individuals, so with nations — “Out of the abundance of the heart the mouth speaketh.” Enter their halls of legislation; hear the eloquence of the great men of the earth, on topics of vital moment with them. What are these subjects? Inspired with the hope of a national paradise, national policy alone claims their attention. Their diplomatic relationships, the treasury, the war and the navy departments, are the themes which array talent, and call forth their energies, and open the deep fountains of human passion. And can minds thus absorbed in dreams of worldly honors and crowns, keep in view the final catastrophe? The inspiring visions of the prophets have no place with them. Daniel, to them, was a mere dreamer; John, a visionary, speaking of things he knew not, and predicting what never has been nor never will occur. The same policy is carried out with those religious institutions under his control. The civil rulers inspire them with confidence in their protection.

What is the design of a charter? Charters are *civil pledges of defence and offence*. They arm societies with a power not granted them by the word of God—*the power of a CARNAL SWORD!*

As every Christian is, by profession, a citizen of another government purely celestial in its origin, having the Son of God as its supreme head, it was never designed that the religious society, to which he has united his destiny, should become a member of another government, Gentile and earthly. “No *man* can serve two masters; for either he will hate the one and love the other, or else he will cleave to the one and despise the other: he cannot serve God AND mammon.” So do we consider it equally true, that no religious institution can serve two masters; but the terms of all charters require obedience to civil government. Can said bodies both love and serve the two masters? Can they place unlimited confidence in the protection of both governments? It is virtually asking a king, when they, by profession, acknowledge the Son of God to be their sovereign. And how was such conduct regarded in former times? “And the Lord said unto Samuel, Hearken unto the voice of the people in all that they say unto thee, for they have not rejected thee, but they have rejected me, *that I should not reign over them.*” — 1 Sam. viii. 7. After Samuel had shown them the manner of a king, they reply:— “Nay; but we *will* have a king over us *that we also may be like all the nations, and*

that our king may JUDGE us, and go out before us, and FIGHT OUR BATTLES." — Verses 19, 20.

SECOND FEATURE OF HIS POLICY. — *So to absorb the mental and physical powers, as to keep out of view the final issue.* Is this feature exhibited in the education which the wild beast furnishes for the members of his family? It is said, "Out of the abundance of the HEART the *mouth* speaketh." With this expression of our Saviour in your mind, let us ask, What are the absorbing themes of conversation with a large majority of the members, professedly, of Christ's mystic body? The leading policy of government, and all matters connected with their position as *citizens of the world*. Many of them are political leaders and government officers, absorbed, as to mind and body, in dreams of earthly grandeur. The leading topics of the day engross their attention, and the final issue is kept in the background. We utter no slander in saying that, with the mass of Christian professors, the advent of a national election excites a thousand fold more interest than the news of the coming of the Messiah. Where are the affections of such? Are they not centred in the family of their adoption? Should they chance to speak of a subject connected with religion, all other matters claim their attention, rather than the great question. Pre-lacy, Protestantism, Catholicism, Slavery, and Anti-slavery, the Sabbath — everything, rather than the *final issue*. Why is it thus? It is

owing to the influence which the deep-rooted policy of civil governments has thrown around the soldiers of the cross. The *social institutions* of the great political family are under the same grand features of human policy. They have asked the protection of the family into which they have been adopted, and have thereby manifested more confidence in the Civil than in the Divine arm. There are social systems suited to every variety of taste and condition. Under the head of *social institutions*, our remarks will be confined, in the main, to the division of SECRET SOCIETIES. What are secret associations? Those bodies whose meetings are secret, but whose *object is known*; or whose operations and design are both hidden. The latter class may be numerous, and their influence of great magnitude, without disclosing the occult springs of their power. This division we pass over without any further remark. The former class will elicit special notice from its extent and peculiar designs. We shall enumerate those, merely, which are introduced to the community under the popular name of BENEVOLENT SOCIETIES. The principal of these are:—1st, *Masonic*; 2d, the Society of *Odd Fellows*; 3d, *United Sons of America*; 4th, *Sons of Temperance*; 5, *Daughters of Temperance*. The first general remark which we make is, they are all *political* or *chartered* institutions; 2d, they are insurance companies with a high premium. The inducements published to the world, as seen

upon the face of their constitutions, by which to gather members, are two: — 1st. *Mutual aid in sickness and in health*; 2d. *Honor*. With unbelievers and non-religionists, we have no controversy on the subject of secret societies; they are of the world, and it must be expected that they would love the things of the world. To Christians by profession we address ourselves. The outward members of Christ's mystical body should look well to the principles they adopt, lest they fall into the snare of the wicked one.

Let us now examine the aforesaid motives, as exhibited in the constitutions of some of the popular benevolent secret associations.

1st. **MUTUAL AID IN SICKNESS AND IN HEALTH** — *Society of Odd Fellows*, article 10th of the constitution, sec. 2 and 3. "To be worthy initiation into the Order, a man must be free-born, not under twenty-one nor over forty-five years of age, with all the endowments and sense of a man, of good *moral* character, industrious, having some known reputable means of support, and exempt from all infirmities which may prevent him from gaining a livelihood. A man desirous of being initiated in this lodge, of I. O. of O. F., must send in his petition, signed by a member of the Lodge. He shall have examined the constitution previous to sending in his application, which must be signed by him, accompanied by the initiation fee of TEN dollars." Article 20, sec. 1.

“Every member of this Lodge, when sick, is entitled to the sum of *three dollars* every week, except when his invalidity has arisen from immoral conduct. Sec. 3. At the decease of a brother, the sum of thirty-five dollars shall be allowed as a benefit, to be immediately paid to some person authorized to receive the same. Sec. 4. At the decease of a brother's wife, the sum of fifteen dollars shall be granted for the brother's benefit.”

2d. UNITED SONS OF AMERICA, Primary Camp — Constitution, article 10, sec. 1. “Any member of this Camp, who has been a member thereof one year, and is not liable to exclusion for improper conduct, or to suspension of benefits on account of arrearages, shall be entitled to receive from the beneficial fund a weekly allowance of not more than five dollars in case of illness. Sec. 3. On the death of a member, a sum is appropriated for funeral expenses.”

3d. SONS OF TEMPERANCE — Constitution, article 6, sec. 2. “Every *bona fide* member, who shall be qualified as required by the constitution and by-laws of this division, shall, in case of sickness or disability, be entitled to, and receive weekly, not less than three dollars; except it be shown that such sickness or disability be brought on by his own improper conduct. All arrears are first deducted. Sec. 4. In case of the death of a brother; the sum of thirty dollars shall be appropriated to defray his funeral expenses.”

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4th. DAUGHTERS OF TEMPERANCE — Constitution, article 6, sec. 2. "Every *bona fide* member, who shall be qualified as required by the constitution and by-laws of this Division, shall, in case of sickness or disability, be entitled to, and receive weekly, no less sum than two dollars. Sec. 4. In case of the death of a sister, a sum not less than fifteen dollars shall be appropriated to defray her funeral expenses."

5th. UNITED AMERICAN MECHANICS — Constitution, article 2: — *Objects of the Order*. 1st. to assist each other in obtaining employment; 2d. To encourage each other in business in preference to others; 3d. To establish a Sick and Funeral Fund; 4th. To establish a General Fund and Asylum for the relief of widows and orphans of deceased members; 5th. To aid members, who, through Providence, may become incapacitated from following their usual avocations, in obtaining situations suitable to their afflictions.

Second Object of these Societies — HONOR. With many, a desire of honorary titles is the ruling passion. The framers of the above constitutions understood this principle, and instituted the honorary degrees to satisfy this prominent desire. Hence they have introduced the following honorary titles, and names of offices, which are honorary: The Society of Odd Fellows have published five degrees of honor. Their officers are — N. G., V. G., S., A. S.,

and T., assisted by the J. P. G.; and further assisted by the following appointed officers, viz.: — R. and L. H. S. to N. G., R. and L. H. S. to V. G., S. and J. W. C., R. and L. S. S., I. G. and O. G.

REGALIA. — Every officer, while in the Lodge, shall wear the regalia suitable to his office, independent of which, he shall not be permitted to take part in any discussion. No brother shall be permitted to vote, or take part in any discussion, unless CLOTHED IN REGALIA! No brother shall assume or wear any badge of distinction, or color, to which he is not entitled. The United Sons of America have similar officers, yet with different titles of honor. “The initiation fees for degrees shall be one dollar for the *red* degree; two dollars for the *white* degree; and two dollars for the *blue* degree — which last sum shall go to the degree section. The presiding officer is called *Chief* of the Camp. There is likewise a Degree Master. They are required to address each other by the word ‘Brother,’ with the appropriate designation belonging to his station in the Order. No member is permitted to speak or vote, unless clothed in suitable *regalia*.” The officers among the Sons of Temperance are — W. P., W. A., R. S., A. S. S., E. S., T., C., A. C., I. S., and O. S. They have likewise their regalia. The Daughters of Temperance have their honorary titles. A presiding sister, elected previous to the expiration of half the term, shall be entitled to the FULL HONORS OF

THE TERM. They have their *password*. "Every sister shall, when present at the meeting, wear the REGALIA adopted by the union; and no sister shall be allowed to speak or take any part in the meeting, unless clothed in suitable *regalia*." The word REGALIA is derived from the Latin word *rex*, a king, and means ENSIGNS of ROYALTY. Are these the Christian ensigns of the royalty of the Son of God? If so, why do they allow wicked persons thus to be clothed? If they are not *Christian* badges, what business have Christians with them? We have quoted enough from the constitutions and by-laws to prove the two propositions, viz.: that the leading motives are *mutual aid and honor*. They are temporal protection societies. Such we learn from the following verses on the emblems of the Society of the Daughters of Temperance: —

"Ye sisters of the social tie,
 By *love* and friendship joined,
 Come, raise your joyful voices high,
 In union sweet combined.
 Come, join together heart and hand,
 Be to *each other* true;
 Exalt the emblems of our band —
 The *Red*, the *White*, the *Blue*.
 Should pain or sickness e'er assail,
 Should sore afflictions fall,
 Here is the fund that ne'er can fail,
 And justly due to all.
 Then join together heart and hand,
 Be to *each other* true;
 Exalt the emblems of our band —
 The *Red*, the *White*, the *Blue*."

The secrecy of the societies above named is not, in itself, a matter of much moment. With their published principles we have to do. We take it for granted, that their constitutions do not slander their character. It is reasonable to conclude that these documents are fair expositions of their nature and design. From these we infer:—1st. That these societies are not formed after the New Testament model. 2d. The new birth is not a condition of membership. 3d. Their benevolence is not that of the Bible; their benevolence being confined to that age and class not generally needing charity — the rich, when ill, drawing equal wages with the poor — and not allowing to the laborer the full price of the work performed. Is it benevolence for a society to pay a poor member seventy-five cents for making an article, and sell the same for one dollar and a half? Is it charity for them to take half the earnings of the poor, in order to defray their expenses; and likewise require an additional weekly tax? 4th. They depart from the simplicity of the word. In the institutions, honor is profusely thrown around their members; titles and badges of nobility, in the face of the plain declarations of the word of God: — “How can ye believe, which receive honor one of another, and seek not the honor that cometh from God only?” — Jno. v. 44. Under these banners multitudes are gathering to the final conflict. And as they assemble, the two grand features of the policy of the Gentile family

are conspicuous. 1st, their confidence in a human arm; 2d, their multiplicity of offices and duties so crowding upon the mind, as to keep out of view the final issue. What room have such for contemplation of the battle of the great day?

We have now reviewed the divisions of the family of the wild beast. We have described its members — natural and adopted; and have seen that all pursue the same grand policy. We are forced to the conclusion, that they are not assembling under the banners of the “WORD OF GOD.” The political, the religious and moral systems of the age so absorb the faculties of the entire man, that those who give way to their allurements, have but few thoughts to cast heavenward in prayer for the coming of the Just One. We may be regarded uncharitable in classing religious societies with political institutions, and associating them as members in the great family of the wild beast; let them prove, hereafter, these accusations groundless, by severing those connections. As well might the summit blossom of the Magnolia disclaim all connection with the root, saying, “I breathe the pure air; my life and beauty emanate alone from this fountain.” The pure atmosphere of the word of God is not the only source of nourishment to the religious institutions of the present age; sever them from the root — the political bodies and ecclesiastical hierarchies, and they would wither in an hour.

CHAPTER VI.

UNCLEAN SPIRITS.

HAVING shown what are the natural and adopted members of the family of the wild beast, we are prepared to introduce six propositions, which naturally flow from Rev. xvi. 13, 14: "*And I saw three unclean spirits, like frogs, come out of the mouth of the dragon, and out of the mouth of the wild beast, and out of the mouth of the false prophet. For they are spirits of demons, 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.*"

The propositions are as follows: 1st. Those *bodies* symbolized by these *unclean spirits*, will deluge the world, in the last days, with their *doctrines*. 2d. These doctrines are anti-Christian. 3d. These agents will work *wonders*. 4th. These doctrines will gain, by their deceptive influence, great *associated* power. 5th. That associated power will league in battle against every opposition. 6th. Their grand enemy will be found to be the "WORD OF GOD AND HIS ARMY."

An explanation of the TERMS and SYMBOLS in the quotation above, is required.

The terms, DRAGON, WILD BEAST, and FALSE PROPHET, have already been defined. To that sketch we refer the reader. They denote *bod-*

ies of civil rulers. Three agents come out of their *mouths*. A MOUTH is the *organ* of speech. A national mouth is, therefore, that organ through which the body of rulers speak.

Unclean Spirits. — These agents demand close attention. They assemble the nations to the battle of *that GREAT DAY!* Their NATURE and OFFICE will be considered. The meaning of the word here translated DEVIL, is the KEY term of the whole subject. The proper translation of that word is DEMON. The spirits belong here to three *demons*; they are emanations from those demons, and are their property. The term *demon* is from the Greek word *daimon*, from *daio*, to KNOW. Its original meaning was, “KNOWING ONE.” It was a term of honor. Aristotle and Thucydides are called DEMONS. It was first applied to men of learning and distinction. This is its PRIMARY signification. The Greeks, supposing that the spirit of man, after its departure from the body, became acquainted with the unseen world, and thus the sphere of *knowledge* being greatly enlarged, they called that spirit *daimon* — *knowing* or *wise*. The term was applied, in a *secondary* sense, to the SPIRITS of men. Thus Hesiod says: “The spirits of mortals become *demons*, when separated from their earthly bodies, *because* they have a knowledge of the unseen world.”

The term has been applied, in the *third* sense, to those angels that fell with Satan.

From the fact that the spirits are said to come forth from governments, we are inclined to use the term in its PRIMARY sense. Who are the demons of the above passage? *Knowing* ones, or learned men, whose agency is connected with civil governments. They symbolize the LEARNED HIERARCHY of the political, religious, and social systems.

The next term to be defined is "*spirit*." — "I saw three unclean spirits." What agents do these spirits symbolize? They denote those agents and doctrines which emanate *from this learned hierarchy*. The word "spirit" is translated from the Greek *pneuma*, meaning breath, air, and would denote the breath while speaking. Hence it refers to doctrines spoken, or in any other way inculcated. The word of God, or the doctrine of the Bible, is called the *pneuma* — spirit of Christ's mouth. 2 Thess. ii. 8. If the demons are the *learned hierarchy*, then the spirits would symbolize the doctrines of said persons with those agents who propagate their views. The authors of the doctrines of any particular age are not generally the same with those who embrace and promulgate the sentiments. The originators and propagators are usually two distinct classes, as much so as the demons and their spirits. The secondary class of the learned are the industrious and operative agents. The spirits are said to be *unclean*, or wicked, which indicates the doctrines taught by these agents to be anti-Christian. They

are like FROGS, which plainly declares that the views circulated by these agents, together with the persons adhering to them and teaching them, would *resemble* that animal.

The *terms* being defined, and the statement in the text that the unclean spirits *are like* FROGS having been also noticed, we shall consider the

POINTS OF RESEMBLANCE.

FIRST POINT — *Time of their appearance.* Frogs are certain HARBINGERS of SPRING. Their notes give notice of the approaching *resuscitation* of nature. So likewise are the *unclean spirits* the sure forerunners of the resurrection of the just. They go forth at the beginning of the pouring out of the *vials*, and are the chief *wicked* agents which occupy that space of time between the SESSION of the ANCIENT OF DAYS and the ADVENT of our Saviour.

SECOND POINT — *Croaking.* To those who have visited marshy regions, or have been in the vicinity of stagnant pools, at the opening of spring, the analogy is clear. The wilderness and the solitary places are vocal with myriads of discordant notes, thrown together in such confusion of sounds, as utterly to distract attention. At the approach of danger they are silent, having no particular notes of alarm. CROAKING! how expressive, when applied to the *mass* of the present age! The leading *tendency* of the multitudinous doctrines

of the day, is as little understood as the *croaking of frogs*.

The varied sentiments of the times serve only to allure the thoughtless, while they distract the minds of the sober and reflecting. The world is a FROG POND, where hosts are croaking discordantly. Enter the arena of political, religious, or social life; hear the men of eloquence — their ever-active agents. Enter their halls of assembly — their temples of devotion; acquaint yourselves with the views of the learned. What sentiments have not there their fluent defenders? CONFUSION is the TYRANT of the present age. *Creeds* and *croakers* innumerable! — and he the most successful *croaker* who can gather most to hear him CROAK!! What political ideas are not propagated? Despotism, radicalism, conservatism, democracy, red-republicanism, and Americanism; — new political bodies daily coming into being — Young Ireland, Young Italy, Young Germany, and many others; and still men think the variety too *small!* SOCIALISM is not deficient in its powers of invention. It is enlisting the energies of multitudes; nor are the Christian sectaries left in the rear.

This *frog pond* is a *miniature world* — a *microcosm* — the *loom of discord*, where theories are woven out of the FLYINGS of FICTION. For illustration, let us conceive of a *vertical circle*, with the various doctrines of the day arranged in its circumference — Christianity in the ZENITH, Mysticism on the one side, and

Skepticism on the other — holding their positions on the descending *scale*, or *arc*, and at increasing distances from the zenith, as the systems deviate from the truth. This circle is now full — the nadir marking the extremes, PANTHEISM, and ATHEISM — all God, and NO GOD.

THIRD POINT — *No danger apprehended.* The frog is esteemed *harmless*. No fear is entertained from them, by the multitude. So with the wise and their *doctrines*. The members of each body anticipate no special harm from the teachings of their OWN LEARNED MEN. *Their* doctrines are generally esteemed pure and innocent.

FOURTH POINT — *The frogs constituted one of the plagues of Egypt.* In this exists one of the strongest features of the analogy: “And the Lord spake unto Moses, Say unto Aaron, Stretch forth thine hand with thy rod over the streams, over the rivers, and over the ponds, and cause frogs to come up upon the land of Egypt. And Aaron stretched out his hand over the waters of Egypt, and the frogs came up and covered the land of Egypt. They entered into their houses, and in the *chambers* of their kings.” — Ps. cv. 30. In like manner may it be said of the learned doctrines of the age. The frogs came forth from the literal waters; the doctrines from the symbolic waters, which are said to be “peoples, and multitudes, and nations, and tongues.” — Rev. xvii. 16. They plagued the Egyptians;

so will these plague the ungodly. We may speak further; — they are now tormenting the multitudes, without their suspicion of the source of their troubles. They entered the houses of the Egyptians, reached their parlors and chambers, filling their secret apartments. So with the doctrines of the *wise*. Their publications are everywhere. We allude to the impure or wicked doctrines of the age, — those immoral or anti-Christian in their effects; those calculated to conduct the mind away from the teachings of the Bible. Volumes of romance enter the dwellings of all ranks — the high, the low, the rich, the poor, the learned, the unlearned. The centre-tables groan under their weight; the bed-chambers are crowded with them; where, in secret, the impure doctrines, distilling from the flowery pages of the hosts of seductive authors, allure, *entice*, corrupt the rising generation. Suspecting no special harm, they have opened the secret chambers of their affections to the seductive power, and the serpent has again coiled himself in the secret groves of Eden. A world of romance has been brought into being, and a majority of the age have selected *it* for their habitation. The rays of divine truth may, at times, like shafts of lightning, flash upon that world, disclosing its horrid deformities; but only serve to blind the eyes of its inhabitants, and all again is gloom. In Egypt, the frogs went forth from the waters. The doctrines or spirits go forth from the mouth of the dragon, the

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beast and false prophets, or from the leading governments of the world — the *symbolic waters*. The civil governments assume the right to say what doctrines shall be taught the members of their families. They are made, in this way, responsible for the influence of those teachings. They become the patrons of those sentiments they allow. Hence they are said to originate with those powers, or come out of their mouths. The frogs, in the Egyptian plague, had access to the whole land, and to the palaces of the king. They plagued the political hierarchy. The spirits or doctrines resemble them in this particular, — they go forth to the kings of the earth and of the whole world. These doctrines must have access to all the kingdoms of the world. Each spirit represents a class of agents.

Our remarks will be confined principally to that class of agents which emanates from the mouth of the *wild beast*. Our views make the body of the wild beast to symbolize the German empire. If this be correct, then the leading doctrines of this age, which are circulated in Western Europe and America, must have originated in Germany, and since the Protestant reformation, and mostly within the last half century. It must be at a time when all the nations are free of access. It must refer to a time subsequent to the breaking the supreme power of the harlot; for as long as that church (the Roman) controlled the kingdoms of the western world, she did not allow

any doctrines to circulate among her subjects contrary to the principles of her creed. The symbol spirit could not then have gone forth to the kings of the earth and the whole world. After the mother of harlots had lost her supreme power, those unholy doctrines, which had been pent up for centuries, burst forth and deluged society. All the kingdoms of Europe were then accessible to the teachings of the learned of every variety of character and faith. From that time we may date the going forth of the wicked spirit out of the mouth of the *wild* beast, or the propagation of various systems of corrupt doctrines from Germany.

We shall now introduce testimony on this point. From Mœhler's History of Germany, from A. D. 1750 to 1840, we take the following facts: "The *School of Michalis* was founded upon false, fastidious, worldly-minded criticism. It treated the Scriptures with levity, and even with disrespect; it denied the inspiration of some parts of the Bible; debased and vulgarized its doctrines. *Semler* carried out these doctrines with more boldness and consistency; he looked only to the morality of the Bible." Let the reader keep in view this fact, that the modern combinations are against Christ and his doctrines, and that it is against the "Word of God" that the last battle is to be fought. **THREE CLASSES OF DIVINES.** — 1st. Those who held to the inspiration of the Bible. 2d. Those who valued the morality of Christianity, not regarding its dog-

mas. 3d. Those who assailed the inspiration of the Scriptures, rejecting the *prophecies*, and denying the miracles. **SECRET CONFEDERACY.** — Two celebrated theologians of Berlin, Teller and Spaulding, did not hesitate to enter into *secret confederacy* with professed infidels like Nicolai, Engel, and Sulzer, for the purpose of purifying the doctrines of Christianity. This confederacy was called the "*Association for the Diffusion of Light and Truth.*" **POPULAR PHILOSOPHY.** — The popular philosophy openly attacked the religion and revelation which the above theologians were insidiously and covertly undermining. Deism overran Germany, under the reign of Frederic II. A **SOCIETY** was formed in 1735 for the diffusion of irreligious pamphlets and writings, in which the most daring Atheism was avowed. A *Literary Review*, established by Nicolai, at Berlin, in 1765, propagated the doctrine of Illuminism. Irreligious tracts were circulated among the people by Bakrdt and Bassedow. These were in league with Weisshaupt, in Bavaria, the father of Illuminism. **LESSING**, the father of modern German literature, lent his aid to these leagues. The German literature of the eighteenth century opposed the religion of Christ. As the theologians were fast reviving the doctrines and morality of Paganism, so this literature strove to awaken an exclusive enthusiasm in behalf of the moral and social institutions, the manners and customs, the feelings and modes of thinking of the heathen world. The whole

popular literature became Hellenic. Among these authors were Lessing, Schiller, Schelling and Goethe. The latter was a poet, and the most dangerous. The systems of Theology, Literature and Philosophy, all aided the growth of Rationalism in Germany. PHILOSOPHY OF KANT. — The religion of *reason* is there taught to be the only true religion. The ECCLESIASTICAL FAITH — that is, faith in the truths of a positive revelation — is in these opposed to the *religious* faith which comes from every man's reason. Revealed religion can and ought to be nought else but a mere vehicle for the easier introduction of rational religion. Ecclesiastical faith will finally become extinct, giving way to the pure religion of reason. A new rule of interpretation was introduced, which was, that nothing was to be looked for in the Bible but the religion of reason, and that everything else was to be regarded a mere veil, or as an accommodation for the people, or to the popular notions of the times, or as the private opinion of the sacred writer. These views agreed with the popular notions of the day, especially among the theologians. The primary principle of this philosophy was this, that all things which are now divided, will finally return to *identity*: a doctrine which annihilates personality. *Rationalism*, emboldened by this, took a more daring step. Multitudes of theologians arose, who denied the *inspiration* of the Bible, disputed the authenticity of many of the books of the Old and

New Testaments, *explained away* the prophecies, rejected and ridiculed the miracles, threw out imputations on the intentions of the apostles, and arraigned the Divine wisdom of the Saviour himself; and, lastly, contested the necessity and even possibility of a supernatural revelation. The game of the old Gnostic secret was revived: — “Whoever wished to obtain the *applause of the political journals*, was obliged to declare some Scripture SPURIOUS, or attack some established doctrine.” Yet they still affected to consider the Scripture as the sole standard of faith. The DIVINITY of our Saviour was one of the first doctrines attacked; Christ’s Atonement, another; Justification, Baptism, and the Lord’s Supper, were rejected. Arians became numerous. Their morality fell in its grade. They revived the principles of Paganism, and with them their morals. Accordingly, the theologians Doderlin and Caunabich roundly assert that *fornication* is blameless, and is not interdicted by the precepts of the Gospel. Their process of chemical evaporation dissolved every subject in theology, until nothing was left but a substance less Christian than Mahomedanism. These views flourished in Germany from 1790 to 1810. RATIONALISM. — *Dr. Strauss*, A. D. 1834, was a teacher of theology at Tubingen. He published a book entitled “*Life of Jesus*.” In this he concentrated all the monstrous views of Rationalism. He says: “The gospels were not written before the close of the second century; and that the life, ministry and

miracles of Jesus Christ, as there recorded, were purely fictitious representation, traced according to the ideal of a Messiah prevalent among the Jews." Strauss was deprived of his station in the Theological University, but was offered, a few years ago, by the revolutionary government of Zurich, in Switzerland, a theological chair; yet was routed from that station by sounder theologians. In Halle, in 1840, one hundred and fifty students presented a petition to the government that a professorship should be bestowed on this infidel. Two societies, called Philalethes and Freemen, of Holstein and Berlin, formed leagues in 1841 to renounce all show of outward communion with any Christian church.

BRUNO-BOUER, in the year 1841, as a licentiate of theology at the university of Bonn, published a work entitled "Criticism on the Evangelical History of the Synoptics," a work in licentious impiety surpassing that of Strauss. The Pantheistic views of Hegel, insinuated in Strauss' book, are distinctly avowed by Bouer, — the identity of divine and human consciousness openly declared, and the *personal* existence of God denied. The author absolutely rejects the authenticity and credibility of the whole gospel history. The Prussian government proposed to several of the theological faculties the two following questions: 1st. *What point of view does the above named author hold in regard to Christianity?* 2d. *Whether the licentia-docendi should be grant-*

ed him? In reply to these questions, the faculties of Berlin, Bonn, Breslau, Griefswalde, and Koenigsberg have published their opinions; and no documents that have ever appeared, throw so clear, and withal so fearful a light on the present state of German theology. That Bouer's book is in *opposition* to Christianity, is the opinion of the faculty of Berlin, with ONE exception, and of ONE HALF the members of the faculties of Griefswalde and Koenigsberg, and of the members of the faculties of Bonn and of Breslau, with one exception. That the work is COMPATIBLE WITH THE ESSENCE OF CHRISTIANITY, though opposed only to its ECCLESIASTICAL DEVELOPMENT, is the opinion of Professor Marheincke of Berlin, Professor Middledorp of Breslau, and ONE HALF of the members in the faculties of Griefswalde and Koenigsberg. On the second question the opposition was less. His doctrine is gross Pantheism. God in everything—all return to the great unity. At Tubingen, the majority of the faculty are Pantheistic. Thus did they advance step by step, to an alarming extent. 1st. They question the inspiration of some parts of the Bible. 2d. They reject the theory of divine inspiration. 3d. They deny the authenticity of the several parts of the apostolical epistles, and even the Gospels. 4th. Subvert, one after another, all the Christian dogmas. 5th. They proclaim the essential identity of the divine and human consciousness.

ILLUMINATI. — This order was founded in 1776, by Weishaupt, Professor at the Bavarian University of Ingolstadt. He spread infidel principles, through the mysterious forms and agency of MASONIC LODGES. "The founders and first members of this destructive order were even more systematic in their schemes, and more crafty in the execution of them, than the infidels of France." A well-informed eye-witness of the times, says: "The Illuminati undertake to give *ecclesiastics* to the church, *counsellors* to sovereigns, *tutors* to princes, *teachers* to universities — nay, even *commanders* to the imperial fortresses. Its principles have wrought great mischief in Bavaria and other parts of Catholic Germany."

We have now traced this unclean spirit to the land of its nativity. We have seen it lie in embryo in the heart of the *wild beast*, and traced it until the full time came when it was breathed forth — a breath more poisonous than the sirocco. Has that unclean spirit, symbolizing the system of unclean doctrines, with its agents, been confined to the land of its nativity? The history of the last half century, and more especially of the last ten years, can answer the question. About the year 1780, the agents had spread themselves through all Europe, corrupting all governments, and waging war against the Son of God. The unclean principles took root on the French soil, and the government of France was under the control of Atheists. They went forth towards the

west, and north, and the south, and shook every throne in Europe. They have given cast to the political, the religious, and the social systems of Europe. Those corrupt doctrines gathered all the European sovereigns in battle. The agents of this pernicious system have not been confined to the old world. They have crossed the ocean, and find immense missionary fields in our own land. They are at work among us. These agents are officers of the government, members and officers of churches, laymen and priests. They are ruling spirits in the secret societies. They are your associates, the members of your families. Twenty-two years since, Prof. Stuart apprehended great danger to the theology of this country from the influx of German Rationalism. A few years since, he wrote a large work on the Apocalypse, deeply tainted with those principles of interpretation. The German divines, as they are called, being regarded the *most learned* of all theologians, their text-books are admitted into the theological seminaries of this country. Every student can testify to the influence which such books have in shaping their views of the Bible. From simply admiring their profound learning, they listen to their reasonings, until finally, being converts to their systems, they are mustered under the banner of their master. This land is filling up with those doctrines. Hear the language of the editor of the New York Observer, on the subject of Rationalism : — “ But in the days of peace

and prosperity, the style of preaching degenerates; the spirit and the power fail; and in the very season when no danger is apparent, and gradual advancement in truth and righteousness is expected, as a matter of course, THEN the enemy, by night, deposits in this pulpit and that a little leaven of heresy, and while men sleep, the work goes on *like* poison that stupefies to destroy." This principle is at work, and has spread over the whole country. These spirits are said to work miracles or wonders, which deceive the nations. Such they appeared to John. The remarkable events taking place under their agency seemed wonderful. Thus John wondered, when seeing the agency of the harlot with the nations of the earth. Many of the events now taking place under the aforesaid agency, if they could have been viewed by a person looking forward even from the period of the French Revolution, would have been looked upon as miraculous. How must they have appeared to John, when those events were nearly eighteen hundred years in the future! How different the features of the present age from the one in which the Apocalypse was given! This is an age of wonders to those who live in it; — how much more, then, when seen from the Apostolic age. John saw in the mirror-glass the working of these agents; he saw the influence they exerted over those visited by the spirits — they were deceived, and gathered to the battle of that great day of God Almighty.

The symbols, as explained, stand thus: 1st. The *dragon* denotes that great civil body which supports the Pagan religion. 2d. The *false prophet* symbolizes the rulers of the Ottoman empire, or all those who are united to sustain the Mahometan religion. 3d. The *wild beast* represents the civil rulers which sustain apostate Christianity. We say *apostate*, because we believe that true Christianity will lean upon her husband only. 4. The *mouths* of said agents signify the visible organs of speech, or supreme national councils — here denoting the supreme authority. 5th. *Demons* symbolize the *learned hierarchy*, as sustained by national power. 6th. The *spirits* symbolize the *doctrines* emanating from said hierarchy, together with the agents who teach those doctrines. 7th. They are compared to *frogs*; — first, because of the *time* of their going forth; second, because of their confusion of sounds and doctrines; third, because no danger is apprehended from the doctrines of the learned; fourth, because, when true danger approaches, they have no notes of alarm; fifth, because the doctrines are a plague to the last age. 8th. They are said to work miracles or wonders, as the works which they perform would seem to John truly wonderful and miraculous. By these agents are all the forces of the wild beast and the false prophet gathering against the “Word of God” and his army.

We are now prepared to take up the six propositions previously introduced from Rev. xvi. 13, 14, and to satisfy *some*, at least, of the truth of each.

PROP. 1. — *These powers would deluge the world with their doctrines.* — The rise and progress of the noted sentiments of the last half century, as we have already delineated, establish this proposition. No further remarks are necessary. On the territory of the wild beast, doctrines have sprung forth luxuriantly. He is the supporter of all human creeds, the patron of all doctrines.

PROP. 2. — These doctrines, as systems, are *anti-Christian*. They cannot be neutral. The Saviour has said: "He that is not *with* me is against me, and he that gathereth not with me scattereth abroad." — Matt. xii. 30. It will not be questioned as to the influence exerted by that political system denoted by the wild beast. It is anti-Christian. "I saw the wild beast, and the kings of the earth, and their armies, gathered together to make war *against* him that sat on the horse and against the army." — Rev. xix. 19. Every system of doctrines which aids in the establishment of the empire of the wild beast, is anti-Christian. A, B, and C, are systems which aid in the establishment of the aforesaid power; therefore A, B, and C, are systems *anti-Christian*. The major premise will be admitted. The burden of proof rests on the minor proposition.

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CHAPTER VII.

CHURCH ESTABLISHMENTS.

General View. — We have shown, in a previous part of this work, the complicated structure of the national governments composing the fourth monarchy. These *national* institutions need not, therefore, be examined. They are integral parts of one great whole. That system stands opposed, in all its divisions, to the Son of God. The *politico-social* establishments are anti-Christian. The *new birth*, which is essential to membership in the kingdom of Christ, is not an article in the social creeds. They have introduced a new and lower standard — another gospel. They are not gathering under the New Testament form, but under one of man's invention. They are not gathering with Christ. As there are but two grand armies, under the banners of which the entire race are gathering, the soldiers of each will be distinguished only by their *uniform*, their armor, and their watchword. 1st. The *Christian uniform*: "Put ye on the Lord Jesus Christ." — Rom. xiii. 14. "For as many of you as have been baptized into Christ, have put on Christ." — Gal. iii. 27. With the new birth we are clothed — with Christ. 2d. The *armor of God*: "Stand, therefore, having your *loins* girt about with *truth*, and having on the *breastplate* of right-

eousness, and your *feet* shod with the *preparation* of the *gospel of peace*. Above all, taking the *shield* of *faith*, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the *sword* of the Spirit, which is the word of God." — Eph. vi. 14, 15, 16, 17. 3d. The *Christian watchword* — "*only one master*": "No man can serve two masters; for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God *and* mammon." — Matt. vi. 24. Have the social institutions of the day the Christian *uniform, armor, and watchword*? Christ designed his soldiers to be easily distinguished from all others. Can we distinguish the professed soldiers of Jesus, which are mustering under the social banners? They have the badges of said companies — march with them — meet with them regularly, at the stated places of company and general musters — call them brethren — partake of their spirit — and in every form declare themselves to be one with those who reject the authority of the Son of God. Passing by the new birth, the Christian uniform, the said social institutions have adopted that of *morality*. A man may reject Christ, and yet be regarded as *moral*. The armor of God is not their armor. The sword of the Spirit is not their sword. Professing to follow God as their master in part, they have petitioned for a "*king over them*," and have thus been adopted.

into the political family. We protract these remarks no further — they are designed merely as a hint, which may, at some future time, be enlarged upon. The *politico-religious systems* are anti-Christian. By the term *politico-religious*, we understand those religious bodies which, by charters, have been adopted into the political family. As systems, therefore, and integral parts of the fourth monarchy, they must share the fate of their adopted family. *Doctrines.* — The doctrines promulgated by these bodies, taken as systems, are opposed to the doctrines of Christ. Christ said, No man can serve two masters; these say, We *can* serve two — God *and* our adopted father, — we can obey both. Christ taught us to regard ourselves strangers in this world. Said politico-religious bodies teach that the *love* of country is a Christian virtue — that Christians *may fight* for their *political* rights; thus declaring the interests of their adopted family to be paramount in their affections.

In their legislative bodies, they have adopted political forms. In our country, Jefferson's manual is the guide in the large church deliberative assemblies; so that a member unacquainted with that system, is a mere cipher. The language of their adopted family has the preference. The leading tendency of these systems is, to gather men under a standard, hostile to the simple standard of the word of God. So far, we have defined the power symbolized by the wild beast; we have shown

who are the natural and adopted members of that family; — under the above symbols, we have spoken of political relationships established between the father of that organization and his children. Another class of symbols will now claim our attention.

Mother Church. — The fourth wild beast, as seen by John carries an opprobrious burden — a *harlot* — a MOTHER!! — Rev. xvii. 1. She is drunken with precious blood. Her unhallowed, illegal, illicit commerce with the nations, gives birth to a numerous offspring, resembling the *father* and the *mother*, in their prominent features. This *mother* is declared to be “that great city that reigneth over the earth.” What does that mother symbolize? A MOTHER CHURCH. What church claims to be the mother church? the Roman Catholic. Is she a mother? This question we design to answer. If she be a mother, by what power were her children begotten? For the term *mother* is relative, and implies a husband and offspring. If she were a virtuous mother, God would be that husband; but, being called a harlot, we must look for some other power to be the father of *her children*. Must not that father be a civil power? What acts have fixed upon the mother church such an epithet of lewdness? The Jewish church, under the old covenant, will afford us light on this point. The 16th chapter of Ezekiel is full of instruction. Read it attentively. She mingled with the heathens in their worship, and imitated

their institutions. She deserted her legal husband for other lovers. So with this mother of churches, under the new covenant, such was the character of her sins. "Come hither," said an angel to John, "I will show 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 have been made drunk with the wine of her fornication." — Rev. xvii. 1, 2. Under such circumstances, she is declared to be the mother of harlots and abominations of the earth. We must look for other churches, resembling her in character; her offspring are harlots. She is "the mother of *harlots*." Other churches must have illicit commerce with the nations of the earth, and thus come under the same epithet. Those churches are brought to view in Rev. xvi. 19: "And the great city was divided into three parts, and *the cities of the nations fell*." The great city here named, is understood to be the Roman ecclesiastical hierarchy. If the great city be a *symbol* city, the law of construction requires the cities of the nations to be understood symbolically. To understand them in any other sense, would violate the primary law of symbolization. They are all seen in vision, and must, therefore, be thus understood. If the great city denotes *the* great national church, the cities of the nations are national churches. What is a city? It is a corporation, exercising legislative, judicial, and executive powers. Such (literally

speaking) are national cities. In the reign of Constantine the Great, the Roman Catholic hierarchy received a national incorporation. It then became *the* great national city, having in her charter the legislative, judicial, and executive powers conferred upon her. It was the only church, thus established, for centuries. After the reformation, many other churches arose among the nations of the earth, constructed in a similar manner. We design to show that there are now many churches, similar in their structure to the great *model* church; that they resemble that hierarchy in the powers conferred upon them, both *ecclesiastical* and *civil*. A few facts as to the model city or church will now be in place. The mystery of iniquity arose gradually. The usurping the rights of God commenced early in the Christian era, and in a manner not to excite suspicion. The hierarchy arose out of human expediency. In the apostolic church, *bishops* and *presbyters* were of *one* order, whence arose the order of diocesan bishops. Hear Jerome: "A presbyter, therefore, is the same as a bishop; and before, by the instigation of the devil, religious parties were formed, and it was said among the people, I am of Paul, I of Apollos, and I of Cephass, the churches were governed by the common council of the presbyters. But afterwards, when every one regarded those whom he baptized as his own, not Christ's, it was decreed, through the whole church, that one chosen from the *presbyters*,

should be placed *over* the *others*, that he might be charged with the whole care of the church, and the occasion of schisms removed. Does any think it is merely our opinion, not the representation of the Scriptures, that bishop and presbyter are one — the one being the title of age, and the other of office? Let him read the words of Paul to the Philippians: ‘Paul and Timothy, the servants of Jesus Christ to all the saints in Christ Jesus, who are at Philippi, with the bishops and deacons, grace to you and peace.’ Philippi is a city of Macedonia, and there surely cannot have been in one city many bishops of the kind now denoted by that title.” “These things we have quoted that we might show among the ancients, presbyters and bishops, were the same; that gradually, in order that the germs of dissensions might be extirpated, the whole care devolved on one. As, therefore, the presbyters know that it is by the custom of the church that they are subjected to him who is placed over them, so the bishops should know that it is rather by *custom* than a veritable divine appointment, that they are superior to presbyters, and ought to govern the church in common.” It did not answer the design intended, but increased the ambition of designing men. These diocesan bishops soon assumed the right to legislate over the laws of their legitimate and supreme ruler, (God,) and enlarge, diminish, modify, contradict, or rescind them as they might think proper. The decrees of their councils were soon exalted above the decrees of

God. Hear their language: "Like the four volumes of the holy gospel, I receive and venerate the four councils — the Nicene, in which the dogma of Arius was overthrown; the Constantinopolitan, in which the error of Eunomius and Macedonius were condemned; and that of Chalcedon, which denounced the depravity of Eutyches." "I receive the six holy general councils, and their god-like dogmas and doctrines, as delivered to us by divine inspiration." These councils, having assumed the right to legislate and judge, — or, in other words, having seated themselves in the temple of God, in his position, — soon flooded the world with their blasphemous edicts. The hierarchy of that church assumed the position that there was no salvation out of that body. Cyprian says: "Whoever is separated from the church, is joined to an adulteress, and disinherited of the things promised to the church of Christ. He cannot have God as a father, who has not the church as a mother. As well might any one have escaped who was out of Noah's ark."

Chrysostom has the following: "Priests have received a power which God never chose to confer on angels, for it was never said to them — whatsoever ye shall bind on earth, shall be bound in heaven; and whatsoever ye shall loose on earth, shall be loosed in heaven. Earthly princes have power of bodies, only, however; but this bond grasps the soul, and extends to heaven. So that whatever the

priests do below, God legitimates above, confirming the sentence of his servants." The manner in which they made use of this power will be learned from the following quotation. *Power of the Priest.* — It is the sentence of Pope Gregory X. against Guido de Montment, for the crime of assassination: "We condemn him to the loss of his rank and sentence him to be branded with perpetual infamy. Let him be so wholly detestable, that he can neither make a will, nor receive property either by will, or from an intestate, or by succession to any one. Nor let him be allowed to give testimony. His goods, also, wherever situated, we sentence to confiscation by those within whose jurisdiction they are, without prejudice to any one's right. We forbid to Guido himself all jurisdiction, care, and power over the lands also, and other property of his wife, strictly enjoining that no obedience be rendered to him in respect to them or any other lands whatsoever, and bind any one who may obey him, with the sentence of excommunication; and the land which obeys him, we subject to an ecclesiastical interdict. So that no sacrament can be administered to any one in it, except baptism to infants, penance, and the eucharist to the dying. We deprive him wholly of all that he holds, from churches of whatever kind, or has in trust in any other manner, so that it may revert without obstruction to the churches to which it pertains. And that the punishment of his crime, to be inflict-

ed and to abide on his posterity, also may be made known to all in future times, — we, by the same authority, decree that neither Guido nor his descendants, to the fourth generation, unless they shall become entitled to the favor of this seat, shall be eligible to any dignity. No access to any dignity shall be opened to them, or any of them, nor audience be granted to them, or any of them, or others in their behalf, in order to their soliciting it. No one of them shall ever be advanced to any ecclesiastical or worldly honor, or any public office whatever, ecclesiastical benefice, or promotion in the monasteries. Moreover, we divest the aforesaid Guido of all protection short of peril of death and mutilation, and put him under interdict, so that, excepting that danger, his person may be freely seized by any one. We moreover strictly command all prefects of provinces, whatever may be the title they bear, and all magistrates, consuls, and commanders of cities, camps and other places, to seize him and conduct him to our court, to be committed to prison, or punished in such a manner as we may approve. We bind him, also, as sacrilegious and contumacious, with the sentence of excommunication, and decree that all places which he enters, unless seized and detained in them, in order to be conducted to us, be placed, as long as he remains in them, under an ecclesiastical interdict. We, moreover, by this interdict, prohibit all and every city, community, and *corporation* whatever, and all persons

of whatever rank or condition, though even of *imperial, legal*, or any other dignity, from receiving him, or, as far as in their power, allowing him to be received. Let no one have any transaction or commerce with him, unless such as concerns the salvation of his soul. Let no one yield him any aid, or counsel, or favor — open or secret. Let no one enter into any association or confederation with him, under any pretence, color or machination whatever; who presume to do otherwise, shall incur by that act the sentence of excommunication, which we now pronounce on them — and the society that shall do otherwise, and their lands, who shall enter into a confederation with him, we place under an ecclesiastical interdict. And, finally, we wish all the aforementioned sentences of excommunication to be so inflexibly observed, that we divest all our penitentiaries, confessors, and all others, of all power of absolving from them, or relaxing them, except at the moment of death.”

Such was the ponderous might of the keys of St. Peter. So far, our remarks apply only to the Roman Catholic church — the Babylon of the Apocalypse. The points worthy of notice are the following: — 1st. The Roman Catholic church is properly called a *city*. 2d. It is termed *the great city*. 3d. It obtained its charter from the fourth Gentile monarchy, or from the family of the fourth wild beast of Daniel — the *Romano-German family*. 4th. Under said charter she has exercised legisla-

tive and judicial authority ; her legislative assemblies have enacted laws which her judicial courts have put in force . Her councils have been *creed makers*, and her courts *creed executors*, and the excommunication and anathema her sentence. 5th. She is the *great national city* — the *model, mother city*. 6th. The city includes only those who are under said charter. Hence, there may be other cities not under her corporation, yet resembling the mother city in their prominent features. Such are recognized in Rev. xvi. 19, and are called “cities of the *nations, or national cities*.” The laws of analogy require said cities to symbolize churches. Are there churches which resemble the model church ? We solicit the reader to lay aside prejudice, and examine the subject in view of his account before the *Judge of all*.

The Roman Catholic church has a *political body*, begotten by the dominant power of the *fourth monarchy*. PROTESTANT CHURCHES. — The *large mass of Protestant churches are political bodies, begotten by nations, which are members of the same family*. They are churches chartered by human governments ; governments, too, which must be broken and reduced to *dust* before the kingdom of Jehovah. The aforesaid churches are, therefore, cities which have the same in their origin with the mother church. That the Episcopalian church of England, the Presbyterian church of Scotland, and the established Protestant churches

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on the continent of Europe, are *national cities*, in the aforementioned sense, cannot well be questioned. But are the remaining Protestant churches to be regarded *national*? The passage which we have quoted from the 16th of Revelation, implies that there would be national establishments wide spread over the earth. Their charters declare them to be political bodies, subject to a withdrawal of said powers from any abuse of the special rights, the same as any national incorporation. For further proof, see our remarks on the subject of charters in a previous part of the work.

All chartered churches are, therefore, national cities. As such, they exercise legislative and judicial powers. These charters recognize in the said bodies legislative, judicial and executive authority; or, in other words, the right to *make, judge of, and execute laws*. They have granted them (under human sanction alone) the right to make *creeds*, judge men by those creeds, and to excommunicate for certain violations of the aforementioned creeds. Does the Roman Catholic church claim any higher power? Their general councils assumed the right to lord it over a man's faith; and do not the general councils of the Protestant churches exercise the same high prerogative? The Roman hierarchy declare no Scripture of any private interpretation; that is, that no man must see anything in the word of God not *first* seen and taught by *them*. And do not the Protestant hierarchy

the same? The Bible, it is true, is sent without note or comment to the whole world; but can any one enter a national city, and become a *citizen*, unless he finds the creed, the code of laws of said city in the Bible? Do not these bodies assume the right to legislate over a man's faith? The Roman Catholic church has assumed the power of the keys given to Peter. And is not the same power claimed by some, at least, of the Protestant churches? Read the following from the creed of the Cumberland Presbyterian church — page 125: — “The Lord Jesus, as king and head of his church, hath therein appointed a government in the hand of church officers, distinct from the civil magistrate. *To these officers the keys of the kingdom of heaven are committed* — by virtue whereof, they have *power*, respectively, to RETAIN and REMIT SINS — to shut that kingdom against the impenitent, both by the word and censures; and to open it unto penitent sinners, by the ministry of the gospel, and by ABSOLUTION from censures, as occasion shall require.” All the other churches, with few exceptions, we believe, act upon this same principle. Our views, summed up are these: 1st. The *Babylon* of the Apocalypse symbolizes the *Roman Catholic church*, and *no other*. 2d. The *cities* of the nations denote the *chartered Protestant churches*. 3d. By the *woman* in Rev. xvii. 1—17, we understand the aforesaid Roman Catholic church; and by her children, Prot-

estant churches. 4th. She is called a *harlot*, because of her familiarity and connection with the Gentile nations, while professing to have a legal husband. 5th. The term *mother*, implies that offspring would be the fruit of her lewdness. 6th. By her being called the mother of *harlots*, is indicated that her children would resemble her in character — that they would associate and connect themselves in great familiarity with the nations of the earth. We are now through with the details of the gathering forces of Satan's grand army. Most of our remarks have been confined to the agencies at work in the western division, which is under the supervision of the fourth monarchy, or the European political system. We have described the members of that family, political, social, and ecclesiastical. We have shown that they *are* under the tactics, or military tuition, of the same power, and drink in of his spirit. We have described the parents of that over-towering political system. We have confined our remarks to this division more especially, as that is the only force arrayed against Christ in the battle of that great day. "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." — Rev. xix. 19. Are not those forces marshalling for the battle? Open the Bible and read. Let its *light truths* flash upon the world and disperse its gloom. What mean the confederacies, the bundlings of the age? The gathering of armies and na-

vies? The fearful forebodings of the nations? The hurrying to and fro of all classes? It is the eve of the day of mighty preparations. Why this fear of want, which heaves the bosoms of the multitude, and hurries them into secret associations? The gathering is now going on — its accelerated movements are fearful. The unclean spirits have nearly accomplished their agency. The vast population under the dominion of the wild beast are in rapid motion, wheeling into sections, and companies, platoons, and brigades, and divisions, and grand divisions. To be convinced of this, we shall notice the rapid enlistment into one company only. From the proceedings of the Grand Division of the Sons of Temperance of the State of Ohio, at their quarterly session, held at Cincinnati, Jan. 26, 1848, it appears that they number 423 divisions in this single State. Estimating the number of members in each division at 100, it swells their membership to 42,300. The same ratio would give half a million of Sons of Temperance to the United States. And that number marshalled in three years! Fifty charters were granted to divisions in this State during the last quarter; — 423 divisions headed by a GRAND WORTHY PATRIARCH!! In the United States the HIERARCHY, or officary of this single order, numbers nearly 40,000 members! There are, within this Union, about one hundred thousand persons belonging to the Order of Odd Fellows; four fifths of whom have been added

during the last seven years. They are wealthy, having a fund of nearly one million dollars. The Free Mason order cannot be much less in number. Add to these, the *United Sons of Temperance, Cadets of Temperance, Daughters of Temperance, Fathers of Temperance, Rechabites*, and the *Red Men*, and it swells the number to nearly two millions in the United States!! Are they assembling under the banner of the Messiah? No. "Verily, verily I say unto you, Except a man be born again, he cannot see the kingdom of God. Except a man be born of water and of the spirit, he cannot enter into the kingdom of God." — *Jesus*. And will he suffer to enter these "unbaptized fraternities?" We are forced to number them among the divisions of the grand army of the wild beast. We here speak not of individuals. Many Christians may for a time be deceived; but when the light bursts upon the vision of such, they will leave said associations. On the sea of glass are persons who have gained "the victory over the beast, and over his image, *and over his mark*, and over the number of his name." — Rev. xv. 2.

CHAPTER VIII.

CHRISTIAN ARMY.

LEAVING for a time these assembling hosts, we direct the attention of the reader to the

scattered forces which are wending their way through a waste howling wilderness, to the headquarters of the grand army of the "WORD OF GOD."

Christian Church. — The true church is called a city. It is chartered by Jehovah. The Bible is that charter. All who keep the conditions of that charter are citizens. Our laws are from another country. We are the corporate members of the heavenly Jerusalem. "Our citizenship is from heaven, from whence, also, we look for the Saviour, the Lord Jesus Christ." — Phil. iii. 20. "Jerusalem, which is above, is free, which is the mother of us all." — Gal. iv. 26. Under those laws, emanating from that city, the people of God are associated. That associated body is a church. They are under the most solemn obligations to carry out the conditions of their charter. The church has no right to *make* a charter, or any *part* or article. It is merely a *supporter*, not an *originator*. "The church of the living God is the PILLAR and SUPPORT of the TRUTH." — 1 Tim. iii. 15. The Bible is the law of the truth. The "Scriptures are the truth." — Dan. x. 21. Christ prayed thus to his Father: "Sanctify them by thy truth: thy WORD is TRUTH." — Jno. xvii. 17. The church is a pillar to sustain the temple of truth. It can no more originate truths binding on men's consciences, than a *pillar* can originate a *temple*. A few persons may be found in all ages who have advocated the principle here stated.

They were soon thrown into the minority ; and when the apostate church was nationalized, this small company, broken into fragments, fled into the *wilderness*, where it has been nourished 1260 years. Let the above position be well considered. It is the chief cornerstone of our whole structure.

With the last period of the Christian age, however, our subject is chiefly connected. To that period we now direct attention. We have already traced the agency of the three unclean spirits, and have described the mustering of the innumerable hosts of Satan's legions, as they are filing off toward the field of slaughter. The army of the Messiah will claim special notice. Its gathering numbers are by no means imposing. Their dependence is wholly on the superior skill and power of their commander-in-chief. The same change among the nations which let loose the three unclean spirits, opened the world to the influence of another class of agents. At the same time were seen three messengers flying through the midst of heaven, with missions of serious moment. These are the RECRUITING OFFICERS of the Son of God, sent forth to gather his last forces from the earth. They are ministers *extraordinary—plenipotentiaries* of the "KING OF KINGS." With the dying away of their notes of alarm, the heavenly dove takes its flight from the shores of a world doomed to desolating judgments. Their missions are for the special benefit of the last generation, and,

in their character, *final*. Who are these MINISTERS, and what is the nature of their COMMISSION? These are questions of serious magnitude, and require satisfactory solutions. The following pages will be devoted to that object.

JUDGMENT AGE — THREE MESSENGERS — RECRUITING OFFICERS of the *Son of God*. — Rev. xiv. 6—13. The history of the ACTS of these ministers extraordinary are noticed in Rev. xiv. 6—13. The *result* of that agency is recorded in Rev. vii. 1—4, and Rev. xiv. 1—6. The reader will please turn to those passages before advancing.

I. THE RESULT OF THEIR AGENCY — *Sealing the 144,000*. — THE SEALED. — Are the sealed of the 7th and 14th chapters of the Apocalypse the SAME BODY? This is an important question, and should be decided before we advance. In order to do this, let us analyze the TERMS which are connected with the number sealed in each chapter.

Rev. vii. 1—4. TERMS. — 1. FOUR ANGELS denote bodies of men who have command of the multitude, either to *restrain* or excite. They are destructive agents, as we learn from the following verses. The number four would represent *all* of that class, the same as the number ten of the virgins. The same is seen from their position on the four corners, or divisions, of the earth. Some say they symbolize the four powers of Europe. We would rather conclude that they represent all those

civil bodies, which restrain the corrupt masses of people from shedding the blood of the true servants of God, but who have the power to arouse the wicked to the work of destruction, when the full time arrives. They denote not only the *rulers*, but the *authors* of ruinous doctrines, and their propagators.

2. THE WINDS symbolize masses of men set in violent motion by new and strange doctrines. Such masses resemble a *tornado*, uprooting all ancient systems and beliefs.

3. The words "UNTIL WE HAVE SEALED," imply that those terrible agents will, for a short season at least, be let loose. This *tribulation* may therefore be *anticipated*.

Rev. xiv. 1—6. TERMS. — 1. VIRGINS denote persons pure and spotless; here, that they were not idolaters. 2. WOMEN symbolize churches, and show that they were sealed at a time when there were *idolatrous churches*.

Having explained the principal terms, we are prepared to consider the question — Are the *sealed* of the 7th and 14th of Revelation the SAME BODY?

1. THEY ARE SIMILAR IN NUMBER AND CHARACTER. — The *number* given in each is 144,000, which would at least be strong presumptive evidence that they belonged to the same class. In the one chapter they are called the SERVANTS of God, and by the tribes would be intended the persons taken from every persuasion of Christians; in the other chapter, they are seen standing with the Lamb (Christ) on

Mount Zion. They are called *virgins* — pure — and are said to “follow the Lamb whithersoever he might go.” They are of the same class.

2. THEY ARE BOTH SEALED IN THE SAME AGE OF THE WORLD. — This proved, and the whole is clear. 1. It will be admitted that the seven seals *follow* each other in the order named, both as to *time* and *events*. 2. The angel from the sun rising has *a* seal, not *the* seal. He has a seal for a special purpose. That seal is applied to *servants* — those who have already been converted. 3. This *body* of *saints* has this seal stamp placed upon them *before*, during the events of, or after, the seals. Why are they not *located where* they belong? 4. They are sealed during the *time* that the four angels are HOLDING the WINDS. Examine the agents and events of the first six seals. Are these angels holding the *winds* under the *second*, third, fourth, fifth or sixth seals? See the destructive agents at work under them. Since 1815, great national disputes in Europe have generally been submitted to a national arbitration. That holy alliance of the nations of Europe have, in many instances, kept down these *winds* — have held them. Before that alliance existed, no national disputes were ever settled in a similar manner. That body has, likewise, restrained the persecutions of Christians. Such an interposition put an end to persecutions in Greece, and in Turkey, and in the islands of the sea. This proof is con-

clusive that these saints were not sealed earlier than after many of the leading events under the sixth seal. That period will agree with our views of the time when the company in the 14th of Revelation was called out to take a peculiar stand.

II. WHO ARE THE SEALED!— Having settled the TIME of the sealing, we are prepared, in part, to decide WHO are the sealed. 1. They are said to be *servants of the living God*. By sealing, is not here intended conversion, but the taking a PUBLIC STAND, new and peculiar. From the passages of Scripture where the sealing is named, we learn the occasion, and consequently the *persons sealed*. The sealing act will be illustrated by Ezek. ix. 4: “*And the Lord said to him, (the man clothed with linen,) Go through the midst of the city, Jerusalem, and set a MARK upon the FOREHEADS of the men that sigh and that cry for all the abominations that be done in the midst thereof.*” These, who are marked by the angel from the sun-rising, are in like manner those who sigh and cry over the abominations of their day. They are called *virgins*, having come out from the idolatrous organizations. They deny the right of any ecclesiastical *hierarchy* to lord it over a man’s faith. They will question the right of the WILD BEAST to legislate concerning the *faith and worship* of the people of God. They will maintain God’s exclusive right over the *worship and belief* of the saints. Those taking

such ground, will sever themselves from all anti-Christian connections, and will have placed upon them the seal stamp of a PECULIAR PEOPLE. Such a body has never yet been fully developed. Scattered fragments may be seen floating upon the troubled bosom of the upheaving abyss, yet without any clearly defined principles of action.

Nearly all religionists admit that civil rulers have a right to enforce the Bible truths upon their subjects; that they may legislate on the keeping of the Sabbath, and in regard to other divine institutions. The *body* of which we have been speaking will deny the right of the *wild beast* to reënforce any of the divine code on his subjects. To illustrate: Should the British Parliament pass an act enjoining obedience upon all persons within the territory of the United States, to our laws, would not our government regard such as high-handed usurpation? Well might our Congress reply: "Who hath required this at your hands?" And shall civil rulers affix penalties to the violations of the laws of God, and weigh sin by the dollar and cent scale? A similar remark may be made in regard to all ecclesiastical hierarchies and councils. God has affixed his own penalties. By having their *Father's name* written in their foreheads, is shown their acknowledgement of his right alone to worship. As the worshippers of the wild beast had his name on their foreheads and in their hands, in token of their admission

of his usurped powers, so these bear a similar relationship to God. The song is *new*, because of the occasion. The Saviour has now commenced his reign as *king* over the earth. The first notes of praise are uttered by the 144,000. They occupy a conspicuous location in the Redeemer's kingdom — hence they are termed the first fruits unto God and unto the Lamb. They sung a song which no others *knew*, which denotes that their character while on earth had been peculiar. By not being defiled with women, is understood that they had never participated in the sin of *idolatry*. They had not worshipped the *wild beast* nor his *image*, neither had received his *mark*. God alone had engaged their affections. John sees a woman drunken with the blood of saints and martyrs, and is informed that this woman was the *mother of harlots*. Her daughters are similar in character to herself. Those defiled with *women* are such as have partaken of the idolatry of those apostate churches, and they have therefore paid adoration to civil and ecclesiastical hierarchies. The 144,000 have come out a distinct people, and undefiled by any idolatrous corruptions. Through what agency were they induced to take the public stand which kept them an unspotted people? That agency immediately follows the description of their character, as if Jehovah should anticipate the inquiry which John would naturally make — “Whence came they? and by what instructions were they led to follow the Lamb

whithersoever he might go?" We regard them as the fruits of the missions of the three extraordinary ministers as described in Rev. xiv. 6—14.

III. WHO CAUSES THEM TO TAKE THIS NEW POSITION? — The angel from the east, or sun-rising. The term "*sun-rising*" denotes the rise of a new day, or *era*. The *angel* denotes a *body* of teachers, who occupy the same position to the last generation before the advent, that the man clothed in linen does to Jerusalem, as noticed in Ezek. ix. 4. They set a mark on all that are seen sighing over the abominations of the age. They induce them to take a decided and public stand against all the wicked associations of their day. Such is clearly the office of that body symbolized by this angel.

Having treated of the angel who places the seal, or *mark*, upon them, let us inquire into the character of those agents who were called upon to diffuse that light which induced said class to take that *position* which has been noticed — the "*three* EXTRAORDINARY MINISTERS."

FIRST MINISTER. — *An angel flying through the midst of heaven, with an everlasting Gospel.* — Rev. xiv. 6, 7. His character, commission, and the *period* of his flight, will be considered.

1. *His Character.* — He is a *messenger*, not a bishop, or a pastor, but one who is *dispatched*

on some particular business. His *position* is exalted "in *mid-heaven*." No plodder — *eagle-eyed*, he soars aloft toward the *sun* of righteousness. He is in *haste* — he FLIES — no time to be lost; — he must visit every nation, and kindred, and tongue, and people. What he does, must be done quickly. He *speaks* with a loud voice. He cannot visit every habitation — his time is too precious — some must hear at a distance. What glory gilds his pathway, as he flies swiftly through the parting heavens! This agent does not symbolize the apostles, as will appear in his commission. There is likewise another symbol to denote the body of first Christian teachers. Notice the first seal, Rev. vi. 2: "I saw, and behold a white horse; and HE that sat on him had a bow; and a *crow*n was given unto him: and he *went* forth *conquering* and to conquer." That warrior symbolizes the apostles. How different from the one now under contemplation! No one symbol can represent the agents of the apostolic and judgment ages.

2. *His Commission*. — Fear God and give glory to him, for the *hour* of his *judgment* is *come*. He has *an* everlasting gospel. This is a new COMMISSION, not the apostolic. It is called *an* everlasting gospel, not *the* everlasting. So the original reads. The original apostolic message was — "But now commandeth all men everywhere to repent, *because* he HATH appointed a day in which he WILL *judge* the world in righteousness." — Acts xvii. 30.

31. In this commission it is said: "Fear God, *for* the hour of his judgment is come." This commission could not be given until after the session of the Ancient of Days. — Dan. vii. 9, 10, 26. This court sat in judgment on the little horn, about the year 1780. The angel could not have received this special commission, therefore, anterior to that date. This messenger has a new proclamation — "THE HOUR OF HIS JUDGMENT IS COME."

3. *The Time of his Flight.* — Since 1815, as the hour of his judgment means the judgment of the power symbolized by the little horn. Within the last forty years, this angel commenced his flight with *an everlasting* gospel to proclaim.

Nearly all expositors are agreed that this messenger symbolizes a body of RELIGIOUS TEACHERS. As to *what* body, they differ. Some say, the *reformers*. We answer, that body arose too soon to answer the terms of the commission. The hour of that judgment had not then arrived. The rise and flight of this angel is usually placed by commentators in the present century.

As that messenger continues his flight to the end of the age, he must *now* be on the wing. Where, then, can a body of Christian teachers be found, carrying swiftly through mid heaven said proclamation? Not among those who *deny* that the HOUR of his judgment is COME. Such a class, however, *does* exist. Call them what you please, they *have* made the proclamation, and

have uttered in a *loud voice* the cry for nearly thirty years. The body which we now introduce to your notice will answer all the conditions of the symbol. We shall *first* sketch its history, and then compare it with the symbolic agent.

ITS HISTORY. — That the way might be prepared in due time, God had previously awakened intellects of the first class to the investigation of prophetic Scripture. Among these we may enumerate Mede, Whiston, Cressner, Lowth, Hurd, Bishop Newton, Sir Isaac Newton, Daubuz, Vitringa, and Dr. Hales and Faber, with a host of others. Luther had set the saints on the watch-tower, and had waked up a deep interest on the subject of the abominations of the great apostate hierarchy. When the executioners of the JUDGMENT of the "*Ancient of Days*" entered upon their work, in 1798 to 1815, and caused that *horn* to tremble before God's severe anger, the minds of many were prepared to make that improvement of the events which was so clearly designed. They saw that these were judgment thrusts at a tyrant of long standing, and they were ready to proclaim the fact to the world.

Among the first to discern the character of those events, and to utter the proclamation of the hour of this *judgment come*, were George Croly, and Edward King, Esq., F. R. S., A. S. They immediately declared the fulfilment of Daniel and John in regard to the judgment on

the body symbolized by the *little horn*. Their writings soon came into the possession of those whose minds were prepared to adopt and declare the same views. A large body of prophetic expositors arose speedily, and the proclamation of this *judgment, the most CONVINCING SIGN* of the near advent of our Saviour, *flew rapidly* through England, Scotland, and, to some extent, to all the enlightened parts of the globe. Lectures and writings multiplied, and the principles, taking root in other minds, produced an abundant harvest. This class of expositors in England had the name of LITERALISTS. Their views were brought to our own land, but, for a time, lay comparatively dead.

As the proclamation spread, more light was elicited, and new truths were clearly seen to have an intimate connection with the original announcement. From its commencement, however, it had been declared that the *second personal* appearing of our Saviour to set up his everlasting kingdom, was *about* to take place. The features of this cry, which were the most clearly defined in America, were the MIDNIGHT CRY, and the DEFINITE TIME of the Advent, though other points were by no means neglected. The movements of this body in the United States were peculiar—such as to attract the notice of all classes. It can be safely affirmed, that few intelligent persons now exist in our country, who have not heard of these *agents* and their doctrines. They have

become as familiar to this age as was the ARK to the antediluvians. The class of which we are speaking are here known by the name of Adventists. And will any one pretend to say that this body has no connection with that symbolic messenger seen by John flying through the midst of heaven with the same proclamation?

An objection is frequently urged like the following: "God would never have selected such a class to proclaim so *important a truth*. He would have chosen a LEARNED, PIOUS, SOBER-MINDED, and HIGHLY HONORABLE BODY, to go forth on such an honorable mission — a CLASS whose *words* would have had weight with the mass, and also with the educated." To these points of objection we reply: So thought the Jews when rejecting the mission of the Son of God. "Have any of the RULERS or of the PHARISEES believed on him?" — Jno. vii. 48. None but the rabble follow him. "He eateth with *publicans* and *sinner*!" The teachings of our Saviour were rejected because he was not honorable. "Is not this the carpenter's son? Is not his mother called Mary? And his brethren, James, and Joses, and Simon, and Judas? And his sisters, are they not all with us? Whence then hath this *man* all these things? And they were offended in him." — Matt. xiii. 55—57. God has not selected as man would. *David* was chosen from among the sons of Jesse. Christ called fishermen, instead of rabbins. Paul says: "For ye see,

brethren, your calling, how that not many wise men after the flesh, not many mighty, not many noble are called: but God hath chosen the foolish things of the world to confound the wise, and God hath chosen the weak things of the world to confound the things which are mighty, and base things of the world, and things which are despised, hath God chosen; yea, and things which are not, to bring to nought things that are, that no flesh should glory in his presence.”
—1 Cor. i. 26—30.

1st. It will be admitted that God would make the wisest possible selection. 2d. That he would not choose a class whom he could not persuade to examine the *nature* of the commission. 3d. Nor those who, after learning the character of the work, would decline through fear of want, or in consequence of its inexpediency. 4th. Nor yet those who surrender their judgments to either of the above classes. 5th. That he *would* select a body of persons whom he could instruct in the nature of the mission. 6th. Men, fearless of consequences — men of energy — who would say as Luther did: “Go tell your master that I will enter *Worms*, though there be in it as many devils as there are tiles on their houses.” 7th. He would select some at least who had learning and wisdom.

As to PIETY, *good* men are not always *wise*, nor are *wise* men always *good*. Good men may ignorantly propagate great errors, and

wicked men may speak the *truth*. A demon once said: "Jesus, we know thee whom thou art, the holy one of God." The diamond is a diamond *still*, though in the hand of a monster of cruelty. Truth is unaltered by the person that speaks it.

An intimate knowledge of that body, in this country, who are proclaiming the hour of God's judgment *come*, will establish the propriety of the selection. Had Mr. Miller been a learned doctor of divinity, his views would not have excited that notice which attended them. Had there been a close-fisted, timorous spirit at the head of affairs at Boston, the cry would have been feeble, and would, before the present time, have ceased to attract any special notice. The body contains men of learning, — those who are deeply versed in the sciences, and in the knowledge of the dead languages, so that they can detect errors which might, in other respects, injure the cause. That body has a great diversity of gifts and talent. None could be found better adapted to their calling. It is our purpose, in another work, to present a full detail of the persons and events connected with this proclamation. For the present, we will dismiss it with but few additional remarks. Let the reader examine the points already noticed with the character and commission of the first angel, Rev. xiv. 6—9, and he cannot but feel that between the two there is a striking analogy. The class there symbolized is now in being and actively engaged in the great mission.

We feel, therefore, authorized in stating, that, since 1800, the proclamation of the *hour of his judgment come*, has been sounding among the principal nations of the symbolic *wild beast*. A numerous class has arisen in England and America, uttering with a loud voice the above proclamation. In this message is included the MIDNIGHT CRY. — Matt. xxv. 1—13. The flight of this envoy extraordinary has been with amazing rapidity. Sparing neither cost nor labor, coursing his way in mid-heaven, scattering the dew-drops of salvation from his balmy wings, he has trumpeted to every nation the *hour of God's judgment come*. In this message there is an indirect allusion to the idolatry of the last age—that the multitudes would be paying adoration to other powers. “Fear God, and *give glory to HIM*,” denotes the necessity of such a command. How expressive of the condition of the present age, as under the influence of the unclean spirits! This agency will continue till the battle of that *great day* shall effect his recall.

SECOND MINISTER. Rev. xiv. 8, and xviii. 4. — At the fall of Babylon, and previous to her final plagues, another extraordinary minister is sent forth to make public the event, and to urge the people of God out of her, that they might not partake of her sins and receive of her plagues. This angel symbolizes a second class of religious agents, with the afore-named proclamation. This message was to be proclaimed publicly and with rapidity. What

body of religious teachers is here symbolized? Has the proclamation commenced? These are questions of moment. Adventists of America are somewhat divided on this point. Some have regarded each angel as symbolizing a MESSAGE; and have in this manner made *one class* of persons proclaim all the messages. This view is liable to serious objections. The angels are as distinct from their messages, as a man's *voice* is distinct from his *body*. Here are symbolic agents and their agencies. They represent REAL agents and their agencies. If the first angel is a symbol of a class or body of religious teachers, analogy requires the same of the second and third angels. Has such a proclamation been made? and if so, by what body of religious teachers? We have already stated that the first body commenced its flight about the beginning of the present century. Since that period, has there arisen another body of people, the burden of whose discourses was — "BABYLON IS FALLEN, COME OUT OF HER, MY PEOPLE?" We answer in the affirmative. Babylon we understand to symbolize the ROMAN CATHOLIC HIERARCHY. Up to the time of the French Revolution, this body of ecclesiastical rulers had been supported very generally by the European political system of governments. Their position was symbolized by the harlot *riding* upon the scarlet wild beast. From that station she was precipitated, and has been losing her control of the aforesaid governments. The second angel

proclaims an EVENT and the REASON of it — “Babylon is FALLEN, BECAUSE she hath made all nations drink of the wine of the wrath of her fornication.” In the 18th chapter of Revelation, another item is introduced into the proclamation — “COME OUT OF HER, MY PEOPLE.” The reason of the exhortation is also stated — “That ye be not partakers of her *sins*, and that ye receive not of her *plagues*.” Since the beginning of the French revolution, the aforesaid *hierarchy* has been dejected from its *former* connection with civil governments. She has had a partial union, but so inferior to her former station, that it may in truth be said, *Babylon is FALLEN*. The proclamation includes the following points: 1st, a PUBLIC announcement of the FACT; 2d, the REASON of the event; 3d, an invitation to COME OUT; 4th, the prediction of her future plagues; 5th, the plain inference that she would exist some time after her dejection. Within the last twenty years, a class of agents has arisen whose main object was to make known the foregoing proclamation. Who are those agents? The names of some will be given with the character of their writings. 1. “THE TRIAL OF THE POPE OF ROME:” — a book which was written by an Irishman, who calls himself a friend to St. Peter. It was reprinted in America in 1844, and sent through all parts of the land. It is a volume replete with instruction, and presents much testimony on the corruptions of the Roman Catholic church, and has been a valuable

auxiliary in the proclamation. 2. "THE DOWNFALL OF BABYLON:" — a paper published in the city of New York, by Smith, a converted Roman Catholic priest. He likewise translated and published the theology of Ligori, a work well calculated to expose the corruptions of the Roman hierarchy. The paper called the "Downfall of Babylon" was rapidly circulated through Christendom, and expired. This minister has been a mighty agent in the second proclamation, causing many persons to abandon that "cage of every unclean and hateful bird." 3. "THE MYSTERIES OF THE INQUISITION AND OTHER SECRET SOCIETIES OF SPAIN:" by M. V. De Fereal. Translated from the French, and published in this country in 1846. This publication is designed to reveal one particular feature of the proclamation. "Babylon is become the habitation of demons and the hold of every foul spirit, and a cage of every unclean and hateful bird." — Rev. xviii. 2. It is the work of a Roman Catholic, and has been widely circulated through Europe and America. 4. "THE MYSTERIES OF ROMANISM." This volume was published in 1847, by C. Sperry, a minister in New York, and is designed to exhibit the character of a Roman priesthood. 5. "THE INIQUITIES PRACTISED AT ROME IN THE 19TH CENTURY:" by Raffaele Ciocci, formerly a Benedictine and Cistercian monk. This work was published in London, and republished in America in 1844. This book is a valuable assistant in the proclama-

tion. 6. "POPERY A NOVELTY," proved by Scripture and history. This was published by the Presbyterian Board of Education in 1840, and widely circulated. 7. "THE ARGUMENTS OF ROMANISTS DISCUSSED AND REFUTED:" by James H. Thornwell, a professor in the South Carolina College. This volume appeared in 1845, and is replete with valuable information. 8. "FACTS ON POPERY:" by Joseph Belcher, D. D., published by the American Baptist Publication Society. 9. "BOARDMAN ON ROMANISM:" published in 1841. 10. "OLD CHRISTIANITY AGAINST PAPAL NOVELTIES:" by Gideon Ouseley. This work was published in 1842, and contains much valuable instruction. 11. "THE AMERICAN TEXT-BOOK OF POPERY:" published in 1846. This work is a very valuable book in the diffusion of information on the corruptions of the Roman hierarchy. 12. "PAPAL ROME AS IT IS:" by a Roman priest; with an introduction by Dr. Brownlee, translated from the Italian. This is a work replete with useful information. 13. "A SYNOPSIS OF POPERY AS IT WAS, AND AS IT IS:" by William Hogan, Esq., formerly a Roman Catholic priest. This work was published in America in 1845, and is an important aid in the proclamation of the fall of Babylon. 14. "SIX YEARS IN ITALY, AND TWO YEARS IN THE ISLANDS OF THE MEDITERRANEAN SEA," contain a view of the manners and customs of the Popish clergy in Ireland, France, Italy, Malta, Corfu, Zante and Smyrna: by Rev. S. J. Mahoney, late a Capuchin.

friar in the Convent of the Immaculate Conception at Rome. A volume of much interest, showing one truth distinctly, that the time has come when Rev. xvii. 16, is receiving its fulfilment in a remarkable manner. 15. While lecturing on this subject recently in the city of New York, a young man rose in the assembly, stating that that cry reached him while in Ireland, and that it found him in the hold of every foul spirit, and in the cage of every unclean and hateful bird, and brought him out of her; and that there were then more than five hundred persons being educated in the low Irish language, in order to carry the same news to the Catholic population.

The brevity of our work forbids any further enumeration. We are justified in the remark, that within the space of twenty years from the present date, more than one thousand publications have appeared on subjects connected with the CORRUPTIONS and DOWNFALL of Babylon. Multitudes of agents have been employed to circulate these works and to lecture publicly on the subjects. This body has been one of vast INTELLIGENCE, great NOTORIETY and CELERITY. Its agents have been FLYING through mid heaven with a proclamation of vital importance. Many have rejoiced at the day of their visitation. Among the lecturing agents under this proclamation, Colonel Lehmanowsky stands conspicuous. His voice has been heard in all parts of the United States, and in various quarters of Europe. His exposures of

the Spanish Inquisition are graphic. An association of ministers was formed in Philadelphia, about ten years since, whose specific object was to circulate information on the corruptions of Babylon. This body afore-named, agrees in character and mission with the second angel — Rev. xiv. 8 — and with the messenger of the 18th chapter. Our conclusion is, that two religious bodies have arisen, and have gone forth with proclamations, the same as described in Rev. xiv. 6—8, and in the 18th chapter. It is clearly implied, that the first proclamation, though it would call out few of the people of God from their anti-Christian combinations, yet would leave some still in Babylon, and others worshipping the wild beast, and receiving his stamp, or engraving, or mark. Hence the necessity of a *second* class with another proclamation: — “BABYLON IS FALLEN, COME OUT.” But is all the work accomplished by these two classes of agents?

THIRD MINISTER. Rev. xiv. 9—12. — The third messenger denotes a *third body* of proclaimers, as appears from what has already been stated. Like the other two, he *flies* through the midst of heaven, and, as the *first*, so *he* cries with a *loud voice*. The first two *invite*; the *third* utters the most severe denunciation in the sacred record. His movements, his voice and his words, denote *imminent* danger. Haste, energy and severity, are prominent. Some of God's people are still unsheltered, while the lightning's flash reveals the

proximity of the final *hail* storm. — Rev. xvi. 18—21. His work is clearly stated. He warns *three* classes of their ruin, if they persist in certain conduct. These three classes are WORSHIPPERS of the WILD BEAST and his IMAGE, and receivers of his MARK. Three acts more offensive to the Divine Being cannot exist; and under the circumstances, (being on the eve of the great battle,) it shows a total desertion of the ranks of Jehovah. The WILD BEAST is the uncompromising *foe* of the Son of God. He is Satan's *master-piece* of policy — the *chief* COMMANDER of his legions of *honor*. His *image* is merely designed to allure a larger number of worshippers, and his MARK to enlist them the more *securely*, and to place upon his subjects fetters which cannot be broken. THE IMAGE, which we regard the Roman Catholic hierarchy, has seen its most triumphant days. It is now dejected from its lofty *station*. In the voice of the second angel, it is *fallen*, Babylon the great has fallen. Her plagues are near. The WILD BEAST is the grand enemy, who dares to marshal the dark legions against Christ in the battle of Armageddon. Every encouragement, therefore, given by a nominal soldier of the "Word of God," is esteemed a desertion — HIGH TREASON.

WILD BEAST. — *What power is here denominated by the WILD BEAST?* On the history of this *body* we have spoken at large in a former part of this work. To those remarks we refer the reader. A few additional items will now

be in place. We propose the following:—

1. In our previous statement we did not notice the *name* of the *beast*, or the *number* of his name, as contained in Rev. xiii. 18, and took it rather for granted, that the powers in Dan. vii. 7—26, and Rev. 12th, 13th, 14th and 17th chapters were identical; and that it was the fourth monarchy, through all its various changes. We now design to show that the *number* and name in Rev. xiii. 18, prove the correctness of our position.
2. That we may arrive at the matter in due form, we observe,
1st. That the 7th chapter of Daniel, in its events, covers the entire book of the Apocalypse, both extending to the setting up of Christ's everlasting kingdom.
- 2d. That the fourth beast of Daniel covers the TIME of all the beasts of Revelations, for three had passed away before John had his revelations, and both extending to the judgment of the beast, at the establishment of the kingdom of Christ.
- 3d. These truths are strong presumptive evidence, that the fourth beast of Daniel, the dragon of the 12th, the seven-headed and ten-horned beast of the 13th, and the scarlet beast of the 17th chapters of Revelations, symbolize the same body of civil rulers perpetuated through a series of nearly 2500 years.
- 4th. The leopard beast of the 13th is said to *do* what the *little horn* is described as performing in the 7th chapter of Daniel, which clearly intimates that that horn rules for a time the beast and the other horns;—hence we may

use either term at pleasure. *History* would declare that this *great body of rulers*, denoted by a beast with eleven horns in all, may be properly termed LATIN or ROMAN. Does the BIBLE establish the same? Before advancing, let the Apocalypse be examined from the 13th to the 20th chapters inclusive.

1st. In Rev. xiii. 18, a *mathematical problem* is propounded, viz. : TO SEARCH OUT THE NAME OF THE WILD BEAST — “Let him that hath understanding COUNT the number of the beast.”

2d. *From the whole chapter, it is clear that John was familiar with its solution.*

3d. *It will also be admitted that he has given the wise, at least, sufficient DATA for its SOLUTION.*

4th. The data will now be introduced : — “And he causeth all, both small and great, rich and poor, free and bond, to GIVE THEMSELVES a MARK, (ENGRAVING) in their right hand or in their foreheads ; and that no man might buy or sell, save he that had the ENGRAVING, 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 756.*” — Rev. xiii. 16, 17, 18. “If any man receive the ENGRAVING (of the breast) in his forehead, or in his hand, the same shall drink of the wine of the wrath of God.” . . . “And they have no rest day nor night, whosoever receiveth the ENGRAVING of his NAME.” — Rev.

xiv. 9—11. "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 ENGRAVING, — over the NUMBER of his name stand on the sea of glass."

— Rev. xv. 2. "And the first (angel) went and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the ENGRAVING of the beast."

— Rev. xvi. 2. "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 (ENGRAVING) of the beast." — Rev. xix. 20. "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 ENGRAVING upon their foreheads, or in their hand, and they lived."

— Rev. xx. 4.

5th. By the aid of the data given above, we shall attempt to *solve* the *problem*; or, in other words, we shall undertake to find out the NAME of the beast.

In the passages we have quoted, two terms demand *special* attention. 1st. The word "MARK," or ENGRAVING. 2d. The term NUMBER. The word MARK is used eight times, coupled as follows: 1, "mark;" 2, "the mark;" 3, "mark;" 4, "MARK of his NAME;" 5, "his mark;" 6, "the mark;" 7, "the mark;" 8, "mark." In all places, its original meaning is ENGRAVING, and is called either simply an *en-*

graving, or the engraving of the *beast*, or the engraving of his *name*.

The word NUMBER is used in the following connection: 1, "*number* of his *name*;" 2, "*number* of the *beast*;" 3, "*his* *number*;" 4, "*number* of his *name*." In one place the term, "*mark* of his *name*," is used, and in two, "*the number* of his *name*;" and in one, "*the mark* of the *beast* — *the number* of his *name*," clearly showing that "*mark*" and "*number*" mean the same. The mark of the beast seems to contain the sinful act, and afterward the denunciation is against those who have the *engraving* of his *name*, or the *number* of his *name*. The terms, "MARK" and "NUMBER," are the data by which to arrive at the NAME.

In order to be able to solve the problem by the aid of the *mark* and *number* of the beast, it is necessary for us to understand *one custom* of the age in which St. John had his visions. Those heathen gods which were deified men, such as Mars, Jupiter, Mercury and Bacchus, had each their particular societies — *secret associations* to which none were admitted but those who were fitted by previous ceremonies. The *devotions* required in those fraternities were called the *mysteries of the god*. The mode of admitting them into these societies was by ENGRAVING on their *foreheads*, or in their *hands*, some *hieroglyphics*, or *letters*, understood only by the initiated. With these *marks*, the first Christians must have been

familiar; as nearly all the Pagans belonged to those fraternities, they must have solicited Christians to join them. All those who had on their foreheads the engraving of an *ivy leaf* were of the family of Bacchus; those having the name "*Η αεζη*," belonged to Jupiter, &c. That you may be convinced that the first Christians were acquainted with this practice, we select the following from the epistle of *Bar-nabas*: "For the Scripture says that Abraham circumcised three hundred and eighteen men of his house. But what therefore was the *mystery* made known unto him? Mark, first, the *eighteen*, and next, the three hundred. For the *numerical letters* of *ten* and eight are I 'H; and these *denote* Jesus. And because the *cross* was that by which we were to find grace, therefore he adds three *hundred*; the note (or mark) of which is T, (the figure of the cross.) Wherefore by *two* LETTERS he signified Jesus, and by the *third*, his *cross*. He who has put the engrafted gift of his doctrine within us, knows that I never taught to any one a more certain truth." — Bar. viii. 11—14. The MARK, OR ENGRAVING, I 'H T, included in it *the* number, 318, and that NUMBER stood for the NAME *Jesus*. John gives the MARK, OR ENGRAVING, ρξς, which contains the NUMBER, 666, and that NUMBER is the NAME of the BEAST. Our numerals are Arabian, and did not come into use until about the eleventh century. In the original of Rev. xiii. 18, last clause, it reads ρξς, instead of six hundred three score and

six." John, by this mark, with the understanding that in that mark is a name, has given us all the data necessary to solve the problem. It may be asked why St. John did not *plainly* declare the name of the beast, since it was so well known to himself? To this we reply, for the same reason that Paul called that power who hindered the revelation of the man of sin, "HE WHO NOW LETTETH," instead of saying the *Roman empire*. On this passage Jerome remarks, "Paul was not willing to say openly and boldly that anti-Christ shall not come unless the Roman empire be first destroyed. It would have caused a severe and bloody persecution, for the extermination of the church, as seditious and rebellious, by the ruling powers of the empire." Had John given the name of this beast, the rulers would have seen the whole drift of his revelations, and would have been induced to destroy him, his writings, and the whole Christian church. He acted wisely, therefore, in giving those especially interested a *mark*, including a *number*, containing the *name* of the beast.

We have clearly shown that the ancients were accustomed to denote names by *numbers*, and that in the *mark* $\chi\theta\varsigma$, given by John, is the number 666. It only remains to show what *NAME* is denoted by said number, as that will be the *name* of the *beast*. The fact above stated, namely, that the ancients denoted *names* by numbers, led the early Christians to apply the same method to the letters given

in the Apocalypse, and found that the word "LATEINOS" would answer the conditions, and also "ROMITH" in the Hebrew. In order that the whole may be made intelligible, we subjoin the following table from Irenæus, who flourished A. D. 170 :

Α	30
α	1
τ	300
θ	5
λ	10
ν	50
ο	70
ς	200

His words, as translated, are these: "*But the word Λατεινος also contains the number 666; and that it should be the name in question is extremely probable, seeing that Latin is the appellation of the kingdom which is most recent: (Query, last?) the Latins being those who are now in possession of sovereign authority.*"

Some of the names of distinguished expositors of the Apocalypse, who have adopted the views of this learned father, will be found in the following list :

1. *John Fox, the learned Martyrologist.* — "The letters χξϛ, — certain ancient fathers, who were disciples and hearers of those who heard St. John himself, as Irenæus and others, do expound, — conjecturally to contain the name of the beast, and to be the name of a

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man, under the word *Ααιειρος*; whereas also no other name likely of any person, either in Greek or Latin, will agree to the same, save only the aforesaid name.”

2. *Lord Napier*. — “Here then, say we, that name is *Ααιειρος*, for these reasons. First, because the name of the beast is — the name of the ten-horned *Roman Beast*, or *Lutine empyre* in generall, and not of the Anti-Christ onelie, and so it must either be *Romanus* or *Latinus*. But of these two, *Latinus* is the oldest style; for King *Latinus*, (from whom that people were called *Latini*, and their countrie called *Latium*,) was long before King *Romulus*, of whom the citie was called *Rome*, and the people thereof *Romanes*. — Secondlic, it must be the number of a man’s name, (saieth the texte,) so is *Latinus* the name of a man, even the name of one of their first kinges. Thirdlie, forasmuch as the *Græciuns* had a custome, in their mysteries and oracles, to observe the number of names, as ye shall find in divers partes of *Sybilla*. And as in that countrie, the name of the flood *Nabulos* is celebrated as holie, because it containeth the number of the daies of the year, 365, as *Carion* testifieth, *Chron. lib. 4*, wher he describeth the *Cottes* and *Hesses*. Therefore, *Sanct John*, (observing the custome of them to whom hee writeth,) saith, that the number of the Beaste (or rather, as he termed it the former 17 vers,) Beast’s name is 666. Therefore, *Ααιειρος* is the verie name of the beaste, meaned by the saide number.”

3. *Joseph Mede, as translated from the Latin.*

—“ But, passing from general remarks, let us proceed at length to inquire what may be that NAME of the beast, in which the number graciously made known to us by the Holy Ghost is contained? Unquestionably it is that very word which, almost as soon as the Apocalypse had proceeded from the hand of the inspired author, formed the subject of Patristic conjecture. I mean the oft-repeated and far-famed *ΛΑΤΕΙΝΟΣ*. By this name it was that, after the division of the Empire, and after its several provinces had come to be presided over by ten kings, — and not before, — the Roman *False Prophet* and the other inhabitants of the WEST were, for the sake of distinction, designated; and this, strikingly enough, by those very seven churches of Asia to whom the book of Revelation was originally addressed. For the Greeks and others having their abode in the EAST, with whom, during the long series of convulsions by which the empire was torn in pieces, the name *Roman* had always continued, wished to have that name thenceforward appropriated to themselves alone; whilst upon us, Westerns, with our Sovereign Pontiff, and under him, our Bishops, Kings, and other authorities, they, as if by a kind of fatal instinct, conferred the appellation of *Latins*. It so happening, that the letters of the word, LATIN, when calculated according to the Greek and Hebrew fashion, produce that very number to which the Holy Spirit hath seen meet to direct our special attention.”

4. *Sir Isaac Newton*. — “ His mark is $\chi\epsilon\iota$,

and his name *Λατεινος*, and the number of his name 666.”

5. *Bishop Newton*. — “No name seems more proper and suitable than that famous one mentioned by Irenæus, who lived not long after St. John’s time, and was the disciple of Polycarp, the disciple of John. He saith that ‘the name Lateinos contains the number 666; and it is very likely, because the last kingdom is so called; for they are Latins who now reign. But in this we will not glory:’ that is, as becomes a modest and pious man, on a point of such difficulty, he will not be too confident of his explication. Lateinos, with *ei*, is the true orthography, as the Greeks wrote the long *i* of the Latins, and as the Latins themselves wrote in former times. No objection, therefore, can be drawn from the spelling of the name; and the thing agrees to admiration; for after the division of the empire, the Greeks and other orientalist called the people of the western church, or church of Rome, Latins; and as Dr. Henry More expresses it, they Latinize in everything.”

6. *Elliott’s Horæ Apocalypticae*. — “The total failure of every anti-Protestant solution, and of every one, moreover, of which the object has been to turn away the application from the Popedom to some quite different enemy of Christ’s cause and church, has only served to make it the more remarkable and more convincing.” Satisfied of this, although much pleased with Mr. J. E. Clarke’s inter-

pretation, and adopting it so far as to regard it in the light of "an alternative solution," nevertheless "the principal, and that which answers to every requirement of the sacred enigma, I fully believe to be Irenæus' solution, *ΛΑΤΕΙΝΟΣ*."

7. *George Stanley Faber, B. D.* — "The ten-horned beast, whose name is declared to contain the number 666, is certainly *the temporal Roman Empire*. Of this *Empire*, the second founder was *Romulus*; but its *first* real or fictitious founder was *Latinus*, the ancient King of Latium. *Latinus*, therefore, is the name of a *man*. . . . It is likewise the name of the *Western, or divided Roman Empire*, and the distinguishing appellation of *every individual in that Empire*. Here it is observable, that the Gentile name of *Latinus*, or a *Latin*, was, in the victorious days of the Republic and Empire, almost lost in the more favorite Gentile name of *Romanus*, or a *Roman*. Preserved, however, it carefully was, though not so frequently used as the other; insomuch that, although the people were styled *Romans*, their language was denominated Latin. But when, by the arms of the northern nations, *the Roman Empire* was divided into *ten kingdoms*; when, by setting up a *spiritual tyrant* in the church, and by lapsing into papal idolatry, it again became a *beast*; when *Rome* was governed by her bishops, under the wing of a new line of emperors; and when Greece, formerly her instructor in the

arts and sciences, was now become her rival in imperial and ecclesiastical domination, the old Gentile name of *Latin* was revived, and has ever since been the peculiar distinguishing title of the *Papal Roman Empire*, both *temporal* and *spiritual*. Such, accordingly, is the general appellation which the inhabitants of the West bear in the Eastern parts of the world: the particular names of *Spaniards*, *French* and *Italians*, are swallowed up in the common title of *Latins*. Here, then, we have a name which completely answers in every respect to the *Apocalyptic name of the Beast*. *Lateinos* is at once the name of a man, the title of an empire, and the distinguishing appellation of every individual in that empire: and when the sum of its numerical letters is taken in the Greek language, — the language in which the Apocalypse is written, and in which therefore the calculation ought evidently to be made, — it will amount precisely to 666. On these grounds, then, I do not hesitate to assert, that *Latinus*, and nothing but *Latinus*, is the name of the *Beast*; for, in no other word, descriptive of the *revived temporal Beast*, or the *Papal Roman Empire*, can such a fatal concurrence of circumstances be discovered.”

We have now given the character and *name* of the beast, and explained his number and mark, and have seen how striking is the analogy between the initiatory act of the heathen deities, and that act by which bodies are now adopted into the family of the wild beast, and

receive his seal stamp as the MARK of that relationship. Few will dispute the fact, that all chartered bodies, social and religious, have a civil element, and therefore a civil stamp; but many will not be willing to believe that that act can constitute the sin so severely condemned in Rev. xiv. 9—12, called there the receiving the mark of the beast. They admit that it is the receiving of a *mark*, but cannot see any special harm resulting from it.

TO CHARTERED CHRISTIAN CHURCHES

We would now address ourselves. 1st. You have an element not granted you by Christ, and which did not belong to the church till the days of Constantine—the right as a church to sue, to call the civil arm to your aid. 2d. That petition by which said power was acquired, was virtually demanding a king, and for the same purpose that was urged by Israel in the days of Samuel. — 1 Sam. viii. 19, 20. 3d. By this act you cease to be any longer aliens or pilgrims, and become *truly* and legally citizens of this world, when by profession you declare, with Paul, your citizenship to be in *heaven*. 4th. Having by baptism put on Christ, you have decked yourselves with the habiliments of the wild beast, who, as the uncompromising foe of the Saviour, is gathering the hostile legions to the battle of that great day. 5th. You are charged with adopting the uniform of both armies, and of casting a lie into the teeth of the Son of God, by attempt-

ing to *serve* God AND mammon. 6th. As the nominal bride of the *Just One*, you are clothed in the *scarlet attire* of your *recent* unhallowed nuptials, and seek to enter the bed-chamber of another lover. Dare you, as the pretended bride, yet as an unchaste virgin — as one having illicit commerce with the corrupted nations of earth — presume to make your appearance, without THE wedding garment, in the nuptial hall, at the marriage supper of the Lamb? Will not the bridegroom answer as of old — “Thy birth and thy nativity is of the land of Canaan; thy father was an Amorite, and thy mother an Hittite. As for thy nativity in the day that thou wast born, no eye pitied thee, but thou wast cast out into the open field, to the loathings of thy person. I saw thee trodden under foot in thine own blood. I said unto thee in thy blood, LIVE. I have caused thee to multiply, as the bud of the field, and thou hast increased and waxen great, and thou art come to excellent ornaments. Behold thy time was the time of love; and I swore unto thee, and entered into covenant with thee, and thou becamest *mine*. I anointed thee with oil. I clothed thee also with brodered work, and decked thee with ornaments. Thy raiment was of fine linen. Thou wast exceeding beautiful, and thy renown went forth among the heathen. But thou didst trust in thine *own beauty*, and committed lewdness with all the passers-by. With thy fair jewels thou has decked thy lovers. Thou hast also

built unto thee an eminent place, and hast made thee an high place in every street, and at every head of the way. As a wife that committeth adultery, thou hast taken strangers instead of thy husband. Hear ye, therefore, the word of the Lord: I will judge ye as women that break wedlock and shed blood are judged; and will give thee blood in fury and jealousy. I will also give thee into their hand, and they shall break down thy high places." — (See Ezek. 16th chapter.)

The language we have used is severe, and may be thought by some to be utterly misapplied; yet the danger now impending over the receivers of the *mark* of the beast urges us to such severity. Our application is to bodies, not to persons; yet we are assured that all who remain in those bodies to the time of the final onset, must perish, as therein denoted. They must drink of the wine of God's wrath.

The crisis now impending will not allow us to daub with untempered mortar. We now hasten to a conclusion. Our views, scattered as they may be, we have endeavored to present in a spirit of kindness. All will agree that we are living in a remarkable age. Coming events are said to cast their shadows before them. If so, it requires neither a "prophet, nor the son of a prophet," to divine their character. This is an age of *confederacies*, political, social, and religious. New elements are daily evolved from the moral laboratory. Old combinations are decomposed, that the elements

may enter into new formations according to the laws of affinity. Without a NOMENCLATURE, no one can keep up with the age. To the student of prophecy, these combinations have their meaning. With his chart before him, he has a distinct view of the entire field of battle. He can locate the extraordinary movements of the day, and determine their relative positions. Before the danger comes, he sees it, and has at hand the means of escape; and, calm and composed beneath the smiles of his heavenly Father, he views the gathering of the stormy elements. The threatened judgments of Jehovah do not terrify him; for he sees, through the black tempest, the enchanting smile of a *friend*—a brother; and hears distinctly above the thunder's roll, the sweet tones—“Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.” “He that overcometh, shall inherit all things.” In his vision the horrors of a battle-field are contrasted with Eden's bowers; death-struggles with immortal bloom; the scattering of the few followers of Jesus through the waste, howling wilderness, to the general assembly and church of the First-born, as hymning praises amid the verdant groves of the *new earth*. With such animating scenes in view, why should we not be calm and composed? What if the storm gathers furiously around the sea-beaten shores of this world, and the thunders rock the globe, can it, can they, shake

our habitation? When the last great earthquake convulses the whole earth, dividing great Babylon into three parts, and shakes down the cities of the nations, and sinks the islands and mountains, we shall receive a "kingdom that cannot be shaken." How pleasing, how enrapturing the anticipated day, when the upheaving elements of political strife and worldly ambition shall give way to the peaceful, quiet reign of the Messiah!

We cannot close our remarks without calling upon the various classes of our readers to consult once more the GREAT CHART OF EMPIRES — the visions of Daniel and St. John. Their revelations are full of deeply interesting events. Let not the severe rebuke of Christ to the Jews be applicable to you: "O ye hypocrites! ye can discern the face of the sky, but can ye not discern the signs of the times?" — Mat. xvi. 3. The times are truly ominous. No reflecting mind can view the events now transpiring, without a degree of solicitude. "What is the world coming to!" is an involuntary exclamation of all classes; and for an answer, they apply to every source but to the Divine fountain — the SEA CHART. They have called in the magicians, and the astrologers, and the sorcerers, and the Chaldeans, to interpret their visions, and to read the handwriting on heaven's "WALLS." These wise men must retire — the chart is understood alone by the simple-hearted child of God. One of the principal designs we have had in view in presenting these subjects

to the world, is to afford clear proof of our proximity to the battle of that great day of God Almighty, and describe the materials thus assembling. We have traced the history of the fourth Gentile monarchy through all the stages of its being to the hour of its final submersion into the lake of fire. Our attention has been more especially occupied with the events transpiring since the commencement of the French revolution in 1789. We have described the going forth of the unclean spirits out of the mouth of the wild beast, and its success in mustering the armies to the battle of the great day. We have shown those events to be modern, as all nations must be under their influence. "They go forth unto the kings of the earth and of the whole world." The nations are still opening as their power is spreading. So pernicious is their influence on the world, that three ministers extraordinary are commissioned to render abortive their agency.

Two messengers have been for years on the wing, heralding to the world their notes of warning. Yet these proclamations have left some of the people of God as worshippers of the wild beast and his image, and receivers of his mark, or the engraving of his name. Where are many adventists? Connected with **POLITICAL CHURCHES!** ignorantly, though truly, worshippers of the **WILD BEAST**, or receivers of his **MARK**. These three religious bodies, with their three proclamations, may be compared to

three batteries, planted on three different degrees of eminences, to rake the camp of an enemy. The first, or lower battery would be designed to sweep the lofty positions of the enemy. The second would be intended to send its death messengers more directly on the encampment; while the third would discharge its floods upon the entire forces. The first *messenger* seems to offer terms of capitulation. The second still invites; but the third is one of solemn warning, evidently denoting the near approach of imminent danger. That danger is now impending. The deep, hollow murmurings of the nations give signs of the coming terrible conflict. The armies are assembling. The upheavings of the political elements presage the approach of the GREAT EARTHQUAKE. A few of God's chosen are being swept onward in the TERRIBLE CONVULSIONS. O that they were wise as to the danger to which they are exposed, that they might speedily return to the service of God as the pure and unspotted virgins! And will they not abandon the ranks of the enemy? Let them hear the last notes of alarm — the third — the FINAL PROCLAMATION: — “IF ANY MAN WORSHIP THE WILL 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 HIS HOLY ANGELS, AND IN THE PRESENCE OF THE

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LAMB. AND THE SMOKE OF THEIR TORMENT ASCENDETH UP FOREVER ; AND THEY HAVE NO REST DAY NOR NIGHT, WHO WORSHIP THE WILD BEAST AND HIS IMAGE, AND WHOSOEVER RECEIVETH THE ENGRAVINGS OF HIS NAME." — Rev. xiv. 9—12. Amen.

CONCLUSION — PERSONAL APPEAL.

WE are unwilling to take a final leave of you, dear reader, without an appeal to you personally. You have manifested some interest in these pages, by your patience in their perusal ; are you ready to decide upon the character of those truths here presented ? What is your position ? To what class do you belong ? What is your avocation ?

1. *Are you a minister of the Second Advent near ?* Do you realize your high calling ? — a minister of God — a messenger of the high court of Heaven — a plenipotentiary of the "King of kings," flying swiftly with an everlasting gospel to all nations, proclaiming with a loud voice the hour of his judgment. Are you asleep ? Say you, "I can preach the *whole word!*" You can believe it all ; but to proclaim it all publicly, you have not the *time*. A thousand years would not be sufficient to amplify all its truths. Select you *must*. Do it then with a conscience awake to an imperious duty. God commands you to proclaim

a neglected truth. The work is large — momentous. A world slumbers. The Son is about to be revealed from heaven. Your moments are swift-winged. The last sand is about to drop from the dial. An eternal weight of interest hangs upon your fleeting hours. Throw them away in idle disputation or on foreign questions at your peril.

2. *Are you an officer in that body, yet in a more limited sphere of action? As one officiating among those who love the appearing of Jesus, your duties are responsible. What are they? Your business is that of a servant to the whole. As a company, emigrating to a distant land, selects its officers, whose duty is to see that every member acts his part, that the body may move with vigor and comfort, so have you been selected to aid in sustaining the health and vigor of that body who, as strangers and pilgrims, are seeking the city of "foundations."*

A body of such a feeble constitution, with nerves so susceptible, requires close attention. You must act the physician and the nurse. You must be a peacemaker. Your duty is to consult the peace and happiness of the whole. No people exposed to be tempted as we are. The allurements of the last days are so varied as to require no ordinary skill in their detection. As an officer, fill your station with dignity, zeal, and unwavering rectitude.

3. *Are you a private member of that society — meeting with them, and a partaker of their reproach? Your duties are important. You*

are one of the *members* of that body. Your health will add strength to the system. Your afflictions will seriously impair its constitution. When one member suffers, all must sympathize. Fill your station. Never shrink from duty. If you are called to *sleep* before the Saviour comes, let it be said in praise of your conduct, "*you fell at your post.*"

4. *Are you a believer in the Advent near — yet a wanderer — meeting everywhere in general, and nowhere in particular?* Your position is by no means singular. Multitudes pursue a similar course, and are reaping a similar harvest. You are "seeking rest, and find none," as one of old. You will bear with us. We speak for your benefit. You are unsettled — nowhere contented. You do not hear all the truth from any one. Some truths you can gather from all. You, therefore, justify your conduct; and thus you continue to *shop* from church to church. What good can you thus accomplish? Where is the force of that exhortation, "not to forsake the assembling of ourselves together," when you admit that this belongs especially to those who "SEE THE DAY APPROACHING?" Many do not see the signs of that approaching event, and may not incur the same guilt. You have been once awake. The scenes of the judgment have flashed vividly before you. Your whole being has been enlisted. The news of the coming Redeemer afforded you substance. You moved in a celestial atmosphere. How sweet the memory of those joyous seasons! You then met

together. Love encircled you in her arms. One thought of division among brethren never entered the peaceful bosom. As a united people, looking for the Lord from heaven, you sent forth an influence which the world felt and acknowledged. These days are gone. The tempter enters. You are scattered. Separated, you have been overcome, and your influence buried. Associated with the enemies of the cause, your efforts are thrown in the opposite scale. When you have closed this volume, with a heart warm with the love of Christ, and the hand and the eye uplifted, put these solemn questions to your conscience: "What am I? Where am I? What are my efforts to spread the news of the *gospel* HOPE?" Let your answers be such as you shall not fear to present before the Judge of all the earth.

5. *Are you a minister in any other Christian connection?* — To you we appeal with no ordinary emotion. God has constituted an order in his church. In that order you stand the first. You are the door of access to your members. Through you the proclamation of the coming of Christ must reach the mass of believers. How responsible your position! Life and death hang upon your words and acts. Do you admit the force of our statements? Are you persuaded that the Son of God will soon appear? Are the signs of his coming written upon the movements of the age? Do you see the hosts gathering to the conflict of that great day? As a watchman,

what is your duty? In the word of God it is clearly defined: "When I bring the sword upon a land, if the people of the land take a man of their borders, and set him for their watchman: if, when he seeth the sword come upon the land, he shall blow the trumpet and warn the people; then whoever heareth the sound of the trumpet, and taketh not warning, if the sword shall come and take him away, his blood shall be upon his own head. He heard the sound of the trumpet and took not warning, his blood shall be upon him. But he that taketh warning shall deliver his soul. But if the watchman shall see the sword come, and blow not the trumpet, and the people be not warned; if the sword shall come, and take any person from among them, he is taken away in his iniquity: but his blood will I require at the watchman's hand. So thou, O son of man, I have set thee a watchman to the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me." — Ezek. xxxiii. 2—8.

Are you ready to obey? When God has lifted the sword, will you elevate your voice and warn your people? The danger is near — your moments few. Before your Judge, make the solemn resolution that you will neglect the duty no longer; and may God give you many stars in your crown at the day of his Advent.

6. *Are you a Christian professor?* — What think you of the signs of the times? Have you made them an object of prayerful investi-

gation? Do they interest you? Are you persuaded of the truth of our position? What are your associations? Civil, social, or ecclesiastical? Are you in the army of Christ? Have you cast your whole being into his cause? Is it your life? Has God gifted you with an elevated mind, and a heart glowing with holy zeal? Have you earthly treasures? Have you laid them on the altar? Weigh these matters. They are not to be treated with indifference. God holds you responsible for every talent with which you are intrusted. While the half-lifted curtain reveals the dark future, let the eye of faith glance at the glories of the coming King in his beauty, and survey the fields of the promised inheritance.

7. *Are you a Christian politician?* — Can you serve two masters — enemies as they are, and on the eve of their final conflict? Can you entertain supreme regard for those whose characters are so opposite? When the services of these masters conflict, whose services are neglected? In the week or on the Sabbath, at home or abroad, do you adhere inviolate to the laws of Jehovah? How often do you transgress the positive precepts of the new covenant, and, as an apology, plead the laws of your country? In great political contests, where are your affections? Do your lips then utter the fulness of your heart? Can you be, at the same time, a citizen of two hostile governments? In these days of general excitement on all secular questions, are you not in great danger of bartering your title

to an eternal weight of glory, for that which will soon be consumed? Ponder well before you further go.

8. *Are you an Editor?* — You stand in the fore front of those who are forming the features of the present age. The public journals are the world's index — the arteries of the great moral system. If these channels flow with pure principles, the system is sustained in health and vigor; if filled with corruption, it languishes and becomes loathsome. What are your principles? Do they invigorate that body? Are their effects such as you desire to spread out before the judgment? Let your press sow the seed you are willing to reap.

9. *Are you of the World?* — “Without hope and without God,” what are your future prospects? Many seasons of mercy you cannot anticipate. You have had them without number. You cannot expect the Spirit ever to be striving. You have been cradled in Christianity. Its doctrines were the first lispings of your infant tongue. Its hymns are entwined about your early associations. The Scriptures are familiar. The sound of the gospel is not new. Its notes, which have been often alarming, die on your ear. The world absorbs your being. Your mind is crowded with its visionary grandeur. The signs of the coming King are not heeded. You sleep — you dream — he comes — 't is done: — “he that is filthy, let him be filthy still.” Flee, O flee while the star of Hope yet twinkles in the lurid sky!

