

Source Book for Bible Students

Containing Valuable Quotations Relating to the History, Doctrines, and Prophecies of the Scriptures

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The Reformers could not at once free themselves from the aims and influence of ecclesiastical power under which they grew up, and which controlled them to an amazing degree, in spite of all the light they had attained through the new learning and from the Scriptures. To us the thought that any one should be burned to death for opinion's sake is horrifying, and our sense of justice and freedom is outraged by the crime itself. It is to be deplored that Servetus died through such causes, under such circumstances, and in the midst of such surroundings. It is impossible to change men's minds, ideas, or opinions by mutilations and burnings. A man may be frightened into a recantation by the horror of such a punishment, but he cannot thus be forced to erase his mental impressions, and alter an invrought temperament or disposition. By the threatened torture he is merely terrorized into telling a lie, into being untrue to himself, however mistaken, at bottom, he may be in his fancies and contentions.

Both Catholics and Protestants looked upon Servetus as we look upon the anarchist. There existed a confused overlapping and intermingling of the functions of church and state, which men since then, in the onward march of liberty, have cleared away. The Greeks poisoned Socrates, the philosopher of the conscience, because they imagined that he corrupted the youth of Athens. Brutus and his friends slew Julius Cæsar, the idol of the populace, because he was ambitious. Jews and Romans crucified Jesus of Nazareth, the Saviour of the world, because he made himself equal with God and founded a new kingdom. The emperors hurled the early followers of Jesus to the lions in the arena, and tortured them to death by thousands, because in that kingdom they found eternal life. The Roman Catholics and the emperor Sigismund, by an act of the Council of Constance, burned John Huss and Jerome of Prague because they tried to purify the church. For similar reasons blood flowed in Paris on St. Bartholomew's night, the fires were lighted on Smithfield Common, and Philip II declared war against the Netherlands. And finally Servetus suffered death at the stake in Protestant Geneva because he blasphemed the holy Trinity and befriended the Genevans Libertines. But men ought to cease to make a mockery of historic fact by blaming this terrible deed solely and alone upon the Genevan Reformer, John Calvin, who imperiled his own life to defend the eternal Sonship of Jesus.—*Modernism and the Reformation*, John Benjamin Rust, Ph. D., D. D., pp. 139-141. New York: Fleming H. Revell Company.

Be the matter twisted and turned as it may, the burning of Servetus will ever remain a dark spot on the history of the Reformation, and in the life of Calvin. We must not, however, charge on Calvin the whole odium of an act in which he was supported by the age in which he lived, or at least by a large proportion of its representative men. How many Anabaptists were beheaded and drowned in the age of the Reformation, whom no one ever thinks of mentioning! Why is it that the execution of Servetus alone is always harped upon as a misdeed of Calvin's? Possibly, because the horrible manner of his death serves, more than any other, to recall the horrors of the Inquisition, and the executions of Huss and Savonarola. And moreover, Calvin's personal participation in the details of the process appears in a manner so conspicuous as to enable us to understand how the antipathy of later generations to such bloody judgments upon heretics became connected, more closely than is consistent with justice, with a previously existent antipathy to the harsh and awe-inspiring character of the Genevese Reformer.—*History of the Reformation in Germany and Switzerland Chiefly*, Dr. K. R. Hagendach, Vol. II, p. 340. Edinburgh: T. & T. Clark, 1879.

Seven Churches, CHRIST THE ONLY PRIEST.—Nor was it of unimportant use to note the representation of Jesus Christ here given, as the priest of the churches, and the designation of their ecclesiastical presidents or bishops simply as angels, a term borrowed not from the temple, but the synagogue: in token, thus early, that the offices of the Levitical priests were to be regarded as fulfilled by Christ; and that the functions of the Christian bishop, or minister in the church, were those of leading the devotions, and directing and animating the faith of the flock; not functions sacrificial or mediatorial, as with the Levitical priests of old.—*Howe Apocalypticæ*, Rev. E. B. Elliott, A. M., Vol. I, Introduction, chap. 2, pp. 75, 76, 3d edition. London: Seeley, Burnside, and Seeley, 1847.

Seven Churches, SUCCESSIVE PERIODS.—Under this emblematical representation of the seven churches of Asia, the Holy Spirit has delineated seven different states of the Christian church, which would appear in succession, extending to the coming of our Lord, and the consummation of all things.—*Vitringa, in commentary published in 1705; cited in "The Comprehensive Commentary," edited by Rev. William Jenks, on Rev. 2:1. Brattleboro, Vermont, 1838.*

Seven Churches, EARLY VIEW OF.—Let us proceed to that of Cocceius [1603-69].

According to this later author, the church of Ephesus is the apostolical church, i. e., that wherein the apostles preached. So that this period must be extended to the death of St. John.

The church of Smyrna signifies the church suffering in all places, and especially that of the three first ages. The persecution of ten days, according to this, must signify the ten persecutions which the church suffered during those three ages under the pagan emperors. This doth not fall out ill; but I fear it was chance that made this hit.

The epistle to the church of Pergamus is the third, and according to Cocceius, 'tis the church from Constantine's time to the birth of Antichrist. . . .

The church of Thyatira is the fourth, and signifies, according to Cocceius, the church under the reign of Antichrist. Jezebel that appears in this epistle is the antichristian church. They that suffer Jezebel the prophetess are the elect mingled among the antichristian idolaters. . . . This falls out pretty well, but 'tis by mere chance; for how can that magnificent eulogy be applied to this period of the antichristian church, "I know thy works, and thy charity, and thy patience, and that thy last works are more than the first"? Never was the church so void of saints and of good works as in this sad period.

Sardis is the fifth church and the fifth period, and according to Cocceius as well as to Forbes 'tis the reformed church. But I say hereto as I said before on occasion of Forbes, why should we say of our Reformation, "Thou hast a name to live, and behold thou art dead; strengthen the things which remain and are ready to die"? . . .

Philadelphia signifies brotherly love; this is the sixth church which carries in its name the character of a church yet to come, wherein love and charity shall reign, but among a very small number of people. . . .

Laodicea signifies the church that shall immediately precede the time wherein God shall pass that judgment spoken of in the eleventh chapter, verse 18, i. e., when the reign of Jesus Christ shall come to be established on the earth.—*The Accomplishment of the Scriptural Prophecies*, Peter Jurieu, Part 1, chap. 1, pp. 11-14. London: 1687.

Commencing this most important revelation by describing the things "which are," appears to be done for the purpose of holding up

a glass or mirror for the church to view itself to the end of time. In the seven addresses, therefore, which follow, are described the various states in which, at one time or other, in one place or other, the church has ever appeared from that time to this.—*An Historical Exposition of the Prophecies of the Revelation of St. John*, Matthew Habershon, pp. 7, 8. London: James Nisbet & Co., 1841.

NOTE.—The seven churches cover the entire time between the first and the second advent of our Lord. Conditions in the actual church at Ephesus, where Paul labored and tradition says John lived, were representative of the apostolic age; say to about 100 A. D.; Smyrna, the time of the pagan persecution, to about 312, 313; the time of the emperor Constantine, who professed Christianity; Pergamos, the time of the "conversion" of the empire, to the establishing of the empire, in the days of 533 to 538; Thyatira, the time of papal supremacy during the long Dark Ages, and to a limited extent to the end; Sardis, the period following the papal supremacy, 1798 to 1833; Philadelphia, from the rise of the following movement to 1844; and Laodicea, from the opening of the judgment hour in 1844 to the end. These conditions do not always begin and end abruptly by definite dates; they telescope or overlap, one blending into another.—*Ebs.*

Seven Churches, FIRST PERIOD, CHARACTER OF EARLY CHURCH.—The Christians are not separated from other men by earthly abode, by language, or by customs. They dwell nowhere in cities by themselves; they do not use a different language, or affect a singular mode of life. They dwell in the cities of the Greeks, and of the barbarians, each as his lot has been cast; and while they conform to the usages of the country, in respect to dress, food, and other things pertaining to the outward life, they yet show a peculiarity of conduct wonderful and striking to all. They obey the existing laws, and conquer the laws by their own living.—"Letter to Diognet," *early second century*; cited in "General History of the Christian Religion and Church," Dr. Augustus Neander (translation by Joseph Torrey), Vol. I, sec. 1, p. 69. Boston: Crocker and Brewster, 1854.

The distinguished virtues of the Christians must have shone forth the more brightly, as contrasted with the prevailing vices; their severity of morals, sometimes even carried to excess, as opposed to the general depravation of the age; their hearty fraternal love, in contrast with that predominant selfishness which separated man from man, and rendered each distrustful of the other, inasmuch that men could not comprehend the nature of Christian fellowship, nor sufficiently wonder at its fruits. "See," was the common remark, "how they love one another."—*General History of the Christian Religion and Church*, Dr. Augustus Neander (Torrey's translation), Vol. I, sec. 1, p. 76. Boston: Crocker and Brewster, 1854.

Seven Churches, SMYRNA; THE PERIOD OF EARLY PERSECUTION.—During the apostolic period, indeed, it would seem as if the providence of God interposed to preserve the church from a general persecution, in order that its foundations might be well laid throughout the world, before the violence of the heathen Roman Empire should be let loose against it. . . . But with the new period of the history of the church, commenced a new era in its tribulations.—"Seven Ages of the Church," Rev. Henry Colterill, A. M., *Theological Tutor in Brighton College*, pp. 56, 57. London, 1849.

Seven Churches, SMYRNA; THE "TEN DAYS" OF TRIBULATION, BY A CONTEMPORARY.—During the whole ten years of the persecution, there was no cessation of plots and civil wars among the persecutors themselves. . . . Such was the state of things throughout the whole period of the persecution. This, by the goodness of God, had entirely ceased in the tenth year, although it had already begun to relax after the

eighth. . . . But this was not done by any mere human agency, nor was it, as might perhaps be supposed, by the compassion or the humanity of our rulers. For, so far from this, they were daily devising more and severer measures against us from the beginning of the persecution until then, constantly inventing new tortures from time to time by an increasing variety of machinery and instruments for this purpose. But the evident superintendence of divine Providence, on the one hand, being reconciled to his people, and on the other, assailing the author [Galerius] of these miseries, exhibited his anger against him as the ring-leader in the horrors of the whole persecution. . . . Hence he was visited by a judgment sent from God, which beginning in his flesh proceeded to his very soul.—"Ecclesiastical History," Eusebius, book 8, chaps. 15, 16, pp. 325, 326 (translation by Rev. C. F. Cruse). London: George Bell and Sons, 1889.

It was not till A. D. 311, eight years after the commencement of the general persecution, ten years after the first measure against the Christians, that the Eastern persecution ceased. Galerius, the arch-enemy of the Christians, was struck down by a fearful disease. His body became a mass of loathsome, mortifying, and fetid sores—a living corpse, devoured by countless worms, and exhaling the odor of the charnel-house. He who had shed so much innocent blood, shrank himself from a Roman death. In his extreme anguish he appealed in turn to physician after physician, and to temple after temple. At last he relented towards the Christians. He issued a proclamation restoring them to liberty, permitting them to rebuild their churches, and asking their prayers for his recovery.—"History of European Morals," William E. H. Lecky, M. A., chap. 3, 3d par. from the end (Vol. I, p. 491). London: Longmans, Green & Co., 1869.

Seven Churches, REVOCATION EDITION BY GALERIUS.—When a decree of this kind was issued by us, that they [Christians] should return again to the established usages of their forefathers, vast numbers were subjected to danger, many, when threatened, endured various kinds of death. But though we saw the great mass still persevering in their folly, and that they neither gave the honor that was due to the immortal gods, nor heeded that of the Christians, still having a regard to our clemency and our invariable practice, according to which we are wont to grant pardon to all, we most cheerfully have resolved to extend our indulgence in this matter also; that there may be Christians again, and that they may restore their houses in which they are accustomed to assemble, so that nothing be done by them contrary to their profession. In another epistle we shall point out to the judges what they will be required to observe, whence, according to this concession of ours, they are obligated to implore their God for our safety, as well as that of the people and their own.—*Decree of Galerius*, in "Ecclesiastical History," Eusebius, book 8, chap. 17, p. 328 (translation by Rev. C. F. Cruse). London: George Bell and Sons, 1889.

Seven Churches, SMYRNA; A CATHOLIC WRITER ON.—Smyrna stands for the second, or martyrs' age of the church, which extended from Nero's persecution to the edict of Milan, A. D. 313.—"The Apocalypse of St. John," J. J. L. Rattou, p. 145. London: Washbourne, 1912.

NOTE.—Baalam's counsel to Balak was that Israel should be persuaded to join in the idolatrous practices; and so was Israel corrupted by the surrounding heathenism. Numbers 22 to 25; 31:13-16.—*Ebs.*

Seven Churches, PERGAMOS; SATAN'S SEAT AS TO PERIOD: OF COM-PROMISE WITH PAGANISM.—Such was the tendency of the times [fourth century] to adulterate Christianity with the spirit of paganism, partly

to conciliate the prejudices of worldly converts, partly in the hope of securing its more rapid spread. There is a solemnity in the truthful accusation which Faustus makes to Augustine: "You have substituted your eagere for the sacrifices of the pagans; for their idols your martyrs, whom you serve with the very same honors. You appease the shades of the dead with wine and feasts; you celebrate the solemn festivals of the Gentiles, their calends and their solstices; and as to their manners, those you have retained without any alteration. Nothing distinguishes you from the pagans, except that you hold your assemblies apart from them."—*History of the Intellectual Development of Europe*, John William Draper, M. D., LL. D., Vol. I, chap. 10, pp. 309, 310. New York: Harper & Brothers.

Seven Churches, Pergamos; Gibbon on Corruption of Christianity.

—The sublime and simple theology of the primitive Christians was gradually corrupted; and the monarchy of heaven, already clouded by metaphysical subtleties, was degraded by the introduction of a popular mythology, which tended to restore the reign of polytheism.

The Christians frequented the tombs of the martyrs, in the hope of obtaining, from their powerful intercession, every sort of spiritual, but more especially of temporal, blessings. . . . Edifying pictures, which could not long escape the abuse of indiscreet or idolatrous devotion, represented the image, the attributes, and the miracles of the tutelary saint. . . . The most respectable bishops had persuaded themselves that the ignorant rustics would more cheerfully renounce the superstitions of paganism if they found some resemblance, some compensation, in the bosom of Christianity. The religion of Constantine achieved, in less than a century, the final conquest of the Roman Empire; but the victors themselves were insensibly subdued by the arts of their vanquished rivals.—*The History of the Decline and Fall of the Roman Empire*, Edward Gibbon, chap. 28, pars. 3, 4 (Vol. III, pp. 161-163). New York: Harper & Brothers.

Seven Churches, Pergamos; Repeating Israel's Sin.—Paganism could not overcome the church as an enemy; the danger now arises from its friendship. The experiment is now tried, whether, by an alliance with Christianity, under the plea of attachment to Christian doctrines and practices, and of a desire to conciliate the heathen world, this new Israel, which cannot be crushed, may be gradually corrupted. The successful result of this attempt may be seen to the present day, in the virtual paganism of a large majority of the professedly Christian world, in which every abomination which the early church resisted unto blood, may be found disguised under Christian titles. . . . The martyr worship of the Nicene church was in all respects the counterpart of the "offerings of the dead" in the worship of Baalpeor.—*Seven Ages of the Church*, Rev. Henry Cotterill, A. M. (*Theological Tutor, Brighton College*), pp. 89-91. London, 1849.

Seven Churches, Pergamos; Appropriateness of City as Representing Satan's Seat.—And this [in Crete] is a shrine of Asclepius, and just as the whole of Asia flocks to Pergamum, so the whole of Crete flocked to this shrine.—*Life of Apollonius*, Philostratus, book 4, chap. 34; *Loeb's Classical Library*, Vol. I, p. 429.

Another form of the sun divinity, or Teitan, at Rome, was the Epi- daurian snake, worshipped under the name of *Æsculapius* [Asclepius], that is, "the man-instructing serpent." Here, then, in Rome was Teitan, or Satan, identified with the "serpent that taught mankind," that opened

their eyes (when, of course, they were blind), and gave them "the knowledge of good and evil." In Pergamos, and in all Asia Minor, from which directly Rome derived its knowledge of the Mysteries, the case was the same. In Pergamos, especially, where pre-eminently "Satan's seat was," the sun divinity, as is well known, was worshipped under the form of a serpent and under the name of *Æsculapius*, "the man-instructing serpent." According to the fundamental doctrine of the Mysteries, as brought from Pergamos to Rome, the sun was the one only god.—*The Two Babylons*, Rev. Alexander Hislop, pp. 278, 279. London: S. W. Partridge & Co., 1907.

Seven Churches, Pergamos; City Itself a Center of Idolatry and Intolerance.—Since the defiled Augustus had not opposed the founding at Pergamos of a temple to himself and the city of Rome; I, with whom all his actions and sayings have the force of laws, have followed an example already approved.—*Tiberius (accepting proposition of Spain to erect temple to himself)*, "Annals," Tacitus, book 4, par. 37 (Vol. I, p. 179).

Note.—Pergamos was the originator in the West of the deification and worship of the emperor. It was refusal of the demand that they offer incense before the statue of the emperor that had sent many Christians to death. And, let us recall that this Pergamos period of the church was also the age that saw the exaltation of the Bishop of Rome, who sat on the seat of the Cæsars, to be supreme in the professed church, sitting as God in the temple of God.—EBS.

Seven Churches, Pergamos; Catholic Writer on.—The third stage of the church, called Pergamos, extended from the edict of Milan, A. D. 313, to the fall of the Roman Empire in the beginning of the sixth century.—"The Apocalypse of St. John," J. J. L. Rattou, p. 149. London: Washbourne, 1912.

Seven Churches, Pergamos; Doctrine of Balaam.—See Apostasy; Babylon.

Seven Churches, Thyatira; Early English Expositor on.—This state of the corruption of the church of Christ, by the popish doctrines of the Church of Rome, and the Pope's tyrannizing over the consciences of men, most plainly mark this era of the church, which began at the time when the Pope was declared supreme over all other bishops, and lasted till his power and reign met with a check at the Reformation, when began the Sardinian church-state, which still continues.—"Letter upon the Downfall of Antichrist," Rev. A. Maddock. London, 1779. (Bound with "Fleming's Tracts," British Museum Library.)

Seven Churches, Thyatira; Catholic Writer on.—Thyatira, the fourth age of the church, began when the downfall of pagan Rome was accomplished and the devil was chained up for a thousand years. . . . The body of the church, freed from the tonic of persecution, fell away from its high calling and embraced luxury. This message reveals the interior condition of the church of the Middle Ages, which extended from the sixth to the sixteenth century. [p. 155]

If we apply this letter to the fourth, or millennial, age of the church, which lasted about a thousand years, it may be said to coincide with it from the historic point of view in a remarkable manner. This period has been called by the church "the age of faith," and by the world "the Dark Ages." What the world calls "dark" from a spiritual point of view, generally means "light." But both the church and the world speak of this period as "the Middle Ages." In this it may be that we have built better than we knew; for Thyatira is the middle church

of the seven, and consequently stands as the symbol of the church of "the Middle Ages." [p. 158] . . .

The material prosperity of the church culminated in the Middle Ages. Its revenues from lands and property of all kinds, from endowments and bequests, increased enormously. It became one of the richest institutions of the world. "In the train of wealth came luxury, and in the lap of luxury lay vice. "Then the concupiscence of the flesh, and in of the eyes, and the pride of life, extended to the clergy of the church. These, secure of the indulgence of a corrupt age and thinking it safe to do so, gave themselves up to voluptuous living, and fell into presumption, as ordinarily happens in such cases. But these were the vices of Jezebel, the wife of Achab." (Holzhauser, Vol. I, p. 145.)

Many of the Popes struggled in vain against the evils which afflicted the church. . . . The church makes no claim to impeccability, or sinlessness, either as to its head, the Pope, or as to its members individually. It is in this book revealed that many of the hierarchy would fall into gross sins in the Middle Ages. History tells us that they did so."—*The Apocalypse of St. John*, J. J. L. Rattou, pp. 155-159. ("Imprimatur Edm. Can. Surmont Vicarius Gen.") London: Washbourn, 1912.

NOTE.—How true it is, as Wylie says: "The noon of the Papacy was the midnight of the world."—*The History of Protestantism*, chap. 4.

This Catholic author (Rattou) fails to note that this epistle was not addressed to the great ruling body represented by Jezebel and her ways, but to the church of believers suffering under this period—"the rest in Thyatira," the remnant who kept the light of faith burning through the Dark Ages.—Ebs.

Seven Churches, SARDIS; REFORMATION TIMES AND LATER.—This fifth great scene in the Christian drama has been faithfully exhibited on the stage of time; and it will be readily identified, in what is emphatically called the Reformation, and the consequences that flowed from it in that and the succeeding ages.—*An Historical Exposition of the Prophecies of the Revelation of St. John*, Matthew Habershon, p. 79. London: James Nisbet & Co., 1841.

Seven Churches, SARDIS; REFORMATION TO BE CONTINUOUS.—I charge you before God and his blessed angels, that you follow me no farther than you have seen me follow the Lord Jesus Christ. The Lord has more truth yet to break forth out of his Holy Word. I cannot sufficiently bewail the condition of the reformed churches, who have come to a period in religion, and will go at present no farther than the instruments of their reformation. Luther and Calvin were great and shining lights in their times, yet they penetrated not into the whole counsel of God. I beseech you, remember it—'tis an article of your church covenant—that you be ready to receive whatever truth shall be made known to you from the written Word of God.—*John Robinson, pastor at Leyden, Holland, in Farewell to Pilgrims sailing for New World, July, 1620; cited in "A History of the United States," George Bancroft, Vol. I, chap. 8, pp. 306, 307. Boston: Little, Brown & Co.,*

Although the Reformation began well and threatened to sweep Romanism to the sea, winning seemingly the favor and overwatching providence of the Lord, it came, nevertheless, to a sudden and mysterious halt, failing to complete its work in the very countries where it began. Some of the "things which remain" in Protestantism "are ready to die," and the exhortation to Sardis to be "watchful and strengthen" them was never more pertinent and appropriate than now.

The forecast of Sardis and the history of Protestantism fit each other like hand and glove. With the page of history closed and the facts of Protestantism ignored, the prophecy remains as the declaration of the continued failure and departure of the professing church.—*The Coming of Christ, Pre-Millennial and Imminent*, I. M. Haldeman (Baptist), p. 101. New York: Charles C. Cook, 1906.

Seven Churches, SARDIS; CATHOLIC WRITER ON.—As a symbol of the fifth age of the church, it [Sardis] extended from the Council of Trent to the first half of the nineteenth century, a period of about 280 years. During the greater part of this time the church suffered persecution in one direction or another.

The Sardinian age is commonly known as the Reformation period.—*The Apocalypse of St. John*, J. J. L. Rattou, p. 166. London: Washbourn, 1912.

Seven Churches, SARDIS; CONDITION RECOGNIZED IN PERIOD ITSELF.—If it should be asked, What time it is with us now? whereabouts we are? and what is yet to come out of the night? as a faithful watchman, I will give you the best account I can. I take it, we are in the Sardinian church state, in the last part of it, which brought on the Reformation, and represents that. We are in the decline of that state, and there are many things said of that church which agree with us, as that we have a name that we live, and are dead, etc. It is a sort of twilight with us, between clear and dark, between day and night.—*Sermon by Dr. Thomas H. Gill, 1748, "Second Advent Library, No. 1," p. 209, Jan. 1, 1842.*

The epistle to the church of Sardis is so strongly characteristic of the reformed churches at this day, that little more need be done than to read that epistle to see our own likeness. [Rev. 3:1.] . . . We have the name of a purely reformed church, who protests against the errors of popery, doctrinal and practical; but are we not dead as to faith and good works? . . . As the downfall of the Pope and the Turk is an event wherein all Christians are greatly interested, so it is what all earnestly desire should be speedily accomplished. The near approach of that happy time is a pleasing prospect. It cannot be far off. . . .

Before the fall of Antichrist there will be, it is reasonable to believe, . . . a removing of our candlestick towards the close of the Sardinian church-state; a setting of it up, in all probability, in America, which will form the commencement of the Philadelphia church-state. These events will be brought about gradually; therefore will, in all probability, take up some years to complete them.—*Letter upon the Downfall of Antichrist*, Rev. A. Maddock (1777). London, 1779. (Bound with "Fleming's Tracts," British Museum Library.)

NOTE.—As the end of the long period of papal supremacy was drawing near, the dead formalism of that time was stirred by the great revival of the eighteenth century, under Wesley and his Methodist associates, and Whitefield and others, growing into the general evangelical and missionary awakening as the time of the end came, with the revival of interest in prophetic study that prepared the way for the advent movement. (See Increase of Knowledge; Advent Movement of 1844.) Britain and Europe were the scenes of this wonderful rebirth of missionary activity; but as the flame caught in the West, the New World, with its mixture of all nations and tongues, was evidently to be the providential base for the development of the definite advent movement, for which the great awakening of the time of the end was a preparation. This forecast, of 1777, from a view of the prophecies, seems a remarkable one, and shows how truly the book of prophecy was being unsealed as the time referred to in Daniel 12:4 came.—Ebs.

Seven Churches, PHILADELPHIA; AS SEEN SHAPING BY OBSERVER IN BRITAIN, 1777.—A general stupor and carelessness concerning the things

of God, the great and foundation truths of the gospel, and our own souls, have seized upon Protestants in general; we have lately fallen in love with, or, at least, have ceased to hate, popish tenets. . . . These signs declare the times. They show the Sardinian church-state to be drawing toward its period. The light of our candlestick is extinguishing, and America seems to be the happy land where God will set it up chiefly in the next church-state. This was the opinion of the divine Herbert, among others, who about one hundred and fifty years ago, could sing, in his "Church Militant,"

"Religion stands on tinfoe in our land,
Ready to pass to the American strand."

It was our Lord's command that the gospel should be first preached at Jerusalem. From thence it spread; and the sound thereof went out into all parts of the known world, but especially westward of Jerusalem churches were established, as all the particular epistles of the New Testament testify, the churches to which they were written all lying to the west. The course of the gospel was from Jerusalem to Greece, from thence to Italy, France, Great Britain, Germany, and all over Europe; Egypt, Abyssinia, and if not all, yet the greatest part of Africa, have heard the joyful sound. It therefore seems to be very probable at the least, and the present appearance of things corroborates the opinion, that from Great Britain the gospel will proceed to America, and the candlestick of the Philadelphian church be set up and spread there. . . . It is very probable, the gospel continuing his course still further towards the west, . . . that the candlestick of the next church-state will be set up, and the chief seat of the Philadelphian church, be in that country, as the chief seat of the Sardinian church is in Britain.—"Letter upon the Downfall of Antichrist," Rev. A. Maddock, of Creton, Guilsborough, Northamptonshire, England, Oct. 4, 1777, to the Rev. Mr. M. Browne. (Bound with "Fleming's Tracts," British Museum Library.)

Seven Churches, PHILADELPHIA.—See Advent Movement of 1844.

Seven Churches, THYATIRA; AGE OF PAPAL SUPREMACY AND PERSECUTION.—See Papacy; Papal Supremacy; Persecution; Reformation.

Seven Churches, LAODICEA; CHRIST THE LORD OF CREATION.—'Αρχή is often used for pre-eminence, principedom, and also (very naturally) for rulers, princes. Luke 20: 20; 12: 11; Titus 3: 1; Eph. 1: 21; 3: 10; 6: 12; Col. 2: 10, 15; 1 Cor. 15: 24; Rom. 8: 38; Col. 1: 16. . . . Why, then, when we have the ἀρχὴν τῶν βασιλείων [ruler of the kings'] before us of 1: 5 where such a sense is certain, should we hesitate to give the like sense here, viz., Head or Lord of the creation of God?—"A Commentary on the Apocalypse," Moses Stuart, Vol. II, pp. 99, 100. Andover: Allen, Morrill, and Wardwell, 1845.

NOTE.—The appeal of Christ to his people in the Laodicean period, the last message of reform in Revelation 14, for men to give glory to him as Creator, and worship him that made heaven, and earth. "The time of the last church is the judgment hour, and the message for the hour is to prepare men to meet the judgment. To give this message and to meet the test of the judgment, the experience called for by the True Witness is essential—a turning from formalism and self-righteousness, partaking of Christ's righteousness, with the blessed assurance of overcoming grace and the overcomer's reward.—Ebs.

Seven Seals, FIRST PERIOD, THE APOSTOLIC AGE.—The commencement of the time occupied by this seal, may be dated from our Saviour's ascension, when he gave his final commission to the disciples to go forth

with his doctrines and heavenly proclamation to the world. The duration of this period cannot be so precisely ascertained, because the change in the church, from original purity to corrupt doctrine, worship, and morals, was gradual.—"Annotations on the Apocalypse," Archdeacon J. C. Woodhouse, D. D., p. 125. London, 1828.

NOTE.—The seven seals naturally suggest a line of prophecy covering the same general period as that of the seven churches, bringing out a different phase of history. The series of the seven churches gives a view of the church of Christ in the midst of apostasy and through the experiences of the centuries, to the end. The series of the seven seals gives a view of the falling away, and the history of the apostate church in alliance with the world, to the close of papal supremacy, while the sixth in the series of the seven churches brings us to the advent movement of 1843-44. The sixth seal, by an abrupt change from symbolic to literal prophecy, deals with the signs of the second advent and the scenes of the end. Thus there is a distinct parallel in the idea of the approaching advent in the sixth period of each series, while the seventh in each touches eternity.—Ebs.

The white color of the horse indicates that the conquests of his rider are holy and pure, and are therefore such as cannot be attributed to any earthly warrior. White is everywhere used as a symbol of holiness. Thus in Dan. 11: 55, "to purge and make white," and in Rev. 3: 4, "they shall walk with me in white, for they are worthy." The rider on the white horse has a bow, the well-known instrument for discharging arrows; and from Ps. 45: 5, we learn that wounds inflicted by arrows are emblematical of the conquests of Messiah. The crown, στέφανος also, with which this rider is invested, is nowhere in this book used as the hieroglyphical mark of kingly authority upon earth, but uniformly the diadem, διαδῆμα. . . .

The rider on the white horse being therefore without the diadem, is certainly not what many have supposed him to be, an emperor of Rome; and being invested with the crown, is no less certainly the symbol of a spiritual or heavenly warrior, and the whole complex hieroglyphic denotes the *host of the lord*, i. e., his church militant, shining with its primitive purity and going forth in a career of victory.—"A Dissertation on the Seals and Trumpets of the Apocalypse," William Cuninghame, pp. 3, 4, 4th edition. London: Thomas Cadell, 1843.

Seven Seals, SECOND PERIOD, AGE OF APOSTASY.—When the Roman Empire became Christian; when a Christian emperor bore the sword [A. D. 323 onward], (with which, in the imagery of this seal the Christian power seems invested); when, relieved from the terrors of pagan persecution, the Christians became possessed of civil influence, their animosities increased. Worldly prosperity is corruption; and instead of those halcyon days of peace and happiness which the church promised to itself from the acquisition of power, a period succeeded from which history is seen to date its degeneracy and corruption. This degeneracy was at this time manifested in the mutual enmities and feuds of Christians, which were so notorious in the fourth century. . . . It is a change powerfully expressed by fire color succeeding to white.—"Annotations on the Apocalypse," J. C. Woodhouse, D. D., p. 128. London, 1828.

NOTE.—It will be noted that writers often use the terms "church" and "Christian" without discriminating between profession and possession. The seven seals give the history of the church of the apostasy; while we should remember that all along there were genuine believers maintaining the continuity of the church of Christ.—Ebs.

The fiery color of the second horse (the symbol of the body of the visible church), when joined to the description of the office of his rider (denoting the rulers of the church), and of the dreadful weapon with

which he was armed, indicate to us that, after the first and purest age of Christianity, the spirit of love and peace should recede from the visible church, and be succeeded by a spirit of discord, of dissension and controversy, a fierce and fiery zeal, instigating Christians to destroy one another. The ecclesiastical history of the fourth and fifth centuries, sufficiently evinces that such a change did take place.—*A Dissertation on the Seals and Trumpets of the Apocalypse*, William Cuninghame, p. 5, 4th edition. London: Thomas Cadell, 1843.

Seven Seals, SECOND PERIOD, AS GUBRON RECORDS IT.—The simple narrative of the intestine divisions which distracted the peace and dishonored the triumph of the church, will confirm the remark of a pagan historian, and justify the complaint of a venerable bishop. The experience of Ammianus had convinced him that the enmity of the Christians towards each other, surpassed the fury of savage beasts against man; and Gregory Nazianzen most pathetically laments that the kingdom of heaven was converted, by discord, into the image of chaos, of a nocturnal tempest, and of hell itself.—*The History of the Decline and Fall of the Roman Empire*, Edward Gibbon, chap. 21, par. 40; (Vol. II, p. 363). New York: Harper & Brothers.

Seven Seals, SECOND PERIOD.—See Apostasy.

Seven Seals, THIRD PERIOD, TO TIME OF PAPAL SUPREMACY.—As the stream of Christianity flowed further from its pure fountain, it became more and more corrupt; as centuries advanced, ignorance and superstition increased; and unauthorized mortifications and penances, rigorous fastings, vows of celibacy, monkish retirement and austerities, stylitism, the jargon and repetition of prayers not understood, tales of purgatory, pious frauds and the worship of saints, relics, and images, took the place of pure and simple Christianity: till at length, the book of God being laid aside for legendary tales, and "the traditions of men," all these corruptions were collected into a regular system of superstitious oppression, well known by the name of the papal yoke.—*Annotations on the Apocalypse*, J. C. Woodhouse, D. D., p. 133. London, 1823.

NOTE.—Archdeacon Woodhouse instead of "balance" (verse 5) prefers "yoke," the primary meaning of the word "jugos," as used of servitude under rules in 1 Tim. 6:1; Acts 15:10; Gal. 5:1. When the word is used for "balance," he argues, this secondary meaning is shown by some expression joined. Other writers, however, consider the reference to the measures of wheat and barley as being such a joined expression, and prefer giving to the word here its secondary sense of "balance."—Ebs.

The black color of the horse, the yoke with which his rider was armed, the proclamation from the midst of the living creatures, that a *chariot* of wheat should be sold for a penny, and three *chariots* of barley for a penny, and the command not to hurt the oil and wine, unite in pointing out to us a period when the grossest darkness and ignorance should overspread the visible church; when a burthensome yoke of rites and ceremonies, and likewise of unscriptural articles of faith, should be imposed upon the necks and consciences of men; when there should be a great want and a famine of the preaching of the true gospel in the church; but when, notwithstanding this complicated train of evils, the consolations of the Spirit, his enlightening influences compared to oil, and his gladdening and comforting influences likened to wine, should not be withheld from those who, in the midst of surrounding darkness and superstition, truly set their hearts to seek God.

This prophecy was accomplished in the rise and prevalence of the papal power. Even as early as the fifth century, ignorance and super-

stition had made much progress in obscuring the pure light of the gospel; and these evils gradually increased till they ended in almost banishing that light from the Christian world.—*A Dissertation on the Seals and Trumpets of the Apocalypse*, William Cuninghame, pp. 8, 9, 4th edition. London: Thomas Cadell, 1843.

Seven Seals, FOURTH PERIOD, OF PAPAL SUPREMACY.—The Christian religion, which had begun its benign progress in white array, and under the guidance of apostolical teachers, is now not only so changed in color and appearance as to be scarcely discernible as the same; but is under the direction of deadly and infernal agents, who delight to destroy in her all that remains of primitive purity. . . . Ignorance became blind submission, and priestcraft advanced into civil tyranny. Thus, under the fourth seal, "the mystery of iniquity" was completed. It was then that the harsh usurpation, which we call the papal tyranny, was extended over the lives and consciences of Christians. To profess religion in its purity became a crime. Bloody tribunals were erected, and severe and deadly laws enacted against those who departed from the standard of doctrine established by the corrupt rulers. Armies were raised to enforce obedience to their orders; and entire nations of Christians, under the imputed name of heretics, were subjugated, or extirpated by the sword.—*Annotations on the Apocalypse*, J. C. Woodhouse, D. D., pp. 140, 141. London, 1823.

The pale livid green color of this horse is emblematical of a state of things even more dreadful than that of the preceding seal. The character of his rider corresponds with this idea; his name is called Death, the king of terrors. He is followed by Hell.

The whole assemblage of figures constitutes an hieroglyphical representation, of the most horrible and terrific nature, and points out to us a period when the rulers of the visible church should seem to lose the character of men, and to assume that of malignant demons and savage beasts, and of Death himself; and should extirpate, by fire and sword, all who dared to prefer death to the sacrifice of a good conscience. This seal evidently represents the state of the church during those ages when the flames of persecution were kindled by the papal power.—*A Dissertation on the Seals and Trumpets of the Apocalypse*, William Cuninghame, p. 10, 4th edition. London: Thomas Cadell, 1843.

Seven Seals, FIFTH PERIOD, AS ERASMUS DREW THE PICTURE.—Further, when the Christian church has been all along first planted, then confirmed, and since established by the blood of her martyrs, as if Christ, her head, would be wanting in the same methods still of protecting her, they invert the order, and propagate their religion now by arms and violence, which was wont formerly to be done only with patience and sufferings. And though war be so brutish, as that it becomes beasts rather than men; so extravagant, that the poets feigned it an effect of the furies; so licentious, that it stops the course of all justice and honesty; so desperate, that it is best waged by ruffians and banditti; and so unchristian, that it is contrary to the express commands of the gospel; yet maugre all this, peace is too quiet, too inactive, and they must be engaged in the boisterousness of war.—*Praise of Folly*, Erasmus, English translation, p. 173. Published by Brentano, Paris, London, Washington, Chicago, 1900.

Seven Seals, FIFTH PERIOD, REFORMATION TIMES.—The whole of this imagery is explanatory of the nature of the slaughter perpetrated under the former seals, and particularly the fourth; and it shows that

the church of Christ was the peculiar object, against which Death and Hades in that seal had directed their dreadful weapons of destruction. [p. 13]

The white robes given to these saints may be an emblem of that improved condition of the church on earth which was the consequence of the Reformation, when the Protestants in a considerable part of Europe obtained not only a complete toleration, but were acknowledged as a religious body; and in England, Scotland, and other countries, gained even a more signal victory over the Romish Church. But yet it is intimated that this state, however improved, was one of hope and expectation, rather than of joy. The cause of the church was yet unavenged. The promises of her future glory remained unaccomplished. It was therefore necessary that the servants of God should arm themselves with the faith and patience of the saints during the remaining period of trial allotted to them, before the triumphant reign of their Lord.—*A Dissertation on the Seals and Trumpets of the Apocalypse*, William Cuninghame, pp. 13, 16, 4th edition. London: Thomas Cadell, 1843.

NOTE.—The author of "Thoughts on Daniel and the Revelation" says:

"The sixth chapter closed with the events of the sixth seal, and the eighth commences with the opening of the seventh seal; hence the seventh chapter stands parenthetically between the sixth and seventh seals, from which it appears that the sealing work of that chapter belongs to the sixth seal.
 "Silence in Heaven.—Concerning the cause of this silence, only conjecture can be offered.—a conjecture, however, which is supported by the events of the sixth seal. That seal does not bring us to the second advent, although it embraces events that transpire in close connection therewith. It introduces the fearful commotions of the elements, described as the rolling of the heavens together as a scroll, caused by the voice of God, the breaking up of the surface of the earth, and the confession on the part of the wicked that the great day of the King appear in, to them, unendurable glory. But the seal stops just short of that event. The personal appearing of Christ must therefore be allotted to the next seal. But when the Lord appears, he comes with all the holy angels with him. Matt. 25:31. And when all the heavenly harpers leave the courts above to come down with their divine Lord, as he descends to gather the fruit of his redeeming work, will not there be silence in heaven?
 "The length of this period of silence, if we consider it prophetic time, would be about seven days."—*On chap. 8, "The Seven Trumpets."*—Ebs.

If John Huss, or good Jerome of Prague, or John Wickliff before them both, or William Brute, Thorpe, Swinbery, or the Lord Cobham; if Zisca with all the company of the Bohemians; if the Earl Reimond, with all the Toulousians; if the Waldois, or the Albigenes, with infinite others, had either been in these our times now, or else had seen then this ruin of the Pope, and revealing of Antichrist, which the Lord now hath dispensed unto us, what joy and triumph would they have made! Wherefore, now, beholding that thing which they so long time have wished for, let us not think the benefit to be small, but render therefore most humble thanks to the Lord our God, who by his mighty power, and the brightness of his Word, hath revealed this great enemy of his so manifestly to the eyes of all men, who before was hid in the church so colorably, that almost few Christians could espy him.—*Acts and Monuments*, John Foxe, Vol. IV, book 7, p. 555, 556.

NOTE.—It was in 1506 that John Foxe sounded this note of joy for deliverance, and of longing that the martyrs of Jesus might have foreseen the cutting short of papal power. His truly monumental work, preserving the memory of those witnesses of the period of papal supremacy, well stands, with many others, as a comment on the prophecy that the tribute of the white robes of honor should be given to those who had been slain for the truth.—Ebs.

Seven Seals, SIXTH PERIOD.—See Dark Day; Earthquakes; Falling Stars.

Seven Seals, SEVENTH PERIOD.—See Advent, Second.

Seventh-day Adventists.—See Advent, Second, 22-26; Sabbath, Change of, 473.

Seventh-day Baptists.—See Advent, Second, 23; Sabbath, 469.

Seventh-day Sabbath.—See Sabbath.

Seven Trumpets, MEANING OF SYMBOLS (REV. 8: 3-5).—After "the smoke of the incense had ascended with the prayers of the saints, from the hand of the angel before God," the angel took the censor, and filled it with fire. In Psalm 18: 8, the wrath of God is compared to fire; and the effects of his wrath, which are war, famine, and other scourges, are described under the same simile. And thus it is explained by Sir Isaac Newton, who says, "burning anything with fire is put for the consuming thereof by war." Such a fire was cast upon "the earth," the Roman world, the territorial platform of prophecy; "and there were voices, and thunderings, and lightnings," wars and hostile invasions; "and an earthquake," or a complete overturning of the established order of things. So complete indeed was the change effected by the first four trumpets alone, that new forms of government, new manners, new laws, new dresses, new languages, new names of men and countries, were everywhere throughout the Western Empire introduced.—*An Historical Exposition of the Prophecies of the Revelation of St. John*, Matthew Habershon, pp. 121, 122. London: James Nisbet & Co., 1841.

Seven Trumpets, THE FIRST FOUR; EVENTS OF WESTERN, ROME'S DOWNFALL SUMMARIZED.—At this point in writing [notes on Rev. 8: 7]. I looked on a chart in history, composed with no reference to this prophecy, and found a singular and unexpected prominence given to four such events extending from the first invasion of the Goths and Vandals at the beginning of the fifth century, to the fall of the Western Empire, A. D. 476. The first was the invasion of Alaric, king of the Goths, A. D. 410; a second was the invasion of Attila, king of the Huns, "scourge of God," A. D. 447; a third was the sack of Rome by Genseric, king of the Vandals, A. D. 455; and the fourth, resulting in the final conquest of Rome, was that of Odoacer, king of the Heruli, who assumed the title of King of Italy, A. D. 476. We shall see, however, on a closer examination, that although two of these — Attila and Genseric — were, during a part of their career, contemporary, yet the most prominent place is due to Genseric in the events that attended the downfall of the empire, and that the second trumpet probably related to him; the third to Attila. These were, beyond doubt, four great periods or events attending the fall of the Roman Empire.—*Notes on the Book of Revelation*, Albert Barnes (Presbyterian), p. 224. New York: Harper & Brothers.

Seven Trumpets, ON THE "THIRD PART" OF THE EMPIRE.—These three parts of the Roman Empire [speaking of early imperial time] the really Roman, the Greek, and the Oriental.—*Historical Geography of Europe*, E. A. Freeman, p. 72.

In the time of Constantine, the Roman Empire was divided into three great sections: to Constantine was assigned Gaul, Spain, Britain, Italy, Africa; to Licinius, the Illyrian Prefecture; to Maximin, the Asiatic Provinces and Egypt.—*Apocalyptic Sketches*, Cumming, Vol. II, p. 63.

Each one included its third of the Mediterranean or Roman sea, as well as its third of the land; and each one also its own characteristic stream of the three great frontier rivers, the Rhine, Danube, and Euphrates.—*How Apocalyptic*, Rev. E. B. Elliott, A. M., Vol. I, p. 342. London: Seeley, Burnside, and Seeley, 1847.

NOTE.—The division of Constantine's time is usually adhered to by students, the blows under the trumpets falling first upon the western third, then under the Saracens, and especially the Turks, upon the eastern third part. The middle third, according to this division, may be counted as having suffered with the others, the blows that overturned the empire being really dealt in the West and in the East of which Rome and Constantinople were the capitals.

It may be remarked that there was another threefold division sometimes reckoned, from ancient times referred to by Jordanes, who wrote about 551, in the closing days of the fourth trumpet. Speaking of the uprising of the Vandals, he says: "Thus after a century Africa, which in the division of the earth's surface is regarded as the third part of the world, was delivered from the yoke of the Vandals." *The Origin and Deeds of the Goths*, chap. 33.

In the first four trumpets this geographical division in his comments on the "third part." It here refers altogether to the western part of the empire; as being that of the greatest extent, that of which the city of Rome itself was the capital, and that which alone answers to the symbols. The other two portions of it were that of the East, of which Constantinople, called by many "New Rome," was the capital; and that of the South, of which the metropolis was Carthage, called by contemporary writers "the Rome of the African world." This was the most remarkable and eminent division of the universal and extensive Roman Empire, and one that was recognized even in St. John's days.—*Historical Exposition of the Prophecies of the Revelation of St. John*, pp. 124, 125.

It is suggestive to note again in this division how while the blows fell upon the western and eastern thirds, the southern third was also broken off and separated by the Vandal invasion.—Ebs.

Seven Trumpets, THE FIRST; OUT OF THE NORTH.—The first trumpet, we see, brings a terrible storm from the north, the region of hail and fire, mingled with blood, can certainly denote nothing but such irruptions from the north as should cause terrible bloodshedding and slaughter; and this confined to the third part of the earth, with its continents, the trees and grass, i. e., on the continent part of Europe, in contradistinction from the maritime parts, and from those abounding with rivers and waters.—*Essay on the Revelation*, William Whiston, M. A. (Sir Isaac Newton's successor in Mathematics at Cambridge University), 2d edition, p. 176. London, 1744.

Seven Trumpets, THE FIRST; LIKE HAIL AND FIRE.—Philostorgius, who lived in and wrote of these times, saith that "the sword of the barbarians destroyed the greatest multitude of men; and among other calamities dry heats with flashes of flame and whirlwinds of fire occasioned various and intolerable terrors; yea, and hail, greater than could be held in a man's hand, fell down in several places, weighing as much as eight pounds." (Philostorgii Hist. Eccles., lib. 11, cap. 7.) Well therefore might the prophet compare these incursions of the barbarians to "hail and fire mingled with blood." Claudian, in like manner, compares them to a storm of hail in his poem on this very war:

"Where'er the furies drive, the scattered host
Rush through dark paths and labyrinths unknown;
Like showering hail, or pestilential breath."

—*Dissertations on the Prophecies*, Thomas Newton, D. D. (1754), pp. 536, 537. London: William Tegg & Co., 1849.

NOTE.—How remarkably the picture drawn by the pen of Gibbon corresponds to the picture of the prophecy—"hail," "fire," "blood," desolation of fertile lands—is shown by the following phrases from the "History of the Decline and Fall of the Roman Empire" (Harper's 6 vol. ed.):

Chapter 26: "He [Valens, A. D. 375] was informed that the North was agitated by a furious tempest."—Page 30, par. 13.
"A formidable tempest of the barbarians of Germany seemed ready to burst over the provinces of Gaul."—Page 57, par. 26.
Chapter 30: "The Gothic nation [A. D. 395] was in arms. . . . Deserted their farms at the first sound of the trumpet."—Page 100, par. 1.
"Flaming villages. . . . The deep and bloody traces of the march of the Goths."—Page 102, par. 2.

"His trees, his old contemporary trees [said Claudian, the poet of Verona, Italy], must blaze in the conflagration of the whole country."—Page 200, par. 5.
"The dark cloud, which was collected along the coast of the Baltic, burst in thunder upon the banks of the Upper Danube."—Page 216, par. 15.
"This scene of peace and plenty was suddenly changed into a desert; and the prospect of the smoking ruins could alone distinguish the solitude of nature from the desolation of man. . . . The consuming flames of war spread from the banks of the Rhine over the greatest part of the seventeen provinces of Gaul. That rich and extensive country, as far as the ocean, the Alps, and the Pyrenees, was delivered to the barbarians."—Pages 223, 224, par. 49.—Ebs.

The north poured down from it her flood of warriors. From the extremity of Scandinavia to the frontiers of China, nation after nation appeared, the new pressing upon the older-settled, crushing it, and marking its onward passage with blood and devastation. The calamities which afflicted the human race at that period exceed, in extent of desolation, in number of victims, in intensity of suffering, all that has ever been presented to our affrighted imagination. We dare not calculate the millions upon millions of human beings who perished before the downfall of the Roman Empire was accomplished.—*The Fall of the Roman Empire*, De Sismondì, Vol. I, chap. I, p. 18.

Seven Trumpets, THE FIRST; ELLIOTT ON.—And then the first trumpet sounded. His [Alaric's] course was to Italy. As he told an Italian monk afterwards, "he felt a secret and preternatural impulse, which directed, and even impelled, his march to the gates of Rome." As his trumpet sounded and his march advanced, terrible omens and prognostications, we read, preceded him. "The Christians," says Gibbon, "derived comfort from the powerful intercession of the saints and martyrs." So he notes again the very cause, prefigured in the Apocalypse, of the coming judgments. Thrice, in fulfilment of his destiny, he descended from the Alps on the Italian plains; marking his course each step, as the awe-struck historians of the times tell us, in country and in town, with ravage, conflagration, and blood; till the gates of Rome itself were opened to the conqueror, and the Gothic fires blazed around the capitol.

In the meantime other destroyers, of a kindred race and origin, had extended their ravages to the trans-rhenean provinces. Between Alaric's first and second invasions of Italy, Rhadagaisus, from the far north of Germany, with a host of Vandals, Suevi, and Burgundians, burst, "like a dark thundercloud from the Baltic," as Gibbon graphically describes it, on the Rhetian and Italian valleys. With slaughter and difficulty they were repulsed by the Roman general from near Florence. But it was only to bend the course of the vast remnant westward; and overwhelm the provinces, till then flourishing and fertile, of Gaul and Spain. . . .

"The consuming flames of war," says Gibbon, "spread from the banks of the Rhine over the greatest part of the seventeen provinces of Gaul. The scene of peace and plenty was suddenly changed into a desert. . . . A similar description is given of the desolation of Spain. And the desolators entered, never to retire. "This passage of the Rhine," he adds, "by the Suevi, Vandals, and Burgundians, who never afterwards retreated, may be considered as the fall of the Roman Empire in the countries beyond the Alps. . . ."

The era of Alaric and Rhadagaisus,—that is, of the first trumpet,—is to be considered as chiefly embracing some ten or twelve years, from A. D. 400 to about A. D. 410; though, as the ravages of the provinces were not then discontinued, we may perhaps consider the vision before us to embrace a period somewhat longer. In that latter year the Vandals had extended their conquests to the straits of Gades; and Alaric, having accomplished his destiny, and reached in his desolating course the southernmost coast of Italy,—while meditating still further conquests, which were intended, however, for another hand and another trumpet,—was arrested suddenly by the hand of death.—“*Horæ Apocalypticæ*,” Rev. E. B. Elliott, A. M., Vol. I, pp. 351-353. London: Seeley, Burnside, and Seeley, 1847.

Seven Trumpets, THE FIRST; ELLIOTT'S HELPFUL FOOTNOTE.—The chronological intermingling of the invasions of Italy by Alaric and Rhadagaisus will appear from the following tabular sketch:

- A. D.
- 396 Alaric's invasion of Greece.
 - 400-403 His first invasion of Italy (Gibbon, V. 190).
 - 406 Rhadagaisus with 300,000 Vandals from the Baltic, marching by way of the Upper Danube, invades Italy.
- Defeated and killed under the walls of Florence, the remains of his army retire from Italy, and cross the Rhine into France.
- 408 Alaric's first siege of Rome.

—*Id.*, p. 352, footnote 1.

Seven Trumpets, THE FIRST; RECOGNIZED AS A JUDGMENT.—All persons of sense were aware that the calamities which this siege [of Rome, by Alaric] entailed upon the Romans were indications of divine wrath, sent to chastise them for their luxury, their debauchery, and their manifold acts of injustice towards each other, as well as towards strangers. It is said that when Alaric was marching against Rome, a monk of Italy besought him to spare the city, and not to become the author of so many calamities. Alaric, in reply, assured him that he did not feel disposed to commence the siege, but found himself compelled by some hidden and irresistible impulse to accomplish the enterprise.—“*The Ecclesiastical History of Sozoman*,” book 9, chap. 6, p. 413 (*Bohn's Classical Library*). London: Henry G. Bohn, 1855.

The Roman world is falling; yet we hold up our heads instead of bowing them.—*Jerome (at Bethlehem), Epistles, Letter 60, “To Heliodorus,” cited in “Nicene and Post-Nicene Fathers,” Vol. VI, p. 130.*

Seven Trumpets, FIRST.—See Rome, Its Barbarian Invaders, Goths, 444-450.

Seven Trumpets, THE SECOND; THE BURNING MOUNTAIN CAST INTO THE SEA.—To the Vandal Genseric was allotted the conquest of the maritime provinces of Africa, and the islands: all in short that belonged to the Western Empire in the Mediterranean; and which Alaric (as just alluded to) was prevented attempting by death. It belonged, I say, to Genseric; “a name,” observes Gibbon, “which, in the destruction of the Roman Empire, has deserved an equal rank with the names of Alaric and Attila.” It was in the year 429 that he entered on it. In the course of the eighteen years preceding, no new invasion had broken on the Western Empire. . . . Africa, the granary of Rome and Italy, had continued to flourish intact, as before. But now its time was come.

Invited, under the influence of temporary infatuation, by Count Boniface, governor of the province, Genseric, in the year above mentioned, transported thither his Vandals from Spain across the Afric sea: . . . Then was Hippo taken and burnt; and then in 439 Carthage. With the capture of which, resistance ended. The whole province was subjected to the Vandals, and finally severed from the Western Empire.

Thus a part of the prefigurations of the second trumpet had been fulfilled. But its ships, and the insular provinces of Sicily and Sardinia, still remained to the Western Empire; of the destruction of which the prophecy seemed to speak also. For it said, “The third part of the creatures which were in the sea, and had life, died; and the third part of ships was destroyed.” Was this too fulfilled by Genseric? Mark what followed after the capture of Carthage. Finding himself shut in to the south by the desert, Genseric, we are told, cast his eyes to the sea, and determined to create a naval power. And then “the fleets [the Vandal fleets] that issued from the port of Carthage again claimed the empire of the Mediterranean. Sicily was conquered by them, and Sardinia, and the other Western Isles; all that was in the third part of the sea.

Twice, on occasion alike memorable, the Roman navies, with vast preparations, were collected to destroy the Vandal power. But suddenly and most disastrously, in the harbors of Carthage and Bona, when the eyes of the Romans were fixed on them with hopes raised to the highest, they were utterly destroyed; in the latter case by fire-ships driven among them in the obscurity of night. So that the remainder of the prediction was fulfilled also. The fire of the Vandal volcano might not spend itself, until not only what was habitable in the Western sea was destroyed, but “the third part of the ships” also; those that navigated the sea-third of the Western Empire.—“*Horæ Apocalypticæ*,” Rev. E. B. Elliott, A. M., Vol. I, pp. 353-356, 3d edition. London: Seeley, Burnside, and Seeley, 1847.

Seven Trumpets, THE SECOND; BUT ONE BARBARIAN SEA POWER.—The Vandals were unique among the German nations by the fact that they maintained a fleet.—“*History of the Later Roman Empire*,” J. B. Bury, Vol. I, p. 162.

NOTE.—Again mark how Gibbon's pen describes the transfer of the attacks upon Western Rome from the land portions to the maritime parts. (“Decline and Fall of the Roman Empire,” Vol. III of Harper's 6 vol. ed.):

Chapter 36: “The loss or desolation of the provinces, from the ocean to the Alps, impaired the glory and greatness of Rome: her internal prosperity was irretrievably destroyed by the separation of Africa. . . . After an interval of six centuries, the fleets that issued from the port of Carthage again claimed the empire of the Mediterranean.”—Page 439, par. 1.

“Genseric boldly advanced from the port of Ostia to the gates of the defenseless city [Rome]. 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.”—Page 438, par. 4.

“The Vandals repeatedly visited the coasts of Spain, Liguria, Tuscan, Campania, Lucania, Bruttium, Apulia, Calabria, Venetia, Dalmatia, Epirus, Greece, and Sicily: they were tempted to subdue the island of Sardinia, so advantageously placed in the center of the Mediterranean; and their arms spread desolation, or terror, from the Columns of Hercules to the mouth of the Nile.”—Page 436, par. 15.

“After the failure of this great expedition [Rome's attempt by fleet to destroy the Vandal power, A. D. 468.—Pns. 1, Genseric again became the tyrant of the sea: the coasts of Italy, Greece, and Asia, were again exposed to his revenge and avarice: Tripoli and Sardinia returned to his obedience: he added Sicily to the number of his provinces: and before he died, in the fulness of years and of glory, he beheld the final extinction of the Empire of the West.”—Pages 437, 438, par. 21.

When Genseric carried away the spoils of Rome in his shins, he took the golden candlestick and other treasures from the temple at Jerusalem, which Titus had carried off to grace his triumph.—EDS.

Seven Trumpets, THE SECOND; GENSERIC ACCOUNTING HIMSELF AS AGENT OF WRATH.—Now that the fleets, the arsenal, the docks of Carthage were all their own, now that its harbor—one of the finest in the Old World—reflected everywhere the Vandal flag, they became under Gaiseric's guidance the first naval power on the Mediterranean. . . . At length the work [of ravaging the coasts] became almost monotonous, and the choice of a victim hard. Once when the fleet had weighed anchor and was sailing forth from the broad harbor of Carthage, the helmsman turned to the king and asked for what port he should steer. "For the men with whom God is angry," answered the Vandal king, and left the winds and the waters to settle the question who were the proper objects of the wrath of Heaven.—"The Dynasty of Theodosius," Thomas Hodgkin, pp. 219, 220. Oxford: Clarendon Press, 1889.

Seven Trumpets, THE SECOND; VANDALS SWEEP THE MEDITERRANEAN.—This great city [Carthage] the Rome of the African world (as a contemporary calls it), opened its gates to the Vandals on the 9th of October, 439. . . . After a sea of blood had been shed, every kind of property was pillaged. . . . The loss of Africa was, perhaps, one of the greatest calamities which could have overtaken the Western Empire.—"The Fall of the Roman Empire," J. C. L. DeSismond, Vol. I, chap. 7, pp. 155, 156.

Seven Trumpets, SECOND.—See Rome, Its Barbarian Invaders, Vandal, 456, 457.

Seven Trumpets, THE THIRD; "THERE FELL A GREAT STAR BURNING."—But after a short space of time, as Orosius relates, the race of the Huns, fiercer than ferocity itself, flamed forth.—"The Origin and Deeds of the Goths," Jordanes, chap. 24, p. 38. Mierow's translation, Princeton, 1908.

Seven Trumpets, THE THIRD; ATTILA'S INVASION OF THE RIVERS.—About A. D. 450, in fulfilment of a treaty with Genseric, he [Attila] moved against the Western provinces along the Upper Danube; reached and crossed the Rhine at Basle, and thence tracing the same great frontier stream of the West down to Belgium, made its valley one scene of desolation and woe. . . . He was repulsed in the tremendous battle of Châlons. And whither then, when thus forced to retrace his steps, did he direct them? Whether but to fall on another destined scene of ravage, "the European fountains of waters," in the Alpine heights and Alpine valleys of Italy. . . .

But what further of his course of devastation? Surely, with Italy all defenseless before him, one might have expected that, like his predecessor Alaric, it would have continued on to Rome and the far coast of Bruttium. Instead of this, behold an embassy from the Western emperor Valentinian, accompanied by the venerable Romish bishop Leo the First, was successful at this point in deprecating his wrath: and having granted them peace, and leaving bands only of Heruli and Ostrogoths in the Tyrolese country intermediate, he repassed the Alps, and retired.

Wherefore a result, humanly speaking, so unlikely? Methinks we may see the reason. The prediction had expressly marked the term of Attila's desolating progress,—"the third of the rivers, and the fountains of waters." Already Attila had made bitter, besides the surplus-

age of more Eastern scenes, the river line of the upper Danube and Rhine, and the Alpine fountains of waters. Many had died, and still continued to die, that drank of the waters, through famine, disease, and pestilence. This being done, his course was to end. "Thus far shalt thou go, and no further."

Returned from Italy, he crossed the Danube; reached the royal village between it and the Teiss; and there, the very next year, was suddenly cut off by apoplexy. This occurred A. D. 453. So the meteor was extinct; the empire and power of the Huns broken. The woe of the third trumpet had passed away.—"How Apocalyptic," Rev. E. B. Elliott, A. M., Vol. I, pp. 357, 358. London: Seeley, Burnside, and Seeley, 1847.

Seven Trumpets, THE THIRD; METEORIC CAREER OF ATTILA.—When in wrath he was like an embodied volcano, his eyes becoming like points of fire. No one in all history has imbued millions of mankind with such an amount of terror as this hideous little Tartar.—"East and West Through Fifteen Centuries," C. F. Young, Vol. II, p. 85.*

His vast empire thereupon [at his death] broke up, his numerous sons fighting together over it; and in these contests, happily for Europe, the Huns exterminated themselves.—*Id.*, p. 116.*

The rise of the great Hunnic power, which threatened European civilization in the fifth century, was as sudden and rapid as its fall.—"History of the Later Roman Empire," J. B. Bury, Vol. I, chap. 7, p. 161.

Seven Trumpets, THE THIRD; BITTERNESS OF ATTILA'S VISITATION.—Being styled "Metus Orbis," and Flagellum Dei; the Scourge of God and Terror of Men.—"Essay on the Revelation," William Whiston, p. 184. Cambridge: B. Tooke, 1706.

This invasion is the most celebrated in our people's discourses, of all those which the barbarians have made upon us; and is the most talked of among the vulgar. . . . "And now all the countries which were within the Appennine Mountains and the Alps were full of flight, of depopulation, of slaughter, of slavery, of burning, and despair."—*Signonius (a contemporary); cited in "Essay on the Revelation," William Whiston, p. 184. Cambridge: B. Tooke, 1706.*

Seven Trumpets, THE THIRD; ATTILA RECOGNIZED AS AGENT OF VENGEANCE.—It was during the retreat from Orleans that a Christian hermit is reported to have approached the Hunnish king and said to him, "Thou art the Scourge of God for the chastisement of Christians." Attila instantly assumed this new title of terror, which thenceforth became the appellation by which he was most widely and most fearfully known.—"Decisive Battles of the World," Sir Edward S. Creasy, "Châlons," chap. 6, p. 162. New York: D. Appleton & Co., 1898.

Not merely the degenerate Romans, but the bold and hardy warriors of Germany and Scandinavia, were appalled at the numbers, the ferocity, the ghastly appearance, and the lightning-like rapidity of the Huns. . . . His own warriors believed him [Attila] to be the inspired favorite of their deities, and followed him with fanatic zeal. His enemies looked on him as the preappointed minister of Heaven's wrath against themselves.—*Id.*, p. 7.

Seven Trumpets, THIRD.—See Rome, Its Barbarian Invaders, Huns, 452.

Seven Trumpets, THE FOURTH; THE LIGHT OF EMPIRE EXTINGUISHED IN THE WEST.—Some twenty years or more from the death of Attila, and much less from that of Genserich, . . . Odoacer, chief of the Heruli, — a barbarian remnant of the host of Attila, left on the Alpine frontiers of Italy, — interposed with his command that the name and the office of Roman Emperor of the West should be abolished. The authorities bowed in submission to him. The last phantom of an emperor, whose name Romulus Augustus was singularly calculated to bring in contrast before the reflective mind the past glories of Rome and its present degradation, abdicated; and the senate sent away the imperial insignia to Constantinople; professing to the emperor of the East that one emperor was sufficient for the whole of the empire. Thus of the Roman imperial sun that third which appertained to the Western Empire was eclipsed, and shone no more. . . . Thus in the West "the extinction of the empire" had taken place; the night had fallen.

Notwithstanding this, however, it must be borne in mind that the authority of the Roman name had not yet entirely ceased. The senate of Rome continued to assemble, as usual. The consuls were appointed yearly, one by the Eastern emperor, one by Italy and Rome. . . . The moon and the stars might seem still to shine on the west, with a dim reflected light. In the course of events, however, which rapidly followed one on the other in the next half century, these too were extinguished. . . . The Roman senate was dissolved, the consulship abrogated; . . . the statement of Jerome, — a statement couched under the very apocalyptic figure of the text, but prematurely pronounced on the first taking of Rome by Alaric, — might be considered as at length accomplished; "*Clarissimum terrarum lumen extinctum est*" ("The world's glorious sun has been extinguished"); or, as the modern poet has expressed it, still under the same apocalyptic imagery,

"She saw her glories star by star expire,"

till not even one star remained, to glimmer on the vacant and dark night.—"*Hore Apocalyptica*," Rev. E. B. Elliott, A. M., Vol. I, pp. 358-361. London: Seeley, Burnside, and Seeley, 1847.

Seven Trumpets, THE FOURTH; GIBBON ON THE EXTINCTION OF THE IMPERIAL OFFICE.—The submissive people of Italy was prepared to obey, without a murmur, the authority which he [Odoacer] should condescend to exercise as the vicergerent of the Emperor of the West. But Odoacer had resolved to abolish that useless and expensive office; and such is the weight of antique prejudice that it required some boldness and penetration to discover the extreme facility of the enterprise. The unfortunate Augustulus [the emperor] was made the instrument of his own disgrace: he signified his resignation to the senate; and that assembly, in their last act of obedience to a Roman prince, still affected the spirit of freedom and the forms of the constitution. An epistle was addressed, by their unanimous decree, to the emperor Zeno, the son-in-law and successor of Leo, who had lately been restored, after a short rebellion, to the Byzantine throne. They solemnly "disclaim the necessity, or even the wish, of continuing any longer the imperial succession in Italy; since, in their opinion, the majesty of a sole monarch is sufficient to pervade and protect, at the same time, both the East and the West. In their own name, and in the name of the people, they consent that the seat of universal empire shall be transferred from Rome to Constantinople; and they basely renounce the right of choosing their master, the only vestige that yet remained of the authority which had given laws to the world. The republic (they repeat that name without a blush) might safely confide in the civil and military virtues of Odoacer; and they humbly request that the emperor would invest him with the

title of Patrician, and the administration of the diocese of Italy,"—"The History of the Decline and Fall of the Roman Empire," Edward Gibbon, chap. 36, par. 30 (Vol. III, p. 512). New York: Harper & Brothers.

Seven Trumpets, THE FOURTH; EARLY EXPOSITOR ON.—The sun shone at Rome as long as the consular dignity and the kingdom was possessed of authority over other cities and provinces. The moon and the stars shone there as long as the ancient power of the senate, and of the other magistrates remained. But these being all taken away (which was done by this trumpet), what was there but darkness, and a universal failure of light, both diurnal and nocturnal? Namely, what belonged to that city, to which a third part of the light of heaven was attributed?—"Clavis Apocalyptica," Joseph Mede (1627), Cooper's translation, p. 171. London.

Seven Trumpets, THE FOURTH; THE CONSULSHIP ABOLISHED.—The first magistrates of the republic [the consuls] had been chosen by the people, to exercise, in the senate and in the camp, the powers of peace and war, which were afterwards translated to the emperors. But the tradition of ancient dignity was long revered by the Romans and barbarians. A Gothic historian applauds the consulship of Theodoric [A. D. 493-526] as the height of all temporal glory and greatness; the king of Italy himself congratulated those annual favorites of fortune who, without the cares, enjoyed the splendor of the throne. . . .

The succession of consuls finally ceased in the thirteenth year of Justinian [A. D. 541], whose despotic temper might be gratified by the silent extinction of a title which admonished the Romans of their ancient freedom.—"The History of the Decline and Fall of the Roman Empire," Edward Gibbon, chap. 40, par. 30 (Vol. IV, pp. 110, 111). New York: Harper & Brothers.

Seven Trumpets, THE FOURTH; THE AUGUST SENATE EXTINGUISHED.—That senate of which he who declared that it was composed of kings, alone formed a true idea.—"History of Rome," Livy, book 9, chap. 17; Everyman's Library, Vol. II, p. 181.

After a period of thirteen centuries [in the time of Justinian, about 553] the institution of Romulus [the senate] expired; and if the nobles of Rome still assumed the title of senators, few subsequent traces can be discovered of a public council or constitutional order. Ascend six hundred years, and contemplate the kings of the earth soliciting an audience, as the slaves or freedmen of the Roman senate!—"The History of the Decline and Fall of the Roman Empire," Edward Gibbon, chap. 43, par. 17 (Vol. IV, p. 273). New York: Harper & Brothers.

Where is the senate? Where are the people? . . . All the glory of earthly dignity has expired from the city.—Pope Gregory the Great [A. D. 540-604], *Homilies on Ezekiel* (2:6, sec. 22); cited in "Life of Gregory the Great," Frederick Homes Dudden, Vol. I, p. 185.

Seven Trumpets, FOURTH.—See Rome, Its Barbarian Invaders, Goths, 444-450; Heruli, 450-452.

Seven Trumpets, OLD EXPOSITOR ON THE FIFTH AND SIXTH.—As to the two following trumpets, they so evidently refer to the Saracens and Turks, that there are scarcely two opinions on the subject.—"Signs of the Times: Overthrow of the Papal Tyranny in France," J. Bicheno, p. 162. London, 1799.

Seven Trumpets, THE FIFTH; SYMBOLISM ARABIAN.—The locust form indicated their swarming in numbers numberless; their being in their migratory progress rapid, far-ranging, and irresistible. . . . The horse-like appearance seemed to imply that they would be hordes of cavalry; the likeness to the lion, that they would be savage destroyers of life; and to the scorpion, that of those in Christendom, whose lives they spared, they would be the tormentors, even as with a scorpion's poison sting. . . .

The locust, the ground work of the symbol, is peculiarly Arabic. So the sacred history of ancient times informs us. "It was the east wind," it says, "which brought the locusts" on Egypt. Ex. 10: 13. . . . And indeed the locust simile is one used in other and earlier scriptures, with its usual appropriateness, to designate the numbers and character of an invading Arab horde. Judges 6: 5. Again, as of the locust, so of the scorpion, the native locality was by the Jews considered the Arabian desert. Witness Moses' own words to the Israelites, on emerging from it, after forty years' wandering: "that great and terrible wilderness wherein were fiery serpents and scorpions." And who knows not, if facts so notorious be worth mentioning, that it is Arabia, still Arabia, that is regarded by naturalists as the original country of the horse; and that its wildernesses are the haunts also of the lion? The zoology of the hieroglyphic is all Arabian.—"Hore Apocalypticæ," Rev. E. B. Elliott, A. M., Vol. I, pp. 407-409, 3d edition. London: Seeley, Burnside, and Seeley, 1847.

Seven Trumpets, THE FIFTH; AS HISTORIANS DESCRIBE THE SARACENS.—Onward and still onward, like swarms from the hive, or flights of locusts darkening the land, tribe after tribe issued forth, and hastening northward, spread in great masses to the east and to the west.—"The Caliphate," Sir William Muir, p. 44. London: Religious Tract Society, 1892.

The Persian Empire soon attracted the arms of "these locusts," as the swarms of hungry Saracens were not inaptly called.—"The Ottoman Empire," Edward Upham, Vol. I, p. 40. Edinburgh: Constable & Co., 1829.

Seven Trumpets, THE FIFTH; THE FIRST CALIPH OF THE SARACENS.—He [Mahomet] was like a star that fell from heaven (Rev. 9: 1), a bright and illustrious prince, as if heaven-endowed, but fallen. Would anything better characterize the genius, the power, and the splendid but perverted talent of Mohammed? Mohammed was, moreover, by birth, of the princely house of the Koreish, governors of Mecca, and to no one could the term be more appropriate than to one of that family. He was a king. That is, there was to be one monarch — one ruling spirit to which all these hosts were subject. And never was anything more appropriate than this title as applied to the leader of the Arabic hosts.—"Notes on the Book of Revelation," Albert Barnes (Presbyterian), on Revelation 9, p. 253. New York: Harper & Brothers.

Seven Trumpets, THE FIFTH; MAHOMET, FOUNDER OF MOHAMMEDANISM.—Mohammed, "The Praised," . . . was born at Mecca Aug. 20, 570, and died at Medina June 8, 632. . . . In 609, in consequence of a vision in which Gabriel commanded him (though illiterate) to read what appears in the Koran as Surah xvi. 1-5, he began to preach.

His earliest labors were in his family and among his intimates. Hadjah [his wife] was his first convert. Ali and Zaid, his adopted children, were next, and then his friend Abu Bekr. Three years of

preaching gained him about fifty followers, and then (612) he began to teach in public, using a house opposite the Kaaba. His points were three: (1) The oneness and absoluteness of Allah who (2) revealed his will to men (3) by chosen men who were prophets. . . . By this time he had abandoned idolatry in consequence of his first principle. . . . The rancorous opposition of Meccans continuing and extending even to the point of banning him and his supporters, he exiled himself, and in the Hejira, "Flight," to Medina he took the step which made the Mohammedan era, June 16, 622 A. D. This was the turning-point in his career, the beginning of success. . . .

Citizenship was made dependent not on family but on faith, preparing the way for a united Arabia and a world religion. For the triumph of the faith the bonds of kinship had to yield if they stood in its way — Mohammed did not blanch at fratricidal war. The idolater, even though a brother, was doomed unless he gave up this practice, and to the believer beyond the idolater's goods. In this last was manifested Mohammed's shrewdness, making capital of the Arab's lust for plunder. . . . In self-interest Arabs flocked to him, and he was soon ready to march upon Mecca, which he had already fixed upon as the center of the faith. . . . Before the prophet's death all Arabia was at his feet; Christians and Jewish tribes were permitted to exist, but only upon condition of paying a heavy tribute.—"The New Schaff-Herzog Encyclopedia," Vol. VII, art. "Mohammed," pp. 436-438. New York: Funk and Wagnalls Company.

Seven Trumpets, THE FIFTH; OUT OF THE PIT.—The observer could scarce be mistaken in interpreting this smoke from the pit of the abyss as an emanation from the pit of hell; i. e., as some system of error and false religion thence originating; originating, it would seem, all on a sudden; and of which the effect would be, almost instantaneously, to darken the moral atmosphere, and dim the imperial sun in the firmament heaven. . . . Who knows not the fact that it was after embracing Islamism that the Saracen cavalry hordes burst forth in fury on Roman Christendom; and yet more, that they were imbued from this very source with the qualities that the symbols in the vision indicated? For there is indeed a perfect fitness in the representation of the symbolic locusts as issuing forth, all formed in character, out of the smoke from the pit of the abyss. It was the religion of Mahomet in fact, that made the Arabs what they were. It was this that for the first time united them in one, in numbers countless as the locusts; this that gave them the locustlike impulse to speed forth as its propagandists over the world; this which imparted to them, as to lions of the desert, the irresistible destroying fury of fanaticism; this, further, which . . . had already prepared in them a scorpion-like venom of contempt and hatred wherewith to torment the subject Christian.—"Hore Apocalypticæ," Rev. E. B. Elliott, A. M., Vol. I, pp. 415-417, 3d edition. London: Burnside, and Seeley, 1847.

So great was the terror which this new power of hell had already struck into the world.—"Philosophy of History," Friedrich von Schlegel, Vol. II, Lecture 12, p. 110.

NOTE.—The historian comments on the evasive replies, rather than defiance, with which Emperor Heraclius, and Chosroes, of Persia, met Mahomet's summons to acknowledge him.—Eus.

Seven Trumpets, THE FIFTH; THE SUPERNATURAL ELEMENT.—Even though it be admitted that Mahomet laid the foundations of his laws in the strongest principles of human nature, and prepared the fabric of

his empire with the profoundest wisdom, still there can be no doubt that no human intelligence could, during his lifetime, have foreseen, and no combinations on the part of one individual could have insured, the extraordinary success of his followers.—“*History of Greece*,” *George Finlay*, Vol. I, p. 356.

Seven Trumpets, THE FIFTH; OLD EXPOSITORS ON THE SCORPION STING.—That is, they had not only the power proper to locusts of eating up and depopulating the countries through which they passed, but, what was a kind of prodigy, they had tails like scorpions, with the stroke of which likewise they diffused poison. Wonderful! A locust scorpion. But the nature of the evil which it implies, the symbol of a serpentine species seems to point out; for the scorpion is of the serpent kind. . . . The tail, therefore, of a scorpion, with the sting, denotes the propagation of that diabolical false prophecy of Mohammed, with its whole apparatus, on which the Arabian locusts relying, not less than on warlike force, inflicted hurt, alas! wherever they went. Nay, this train of foulest errors, the Saracens first, from the creation of man, drew after them; and, I believe, no nation before them, relying on a similar imposture, in religion, and under the pretext of destroying the worship of idols, ever contended for the empire of the world.—“*Clavis Apocalyptica*,” *Joseph Mede* (1627), translation by R. B. Cooper, p. 176. London.

These locusts had tails like scorpions, and stings in their tails. All the world knows that the tail and the sting in the serpent [scorpion] is the seat of venom and poison. And poison is the emblem of false doctrine. Which signifies not only that the Arabians should carry desolation and death everywhere, but also the venom of a detestable religion. Therefore 'tis the devil is called a serpent and a dragon, by reason of the poison of false religions that he spreads.—“*Accomplishment of the Scripture Prophecies*,” *Peter Jurieu*, part I, chap. 7, p. 70. London, 1637.

Seven Trumpets, THE FIFTH; THEIR LEADERSHIP.—The King of these locusts was the angel of the bottomless pit, being chief governor as well in religious as civil affairs, such as was the caliph of the Saracens. Swarms of locusts often arise in Arabia Felix, and from thence infest the neighboring nations; and so are a very fit type of the numerous armies of Arabians invading the Romans.—“*Observations upon the Prophecies of Daniel and the Apocalypse of St. John*,” *Sir Isaac Newton*, part 2, chap. 3, p. 304. London, 1733.

Since the locusts are at once secular conquerors and the propagators of a false religion, their king must stand to them in the double relation of a temporal and spiritual chief. Such, accordingly, was Mohammed and the caliphs his successors. . . . The twofold idea was aptly expressed by his single official denomination, “The Commander of the Faithful.”—“*The Sacred Calendar of Prophecy*,” *G. S. Faber*, book 4, chap. 7. London, 1844.

Seven Trumpets, THE FIFTH; APPEARANCE OF THE INVADING WARRIORS.—So Pliny, St. John's contemporary at the close of the first century, speaks of the Arabs as wearing the turban, having the hair long and uncut, with the moustache on the upper lip, or the beard; 1 that “venerable sign of manhood,” as Gibbon, in Arab phraseology, calls it. So Solinus describes them in the third century; 2 so Ammianus Marcell-

1 “*Arabes mitrati degunt, aut intonso crine. Barba abraditur, præterquam in superiore labro. Altit et hæc intonsa.*”—*Nat. Hist.*, vi, 28.

2 c. 53: “*Pluribus crinis intonsus, mitrata capita, pars rursu in cutem barbæ.*”

linus in the fourth; 3 so Claudian, Theodore of Mopsuesta, and Jerome in the fifth. . . . In regard to the turban crown, it happens most singularly that Ezekiel (23: 42) describes the turbans of the Sabæans or Keturite Arabs under this very appellation; “Sabæans from the wilderness, which put beautiful crowns upon their heads.” . . . The Saracen policy was the wearing of defensive armor. The breastplate of iron was a feature of description literally answering, like the three others, to the Arab warriors of the sixth or seventh century.—“*Horæ Apocalyptice*,” *Rev. E. B. Elliott*, A. M., Vol. I, pp. 411-413, 3d edition. London: Seeley, Burnside, and Seeley, 1847.

Seven Trumpets, THE FIFTH; INSTRUCTIONS AS SARACENS Poured OUT OF ARABIA.—When you fight the battles of the Lord, acquit you 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. When you make any covenant or article, stand to it, and be as good as your word. 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 syllogogue of Satan, who have shaven crowns; be sure you cleave their skulls, and give them no quarter till they either turn Mahometans or pay “tribute.”—*Abu-bekr, caliph, to Saracen armies; cited in “The History of the Decline and Fall of the Roman Empire,” Edward Gibbon*, chap. 51, par. 10 (Vol. V, pp. 189, 190). New York: Harper & Brothers.

Seven Trumpets, THE FIFTH; TO TORMENT, NOT TO KILL.—Not that it could be supposed that the Saracens would not “kill” many thousands in their incursions. On the contrary, their angel hath the name of “the destroyer.” Rev. 9: 11. They might “kill” them as individuals, but still they should not “kill” them as a political body, as a state or empire. They might greatly harass and “torment” both the Greek and the Latin churches, but they should not utterly extirpate the one or the other. They besieged Constantinople, and even plundered Rome; but they could not make themselves masters of either of those capital cities. The Greek Empire suffered most from them, as it lay nearest to them.—“*Dissertations on the Prophecies*,” *Thomas Newton*, D. D. (1754), p. 544. London: William Tegg & Co., 1849.

Seven Trumpets, THE FIFTH; GIBBON ON THE MYSTERY OF LIMITATION OF POWER.—When the Arabs first issued from the desert, they must have been surprised at the ease and rapidity of their own success. But when they advanced in the career of victory to the banks of the Indus and the summit of the Pyrenees; when they had repeatedly tried the edge of their scimeters and the energy of their faith, they might be equally astonished that any nation could resist their invincible arms; that any boundary should confine the dominion of the successor of the prophet. The confidence of soldiers and fanatics may indeed be excused, since the calm historian of the present hour, who strives to follow the rapid course of the Saracens, must study to explain by what means the church and state were saved from this impending, and, as it should seem, from this inevitable, danger.—“*The History of the Decline and Fall of the Roman Empire*,” *Edward Gibbon*, chap. 52, par. 1 (Vol. V, p. 273). New York: Harper & Brothers.

3 “*Criminus quidam a Saracenorum cuncto.*”—*Id.*, *avvi*, 16.

NOTE.—The historian "must study to explain," says Gibbon, how it was that the swift progress of the Saracens did not extinguish the Eastern Empire. But the prophecy had declared that the "locusts" would torment, but not kill.—EBS.

Seven Trumpets, THE FIFTH; NO MENTION OF "THIRD PART."—What a vast tract of land! How many crowns are here! Whence it is worthy of observation, that no mention is here made, as under the other trumpets, of the trient, or third part; since the plague fell not less beyond the bounds of the Roman Empire, than within it; stretching even to the extremest parts of India.—"*Clavis Apocalyptica*," *Joseph Mede (1627)*, translation by R. B. Cooper, p. 181.

Seven Trumpets, THE FIFTH; WHY THE SARACENS ARE INDICATED.—1. Because they came from the East, as the locusts did. 2. Because of their vast numbers, and their wandering state and condition, living in tents, and roaming from place to place. Nahum 3: 15, 16. 3. Because they are expressly likened unto grasshoppers or locusts. Judges 7: 3-5. 4. From the suddenness of their invasions, and the prodigious swiftness of their conquests, and the great havoc and ravages made by them. 5. Because they at this time embodied in their national characters and tempers, which Gibbon described to be "armed against mankind, and doubly inflamed by the domestic license of rapine, murder, and revenge," the doctrines of the Koran.—"*An Historical Exposition of the Prophecies of the Revelation of St. John*," *Matthew Habershon*, chap. 8, pp. 158, 154. London: James Nisbet & Co., 1841.

Seven Trumpets, FROM SARACEN TO TURK.—With the rise of the Abbassides, the aspect of Western Asia alters. The seat of government is removed from Syria to Irak [to Bagdad, founded A. D. 672], the Syrians lose the monopoly of influence and power they had hitherto possessed; and the tide of power is diverted from the West to the East. But the unity of the Caliphate was gone forever.

"The reign of the first Abbassides," says a distinguished French scholar and historian, "was the era of the greatest splendor of the Eastern Saracens. The age of conquest had passed; that of civilization had commenced."—"*History of the Saracens*," *Ameer Ali*, p. 208.

Before long the Caliphs drew their bodyguard entirely from the Turks about the Oxus. . . . These began to overshadow the noble Arab chieftains; and so we soon find the imperial forces officered almost entirely by Turcomans.—"*The Caliphate*," *Sir William Muir*, p. 432.

The blow which seemed the most crushing of all, the overthrow of the caliphate by the Moguls [1258], was part of a chain of events which brought on the stage a Mohammedan power more terrible than all that had gone before it. We have now come to the time of the first appearance of the Ottoman Turks.—"*Ottoman Power*," *E. A. Freeman*, p. 98.

In A. D. 1281, Ortoogru took the famous city of Kutahi from the Greek emperor; in 1357 Orchan crossed over to Europe; in 1453 Mahomet II took Constantinople, and thus began the downfall of the Eastern Empire, the rest of which followed the fate of the capital.—"*A New Analysis of Chronology and Geography*," *Rev. William Hales*, Vol. III, p. 617.

Seven Trumpets, THE SIXTH; THE NEXT BLOW AT THE EASTERN EMPIRE.—If the first woe trumpet referred to the Saracens, then it would be natural that the rise and progress of the Turkish power should

be symbolized, as the next great fact in history; and as that under which the empire fell. . . . The Turkish power rose immediately after the power of the Saracens had reached its height, and identified itself with the Mohammedan religion, and was, in fact, the next great power that affected the Roman Empire, the welfare of the church, and the history of the world.—"*Notes on the Book of Revelation*," *Albert Barnes (Presbyterian)*, on *Revelation 9*, p. 263. *New York: Harper & Brothers.*

Seven Trumpets, THE SIXTH; FOXE ON THIS PROPHECY.—Among all the prophecies both of the Old Testament and of the New, there is none that painteth out the antichristian kingdom of the Turks better than doth the Revelation of St. John, whose words let us weigh and consider. Apocalypse 9. . . . By loosing the angels who had rule of the great river Euphrates, is signified the letting out of the east kings, that is, the Turks, out of Scythia, Tartary, Persia, and Arabia, by whom the third part of Christendom shall be destroyed, as we see it this day hath come to pass.—"*Written in 1566, with Turks at gates of Central Europe*," "*Acts and Monuments*," *John Foxe*, Vol. IV, book 6, p. 102.

NOTE.—Foxy is said to have been the first writer to recognize the Turks in this prophecy.—EBS.

Seven Trumpets, THE SIXTH; LOOSING OF THE TURKISH HORDES.—The reign of Othman is contemporaneous with one of the great periods of immigration from Central Asia. The numbers of the Turks were yearly augmented by such hordes that the Greek writers continually use metaphors derived from the torrent, from floods and inundations, to describe their overwhelming force.—"*The Destruction of the Greek Empire*," *Sir Edwin Pears*, p. 62.

Seven Trumpets, THE SIXTH; STILL THE POISON STING.—The capture of Bagdad [Tartars under Genghis Khan, 1237, swept over the Saracens empire] entirely annihilated the Saracens name—the cloud from the desert was blown back into its pristine insignificance—the bubble of fame had collapsed. The name had been banished forever; but the faith remained. . . . Thus the valor of the early Saracens is now remembered only in history; whereas the religion which they enforced prevails.—"*Islamism*," *F. A. Neale*, Vol. I, chap. 31, p. 340.

He [Bajazed, 1389-1403] was an irreconcilable enemy of the Christian name and a passionate follower of Mahomet. During the reign of his predecessor, the struggle between the empire and the Turks had taken a theological character, and it is beyond reasonable doubt that religious animosity of a kind which had not shown itself among the first armies of the Turks had now diffused its baneful influence among the Ottoman armies.—"*The Destruction of the Greek Empire*," *Sir Edwin Pears*, p. 132.

Seven Trumpets, THE SIXTH; THE MYRIADS OF HORSEMEN.—*Myriads of myriads*: a numeral phrase indefinite, but according to its natural and not infrequent use in Scripture¹ expressive of large numbers; . . . so that it is not without his usual propriety of language that Gibbon speaks of "the myriads of the (Seljukian) Turkish horse over-spreading the Greek frontier from the Taurus to Erzeroum."—"*Horre Apocalyptica*," *Rev. E. B. Elliott*, A. M., Vol. I, pp. 478, 479. London: Seeley, Burnside, and Seeley, 1847.

¹ Num. 10: 36; "Return to thy thousands of myriads (Heb. myriads of thousands) in Israel;" an example strikingly to the point, as the numbers of Israel are mentioned in the census of Num. 1: 45, 46, to have been only 600,000 above twenty years old.—EBS.

I well remember that living in the University of Ireland, a gentleman that newly came from Scandrown or Alexandretta told me he saw the Turkish army march by to recover Bagdet or Babylon, and that the army was above a week marching by, consisting of fifteen hundred thousand men, with which he recovered Bagdet from the Persians.—“*An Exposition, or Comments upon the Revelation, out of Most Learned Authors*” (Bullinger, Francis, Junius, Brightman, etc.), Hezekiah Holland, p. 65. London (Dedicatory Preface, “*Vicarage, 1650*”).

Seven Trumpets, THE SIXTH; OLD EXPOSITORS ON THE SMOKE AND FIRE AS WEAPONS.—Brightman [1600] applies this to the Turks' guns, out of which come fire, smooke.—“*An Exposition, or Comments upon the Revelation, out of Most Learned Authors*,” Hezekiah Holland, p. 66. London, 1650.

I understand it literally of that new (and previous to this trumpet) unheard-of arms, which those Euphratean enemies made use of, immediately after they had been set loose. I understand it of cannon vomiting fire, smoke, and sulphur. For gunpowder is ignivomous, with hyacinthine smoke, and sulphurous matter.—“*Clavis Apocalypticæ, Joseph Mede (1627), translation by R. B. Cooper, p. 204. London.*”

This fire, this smoke, and this brimstone seem to be a description of gunpowder and its effects. And this may well signify that the Turks should make their principal desolations in the empire of the fourth monarchy, after the invention of canons and firearms, whence come forth lightnings, flames, sulphur, and smoke; which indeed did come to pass. These horses that vomit up flame and smoke have also tails like unto serpents, with which they do hurt, viz., in spreading their poison. And this is common to them with the locusts of the fifth trumpet. 'Tis the venom of the wicked religion of Mahomet, which the Turks have established, and spread in all places where they have established their dominion.—“*The Accomplishment of the Scripture Prophecies*,” Peter Jurieu, part 1, chap. 7, p. 75. London, 1687.

Seven Trumpets, THE SIXTH; AN ARAB WRITER DESCRIBES THE USE OF ARTILLERY AT CONSTANTINOPLE.—At length the Moslems placed their cannon in an effectual position, and threw up their intrenchments. The gates and ramparts of Constantinople were pierced in a thousand places. The flames which issued from the mouths of these instruments of warfare, of brazen bodies and fiery jaws, cast grief and dismay among the miscreants. The smoke which spread itself in the air, and ascended towards the heavens, rendered the brightness of day somber as night; and the face of the world soon became as dark as the black fortune of the unhappy infidels.—“*Tadgy al Tavarikh*” (Diadem of Histories), Saadeddin; cited from David's “*Grammar of the Turkish Language*,” in “*The Signs of the Times*,” Alexander Keith, Vol. I, p. 386.

Seven Trumpets, THE SIXTH; THE SMOKE AND FIRE.—It was to “the fire and the smoke and the sulphur,” to the artillery and firearms of Mahomet, that the killing of the third part of men, i. e., the capture of Constantinople, and by consequence the destruction of the Greek Empire, was owing. . . . “Canst thou cast a cannon,” was his question to the founder of cannon that deserted to him, “of size sufficient to batter down the wall of Constantinople?” Then the foundry was established at Adrianople, the cannon cast, the artillery prepared, and the siege began.

It well deserves remark, how Gibbon, always the unconscious commentator on the Apocalyptic prophecy, puts this new instrumentality of war into the foreground of his picture, in his eloquent and striking narrative of the final catastrophe of the Greek Empire.—“*Horæ Apocalypticæ*,” Rev. E. B. Elliott, A. M., Vol. I, pp. 483, 484. London: Seeley, Burnside, and Seeley, 1847.

The exact idea, whether that was intended or not, would be conveyed by the discharge of musketry or artillery. The fire, the smoke, and the sulphurous smell of such a discharge would correspond precisely with this language. . . . One thing is certain, that this is not language which would be employed to describe the onset of ancient cavalry in the mode of warfare which prevailed then. No one describing a charge of cavalry among the Persians, the Greeks, or the Romans, when the only armor was the sword and the spear, would think of saying that there seemed to be emitted from the horses' mouths fire, and smoke, and brimstone.—“*Notes on the Book of Revelation*,” Albert Barnes, on Rev. 9:17, p. 259. New York: Harper & Brothers.

Seven Trumpets, THE SIXTH; THE HORSE-TAIL BANNERS.—It seems that in the times of their early warlike career the principal standard was once lost, in the progress of battle; and the Turkman commander, in its default, cutting off his horse's tail, lifted it on a pole, made it the rallying ensign, and so won the victory. Hence the introduction and permanent adoption among the Turks throughout their empire of this singular ensign; among the Turks alone, if I mistake not, of all the nations that have ever risen up on this world's theater; and this as that which was thenceforward,—from the vizier to the governors of provinces and districts,—to constitute their badge, mark their rank, and give them name and title. For it is the ensign of one, two, or three horse tails that marks distinctively the dignity and power of the Turkish pasha.—“*Horæ Apocalypticæ*,” Rev. E. B. Elliott, A. M., Vol. I, p. 486. London: Seeley, Burnside, and Seeley, 1847.

Seven Trumpets, THE SIXTH; THE EASTERN “THIRD PART” NOW TO FALL.—The Western Empire had already been exhibited, in the first four trumpets, under the figure of a symbolical universe, and its subversion by the Gothic arms was denoted by the destruction of a third part of that universe. The Eastern Empire is now placed before us as a political community, under the generic appellation of “the men;” and its overthrow is in a similar manner signified by the slaughter of a third part of “the men.”—“*A Dissertation on the Seals and Trumpets of the Apocalypse*,” William Cuninghame, chap. 7, p. 83. London: Thomas Cadell, 1843.

Seven Trumpets, THE SIXTH; THIS TIME TO KILL.—The locusts of the foregoing trumpet were sent, not to kill men, but to torment them for five months; because the Saracens and Arabians did only gnaw off the edges of the Roman Empire, and did not penetrate into its entrails. But the Turks pierced even into the very heart of the fourth monarchy, and laid it desolate; and they have established their empire in one of its capital cities, viz., Constantinople. They are sent to kill the men of this third part of the world. . . . *To kill* signifies also a total destruction: so that the prophecy seems to signify that the Turks are sent of God entirely to destroy the Roman Empire.—“*The Accomplishment of the Scripture Prophecies*,” Peter Jurieu, part 1, chap. 7, pp. 73, 74. London, 1687.

Seven Trumpets, THE SIXTH; LAST EMPERORS OF THE EAST.—In the year 1381 he [John V or VI] concluded a treaty with Sultan Murad, acknowledging himself a vassal and tributary of the Ottoman Empire. Murad continued to pursue his career of conquest in Europe without troubling the despicable fragments of the imperial government, which still mock the researches of the historian under the proud title of the Roman Empire.—“*History of Greece*,” *George Finlay, Vol. III, p. 467*.

Best remembered among the tribulations of John is the siege of Philadelphia. . . . Murad, wishing to subdue it, compelled John V and his son Manuel to march in person against the last Christian stronghold in Asia. The emperor submitted to the degradation, and Philadelphia surrendered when it saw the imperial banner hoisted among the horse-tails of the Turkish pashas above the camp of the besiegers. The humiliation of the empire could go no further.—“*The Story of the Byzantine Empire*,” *C. W. C. Oman, M. A., F. S. A., pp. 330, 331. New York: G. P. Putnam's Sons, 1892*.

He [John VI or VII, 1425-1448] never forgot that he was a vassal of the Ottoman Empire.—“*History of Greece*,” *George Finlay, Vol. III, p. 496*.

NOTE.—The death of John VI “took place on the last day of October, 1448” (“*Destruction of the Greek Empire*,” *Pears, p. 178*). Constantine, his older brother, was in Sparta, Greece, at the time. As he had recently been in conflict for the throne, it was a question whether he would be an acceptable candidate (Mohammed II) signified his willingness, however, that Constantine should take the throne, which he did, being crowned at Sparta, Jan. 10, 1449.

“The arguments of the Prince Demetrius's partisans were based not so much on personal as on public grounds—the political interest of the state. At last a compromise was made: an embassy was to be sent at once to the sultan to ask him. Would he acknowledge Despot Constantine as emperor or not? This course was perhaps the only one to prevent civil war, or eventually an attack on the part of the Turks, but it shows more than anything else the growing weakness of the empire, and the falling sense of dignity.—“*Constantine, a Last Emperor of the Greeks*,” by *Chedomir Mijatovich, p. 84; cited in “The Eastern Question,” p. 26. England: The International Tract Society, Stanborough Park, Watford, Herts.—Eds.*”

Seven Trumpets, THE SIXTH; THE LAST BLOW AT HAND.—The Roman world [A. D. 1395-1402] was now contracted to a corner of Thrace, between the Propontis and the Black Sea, about fifty miles in length and thirty in breadth.—“*The History of the Decline and Fall of the Roman Empire*,” *Edward Gibbon, chap. 64, par. 20 (Vol. VI, p. 242)*. *New York: Harper and Brothers*.

Every province was in turn subdued, every city opened her gates to the conqueror; the limbs were lopped off one by one; but the pulse still beat at the heart, and the majesty of the Roman name was ultimately confined to the walls of Constantinople. Before Mahomet II planted his cannon against them, he had completed every smaller conquest and deprived the expiring empire of every hope of succor or delay.—“*History of Europe During the Middle Ages*,” *Henry Hallam, Vol. II, book 6, p. 69, revised edition. London: The Colonial Press, 1900*.

Seven Trumpets, THE SIXTH; THE EASTERN EMPIRE FALLEN AT LAST.—The Ottoman artillery thundered on all sides; and the camp and city, the Greeks and the Turks, were involved in a cloud of smoke which could only be dispelled by the final deliverance or destruction of the Roman Empire. . . .

The immediate loss of Constantinople may be ascribed to the bullet, or arrow, which pierced the gauntlet of John Justiniani. The sight of

his blood, and the exquisite pain, appalled the courage of the chief, whose arms and counsels were the firmest rampart of the city. As he withdrew from his station in quest of a surgeon, his flight was perceived and stopped by the indefatigable emperor. “Your wound,” exclaimed Palaeologus, “is slight; the danger is pressing: your presence is necessary; and whither will you retire?” “I will retire,” said the trembling Genoese, “by the same road which God has opened to the Turks;” and at these words he hastily passed through one of the breaches of the inner wall. . . . His example was imitated by the greatest part of the Latin auxiliaries, and the defense began to slacken. . . . The victorious Turks rushed through the breaches of the inner wall. . . . In the first heat of the pursuit, about two thousand Christians were put to the sword. . . . It was thus, after a siege of fifty-three days, that Constantinople, which had defied the power of Chosroes, the Chagan, and the caliphs, was irretrievably subdued by the arms of Mahomet the Second [A. D. 1453].—“*The History of the Decline and Fall of the Roman Empire*,” *Edward Gibbon, chap. 68, pars. 17, 18 (Vol. VI, pp. 400-403)*. *New York: Harper & Brothers*.

With the fall of Constantinople was extinguished forever the last vestige of the majesty of Rome.—*Lord John Russell; cited in “Turkey and the Balkan States,” Esther Singleton, p. 10. New York: Dodd, Mead & Co., 1908*.

All Europe and Asia knew the end was come of the longest tale of empire that Christendom has yet seen.—“*The Story of the Byzantine Empire*,” *C. W. C. Oman, M. A., F. S. A., p. 350. New York: G. P. Putnam's Sons, 1892*.

The age-long fight which the imperial East had waged over barbarians was over. The city of the Cæsars and the church was in the hands of the infidel.—“*Constantinople*,” *W. H. Hutton, p. 150*.

For the Turks Byzantium and its lord had long been the center of the universe and the zenith of human grandeur. They felt that, in conquering it, they and their sovereign had for practical purposes become masters of the world.—“*Turkey in Europe*,” *Sir Charles W. Elliot, p. 115*.

As being a continuation of the Roman Empire whose capital was New Rome, the empire is correctly called Roman, and the name has the advantage of always keeping in view the continuity of Roman history. It was the Eastern Roman Empire which declined and fell in 1453.—“*The Destruction of the Greek Empire*,” *Sir Edwin Pears, Preface*.

Seven Trumpets, THE SIXTH; IMAGES TO THE LAST.—The sacred eikons and relics were brought from the churches, were taken to the neighborhoods where the walls were most injured, and paraded with the procession in the hope—to people of northern climes and the present century inexplicable and almost unthinkable—that their display would avert the threatening danger.—*Id., p. 362*.

NOTE.—This was the last idolatrous procession in Constantinople before its fall; and as the prophecy says (Rev. 9: 20), the survivors, whether in East or West, failed to recognize the judgment upon the idols or images and all the works of men's hands.—*Eds.*

Seven Trumpets, THE SIXTH; AS THE SCOURGE OF IDOLATRY.—I promise to the only God, Creator of all things, by my vow and my oath, that I will not give sleep to my eyes, that I will not eat any choice viands, that I will not seek out that which is pleasant, nor touch that

which is beautiful, that I will not turn my face from the west to the east, till I overthrow and tread under the feet of my horses the gods of the nations; these gods of wood, of brass, of silver, and of gold, or of painting, which the disciples of Christ have made with their hands.—*Vow of Mahomet II, published in all the mosques, March 11, 1470; cited in "The Two Later Visions of Daniel," Rev. T. R. Birks, M. A., p. 319. London: Seeley, Burnside, and Seeley, 1846.*

Seven Trumpets, AGREEMENT AS TO SIXTH.—It may indeed be said that there is no one part of the Revelation in which there exists so unanimous an agreement as that the Turks were the second woe. It is a point which even the Polish interpreter, Dr. Wamsley, admits; it is likewise a fact, that in the whole range of political speculation, there is no subject on which there exists so unanimous an opinion, as that the empire which they founded on the ruins of the Eastern Roman Empire, is now on the point of extinction! Must therefore the third woe not soon follow? Will not God indeed be as good as his word; and will not the event of Constantinople falling out of the hands of its present possessors, be the certain signal of the almost immediate approach, to say the least, of as great calamities coming upon the nations of the earth, as were brought about by the Saracens or the Turks?—*An Historical Exposition of the Prophecies of the Revelation of St. John, Matthew Habershon, p. 297. London: James Nisbet & Co., 1841.*

Seventy Weeks, "DETERMINED"—*"CUT OFF,"*—*"Are determined,"* The word here used, *קצורים*, from *קצר*, occurs nowhere else in the Scriptures. It properly means, according to Gesenius, to cut off, to divide; and hence, to determine, to destine, to appoint.—*Notes on the Book of Daniel, Albert Barnes (Presbyterian), on Dan. 9:24, p. 372. New York: Leavitt and Allen, 1859.*

NOTE.—As the angel came to explain "the vision"—naturally the vision of the preceding chapter, of which the time period was the portion left unexplained—the only possible inference is that the period from which this 490 years was to be "cut off," was the 2300 years of "the vision." Dan. 8:14. The two periods therefore began together. Probably the failure in the past to connect the visions of these two chapters, was due to a faulty chronology, according to which the visions were separated by a period of fifteen years. It is now thought that the latter was given only a few months after the former.—Ehs.

Seventy Weeks, THE FAMOUS FRENCH BISHOP OF MEAUX ON PERIOD.—In the reign of Cyaxeres, Daniel, already honored under the preceding reigns with several heavenly visions, wherein he saw in manifest figures so many kings and empires pass before him, learned by a new revelation those seventy famous weeks, in which the times of Christ and the destiny of the Jewish people are unfolded. It was weeks of years, so that they contained 490.—*"Universal History," Jacques B. Bossuet (1627-1704), p. 39.*

Seventy Weeks, ARTAXERXES' COMMISSION TO EZRA.—In the same year, and seventh of his reign, B. C. 457, he issued a decree, empowering Ezra, the Scribe of the Law of the God of heaven, to go to Judea, with full powers to preside there in all ecclesiastical and civil concerns; to restore and enforce the law of Moses, to appoint magistrates and judges throughout the land, and to punish all transgressors of the law with confiscation of goods, banishment, or death. Ezra 7: 12-26.—*A New Analysis of Chronology and Geography, Rev. William Hales, D. D., Vol. IV, p. 186. London: C. J. G. & F. Rivington, 1830.*

The only decree which was capable of any wider application than the temple merely, and the text of which is preserved to us in the historic records of Scripture, is the edict which was given to Ezra in the seventh year of Artaxerxes, or B. C. 457. This decree in its express terms provided not only for the embellishment of the temple, which had been completed since the sixth year of Darius, but also for the political organization and government of the nation. . . . To it are to be referred not only all the reconstructive operations of Ezra, but those also of Nehemiah, who was furnished with subsequent authority by the same king in the spirit of his former decree. As far, therefore, as the sacred history of the Jews enables us to determine when the commandment went forth to restore and to build Jerusalem, there seems little doubt that we must refer it to the decree of the seventh year of Artaxerxes, of which the original Aramaic text is preserved to us in the book of Ezra. —*"Old Testament Prophecy," Rev. Stanley Leathes, D. D., pp. 219, 220. London: Hodder and Stoughton, 1880.*

Seventy Weeks, THE COMMANDMENT OF ARTAXERXES' SEVENTH YEAR.—It was, in fact, as Sir Isaac Newton, Pusey, Birks, and other high authorities have pointed out, a decree which was practically the restoration of the Jewish polity, and which involved the restoration of its metropolises. It seems evident that Ezra so regarded it, and we could wish no better authority, for in his prayer, recorded in Ezra 9: 9, he hath extended mercy to us in the sight of the king of Persia, to give us a reviving, to set up the house of our God, and to repair the ruins thereof, and to give us a wall [margin, fence] in Judah and Jerusalem." Moreover, this accounts for the disappointment of Nehemiah when, some thirteen years afterwards, he learned, by inquiring from some Jews who had recently come from Jerusalem, that these hopes of the restoration of the capital had not yet been fulfilled, and that the walls and gates had not yet been repaired. This led to his being sent by Artaxerxes as a second special commissioner, to carry out more fully and completely that work of national "reviving" which had been initiated by Ezra. Wordsworth remarks that Nehemiah does not ask for a commission to build the city; he assumes that this had previously been given; and, as it remained unexecuted, he asks that he may go and execute it.—*"Daniel and the Revelation," Rev. Joseph Tanner, B. A. (Church of England), p. 38. London: Hodder and Stoughton, 1898.*

Seventy Weeks, CHRONOLOGY OF FIRST SEVEN WEEKS.—Ezra came to Jerusalem B. C. 457; he labored in restoring the Jewish polity, within and without, for thirteen years before Nehemiah was sent by Artaxerxes, B. C. 444. Nehemiah, as governor, labored together with Ezra for twelve years. . . . Then he returned to the king, and after an undefined time, "at the end of days" (Neh. 13: 6), he says, "obtained I leave of the king, and came to Jerusalem." The interval probably was not short. . . . The mention of Eliashib's son, Joiada, being high priest then, in place of his deceased father, fixes this second visit probably in the reign of Darius Nothus, in whose eleventh year Eliashib is said to have died (Chron. Alex., Olymp. 78, pp. 162, 163). . . . Now from the seventh year of Artaxerxes to the eleventh year of Darius Nothus are 45 years. But it was in the period of the high priesthood of Joiada, not precisely in the very first year, that this reform took place. We have anyhow for the period of the two great restorers of the Jewish polity, Ezra and Nehemiah conjointly, a time somewhat exceeding forty-five years; so that we know that the restoration was completed in the latter