

THE STORY
OF THE
SEER OF PATMOS.

BY
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“Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand.” Rev. 1:3.

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CHAPTER IX.

THE TRUMPETS.

Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads. Rev. 7 : 3.

Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. Matt. 22 : 37.

That Christ may dwell in your hearts by faith ; that ye, being rooted and grounded in love. Eph. 3 : 17.

Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. Matt. 25 : 34.

And I looked, and, lo, a Lamb stood on the mount Sion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads. Rev. 14 : 1.

The closing work of the earth is the sealing of the servants of God. The universe is now waiting for that work to be completed. The only thing in heaven or earth that can hinder the work of God, is a lack of spirituality on the part of His chosen people. The kingdom over which Christ will reign will be a spiritual kingdom, and while many serve God in the mind, the subjects for whom Christ is now waiting, are those who serve with the whole heart. When it is fully demonstrated that the Spirit of the Eternal Father can dwell in man, then those who have overcome as Christ overcame, will inherit the kingdom prepared from the foundation of the world. The one hundred and forty-four thousand, together with the multitude of the saved, gathered about the throne and the Lamb on Mount Zion, were shown to the prophetic eye of John. The sixth seal closes when the one hundred and forty-four thousand have received the seal of God, and are waiting for the appearance of Christ in the

clouds of heaven. The opening of the seventh seal is the ushering in of eternity. "And when He had opened the seventh seal, there was silence in heaven about the space of half an hour." God's dwelling place is the center of life and the scene of constant activity. Music ever echoes from the vaults of heaven, and choruses composed of ten thousand times ten thousand of angel voices, sing the praises of the Lamb and of Him who sitteth on the throne.

When the little company on earth are prepared, the sealing angel speeds back to heaven with the message that the work is done. Christ in the sanctuary above, lays aside His priestly robes, and the Lamb appears as the King of kings. Angel leaders marshal the hosts of heaven. The throne of Omnipotence is moved. God accompanies His Son to earth. Attended by myriads of angels, the Rulers of heaven and earth leave heaven empty, drawn earthward by the faithful ones whose hearts have become the abiding place of His eternal Spirit. The time for the fulfillment of the promise of the Saviour, has come. He said, "It is expedient for you that I go away." "I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also." Never before has there been such a scene.

This is the cause of the silence in heaven. Those who have been torn asunder by the ruthless hand of death, meet in the air around their Deliverer. Some had been burned at the stake; others had perished in dungeons; others had been buried in the sea. Happy families, rent asunder by the cruel hand of death, are now

Lo, this is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation. Isa. 25:9.

And when he had opened the seventh seal, there was silence in heaven about the space of half an hour. Rev. 8:1.

Isa. 42:5.

Job 33:4.

His throne was like the fiery flame, and his wheels as burning fire.

A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him. Dan. 7:9, 10.

And, behold, the man clothed with linen, which had the inkhorn by his side, reported the matter, saying, I have done as thou hast commanded me. Eze. 9:11.

Lev. 16:23.

Isa. 63:3.

And he bath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS. Rev. 19:16.

Rev. 19:14.

Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ. Titus 2:13.

When the Son of man shall come in his glory, and all the holy angels with him. Matt. 25:31.

John 16:7.

John 14:1-3.

This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven. Acts 1:9-11.

Deut. 4:32, 33.

Heb. 12:22-24.

That he might be the firstborn among many brethren.

Rom. 8:29.

Rejoice, because your names are written in heaven. Luke 10:20.

Heb. 9:15.

For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first:

Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

1 Thess. 4: 16, 17.

Heb. 11: 33-39.

He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the Lord hath spoken it.

Isa. 25: 8.

Rev. 8: 1.

I have appointed thee a day for a year, a day for a year.

Eze. 4: 6 [margin.]

1 day = 1 year.

1 hour, or 1-24 of a day = 15 days.

1-2 hour = 7 1-2 days.

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

Rev. 22: 14.

Rev. 14: 1.

And mount Sinai was altogether on a smoke, because the Lord descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly.

Ex. 19: 18.

The law of thy mouth is better unto me than thousands of gold and silver.

Psa. 119: 72.

And the Lord spake unto you out of the midst of the fire: ye heard the voice of the words, but saw no similitude; only ye heard a voice.

And he declared unto you his covenant, which he commanded you to perform, even ten commandments; and he wrote them upon two tables of stone.

Deut. 4: 12, 13.

united around Christ. Husbands and wives, parted in this life, who slept in Jesus, meet at the voice of Him who died for them. Oh, what a meeting that will be! Friends will recognize friends. All will unite in thanksgiving and praise to Him who died and rose again, and has now come to give them everlasting rest and peace. The cruel monster death has no power over them. "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." This is heavenly reunion. Together, for seven successive days, they are traveling to their glorious home. They are a company of Sabbath-keepers, and the first Sabbath in their redeemed state will be spent on the way to the city of God. This is the company that sing the response given in the twenty-fourth Psalm; and it is the same company, who, as they gather about the throne with white robes and palms of victory, join in the chorus which John heard.

The giving of the law on Mount Sinai may be considered as a symbol of Christ's coming for the redeemed. Moses, an eyewitness of the giving of the law, says, "The Lord came from Sinai, and rose up from Seir unto them; He shined forth from Mount Paran, and He came with ten thousands of saints: from His right hand went a fiery law for them. Yea, He loved the people; all His saints are in Thy hand: and they sat down at Thy feet; every one shall receive of Thy words." Then it was that His law, the guide of life, was spoken in the hearing of all the people. Only those who have

known this same fiery law, the righteousness of Jehovah, and have had its seal implanted in their foreheads, will hear the law spoken, again, by Jehovah.

The prophet on Patmos was given a three-fold view of events which would take place between the time in which he lived, and the time when the redeemed gather about the throne. The messages to the seven churches are ecclesiastical history, showing the spread of the religion of Jesus Christ, and the errors which crept in. The seven seals reveal the inner workings of the church,—the individual experience—and foretell the signs of Christ's coming. In the messages to the churches, Christ was seen as the Light walking in their midst: in the seals, He is the Lamb who was slain that man might live. Another phase of history, not wholly national, but having to do with nations, is revealed in the sounding of the trumpets. The sounding of the seven trumpets extends to the close of the eleventh chapter, the seventh trumpet carrying history into eternity, like the seventh church and the seventh seal. The work of the trumpets is first introduced to John in the second verse of chapter eight. Seven angels stood before God, "and to them were given seven trumpets." The trumpet, or bugle sound, is the call to war; and the history of the trumpets is one long story of war and bloodshed, but in order that men might learn that the hand of God is overruling in every army, and that He guides in every war, the story of the trumpets is left on record.

Rev. 7:9.

Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure.

Isa. 46:10.



The giving of the law.

Hear, ye that are far off, what I have done; and, ye that are near, acknowledge my might.

Isa. 33:13.

In the midst of the seven candlesticks one like unto the Son of man. The seven candlesticks which thou sawest are the seven churches.

Rev. 1:13, 20.

Rev. 5:6.

Rev. 11:15-19.

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

Rev. 8:2.

And if ye go to war in your land against the enemy that oppresseth you, then ye shall blow an alarm with the trumpets. Num. 10:9.

He shall take a censer full of burning coals of fire from off the altar before the Lord, and his hands full of sweet incense beaten small, and bring it within the veil :

And he shall put the incense upon the fire before the Lord, that the cloud of the incense may cover the mercy seat that is upon the testimony, that he die not.

Lev. 16: 12, 13.



The glory of the shekinah shone above the mercy seat. The priest

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

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

Rev. 8: 3, 4.

Lest men, in following the details of national history, should, in the chronicle of all the distress of nations, lose sight of the work in heaven, a most precious phase of the Redeemer's work, is revealed, before the work of the trumpeters is described. Instead of introducing Christ as a sacrifice, bleeding in the presence of the heavenly beings, He is here shown as our great High

Priest, ministering in the presence of the Father. John saw Him standing at the altar, having a golden censer. In the shadowy service of the earthly tabernacle, the altar of incense burned continually before the inner veil. The smoke ascended before the glory of the shekinah, which shone above the mercy seat. On the Day of Atonement, when the high priest entered into the Most Holy place, he carried with him a censer filled with precious odors, the fragrance of which was wafted by the breezes far beyond the

tabernacle court. The priest entered the presence of Jehovah, bearing the sins of the people, and carrying with him their prayers. These prayers were acceptable with God because offered by faith in the righteousness of Christ. So in the heavenly court, God is enthroned and Christ stands before Him in behalf of His people. He pleads His own righteousness which is acceptable with God. There is an inexhaustible fund of perfect obedience,

which is the "much incense" which He offers. This "perfect obedience," or righteousness, meets every need, covers every case. As He was tempted in all points, yet yielded in none, so where sin abounds grace more than meets the need.

The offering which the High Priest makes, is the prayers of all saints. From the time of the fall, heart yearnings have been felt in heaven. Every prayer has been recorded in the record books; never has one soul-longing been passed by unheeded. Parents have prayed for the conversion of their children, and children have pleaded for their parents. The burden for souls in distant lands, has often rested heavily on some faithful follower of God; and although the ones prayed for may never have been conscious of the fact, a connection was made between heaven and earth, and the needy ones were within the circuit. Heaven always responds to the call of a soul; it is pledged to do so, and will fulfill the promise. So the prayers which are ascending daily are as sure to be answered as the truth is sure that God's throne is eternal. Angels are rearranging environments, changing circumstances, weaving about disinterested souls a network of influences which will some day lead to a surrender. God never forces Himself upon a single life, but there is one way to connect a man with heaven in spite of himself, and that way is through prayer.

Will none who are prayed for reject light?—Certainly they will; but when those upon whom the light has shone, do reject, they will be broken off like the dead branch of a tree, and some one else will be grafted in. Those who offered the prayers may be quiet in death, but the prayers

Rom. 5:20.

1 Sam. 1:17.

Thou tellest my wanderings: put thou my tears into thy bottle: are they not in thy book? Psa. 56:8.

The prayer of the upright is his delight. Prov. 15:8.

Thy prayers and thine alms are come up for a memorial before God.

Acts 10:4.

The prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him.

Jas. 5:15.

Jas. 5:17, 18.

Then the priests the Levites arose and blessed the people: and their voice was heard, and their prayer came up to his holy dwelling place, even unto heaven.

2 Chron. 30:27.

The prince of the kingdom of Persia withstood me one and twenty days: but, lo, Michael, one of the chief princes, came to help me; and I remained there with the kings of Persia.

Dan. 10:13.

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

Rev. 3:20.

Matt. 8:34.

Well; because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear.

Rom. 11:20.

It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles.

Acts 13:46.

Therefore also now, saith the Lord, turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning:

And rend your heart, and not your garments, and turn unto the Lord your God: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil.

Joel 2:12-14.

And the angel took the censer, and filled it with fire of the altar, and cast it into the earth: and there were voices, and thunderings, and lightnings, and an earthquake. *Rev. 8:5.*

And the seven angels which had the seven trumpets prepared themselves to sound. *Rev. 8:6.*

Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.

Acts 4:12.

We are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away.

Isa. 64:6.

Whatsoever is not of faith is sin. *Rom. 14:23.*

Now will I return to fight with the prince of Persia: and when I am gone forth, lo, the prince of Grecia shall come. *Dan. 10:20.*

The king spake, and said, Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honour of my majesty?

While the word was in the king's mouth, there fell a voice from heaven, saying, O king Nebuchadnezzar, to thee it is spoken; The kingdom is departed from thee.

Dan. 4:30, 31.

To all that be in Rome, beloved of God, called to be saints: Grace to you and peace from God our Father, and the Lord Jesus Christ.

First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world. *Rom. 1:7, 8.*

Jer. 17:24-27.

Jer. 38:17-20.

are lodged on heaven's altar, and will be answered before the censer is thrown down.

Thus John sees Christ pleading for sinners, while the sealing work is going on in the earth. When the angel returns to heaven with the message that all are sealed, Christ casts the censer to the earth, and the thunderings, the lightnings, and the earthquake, proclaim that the end is at hand. Having seen Christ as man's intercessor, John follows the work of the seven angels which had the seven trumpets.

Belief in the imputed righteousness of Christ, is the only means of salvation for man. Self-righteousness was the cause of Satan's fall, and it has ever been the studied plan of his satanic majesty to lead men from faith in the righteousness of Christ to a faith in their own works. When this is accomplished, destruction is inevitable. To an individual this means the loss of eternal life; to a church, it means the withdrawing of the Spirit of God; to a nation, it means subjugation by some stronger nation. This lesson was taught by Nebuchadnezzar, the Babylonian monarch. When he walked in his palace, saying with lordly pride, "Is not this great Babylon, that I have built?" destruction waited at the door. The same truth has been taught in the downfall of every nation which has risen to prominence in past ages. God, in the voice of the first four trumpets, taught this lesson to the Roman Empire.

Rome, the universal kingdom at the time of Christ's first advent, was wonderfully blessed with a knowledge of the truth, but in proportion to the greatness of her privileges, so her fall was terrible.

In the days of Constantine the empire was divided, Rome being the western capital, and Constantinople the eastern. At the death of Constantine, three divisions were made in order to seat each one of his three sons on a throne; this triple division is recognized throughout the trumpet history. Of these divisions, Italy, or the Western Roman Empire, was known as one third. While the three divisions are referred to, the first division into an eastern and western empire, is also preserved, until the capture of Constantinople by the Turks.

“The first angel sounded, and there followed hail and fire mingled with blood, and they were cast upon the earth.” This is a most concise statement of a long series of terrible events; but brief as it is, the most forcible language is chosen; hail and fire are mingled with blood and cast upon the earth. As early as the days of Constantine, hordes of barbarians pressed upon the frontiers of the Roman territory. Europe had, from prehistoric times, been subject to an influx of barbarians, and a spirit of emigration periodically swept like an undulating wave, over all the continent. When pressure came on the eastern frontier from the Scythians of northern Asia, the more western tribes were forced to seek broader fields in the populous southern countries. Largely because of this pressure, Constantine divided the empire, in order that there might be greater strength to resist invasions. The time came when all the resources which Rome could muster, were insufficient to repel the invaders.

For the kingdom is the Lord's:
and he is the governor among the
nations. Psa. 22 : 28.

When the Most High divided to
the nations their inheritance, when
he separated the sons of Adam, he
set the bounds of the people.
Deut. 32 : 8.



Ancient effigies of Constantine and his wife
Fausta.

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

Rev. 8 : 7.

An ungodly man diggeth up evil :
and in his lips there is as a burning
fire. Prov. 16 : 27.

The heathen raged, the kingdoms
were moved. Psa. 46 : 6.

The lords of the heathen have broken down the principal plants thereof, they are come even unto Jazer, they wandered through the wilderness: her branches are stretched out, they are gone over the sea.

Isa. 16 : 8.

The adversary hath spread out his hand upon all her pleasant things: for she hath seen that the heathen entered into her sanctuary, whom thou didst command that they should not enter into thy congregation.

Lam. 1 : 10.

Except the Lord build the house, they labour in vain: that build it: except the Lord keep the city, the watchman waketh but in vain.

Psa. 127 : 1.

For their feet run to evil, and make haste to shed blood.

Prov. 1 : 16.

Many seek the ruler's favour; but every man's judgment cometh from the Lord.

Prov. 29 : 26.

There is a generation, whose teeth are as swords, and their jaw teeth as knives, to devour the poor from off the earth, and the needy from among men.

Prov. 30 : 14.

If thou seest the oppression of the poor, and violent perverting of judgment and justice in a province, marvel not at the matter: for he that is higher than the highest regardeth; and there be higher than they.

Eccl. 5 : 8.

But if a man live many years, and rejoice in them all; yet let him remember the days of darkness; for they shall be many. All that cometh is vanity.

Eccl. 11 : 8.

The wrath of a king is as messengers of death.

Prov. 16 : 14.

All thy strong holds shall be like fig trees with the firstripe figs: if they be shaken, they shall even fall into the mouth of the eater.

Nahum 3 : 12.

In the year 395, the Goths, with their renowned leader, Alaric, invaded the Eastern Roman Empire. As they crossed the Danube, the dividing line between the territory of the Romans and the wilds of Germany, in the middle of a winter of uncommon severity, they came like the hail from the north, and one of the Roman poets has said, "They rolled their ponderous wagons over the broad and icy back of the indignant river." Alaric was no mean leader; but bold, artful, and more than a match for any general in the degenerate Roman army. For a number of years, the Goths remained in the eastern division of the empire; part of the time at peace, at other times, at variance with the emperor. In the year 408 Alaric descended upon Italy. He hastily passed the Alps and the Po, pillaged the cities of northern Italy, and advanced a constantly increasing army to the city of Ravenna, where the pusillanimous emperor had his capital. Without meeting any resistance, he proceeded along the Adriatic until he came near Rome. Alaric took Ostia, the port of Rome at the mouth of the Tiber, and demanded unconditional surrender of the city itself. The senate yielded without reluctance, and Alaric placed the purple robe of the emperor on Attalus, the prefect of the city. Rome, the proud monarchy, was in the hands of a barbarian army, which could crown its emperor at will and insult its senate at pleasure. Later, Attalus, the tool of Alaric, was degraded in the presence of the people; his diadem was taken from him, and as if to offer insult to injury, the haughty barbarian sent the ensigns of royalty to Honorius, the real emperor, who was trembling

behind the fortifications of Ravenna. Folly and imprudence provoked the Goths, and the city of Rome was awakened one night in the year 410 by the tremendous trumpet of the barbarian soldiers. Rome was ravaged. The gold and the silver, the silver plate and costly furniture from Roman palaces, were loaded on the Gothic wagons. Fire and bloodshed filled the city with terror. For six days the city was in the hands of the invaders. At the end of that time, "at the head of an army, encumbered with rich and weighty spoils, their intrepid leader advanced along the Appian Way into the southern provinces of Italy, destroying whatever dared to oppose his passage, and contenting himself with the plunder of the unresisting country." On the death of Alaric, in 410, he was succeeded by his brother-in-law, Adolphus, who allied himself with the Romans; he assumed the character of a Roman general, and later, married the sister of Honorius, the emperor. Thus, the conquest of the Goths over the weakened Roman Empire, was complete.

"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." The power here brought to view is distinguished from the Goths by the fact that its force was felt upon the sea instead of on the land. While Honorius, who had experienced the invasion of the Goths, was still nominally the emperor of Rome, the Vandals were making their presence felt in Spain. They were a horde of barbarians who had come from the northeast and for a time halted in the western provinces of Rome. In 428 the terrible Genseric be-

The nations shall see and be confounded at all their might: they shall lay their hand upon their mouth, their ears shall be deaf.

Mic. 7: 16.

Woe to him that coveteth an evil covetousness to his house, that he may set his nest on high, that he may be delivered from the power of evil!

Thou hast consulted shame to thy house by cutting off many people, and hast sinned against thy soul.

Hab. 2: 9, 10.

Woe to him that buildeth a town with blood, and stablisheth a city by iniquity!

Hab. 2: 12.

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. Rev. 8: 8.

There is a vanity which is done upon the earth; that there be just men, unto whom it happeneth according to the work of the wicked; again, there be wicked men, to whom it happeneth according to the work of the righteous: I said that this also is vanity. Eccl. 8: 14.

This is an evil among all things that are done under the sun, that there is one event unto all: yea, also the heart of the sons of men is full of evil, and madness is in their heart while they live, and after that they go to the dead. Eccl. 9: 3.

Woe to the bloody city ! it is all full of lies and robbery ; the prey departeth not ;

The noise of a whip, and the noise of the rattling of the wheels, and of the prancing horses, and of the jumping chariots.

The horseman lifteth up both the bright sword and the glittering spear : and there is a multitude of slain, and a great number of carcasses ; and there is none end of their corpses ; they stumble upon their corpses. Nahum 3 : 1-3.

Yea, they shall not be planted, yea, they shall not be sown : yea ; their stock shall not take root in the earth : and he shall also blow upon them, and they shall wither, and the whirlwind shall take them away as stubble. Isa. 40 : 24.

Behold, the nations are as a drop of a bucket, and are counted as the small dust of the balance : behold, he taketh up the isles as a very little thing.

And Lebanon is not sufficient to burn, nor the beasts thereof sufficient for a burnt offering.

All nations before him are as nothing ; and they are counted to him less than nothing, and vanity. Isa. 40 : 15-17.

Thou art become guilty in thy blood that thou hast shed ; and hast defiled thyself in thine idols which thou hast made ; and thou hast caused thy days to draw near, and art come even unto thy years : therefore have I made thee a reproach unto the heathen, and a mocking to all countries.

Those that be near, and those that be far from thee, shall mock thee, which art infamous and much vexed. Eze. 22 : 4, 5.

Yet was she carried away, she went into captivity : her young children also were dashed in pieces at the top of all the streets : and they cast lots for her honourable men, and all her great men were bound in chains. Nahum 3 : 10.

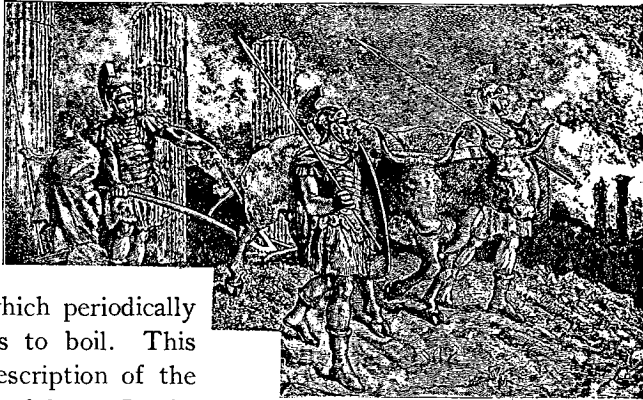
became their leader, and at once the Vandals assumed the aggressive. Of Genseric it is said, "His slow and cautious speech seldom declared the deep purposes of his soul ; he disdained to imitate the luxury of the vanquished ; but he indulged the sterner passions of anger and revenge. The ambition of Genseric was without bounds and without scruples." "The experience of navigation, and perhaps, the prospect of Africa" placed the Vandals on the sea. They were at first invited into Africa by Count Boniface, one of the Roman generals. The fatal step had been taken. The enemy once in Africa, Rome was confronted by a most formidable foe. It was in 431 that the Vandals crossed the Straits of Gibraltar. A few years later, they were sole possessors of Carthage and northern Africa. Rome could ill afford to lose her African possessions ; for they furnished both wealth and food to the cities of Italy. Nevertheless Genseric and the Vandals grew strong on the southern shore of the Mediterranean. Soon their borders were too narrow, and the success of their fleet added Sicily and other places to the barbarians. In June of the year 455, A. D., Genseric and his Vandals disembarked at the mouth of the Tiber, and Rome was again at the mercy of the barbarians. The pillage lasted fourteen days and nights ; and all that yet remained of public or private wealth, of sacred or profane treasure, was diligently transported to the vessels of Genseric The Empress Eudoxia, with her two daughters, was compelled as captive to follow the haughty Vandal. Thousands of Romans were likewise transported as slaves to the capital of the Vandal empire. "Their distress," says Gibbon, "was

aggravated by the unfeeling barbarians, who, in the division of the booty, separated the wives from their husbands, and the children from their parents." The sack of Rome by the Goths had been a terrible calamity; but that by the Vandals, forty-five years later, was still worse. However, the devastation of the city itself was but a small part of the destructive work of these barbarians. The prophet was shown a great mountain, burning with fire, cast into the sea.

It was like a mighty stone cast into the waters, causing wave after wave to beat against the defenseless shores; or like an active volcano in the midst of the sea which periodically caused the waters to boil. This agrees with the description of the inroads of the Vandals. "In the spring of each year [between 461 and 467] they equipped a formidable navy in the port of Carthage; and Genseric himself, though in a very advanced age, still commanded in person the most important expeditions. . . . The Vandals repeatedly visited the coasts of Spain, Liguria, Tuscany, Campania, Lucania, Bruttium, Apulia, Calabria, Venetia, Dalmatia, Epirus, Greece, and Sicily. . . . Their arms spread desolation and terror, from the columns of Hercules to the mouth of the Nile." They took with them horses, so that their terror spread inland from the port at which the fleet landed the

They shall take up a lamentation for thee, and say to thee How art thou destroyed, that wast inhabited of seafaring men the renowned city, which wast strong in the sea, she and her inhabitants, which cause their terror to be on all that haunt it! Eze. 26 : 17, 18.

Thou shalt ascend and come like a storm, thou shalt be like a cloud, to cover the land, thou, and all thy bands, and many people with thee.



The ruins of Carthage.

Thus saith the Lord God ; It shall also come to pass, that at the same time shall things come into thy mind, and thou shalt think an evil thought :

And thou shalt say, I will go up to the land of unwall'd villages ; I will go to them that are at rest, that dwell safely, all of them dwelling without walls, and having neither bars nor gates,

To take a spoil, and to take a prey ; to turn thine hand upon the desolate places that are now inhabited, and upon the people that are gathered out of the nations, which have gotten cattle and goods, that dwell in the midst of the land.

Eze. 38 : 9-12.

Shall not all these take up a parable against him, and a taunting proverb against him, and say, Woe to him that increaseth that which is not his! how long? and to him that ladeth himself with thick clay!

Shall they not rise up suddenly that shall bite thee, and awake that shall vex thee, and thou shalt be for bogoties unto them?

Hab. 2 : 6, 7.

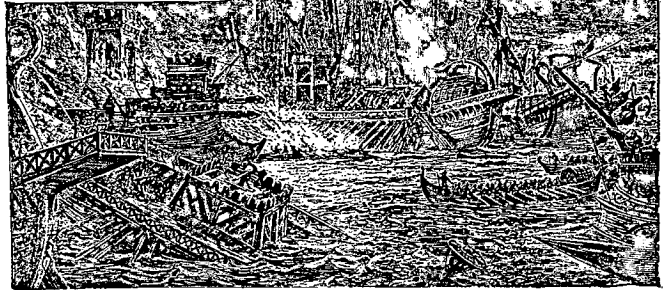
That they may do evil with both hands earnestly, the prince asketh, and the judge asketh for a reward; and the great man, he uttereth his mischievous desire: so they wrap it up.

The best of them is as a brier: the most upright is sharper than a thorn hedge: the day of thy watchmen and thy visitation cometh; now shall be their perplexity.

Micah 7 : 3, 4.

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

Rev. 8 : 9.



The fire spread from vessel to vessel.

Notwithstanding the land shall be desolate because of them that dwell therein, for the fruit of their doings.

Micah 7 : 13.

They shall come all for violence: their faces shall sup up as the east wind, and they shall gather the captivity as the sand.

And they shall scoff at the kings, and the princes shall be a scorn unto them: they shall deride every strong hold; for they shall heap dust, and take it. Hab. 1 : 9, 10.

savage warriors. So hidden were the designs of Genseric that the Roman world never knew where to look for the next attack. As wealth and an abundance of plunder were the objects of their greed, the Vandals usually avoided fortified cities.

Rome was at last aroused to take active measures against her constant and most persistent enemy. She spent months in preparation of a fleet. The forces of the East and the West united in invading Africa. The Roman army stood under the walls of Carthage. Genseric asked and obtained a five days'

truce. The wind became favorable to the warrior of the Mediterranean. His vessels were manned with the bravest of the Vandals and Moors, who in the darkness of the night, towed a large number of ships loaded with combustibles, into the very midst of the Roman fleet. The fire spread from vessel to vessel. "The noise of the wind, the crackling of the flames, the dissonant cries of the soldiers and mariners, who could neither command nor obey, increased the

horror of the nocturnal tumult." Many who might have escaped the flames, met death at the hands of the Vandal warriors. Historians state that eleven hundred Roman vessels were destroyed. The burning mountain had fallen upon the sea.

Genseric was again recognized as the tyrant of the sea. He lived to see the final extinction of the Roman Empire of the West in 476. His was the work which was permitted to be done at the sounding of the second trumpet, in that nation where apostasy replaced the true worship of God, and where the mystery of iniquity was fast coming into power.

But the end was not yet. "The third angel sounded, and there fell a great star from heaven, burning as it were a lamp." For nearly one hundred years previous to the final downfall of Rome, the Huns, one of the wildest of the Scythian tribes, had pressed upon the empire, spreading themselves from the Volga to the Danube. For a time they commanded the alternative of peace or war, with both the eastern and western divisions of the empire. In the days of Ætius, a general of the West, sixty thousand Huns marched to the confines of Italy; but retreated when paid the sum which they cared to demand. Theodosius, the emperor of the East, bought peace by paying an annual tribute of three hundred and fifty pounds of gold, and bestowing the title of general upon the king of the Huns. There was still a senate at Rome, and it purchased peace of the Huns. This was a part of the "wormwood" which Rome was caused to drink. In 433 Attila and his brother became joint rulers of the barbarians, and in a treaty

They make the king glad with their wickedness, and the princes with their lies. Hosea 7:3.

I have written to him the great things of my law, but they were counted as a strange thing.

Hosea 8:12.

And the third angel sounded, and there fell a great star from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters. Rev. 8:10.

For thus saith the Lord God; Because thou hast clapped thine hands, and stamped with the feet, and rejoiced in heart with all thy despite against the land of Israel;

Behold, therefore I will stretch out mine hand upon thee, and will deliver thee for a spoil to the heathen; and I will cut thee off from the people, and I will cause thee to perish out of the countries: I will destroy thee; and thou shalt know that I am the Lord.

Eze. 25:6, 7.

Yea also, because he transgresseth by wine, he is a proud man, neither keepeth at home, who enlargeth his desire as hell, and is as death, and cannot be satisfied, but gathereth unto him all nations, and heareth unto him all people. Hab. 2:5.

Strangers have devoured his strength, and he knoweth it not: yea, gray hairs are here and there upon him, yet he knoweth not.

Hosea 7:9.

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. 8:11.

The house of the wicked shall be
overthrown. Prov. 14 : 11.

He shall lean upon his house, but
it shall not stand : he shall hold it
fast, but it shall not endure.
Job. 8 : 15.

The lot is cast into the lap ; but
the whole disposing thereof is of
the Lord. Prov. 16 : 33.

They were haughty, and
committed abomination be-
fore me : therefore I took
them away as I saw good.
Eze. 16 : 50.

I will pour out mine in-
dignation upon thee, I will
blow against thee in the fire
of my wrath, and deliver
thee into the hand of brut-
ish men, and skilful to de-
stroy.

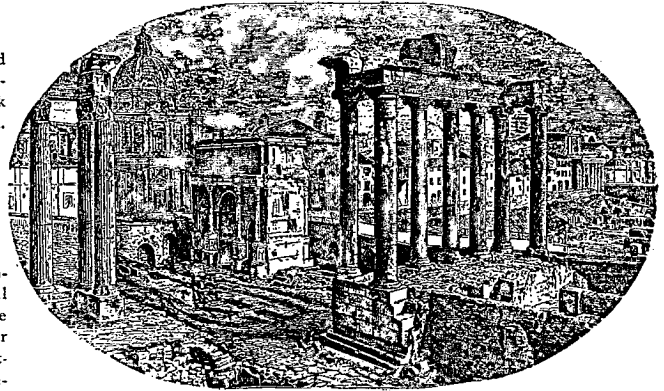
Thou shalt be for fuel to the fire ;
thy blood shall be in the midst of
the land ; thou shalt be no more
remembered : for I the Lord have
spoken it. Eze. 21 : 31, 32.

Ye have ploughed wickedness, ye
have reaped iniquity ; ye have eaten
the fruit of lies : because thou didst
trust in thy way, in the multitude of
thy mighty men.

Therefore shall a tumult arise
among thy people, and all thy for-
tresses shall be spoiled, as Shalman
spoiled Beth-arbel in the day of
battle : the mother was dashed in
pieces upon her children.

Hosea 10 : 13, 14.

with the emperor, the Huns "dictated the conditions of peace ; each condition was an insult on the majesty of the empire. Besides the freedom of a safe and plentiful market on the banks of the Danube, they required that the annual contribution should be augmented from three hundred and fifty pounds of gold to seven hundred pounds of gold ; that a fine, or ransom, of eight pieces of gold should be paid for every Roman captive who had escaped from his barba-



Ruins of the Forum.

rian master ; that the emperor should renounce all treaties and engagements with the enemies of the Huns ; and that all the fugitives who had taken refuge in the court, or provinces of Theodosius, should be delivered to the justice of their offended sovereign." Thus was the Roman Empire made to realize that its power was gone, and that the proud Romans were subject to the most cruel of all barbarians. This was "wormwood" indeed.

After concluding such a treaty with the emperor of the East, Attila gathered his hordes and marched into Gaul. Here he was defeated

by the Visigoths, and the Huns retreated to northern Italy. One barbarian horde might repel another, but there was little danger of defeat when once within the confines of Italy. Attila crossed the Alps, "the fountain of waters." Aquileia, the richest and most populous city of the Adriatic, fell, and the succeeding generation could scarcely discover the ruins, so complete was the overthrow. Many cities were reduced to heaps of stones and ashes. Milan, the city of the royal palace, submitted. Rome was the next point of attack, but the city escaped the hand of Attila, its salvation being purchased by the gift of the princess Honoria, with an immense dowry. The bitterness of the portion which Rome drank is well described as worm-wood. The "star" which fell upon the fountains of waters, retreated to his home in Hungary, where his light was extinguished.

Attila, king of the Huns, died in 453. His light went out like the snuffing of a candle. He was a lamp burning on the earth. But Rome was not delivered from her enemies. The Vandal king, Genseric, was in the height of his power, and continued to ravage the southern coasts until the final overthrow, about twelve years later.

Roman power was lost, although in name the Western Empire still existed. A Roman, Attalus, was seated on the throne by Alaric, the Goth, and recognized as sovereign by the rightful heir to the throne. The Vandals tormented the government until life was a burden. In order to complete the overthrow, nothing remained to be done, except to seat a barbarian on the throne in the place of the royal family.

There shall the fire devour thee ;
the sword shall cut thee off, it shall
eat thee up like the cankerworm :
make thyself many as the canker-
worm, make thyself many as the
locusts.

Nahum 3 : 15.

Because thou hast spoiled many
nations, all the remnant of the peo-
ple shall spoil thee ; because of
men's blood, and for the violence of
the land, of the city, and of all that
dwell therein. Hab. 2 : 8.

In the time when thou shalt be
broken by the seas in the depths of
the waters thy merchandise and all
thy company in the midst of these
shall fall. Eze. 27 : 34.

Yea, I will make many people
amazed at thee, and their kings
shall be horribly afraid for thee,
when I shall brandish my sword be-
fore them ; and they shall tremble
at every moment, every man for his
own life, in the day of thy fall.

Eze. 32 : 10.

*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. 8 : 12.



Attila.

I have set the point of the sword against all their gates, that their heart may faint, and their ruins be multiplied: ah! it is made bright, it is wrapped up for the slaughter.

Eze. 21: 15.

In thee have we taken gifts to shed blood; thou hast taken usury and increase, and thou hast greedily gained of thy neighbors by extortion, and hast forgotten me, saith the Lord God.

Eze. 22: 12.

Ye which rejoice in a thing of nought, which say, Have we not taken to us horns by our own strength?

Amos 6: 13.

For the rich men thereof are full of violence, and the inhabitants thereof have spoken lies, and their tongue is deceitful in their mouth.

Micah 6: 12.

Behold, therefore I will stretch out mine hand upon thee, and will deliver thee for a spoil to the heathen; and I will cut thee off from the people, and I will cause thee to perish out of the centuries: I will destroy thee: and thou shalt know that I am the Lord.

Eze. 25: 7.

“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.” The prophetic history given under the fourth trumpet, represents the dense darkness that would exist if the sun, moon, and stars all refused to emit light. Its fulfillment was the extinction of the light of Western Rome.

During the last twenty years of the existence of the Western Empire, nine emperors had successively disappeared. The third from the last was murdered, and his successor, Nepos, was expelled. Orestes was a Pannonian by birth, and for years a faithful follower of Attila, the Hun. On the death of Attila he entered the service of the Roman princes. Step by step he advanced in the army until he was granted the title of patrician by Nepos, and made master-general of the troops. On the expulsion of Nepos, Orestes was offered the purple, but refused it; consenting, however, that his son, Augustulus, should become emperor of the West. Augustulus was a mere tool in the hands of the numerous barbarians who were now in Italy and upon her borders. The confederate tribes demanded one-third of the land of Italy, and when the request was refused, they united their forces under the leadership of Odoacer, the son of a barbarian, who had himself followed the great leader of the Huns, and then accepted a position in the Roman army. He was noted among the barbarians for his courage and ability. By the confederate tribes, he was saluted as the king of Italy. Augustulus offered his resignation, which was accepted by the Senate. This was its last act of obedience to its prince. Zeno, ruler of the

East, was recognized as sole emperor, and he awarded to Odoacer the title of "Patrician of the Diocese of Italy."

"Odoacer was the first barbarian who reigned in Italy over a people who had once asserted their just superiority above the rest of mankind." He reigned fourteen years, from 476 to 490, A. D., but the Roman Empire of the West was a thing of the past. The territory once held by the ruling kingdom of the world, was divided among the barbarians who had assisted in its overthrow.

Rome was now broken into fragments, and the ten divisions presented to the prophet Daniel were each given power. As iron and miry clay refuse to unite, so the fragments of the Western Roman Empire will remain separate until the end of time. With the year 476, which marks the fall of Rome, begins the history of the Middle Ages. Within the next few years every obstacle was cleared away, and the papacy had a clear road to the throne. Odoacer was by faith an Arian, and his kingdom, that of the Heruli, was the first of the horns, according to Daniel 7:8, to be plucked up by the little horn, which exalted itself, and spoke great words against the Most High.

In the distress caused by the numerous invasions of the barbarians, the bishop of the Roman diocese had acted well his part. When nations fell, and emperors ceased to grant protection, men sought safety in the shadow of the church. Daily the power of the bishop increased, and from the decaying ruins of ancient Rome, the papacy arose. The church had the name of life, but it was dead. To the one who followed the Saviour, He appeared as the High Priest in

As they gather silver, and brass, and iron, and lead, and tin, into the midst of the furnace, to blow the fire upon it, to melt it; so will I gather you in mine anger and in my fury, and I will leave you there, and melt you.

Yea, I will gather you, and blow upon you in the fire of my wrath, and ye shall be melted in the midst thereof.

As silver is melted in the midst of the furnace, so shall ye be melted in the midst thereof; and ye shall know that I the Lord have poured out my fury upon you.

Eze. 22:20-22.

Whereas thou sawest the feet and toes, part of potters' clay, and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay.

And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong, and partly broken.

And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay.

Dan. 2:41-43.

Remember ye not, that, when I was yet with you, I told you these things?

And now ye know what witholdeth that he might be revealed in his time.

For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way. 2 Thess. 2:5-7.

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

Dan. 7:8.

Rev. 13:2.

Whosoever will, let him take the water of life freely. Rev. 22:17.

I will shake all nations.

Hag. 2:7.

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. 12:1.

And he shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time.

Dan. 7:25.

And I beheld, and heard an angel flying through the midst of heaven, saying with a loud voice, Woe, woe, woe, to the inhabitants of the earth by reason of the other voices of the trumpet of the three angels, which are yet to sound!

Rev. 8:13.

His lips are full of indignation, and his tongue as a devouring fire:

And his breath, as an overflowing stream, shall reach to the midst of the neck, to sift the nations with the sieve of vanity.

Isa. 30:27, 28.

¹ Tim. 4:1-3.

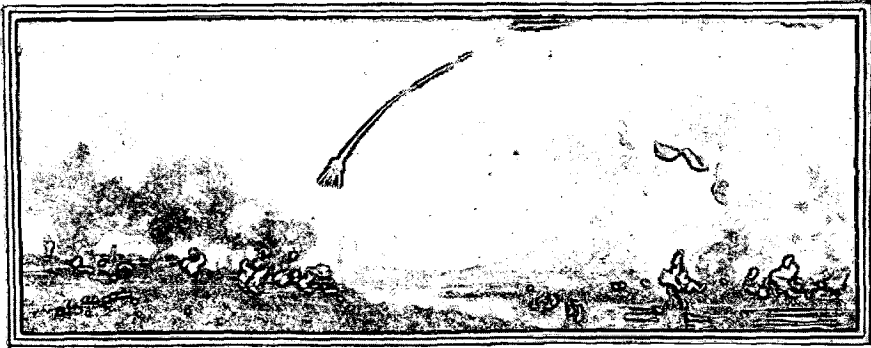
² Tim. 3:1-8.

the heavenly court, offering His own righteousness to all of every nationality who would accept.

The fall of Rome was a mighty shaking up of nations, divinely symbolized by the trumpets blown by argels who stand in the presence of God. Its fall is a type of the time of trouble, preceding the final destruction of the world. God loved His people then, and through the darkness, His hand was leading. So it will be at the sounding of the seventh trumpet. The history of the fourth trumpet evidently covers the events of a number of years; for the next time the Roman Empire is brought to view, it is presented as the persecuting power which bore sway a thousand two hundred and three score years.

When the fourth angel had sounded, John beheld another "angel flying through the midst of heaven, saying with a loud voice, Woe, woe, woe, to the inhabitants of the earth by reason of the other voices of the trumpet of the three angels, which are yet to sound!"

Barbarian warfare is terrible; the crushing of a nation calls out the armory of heaven, and angels veil their faces from the scenes of cruelty and bloodshed. But the false doctrines which crush the sons of God, and the errors which hide the righteousness of Christ, are especially designated as woes. To these woes the student of prophecy is next introduced.



CHAPTER X.

THE BEGINNING OF WOES.

The struggle between truth and error has always been a bitter one. No great light has ever shone upon the earth for which the arch-enemy has not had a counterfeit, containing enough of the truth to make it palatable to those whose taste for spiritual food is not the keenest; and yet, with all this, God has used these very deceptions, to reveal the greatness of His love. The student of prophecy should bear in mind that before John was allowed to hear the trumpets, Christ was presented as full of righteousness.

God plans from eternity; and while Satan worked hard for the utter destruction of all things, yet the guiding hand of Jehovah still controlled affairs; and preceding the setting up of the papacy, the eye of the Infinite One saw those who would give the last message to the world and see the triumph of truth. Thus

And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels. Rev. 12:7.

Heb. 12:4.
 Luke 2:32.
 Matt. 24:24.
 2 Cor. 11:14, 15.
 2 Thess. 2:10-12.
 Prov. 4:18, 19.
 Rev. 8:3.
 Matt. 22:11, 12.
 Rom. 4:5-7.
 Matt. 6:22, 23.
 Mark 4:4, 14.
 Psa. 19:4.
 Rom. 10:18.
 Rom. 1:19, 20.
 Acts 13:47.

He said, It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth.

Isa. 49:6.

Because thy rage against me and thy tumult is come up into mine ears, therefore will I put my hook in thy nose, and my bridle in thy lips, and I will turn thee back by the way by which thou camest.

2 Kings 19 : 28.

Isa. 37 : 29.

I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven.

Matt. 8 : 11.

Jesus knew from the beginning who they were that believed not, and who should betray him.

John 6 : 64.

Isa. 37 : 26-29.

While they promise them liberty, they themselves are the servants of corruption : for of whom a man is overcome, of the same is he brought in bondage.

2 Pet. 2 : 19.

I will deliver them to be removed into all the kingdoms of the earth for their hurt, to be a reproach and a proverb, a taunt and a curse, in all places whither I shall drive them.

Jer. 24 : 9, 10.

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

Rev. 9 : 1.

Eze. 26 : 20.

Eze. 39 : 2-4.

The Gentiles shall see thy righteousness, and all kings thy glory : and thou shalt be called by a new name, which the mouth of the Lord shall name.

Isa. 62 : 1, 2.

The princes are rebellious, and companions of thieves : every one loveth gifts, and followeth after rewards : they judge not the fatherless, neither doth the cause of the widow come unto them.

Isa. 1 : 23.

when the "mystery of iniquity" thought to reign supreme, it found that the seed of truth, which would inevitably cause its overthrow, had already been planted by God, in the Western Empire. Events which took place in the eastern third of the world, and which finally centered about Constantinople, the capital of the Eastern Empire, show, with equal clearness, the wonderful foresight and wisdom of the Saviour. Satan may be rich in resources, but the God of heaven knows a thousand ways to thwart his every scheme. The history of the fifth trumpet is another exemplification of this fact.

The barbarian hordes had spent their strength in the overthrow of the Western Empire, and had, in the course of a few years, laid aside their savage ways, and assumed the manners of the conquered people with whom they lived. But the Eastern Empire was as full of weakness and pollution as the Western, and its downfall was just as certain, although it came in an entirely different way. "The fifth angel sounded, and I saw a star fall from heaven unto the earth : and to him was given the key of the bottomless pit." The north of Asia had sent forth its hordes of barbarians, who passed like waves of the sea over the entire continent of Europe, even to the British Isles. From the central portion of western Asia, the Gospel was spread as the life and light of all mankind.

Near the close of the sixth century there was born in Mecca, of the princes of Arabia, a man who claimed direct descent from Ishmael, the son of Abraham. This man was Mohammed, the son of Abdallah, and the founder of a

faith, which, to-day has many thousand adherents. "Arabia," says Gibbon, "was free; the adjacent kingdoms were shaken by the storms of conquest and tyranny, and persecuted sects fled to the happy land where they might profess what they believed, and practice what they professed." In Arabia were gathered, at this time, Christians, Jews, Persian fire-worshippers, and representatives of all sects and beliefs.

Mohammed was acquainted with them all as he mingled in the thoroughfares of Mecca, and in his journeys to Damascus, and seaports of Syria.

Mohammed was of a serious mind, and it was his custom to retire one month each year to a cave, a few miles from Mecca, where he gave himself to fasting and prayer. On his return from one of these seasons of seclusion he announced his belief in one God, and that Mohammed was the prophet of God. This was the beginning of Islamism. The prophet first taught in his own family, and gradually gained a number of converts. His flight, from Mecca, called the *Hegira*, [A. D. 622] is the era of his glory, and the date from which the Mohammedans compute their time. In opposition to the forms and ceremonies of the numerous worshippers who congregated at Mecca, and to the professed Christians who revered the images of saints and martyrs, the simple principles of the new religious leader called for prayer, fasting, and alms. Five times a day, his followers all over the world turn their eyes toward Mecca, and lift their hearts in prayer.

But were mingled among the heathen, and learned their works.

Psa. 106 : 35-42.

Therefore speak unto them, and say unto them, Thus saith the Lord God; Every man of the house of Israel that setteth up his idols in his heart, and putteth the stumbling-block of his iniquity before his face, and cometh to the prophet; I the Lord will answer him that cometh according to the multitude of his idols;



Flight from Mecca.

That I may take the house of Israel in their own heart, because they are all estranged from me through their idols.

And if the prophet be deceived when he hath spoken a thing, I the Lord have deceived that prophet, and I will stretch out my hand upon him, and will destroy him from the midst of my people Israel.

And they shall bear the punishment of their iniquity: the punishment of the prophet shall be even as the punishment of him that seeketh unto him. Eze. 14 : 4-10.

The way of peace they know not; and there is no judgment in their goings: they have made them crooked paths: whosoever goeth therein shall not know peace.

Isa. 59:3-8.

Wherefore have we fasted, say they, and thou seest not? wherefore have we afflicted our soul, and thou takest no knowledge? Behold, in the day of your fast ye find pleasure, and exact all your labours.



Mohammed.

Behold, ye fast for strife and debate, and to smite with the fist of wickedness: ye shall not fast as ye do this day, to make your voice to be heard on high. Isa. 58:3-7.

There came forth a spirit, and stood before the Lord, and said, I will persuade him.

And the Lord said unto him, Wherewith? And he said, I will go forth, and I will be a lying spirit in the mouth of all his prophets. And he said, Thou shalt persuade him, and prevail also: go forth, and do so.

1 Kings 22:21, 22.

Paradise, where the pleasures of this life are enjoyed in an exaggerated form throughout eternity, is the reward held out to the faithful. Wherever the followers of Mohammed met the foreigner, there was a single rule of action. "Confess," said the Mussulman, "that there is but one God, and that Mohammed is His prophet; pay tribute, or choose death." The atoning blood of Christ was spurned. Jesus was a prophet, they thought; but He, like Moses, was inferior to Mohammed. The Bible of the Christians was replaced by the Koran. True, the simple faith and austere practices of the Mohammedans were, to all outward appearances, a reform over the apostasy of the Greek Catholics; but in the rejection of Christ, the Mohammedan had nothing in which to place his faith, save in his own ability to obtain righteousness by works. So while the papacy was exalting man in the West, and perfecting its system of self-righteousness, the new religion of the East was propagating, under another name, the same device of the devil to destroy the souls of men.

The Arabs, or the Saracens, had never exercised any influence in the earth. In the history of nations, these free men of the desert had passed with scarcely a notice. Mohammedanism united the scattered tribes, and sent them forth as the conquerors of nations. The rapid progress which attended the Saracen arms was due, in great measure, to the strife between the Romans and Chosroes, the head of the modern Persian Empire. This strife resulted in the fall

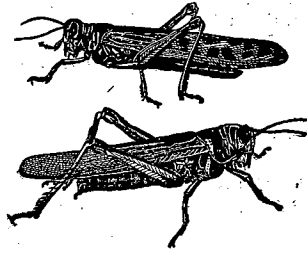
of the latter. Modern Persia had stood as a barrier wall, keeping in check the power of Mohammed; but when that power fell, the barrier was gone, the "bottomless pit" opened, and the Saracens deluged the world. When the "bottomless pit" was opened, there arose a smoke which hid the face of the sun. The figure is a strong one, representing the darkening effect of Mohammedanism, as it spread over the face of the earth.

This same characteristic is emphasized in the symbols used throughout the history. "There came out of the smoke locusts upon the earth." The Saracens themselves are called locusts by the prophet John, and the doctrine which impelled their actions was as a dense smoke, issuing out of a furnace. The work of these locust-like warriors is described in the eighth plague, sent upon the land of Egypt in the days when Pharaoh refused to let Israel go. "I will bring the locusts into thy coast: and they shall cover the face of the earth, that one cannot be able to see the earth: and they shall eat the residue of that which is escaped, . . . and shall eat every tree which groweth for you out of the field: and they shall fill thy houses, and the houses of all thy servants, and the houses of all the Egyptians."

The wisdom of Solomon led him to say, "The locusts have no king, yet go they forth all of them by bands." In using this one figure the divine historian tells the whole story of the Saracen conquest. There was no king, there was no organized government; but there was one common faith which bound the hordes of Arabia to their caliph. When Mohammed first advo-

And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit. Rev. 9 : 2.

And there came out of the smoke locusts upon the earth: and unto them was given power, as the scorpions of the earth have power. Rev. 9 : 3.



"The locusts have no king, yet go they forth all of them by bands."

And the locusts went up over all the land of Egypt, and rested in all the coasts of Egypt: very grievous were they; before them there were no such locusts as they, neither after them shall be such.

For they covered the face of the whole earth, so that the land was darkened; and they did eat every herb of the land, and all the fruit of the trees which the hail had left: and there remained not any green thing in the trees, or in the herbs of the field, through all the land of Egypt. Ex. 10 : 12-15.

He gave also their increase unto the caterpillar, and their labour unto the locust. Psa. 78 : 46.

He spake, and the locusts came, and caterpillars, and that without number. Psa. 105 : 34.

Prov. 30 : 27.

In those days there was no king in Israel, but every man did that which was right in his own eyes.

Judges 17 : 6.

Thus saith the Lord concerning the prophets that make my people err; that bite with their teeth, and cry, Peace; and he that putteth not into their mouths, they even prepare war against him.

Therefore night shall be unto you, that ye shall not have a vision; and it shall be dark unto you, that ye shall not divine; and the sun shall go down over the prophets, and the day shall be dark over them.

Then shall the seers be ashamed, and the diviners confounded: yea, they shall all cover their lips; for there is no answer of God.

Micah 3: 4-7.

That I have set before you life and death.

Deut. 30: 19.

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

Rev. 9: 4.

No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord.

Isa. 54: 17.

cated his doctrine, he gained adherents by the power of argument; but this process soon became too slow for his ambition, and arms were taken to defend and extend the territory of the new religion. In the course of a few years, Persia, Syria, Egypt, Africa and Spain had been conquered by Saracen arms. It was in 632 that Caled, the lieutenant of the first caliph, began the conquest of Persia. His efforts were crowned with victory. To every man was offered death, or the acceptance of the Mohammedan doctrine. With the sword above their heads, multitudes thanked God for Mohammed, His prophet.

When the tribes of Arabia were gathered for the conquest of Syria, the caliph Abubeker instructed the chiefs of the army as follows: "When you fight the battles of the Lord, acquit yourselves like men, without turning your backs; but let not your victory be stained with the blood of women or children. Destroy no palm trees, nor burn any fields of corn. Cut down no fruit trees, nor do any mischief to cattle, only such as you kill to eat. . . . As you go on, you will find some religious persons who live retired in monasteries, and propose to themselves to serve God that way; let them alone, and neither kill them nor destroy their monasteries; and you will find another sort of people that belong to the synagogue of Satan, who have shaven crowns; be sure you cleave their skulls, and give them no quarter till they either turn Mohammedan or pay tribute."

It would seem that God put a spirit of gentleness into the hearts of these warriors toward

those Christians, who, in the solitudes of Syria, were keeping the law of God; but the tonsured priests and monks were to be slain without mercy, unless they accepted the faith of Mohammed and paid tribute. Syria was soon wholly in the hands of the Saracens.

In 638 the conquest of Egypt was begun. The conquest of Africa, from the Nile to the Atlantic, was attempted by the caliph Othman in 647; but the Moors were not conquered until the beginning of the next century, and then the Moslem faith was accepted from Syria to the Straits of Gibraltar. In 711 the Arabs crossed these straits into Spain, and the horn of the Crescent, the Moslem standard, reached the Pyrenees. Thus the power of their arms was extended. They had hoped to encircle the Mediterranean, and, having driven out the papacy, to seat Mohammedanism in place of Christianity in the City of Seven Hills. But in 732 A. D., the onward progress of the Saracens was checked by Charles Martel, in the battle of Tours, in France, and relinquishing the hope of gaining Europe on the west, the Mohammedans retreated into Spain. Here they established schools, and by the cultivation of the arts and sciences, won, by the intellect, what they had failed to gain by the sword. It was from Toledo, Salerno, and other Spanish centers of learning, that the light of scientific knowledge shone into the darkness of Europe during the Middle Ages, and acted its part in breaking the strength of the papacy at the dawn of the Reformation.

This is the history of the Saracens as they marched south and west. They gradually lost

When a man's ways please the Lord, he maketh even his enemies to be at peace with him.

Prov. 16 : 7.

For before these days rose up Theudas, boasting himself to be somebody; to whom a number of men, about four hundred, joined themselves: who was slain; and all, as many as obeyed him, were scattered, and brought to nought.

After this man rose up Judas of Galilee in the days of the taxing, and drew away much people after him: he also perished; and all, even as many as obeyed him, were dispersed.

And now I say unto you, Refrain from these men, and let them alone: for if this counsel or this work be of men, it will come to nought.

Acts 5 : 36-38.

They have spoken words, swearing falsely in making a covenant: thus judgment springeth up as hemlock in the furrows of the field.

Hos. 10 : 4.

Though he be fruitful among his brethren, an east wind shall come, the wind of the Lord shall come up from the wilderness, and his spring shall become dry, and his fountain shall be dried up: he shall spoil the treasure of all pleasant vessels.

Hos. 13 : 15.

Destroy, O Lord, and divide their tongues : for I have seen violence and strife in the city.

Day and night they go about it upon the walls thereof : mischief also and sorrow are in the midst of it.

Wickedness is in the midst thereof : deceit and guile depart not from her streets. Psa. 55 : 9-11.

Their poison is like the poison of a serpent : they are like the deaf adder that stoppeth her ear.

Psa. 58 : 4.

They have sharpened their tongues like a serpent ; adders' poison is under their lips.

Psa. 140 : 3.

Which long for death, but it cometh not ; and dig for it more than for hid treasures ;

Which rejoice exceedingly, and are glad, when they can find the grave.

Job 3 : 21, 22.

For the love of money is the root of all evil : which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows.

1 Tim. 6 : 10.

He casteth forth his ice like morsels : who can stand before his cold ?

Psa. 147 : 17.

An inheritance may be gotten hastily at the beginning ; but the end thereof shall not be blessed.

Prov. 20 : 21.

their warlike characteristics, and conquered by the power of the intellect. The attacks on the Eastern Empire were of a different character. The constant pressure and oft-repeated assaults of the Saracens led men to wish for death. To the Saracens who fell in battle was given the sure promise of a life in paradise. This made



**They lost
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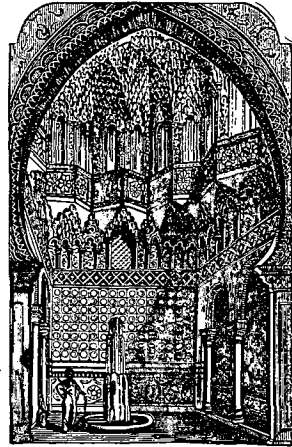
them unmindful of death, and especially in the East the Saracens stung men with their false doctrines, and tormented them by repeated attacks.

Only forty-six years after the flight of Mohammed from Mecca, (A. D. 668), the Saracen army appeared under the walls of Constantinople. They were especially anxious to gain possession of this center of wealth and commerce, and there was a saying among the followers of the prophet, that the first army which besieged the city should have its sins forgiven. With this inducement ever before them, the troops landed and formed the siege. But they had underestimated the strength of the fortress, and were dismayed by the use of fire, recently introduced into Grecian warfare. On the approach of winter, they retreated ; but for six summers, in succession, the siege was carried on without success.

Finally in 677 a thirty years' truce was signed by the Greeks and Saracens at Damascus.

During the years 716 and 718 a Saracen army again overran Asia Minor, crossed the Hellespont, and for the first time, landed on European soil. History states, that the general stood at the head of one hundred and twenty thousand Arabs and Persians, and that one thousand eight hundred ships approached the Bosphorus, both armies intending to attack the capital at the same moment. Again Greek fire saved the threatened empire. The citizens of Constantinople loaded ships with combustibles, sent these into the midst of the fleet of the enemy, and the Arabs with their arms and vessels were consumed by the flames or the waves. The following winter was unusually severe, and this, together with the aid rendered the Greeks by an army of Bulgarians, and the report of still stronger forces who were arming in the West, made it advisable to give up, this second attempt, to capture Constantinople. These were the "locusts" that spread over the face of the earth. Like the insect from which they are named, they devoured everything that came in their way, and stung men as a scorpion stings with its tail.

The failure of the Arabs to capture Constantinople during these years was due to the absence of a centralized government; for the Saracens were still controlled by caliphs; and jealousy had led to the elevation of several leaders, each faction having its following. They went, as Solomon said of the locusts, in bands without a king. The dash of the Arab cavalry is proverbial in history. Arabia is considered to



The Alhambra.

Behold, therefore I will deliver thee to the men of the east for a possession, and they shall set their palaces in thee, and make their dwellings in thee: they shall eat thy fruit, and they shall drink thy milk. Eze. 25 : 4.

Thy crowned are as the locusts, and thy captains as the great grasshoppers, which camp in the hedges in the cold day, but when the sun ariseth they flee away, and their place is not known where they are. Nahum 3 : 17.

Thou shalt carry much seed out into the field, and shalt gather but little in; for the locust shall consume it. Deut. 28 : 38.

Without counsel purposes are disappointed: but in the multitude of counsellors they are established. Prov. 15 : 22.

They said, 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.

1 Sam. 8 : 19, 20.

Their horses also are swifter than the leopards, and are more fierce than the evening wolves: and their horsemen shall spread themselves, and their horsemen shall come from far; they shall fly as the eagle that hasteth to eat. Hab. 1:8.

Zech. 10:3.

I hearkened and heard, but they spake not aright: no man repented him of his wickedness, saying, What have I done? every one turned to his course, as the horse rusheth into the battle. Jer. 8:6.

The horse is prepared against the day of battle: but safety is of the Lord. Prov. 21:31.

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

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

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

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

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

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

Rev. 9:6-10.

Death and life are in the power of the tongue. Prov. 18:21.

If a man have long hair, it is a shame unto him. 1 Cor. 11:14.

He will be a wild man; his hand will be against every man, and every man's hand against him; and he shall dwell in the presence of all his brethren. Gen. 16:12.

be the home of the horse; and Gibbon says (chapter 50): "These horses are educated in the tents, among the children of the Arabs, with a tender familiarity, which trains them in the habits of gentleness and attachment. They are accustomed only to walk or to gallop; their sensations are not blunted by the incessant abuse of the spur and the whip; their powers are preserved for the moments of flight and pursuit; but no sooner do they feel the touch of the hand, or the stirrup, than they dart away with the swiftness of the wind; and if their friend be dismounted in the rapid career, they instantly stop till he has recovered his seat." Since so much of the success of these human locusts depended upon the steeds which they rode, it is not surprising that the prophet John saw them "like unto horses prepared unto battle;" and it is also not surprising to find that the tail of a horse was often used as an ensign by the Bedouin chiefs. The crown worn by the Arab, was the turban which was unfurled when Mohammed became prince of Medina, and "to assume which is proverbially to turn Mussulman." Personally the Arab is grave and dignified; "his speech is slow, weighty, and concise; he is seldom provoked to laughter, his only gesture is that of stroking his beard, the venerable symbol of manhood." Though they wore long hair, which to the European has the appearance of effeminacy, yet from the days of Ishmael, a tenderness mingled with the savage nature of the lion, seems to have characterized the men of the desert. Gibbon, in his graphic description of the Arab, nicely illustrates this fact in these words: "If a Bedouin discovers from afar a soli-

tary traveler, he rides furiously against him, crying with a loud voice, 'Undress thyself, thy aunt [my wife] is without a garment.' A ready submission entitles him to mercy; resistance will provoke the aggressor, and his own blood must expiate the blood which he presumes to shed in legitimate defence. A single robber, or a few associates, are branded with their genuine name; but the exploits of a numerous band assume the character of a lawful and honorable war. The temper of a people thus armed against mankind, was doubly inflamed by the domestic license of rapine, murder, and revenge." The breastplates of iron, spoken of by John, refer to the cuirasses with which the soldiers were provided from the days of Mohammed.

Enough has been said to show the vividness of the prophetic description of the charge of the Arab cavalry, who were armed with scimiters, protected by cuirasses, and seated on horses swift as the wind.

"They had a king over them, which is the angel of the bottomless pit, whose name is . . . Destroyer." This character might in truth be imputed to the Arab caliphs, who directed the armies for so many years after the death of Mohammed; but it is especially applicable to Othman, the founder of the Ottoman Empire. This, the first attempted centralization of government was the outgrowth of the doctrines of Mohammed. "Othman," says the historian, "possessed, and perhaps surpassed, the ordinary virtues of a soldier; and the circumstances of time and place were propitious to his independence and success." The close of the thirteenth century was near. The Crusades had

And unto him that smiteth thee on the one cheek offer also the other; and him that taketh away thy cloke forbid not to take thy coat also.

Give to every man that asketh of thee; and of him that taketh away thy goods ask them not again.

Luke 6:29, 30.

An evil man seeketh only rebellion: therefore a cruel messenger shall be sent against him.

Prov. 17:11.

A man that hath friends must shew himself friendly: and there is a friend that sticketh closer than a brother.

Prov. 18:24.

Order ye the buckler and shield, and draw near to battle.

Harness the horses; and get up, ye horsemen, and stand forth with your helmets; furbish the spears, and put on the brigandines.

Jer. 46:3, 4.

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

Rev. 9:11.

He beholdeth all high things: he is a king over all the children of pride.

Job 41:34.

I chose out their way, and sat chief, and dwelt as a king in the army.

Job 29:25.

The residue of the number of archers, the mighty men of the children of Kedar, shall be diminished: for the Lord God of Israel hath spoken it. Isa. 21:17.

Tell ye, and bring them near; yea, let them take counsel together: who hath declared this from ancient time? who hath told it from that time? have not I the Lord? and there is no God else beside me; a just God and a Saviour; there is none beside me. Isa. 45:21.

FIVE MONTHS.

Gen. 7:11. The flood began the 17th day of the 2nd month.

Gen. 8:3, 4. Waters abated the 17th day of the 7th month.

Gen. 7:24. The flood continued 150 days, hence 150 days=5 months.

Each day for a year.

Num. 14:34.

July 27, 1299 plus 150 years=July 27, 1449.

• Ezra 9:8.

Calling a ravenous bird from the east, the man that executeth my counsel from a far country: yea, I have spoken it, I will also bring it to pass; I have purposed it, I will also do it. Isa. 46:11.

Ye have plowed wickedness, ye have reaped iniquity; ye have eaten the fruit of lies: because thou didst trust in thy way, in the multitude of thy mighty men. Hosea 10:13.

thrust Europe against the Turks' in a most reckless manner. Constantinople had numerous emperors, but the Greek government grew weaker, and the time of its destruction was stealthily approaching. "It was on July 27, A.D., 1299," says Gibbon, "that Othman first invaded the territory of Nicomedia; and the singular accuracy of the date seems to disclose some foresight of the rapid and destructive growth of the monster." More than human foresight recorded this date with such definiteness. To the prophet on Patmos, it had been revealed that "their power was to hurt men five months."

Five prophetic months is the equivalent of one hundred and fifty literal years, one day meaning a year, and counting thirty days to the month. Since the exact day for the beginning of this power is given, the expiration of the five months may be reckoned to the day. It closed July 27, 1449. It is these dates which enable the student of the trumpets, to locate the events which take place under each trumpet. These dates are "nails in a sure place" for both the first and the second woe.

To show that in 1299 power was given "to hurt men five months" we have the testimony of historians. After speaking of the invasion by Othman of Nicomedia, which was the eastern frontier of the Greek Empire, Gibbon continues: "The annals of the twenty-seven years of his reign would exhibit a repetition of the same inroads; and his hereditary troops were multiplied in each campaign by the accession of captives and volunteers." The successors of Othman, the founder of the Ottoman Empire, each pushed his con-

quests nearer to the coveted seat of power. A regular standing army of twenty-five thousand Moslems was organized by the son of Othman. Asia Minor was completely in his hands, and the seven churches referred to in the first chapter of Revelation were desecrated by the religion of Mohammed. So near was the Turkish rule to the throne that in 1346 Orchan, the successor of Othman, demanded and obtained, as a wife, the daughter of the Greek emperor, and the princess left her home in Constantinople to live in the harem of the Turk. Between 1360 and 1389, the third sovereign of the Turks, conquered Thrace, and fixed the capital of his empire and his religion at Adrianople, almost within the shadow of Constantinople. Never before had the Greek Empire been surrounded on all sides by the foe.

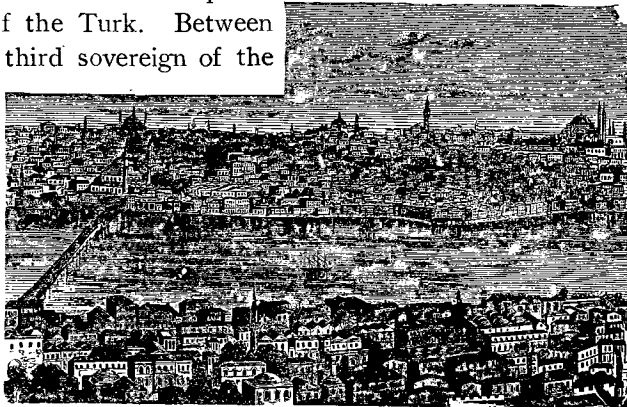
The fourth king, Bajazet by name, was surnamed Ilderim, or "the lightning," because of the fiery energy of his soul, and the rapidity of his destructive marches. Constantinople was sorely pressed, and were not the hand of God recognized, the fact that the downfall was delayed for another fifty years might seem a mere accident. Called to contend with a Scythian force from the East, the Turks were obliged to postpone activities in Greece for a number of years. The Byzantine court, instead

He shall enter also into the glorious land, and many countries shall be overthrown: but these shall escape out of his hand, even Edom, and Moab, and the chief of the children of Ammon.

He shall stretch forth his hand also upon the countries: and the land of Egypt shall not escape.

But he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt: and the Libyans and the Ethiopians shall be at his steps.

Dan. 11:41-43.



Constantinople.

And he said unto them, I beheld Satan as lightning fall from heaven.

Luke 10:18.

Heaven and earth shall pass away, but my words shall not pass away.

Matt. 24:35.

His lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him.

Matt. 18:34.

One woe is past; and, behold, there come two woes more hereafter.
Rev. 9:12.

In the fourth generation they shall come hither again: for the iniquity of the Amorites is not yet full.
Gen. 15:16.

Another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne.
Rev. 8:3.

Who can bring a clean thing out of an unclean? not one.

Seeing his days are determined, the number of his months are with thee, thou hast appointed his bounds that he cannot pass;

Turn from him, that he may rest, till he shall accomplish, as an hireling, his day.
Job 14:4-6.

The steps of his strength shall be straitened, and his own counsel shall cast him down.

For he is cast into a net by his own feet, and he walketh upon a snare.

The gin shall take him by the heel, and the robber shall prevail against him.

The snare is laid for him in the ground, and trap for him in the way.
Job 18:7-10.

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

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

Rev. 9:13, 14.

of profiting by the imminent danger, grew weaker. The one hundred and fifty years of torment, not destruction, was about to close. "One woe is past; and, behold, there come two woes more hereafter." The restraining hand of God had held contending forces in check, waiting, waiting, until the extreme limit of time, for men to acknowledge the righteousness of Jehovah. But at the sounding of the sixth trumpet a voice was heard from the four horns of the altar,—the altar before which Christ offers the prayers of saints,—saying, "Loose the four angels which are bound in the great river Euphrates." During the one hundred and fifty years, the Turks had power to torment, but when their armies seemed on the very verge of victory over the Greek Empire, their force was abated by troubles from the regions of the Euphrates. (See Gibbon, Chap. 65). The time was coming when they would not only torment, but kill. In 1448 the death of John Palæologus left the throne of Constantinople in a weak and precarious condition. Constantine, his successor, could claim no territory beyond the limits of the city, and the throne was already held by virtue of the grace of Amurath, the Turkish ruler. The gracious approbation of the Turkish sultan announced the supremacy of Constantine, and the approaching downfall of the Eastern Empire. The Turkish power had been bound, in a measure, by Rome; for as long as Rome held Constantinople, the Saracen power was limited in the East. When the sultan dictated to Rome, then, were fulfilled the words, "Loose the four angels which are bound in the great river Euphrates." These words seem especially to refer

to Bagdad, Damascus, Aleppo and Iconium,—four sultanies bordering on the region of the Euphrates. No power could now resist, and the Moslem ruler soon gained the long coveted fortress on the Bosporus. The death of Amurath in 1451, and the succession of Mohammed II., a wily man full of ambition and restless of restraint, did not retard the conquest. Mohammed's one design was to capture Constantinople. "Peace was on his lips but war was in his heart," and every energy was bent toward the accomplishment of this design. At midnight he once started from his bed, and demanded the immediate attendance of his prime vizier. The man came trembling, fearing the detection of some previous crime. He made his offering to the sultan, but was met with the words, "I ask a present far more valuable and important,—Constantinople." Mohammed II. tested the loyalty of his soldiers, warned his ministers against the bribery of the Romans, studied the art of war and the use of firearms. He engaged the services of a founder of cannon, who promised weapons that could batter down the walls of the city. In April, 1453, the memorable siege was formed. At the sound of the war trumpet, the forces of Mohammed II. were increased by swarms of fearless fanatics until, as Phranza has said, the besieging army numbered two hundred and fifty-eight thousand. Constantinople fell; the last vestige of Roman greatness was gone, and the Moslem conquerors trampled the religion of Rome in the dust. This memorable event affected all future history. The fall shocked Europe; and the convulsions had not passed, before the light of the Reformation broke the

So I returned, and considered all the oppressions that are done under the sun: and behold the tears of such as were oppressed, and they had no comforter; and on the side of their oppressors there was power; but they had no comforter.

Eccl. 4:1.

My horn shalt thou exalt like the horn of an unicorn. Psa. 92:10.

Moreover I saw under the sun the place of judgment, that wickedness was there; and the place of righteousness, that iniquity was there.

Eccl. 3:16.

For a dream cometh through the multitude of business. Eccl. 5:3.

Lo, this only have I found, that God hath made man upright; but they have sought out many inventions.

Eccl. 7:29.

Dan. 2:40, 41.

Thus saith the Lord God; Remove the diadem, and take off the crown: this shall not be the same: exalt him that is low, and abase him that is high.

I will overturn, overturn, overturn, it: and it shall be no more, until he come whose right it is; and I will give it him.

Eze. 21:26, 27.

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

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

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

Rev. 9:16-17

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

For their power is in their mouth, and in their tails: for their tails were like unto serpents, and had heads, and with them they do hurt. Rev. 9:18,19.

Hast thou given the horse strength? hast thou clothed his neck with thunder?

Job 39:19-25.



The discharge of the firearms appeared like fire issuing from the mouths of the horses.

EXPLANATION OF REV. 9:15.

I have appointed thee each day for a year. Eze. 4:6.

1 prophetic day=1 year, or 360 literal days.

1 prophetic hour=1-24 of 360 days, or 15 days.

1 prophetic day=1 literal year.

1 prophetic month=30 literal years.

1 prophetic year=360 literal years.

360 years plus 30 years plus 1 year=391 years.

Total, 391 years and 15 days.

July 27, 1449, plus 391 years, 15 days=Aug. 11, 1840.

darkness which shrouded the Western Empire. While the smoke from the "bottomless pit" was settling over the East, streaks of light heralded a coming dawn in the nations of Europe.

The characteristics, given by the prophet in describing the Turkish forces under the second woe, are similar to the description of the cavalry who fought for Mohammed under the first woe. The breastplate of iron and the scimitar of the Saracens, had been replaced by the firearms of the Turks, but the fury of the charge in the fifteenth

century had lost none of the terrors of those earlier horsemen. Fire, smoke, and brimstone issued from the mouths of these warriors. The discharge of the firearms, as seen by the prophet in vision, appeared like fire issuing from the mouths of the horses.

The power was also in their tail. Isaiah says, "The ancient and honorable, he is the head; and the prophet that teacheth lies, he is the tail." Their military valor was one thing in favor of the Turks; the unity of the faith in Mohammed and the zeal inspired by that prophet to kill the "infidels" (Christians), was a factor equally as potent.

The power which came on the stage of action July 27, 1449, was to bear sway for an hour and a day and a month and a year,—three hundred ninety-one years and fifteen days, literally speak-

ing. This is a wonderful prophecy, the only one in the Bible where the time of the fulfillment is given to the very day. At the end of this period, Turkey would cease to be an independent power. Three hundred and ninety-one years and fifteen days from July 27, 1449, brings us to August 11, 1840. There are four great waymarks in the world's history connected with Constantinople. First, when it was founded in 330 A.D. second, its capture by the Turks July 27, 1449; third, when the sultan of Turkey signed away his independence August 11, 1840. There is no date given for the fourth great waymark; namely, when the capital of Turkey will be removed from Constantinople to Jerusalem "between the seas in the glorious holy mountain."

In 1838 Josiah Litch and William Miller, after a careful study of the prophecies, came to the conclusion that on this last date nations might expect to see the Turkish sultan surrender his power. This prophecy was published to the world, but there were events transpiring which also called the attention of nations to Constantinople. The sultan of Turkey and Mehemet Ali, pasha of Egypt, were at war, the pasha refusing an indemnity demanded by the ruler of Turkey. In 1839 the pasha was victorious in battle over the Turkish army, and he sent another force under command of his son into Syria and Asia Minor, and threatened to carry his victorious arms against Constantinople. At this juncture, England, Austria, Prussia and Russia, combined in the demand that the pasha should confine himself to Syria and Egypt. A council of these four powers was held July 15, 1840. The ruler of Turkey agreed to abide by their

FOUR WAYMARKS IN THE HISTORY OF CONSTANTINOPLE.

1st. The dragon gave him his power, and his seat, and great authority.
Rev. 13:2.

2nd. Loose the four angels which are bound in the great river Euphrates.
Rev. 9:14.

3rd. And the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year.
Rev. 9:15.

4th. And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain yet he shall come to his end, and none shall help him.

Dan. 11:45.

I have declared the former things from the beginning; and they went forth out of my mouth, and I shewed them; I did them suddenly, and they came to pass.

Isa. 48:3-6.

Whoso is wise, and will observe these things, even they shall understand the lovingkindness of the Lord.

Psa. 107:43.

For they know not to do right, saith the Lord, who store up violence and robbery in their palaces.

Therefore thus saith the Lord God; An adversary there shall be even round about the land; and he shall bring down thy strength from thee, and thy palaces shall be spoiled.

Amos 3:10, 11.

All the men of thy confederacy have brought thee even to the border: the men that were at peace with thee have deceived thee, and prevailed against thee; they that eat thy bread have laid a wound under thee: there is none understanding in him. Obad. 7.

His mischief shall return upon his own head, and his violent dealing shall come down upon his own pate. Psa. 7:16.

He shall spread forth his hands in the midst of them, as he that swimmeth spreadeth forth his hands to swim: and he shall bring down their pride together with the spoils of their hands.

And the fortress of the high fort of thy walls shall he bring down, lay low, and bring to the ground, even to the dust. Isa. 25:11, 12.

Dan. 11:45.

He shall come to his end, and none shall help him.

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. 11:45; 12:1.

Rev. 7:1.

There shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring;

Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken.

And then shall they see the Son of man coming in a cloud with power and great glory.

Luke 21:25-27.

decision, and was only too glad to have his life saved by their intervention. He thereby voluntarily surrendered all rights into the hands of the combined forces of Western Europe. In the official document drawn up by the representatives of the nations concerned, are these words: "It having been felt that all the zealous labors of the conferences of London in the settlement of the pasha's pretensions were useless, and that the only public way was to have recourse to coercive measures to reduce him to obedience in case he persisted in not listening to pacific overtures, the powers have, together with the Ottoman plenipotentiary, drawn up and signed a treaty whereby the sultan offers the pashâ the hereditary government of Egypt, . . . the pasha, on his part, evacuating all other parts of the sultan's dominions now occupied by him and returning the Ottoman fleet. . . . If the pasha refuses to accede to them, it is evident that the evil consequences to fall upon him will be attributable solely to his own fault."

This treaty was signed, and the ultimatum was officially put in the power of Mehemet Ali on August 11, 1840. Since that time Turkey has been known everywhere as the "Sick Man of the East." Daniel prophesied concerning him, saying, "He shall plant the tabernacles of his palace between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him." At any moment, when the jealous powers of Europe can decide, either peaceably, or in battle, which one of them shall occupy Constantinople, the "Sick Man" will speedily take his departure from Europe. That movement, for which nations are now on the

alert, will be the sign of still more important changes in the heavenly court.

The importance of the prophecy, and the exactness with which it was fulfilled, to the very day, should lead to a careful investigation of that divine history, which circles about the years 1840 to 1844. Its study will lead men to look for changes in the heavens as well as upon earth; for when the capital of Turkey is removed to Palestine, then Christ, finishing His work in the sanctuary, throws His censer on the earth as a signal for the final dissolution of all things.

The closing words of the ninth chapter are a sad commentary on the condition of the world, and although the revelation of Jesus Christ is given in the Word, in nature, and may be read in the relation of nations to each other, yet "the rest of the men which were not killed by these plagues yet repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood.

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

As the end draws near iniquity waxes greater. The fall of nations has ever been used as a symbol of the final destruction of the earth. Men see these things and yet continue in their idolatry, their theft, and their fornication. How precious in the sight of the Lord is that little company who by faith see Jesus, and following Him in His work above, reflect His character to the world! The faithful ones are to-day being sealed; for we are nearing the close of time, and eternity will soon open to the redeemed.

But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you, a reason of the hope that is in you with meekness and fear.

1 Pet. 3:15.

The angel took the censer, and filled it with fire of the altar, and cast it into the earth: and there were voices, and thunderings, and lightnings, and an earthquake.

Rev. 8:5.

John 15:5.
Isa. 5:12.

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

Neither repented they of their murders, nor of their sorceries nor of their fornication, nor of their thefts. Rev. 9:20, 21.

Evil men and seducers shall wax worse and worse, deceiving, and being deceived. 2 Tim. 3:13.

They shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him.

Mal. 3:17.

The Lord said unto him, Go through the midst of the city, through the midst of 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.

Eze. 9:4.



CHAPTER XII.

THE THIRD WOE.

THE record contained in the three preceding chapters is the world's history from the stand point which could be best presented to the human mind by the symbol of the trumpet. The eighth chapter portrays the fall of the Western Roman Empire. The prophet, in the ninth chapter, follows events which occurred in connection with the downfall of the Greek Empire and the setting up of the Ottoman power; clearly portraying the four periods in Turkish history: first, its rise; second, the one hundred and fifty years, during which time its power was restricted; third, the three hundred and ninety-one years and fifteen days of supreme rule; fourth, its existence by sufferance, until driven from Europe. The tenth chapter of Revelation gives the loud cry of the first angel's message, which was proclaimed by believers in God just at the time of the ending of the second woe. It foretells also the greater work to follow in the form of another message, which is given in detail in the fourteenth chapter of the book of Reve-

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

Rev. 8:2.

FOUR PERIODS IN TURKISH HISTORY.

1st. Rev. 9:1-4.

2nd. Rev. 9:5-10.

3rd. Rev. 9:14, 15.

4th. Dan. 11:45.

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. 14:7.

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

The same shall drink of the wine of the wrath of God.

Rev. 14:9-13.

The fourth kingdom shall be strong as iron : forasmuch as iron breaketh in pieces and subdueth all things : and as iron that breaketh all these, shall it break in pieces and bruise.

And whereas thou sawest the feet and toes, part of potters' clay, and part of iron, the kingdom shall be divided ; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay. Dan. 2 : 40, 41.

The ten horns out of this kingdom are ten kings that shall arise : and another shall rise after them ; and he shall be diverse from the first, and he shall subdue three kings. Dan. 7 : 24.

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

He opened the bottomless pit ; and there arose a smoke out of the pit, as the smoke of a great furnace ; and the sun and the air were darkened by reason of the smoke of the pit. Rev. 9 : 2.

Having a form of godliness, but denying the power thereof : from such turn away. 2 Tim. 3 : 5.

The earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth. Rev. 12 : 16.

lation. The eleventh chapter, the one now before us, goes back to the Western Empire, and shows what was going on in that part of the world during the time that the Turkish Empire was making history in the eastern division.

The barbarians in 476 left Rome in a divided state. The ten tribes, namely, the Ostrogoths, the Lombards, the Heruli, the Vandals, the Visigoths, the Suevi, the Saxons, the Huns, the Burgundians, and the Franks, were by that time, or a few years later, settled within the borders of the Western Empire. True, the Vandals, Heruli, and Ostrogoths were of short duration, having been, before the year 538, "plucked up" to make way for the enthroning of the ecclesiastical power, according to the prophetic history of Dan. 7 : 8. But from the other seven developed the nations of Europe which are in existence to-day. The smoke from the "bottomless pit" beclouded the eastern sky, and the consideration of the Eastern Empire necessitates a study of Mohammedanism instead of Christianity. The condition was different in the western division, that portion of Europe still claimed to be ruled by the precepts of Christ. Mohammedanism in its attempt to conquer the western nations met with a telling defeat in the eighth century, and never renewed the attempt. So the West stood before the world as the representative of the Christian religion. Here the principles of civil and religious liberty, to-day held dear, were born : and here, likewise, was committed to these nations, in a special manner, the everlasting Gospel, with the commission to make it known to the world. God was preparing, from afar, for the spread of the last message to the world.

To John was given a measuring reed, "and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein." Men have as many standards for measuring their fellow-beings as there are different individuals, but the one absolute rule by which men's actions are measured for eternity, is an infinitely perfect and unvarying standard. It cannot be comprehended by the finite mind; for it is infinite. "Let us hear the conclusion of the whole matter: Fear God, and keep His commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." The "reed like unto a rod," with which John was bidden to measure, was the commandments of God. With his angel guide, the prophet was shown the church of God and the world, and the wisdom of God was given to him that he might record the results of the measurements. God's law is but an expression of His own character, and John's mind was opened to an appreciation of the principles upon which the government of God is established. There was the temple where the Father sits enthroned, Himself the center of all law, all life, all love; His presence pervading all things, upholding all things, controlling all things. The temple was to be measured, and when measured, it told the story of absolute love, the power of the Creator, who made all beings to reflect His own perfection. Then John was to measure the altar. Here he saw the High Priest, with His censer, offering the prayers of His saints. Only the Infinite mind can grasp the breadth and length and depth and

And there was given me a reed like unto a rod: and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein.
Rev. 11: 1.

So speak ye, and so do, as they that shall be judged by the law of liberty.
Jas. 2: 12.

Rom. 2: 12, 13.

Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be.
Rom 8: 7.

I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment.

For by thy words thou shalt be justified, and by thy words thou shalt be condemned.

Matt. 12: 36, 37.

Judgment also will I lay to the line, and righteousness to the plummet: and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place.

Isa. 28: 17.

Wherefore the law is holy, and the commandment holy, and just, and good.
Rom. 7: 12.

For we know that the law is spiritual: but I am carnal, sold under sin.
Rom. 7: 14.

Ye shall keep my sabbaths, and reverence my sanctuary: I am the Lord.
Lev. 19: 30.

Upholding all things by the word of his power.
Heb. 1: 3.

Another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne.
Rev. 8: 3.

Rom. 8: 26, 27.

That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love,

May be able to comprehend with all saints what is the breadth, and length, and depth and height;

And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God.

Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us.

Eph. 3 : 17-20.

For thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation;

And hast made us unto our God kings and priests: and we shall reign on the earth. Rev. 5 : 9, 10.

Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.

1 Pet. 2 : 5.

Thus he shewed me: and, behold, the Lord stood upon a wall made by a plumbline, with a plumbline in his hand.

And the Lord said unto me, Amos, what seest thou? And I said, A plumbline. Then said the Lord, Behold, I will set a plumbline in the midst of my people Israel: I will not again pass by them any more.

Amos 7 : 7, 8.

Isa. 61 : 10.

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

Rev. 6 : 5.

height, and know the love of Christ which "passeth knowledge"; but this theme will be man's study throughout eternity, for when it is known, it reveals the fullness of God. Again it is infinite love. And as it is measured, it must be measured in every direction; there is length and breadth and height and depth; and in it all, the measures read, Love! infinite, far-reaching love!

The prophet was told to measure them that worship in the temple; for the creatures of His hand reflect His image, and are measured by the same standard. Angels worship in that temple, and they reflect the character of Him who is love. There were also men in that temple as worshippers; saints, who, while still on earth, were by faith within the inner veil; and they too were measured by the same reed of His law. Not an outward measure of stature, nor an external weighing of motives, as viewed by the human eye, but character was the test, with the rule of heaven for a standard. The character which is rewarded with a place near the throne is not shallow, but deep; it is not narrow, but broad; and in length it must measure with the life of God. A long experience, a deep experience, a broad experience in divine things, even while living here on earth; this is the life which develops a character that will stand the test of the "measuring reed."

Under the third seal was revealed a power on the earth which carried a pair of balances, to weigh the deeds of men. While a self-righteous standard was being erected on the earth, God was measuring according to the rule of heaven; and when character was measured by the divine rod, eternal life was often given to those, who

according to the balances in the hands of man, were accounted worthy of death.

It would seem that the attention of the prophet was called to the measuring in the outer court, which the loosened seals had revealed to him; and he is told to leave out "the court which is without the temple, and measure it not; for it is given unto the Gentiles," those who know not God; and the holy city shall they tread under foot forty and two months. This locates the scene definitely in what was the Western Empire, for the same period of time is given by Daniel. In the seventh chapter of that prophecy, the power which plucked up the three barbarian tribes before referred to, "shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws: and they (times, laws, and saints) shall be given into his hand until a time and times and the dividing of time."

In prophecy one day stands for a year, and time is reckoned thirty days to the month. Forty-two months is equivalent to twelve hundred and sixty days of prophetic time, or twelve hundred and sixty years of literal time. The "time and times, and the dividing of time," is the same period as the "forty and two months," or twelve hundred and sixty years. The power which trod the people of God under foot for twelve hundred and sixty years was the papacy. This power was established in Rome in 538 A. D. on the ruins of the Western Empire, and continued until 1798 A. D. This was the period known as the Dark Ages for Europe. During this period the smoke of Mohammedanism hid the light of

I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.
Rev. 20:4.

But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty and two months.
Rev. 11:2.

Dan. 7:25.

Num. 14:34.

There was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months.
Rev. 13:5.

Dan. 12:7.
Rev. 12:14.

The woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days.
Rev. 12:6.

The dragon gave him his power, and his seat, and great authority.
Rev. 13:2.

Rev. 9:2, 3.

Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition.

2 Thess. 2:3.

Seemeth it a small thing unto you to have eaten up the good pasture, but ye must tread down with your feet the residue of your pastures? and to have drunk of the deep waters, but ye must foul the residue with your feet?



At that very time God was measuring character by the law.

And as for my flock, they eat that which ye have trodden with your feet; and they drink that which ye have fouled with your feet.

Eze. 34:18, 19.

Think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time.

Dan. 7:25.

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

Rev. 11:3.

the sun in the East. Mohammedanism in the East, and the "man of sin" in the West, both brought darkness and despair. Mohammedanism tormented men like the sting of a scorpion; the "man of sin" held men's minds in such subjection that they saw nothing above the exalted man on the throne. In the East, the Koran and a false prophet bore sway; in the West, precisely the same thralldom existed; for while there was no Koran, the Word of God was suppressed just as effectually. As Mohammedanism substituted the sixth day of the week for the Sabbath, and accepted a false prophet instead of Christ, so the "man of sin" thought to change the law of God, and attempted to change the times which were created by the Word of Jehovah, as surely as man himself was so created. In the East, the Koran wholly replaced the Bible; in the West, God said, "I will give power unto my two witnesses, that they shall prophesy a thousand two hundred and three-score days, clothed in sackcloth." For twelve hundred and sixty years [days] the light of God was hidden as beneath a covering of sackcloth. Men think that with the advanced knowledge of the twentieth century, human reason has outgrown the Word of God; but history proves, without the shadow of a doubt, that when the Word is replaced by

the products of man's mind, both moral and intellectual darkness are brought upon the world. In this darkness the balances were held by those who believed that man was above God, that reason was the ultimate standard for judgment; but at that very time God was measuring character by the measuring reed of heaven,—the law which man in his blindness had set aside.

The "two witnesses" are the Old and the New Testaments. In the mouth of two witnesses every word is established. The Old Testament told of the God, who strove to live in man; the New Testament told of the God, who had lived in the human form, and the two agree. The same mystery is revealed to each individual heart in the providences of God. Christ, the God-man, sat on the curbing of Jacob's well at the hour of noon, when the Samaritan woman came to draw water. Likewise the Divine Spirit drew the woman of Samaria to the well at the very hour when the Son of man was there. These two witnesses agree. They agree in lives to-day. When the spiritual eye is opened, the testimony of the two witnesses will be accepted.

For they are the "two olive branches which through the two golden pipes empty the golden oil out of themselves." By the prophet Zechariah, the church is represented as a golden candlestick having seven branches, each bearing aloft a light for the world. These seven branches receive their oil from a single bowl, and the oil for this bowl is supplied by two olive trees, one on either side. The purity of the oil they burn is represented by the close connection with living, growing trees. This oil

Making the word of God of none effect through your tradition, which ye have delivered: and many such like things do ye. Mark 7:13.

Her priests have violated my law, and have profaned mine holy things: they have put no difference between the holy and profane, neither have they shewed difference between the unclean and the clean, and have hid their eyes from my sabbaths, and I am profaned among them. Eze. 22:26.

These are the two olive trees, and the two candlesticks standing before the God of the earth.

Rev. 11:4.

Zech. 4:2-6.

When the fullness of the time was come, God sent forth his Son, made of a woman, made under the law. Gal. 4:4.

Now Jacob's well was there. Jesus therefore, being wearied with his journey, sat thus on the well: and it was about the sixth hour.

There cometh a woman of Samaria to draw water: Jesus saith unto her, Give me to drink.

John 4:6, 7.

Zech. 4:12.

Rev. 1:20.

And said unto me, What seest thou? And I said, I have looked, and behold a candlestick all of gold, with a bowl upon the top of it, and his seven lamps thereon, and seven pipes to the seven lamps, which are upon the top thereof:

And two olive trees by it, one upon the right side of the bowl, and the other upon the left side thereof.

Zech. 4:2, 3.

It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life.

John 6:63.

I am the vine, ye are the branches :
He that abideth in me, and I in
him, the same bringeth forth much
fruit : for severed from me ye can
do nothing.

John 15 : 5 [margin.]

The foolish said unto the wise,
Give us of your oil ; for our lamps
are gone out. Matt. 25 : 8.

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

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

Rev. 11 : 6, 8.

So shall my word be that goeth
forth out of my mouth : it shall not
return unto me void, but it shall
accomplish that which I please, and
it shall prosper in the thing whereto
I sent it. Isa. 55 : 11.

Jas. 5 : 17.

The emptiers have emptied them
out, and marred their vine branches.

Nahum 2 : 2.

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

Rev. 17 : 6.

is the oil of grace, the truth of God. The unity of the seven candlesticks is typified by the common bowl from which each gains its supply of oil. How beautiful a picture of the work of God's Word in ministering to the needs of the church on earth. Life flows from the Old as well as the New Testament to those whose hearts are open channels for the Spirit. When connection with the living trees is severed, spiritual death is the result. The lights may burn for a time, but they soon exhaust the supply in the bowl, and gradually the flame dies out. Extinguishing a light does not affect the olive trees. Indeed they are trees of life, guarded by flaming swords, like the tree of life in the garden of Eden after the fall ; and the flashes of light destroy the life of those who lift a hand against the witnesses. Men may claim to receive light, independently of these witnesses ; but there are no channels for the communication of the spirit of wisdom and knowledge, except these two trees, or some of their branches, through which the life, the golden oil, is constantly flowing. It is thus that they have power to stay the heavens that it rain not. It is for this reason that the three and a half years of drought in the days of Elijah are used by the divine historian to illustrate the three and one-half prophetic years, the twelve hundred and sixty years of darkness, brought about by severing the connection between the church and the two witnesses. When the connection was broken the restraining power of God was withdrawn ; and as in the natural world, so in the spiritual, there was nothing to prevent bloodshed, famine, and persecution. The time of great persecution

was the period during which the witnesses prophesied covered with sackcloth. The Reformation removed the sackcloth from the two witnesses. From the close of the fourteenth century, when Wycliffe's translation placed the Word of God in the hands of the common people of England, until the full dawn of the Reformation, the restraint which had long been placed upon the Scriptures was gradually removed. The light was spread largely through the schools. In Germany, the University of Wittenberg made the study of the Word its most prominent feature, and at the educational centers in England, Germany, and France the heralds of truth received their inspiration and their training. In the preparation of laborers, the Scriptures formed the basis of all instruction; and as the classics and false sciences of the Dark Ages gave way to the Bible as a textbook, so the formal, lifeless methods of theological instruction were exchanged for teaching which fed the souls of the students. The remarkable swiftness with which society was remolded when the Word of God was restored is witnessed to by all historians. The historian, Ranke, states that in the short period of forty years the darkness had been broken from the Baltic to the Mediterranean, and Germany sat at the feet of Protestant teachers. Error trembled before a few teachers armed with the invincible Word of God. At this juncture the speedy overthrow of the false system was prevented by a counter educational movement. The organization of the order of Jesuits, in reality a papacy of the papacy, sent into the world a body of active workers, shrewd, well educated, and armed with

For now will I break his yoke from off thee, and will burst thy bonds in sunder. Nahum 1 : 13.

Thou through thy commandments hast made me wiser than mine enemies : for they are ever with me.

I have more understanding than all my teachers : for thy testimonies are my meditation.

I understand more than the ancients, because I keep thy precepts.

Psa. 119 : 98-100.

Many of them also which used curious arts brought their books together, and burned them before all men : and they counted the price of them, and found it fifty thousand pieces of silver.

So mightily grew the word of God and prevailed. Acts. 19 : 19, 20.

Keep therefore and do them ; for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people.

For what nation is there so great, who hath God so nigh unto them, as the Lord our God is in all things that we call upon him for?

Deut. 4 : 6-8.

For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ.

And no marvel ; for Satan himself is transformed into an angel of light.

Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness ; whose end shall be according to their works. 2 Cor. 11 : 13-15.

Unto the pure all things are pure : but unto them that are defiled, and unbelieving is nothing pure ; but even their mind and conscience is defiled.

Titus 1 : 15.

Ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves.

Matt. 23 : 13-15.

Whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake. Titus 1 : 11.

Avoiding profane and vain babblings, and oppositions of science falsely so called :

Which some professing have erred concerning the faith.

1 Tim. 6 : 20, 21.

If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness ;

He is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmising,

Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness : from such withdraw thyself.

1 Tim. 6 : 3-5.

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

Rev. 11 : 7.

a double-faced conscience, which enabled them to penetrate anywhere and assume any role. One of their most efficient methods of procedure was in the schools. They founded new schools in the very shadow of the Protestant institutions, and drew from their patronage ; or when this was impossible, they entered Protestant schools under the guise of Protestant teachers. Everywhere they gained the children and the youth. They were more zealous, more ambitious than the Protestants, consequently the succeeding generation surprised the Reformers by turning a large part of Europe back under papal control. Their work was most fully developed in France. That country had received the light of the Reformation, but on this ground the Jesuits found excellent material. The universities of France clung to their old methods, and they likewise clung to the subjects taught during the Dark Ages. Under the forms and ceremonies of Mediævalism, papal principles of government lurked, ready to spring into active service at the first opportunity. The renewal of these teachings wrought the same effect in the sixteenth century that the false teachings of the Alexandrian philosophers did in the church of the early Christians.

One cannot condemn the Jesuit teaching as wholly evil. It was as subtle a mixture of the good and evil as the devil ever compounded. It was when the two witnesses were escaping from the bondage of the Dark Ages, where they had finished their testimony in sackcloth, that the beast, which ascended out of the bottomless pit, made war against them and overcame them, and killed them.

The Counter-Reformation, known as such by all historians, was felt throughout Europe; but France was unfortunate enough to have sown an abundance of seed, and consequently reaped a bountiful harvest. France is the only nation that ever openly denied the existence of the Deity, and set up a worship recognizing no other ruler than the "Goddess of Reason." A woman, a profligate opera singer, was set up in Paris as a personification of reason, the god which France acknowledged. No other government ever made so base a movement. Men and women danced and sang in honor of the base idolatry. Other parts of France imitated the example set by Paris. The woman, veiled and worshiped in form, was but a type of what men will do when reason is enthroned above God. The decree prohibiting the Bible, changing the week, and establishing the worship of the "Goddess of Reason," was issued in 1793. For three years and a half, the two witnesses,—the two olive trees, which alone bring life to man or nation,—lay dead in the streets of Paris. The licentiousness of Sodom in the days of Lot, was repeated in France, especially in her capital. The gross idolatry of Egypt, with its proverbial darkness, was to be found again in modern France. As the Jews, by rejecting the Word of God sent by the prophets, severed their connection with heaven and crucified their Lord, so France repeated the sin, and crucified again the Son of God.

The Reign of Terror had established itself in France. Whoever was suspected of hostility toward the tyranny, was immediately hurried to the scaffold; to be lukewarm was no protection.

For they have sown the wind, and they shall reap the whirlwind.

Hosea 8 : 7.

Neither shall he regard the God of his fathers, nor the desire of women, nor regard any god : for he shall magnify himself above all.

But in his estate shall he honour the God of forces : and a god whom his fathers knew not shall he honour with gold, and silver, and with precious stones, and pleasant things.

Dan. 11 : 37, 38.

Hear, O earth : behold, I will bring evil upon this people, even the fruit of their thoughts, because they have not hearkened unto my words, nor to my law, but rejected it.

Jer. 6 : 19.

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

Rev. 11 : 8.

Gen. 19 : 4-11.

They crucify to themselves the Son of God afresh, and put him to an open shame.

Heb. 6 : 6.

The wise men are ashamed, they are dismayed and taken : lo, they have rejected the word of the Lord ; and what wisdom is in them ?

Therefore will I give their wives unto others, and their fields to them that shall inherit them : for every one from the least even unto the greatest is given to covetousness, from the prophet even unto the priest every one dealeth falsely.

Jer. 8 : 9, 10.

Samaria shall become desolate; for she hath rebelled against her God: they shall fall by the sword: their infants shall be dashed in pieces, and their women with child shall be ripped up. Hos. 13:16.

Lam. 4:12.

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

And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts

Old age and youth alike suffered. Wild license was given to divorce and to profligacy. "There were seen, even in the hall of the convention, throngs of coarse and fierce men, and coarser and fiercer women with their songs and wild outcries and gestures." "Crowds escorted the batch of victims carried on carts each day to the place of execution, and insulted them with their brutal shouts." Men of other nations looked on in utter astonishment. The worship of reason was abolished, and the convention passed a resolution acknowledging the existence of God, but denouncing Christianity as a base superstition. Thus the Reign of Terror went on. "The deaths from want," says one historian, "much exceeded a million. France was on the brink of a great famine on the Asiatic scale." But men grew weary of bloodshed, and "great fear fell upon them which saw" these things. The God of heaven called a halt. Nations of the earth had seen the consequences of rejecting the Word of Jehovah; they had had before them, in the Reign of Terror, a most terrible example of the rejection of the principles of the Reformation. The Spirit of God was again recognized as residing in the "two witnesses,"



Before all nations the Scriptures have since been exalted.

one to another; because these two prophets tormented them that dwell on the earth.

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

And they heard a great voice from heaven saying unto them,

and before all nations the Scriptures have since been exalted. Those nations, which adhered most closely to the truths developed in the withdrawal from Roman tyranny, have taken the lead in the work of education, in invention, in judiciary matters, and in all lines of progress. Copies of the Word of God have been multiplied until the

poorest are without excuse, if they remain unsupplied. Before the terrors in France, little attention was given to foreign missions; but in 1804 the British Bible Society was organized. Thirteen years later, the American Bible Society came into existence, and millions of copies of the Word have been printed. Its translation into hundreds of different languages has placed ignorance of the Scriptures entirely out of the question.

The restoration of the Christian religion in France, marked the beginning of its modern history. The Revolution of 1798 is spoken of as "a great earthquake," in which the "tenth part of the city fell." The "beast" received its deadly wound. Not only was the reign of papal tyranny at an end, but the power of the monarchy was shaken; and the vast army of nobles, which some historians give as seven thousand, lost their titles. The government was in the hands of the middle classes, or the common people. The exaltation of the Scriptures is always followed by a government which recognizes the equal rights of all men, and by a religion which grants the privilege to every man to worship according to the dictates of his own conscience. Men who advocate a system of government that rejects the atoning blood of Christ, or an educational system which exalts reason above faith, place themselves on the very verge of a precipice, and the next step will produce a repetition of the Terrors of France. The blindness with which men repeat the experiences of the past is amazing. The Jesuits may not be responsible to-day for the trend which many public institutions are taking, but,

Come up hither. And they ascended up to heaven in a cloud; and their enemies beheld them.

Rev. 11:9-12.

When wisdom entereth into thine heart, and knowledge is pleasant unto thy soul;

Discretion shall preserve thee, understanding shall keep thee:

To deliver thee from the way of the evil man, from the man that speaketh froward things.

Prov. 2:10-12.

The entrance of thy words giveth light; it giveth understanding unto the simple.

Psa. 119:130.

And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand: and the remnant were affrighted, and gave glory to the God of heaven. Rev. 11:13.

But there is a spirit in man: and the inspiration of the Almighty giveth them understanding.

Great men are not always wise: neither do the aged understand judgment.

Job 32:8, 9.

That which hath been is now; and that which is to be hath already been; and God requireth that which is past.

Eccl. 3:15.

She is empty, and void, and waste: and the heart melteth, and the knees smite together, and much pain is in all loins, and the faces of them all gather blackness.

Nahum 2:10.

As they were increased, so they sinned against me: therefore will I change their glory into shame.

Hosea 4:7.

The Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him.

Luke 7:30.

Know ye not that a little leaven
leaveneth the whole lump?

Purge out therefore the old
leaven, that ye may be a new lump.

1 Cor. 5 : 6, 7.

Give ear, O ye heavens, and I will
speak ; and hear, O earth, the words
of my mouth. Deut. 32 : 1.

*The second woe is past ; and,
behold, the third woe cometh
quickly.* Rev. 11 : 14.

There was given him dominion,
and glory, and a kingdom, that all
people, nations, and languages,
should serve him : his dominion is
an everlasting dominion, which shall
not pass away, and his kingdom that
which shall not be destroyed.

Dan 7 14.

*And the seventh angel sounded ;
and there were great voices in
heaven, saying, The kingdoms of
this world are become the king-
doms of our Lord, and of his
Christ ; and he shall reign for ever
and ever.* Rev. 11 : 16.

without doubt, the methods the Jesuits used, are repeated in the twentieth century. Education which leaves out God, is putting the government into the hands of statesmen who will eventually exalt the Goddess of Reason.

The second woe, as already seen, ended in 1840. The close was marked by the transfer of Turkish power into the hands of the western nations. In heaven is witnessed the sending forth of the mighty angel of Rev. 10 : 1-11. The earth responded to his loud cry, and men, thinking that time was about to close, prepared to meet their God. But the seventh angel had not yet sounded. He was held in heaven for a little space, that men might be prepared for the events about to come in connection with the completion of the earth's history. "The second woe is past ; and behold, the third woe cometh quickly." The little period between 1840 and 1844, during which the message of Rev. 10 : 1-11 was delivered, was the time between the close of the sixth trumpet and the sounding of the seventh. In the tenth chapter of Revelation John was told that "in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished." When the seventh angel "begins to sound," in the first part of the period of time set apart for his work, the mystery of God would be finished. "And the seventh angel sounded ; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord and of His Christ ; and He shall reign forever and ever." A kingdom can never be truly said to pass into the hands of another power, while either the territory, the capital, or the subjects,

are beyond its control. It takes the three: subjects, capital, and territory, to make the full kingdom. The work of the investigative judgment, is Christ making up the number of the subjects, or in other words, taking one-third part of His kingdom; when the judgment is ended, then is given to Him the Holy City, the capital of the kingdom,—the second third part. When He comes to the earth, He takes possession of the territory, and possesses the kingdom in all its fullness forever. The enrollment for the new kingdom is made by Christ in the presence of the Father, while angels are watching. The books are open, the judgment begins; the measuring reed is applied to character. Christ offers the prayers of all His saints,—those whose names are written in the book of life,—together with the fragrant incense of His own righteous life; in this way the heirs of the kingdom are enrolled.

Again the prophet sees the work completed; and the four and twenty elders, who have long waited for the redemption of their fellow beings, fall before the throne, and worship Him who is crowned King of Kings. These are the beings who, with the host of the redeemed, will finally have the renewed earth for their home. A part of their song before the Father is, "Thou hast made us unto our God kings and priests, and we shall reign on the earth," showing that in the midst of heavenly glory, they yet look forward to the restoration of the earth at the end of the thousand years, during which time, the cases of the wicked are tried.

In 1844 the third woe began. It extends into eternity, covering all the corruption of the

Come hither, I will shew thee the bride, the Lamb's wife.

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

Rev. 21:9, 10.

As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world.

The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity.

Matt. 13:40, 41.

Rev. 3:5.

Luke 9:26.

Help those women which laboured with me in the gospel, with Clement also, and with other my fellowlabourers, whose names are in the book of life. Phil. 4:3.

Isa. 4:3.

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

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

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

Rev. 11:16-18.

Now go, write it before them in a table, and note it in a book, that it may be for the time to come for ever and ever:

That this is a rebellious people, lying children, children that will not hear the law of the Lord:

Which say to the seers, See not; and to the prophets, Prophesy not unto us right things, speak unto us smooth things, prophesy deceits.

Isa. 30:8-10.

For I am with thee, saith the Lord, to save thee: though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee: but I will correct thee in measure, and will not leave thee altogether unpunished. Jer. 30:7, 11.

Rev. 20:9, 10.

Ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts. Mal. 4:1-3.

And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail. Rev. 11:19.

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

Dan. 8:14.

Prove all things; hold fast that which is good. 2 Thess. 5:21.

If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the Lord, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words:

Then shalt thou delight thyself in the Lord. Isa. 58:13:14.

last days,—the anger or distress among nations, which was one sign of the second advent, as given by the Saviour. During the sounding of the seventh trumpet, the seven last plagues are poured out; men, having rejected God, drink of the wine of His wrath. During this sounding, the righteous and wicked pass through the last great time of trouble, in comparison with which the Reign of Terror in France was a light affliction. During this woe, the saints of God welcome the Lord in the clouds of heaven, for He comes to give reward unto the faithful. This period continues over the one thousand years following the second coming of Christ, and ends when Satan and all the wicked are reduced to ashes upon the surface of the new earth, and all sorrow and sin are forever vanquished.

As foretold in the Scriptures, the ministration of Christ in the most holy place began at the termination of the prophetic days in 1844. The words of the revelator apply to this time. "The temple of God was opened in heaven, and there was seen in His temple the ark of His testament." At the beginning of the work of the investigative judgment, when Christ entered the most holy place, the door in heaven was opened, and the law of God was seen as the foundation of His throne. It was immediately after the bitter disappointment of 1844, when earnest souls were still searching the Scriptures, that the sacredness of the law was revealed. As the decalogue was presented, a special glory shone about the Fourth Commandment. The seal of the law stood out as if written in letters of fire, and a new significance was given to the measuring reed which the angel offered. The

The Law of God

Thou shalt have no other gods before me.

II.

Thou shalt not make unto thee any graven image or that is in the earth beneath, or that is in the water under the earth; thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and showing mercy unto thousands of them that love me, and keep my commandments.

III.

Thou shalt not take the name of the Lord thy God in vain, for the Lord will not hold him guiltless that taketh his name in vain.

IV.

Remember the Sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day and hallowed it.

V.

Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.

VI.

Thou shalt not kill.

VII.

Thou shalt not commit adultery.

VIII.

Thou shalt not steal.

IX.

Thou shalt not bear false witness against thy neighbor.

X.

Thou shalt not covet thy neighbor's house; thou shalt not covet thy neighbor's wife, nor his manservant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is thy neighbor's.

Lev. 26:2.

I saw another angel ascending from the east, having the seal of the living God.

Rev. 7:2.

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

Rev. 7:4.

The heavens shall declare his righteousness: for God is judge himself.

Psa. 50:6.

My tongue shall speak of thy word: for all thy commandments are righteousness.

Psa. 119:172.

For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first:

Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

1 Thess. 4:16, 17.

What do ye imagine against the Lord? he will make an utter end: affliction shall not rise up the second time.

Nahum 1:9.

fuller significance of the trampling under foot of the law, and of the thinking to change the times and laws of Jehovah by an earthly power, filled the people of God with reverential awe; and again the two witnesses were exalted to heaven. The sealing work began at this very time, and those who were looking heavenward, saw the light streaming from that open door. Upon those to whom these rays are shining, the sealing angel places the mark of God. This sealed company make up the one hundred and forty-four thousand, who are a part of the host for whom the "four and twenty elders" are now waiting.

As the proclamation is made in heaven that the work is over, the commandments are again seen; this time written on the clouds of the sky in the eyes of all men,—a sign of the near approach of Christ.

Under the sounding of the seventh trumpet are the thunderings, lightnings, voices, earthquake, and hail, which will shake the very foundations of the earth. With the close of the third woe, the earth is freed forever from the least taint of sorrow and sin. The Lord has pledged His word that affliction shall not rise up the second time, but joy and peace will reign forever in the redeemed earth.