THE

KINGDOM OF ISRAEL

FROM ITS INCEPTION UNDER JOSHUA, ITS FIRST PRESIDENT, IN THE YEAR OF THE WORLD 2553, TO THE SECOND ADVENT OF CHRIST.

CONSIDERED, FIRST:

As typical under its first three heads, and the United States shown to be the third and last of those heads.

CONSIDERED, SECOND:

As anti-typical, and the Confederate States shown to be the grand anti-type in its first appearance, to ultimate in the "Throne of the Prince of the House of David."

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DEDICATED

TO THE MEMORY OF

REV. S. D. BALDWIN,

Author of "Armageddon," etc.

EXPLANATORY REMARKS.

Notice has been given through the public press of my purpose to issue this fall a second edition, very much enlarged, of my work styled "THE KINGDOM OF ISRAEL." Since that notice, however, from financial considerations, I have concluded not to issue the first volume (containing the substance of the first edition, enlarged and noted as part first, the second part being entirely new matter), but to issue only volume second, also in two parts, and await its reception, favorable or unfavorable, before determining, as to the first volume (which is rather heavy and expensive), to throw the same upon the market. That the second volume of a work should be given to the public first would appear to be something new in this line of things, but the nature of the entire work is such that it might, with an arrangement to that end, appear to no disadvantage in several distinct volumes; and each volume might be considered complete in itself, and not dependent upon any other one of the volumes—that is, not more so than any one of Paul's epistles was dependent upon any *other* one or more of his epistles. Therefore, any one reading this volume, that should never see the first volume of the work, will not feel like one who fails to get all the numbers of his magazine in which is being published a very interesting serial. I will let this small volume go forth under the title page just as the work first appeared in 1864, since it contains nothing but what strictly comes under the title page, except "The Western Star of Empire" in its historic features, which goes *beyond* the rise of the Kingdom of Israel under Joshua, even to the garden of Eden; but this prior historic matter, belonging to Israel, may not be out of place under such a title page.

MEXIA, TEXAS, June, 1880.

PREFACE.

The first of the two chapters of "The Western Star of Empire" was very hastily written thirteen years ago, and handed to a copyist without revision, and it now appears as first penciled, and is not at all what it should have been from the abundant Bible material at hand. The subject has not had justice done it by us, and we simply add here that all the Western movements are God-ward in the Empire of Israel, and hence have ever been exalting, or elevating and advancing to the nation, while all of her Eastern movements have been into captivity and degredation. All of her various captivities have been to the nations immediate to the East of her, and hence all of her various deliverances and restorations have been in movements from the East to the West. This first chapter is purely historic. The second chapter, more recently written, is prophetic in its materials and comes down to a verification, in historic fulfillment, up to this hour, with the infant nation hid away in or under a despotism.

We follow "The Western Star of Empire," as seen in its two chapters, with an exhaustive exposition of the prophecy of Obadiah, as strictly applicable to the same, in chapters I, IV and V. And then the preface and exposition of the seals, trumpets and vials, arranged in chapters to itself, follow as part second of this small volume, No. 2.

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PART I.

THE WESTERN STAR OF EMPIRE.

THE WESTERN STAR OF EMPIRE.

CHAPTER I.

PURELY HISTORIC.

"Westward the course of empire takes its way,
The first four acts already passed,
The fifth shall close the drama with the day,
Time's noblest offspring is the last."

BISHOP BERKELEY.

We propose to change Bishop Berkeley's lines above, to make them harmonize with prophetic and historic utterances.

"Westward the *star* of empire takes its way,
The first four acts already passed;
The *fifth* and *sixth* will each demand a day,
Time's noblest child—the *seventh* and last."

This is not exactly the language of inspiration, but does not inspiration teach us that the "Star of Empire," under the direction and sanction of God, has ever been from East to West, diverging to the right and left as she advances? We think so. We learn in the very beginning of the population of the earth, which looked, of course, to a universal civil empire, as population should seem to necessitate organic civil fabrics, that its first settlement was declared to be "Eastward in Eden." Gen. ii, 8. That is, "Eden" was a country, known as such; a section of the earth with definite limits, of East, West, North and South; for "Eden" was a part only of the earth and stood as severed from all other

parts, or as distinct in its definement with its proper meets and boundaries, and consequently had an eastern border and boundary, and, also, northern, southern and western ones; and upon this eastern border was planted the "Garden of Eden" in which garden the first pair were placed. Mind you, the *land* or country of Eden was one thing and the *garden* was another, but within the former. And this garden or first settlement, being located "Eastward in Eden," has also its limits; has its eastern and western, northern and southern boundaries, and, also, a point of entrance for its settlers to pass in at and take possession. And when God introduces them to their garden home, he does so through an Eastern gate and the only one the garden had, so far as we are informed. This garden being a type of the world, the world, like it, is defined by the terms, East, West, North and South, and, like it, must have a beginning point for its settlement, from which it moves, not in radiating lines of population to every point of the compass, but in some given direction, radiating to the right and left; and this direction must have been East or West, for North or South it could not have been, since their frozen regions forbid the girdling of the globe with population in either one of these directions. East or West, therefore, it must have been with the liberty and law of radiation, North and South as far as climate would permit, and as to whether East or West the movement was to be made, we think there can be no controversy, since the only entrance to the type, or garden, was from the East, and if so the same is true of the earth. In other words, the eastern entrance, or gate of the garden, was the gate to the whole earth, for while the garden was a type of the earth, yet was it also a part of the earth, and hence the gate of the type was the gate of her antitype, the world.

As it is not directly asserted that the garden had but one gate, and that this one was in the East, it may be asked

why do we so assert? We answer that as "God placed at the *East* of the garden of Eden cherubim and a flaming sword to keep or guard the way to the tree of life," that this proves most satisfactorily that there was but one "way" to the tree, and that way was from the East, and hence the *East* only needed to be guarded. This we deem will suffice to establish the fact that the entrance to the garden was from the East, and that all of the garden was west of the line of the gate, and that God purposed thus to type the settlement of the earth by the sons of Seth, who is called the "Son of God," given in the room of Abel, whom Cain slew. As to Cain's branch of the family, they were never called the "Sons of God."

Now mark! As the land or country of Eden was the first defined land, as occupied by the human race, we conclude that it was the purpose of heaven to first populate that country, and in the second place, as the settlement began "Eastward in Eden," as it multiplied and advanced it must advance towards the West; for if it moved East it would necessarily pass out of Eden into the land of Nod, or vagabondism, which bounded Eden on the East. Gen. iv, 16. This last supposed movement was most evidently not the purpose of Deity, for since He begins his settlement of man in a country designated "Eden," we gather from this that His purpose was to *occupy with man that country first.* To which land, as a whole, from the "garden" in the East, the population *must go West*, bearing North and South as it advances. The simple fact of Adam and Eve being thrust out of the garden does not change their locality as to the country, for they evidently settled themselves in the immediate vicinity of the garden. Hence we learn that a flaming sword guarded the gate of the garden to prevent their return to the same. If this sinning pair had dwelt *elsewhere*, there was no need of guarding the way to the tree of life. And in further evidence of the

designs of God, that is His design, that the population out of which His civil empire was to arise and move on should be from East to West, we learn that when Cain, by his civil act of murder, forfeited his civil rights in the household, he was rejected, cursed and sent Eastward into the adjoining land of Nod, thus separating the two households of elected and rejected seed; separating the cursed seed of Cain from the population out of whom God designed civil empire to arise. The cursed and rejected seed of Cain moves East, in his population, into the land of vagabondism, that could not expect civil empire under God, since none was promised, while "the Sons of God" or elected seed move West. Out of this cursed and rejected seed of vagabonds no civil empire, acknowledging God as their author, was ever to arise in the East, and none such has arisen; while the uncursed seed of Seth, or "Sons of God," who was given a civil seed in the room of Abel, whom Cain slew, populated in their Eastern beginning, and, pressing to the West, approach an empire not to be attained before the flood. Yet the movement West, in opposition to the rejected vagabond Eastward movement, clearly indicates that this Western tending seed was ultimately to take root in the West in empire. We shall see if this be correct.

The flood coming in, cuts off the cursed and uncursed races of Cain and Seth, leaving only a reproducing seed in the house of Ham on the one hand, and the houses of Shem and Japheth on the other. The cursed seed of Cain, in the person of Canaan, found in the house of Ham, was not *now* territorially separated from the seed of Shem and Japheth, but was cursed with bond-service to the races of Shem and Japheth, and thus joined (*not united*) to them as an inferior race. *They are henceforth as servants, inseparable from the other two races.* First, as bond-servants to Shem, out of whom civil empire was first to rise, and whom the scepter of empire passes into the hands of Japheth, *then*

Canaan was to be his servant. The family of man populating after the flood, begins to move from *East* to *West.* Gen. ii, 1, "And it came to pass as they journeyed from the East that they found a plain in the land of Shinar, and dwelt, or settled, there."

Thus in this second populating of the earth, as in the first, they move from the East to the West, as they increase. The races, not now separated territorially, as at the time Cain was cursed and sent East into the land of Nod, but kept together as master and servant; the one as civilly superior and the other as civilly inferior. This is enough to show the natural tendency under the law of God to move from any known center of beginning towards the West, as population demands room for expansion; and also to show the changed relationship between the cursed seed of Cain, in the house of Ham, and the uncursed seed, in the houses of Shem and Japheth. At first they were cursed as inferiors, and territorially separated by sending one East and the other West. But after the flood the curse of bond-service is fixed on the Cainites, and hence they remain with Shem and Japheth as servants. We notice in the further developed purpose of God to establish a civil empire tending West, that he separates Abraham, a son of Shem, to whom the promise was first made, from the rest of that family, for the express purpose of building up in him his designed, civil, organic body, sending him from Chaldea, due West into the land of Canaan. Gen. xii, 1–5. And Abraham takes with him in his journeyings west, his nephew, Lot, who, however, was not to form any part of the said empire; and upon a difference between the herdmen or servants of Lot, and those of Abraham, Abraham saw the necessity of separating himself from Lot, and magnanimously gave to Lot the choice of departing to the right-hand or to the left, while he would necessarily take the opposite

direction from that chosen by Lot. Abraham was called from the East to the West, and Lot, as was God's purpose in regard to the non-elected seed, "journeyed East," while Abraham, the elected seed, set his face to the West (Gen. xiii, 9–12), each one taking with him his legitimate bond-servants of the house of Ham. Thus again and again the elected seed of empire moves West, while Lot, the father of the Moabites and Ammonites—that ever represents central despotisms—moves East among the corrupt Sodomites. We follow this elected Abrahamic family, and after a time find in it again persons not designed to form a part of God's civil empire. He has twelve sons by Keturah, and also a son by Hagar, while in Sarah's only son, Isaac, did the election stand. Abraham's gentile children of civil bondage—not personal bondage as slaves—must not be heirs with Isaac of civil things. Hence, we learn that a separation in his family was necessary in order that the two seeds, the one superior and the other inferior, civilly considered, should not live together on terms of equality.

Abraham had at this time very many bond-servants in his house; these he does not separate and send away from his son Isaac, for they were known not to be anything else than the servants of Isaac, and in no civil sense his associates or equals. While Isaac's numerous brethren by Keturah and Hagar were not servants, yet they were not Isaac's civil equals; hence the necessity of separating them from Isaac, while the bond-servants remain in his family. Thus we learn in Gen. xxv, 6, that "Abraham gave gifts unto his sons by the concubines, and sends them away from Isaac, his son, *eastward into the East country*." This necessitated Isaac's movement to the West, as his family expanded, showing most clearly that the civilly elected seed of empire, in *every instance*, move to the West, while the civilly rejected seed move to the East. Is not this remark-

able? Who so blind as not to see design or purpose in these various movements of the rejected seed to the East, and the elected seed to the West?

We will now pass at once to the long-promised and expected civil empire that arose under the God of heaven in the family of Abraham, a son of Shem. We find that the Israelites came to the borders of their land, promised to Abraham, Isaac and Jacob on the *East*, and there, on their *eastern* border, on the *East* side of Jordan, "towards sunrising," three tribes, or states, first settle as organic civil fabrics, viz.: Reuben, Gad and Manasseh; and subsequently, ten tribes or states pass over, from the East to the West, entering the promised land near its center from North to South, and from thence they move westward, conquering and occupying the land to the North and South until all the land of promise is organized into civil fabrics in severalty, as states, but one empire—one nation made up of a company of nations. Thus "the nation" was "a company of nations" as promised to Abraham, Isaac and Jacob.

In going from Egypt to Canaan there was a much shorter and a far less difficult route of travel than the one adopted by Moses, who moved as God indicated; and by this shorter route the Red Sea, and the Jordan, both, would have been avoided, and also the hostile nations through which they passed, and would have brought the children of Israel to their southern instead of their eastern border, from which they could have gone on northward instead of westward in conquering and settling their land. But this would not have served the purpose of God, for He designed that His "Star of Empire" should move from East to West. Hence, the people, as a people *inorganic*, not a nation, must be brought by a very circuitous and very difficult route to the center of their eastern border; and here, in the East, to begin the founding and building of their empire, so that in progressing it might press to the West, radiating to the North

and South, so as to embrace from the eastern beginning all the land of promise.

Was there no purpose or design of Deity in all this? Some one may undertake to say there was a good and sufficient reason why the Children of Israel should have been brought the difficult and indirect route of travel to the Jordan that they were, and not the one we have assigned, either. They will say that it was for the purpose of training and educating them under Moses for the forty years in the wilderness, so that they should be thoroughly disciplined and in every way ready to be organized into the national form promised to Abraham. They forget that after the short halt at Sinai, and the giving of the law, they move on directly and with some degree of celerity to the eastern border of their future home, and send out twelve men as spies to view out the land and make necessary observations preparatory to a formal and safe movement across the Jordan to take possession of the same; and the only reason why they did not then do so was rebellion on their part against their God, for which he *then* turned them back into the wilderness to wander and be *wasted* for forty years. God's purpose was to have put them in possession of their land at once, but they would not yield obedience to him, and hence the forty years, so-called "training in the wilderness," was a forty years *wasting away of rebels.*

But again: since this Abrahamic, Shemitic empire, that arose on the Jordan, has passed away without accomplishing that which we have every reason to believe was God-designed, by organizing civil fabrics in His economy of governing earth, may we not be—nay, are we not—compelled to receive this Shemitic empire as only a type or forerunner of the empire that was to arise under the enlarged Japheth, when or after Japheth took possession of or "dwelt in the tents of Shem?"—ever remembering that *Shem must cease in empire when Japheth was in possession of Shem's tents,*

and also bearing in mind that when Canaan became the servant of Japheth, he was no longer the servant of Shem? And if the Shemitic empire that arose on the Jordan was but a type of Japheth's superior empire, then the land of Palestine was as much a type as the nation that there arose and passed away. If so, Palestine was typical of nothing less than North America.

I believe there is no diversity of opinion among prominent expositors as to the typical character of the Hebrew or Shemitic economy, and hence of the typical character of the land of Canaan. If the government was but a type, then her land was but a type; for land types land, as government types government; office types office, as kingdom types kingdom; and priest types priest, and prophet types prophet. This is a rule from which there is no departing, for we find that blood types blood, and sacrifice types sacrifice, and so on, typing ever in *kind* of the *after antitype*, and never deviating from it. Then, are we not warranted in looking for a Japhetic confederate empire to arise in modern times, corresponding to its type in the ancient Shemitic house? To arise in the West—that is, west of her type in the Shemitic or Hebrew house; and to arise in thirteen States, as the type arose in thirteen States? And to arise or take root on the *eastern* border of her empire, as she did? And taking root in the East, to press—as did her type—to the West, bearing North and South until she touches "the uttermost sea?" We are not only warranted in looking for a Japhetic empire to arise in the West in modern times, marked as above indicated, but we are compelled to do so! or else *never* to expect the blessing pronounced by Noah upon Japheth to be realized, as no one will claim that Japheth's blessing as the successor of Shem was or *could* have been met under the Shemitic economy. And have we not in modern times, in answer to the major demands of prophecy, the history "known

and read of all men" of a confederate empire of thirteen States, arising under God, of Japhetic blood, IN THE WEST, sent out FROM THE EAST? And arising first—in point of time—as did the ancient type on the eastern border of her territory, she has gone out westward, bearing North and South, a "Star of Empire" from her thirteenth beginning, to a number now not definitely known to the writer, in her disrupted condition.

From her eastern origin and her later eastern beginning in "76," she has necessarily tended Westward, until the shores of "the uttermost sea" is populated with her sons of progress. And from the Pacific shores she is stretching out her sounding lines to the "isles of the sea," and will eventually, on and on to the West, till the wilds of Asia are subdued and brought in, and on to her ancient starting place as a type on the Jordan, and thence westward to her own eastern border and beginning in 1776, as the grand antitype and realization of all that was promised of civil empire to Abraham and his seed, or the "sons of faith." But to arrive at this grand major, held out by the hand of ancient prophecy, we shall have to consider a sequel to the whole prior and minor fulfillment of prophecy. That is, there is a minor and major fulfillment in the Japhetic empire of 1776, while the Japhetic empire is the antitype or major of Shem's, who was minor. There must be a grand successor or major and final step that leads to a culmination "of all that was promised of civil empire to the seed of faithful Abraham." To this grand finale we shall now address our consideration, for since the Japhetic empire that arose in 1776 has been sadly disturbed and "divided against herself" we are compelled to look for another point in the realization of the promises to the ancient fathers. "Divided *she has fallen.*" *She is not what she was*, and *has been*, since her beginning in "76." So to "reconstruct" or re-confederate, as we first confederated

under the starting out in "76," we must have a starting place in time and in locality. And as "the Western Star of Empire" has ever been from eastern beginnings to western culminations, we are warranted in looking for an eastern beginning of the empire of Japheth in its sequence or major final. For this we shall not look in vain, for true to her established law of ever beginning on the eastern border of her territory to found an empire, we find her in 1861 laying the first foundation stone near the center of her extreme Eastern border—"extreme Eastern border" of the territory out of which the confederate compact in building West was to arise. It began in South Carolina and ran west until Texas, the extreme western or 7th stone, was built in. And this formed, the "seven-stoned," or "seven-horned" empire stood forth as the sequel in its beginning of the Japhetic antitypical "Western Star of Empire." This necessary new beginning of the Japhetic antitypical empire of God, and its ultimate triumphs over all previous empires, is given us in various prophecies in a more or less complex form, some short and concise, and others prolix and intricate, and to the uninitiated unintelligible; but perhaps in no place more plainly and forcibly set forth or in fewer words than in the prophecy of Obadiah.

But before we take up the prophecy of Obadiah we will consider one of the most thrilling and eloquent utterances, taken as a whole, that is to be found in the Bible, and having direct reference—*in its last division*—to our "latter-day" Israel, last above noticed. By consulting chapters xxii, xxiii and xxiv of Numbers, the whole history of the prophecy will be found.

CHAPTER II.

PROPHETIC AND HISTORIC.

Balak, the King of Moab, in this prophecy, is evidently a representative character as a king of despotisms or centralized governments, and stands as at war with the Israelitish theory of government, hence his opposition to the founding of the Israelitish empire. Such a form of government had not as yet been known on earth. None, save such as Nimrod had founded at Babylon, as the father of all subsequent centralized governments, had existed; and now that God is about to found an anti-centralized nation, Balak, as a representative character, becomes alarmed for centralized governments. "He had seen all that Israel had done to the Amorites, and similar nations to that of Moab, and he was *sore afraid* of the people of Israel, because they were many, and he was *distressed* because of the Children of Israel. And he said unto his elders, now shall this company lick up all that are round about us, as the ox licketh up the grass of the field."—Numbers, chapter xxii. Here this representative of centralism is shown to be greatly "distressed and sore afraid" for his form of government. Not only for his own government of Moab, but for all similar governments, for he says: "Now shall this company lick up *all* the nations that are round about us, as the ox licketh up the grass of the field." He saw in the establishment of this non-centralized government, the inevitable overthrow of king's dominion over the people. He trembled at the idea of a government, whose people, as individ-

uals, were the sovereigns, and as such would order the government so as to result in the greatest good to the greatest numbers, and whose executive officers were the *servants* of the people and not the people the servants of despots, as in the case of Moab and all similar governments. In alarm and great haste, with rewards of divination in their hands, he sends messengers to the prophet, Balaam, to come and curse this dreaded people of Israel, for he said he knew that whomsoever Balaam would bless was blessed, and that whomsoever he should curse would be cursed. Balaam comes and Balak took him up to a high place, that from thence he might see the utmost of Israel. And seeing them he says: "How shall I curse whom God hath not cursed; or, how shall I defy whom God hath not defied? For from the top of the rocks I see Him and from the hills I behold Him. Lo! the people shall dwell *alone and shall n t be reckoned among the nations.*"

And why not "reckoned among the nations?" Because all other nations are centralized nations, and are by the representative nations of centralism in Daniel numbered one, two, three and four, and being sub-divided at different times are numbered from one to ten variously. And commentators and expositors have erroneously numbered the stone kingdom of Daniel, "cut out of the mountain without hands," as number five, following Nebuchadnezzar's kingdom, number four, as if the stone kingdom set up by the God of heaven, should be numbered or "reckoned" among the centralized nations of Balak. Balaam says above, that Israel shall not be reckoned among the nations of whom Moab was a type. This vision of prophecy, as cited above, we hold as referring directly to the Israel then and there about to arise under Joshua as its first president, but as that Israel was typical, and as such passed away after a five hundred years' reign, a new organization takes place under David as Judah's head. Now to this second

Israel the second vision has direct reference. Balak takes the prophet to *another* place from whence he was not to see them so clearly as at the first vision. They were remote in point of time and he sees them not in full but only in part and proceeds to bless them, saying: "God hath not beheld iniquity in Jacob, nor perverseness in Israel, the Lord his God is with him and the shout of a king is among them." This refers to David as the king who organized this second kingdom. Saul was the first and last king under the first Israel and was rejected of God as not being his king, while David was his king and after his own heart: "Behold the people shall rise up as a great lion, and lift up himself as a young lion; he shall not lie down until he eat of the prey and drink the blood of the slain." This lion and king character fastens this vision of prophecy to the kingdom of Israel under David.

Balak, failing of his purpose to have the first and second Israels cursed, takes his prophet to yet *another* high place, that, peradventure, centralism may by its persistency succeed in overcoming Israel. Balaam this time set his face toward the wilderness country of North America, and beheld Israel abiding in his tents according to his tribes, and he cries out, "How goodly are thy tents, O Jacob, and thy tabernacles, O Israel; as the valleys are they spread abroad, as gardens by the river's side; as the trees of living aloes, which the Lord hath planted, and as cedar trees beside the waters. He shall eat up the nations, his enemies, and shall break their bones and pierce them through with his arrows; he couched; he lay down as a lion and as a great lion. Who shall stir him up? Blessed is he that blesseth thee, and cursed is he that curseth thee."

Foiled for the third time Balak's anger was kindled against the prophet and he orders him to flee to his place, but Balaam has an important prophecy to utter as the mouth of God before he leaves Balak, and not evited there-

to by Balak, and carried to some high place as in the other cases, but while Balak is urging him to flee his presence he holds his place in his presence, and voluntarily and unasked, says to Balak: "Come, I will notify thee before I leave what this people shall do to thy people in the latter day." That is, I will tell *thee*, Balak, as the representative of despotisms, what such governments as Israel's is shall do to all centralized or despotic governments. And having taken up his parable, he then said: "I shall see him, but not *now*; I shall behold him, but not *nigh*; there shall come a star out of Jacob, and a scepter shall rise out of Israel and shall smite the corners of Moab (centralism) and destroy the children of Sheth (centralism), and Edom (centralism) shall be a possession; Seir also, as others, shall be a possession for his enemies, and Israel shall do valiantly. Out of Jacob shall He come that shall have the dominion over centralism, and shall destroy him that remaineth of the city" of centralism.

That the three preceding utterances of Balaam have reference to the three first heads of Israel, under the typical dispensation, seems quite evident, as the term "latter days" does not attach to them, but only to the fourth or after prophecy, which was delivered, not by request of Balak, nor preceded as the three first were by formal and preliminary sacrifices, but after Balak's anger was kindled against him and he ordered to flee from his presence, which, however, Balaam did not do until he had voluntarily uttered this most remarkable prophecy of the "latter days," in which Christ or the Star of Jacob's scepter was to arise and smite Moab in all of its corners and take possession of the whole Moabitish and Edomitish centralized kingdoms that are enemies to theocratic Israel, declaring that "He shall come that shall have the dominion and shall destroy every remains of central despotism," as we understand it.

A star more commonly has reference to persons as

princes or civil rulers, and scepter refers to the nations or governments under their administrations; hence the "Star" here has reference to Christ as the prince and "scepter" to Israel as a civil body organic, not then existing as such. The people inorganic were then before the prophet and moving forward to take possession of their patrimony preparatory to their organization as a nation or "scepter" under a "star" or civil prince.

The kingdom of Israel being a theocracy, or acknowledging God as its only absolute sovereign, ever held its reigning prince or king, as God's vicegerent. After the rejection of Saul and the election of David to the throne of Israel, the reigning kings were always called the sons of David and said to sit upon David's throne; and when Christ, as the Star of Israel or Son of David, was promised to His mother, it was said that "the Lord God should give unto Him the throne of His father David, and that He should reign over the house of Jacob forever and of His kingdom there was to be no end." And *this* is the "scepter" or kingdom that Balaam said would arise or grow up *out of Israel*, and Christ as the "Star" or prince of the same, that was to smite and utterly destroy Edom, or all governments not theocratic. The scepter or government was not to arise elsewhere and then invade Esau, but was to arise out of Israel, here called Esau; or Israel, corrupted into a despotism and arising in or growing up out of Israel corrupted into a Sodom, was to smite and utterly destroy Edom.

But since Christ, on his first advent, had not the throne of his father David given to him—though declared to be "born King of the Jews"—we must regard the then fulfillment of the prophecy in reference to the Star of Jacob in its minor and not its major features; and we are warranted in looking for the major fulfillment of all such prophecies to the future—that is after the birth of Christ. And in looking for the tokens of the advent of the major reali-

zations we must lay hold of every available indication of the same. And as we have, as we apprehended, something very marked and to the point growing out of the visit of the wise men from the East to Jerusalem in search of the "Star of Jacob," or him that was "born King of the Jews," we will now call attention to the same. Do not forget that we are treating of "the Star of Empire" *in the West.* The luminous body called a "Star" that guided the wise men from the East to Jerusalem was *in the West and not* in the East as is commonly supposed; for if the wise men were from a country to the east of Jerusalem, as is asserted, then, of necessity they must have traveled West to arrive at Jerusalem, and being guided by the star in its going before them, then, of necessity it was West of them, and moving westward it led them to Jerusalem. The expression, "we have seen his star in the East," does not import that in looking eastward they had seen the star, but just the reverse, and might more correctly be rendered something like this: We, the dwellers in the East, have, in looking West, seen His Star and are come West from our East country to worship Him. This, we suppose, no one can call in question, as it would be utterly impossible for the Star to be in the East, and moving East to lead the wise men to the West. The men dwelt to the East of Jerusalem, and led by a westward-moving star they are brought to Jerusalem.

Thus far in our investigations of the "Western Star of Empire" all the movements have been West, and this last movement of the Star West has brought us, with the wise men, to "the city of the Great King." And right here in this city of the Great King we would most certainly expect to find this Great King of the Jews, but not so.

The star that had led the wise men from the East to Jerusalem disappears on their arrival at the city and they are left in uncertainty as to where the young king was.

They doubtless supposed him to be in the city, since the star had led them thus far and then disappeared; seemingly indicating that he was in the city and its mission ended. But not so, as we shall see in the sequel. We know not how long the wise men in their bewilderment wandered about the city making inquiries of those they chanced to meet, saying: "Where is He that is born King of the Jews?" Assuring them that He must be here, for "we have seen His Star in our Eastern home, and led by it we are come to worship Him." These things coming to the ears of Herod, he summoned his council and demanded of them where Christ should be born, and they inform him: "Not in Jerusalem but in Bethlehem of Judea," and he in turn informs the wise men, and they then set their faces toward the *South*, for Bethlehem was directly south of Jerusalem. Now the very interesting and no less important question arises: Why should the guiding star lead the wise men to Jerusalem *first*, rather than to Bethlehem, where the young king really was? This is a question any thougtful person would ask. The expectations of the wise men on beholding the city of the Great King, from the heights of Olivet, must have been wrought up to the highest degree, since guided by the star to Jerusalem, they felt quite sure that now they were about to realize the cherished object of their long journey. But they are doomed to disappointment, for the star disappears from them and they are left to wander about the city, asking, "Where is He that is born King of the Jews?" They might be supposed to say, "We cannot be mistaken as to His being in the city, for guided by His Star we are here, and the star leaving us after it had conducted us thus far, we conclude therefrom that the new born king must be in the city." They are, however, given to understand that they are mistaken.

Then, did the divine hand that led them to Jerusalem

purpose to deceive them, and if not, why then did it not lead them direct to Bethlehem where the young king was? The divine hand never deceives those who seek and serve Him, and the "why" he did not lead them direct to Bethlehem is *now* manifest, but could not have been until modern times, by the development of prophetic history. Prophetic history must be written so as to harmonize with its after fulfillment. And as in this "latter day" development or fulfillment of the promises to the house and throne of David, or, if you please, to Abraham, Isaac and Jacob, the movements from Eastern beginnings to Western culminations have been so changed that from the last beginning in the East in 1776, and the grand and majestic movement to the West, does not lead to a Western culmination but instead turns *South* from the point of anticipated culmination at Jerusalem to Bethlehem as the true or realizing scepter to be swayed by the prince indicated by the star of the wise men and Balaam. Here we are certified of that very important fact and change. It teaches most emphatically: First, that while the empire of the "Star of Jacob," that Balaam saw "afar off" was *strictly* a *Western* one, as evidenced by the movement of the star of the wise men from the East to Jerusalem in the West, as the capital of the nation—but secondly, or the second movement of the star being from Jerusalem South to Bethlehem—it teaches that the scepter or nation of the prince culminates or meets realization in the *Southern Division* of the *Western Empire* of 1776, first pointed out by the star in its movement West. It is not in so many words said that the star disappeared after guiding the wise men to Jerusalem, but it is clearly inferable from the fact that they seem to become bewildered and seek for the young king, not by following the star, but by making inquiry of those they met in their wanderings about the city, and very *certainly* from the fact that when they turn to the South, "lo, the star which

they saw in the East went before them till it come and stood over where the young child was." 'Twas the absence of the star that gave rise to the seeming necessity of making the inquiries that they did, and now that their unerring guide reappears they move on in joyful haste and confident expectation to the city of the new born king, not to say again "where is he" in uncertainty, but pass at once without hesitancy or doubt to the cradle in the manger *over which the star rested.*

Now is it not as manifest as the noonday sun that Balaam saw Christ as the "Star" that was to arise out of Jacob in "the last days" and saw the nationality of Israel as the "scepter" that this star was to sway? And he saw these facts before the nation took organic form in Canaan under its first head. He saw it over 3.372 years before the things prophesied should occur. He saw it not in the first Israel then and there about to arise, for *that* he saw in the first of his utterances, nor yet in his second and third visions, which refer to the second and third organic Israels that arose not in the "latter days."

The things that he saw concerning the star and scepter of Israel were "not nigh," nor "now," but very far off and in "the time of the end" That the star the wise men saw and followed to the West but pointed and led to the star that Balaam saw can hardly be questioned. And as the star that led the wise men to Jerusalem could not point to a prince and nation *then* existing is certain, for they were Roman and despotic, but rather to a prince and nation *yet to come*, so we must look beyond that period for a prince and scepter. The prince and scepter then existing was Roman and was in no sense Israelitish but despotic. The star of the wise men, just as the Star of Balaam, was prophetic and pointed to a coming prince, and of necessity to a coming nation or scepter, for a prince always presupposes a nation or scepter swayed by him;

hence we are compelled to look into the *future from the visit of the wise men* for the prince and scepter, for neither arose at the time the wise men visited Jerusalem and Bethlehem. Therefore, at some future time to the coming of the wise men to the two cities named, we may expect a Christian scepter and prince to arise in the *West* and to have *two* facts or marks to distinguish them. The *first* to be strictly *Western* and non-realizing or typical, as is indicated by the the star first coming West to Jerusalem, but not finding its answering star, or prince, at the capital of the nation, the nation must be regarded as not the true Israel, but be held as typical, since the true prince was not there. The *then* scepter and prince of Jerusalem being Roman are not to be regarded as Israels, notwithstanding we had reason to expect it was, since the leadings of the star to that point would seem to indicate. That an Israel and its prince *had once* been there seems quite certain by the star first coming there, but they had *ceased* to be Israels, prince and scepter, and was rather a prince and scepter of despotism; and this being so, the star on coming disappears as not being appropriate where and when despots rule. "True, O King." there is nothing despotic in the true Israels of God, and if God's Israel and its princes from 1776 and on held court there, they must *now* be sought elsewhere *in* this same Western Empire, and the "elsewhere" is indicated by the guiding star of the wise men. It does not lead them out of the Israel of the West, or United States, for the guiding *there* was correct, but finding not the prince in the capital of the West, it seeks and finds the true prince in the South, for Bethlehem lay to the South of Jerusalem, and of her it had been said, "thou, Bethlehem, in the land of Judea, art not the least among the Princes of Judah, for out of thee shall come a governor that shall rule my people, Israel."

The "Governor" that Micah saw as the promised ruler of Israel is identical with the "Star" or prince that Ba-

laam saw would sway the scepter of the same people in "the latter days," and of this, we suppose, there can be no question. But as Christ did not sway any such scepter as that of ancient Israel, it follows inevitably that the prophecy of Micah must be transferred to an Israel that was to arise in "the latter days" as seen by Balaam nearly three thousand four hundred years before it was to occur, while Micah, seven hundred and forty-four years after Balaam, saw the very same facts in all of its *detailed* fulfillments.

Now there is not one competent or critical expositor of prophecy that will claim even a partial realization in ancient Israel of the demands of these two prophecies, and if not, then it is evident we must look to modern Israel of the West for their fulfillment, and in looking it is not at all necessary to expect to witness the advent of Christ as the Kingly Son of his father David, to appear in all of his regal splendor as a conqueror coming up from Edom or Rome with stained garments, or garments rolled in blood, for the wise men found Him not as a conqueror at Bethlehem, but rather as a new born infant in his swaddling-bands, encradled and under the necessity of fleeing or hiding lest he should have been destroyed by Herod or Rome. Now if the "Star" or new born prince that was to sway the scepter of Israel or Judea was thus circumstanced *then it follows that "latter day' Israel, that is to accomplish so much under her prince here bespoken, must be found to be in its incipiency or birth in a no more favorable condition than her designed king was at his birth.* This is logical and undeniable; therefore *in* or within modern Israel of the West, we may—nay, we *must*—expect the birth of a Judean or Southern Bethlehemic Israel, as helpless as new born infancy—and as fleeing or hiding herself in Egypt or Rome. As to her national existence, she must not die, for her young prince did not die, but only fled and took shelter under a despotism in Egypt. Therefore the nation, by *coersion* or of necessity, must be

merged or hid away in centralized or despotic Rome "for a time" of "three and a half days," for at the end of that—to us unknown—time she is to hear the voice of her God saying, "come up hither," and they in answer to the call of God, "ascend up to Heaven," or attain unto the highest possible elevation as a nation; and her enemies, or Rome, to whom she is *now* in bondage, shall "see" but not be able to prevent her exaltation. May it not be said "that he that runs may read," or understand, so manifest is the application to historic fulfillment to the time of "fleeing" or hiding away, and the remainder will inevitably follow.

CHAPTER III.

THE PROPHECY OF OBADIAH.

The prophecy of Obadiah, though consisting of only twenty-one verses, is, perhaps, minor in importance to no other prophecy that has reference to "modern Israel" and modern times. For, that "Israel," ecclesiastically and civilly, is the leading and absorbing theme of all the prophets none will deny who have given the subject thoughtful attention, and those prophecies which refer to Christ or other persons, speak of them *only as they stand connected with God's Israel in Church and State.*

"Israel after the flesh"—that is, national Israel—and spiritual Israel were those to whom the "oracles of God" were addressed and delivered, and it will be borne in mind that no part of the written word, or oracles of God, was given to man until "Israel after the flesh," or the family of Jacob, in the year of the world 2,513, under the leadership of Moses, set out from the land of bondage to the land of Canaan. Then it was, and to *that people*, begun to be delivered the written oracles of God. True, many of the prophecies are addressed to the various gentile nations, as Babylon, Edom, Egypt, Nineveh, Moab, etc., and also have reference to them, but to *them* as the enemies of God's Israel, and though "addressed" to said nations "*as* the enemies" of Israel, they were not delivered to them, but were delivered to those of the circumcision only, who were the only repositories of the sacred books. Hence we say that this short prophecy of Obadiah was both addressed and

committed to the Israelites, notwithstanding there is very much in it that has reference to "Esau or Edom," as the *common symbols of all heathen nations*, but only refers to them as the enemies of Israel.

We propose to examine this prophecy and to show that it has direct reference to matters and things belonging to modern or "latter-day Israel," or "the Western Star of Empire." And it also necessarily refers to her enemies, symbolically designated "Esau," "Edom," "Teman," "Canaanites," etc., for if the terms "Jacob," "Judah," "Jerusalem," "Zion," etc., are not to be received as literal, and as such, applicable to the ancient household of God, but rather to be received as symbolic designations of the Israel that was to arise in "the last days," neither can the terms "Esau," "Edom," "Teman," "Canaanites," etc., found in the prophecy, be received in any other light than that of *symbols or figures* of modern heathen nations, or anti-Israelites. By "modern heathen nations" we do not mean "heathen" according to the common acceptation of that term, but simply as a term of *gentilism* as opposed to the term "Israel"—that is, by the term "modern Israel," we mean all true, *theocratic*, *democratic*, *republican*, *states' right confederacies*. For *such was the ancient household*, and if so *such must be the modern household*, to be entitled to the appellation of "Israel." And this being so, all nations that are not "theocratic, democratic, republican, states' right confederacies," are heathen, or gentile, in the character of their government. And if this prophecy under consideration did not meet with fulfilment in the days of ancient Israel—and I suppose no one is so mad as to say that it did—then we must look to "modern times" for its realization; and in treating the subject we shall consider the terms "Esau," "Edom," "Teman," "Canaanites," etc., being designations of ancient gentile nations as only now symbolic or figurative of modern gentilism, in theory and practice. In

short, of "Edom" and its kindred appellations in this prophecy, we understand them all as symbols of modern monarchy or centralized nations, since they were the designations of ancient monarchy, or governments of a central and consolidated caste, and as such opposed to the Israelitish states' right confederate form instituted by God. With these preliminary remarks, we will at once take up the prophecy: First, by copying carefully from the common version any portion that we may select, and then to make such remarks and comments as we may deem proper.

THE PROPHECY.

The vision of Obadiah: "Thus saith the Lord God concerning Edom." That is, "concerning" modern centralism, of which "Edom" is but the symbol. This vision, then, is "concerning" monarchy in general, and not of any one particular centralized government. It is the theory in practice, whether professed as the "theory" or not, that is here under consideration. In other words, the practical workings of the government determines what theory it rests and runs upon. It may profess to be a states' rights, confederate theory, while its practical workings show it to be anything else. Professedly it may be an "Israel," but practically, it may be a very "Sodom." So we will read as follows, viz.: "Thus saith the Lord God concerning practical Edom," or centralism, and hope the reader will bear in mind, while we further quote and discuss the prophecy, that it was spoken concerning practical centralism.

"We have heard a rumor from the Lord, and an embassador is sent among the heathen, concerning whom the vision speaks." That is, an ill-omened rumor concerning centralized governments had been heard and an embassador, or agency from the Lord, had been sent among those heathen Edomites to execute the things that "rumor from the Lord" had spoken concerning her. Evil to "Edom,"

or the heathen as here called, is evidently intended by the foregoing, and that that follows makes it quite manifest, viz.: "Arise ye, and let us rise up against her in battle." That is, let war, or "battle," be waged against Edom; let her become environed and then overthrown and desolate. (See 49th of Jeremiah from the 7th to 22d verses inclusive for an almost verbatim prophecy.) And now for the results of the "battle," or war upon Edom.

Verse 2: "Behold, I have made thee small among the heathen--thou art greatly despised." This last is spoken in the past tense, yet evidently future. It is to be thus with Edom when this "battle," or war, shall have been waged upon her. The prophecy always looks to the future for the fulfillment of the matters of fact that are sometimes mentioned as having passed. This mode of speaking in the past tense of things yet to be accomplished is so very common in the Scriptures that Bible students need not be cited to the fact. We, in our language, would write the passage thus: "Behold, I will make thee small." Thus, the war begins upon Edom that is not to end until "all the heathen" are "utterly consumed" and Japheth's empire, thus enlarged, absorbs the whole. Next, we notice the character of Edom as one of "pride," and then her great strength according to her own estimation.

Verse 3: "The pride of thine heart hath deceived thee, thou that dwellest in the clefts of the rock, whose habitation *is* high; that saith in his heart, who shall bring me down to the ground?" The answer to this boasting question of "pride" is (verse 4): "Though thou exalt thyself as the eagle, and though thou set thy nest among the stars, thence will I bring thee down, saith the Lord." This overthrow is to be of God, brought about by his providence, through human agencies, for thus is he to be brought down. But to what depths he is to be brought we next learn from what follows:

Verse 5: "If thieves came to thee, if robbers by night, would they not have stolen till they had enough? If the grape-gatherers came to thee, would they not leave some grapes?" It is quite reasonable to suppose that they would, and thus leave some vestige of hope for the future. Something would thus be left by the "thieves and robbers" upon which to lean, and out of which to build up again. Recuperation were possible if "some grapes were left"—if some foundation, however small, upon which to build. But woe, Edom! "How art thou cut off!"

Verse 6: "How are the things of Esau searched out? How are his hidden things sought up?"

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

How utterly desolate is modern centralism to become, left without a single grape-seed for future propagation? And what has been the means or chief agency in this overthrow of "Esau," the brother of Jacob? Ans. "All the men of thy confederacy have contributed largely to this result, for they have brought thee even to the border of destruction; and the men that were at peace with thee have *deceived* thee in this thing; and *they that eat thy bread*, or have been fed at thy crib, have laid a wound under thee; and all this because there was no understanding in thee." Thou hast departed from the law of the Lord and hast sought those of "familiar spirits," that peep and mutter," "that whisper out of the ground," that are "righteous overmuch," that are "wise about that which is written," that "bind heavy burdens and lay them upon men's shoulders, but will not so much as touch them with one of their fingers," that sayeth "I thank God I am not as other men; I fast twice a week and pay tithes

on all I possess," and then exact four-fold from every one else. Monarchial principles are here represented as confederated together, and in this confederation there is that which will prove disastrous to Edom, the elder or prior head of Israel, who is *one* in this confederacy, and bring her to the border of destraction. They are self-"deceivers," and lay a deadly "wound" under themselves, as well as under Edom in general, with whom they are confederate.

In Rev. xvi, 12, 13, 14, when the subject in preparation of the total and final overthrow of the enemies of God's dual Israel is being presented under the sixth vial, we learn that "three unclean spirits," called "the spirits of devils," came out of the mouths of three creature designations of centralism, and went forth with miracles, with which, as we understand it, they deceived the kings, whose agents they were, and thus "gathered them to the battle of that great day of God Almighty," when and where under the Seventh Seal they were overthrown on the pouring out of the Seventh Vial. And just so, here in this prophecy, of the confederate Edomites, or "kings of the whole earth," being "deceived," are tempted to measure swords with God's dual Israel and are forever "cut off." We pass on to verses 8 and 9: "Shall I not in that day,"—that great day of God Almighty—"saith the Lord, even destroy the wise men out of Edom, and understanding out of the Mount of Esau?—(Esau is Edom)—and thy mighty men, O Teman—synonymous with Esau and Edom—shall be dismayed, to the end that every one of the Mount—(government)—of Esau may be cut off by slaughter." (Teman or Temanites was a common name of the Edomites.) Here it is too manifest to be doubted that it was for want of "understanding," or the lack of "wise men" in the government of this *Modern* Edom, that they became "dismayed to the end that" the purposes of God might be fulfilled in the "slaughter of every one of the Mount of

Esau," or centralized nations in confederation. They know not the law of God, but must be "a law unto themselves," to the end that they may be cut off in their self-deception and wickedness. And wherefore this utter extirpation of this Edomitish confederacy of modern times? The answer is to be found in verse 10 and on. "For thy *violence against thy brother Jacob*, shame shall cover thee, and *thou shalt be cut off*." His sin then, for which this modern Edom must suffer, is his "violence against his brother Jacob." *of like modern date.* "Mark well." When was this "violence" committed by modern Esau upon his modern brother Jacob? Ans verse 11. 1st, "In the day that thou stoodest on the other side." "The other side" is opposed to Israel or to republican states' rights, and hence must be on the side of Israel's enemies; that is, on the side of consolidation or centralism, and hence in confederation practically with European monarchy. Ans. 2nd "In the day that the *strangers* carried away captive his forces, and *foreigners* entered into his gates, and cast lots upon Jerusalem." "Strangers and foreigners," verse 11, were those that were not of the family of Abraham as Jacob and Esau was, for Esau was a twin brother to Jacob, and hence a "foreigner" was one not of the circumcision household, while Esau or Edom, though not an Israelite—for Jacob's house alone was called "Israel"—yet was he in fact the twin brother of Jacob. So, that in discussing or considering this prophecy in its application to modern times, we must be careful to regard "Edom," though a symbol of monarchy, yet as the "elder" brother of Jacob, and hence as the "birthright son," and as having *sold* his birthright or right of civil headship of the house to his younger brother Jacob.

Mark well these facts for they are of prime importance in a modern point of view. Esau was the "elder," and, as such, was entitled under the law to the civil headship and

honors of the household on and after the death of his father Isaac. But he, it is said, "despised his birthright and sold it for a mess of pottage." So that when Isaac died Jacob, though the younger, became the civil head of the household. Thus Jacob became the "elected" and blessed of God *civilly*, while Esau became the rejected in the same sense, for neither one or the other was elected or rejected in any other than a civil sense. And if this prophecy in its *major* or more essential features never met with realization in the histories of the ancient householders of Edom and Israel, we are of necessity compelled to look into the future (from their day) for a fulfillment of the same; and in doing so we must never lose sight of the *natural or real kinship that existed between the two brothers and their relative positions of elder and younger;* for if they are now to be looked upon only as symbols of existing modern realities, they must hold the same relationship in blood and station to each other in the day of final fulfillment that they did in incipiency. That is, in modern times, Edom *must be regarded as the elder or birthright brother and head of the nation of July* 4, 1776, and *Jacob as the younger*; and that the elder, Edom, despising his natural and *prior* rights of civil headship, must yield it to his *younger* or *later* brother, Jacob, who alone becomes "Israel," having obtained "power with God and man" and "thus prevailed." We hope we are fully understood upon this point for very much depends upon the proper understanding of the *relationship* that existed between these two *blood* brothers at *different* times. "Strangers" and "foreigners" then, verse 11, were not of *blood* with the two brothers "Edom and Israel" in the prophecy, yet "Edom, the elder," is "confederate" with these *strange foreigners* against his younger brother, Jacob, who becomes the civil head of the circumcision household. Watch narrowly in the modern Israel in the *West* for the points and facts noticed above.

We copy again from verse 11: "In the day that thou stoodest on the other side, in the day that the *strangers* carried away captive his forces, and *foreigners* entered into his gates, and cast lots upon Jerusalem, even thou wast as one of them."

Just here we wish to fasten attention upon the fact that the "Israel" here "carried away captive' by "strangers," and into whose gates the "foreigners" entered, was "Jerusalem," or as in verse 12, "Judah," which was the *most southern* of all the families of Jacob. "Jerusalem," or Judah more properly, was, after the elder reign of Ephraim, the civil head of the nation; but both of these belong to the civil reign of the ancient, unrealizing and typical household of Shem, and can only be regarded as figures or symbols of the "latter day" household. We will continue the charges against Edom, which began in verse 10 with "violence against his brother Jacob." Verse 12: "But thou shouldst not have looked on the day of thy brother in the day that he became a stranger; neither shouldst thou have rejoiced over the children of Judah in the day of their destruction; neither shouldst thou have spoken proudly in the day of distress." Much less shouldst thou have been the chief agent in all these things. If southern Israel or "Jerusalem" had sinned and her God had deemed it fit and proper to chastise her with "strangers" and "foreigners," it ill became the elder Esau, as Jacob's brother, to "stand on the side" of said foreign centralized agents of God and be "even as one of them." Nay, more: If we understand it correctly Edom is herself the *leading agent* who goes abroad among her eastern or European confederates, and for bread, or for the means to procure it, hires these foreign mercenaries as instruments with which they may afflict Jerusalem. If claimed that ancient Edom is here charged with the sins of being "on the side" of Israel's enemies, and of "looking on approvingly," first,

upon the overthrow and captivity of the ten tribes, and secondly, of "rejoicing" at the downfall and captivity of the kingdom of Judah, and of bearing herself "proudly" towards her captive blood, estranged from and chastised by the God of the nation, we shall make no objection to this application of the prophecy, but will contend most strenuously that the *first* fulfillment of this prophecy was but the *minor* and very incomplete, while the *major* or full realization was not then met, for the historic facts of the past do not come up to the demands of the case, and no Bible critic will attempt to claim a major realization. Therefore the "major" realization of this and of many other similar prophecies must be looked for in the "latter day" periods; hence the terms Judah, Jerusalem, Jacob, Israel, Zion, etc., in this prophecy, all being national, and applicable *literally* to the ancient household, are now to be received as *figures* and *symbols* of the same things in the modern household. We take up again the address to "Edom," verse 13: "Thou, Edom, shouldst not have entered into the gate of *my people* in the day of their calamity." "Mark well," they are God's people in prosperity or in woeful captivity to foreigners and strangers, and He is pledged for their final disenthrallment and permanent national prosperity, and to this end the sequel of this prophecy addresses itself.

To "enter into the gates" of a city, as of Jerusalem, is simply to enter into the land or country of Judah of which Jerusalem was the capital. "Yea, thou shouldst not" so much as "have looked on their affliction in the day of their calamity," but shouldst have hid thy face with weeping for thy afflicted younger brother. "Nor have laid violent hands on their substance, by wholesale, as ye have done in the day of their calamity. Neither shouldst thou, Edom, have stood in the cross-way and every way of escape, to cut off those of his that did escape, and try to flee the hand of

destruction; neither shouldst thou have delivered up those of his that did remain, and did not try to flee in the day of distress, as thou hast done." (Mark *well* the points and make a modern application.) In heaven's name, how much more could be charged against this heartless, wicked brother of Jerusalem? His iniquity must be to the full, and and he "must be cut off by slaughter," while his brother, Judah, against whom he has done all these things, and whom God has chastened severely for his numerous sins, is to be "delivered in holiness." Verse 17. "Edom's" day of visitation, for all his evils to his younger brother Judah, will speedily come for he must be rewarded according to his works. They must eat the fruit of their own doings. They have "sown to the wind and must reap the whirlwind," for, says the prophet, verse 15, "The day of the Lord is near upon all the heathen"—upon all centralized nations. How manifest it is that this prophecy adapts itself "to all the heathen" or gentile centralized nations as well as to "Edom," the *blood brother* of modern Judah! If it was not intended by inspiration to convey the idea that *all similar* nations to that of "Edom" were embraced in this symbolic prophecy, why mention any others by the term, "all the heathen?" For if "Edom" alone was intended, then there was no necessity to have gone beyond the common names for that kingdom and added "all the heathen."

We go on with verse 15: "For the day of the Lord is near upon all the heathen; as thou hast done—unto thy brother Judah—it shall be done unto thee; thy reward shall return upon thine own head." Verse 16: "For as ye"—those in modern times symbolized by "Edom"—"have drunk upon my holy mountain,"—holy government or nation—"so shall *all the heathen*"—nations—"drink continually; yea, they shall drink, and they shall swallow down, and they shall be as though they had not been."

That is, the Edomites or "ye," are those said to have drank upon God's holy government, here called "my holy mountain." Drank blood—drank it at the hands of the "sword," the "sword" being wielded by those designated "my holy mountain" or Mount Zion, verse 17. As ye Edomites, yet *brethren of Judah*, have drank blood upon my holy land—as ye modern Gentiles, yet *in blood, brethren of Judah*, have in a civil sense, poured out your blood in the land of Israel's holiness—in the land of a pure, republican, states' rights confederacy, "so shall all the heathen or Gentiles do." "Yea, they shall drink *continually;* yea, they shall *drink*, and shall *swallow down*, and they shall be as *though they had not been*." Thou, Esau, hast drunk blood at the hands of Judah, thy younger brother, in the southern land of Jerusalem, or "on my holy mountain," but "thou hast not drunk *continually;*" thou hast not drunk until thou be "as though thou had not been;" for thou art yet a people, though far removed from original righteousness. Thou hast corrupted thy ways, and been brought by thy confederate "strangers and foreigners" *even to the border of destruction;* and in unrighteousness hast thou waged a bloody war upon "thy own mother's son," yet shalt thou become reconciled to thy much wronged and *younger* brother, Judah. But as to the "heathen nations," "they shall all drink *continnally;* yea, they shall drink and they shall swallow down, and they shall be as though they had not been." The heathen nations that have lent a willing hand to thee in the overthrow of thy brother Judah shall be *utterly destroyed*, whilst thou shalt be saved on the *very borders of destruction.*

Upon the subject of nations "drinking," as above, we will cite the reader to the 25th of Jeremiah, which he may read in this place as a part of this paper. But lest the reader may not have a Bible at hand we will copy a part of the chapter here. God had caused the overthrow and

captivity of his own people by, and to, the Babylonians for seventy years, at the end of which time he restores them and promises them to punish the Babylonians according to all that was written in the book of Jeremiah "against all the nations." "For thus saith the Lord God of Israel unto me: take the wine cup of this fury at my hand, and cause all the nations, to whom I send thee, to drink it; and they shall drink and be moved, and be mad *because of the sword—or war*—that I will send among them. Then took I the cup at the Lord's hand, and made all nations to drink, unto whom the Lord had sent me." Here follows a long list of nations who were made to drink of this wine cup of the Lord's fury, God saying to them, "Drink ye, and be drunken, and spue and fall, and rise no more, *because of the sword* which I will send among you." The drunkenness here brought to light was occasioned by the loss of blood, for the "drunkenness," and "spewing," and "falling" to rise no more was "because of the sword that God would send among them." The "wine" that was in the cup was "wine" that had flowed from wounds made by the "sword." It was literally blood or "the wine of death." Ancient Edom or Esau, as a nation, has drank this bloody cup of death in all its fullness and fiery fierceness, and is to-day the most desolate of the desolate. Perhaps no nation, not even the Ninevites, are more completely extirpated as a nation, and this in answer to the demands of the most withering curses in prophecy; hence she is seized upon as a very fit and proper representative symbol of "all the heathen." For, as was her overthrow anciently, so is to be the overthrow in modern times of "all the heathen nations," or those nations that do not hold and *practice* a theocratic, democratic, republican states' rights form of government. And as all the heathen, or anti-theocratic, democratic, republican, states' rights, confederate nations, are not thus overthrown, we know herefrom that this prophecy has not

met with its *major* realization, notwithstanding it may be admitted that every individual nation named in prophecy as of ancient existence has been thus overthrown, for the prophecies always look to fulfillments that are permanent and everlasting in their nature; hence, nothing short of "everlasting" will meet the demands of Israel's promises, which embrace not only her final and everlasting restoration and prosperity but also the *final* and everlasting *destruction* of her enemies as absolutely essential to Israel's universality and permanency. For instance, we know, and no one will dare say to the contrary, that the various prophecies and promises of felicity and everlasting permanency made to Israel, as Judah or Jerusalem, or, what is the same thing, made to the house and throne of David, *have not met with fulfillment*, not even in the "rearing up of the tabernacles of David that are fallen down." This was repledged and in some sense incipiently said to be realized, in the coming of Christ the first time as a son and heir of David, but as to the house and throne or tabernacles of David being *now* in actual existence, no man in his senses will contend.

Of course we can never claim the full realization of a promise that has no end, since it is impossible to find "the end everlasting." But we have a right to look for those prerequisites that bespeak and are necessary to the "beginning of a universal and everlasting reign to the house and throne of David in its *major* features. We must have a beginning to our sequel, but no ending. The Jews, on their return from the Babylonish captivity, thought, under the promise that "the glory of this latter house was to be far superior to the glory of the former house," that they were then about to enter upon the grand and final realization of all that had been promised to the house and throne of their father David. They little dreamed that in a very short time their civil existence as a people was to end in a

death or sleep that apparently knows no waking. Then we conclude, that as none of the promises of perpetuity to God's Israel seem yet to have entered upon their future eternality (nor can they so long as an adverse or gentile civil polity is so nearly universally maintained, for the very good reason that the promise to Israel in Abraham, and all the subsequent renewals of it to the after-fathers and patriarchs, as well as to the nations in after days, was a nationality co-extensive with the earth, or E., W., N., and S., and as long as the gentiles rule or reign in the E., W., N., and S. there is not a possibility of Israel's promises being fulfilled to her, and as the prophecies declare most emphatically that "all the heathen"—"Edomitish," "Egyptian," Babylonian," "Euphratean"—enemies of God's dual Israel, "shall be utterly destroyed," as very forcibly illustrated by the smiting of the great monarchy image, of so much note, in the second chapter of Daniel, by the "stone cut out of the mountain without hands)," we understand *not* a partial and temporary destruction, but a *total* and permanent destruction of centralism, so as to give room *on earth*, and in time, for the re-establishment of the house and throne of David, that *was* and *is to abide forever*—a Bible, theocratic, democratic, republican, states' rights confederacy. It cannot be universal in its beginning but it must be "set up" in organic and visible form at some time and in some locality, and then go on to universal empire and fall no more.

If God pulleth down nations and exalteth nations as seemeth good to Him, we suppose His settled purposes in this line must look to permanency in the *pulling down* as well as in the *building up*, and if He has given us a history of a nation that He has *planted* and called His "vineyard," and of the "pulling down" of various heathen nations to make room for the planting of such national "vineyard," and the "vineyard" thus planted fails to be a *permanency*,

we conclude that it failed; not by the design of God, but from a failure on the part of the "vineyard" thus planted to obey or conform to the law or order of its founder, and thus force themselves to assume a typical character. And hence we hear so much about the restoration of that which *had* been, viz.: "I will set my hand again the second time to restore," etc. (This is a second restoration since the original planting, which gives us three up-buildings or plantings of this vineyard.) "I will appoint a *new place*," or land, "and will plant," etc. "I will take up the highest branch of the high cedar and set or plant it;" "I will crop off from the top of his young twigs a tender one and will plant it." etc.

Thus God shows his settled purpose to establish an Israel of permanency in our earth. The only reason why none of the Israelites heretofore planted have proven to be "permanent," is from the fact that "they have set at naught the councils of God," and have thus "sold themselves" into a bondage of nonentity. Then shall we conclude that, because "Israels" have heretofore "sold themselves" into bondage, and as modern Edom has done or is doing, the purposes of God have failed, or that he has abandoned his original designs in this line of things? I rather suppose not! Then the question arises, may we not look for and confidently expect a permanent and prosperous plant or "rod" of Israel to arise in this the latter day of promise?

Answer. "Yes! yes! yes!" And the prophet Obadiah gives us some very important light upon the point in hand. In the first place, he very properly as we have seen, disposes of "all the heathen nations" to make room for God's latter *Judean* Israel to arise in and occupy.

And, in the second place, he introduces this "Judean" Israel as "delivered in holiness" (verse 17), from her bondage to "those heathens." In the next place, he puts

this delivered "Israel in possession" of "all the heathen nations." And that we do not lose sight of the connection between the foregoing part of the prophecy that speaks of the total overthrow of "all the heathen nations," and that which follows in the final planting or restoration of a Judean Israel, we will again copy from the latter part of the 16th verse and pass on to the 17th verse where this Judean Israel as "Zion" and "Jacob" comes up for "deliverance" and *permanent* "possession" of the former "possessions" of the Gentiles. Verse 16: "Yea, they shall drink, and they shall swallow down, and they shall be as though they had not been." Verse 17: "But upon Mount Zion"—Judah—"shall be deliverance, and there shall be holiness; and the house of Jacob"—under Judah—"shall possess their"—Edom's—"possessions." Verse 18: "And the house of Jacob"—Israel—"shall be a fire, and the house of Joseph—Israel—"a flame, and the house of Esau"—Edom—"for stubble, and they shall kindle in them, and devour them, and there shall not be *any* remaining of the house of Esau"—Edom—"for the Lord hath spoken it." Thus, in clear and unequivocal language, we are informed, first, of the *utter* annihilation of the heathen nations symbolized by "Edom;" secondly, "deliverance" in "holiness" to the house of Israel, under Jerusalem or Zion; thirdly, being delivered they "possess" the former possessions of their enemies, the heathen; and fourthly, the house of Israel being restored in "holiness" and in "possession" of the heathen's former possessions prove themselves to be a "flaming fire," consuming like dry "stubble" any vestige or remains of centralism, as opposed to states' rights confederation; "for the Lord hath spoken it," and who dares say it shall not be so, even as the "Lord hath spoken it?"

CHAPTER IV.

THE PROPHECY OF OBADIAH.

We have said in substance that ancient Edom symbolizes modern Edom or modern Gentilism, and that ancient Israel symbolizes modern Israel or a modern states' rights confederation. If this be correct, then where ancient Israel is, as a symbol, mentioned in her tribes or "hosts" as being *South* or *North*—thus making localities, or by her tribal boundaries of "seas," showing the territorial extent of said tribe or tribes, or by her chief cities of strength, etc., we are warranted in attaching the same tribal names, the same localities, the same tribal boundaries of "seas," defining territorial empire—the same cities of strength with their localities, to the modern Israel, that must answer to the type in the ancient house. If our premises are correct, then our modern application is logically correct. That is, if in the ancient house the tribe of Judah is denominated "the southern host of the children of Israel," whose boundary was from the sea east to the sea west, and southward to the sea, and bounded north by Benjamin and other tribes, and as holding within herself the entire tribe of Simeon, and the renowned city of Zion as a military stronghold, and shown by her defined boundaries to embrace territory almost equal to the eleven remaining states, and as being the *law-giving tribe* of sceptership, with the general character of the lion, and of whom David was, and last, but *not* least of whom the chief ruler was to come, then we are safe in looking for the same "marks" in the

modern household, as attaching to its Judean quarter or "southern host." With these remarks we return and notice verse 17, where it is said: "Upon Mount Zion shall be deliverance," and in this deliverance of Israel by or through "Mount Zion," "holiness" or purity was declared of the nation. She was to be *holy* and Mount Zion was the seat or savor of her holiness. Now to the question. What was Mount Zion to the ancient household? For whatsoever Zion was to the ancient house such is she to the modern house, since the former but symbolizes the latter in every minutiæ. Need I say to the intelligent reader that "Mount Zion" was a military stronghold, called by inspiration "a fort," and again "a castle," within whose high walls King David and all his successors upon the throne of Judah dwelt; and from the fact that in about the five hundredth year of the kingdom of Israel, David took this heretofore impregnable fortress from the Jebusites, and made it his dwelling place, it was then called "the City of David." So the castellated fort of Zion and "the City of David" was one and the same thing. And here on Mount Zion David erected a tent for, and brought hither from the house of Obed-Edom, "the ark of the covenant;" and here on Mount Zion, the City of David, the nation went up to worship the Lord for forty years; for in the eleventh year of Solomon he transferred the ark to the temple.

The ancient household under the forty years' reign of David was a nation of mighty warriors and conquerors, subduing all the surrounding nations, and this castellated fort of Zion was the headquarters of her general king. The leading character of the nation at and during the time spoken of was *military*, most emphatically; hence, the nation was very, very often designated by the term "zion," and that very appropriately, too, since zion's military king and hosts gave the nation its distinctive character. This mount and fort, with its general and army, that gave the dis-

tinctive military character to the nation, belonged to the tribe of Judah; and David, its first possessor, was a prince of Judah and the greatest king that ever reigned upon earth. For it is said of him in sacred writ that he had been perfect before God all the days of his life, save in the killing of Uriah, which was a wicked violation of the civil law. This castellated fort was the military head-quarters of the most skillful and successful general of ancient or modern times, who through a forty years' war, which resulted in the conquest of all the surrounding nations, lost not a single battle, nor met with a reverse in the field. And this "military stronghold" being within the tribal lines of "Judah the beloved of the Lord," with its king and general above, gives an importance to the tribe of Judah not to be lightly regarded; and when taken in connection with the fact that the city of Jerusalem in the tribe of Benjamin was with this Zion or City of David, the capital of the nation, during the time of its greatest triumphs; and that they *jointly* were called "Arial-Arial," or the "two lions of God;" and that this castellated fort of zion was the "lion," or military arm of the nation, while Jerusalem, which is so frequently called the "daughter of Zion," was the "lioness," or the more feeble and defenseless designation of the nation, the nation's chief strength, defensive and offensive, as well as its "holiness" or purity, civilly considered, dwelt in Zion, within the tribal lines of Judah, who was himself styled the "lion." In fact *it was the lion tribe of the nation.*

We say, all these facts being duly considered, we see that there is more than an ordinary importance attached to all that is associated with "Judah," "Jerusalem" and "Mount Zion" in our prophecy. Let us look at the next point of importance, *i. e.*, the geographical or local position of Judah to the balance of the nation. She was the *most southern* of all the tribes, and not only so, but lay *directly to*

the south of them, both of which facts are of vast importance in considering the significancy of this prophecy as applicable to modern times. Joshua xviii, 5: "Judah shall abide in their coast on the south, and the house of Joseph, "Ephraim and Manasseh, that represented the remainder of the nation, "shall abide in the coast on the *north*." See also Joshua xv for the local position of Judah and the vastness of her territorial limits, and her natural *water* boundaries, all of which is possessed of an importance not to be overlooked in the final history of that great and leading 'lion tribe." Upon and within that lion tribe rests "the house and throne of David forever." She possesses largely more territory than any of the states of Israel, and holds within her tribal lines the entire tribe of Simeon. (See Joshua xix, 1, 9.) This last fact is full of significancy in a modern application, which cannot be discerned in the original or ancient settlements of the tribes, but is quite manifest when regarded as symbolic of the future history of the nation. We may learn from this that modern Judah was to hold within her an empire of territory within which other states might be founded as the national demands seem to require, for after we estimate the amount of territory taken up by Simeon, having an eye to the average size of the northern tribes, we still find Judah possessed of territory sufficient for an indefinite number of states. She is from sea to sea east and west, and southward to the river of Egypt and the sea, and bounded by the other states on the north. Geographically, then, Judah was the most southern of all the states of Israel, and possessing within herself symbolically an empire of states confederate, as "Judah" or "Jerusalem," and not unfrequently called "Zion." Now what use can we legitimately make of the foregoing facts touching ancient "Judah,"—"Jerusalem"—and "Zion?" We will see. In verse 17th we have observed that the house of Israel under the appellation of "Zion" (which is synony-

mous with Judah or Jerusalem) is delivered from his enemies, and then put in possession of his enemies' possessions, and declared to be "holy." In verse 18th they, under the character of "flaming fire," utterly consume the stubble remains of Esau, "so that there shall not be any remaining of the house of Esau." This, it must be observed, is the whole nation or "house of Jacob," regardless of particular tribes or localities, notwithstanding the "deliverance"—"holiness"—and "possession" to "the house of Jacob," was by or through "Zion" (verse 17th) as the governing or leading head.

Now observe carefully the chronological order of the prophecy: First, verse 16: The total destruction of "all the heathen nations." This was necessary to give place and success to what follows. Second, verse 17: "Deliverance in holiness" to the whole nation by "Zion." Third, verse 17: The "possession" of their enemies' "possessions," by the whole nation or "house of Jacob," but under the head or lead of Zion. Fourth, verse 18: A fiery consumption of every vestige or "stubble" remains of "Edom" —or *centralism*—in the house of the elder, or birthright, head of the nation, who had sold the same. And fifth, and lastly, verse 19 (and on, as episodical of verses 17 and 18, for that which now follows is but reiterating and enlarging upon facts set forth in the 17th and 18th verses, specifying and particularizing in detail the before-uttered in regard to Mount Zion). "And the *South* shall possess the Mount of Esau," possessed before by the whole house of Jacob, verse 17: but now in the fifth chronological advance towards the full realization of the demands of the prophecy. "The South" of Israel, which is Judah or David's kingdom, "shall possess the Mount of Esau and the plain (of) the Philistines;" and they, "the South,' "shall possess the fields of Ephraim, and the fields of Samaria and Benjamin (and) Gilead." Verse 20: "And the captivity of this"—Southern—"host

of the children of Israel shall possess the Canaanites, even unto Zarephath; and the captivity of Jerusalem"—*this host*—"which is in Sepharad, shall possess the cities of the South." That is, while she is possessing so much elsewhere, let it be also known that last of all she is in quiet possession of her own "cities" of the South, which but represent countries. "And saviours shall rise up on Mount Zion to judge the Mount of Esau;" and then "the kingdom shall be the Lord's." And thus ends the prophecy of Obadiah.

CHAPTER V.

THE PROPHECY OF OBADIAH.

The very improper supplies found in italics in verse 19 of King James' translation makes it appear that there were several possessors, while in fact "the south," *alone*, possesses everything from the beginning of verse 19 to the end of the prophecy. (See verse 17 and 18 as conveying all to Zion.) A supply is only warrantable where it is manifest that a better sense is obtained by it, which is not the case in verse 19, hence we reject the supplies entirely and read as translated from the original, supplying "of" and "and" as above. Verse 20 fastens the whole of the "possessions" of verse 19 to *one* "host of the children of Israel." Whatever *host* of the children of Israel this was, she must be known as having been in "captivity" herself, and must have been delivered, as in verse 17, before she becomes, as in verses 19 and 20, "possessed" of such vast "possessions." "This host," verse 20, has direct reference to some particular "host" before mentioned, and it cannot refer to Ephraim, Samaria, Benjamin or Gilead, for they have themselves been given, as the possessions of the South, verse 19, which is episodical of verses 17 and 18. Therefore we are compelled to refer "this host," verse 20, to its nearest antecedent, "the South," of verse 19, that is there put in possession of Ephraim, Samaria, Benjamin and Gilead. And "Zion," in verse 17, being the only mentioned host, or division of the house of Jacob going before, "the South," of verse 19, "Zion," therefore, must also be an

antecedent, and if so, of the "South; and here we learn that "Zion," or "the South," had been in "captivity," as verse 20 seems to demand, from the fact that she is here (verse 17) "delivered" from her "captivity." Thus we see that "Zion" (verse 17) being delivered from her enemies and declared to be "holy," appears in verse 19 as "the South," and in verse 20 as the "captive host of the children of Israel," and further on in the same verse as "the captivity of Jerusalem." So that "the captivity of Jerusalem" and the "captivity of this host," and "the South," and "Zion," are all interchangeable names for the same branch or "host" of the house of Jacob. And who is there that cannot see the appropriateness of all these names for the house of Judah by allowing "this captive host" to refer to its antecedent, "the South." And then the South to its antecedent, Mount Zion, of verse 17. "Zion" was the military stronghold and lion city of the tribe, while Jerusalem was the capital of the joint tribes of Judah and Benjamin. As to the appropriateness of the term "South," as applied to Judah, *nothing can exceed it.*

And last, but not least, "this host" was in captivity herself, but being delivered she becomes possessor of all possessions. Is it not as manifest as the noon-day sun that all the "possessions," from first to last, are set down to the account of this southern Jerusalem host, or *Zion*, just as you please, for they are the double city, or "two lions of God," when taken together—Zion being the masculine and Jerusalem the feminine designation of the nation—under Judah's head, and he the lion tribe of the nation? Those of our readers who have been taught to look upon the term "Zion" as applicable alone to the Church, may not approve of the application we make of it. To such we say, by what name was the Church called the five hundred years previous to David's taking "the fort" of Zion?

This Southern host of modern Israel, sometime before the

realization of her promised possessions, was *herself a captive in captivity*, but now becomes not only the possessor of the former possessions of Edom, her elder, but being delivered with Israel as a whole, she then becomes the possessor or controller of all heathendom. Mark carefully the reading of the 19th verse, omitting the improper supply in italics: "And the South shall possess the Mount—(government)—of Esau and the plain of the Philistines;" thus far they possess heathen ground, for these are strictly heathen terms, but the remainder of this verse is taken up with putting this *captive Southern host* in possession of Iraelitish ground situated *North* of them, viz.: "And they shall possess the fields of Ephraim, and the fields of Samaria and Benjamin and Gilead"—all *north* of Judah.

This gives the "host" of Judah the possession of the whole of Israel, as well as of heathen ground, for Israel was embraced in full by the second class of figures or symbols, that is, "the fields of Ephraim," etc.

The kingdom of Israel first arose under the tribal headship of Ephraim, and stood about five hundred years and is often designated in the Scriptures by the term 'Ephraim." Hence "the fields or lands of Ephraim," embraced all Israel. But after this five-hundred year reign of Ephraim, the tribe of Judah becomes the tribal head of Israel, but retained this tribal headship only seventy-three and a half years, for upon the accession of Rehoboam, ten states broke off from the house of David, and reorganized under an Ephraimitish headship, with "Samaria" for the capital. And this branch of the Israelitish nation was commonly designated "Samaria," from the capital city, which is quite common with all nations, ancient and modern. For example, we say the government of Paris, of London, of Washington, of St. Petersburg, etc. Hence "Samaria," verse 19, signifies the kingdom of Israel that arose out of the ten tribes under Jeroboam. So that, "and the fields of

Samaria" that are put into the possession of this Southern Judean host simply means that all that were of the ten-tribed Israel, as well as all of Ephraim's Israel which went before and consisted of Shemitic blood, or the remains of the *persons* of the old house is transferred by God to *modern Judah*, called the "South," in verse 19 and the "captive host," in verse 20.

And next, "and Benjamin formed one of the states of the first head of Israel," which arose as above mentioned under Ephraim's tribal headship, and went with all the tribes after the death of Saul, with David or Judah, the second head. But when the ten states broke off under Jeroboam, as above noted, Benjamin adhered to the house of David or Judah. And now on Judah's *final* restoration it must be shown that no state, or tribe, in all Israel, ancient or modern, shall be wanting to "the house and throne of David." Hence "Benjamin" is transferred to this southern host of Israel, for Benjamin never belonged to Jeroboam's ten-tribed Israel, called "the fields of Samaria;" hence Benjamin must be named *individually*, or he would have been left out entirely. And next, "and Gilead." The land of Gilead lay to the east of Canaan, or on the east side of Jordan and with Bashan was occupied by the half-tribe of Manasseh in connection with Reuben and Gad; and Manasseh being one of the reigning tribes or heads of the kingdom of Israel, he was put in possession of this three-tribed Israel on the east of Jordan. See Joshua, vii, 1: "Because he was a man of war, therefore he had Gilead and Bashan." Now three tribes occupied Gilead and Bashan, but to Manasseh, as head of the three, the land was given. And Manasseh, who possessed as chief the land of Gilead, in a typical sense represents the third head of the kingdom of Israel, *which is the United States of America.* Hence, "Gilead," in the 19th verse, signifies no more nor less than the third head of the kingdom of Israel,

or United States of America. That is Manasseh and "Gilead," in this passage, are synonymous with the land or country of which Manasseh's tribe was the honorary head, and that land we have clearly shown* was, and is, the United States of America. And our modern Israel, like the ancient household, holds within her *southern* border a "Judah" of imperial domain. This modern Judah, like her ancient sister, has gone into captivity, but must and will be delivered in holiness, verse 17. And then to become the head or lion division of the nation, Judah being delivered from her captivity, is restored as the "tabernacles of David that are fallen down." And being thus restored, she becomes "possessed" of everything heretofore possessed by the whole nation. "Ephraim" is hers, "Samaria," or ten-tribed Israel, is hers, "Benjamin," who *did not* belong to the ten-tribed Israel, is hers and "Gilead," or Manasseh is hers. This is in strict keeping with what is said of Judah or Jerusalem in the 16th chapter of Ezekiel, where God, speaking to Jerusalem *after her restoration*, recorded in the 53d verse, says: "Then thou shalt remember thy ways and be ashamed, when *thou shalt receive thy sisters*, thine elder and thy younger. And I will *give them unto thee for daughters*." Thus in xvi, 61, of Ezekiel, as in the 19th verse Obadiah, is this *now* (March 1867) captive southern host of Israel to be put in possession of the two sisters Israel, the one her elder and the other her younger —that is elder and younger as to their typical reigns— while Judah is the elder in the antitypical reign, since she has preceded the other two in this, the antitypical day.

"Oh! that the salvation of Israel were come out of Zion; when God bringeth back the captivity of his people, Jacob shall rejoice and Israel shall be glad." "In that day will I raise up the tabernacles of David"—Judah—

*In Volume I.

"that is fallen, and close up the breaches thereof. And I will raise up his ruins, and I will build it *as in the days of old.*" Amos ix. 11. Thus it is to be in the modern house of David, "as in the days of old." Verse 12: "That they may possess the remnant of *Edom*, and of *all the heathen which are called by my name*, saith the Lord, that doeth this." That is, David's kingdom being fallen, it will be restored as it was "in the days of old," when it held the supremacy. And then, verse 12, "they shall possess the remnant of modern Edom and all the kindred of Edom, that are called by God's name, as Israel was called God's people." From this we learn that the "Edom," and the "heathen," of this verse 12, were once God's true Israel, and called by God's name, but are now so far gone from original Washingtonian and Jeffersonian purity as to be styled Edomites and heathens. But we look for the tabernacle of Judah, that is *now* fallen down, to be raised up and established as of old, and then the degenerate Israel called Edomites and heathen to be given to her. After which the following will be the state of Israel, verse 13: "Behold, the days come, saith the Lord, that the plowman shall overtake the reaper, and the treader of grapes him that soweth seed; and the mountains shall drop sweet wine and all the hills shall melt." This is said of Israel after her restoration under David, or which is the same, under Judah. But what follows in the 14th and 15th verses, ch. ix? Amos is not applicable to modern Israel; for verses 11, 12 and 13 refer to her, while verses 14 and 15 are directly applicable to the Jews now dispersed, and in civil "captivity," being "pulled up out of their land, which God gave them." "Blindness in part hath happened unto the Shemitic Israel, until the fullness of the Japhetic or Gentile Israel be come in, and so *all* Israel, ancient and modern, shall be saved."

We now give verses 14, 15, above referred to as applica-

ble to the Jews: "And I will bring again the captivity of my people of Israel, and they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them; and I will plant them upon their land, and *they shall no more be pulled up out of their land* which I have given them, saith the Lord thy God." This is not applicable to modern Israel, for they have never been "pulled up out of their land." The Israel of verses 11, 12, 13, is only "fallen down" on its own land, and is to be raised up on the same with all the *breaches of division* healed, after which the prosperity, of the 13th verse, follows. No man need go farther than the beforementioned 16th chapter of Ezekiel to find modern Israel "breached," or broken, into three separate kingdoms, called, respectively, "Samaria the elder," "Sodom the younger," and "Jerusalem" or Judah; and to find that the "Elder" and the "Younger" of Judah in the typical age are both to be given to her in the antitypical, and thus heal the breaches spoken of by Amos. The modern Judah or tabernacle of David, whose Star of Empire arose in the East in 1861 and ran to the West, is now fallen down on her own land, but will be raised up partially in 18—, and wholly so immediately thereafter, from which time forward she will be the guiding Star of Empire, moving with majestic grandeur and lightning rapidity to the West, radiating to the North and South, and sweeping with resistless force all opposing empires, or "the divine right of kings," and "the succession of St. Peter" from the face of the earth. She is "the stone cut out of the mountain without labor," that is to "smite and break to pieces, and then to grind to powder," "all nations and kindreds and tongues and people" that are not theocratic, democratic, republican, states' rights confederate organisms.

PART II.

THE SEALS, TRUMPETS AND VIALS

OF REVELATION.

PREFACE.

How is it, that with the Book of Revelation in their hands, and its unequivocal declaration that it was a revelation of God the Father, given unto Jesus Christ, of things shortly to come to pass, and that Christ had sent and signified the same unto His servants by the hand of John, that the most thorough Bible students, commentators and expositors, have been endeavoring, almost since the very days of St. John, to find and verify a fulfillment of its prophetic utterances, notwithstanding it would be wholly impossible for one single event of this prophecy to occur or meet with fulfillment in the *absence* of an Israel, *as* the servants of Jesus Christ, to whom it was sent and to whom its event refers? Ancient Israel, as the children and servants of God, in a civil sense, had passed away at the giving of this revelation, but her prophets had not failed to certify us by the most ample and oft-repeated utterances, that Israel should arise and exist again, and that all the glory and grandeur bespoken of God's people not realized by the ancient house would be under the "latter day" house of Christ. Why, then, in the absence of *any* Israel, should we expect any of the unfulfilled prophecies of the ancient seers, or of those given us by St. John, to be met? It is utterly impossible for any of these to come to pass until the Israel promised by the old prophets should arise, at least in its typical form. Hence how futile and unsatisfactory the herculean labors and toil of all expositors of prophecy anterior to 1776, the identical time of said rise. Scarcely a single nation of any note that existed since the days of St. John has been left out of these prophecies by the many able scholars and expositors that have taken the matter in hand. If they had given the proper attention to the very first declarations in the book and awaited till the servants of Jesus Christ, or the Israel demanded by the old prophets had arisen, then had they been spared the useless labor that they performed. That there is very, very much in the old prophets and St. John that has direct reference to Gentile nations, we are free to admit, but *always* refers to them as the enemies of Israel, for all of Israel's conflicts, trials, captivities, deliverances and triumphs, have direct reference to her enemies, with whom she has

these conflicts and trials, and to whom she became captive, and from whom she is delivered, and over whom she triumphs. Therefore, when we are considering the prophetic history of God's Israel, we are necessarily also considering largely the history of her enemies. Could it be otherwise? Certainly not. The history, not only of Israel but also of Gentile nations, is necessarily involved in the history of other Gentile nations. The history of Israel, therefore, could not be given in prophecy and yet ignore the history in some degree of her enemies. We conclude, then, that we can have in prophecy no prophetic history or notice of Gentile nations only as they stand related in said history to Israel; therefore from the time of the non-existence of the ancient house to the advent of the Israel of 1776 *we have nothing transpiring in prophetic history of any Gentile nation.* And if not, all attempts between these two points of time to find fulfillments of prophecy would inevitably be abortive. Let it not be said that we crowd too much of prophetic importance into the short periods of modern Israel to comport with what we see and know, or to harmonize with the great prophetic periods and events of the long history of the ancient house. The long history of the multiplied events of the ancient house, though it may have stood a thousand years, is not in its importance to be compared with the transcendent glory and magnificence of this latter day house, for the former was typical and short lived, while modern Israel, in its seven-horned offspring, is antitypical and endless.

The burden and theme of the prophets was not so much in reference to David and his Israel that seceded from the first Israel, as to David's greater Son and his seven-horned Israel that secedes from and arises out of modern Israel, over which Luke says, He is to reign forever. We must not let the very strong, highly figurative and symbolic language of John mislead us, or expect to see the sights he is represented as seeing. We must come down to plain matters of fact in history—matters belonging to earth and time—stripped of all of its imagery and embellishments. We shall see no throne set in heaven with its Deity enthroned, and a seven-horned lamb in the midst of the throne and four beasts with four faces each, as standing around the throne and in the midst of the throne; and four and twenty elders, as priests and kings, seated upon twenty-four seats surrounding the throne, and a rainbow spanning the heavens around this throne, and lightning flashes issuing from the throne, while thunders reverberate, or echo and re-echo from side to side, or throughout the vast universe of heaven. If we wait in expectation of witnessing these, we will wait until doomsday and still be disappointed. John saw and heard all these and much more not noted

above. We are to realize them as matters of fact transpiring in the history of modern Israel, after the opening of the first seal by the seven-horned lamb, as the administrative head of a seven-horned Israel, just as matters of fact have ever been transpiring in the history of the world and not otherwise. Why should it be considered otherwise? Certainly not simply because of the refined imagery and symbolism of John. Such sights, sounds, etc., as these have never had occurrence on earth, and if any are disposed to think differently and are inclined to wait and look out into the future for a realization of their expectations, they may wait and look until eternity grows gray with years and still be doomed to disappointment. These revelations of the matters of fact to occur in Christ's seven-horned Israel are nothing different in their *nature* from those that occurred in the Israel before the days of Christ's civil reign as a seven-horned lamb over a corresponding seven-horned Israel, only that in point of importance, the Israel of Christ as being antitypical of the ancient house under its three typical heads, takes precedence over, or out ranks the typical just so much as Christ, the Prince, out ranks the princes of the typical Israels above. Thus the modern Israel of Christ is nothing different in its *nature and office* from the typical heads going before, just as the offices of Christ as prophet, priest and king, are nothing different in their *natures* from these offices as filled by his types, Moses, Aaron and David. The difference arises not from any difference in the *nature* of these offices, but simply and solely from the superiority of Christ to his types, Moses, Aaron and David. There is and can be no possible difference in the *nature* of the office of the antitype and that of his prior type, for as to their *nature*, import, office or significancy, they are positively identical and could not be otherwise, and yet the one be called the type of the other. This we know cannot be successfully gainsayed or even called in question. Therefore we conclude that the very strong, figurative imagery and symbolism of John simply goes to show, or teach us, that the Israel of Christ brought to view under *these* is to be considered and received as transcending and overreaching in its importance and final results all prior or typical reigns of Israel, just so much as these highly figurative manifestations surpass common matter-of-fact narrations. The matters of fact narrated in this prophecy must be reduced to the common language of the history of its fulfillment. We have difficulties quite enough with things in our history that are *in themselves* difficult, but why should we seek to make difficulties out of things that are not at all difficult.

The Seals, Trumpets and Vials of Revelation belong to modern Israel of the West, but none of them reach back to her rise in 1776, but date

and begin at the rise of her offspring, the seven-horned confederacy of Christ in 1861. The confederacy of 1776 is to be regarded as an Israel of God, and as belonging to the typical dispensation that demanded three typical Israels, and she being the third, ends the typical dispensation, while the confederate states are antitypical and fall within the new dispensation designated "latter days," whose beginning is at the exact point of time marked by the opening of the first Seal. She being first in the realizing age takes the lead *as Judah* or as the Lion division of Israel, indicated by seven horns or sovereignties under the head of the lamb. "Seven" is her *birth* number under the lead of the Lion of the tribe of Judah called a seven-horned lamb. She remains not as "Seven," but soon becomes "one-third" of the Israel of 1776 and is overthrown as "one-third" and so remains for "three and a half days," and then attains unto life again, at which time *another* "one third" of the nation secedes in the West, and then the last *third*, as a "remnant" in the East, reform their government, and in doing so *conform* to the form of the two first thirds, and then the second third and the "remnant" or last third, confederate with the seven-horned third, and then Armageddon comes on the opening of the seventh seal. Prophetic history demands all this, and as far as fulfillment has gone these prophetic demands have been met most emphatically. And that the unfulfilled demands will be met, no one could doubt who believes in the inspiration of the Bible. For these we wait and wait not long.

In conclusion let it be reiterated and emphasized, that not one solitary event of the prophecies of this book as indicated under the Seals, Trumpets and Vials could possibly transpire until a seven-horned Israel should occupy the stage of history, for all—every jot and tittle of the contents of the book of Seals must take place *after* the seven-horned lamb receives the roll from the right hand of God. Therefore there must exist a seven-horned Israel in history before the book of Seals could be placed in her hands for development. For me, at this late day, to say to intelligent Bible scholars that this seven-horned lamb is *purely* and rigidly symbolic and not in any sense *literal*, would be useless, for no one, of even moderate attainments in Biblical literature, holds to any other view. And all that we wish to accomplish in these concluding remarks is the calling of the attention of the students of Bible prophecy to a fulfillment of the prophecy in reference to the rise and existence of a seven-horned nation that must answer in history to the seven-horned symbolic lamb of prophecy, for the lamb and the nation bespoken by it must conform or correspond with each other most rigidly.

THE SEALS, TRUMPETS AND VIALS OF REVELATION.

CHAPTER I.

INTRODUCTION.

We now take up as part second, in this, our second volume, the consideration of the Seals, Trumpets and Vials of Revelation as properly following "Jehovah's Chariot Throne," or part second of volume 1, for it will be found on examination that it was the seven-horned lamb that stood in the midst of this chariot throne, that was to open and develop the events of the seals. The fourth and fifth chapters, with throne, lamb, etc., are preparatory and introductory to the opening of the seals, and hence all that is to occur under the development of the seals belongs strictly to the administration of this seven-horned lamb, for nothing in all this mighty history could transpire until Christ, as a seven-horned ruler, comes upon the stage of time. The lamb here is purely symbolic of an Israel in its unity, as He is but one lamb, while His seven horns are as certainly symbolic of seven nations, or of Israel in its "company of nations." A beast, says Mr. Baldwin, "always symbolizes a government of some kind," and a horn is universally indicative of civil power. Hence, the lamb indicates Israel as a unity and the horns the same Israel in her tribal character of sovereign states.

We consider these Seals, Trumpets and Vials as seven trinities, prophetic and historic, of certain periods in

time, and of things or events to transpire and transpiring within said periods. "Prophetic," as to what the seals and trumpets announce, in their characters as teachers of coming events, and then "historic" in the fulfillment of the same by the trumpets and vials. Others have treated the seals, trumpets and vials each as separate and distinct—the one not dependent upon the other in its development of facts—that is, not more so than any one part of inspiration is dependent upon or is supported by any other part of the same. We shall treat them as *specially* dependent, one upon the other, for the development of the things and events contained in each, and hence we consider them as *seven trinities*, and shall treat them as such—that is, no seal as being complete without its corresponding trumpet and vial. The seals or doors being opened or unclosed, they thereby prospectively and prophetically announce, from time to time, coming events. They thus introduce us to time future by the successive openings of the doors that separate the different periods or apartments of time. On the unclosing of said "doors" we are permitted to see within, but seeing we do not understand fully the import of what we see and hear from within. We see certain kinds of horses, as to color, with riders thereon, with bows, swords, balances, crowns, etc., and hear certain voices and orders or commissions, which taken with the foregoing "sights," seem to point to coming actions and events, but in rather an ambiguous manner, so that without further light, we would not be able to discern all that was intended by the introduction to this or that apartment of time. Thus the seals within themselves do not *finish* any period of time. In fact, they only introduce and dimly outline the periods and leave the trumpets and vials to carry on and finish what they have thus introduced. The trumpets follow the opening of the seals of time and command or order the execution or development of the things and

events contained in each period, brought dimly to light by the previously opened door. And then, in prompt obedience to the "orders" of the trumpets, rapid execution by the vials begins the development of the periods.

The vials are therefore wholly historic, or executive; that is, there is nothing *beyond* the vials' fulfillment or execution of that which was at first dimly and prophetically brought to light by the opening doors and the after orders of the trumpets. The vials finish or wind up the affairs of each period, and thus leave them purely historic, while the trumpets are both prophetic and historic, and the opening seals are only prospective, and hence only prophetic. We repeat: The seals being first in the order of time, and set before any developed future must be *wholly prophetic*, while the vials being the last of the three, closes each period by the actual fulfillment, in execution of that which had been prophesied of in the periods, and hence must be historic; while the trumpets, occupying a middle ground, or occurring between the seals and vials, are both prophetic and historic; and finally the seals, trumpets and vials, as *trinities* are purely *civil*, or pertain to national or governmental affairs, and can by no reasonable construction be made to refer to spiritual concerns, except incidentally, as necessitated from man's duality. And that our country is largely, *very largely* interested in them there can be no gainsaying. And we affirm that the *periods* of the seals, trumpets and vials numbered one, two, three and four, are *now historic*, and as such belong to the past; and the fifth seal or door that introduces us to the fifth period or apartment of the time, here divided into seven, is now (fall of 1865) standing wide open and has been ever since the surrender of Gen. J. E. Johnston, May 20th, 1865. The sixth angel has not yet sounded his authoritative trump, commanding and ordering the execution or fulfillment of the actions and results of this (the 6th), the most important and momentous of all the preceding seal periods.

The sixth period ends thus: "The second woe"—sixth seal—"is passed, and behold the third woe"—seventh seal—"cometh quickly or hastily"—that is, it very "quickly" runs its race and closes the drama of the Seals, Trumpets and Vials.

Mr. Baldwin seems to think that the seventh trumpet era, which is the same as the third and last woe, was a long one, but quite the reverse is found to be the fact. The trumpet and vial period, called the third woe, that was to come "quickly," could not be said to have "come" while as yet any portion of its time was unfulfilled. It could not mean that the seventh Seal, Trumpet and Vial period was to be ushered in more "quickly" or suddenly upon the heels of its predecessor than any other one of the periods. By no means, for each succeeded the other instantaneously. There could not, by any possibility, be an interim or hiatus in time. At the exact point of time that one moment ceases, another begins, so we know that "cometh quickly," when spoken of the third and last woe, or seventh trumpet era, simply means what it says—that is, that the period brought to light by the opening of the seventh seal, and further heralded by the seventh trump, and to be finished by the seventh vial, was to be a "quick" or short period. It embraces or comprehends the time that may be occupied in the battle of "Armageddon," or "battle of that great day of God Almighty" and its concomitants, so very often brought to view in the prophetic scriptures, on the close of which battle it is said "the kingdoms of this world are become the kingdoms of our Lord and of His Christ, and He shall reign forever and ever."

Thus ends the sixth century decade of time, or six thousandth year of the world, as we suppose. And where the *grand period* subdivided into seven minor periods, marked by the seals, shall end, then and there begins or arises the millennial, theocratic, democratic, republican, states' rights

confederacy. A modern theocratic, democratic, republican, states' rights confederacy arises prior to this time—that is, July the 4th, 1776—but is not "millennial" until after the close of the seventh seal period—that is, after the close of the Armageddon battle. When and where the third woe ends, then and there the millennium begins.

We will now, as preparatory to a more regular and systematic manner of getting at the Seals, Trumpets and Vials, notice carefully the introduction or opening remarks of the Book of Revelation, and then pass over with a few remarks the address to the seven churches of Asia, recorded in the three first chapters, which will bring us at once to the consideration of civil or national matters, which are introduced in the opening of the fourth chapter, in the development of which civil things, the Seals, Trumpets and Vials come up regularly.

BOOK OF REVELATION.

Mr. Baldwin remarks of this book, that "it consists of a set of prophecies addressed to the Christian Church, and containing its future history, *and also a complete history of the political world.*" We italicize. He adds: "The style of the book is figurative in the most refined degree, and involved and enrolled in the most systematic, yet apparently complicated manner. Nothing can exceed the perfect symmetry of the whole book."

The book says itself, that it was—is—"a revelation" of God the Father, "which He gave unto Jesus Christ. of things which were *shortly* to come to pass," and that "Christ sent and signified it by His angel unto His servant John," and John in turn was "to shew it unto the servants" of Christ. The "things" that were "shortly" to come to pass were of course "things" that pertained to man on earth, and were necessarily two-fold, or spiritual and civil in their natures, for such is man to whom they were given—that is, the spiritual is *incidental* to the civil, but still nec-

essary from the dual character of man. That this "revelation"—*all of it, from first to last*—pertains to earth, is manifest, in the first place, from the fact that it was given to the servants of Jesus Christ, who were *on earth*, and sent by the hands of John, who is called "a brother and companion in tribulation" of those to whom he was sent. And, in the second place, it is shown to be of *earth* and *time*, from the fact that it is said "the time is at hand" for the things revealed to transpire or come to pass, and if so, it does not refer to remote eternity or "things" of the future state. And thirdly, because it is declared, "blessed are those that *read*, and they that *hear*, and they that *keep* the things which are written in this book" of revealment. We suppose that the saints in heaven have nothing to do with "reading," "hearing" and "doing," or "keeping" the things contained in this book. And lastly, there is *so much*—not that we should say all—of that which is to transpire, or come to pass, that smacks so strongly and unmistakably of *earth* and *time*, and of man in a *probationary* state of trial and "tribulation"—and hence so unlike heaven or the future state—that we are compelled of force to receive it as of things of earth and time.

We notice the address to the Church was "to the seven churches which were in Asia," and if in Asia, of course on earth, and as such needed just such an address of admonishments, threatenings, directions, and encouraging promises of rewards to the faithful. "Oh, yes," you will say, "the address to the churches most certainly pertains to earth and time;" but after the address to the churches closes, we hear of "a door being opened in heaven" and of John going up to this heaven, and of seeing a throne set in heaven, and one sitting on this throne described as no mortal man ever appeared, and of beasts and dragons, and most wonderful and unearthly monsters, and a sea of glass, etc. None of these you will say belong to earth and

time, and if not, they must belong to heaven and eternity. In reply to your logical conclusion, we would ask you how you would like to spend an eternity in a heaven filled with such unheavenly, not to say "unearthly," and hideous monsters for your constant companions? How would you like to dwell in a heaven where there seems to reign perpetual wars, headed and carried on by persons mounted upon white, red, black and pale horses, and armed with bows, swords, etc., and followed in their destructive course by "death and hell?" How would you like to dwell in a heaven where huge mountains are torn from their strong foundations, set on fire, and then hurled into the midst of the sea? Would you not be terrified almost to stupefaction at seeing the seas and rivers of heaven turned to blood and made bitter as wormwood? How would an "earthquake"—not that we should say a heavenquake—"such as was not since men were upon the earth, so mighty an earthquake and so great—how, we say, would such affect you? Would you be very calm and altogether unmoved? Suppose the "islands and mountains" of *heaven* "should flee away so as not to be found," and "a great hail *out* of *heaven*" (what heaven should this hail descend from if this was to be in heaven?) "should fall upon men, every stone of which was about the weight of a talent?" Would you not be disposed to change such a heaven for your old home, the earth? And then, think of a woman standing in the court of heaven ready to be delivered of a child, and "a great red dragon, having seven heads and ten horns, and seven crowns upon his heads, whose tail in its sweep brushes from the heavens (what heavens?) the third part of the stars and casts them to the earth"—think, we say, of this "unearthly monster" standing in the court of heaven before a woman in labor, "ready to devour her child as soon as it was born." But we forbear as it would be useless and would perhaps shock sensitive nerves to pursue this *heav-*

enly (?) rehearsal any further. There is too much "death and hell," "thunder and lightning," "blood and fire," "earthquakes and hail," etc., to suit us as a place of eternal rest. Let those who believe in such a heaven seek for it if they like, for ourself "we seek a better country."

We return, and wish you to bear in mind that we are yet upon the opening or introductory remarks of the Book of Revelations. The foregoing are some of the "things" that were "shortly to come to pass." To mention them *all* would require a transcript of the book. This is not necessary as you have a copy. We only wish to fasten upon your mind the fact that the "things," actions, times, events, etc., that are here symbolically given us by inspiration in this Book of Revelation, were *all actually to occur*, or take place at some period in time, and each in its own time and in some place symbolically known as "heaven." If it all belongs to heaven, or the future state, then we have no business with the matters and things treated of, and shall not trouble ourselves about them, for we profess to "be seeking a better country," and a better state of things than is here brought to light; not that there is not much that is very, very good developed in this book, amidst the vast amount of evil, for let it be remembered that the "wars and rumors of wars" here brought to view, are wars or contests between right and wrong, good and evil, truth and error, God and the Devil. And that God, on the side of truth, against the Devil and error, will prevail, and "the kingdoms of this world"—or heaven, where Michael and his angels fought, and the Devil and his angels fought and prevailed not—will become the kingdoms of our Lord and his Christ, and He shall reign forever and ever—that is, on this *earth*, symbolized by "heaven," heaven signifying elevated, or above a common level, higher than its surroundings, either morally or physically. Then if the matters and things treated of in this Book of Revelation

belongs to a *morally* elevated and heavenly earth, and we so understand each other, we are ready to proceed to the further consideration of them. We assume, then, that they belong to the "morally" elevated Israel of earth, and to time, and addressed to man as a dual creature. First, as a spiritual creature, as shown in the term "Church," or Churches. Second, as a civil or political creature, as shown in the introduction of all the insignia of civil distinction in the fourth and following chapters, the address to the Churches having closed with the third chapter, thus: "He that hath an ear, let him hear what the spirit saith unto the churches." Then follows: "and after this"—that is, after the address and consideration of Church affairs. "After this," says John, "I looked, and, behold, a *door* was opened in *heaven*." In a symbolic heaven as a matter of course, and well understood as such, for heaven, the final resting place of happy spirits, has neither literal doors, nor bars for closing or unclosing, and by unclosing or introducing us to such scenes and sounds as we have already objected to as being in heaven above.

Mr. Baldwin remarks: "This was a symbolic heaven as any one can see at a glance," for in the "third heaven" no such objects as "beasts" or "doors" exist. The term heaven was originally applied by God to the atmosphere or firmament, and is figuratively used as the ethereal dwelling of the true Christian after death; and on earth, *as in this case*, it is variously used to represent sublimity or *exaltation*, and symbolically it represents the place of the Church on earth, or the dominion of God on earth, etc. Many passages of Scripture teach us this figurative sense of the term. We next notice the "door" that opens into this figurative or symbolic heaven. If the "heaven" was symbolic, then must its "door" also be symbolic. There could not be a literal opening to a symbolic apartment. The two must correspond or agree in kind. This door that was here

opened and gave or offered a view of things not yet seen, and unknown to the prophet, was of the same nature as the seven seals or doors that we have under particular consideration. The opening of this door to the prophet, and then inviting him to enter, brought him, if he wished it, into the political field, or political elemental heaven that was closed to him before; that is, the political elemental heaven of future events and things is laid bare to his heretofore *closed mind*, by the power of inspiration, and he at once sees or is capable of seeing all that was to be seen and known of this elemental heaven. That is all that he has recorded, yea, more, for he understood what "the seven thunders uttered," and was about to make a record of it when he was instructed not to do so, but to "seal them up." This "door," then, being a symbol, symbolizes his heretofore closed *mind* that was now opened by inspiration, and this being done he is invited "to come up;" that is, as he had already been very much *above* the commonality of his fellowman by "the inspiration" that had heretofore "breathed upon him," he is now invited by the same inspiration to "take another degree," or "come up hither or higher."

Now as the whole of the vision is symbolic, then the "coming up" must be symbolic also, for it is as much a part of the vision as any other fact or thing recorded, for we do not suppose that any one will contend that John left his Isle of Patmos and *in person went up anywhere*, much less to heaven. Then what does come up hither, or "higher," mean? Or, what does it symbolize? It certainly symbolizes *action* of some kind, and as we agree that he did not leave his Patmos in person, then the action of "coming up" must have reference to his will. His *mind* had been "opened" as symbolized by the "door;" that is his mind had been illuminated by inspiration and thus qualified for the duties that would be assigned it *if it was willing*; and now the invitation, for God forces not in such cases. John

was a free agent to accept or reject, and he is consulted here under the form of a proposal or invitation, for we do not view the order to "come up" in any other light than an invitation, which he was free to accept or reject. He was not consulted about the opening of the "the door in heaven," or the enlightenment of his heavenly or elevated mind by inspiration, but when the *will* of a free agent is to be considered, it must be invited and then left to accept or reject the proposals at pleasure. Then the invitation to "come up higher" has reference, we say, to, or symbolizes some *action* on the part of the invited prophet, and as we agree that he did not leave his Isle of Patmos in *person*, it follows then that the "action ' of "coming up," or going up, must symbolize the action of his *will*, and being as he ever showed himself willing to be counseled and guided by the good spirit, we are informed that "immediately he was in the spirit," or "immediately" his *will* yielded to, or accepted the proposition to receive the revelation of "things which must be hereafter," for that was the proposal: "Come up and I will show thee things which must be hereafter." He assents, or goes up by an action of his free and untrammeled *will*. It was an "upward" movement, or a going from a lower to a higher position, not of body, but of his *willing mind*. It was a moral elevation that John attained to and not a bodily one.

Every action of acceptance of the propositions or imitations of God on the part of willing man, is an advance or a forward and an upward movement. "Come," or advance is the first part of the proposal, and the necessary result of such an advance is "upward," as the latter part of the invitation implies: First, "Come." Secondly, "up." His "immediate" yielding or prompt acceptation of God's proposals places him at once in a new and higher, or more heavenly field, where the first thing that meets his mental

eye is a "throne set." (See Chariot Throne.*) That is, a throne in its proper or upright position, and not a prostrate and overturned throne. It stands or sits ready for the sovereign to occupy, and then as properly following this announcement that the throne was in proper position for a seated sovereign, we are next informed that "one sat on the throne," and then follows a description of this symbolic king or sovereign upon this symbolic throne, within this symbolic field or "heaven." And then is mentioned the presence of a symbolic "rainbow round about the throne," and then twenty-four symbolic "seals" round about the throne, and then twenty-four symbolic "elders" or chiefs clad in symbolic white, as sitting upon the seats or minor stations, as adjuncts to the throne, and then mentions them as being crowned, which crowns are also symbolic. And then follow "lightnings and thunderings and voices and seven lamps, and a sea of glass and four beasts," etc., and then a lamb, with *seven* horns and eyes, in the midst of all. All of which, from the greatest to the smallest, from the first to the last, is purely and most strictly symbolic and figurative; just as strictly so as were the seven golden candlesticks and seven stars, ch. i, 12, 16. For it is unequivocally and positively asserted, ch. i, 20, that "the mystery" (mystery because it was a symbolic representation of the *facts* which John did not understand by these symbols, and hence this interpretation or explanation of the seven golden candlesticks and the seven stars that were in the right hand of the heavenly messenger) "of the seven stars which thou sawest in my right hand. The seven stars are the angels of the seven churches." And then the mystery of the seven candlesticks: "The seven candlesticks which thou sawest are the seven churches." Now if the inter-

*Second part, Volume 1st.

pretations here given of the symbolic meaning of the seven candlesticks and seven stars may be received as proof of the symbolic character of the book in which they are found, then are we sustained in saying as above, "that the whole vision is symbolic." Mr. Baldwin upon the passage, "the heavens departed as a scroll," remarks: "This is a symbolic representation of the old political world, for after it is gone—that is the heavens—we see men still on earth running for shelter. The political world is here to be understood by the terms heaven and earth; they are so frequently used by the old prophets in this sense, that everyone is familiar with the proofs. Indeed, if anyone doubts that these are symbolic heavens and earths, all we have to say is, that he is very simple, for the proofs that they are so, are as abundant as could be desired." Of a beast he says: "A beast is always used to represent a civil power." Then of the seven-horned lamb that was in the midst of the throne, he remarks: "The lamb is plainly symbolic of the kingdom of Jesus Christ, *for a beast universally*, in Scripture, symbolizes a kingdom." He says, "the sun is a symbol of civil government, and the moon is always used as a symbol of the church." It is perhaps useless to add more at this time upon the symbolic character of the book. We will now pass over chapters IV and V, without further remark, as we have already given our views upon their main features at some length in that part of our work styled "Jehovah's Chariot Throne," volume first, to which the reader is referred, and will now take up the consideration of the Seven Seals, chapter VI, and in connection with them, as is our plan, the Seven Trumpets and Vials.

CHAPTER II.

THE SEALS, TRUMPETS AND VIALS OF REVELATION.

The Seven Seals, Trumpets and Vials of Revelation form *seven trinities* that are prophetic and historic of certain periods and events in time; and first, of the book or parchment roll in which these periods and events are sealed up: "And I saw in the right hand of Him that sat on the throne (see Chariot Throne) a book written within and on the back side, and sealed with seven seals." This book of time and its events is the identical book whose unrevealed contents Daniel so much desired to look into, chapter xii, 8th verse, but it had been sealed, verse 4, and verse 9, redeclared, "closed up, and sealed to the time of the end." This book or parchment roll was written not only within, but also on the *back* or *outside*. It was the "within" alone that was sealed up in seven different folios or departments to be successively unsealed. This book was a symbolic one, for so the vision in all of its parts, and Daniel sought to know its symbolic meaning, but could not, for its time was not yet. Then what does this book symbolize? Answer.—Nothing in all nature so truthfully and forcibly represents time as a parchment roll. So this book was a *record book of time*—that is, of certain or specific time—and it was *prophetic* as to what was "sealed" and "within," and hence was future and awaited fulfillment or development by unsealing, and then it becomes of the "out side," for the without or "back side" was not sealed and was a record of the past, and as such was historic. The

prophetic or sealed future was divided into marked and well-defined periods, separated from each other by partitions or doors called seals or closers, because they stood shut or closed just as literal doors in a common house with various partitions. The time at which the lamb received this book, or more particularly the time when the first seal was loosed, we place prior to the battle of Fort Sumter — immediately prior.

Each one of these seal periods, according to our views, has a trumpet attached to it, whose office it is to *announce* and order the execution or development of the periods, and also a "vial of wrath" which executes or "pours out"—a constant action—to a fulfillment of all the woes or ills of each period, and hence makes them *historic* in their end, that were but prophetic under the opening seals. When the vial has finished his "pouring," he has finished his period that was prophetic, and when "finished" it is historical, and of the "backside" of the book of time.* In the address to the churches we have no sealed future for successive unsealing, and we are not warranted in looking for any new light in a gospel or spiritual line, and no part of the address to the churches could be regarded as prophetic, for John was called by a voice from *behind* him and being turned he sees, etc. This point, however, we have argued in another part of our work and shall not trouble the reader with it here, where we are discussing what are purely the civil matters of the civil seal periods, and any spiritual references which may occur are only incidental and necessitated by man's duality.

THE FIRST SEAL.

First Seal, first Trumpet and first Vial form a Trinity prophetic and historic of period No. 1.

"And I saw when the lamb opened one of the seals, and I heard as it were the noise of thunder, one of the

four beasts saying, come and see." In the introduction of these four beasts, in chapter iv, 7th verse, the first was a lion, whose station was in the East; the second was an ox, whose station was in the West; the third was a man, in the South, and the fourth was an eagle in the North. So this "voice of thunder" by one of the beasts, must be the voice of the first beast, or lion in the East, and so on in chronological order, as they are named by one, two, three and four, and all of them must be received as the voices of civil powers in their respective stations of East, West, North and South, for you will bear in mind that a "beast is always used to represent a civil power." "And I saw and beheld a white horse, and he that sat on him had a bow, and a crown was given unto him, and he went forth conquering and to conquer." This seal being opened simply brings to the prophet's view the things and actions that he has recorded. We learn by a *horse* and his *rider* that they, as symbols, being double, must symbolize organic man in a double or two-fold sense—that is, Church and State—and by the horse being white, we infer purity and justice of the war inaugurated, for by the symbol, "bow," we learn that their mission was one of war, for a sword or a "bow" as arms, universally symbolizes war or bloodshed, and the "crown" as a symbol of sovereignty assures us that in their mission of "conquering" they were to "conquer;" and by the lion call to the East, or saying, "come to his quarter and see,' we learn that the opening of the conflict by this horse and his rider was to be in the eastern portion of some known country—some say of Roman Europe, but we say in North America. Thus it will be seen that much is symbolically indicated by what we have seen and learned from the opening of the door, but still we are left much in the dark, and without the further aid of the trumpet and vial of the same period, we should never learn what was the results of the war inaugurated by the

white horse and his rider, with his bow and crown, for the seal being wholly *prospective*, and hence *prophetic*, did not and could not tell us anything that was done, but only symbolically indicated what *would* be done.

THE FIRST TRUMPET.

The trumpet symbolizes a voice or word of authority, commanding to be done whatever was designed on the opening of the seal should be done, and to continue its soundings or words of command until the seal periods were each fulfilled, or at least until the finishing vial should be ushered in, for it will be remembered that it is said "in the *days* of the voice of the seventh angel, or voice of the seventh trumpet, when he shall begin to sound," etc., showing clearly that the sounding of the trumpet was a *continuous action throughout the "days"* or periods for which it was set as an authority in command, or set as a "voice" to urge on and carry forward to completion the things and events of each seal period. The "trumpet," then, but sounds to the charge or urges to the accomplishment of the things and events that were to occur under the first seal, and "sounding," we are informed that "there followed hail and fire mingled with blood, and they—the hail and fire and blood—were cast upon the earth and a third part of the trees was burned up, and all the green grass was burned up." The symbols in this passage are *hail, fire, blood, earth, trees, grass and burned up.* None of these expressions or terms can be received as literal, but only as figurative. The "hail, fire and blood" symbolize *war* just as the "bow" in the opened seal had previously done. The trees upon which this war was waged were objects of some note, "one-third of whom were burned up' or destroyed. And the "green grass" was the mass, and said also to be destroyed or overturned in the war here inaugurated or begun by the white-horse rider. While the term "earth," as a symbol,

only represents some certain part of the then habitable globe, a part represented the whole, which is very common; or, in this case "earth" represents the lion's *Eastern* locality, in some known country, and we say North America. Thus the *first* trumpet sounds to the accomplishment of what was to occur under the *first* seal and then tells us more plainly what it was that did occur. And then the first vial comes in, in response to the command or sound of the trumpet, and by the execution of its orders gives a still more satisfactory exposition of the seal.

THE FIRST VIAL.

The first Vial is announced thus: "And I heard a great voice out of the temple saying unto the seven angels, go your ways"—they had divers "ways" of going; that is, East, West, South or North, "and pour out the Vials of the wrath of God upon the earth. And the first angel" went East and "poured out his vial upon the" eastern "earth; and there fell a noisome and grievous sore upon the men," called trees, under the Trumpet, "which had the mark of the beast upon them," "which worshipped his image." Thus the Seals, Trumpets and Vials, as a trinity, taken together, make each member of the trinity much easier of comprehension, but treated as disconnected, much obscurity and want of satisfaction remains. We have by this order or arrangement of the Seals, Trumpets and Vials, by inspiration, been first introduced to the future periods of time by the opening of the doors, and made to see in part *prospectively* and *prophetically* what *was* to occur under the same. And secondly, by the Trumpets, the order of execution or development of the same. And thirdly, by the Vials, a full or complete execution or finishing up of each period. The opening Seal, by "bow" and "crown," as figures or symbols, bespeak a war and finally a conquest. But upon whom the horse and his rider were to make war

with his "bow," or what the extent of his "conquest," indicated by his "crown," was finally to be, we are not informed. The Trumpet comes in and commands or orders the horse and his rider to the onset or execution of that which was designed and dimly shadowed by the opened Seal, and then tells us what is the result, but gives it to us in the symbolic or figurative terms of "fire, hail and blood," as *instruments* sent upon "trees and grass" as the *objects*, and "earth" as the locality and the death of "one-third of those on the earth." This not being fully satisfactory, the Vial in its execution tells us in plain terms that "there fell a noisome and grievous sore upon the *men* which had the mark of the beast." So the "trees" are those men which carry the mark of the beast upon them, and "the grass" are those men who worshipped the image of the beast. As to this beast and his marked adherents and numerous worshippers the whole is to be found in centralism in the United States.

CHAPTER III.

THE SECOND SEAL.

The second Seal, second Trumpet and second Vial form a Trinity prophetic and historic of period No. 2.

"And when he had opened the second Seal, I heard the second beast (ox) say come—to the West—and see; and there went out another horse that was *red*, and power was given unto him that sat thereon to take peace from the earth—in the West—and that they should kill one another, and there was given unto him a great sword." The first horse was "white" and his rider held only a "bow" as a symbol of blood or war, while the second warrior is mounted upon a horse of a more bloody and vengeful caste, and he is armed with the more bloody and deadly weapon, the sword—even a "great sword." And in his mission to the West he is commanded to "take peace from the earth" in that quarter, and to set them one against another in mortal combat.

THE SECOND TRUMPET.

"And the second angel sounded to the charge, or execution of the mission of the red-horse rider—in the West—and, as it were, a great mountain, burning with fire was cast into the *sea*." Here "a great mountain on fire" is synonymous with the "great sword" disclosed by the seal, as will be seen by its *bloody* fruits. "And the third part of the *sea*—symbolic sea—became *blood*; and the third part of the creatures which were in this—human *sea*—and

had life, *died;* and the third part of the ships—commerce—were destroyed." This trumpet being very full and expressive in its orders to the red horse and his rider with the great sword of seal second, the second vial but repeats in few words the sum of the above by executing the orders of the trumpet.

THE SECOND VIAL.

"And the second angel poured his Vial—executive action—upon the *sea*, and the sea became as blood of a dead man, and every living soul *died* in the sea." Mark the exact correspondence between the Trumpet and Vial. The Trumpet casts or hurls a "b rning mountain" or nation into some *sea* of human beings, and the consequence is the third part of the *sea* becomes blood, and the third part of her commerce is destroyed. "Every living soul"—of the Vial—that died, can only refer to the "one-third part of the creatures as organic," named by the Trumpet, for the Trumpet only orders the death of "one-third," and the Vial executes "every living soul" of this "one-third." And the "creatures" of the Trumpet are shown to be human creatures by the expression, "every living soul," not as to individuals or persons, but these as organic. This sea, then, the one-third of which, as organic, was to be destroyed, was a sea of human beings, for the sea is a very common symbol of man; and on the other hand, a "mountain" is equally as common a figure or symbol of a nation or kingdom. We understand, then, by this "burning mountain" of the Trumpet being cast into this sea of human life, simply that one nation from some *mountainous* region of earth, in the fire of its wrath, hurled itself upon or into the midst of some maritime or "shipping" nation, in its western quarter, and making said "shipping" nation in said quarter, to become blood, or making it the bloody field of a devastating war, and destroying one-third. This is all the

work of the red horse and his rider with the "great sword" announced by the second beast as to occur in the West. Thus again do the Seals, Trumpets and Vials occupy the same period in time; that is, the opening door or seal of time announces or introduces us to the different periods. The Trumpet takes up and amplifies and enlarges by ordering the execution, and the Vial, by executing, winds up or finishes the same. The correspondence or agreement between the "red horse" and "great sword" of the Seal, and the "blood and death" of the Trumpet, and again, "blood and death" of the Vial, and of "sea" in Trumpet and "sea" in Vial, shows them all three as a trinity referring to the same quarter and events, and verifies the correctness of grouping them in trinities.

CHAPTER IV.

THE THIRD SEAL.

The third Seal, third Trumpet and third Vial form a Trinity prophetic and historic of period No. 3.

"And when he had opened the third Seal I heard the third beast"—the man in the South—"say, come"—to the South—"and see, and lo! I beheld a black horse, and he that sat on him had a pair of balances in his hand. And I heard a voice in the midst of the four beasts say, a measure of wheat for a penny, and three measures of barley for a penny, and see thou hurt not the oil and the wine." The color of this horse being "black" and his rider holding in his hands only a "pair of balances," it might be questioned whether or not his mission was one of war. The 'balances," however, being a symbol of justice, we know that justice demanded whatever was to be done by this horse and his rider; and his holding the balances in his own hands seems to indicate a requirement of conformity to the demands of the rider who would himself weigh or mete out justice in his Southern quarter of the earth, be it bloody justice or otherwise. But since black as a color may indicate darkness or heavy gloom, and deep mourning in the South, we may reasonably conclude that war and bloodshed would be the cause of said gloom and mourning. We will now introduce the Trumpet of this Seal and see what light it may throw upon the subject.

THE THIRD TRUMPET.

"And the third angel sounded, and there fell a great star from heaven"—prince from the civil firmament—"burning

as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters, and the name of the star is called wormwood"—or bitter—" and the third part of the waters became wormwood, and many *men* died of the waters, because they were made bitter." Thus by the third Trumpet we learn largely what were the characteristics and mission of the "black horse" and his rider of Seal third. But as the third Vial in its *pouring execution* adds more we will give it at once.

THE THIRD VIAL.

"And the third angel poured out—from its beginning to its ending—his vial upon the rivers and fountains of waters and they became blood—bitter above. And I heard the angel of the waters say, thou art righteous, O Lord, which art, and wast, and shall be, because thou hast judged thus; for they have shed the blood of saints and prophets, and thou hast given them blood to drink, for they are worthy." Here it is very clear that the third vial, in its execution, by repeating almost verbatim the *order* of the trumpet, shows itself to belong strictly to this third period. And the trumpet and vial taken together show in a very forcible manner what it was that would occur under the third seal, or the rule of the black horse and his rider, with balances, in the South. The opening seal but announces them, and from the color and balances, we naturally enough look for bloodshed at the hands of justice. Thus the God of justice, in modern times as in days of old, chastiseth His own Israel for her sins. The trumpet in announcing or ordering the execution, introduces a burning star turned loose from the civil firmamental heaven, and falling upon the *rivers* and *fountains* of waters and making them *bitter*, wherefrom death, to organic man, ensued as the result. And the vial in obedience to this order is poured out, in execution, upon the *rivers* and *fountains* of waters

and they become *blood*, which was a very "bitter" fulfillment of the trumpet's order. The "star burning like a lamp" and "falling upon the rivers and fountains of waters," and making them "bitter," or turning them to "blood," is very similar to the "burning mountain that was cast into the midst of the sea," and making it "blood," under seal second. In fact, the "star" and "mountain" are both a "burning" or anger-heated and furious *nation*, hurled into the midst of some maritime nation, in its western locality called a "sea" and having "ships;" and again, cast upon said nation in its southern locality, and also commercial, and strongly marked by "rivers and fountains of waters." The effect in both cases was destruction of organized human life, marked by "one-third"—that is, one-third of the organized civil polities or states.

CHAPTER V.

THE FOURTH SEAL.

The fourth Seal, Trumpet and Vial form a Trinity prophetic and historic of period No. 4.

"And when he had opened the fourth seal, I heard the voice of the fourth beast—the eagle in the North—say, come—to the North—and see. And I beheld, and lo! a pale horse, and his name that sat upon him was death, and hell—or the grave — followed with him. And power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth." The one-fourth that is here placed at the will of this pale horse and his rider, is simply giving him dominion in this war over the *North quarter* or over *one-fourth* of that part of Israel called "earth," the other quarters of East, West and South having been given over to the other three horses and their riders. He was not to kill "one-fourth," but was to kill "one-third" in his *fourth* of the territory, and we find in the sequel he kills "one-third" and not a fourth. The prophetic clearness of this Seal is remarkable, telling us, in the first place, in the symbolic terms of "pale horse," and "death," as the name of his rider, and "hell," or more properly the "grave," as following this rider, that the overthrow or destruction of human life on a very large scale was their joint and united mission. But in the second place, less figuratively, or indeed very emphatically, we are informed that the mission above was one of *death* in a fourfold form, viz., "to kill with the sword, and with hunger or

starvation, and with death or diseases, and with the beasts of the earth," which last, " by beasts," is figurative of some uncommon and cruel mode of warfare that was "beastly," or more so than ordinarily. This is all prophetic of what was to be accomplished by the pale horse and his rider in some northern locality of a country here called " earth." The fourth trumpet will now tell us what it was that was to be done by "the pale horse and his rider" on our northern border or quarter.

THE FOURTH TRUMPET.

" And the fourth angel sounded—or ordered the execution or fulfillment of that which was proposed by the opened seal. And the third part of the *sun*—the government in its unity—was smitten—and the third part of the *moon*—church—and the third part of the stars—states or minor civil polities—so as the third part of them was darkened—not killed outright, but overthrown—and the day shone not for the third part of it, and the night likewise." General, political and ecclesiastical darkness reigns for a period, marked by a " third of a day and night," over the third part of the most luminous nation or state called the " sun," in its necessary adjuncts, the minor states or polities of the sun, and incidentally over the church in the same field. We will now introduce the executing vial and at once see what it does and how it corresponds with the above.

THE FOURTH VIAL.

" And the fourth angel poured out his vial upon the *sun* and power was given unto him—the vial angel or agency—to scorch men with fire," that is, the *men* organic as states or civil polities of this sun system were to be " scorched," or visited with whatever was in store for them as shown in the " killing with the sword and with hunger, and with dis-

ease, and with the beasts of the earth," first prophesied of by the opened seal, and then ordered by the trumpet, when it is said the *sun* and *moon* and *stars* were to be "smitten" as above. And being thus smitten, or scorched they repent not, but blaspheme the name of God, as we learn from the conclusion of the vial. "And men were scorched with great heat—or severely smitten in a four-fold sense—and blasphemed the name of God which hath power over these—fourfold—plagues. And they repented not, to give him glory." Thus the fourth trumpet and vial show most clearly that the fourth seal has reference to the "sun" and "moon" as a nation of human beings on this earth, in their dualities of state and church.

We have now gone through with the four seals or periods of time that have been ushered in or announced by the four beasts of locality, each one of which in his call of "come and see," of course had reference to his locality, for to "come" was to *go*, and where was the prophet called to *go and see* but to the place of the beast that called him. Ezekiel mentions these very identical four beasts, "named by name," and stations the lion in the East, the ox in the West, the man in the South and the eagle in the North. Now, John in his revelation does not thus station them for that had already been done. He simply mentions them in the chronological order of the lion first, the calf, or ox, second, the third as having a man's face, and the fourth like a flying eagle. Then we may reasonably—yea, we are *forced* to the conclusion that when the lion calls to "come and see" he means that that which was to be seen, or whatever was to occur, under the development of the first seal, under the white horse and his rider with a bow and crown, was necessarily to be seen or to occur in his field of station; that is, in the Eastern portion of some known country, and so on, or in like manner, of the ox in the West, the man in the South and the Eagle in the North.

We have thus far been attempting to arrange in trinity groups the Seals, Trumpets and Vials, and to notice the coincidence or correspondence between the Seals, Trumpets and Vials, and not so much their correspondent fulfillment in history. We have been trying to show that the Seals, Trumpets and Vials *are* prophetic and historic trinities; that they each, as Seals, Trumpets, and Vials refer to the same period, and events, and that it requires all three to express fully whatever was in the mind of inspiration, when it first announced or opened the door to each period. The opening only dimly shadowed or brought to view, symbolically, the things and events that were to occur under the administration or during the development of each period, and it requires the trumpets and vials to complete each period.

Having gone through the first four Seals Trumpets and Vials, announced by the call of four beasts of locality, and no war or bloodshed to occur under the fifth seal, trump and vial, we take it that the war and overthrow under these four embraces the *whole* of some known country, for four, when viewed in its local aspects of East, West, North and South, is always universal or wholly embracing as to the country intended. And as the overthrow under the first four Seals, Trumpets and Vials, clearly indicates the overthrow of only "one-third" of something, this will leave as not overthrown two-thirds of the same, and since the one-third is *wholly* or entirely subverted in the East, West, North and South, there can be no part of the thus defined territory not involved in this seeming conquest, at the end of which the war ceases for and during the fifth Seal, Trump and Vial period, but at the end of period fifth—that is, at the beginning of period sixth—the war is reinaugurated, but not upon the quarter already subverted under the call to war by the four beasts of locality, but

necessarily in that region where the two-thirds not subverted are to be found.

Let us now consider historically more particularly the matters already passed over by the first four Seals, Trumpets and Vials. We will take it for granted that it will be conceded by all intelligent expositors that the things and events narrated in the Book of Revelation do not belong to ancient Israel, for John, in about A. D. 96, in the Isle of Patmos, wrote his prophecy of things shortly to come to pass; therefore, every solitary prophetic event noted by him was to occur *after* he penned his revelation. The matters in relation to the seven Churches was purely historic, and not prophetic, for the voice that John heard calling to him was "behind him, and being turned he sees a seven-branched candlestick," interpreted to signify the seven Churches in Asia. These things were *behind him in point of time*, while the civil matters that follow were wholly *before* him, and hence prophetic. Now, as ancient Israel were not those to whom these prophecies refer, we must see the necessity of a modern Israel to meet the demands of the prophecy, or else the prophecy becomes a dead letter for want of an Israel to respond or answer to its demands in fulfillment. We affirm, therefore, that there has existed a modern Israel ever since the 4th of July, 1776, and that every jot and tittle of the matters of prophecy contained in the Book of Revelation has reference to her, to her offspring, the C. S., and her enemies. This is bold and rather dogmatic, but as true as the gospel. Let historic fulfillment sustain or condemn us. The first four Seals, Trumpets and Vials, as noted by us above, refer exclusively to the southern quarter of modern Israel—that is, the Confederate States of America—embraced by the calls of the four beasts. This part of the prophecy is now historic—fall of 1865. The overthrow of the confederacy

being accomplished under Seals, Trumpets and Vials Nos. 1, 2, 3, 4, the war ceases, and Seal, Trump and Vial fifth immediately ensue, and during their pendency we are to have no war, but ending with the advent of period sixth, the war is reinaugurated and another *third* overthrown, etc.

The war that has resulted in the death of the confederacy was inaugurated by her own hands on the opening of the first seal. It was a war of necessity on her part, in self-defense. She set out in this war under a white horse and his rider, armed with the ancient bow of *feebleness* as compared with the armament of her enemies; but nevertheless "crowned" and announced as "going forth conquering and to conquer," in the end, which is not yet. The white horse that carries forward the *crowned* conqueror, indicates the purity and justice of the war inaugurated, when driven in self-defense to "strike for liberty, God and our native land." At the sound of the first trumpet there followed hail and fire mingled with blood. This, in its incipiency, was on the 12th of April, 1861, when Gen. Beauregard opened fire upon Fort Sumter; not that a bloody battle then and there ensued, the result of which was the death or overthrow of one-third of the states, but that then and there a bloody war was inaugurated by the white-horse conqueror that was to so result. The first sounding of the trumpet but orders the first battle, as it were, and the continued sounding from the 12th of April, 1861, to the 20th of May, 1865, it was that urged on the war to the death of the confederacy. This war that has resulted in the death of the confederacy was inaugurated in the East by a call from the lion, whose station was in the East, followed by a call from the ox in the West, where we find anything but a white horse of purity with a corresponding rider, but rather a red or bloody, and vengeful horse, with a rider of like character, armed with a "great sword;" and this followed by a call of the man-faced beast in the South,

where we see the more despicable black horse and his correspondingly exacting rider with the balances of demons in his hands; and last, the eagle of the North calls us to behold the horse of the ghastly paleness of a corpse, ridden in his fury by one impersonating death, followed in his destructive course by hell or the grave; and by these three, as indicating a total want of the character of purity, was the confederacy overthrown, but no conquest achieved, for conquest proper rests not upon might but upon right. These three double agencies of red, black and ghastly paleness are instruments in the hands of God to accomplish his civil purposes in regard to the South, and so are they to be in reference to the whole United States, and then of the world. It is very clear, that notwithstanding the white horse and his rider, that opens the contest, are on the side of right in the war, civilly considered, yet are they also, with the North, charged with corruption or uncleanness; for upon the pouring out of the third vial under the black horse and his rider, in the South, it is said to the Lord: "Thou art righteous because thou hast judged or executed judgment thus; for they—of the South—have shed the blood of thy saints and prophets; and I heard another say, even so, Lord God Almighty, true and righteous are thy judgments." Hence, we must, and do confess that the results of the war to us was and is but the righteous judgments of God upon us for our manifold sins, notwithstanding God has used the wicked North as willing instruments in his hands to chastise his own sinning people, just as he was often wont to do in ancient times. How often the children of Israel were chastised and carried into captivity by Babylon we need not here consider, but we would do well to remember that Babylon was never put in the right or justified in her various wars upon Israel; for while Israel was wicked, and God-forgetting, yet was Babylon a thousand-fold more so; and God only uses a ready and willing sinner as a "rod"

in his fatherly hands to chastise his sinning people, and just so has he done in modern times in the western world.

It will be remembered that ancient Israel never become so wicked and abandoned, as individuals, as not to be called God's people. Why so? Certainly not God's people because like him in personal purity, but His in a national or civil sense, as conforming to his civil law, in, at all times, ordering their government upon the true theory of the nation as originally organized and founded by God under the hands of Moses and Joshua. It was always theocratic, democratic, republican, states' right and a confederacy, and any nation not thus constituted, or ignoring any *one* of these, ignores all and is hence not Israel. He that offends in one point, or violates God's law, spiritual or civil, is said to violate all the law. We cannot, *in fact*, be a subject of God's law and yet live in violation of any one of its requirements. His law being as a chain of many links, beginning and ending in the link of obedience, or subordinate to his will, so that the severance of this chain in any one of its links is fatal to the whole chain. "He that keepeth the whole law and yet offends in one point," is said to be "guilty of all," for he thus sets at naught the God of the law; for how could he be regarded as a subject of God and at the same time living in rebellion to his law? If God's law in its *entirety* is not man's law, then the God of the law is not his God. Therefore, any nation ignoring in her civil law the link of state sovereignty as effectually ceases to be an Israel of God, as if she ignored *all* of the links in the civil chain. She is thus most emphatically *not* a theocratic, democratic, republican, states' right confederacy. She is absolutely none of these, and where these are not, we necessarily have its direct opposite—a centralized, consolidated nation, without a God, for a theocracy can only exist in the keeping of the laws of *Theos*. This all to be considered as strictly civil, while in a spiritual sense we have nothing of

this save God only as an object of religious worship, and to be worshipped, not by the people *as a nation*, but as *individuals*, men women and children. And all who *thus* worship God "in spirit and in truth" are spiritual Israelites, though they may be of the most despotic governments on earth or the farthest removed from true civil Israelitish governments. A nation may thus be "Gentile" in its civil aspects and decidedly Israelitish in a spiritual sense, in its individuals of men, women and children; while another nation may be thoroughly Israelitish in a civil sense, as being a theocratic, democratic, republican, states' right confederacy, and yet be "Gentiles" in a spiritual sense in her men, women and children. It requires certain well-defined things or qualities to constitute a civil Israelite, and something else, and very foreign in its nature, to constitute a spiritual Israelite. All can be and should be, and finally *will* be, true Israelites in a dual or two-fold sense. In St. Paul's day there was not wanting true and tried Israelites in a national point of view, for they were all circumcised in the flesh and subscribed to their form of government as organized by God under Joshua. But there were multitudes of these true civil Jews, that were wholy wanting in a spiritual sense, and Paul tells them that he is not a Jew inwardly simply because he is one outwardly, or in a national point of view, and that circumcision in an outward or national sense was of no avail in a spiritual sense, and hence he urges the great necessity of heart circumcision. Spiritual covenants are not written upon tables of stone and in them, embracing the people as a whole nation and demanding each and every one to submit to circumcision in the flesh. Spiritual covenants exist only by and between God on the one part and each and every individual in his or her own individuality on the other part, in which each one, as a seal of this covenant is circumcised in heart, just as Abraham was before he was circumcised in the flesh.

This much we deem proper to say just here, that we be clearly understood, when and while discussing the characters of our people North and South, in this war and overthrow of the South, set forth under the first four Seals, Trumpets and Vials of Revelation. And we will do well not to lose sight of this dual character of man, as seen in Church and State, as we proceed to discuss the remaining seals. Let it be remarked just here, that the only conquest or final triumph that was to result, would be under the white-horse rider, for he is "crowned" at the outset and goes forth conquering and to *conquest.* The white or pure in principle—civil purity—will finally triumph, if there be a God of purity, which we all accept as a fact.

None of the three, red, black and pale horse warriors are "crowned," and of none of them is it said that they should "conquer," but that they should "take peace from the earth," or set the people to "kill one another," and with exacting "balances" weigh out bloody justice to a sinning nation, and "kill with the sword and with hunger, and with deathly implements, and with beastly modes of warfare." Now, if there is anything here, or in Trumpets and Vials 2, 3 and 4, with their "fire" and "blood" and "wormwood" and "darkness," that is like the triumph of principle of right, or of peace and prosperity, we cannot see it; but only see in the absence of these, violent, physical, demon forces, devastating, destroying, or overturning "one-third" of the civil polities of a once pure and happy nation. Have they not occasion to rejoice with exceeding great joy, and to send gifts to each other, since they have overthrown, for the present, those that were their troublers and tormentors, by always opposing them in their fiendish endeavors to uproot one of the foundation rocks—states' rights—of our civil fabric? Shall their work of overthrow stand? No, it shall not stand. It is not a "conquest,"

for a conquest always rests on principle of right. The overthrow in "might" is not in "right."

In conclusion of our present remarks on the Seals, Trumpets and Vials Nos. 1, 2, 3 and 4, we will add that while each of these seals must have its separate and distinct *time* of opening, as is clearly indicated by first, second, third and fourth, yet are they so closely crowded together in time as to barely be discernible. The time of all four of the openings may be covered by one month or less, and so the sounding of the four trumpets and the pouring out of the four vials may likewise begin within one month from the unloosening of the first seal, and hence the sounding and the pouring out of the vials forward from the unloosening of the fourth seal becomes simultaneous and universal, or all-embracing as to the country involved in the war. Thus there is an unremitting and ceaseless sounding of the four trumpets and the pouring out of the four vials from East to West and from the South to the North from (say within one month) after the battle of Fort Sumter to the close of the conflict, on the surrender of Gen'l. J. E. Johnston, on the 20th of May, 1865. All that was to occur under these four Seals, Trumpets and Vials *did* most certainly transpire within these four years and nine days. Thus the four periods marked by the opening of the four seals become one period from and after the opening of the fourth seal to the end of the war, and is followed by the opening of the fifth seal, during whose pendency we shall have no war—that is, no war in modern Israel. Other nations may have wars, while in Israel we may have oppression, but no war. The length of the present cessation from war, or of period number five, is in Scripture language "five month," in which they are to vex and torment certain things, but not to kill them, and period five ending, the sixth seal is unloosened and the demons of war are let loose again to devastate and destroy to the overthrowing of a second

"one-third" of the States, leaving behind one-third or a "remnant." The round number of "one-third" need not necessarily be regarded as exactly one-third, but nearer that than one-fourth or one-half. The States first seceding and inaugurating the war were not one-third of the States, for only seven are to be found at that point, but at the time of her death she is represented as one-third. Ten States are unquestioned, which was not one-third, while if Maryland, Tennessee and Missouri as seceding States be reckoned, would be thirteen or over one-third. The one-third yet to secede is set down as ten and the remainder or a remnant which may be less than an exact one-third, but more than a fourth and less than a half.

CHAPTER VI.

THE FIFTH SEAL.

The fifth Seal, Trumpet and Vial form a Trinity prophetic and historic of period No. 5.

"And when he had opened the fifth Seal I saw under the altar the souls—or lives—of them that were slain for the word of God, and for the testimony which they held, and they cried with a loud voice." If they could cry with a loud voice, then they were not dead as we might at first suppose from its being said "they were slain." From this we conclude that those souls, or lives, were only in a life-suspended state. They once had independent, or inherent life, and if so, they could not die literally but only suffer suspension; and from this conclusion we are forced to the further conclusion that the souls slain and still living were not individual *persons*, for this is not correct as to personalities. When a man dies he is dead and not in a condition to "cry aloud" for vengeance upon his enemies or upon those that had slain him. Then, we still further conclude that as it was not individual men, it must necessarily refer to some organic theory or polities, either civil or ecclesiastical, or both, for though they were not dead *men*, yet were these slain objects *things of men* or pertained to men, for so the whole of the Book of Revelation. That they were dead or life suspended civil polities is further evident from noticing what it was they "cried" and from what was said to them. "They cried with a loud voice saying, how long, oh, Lord,

holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? And white robes were given unto every one of them and it was said unto them that they should rest or wait yet for a little season, until their fellow-servants also, and brethren—of like polities—that should yet be killed as they were, should be fulfilled."

The white robes that were given them by the Lord, shows that they were accepted and approved of God, and if they were simply individuals or souls of just persons, these white robes would admit them into heaven, where we suppose there is no restless and loud crying for vengeance upon some one that had done them wrong on the earth. They were not happy or content notwithstanding they were clothed in white and approved of God. They were confined to some place known as "under the altar," the place of *ashes*. They are now but as "ashes" under the altar upon which they had been sacrificed. Nor were they to be released yet for a "little season." They were to wait until certain brethren of theirs should be "killed as they had been," but being killed they and their brethren were still alive in some sense. Without further remark to show that the lives that were "under the altar" were suspended or overthrown civil polities, we will affirm it as a fact, and as being the confederate states or one-third killed, seals 1, 2, 3 and 4, and pass on and notice who "their fellow-servants and brethren" were, that were yet to be "killed" as they had been. Now that their "fellow-servants" were not to be killed in *this*, the fifth seal period, is very certain from the fact that orders are positive that no blood shedding was to occur in *this* period. The lives or souls under the altar belonged to the periods one, two, three and four, already considered as killed, and we infer that they were not to be released or restored to life during period fifth, now under consideration, for they were given white robes as a token of their innocence and acceptance with God, and

hence an earnest that they should finally be released, for which, however, they were to "wait a little season," and that season's length was marked by the killing of their brethren at some not very distant future time, but not in period number five now under consideration; for no killing is to occur in this period, mark that. Now as we hear nothing more of the promised restoration of the souls under the altar, nor of any killing in the fifth period, yet as it was to be an affair of some note, it will be found recorded somewhere, and that "somewhere" is chapter vi, verses 13 and 14, under seal sixth, and those there killed are "one-third" of the sun-government, as stated by the sixth trumpet, chapter ix, verses 15 and 18; and again, episodically noted under the trumpet, chapter xi, 13, and there called ten parts of the city or government which is equivalent to the "one-third." Chapter ix, 15 and 18. Thus this killing of the brethren of the souls under the altar is very prominently set forth, being given three several times as above. First, directly narrated under the opened seal, chapter vi, as the result of the earthquake that was to (is to) occur; and secondly, by the trumpets, order, chapter ix, 15, to slay "the third part of men," and verse 18 states how or by what instrumentalities this "third part of men were killed," while the little book episode, chapter xi, 13, says that in "the earthquake—before noted, seal six, chapter vi, verse 12—ten parts or ten states of the city or nation fell" or ceased to be. Now then, as we have found the time or place in prophecy when and where this second killing is to take place, we have also found the time of the implied resurrection of the souls under the altar, for they were required only to wait until their brethren should be killed as they had been. The killing or death in both of the above instances is not to be regarded as the death of individual men, but death of the civil polities or man in an organized form as nations, who may again attain unto life

as is clearly shown in the promise to the souls under the altar, while to man in his personality of body, soul and spirit, when he dies he looks not for a resurrection until the judgment of the great day. We have no warrant, therefore, for a restoration to common physical existence, none under heaven, while to the souls under the altar, it is clear that they are to attain unto life again. White robes being given to every one of the souls under the altar, shows that there were several life-suspended nationalities and that at the time of killing their brethren as above noted, these several nationalities will—under the character of "the two witnesses" (chapter xi. 3,)—arise as a cloud and ascend up to heaven or attain unto the highest possible national elevation.

This seal (five) has introduced us to no "horse and his rider," nor "swords," nor "burning mountains," nor "stars as lamps falling from heaven," nor in fact anything we can see that points to blood and war. Yet the prophet hears and sees certain things of symbolic import, some of which we have noticed, and will now introduce the fifth trumpet for further light upon this period, as we very much need it.

THE FIFTH TRUMPET.

"And the fifth angel sounded, and I saw a star fall from heaven." This "star" is shown to be a prince or angel from the terms "him" and "he" applied to it, and so the seven stars in the right hand of Christ among the Churches is said to be "seven angels" or agencies or messengers. So this is a symbolic star, falling from or descending from the symbolic or political firmamental heaven to earth; from a higher or exalted state to a degraded one. "And to *him*"—this star, prince or angel—"was given the key of the bottomless pit and *he* opened the bottomless pit"—not hell—"and there arose a smoke out of the pit, as the smoke of a great furnace, and the sun and

the air were darked by reason of the smoke of the pit, and there came out of the smoke locusts upon the earth, and unto them was given power as the scorpions of the earth have power"—all symbolic. "And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree"—certain characters of men, as it now says—"*but only those men which have not the seal of God in their foreheads.*" Then we are to understand by the terms, "grass of the earth," "green thing and any tree," that class of men that had the seal of God in their foreheads, since it was only those men that *had not* this seal that were to be hurt by this locust army from the pit.

Again, as the persons here brought to light by the symbols of "grass, green things and trees," are shown to be real persons, as well as those *men not* sealed, so in like manner are the symbols, "locusts," to be received as real persons. The "key" is a symbol of authority or power to enter into some hitherto closed place. The pit symbolizes any such closed quarter of earth, or rather a *deep* place in point of character, being of a *low* or debased character, as "heaven" signifies, as a symbol, an exalted character or quality. "Smoke" as a "cloud" symbolizes vast, moving bodies of men, and the locusts "coming out" of this human mass is but a further development of the clouds of smoke into an army of horse-men, for it is said "the shapes of the locusts were like unto horses prepared unto battle, and on their heads were, as it were, crowns like gold, and their faces were as the faces of men," so they were "horse-men" "prepared unto battle." No horse was ever "prepared unto battle" unless he had a rider armed for conflict. "And to them it was given that they should not kill them, but that they should be tormented five—symbolic—months; and their torment was as the torment of a scorpion when he striketh a man. "And in those days"—the five months

of period five—"shall men—unsealed—seek death, and shall not find it, and shall desire to die, and death shall flee from them. And the shapes of the locusts were like unto horses prepared unto battle and on their heads were, as it were, crowns like gold, and their faces were as the faces of men, and they"—the horses of these horse-men—"had hair as the hair of women, and their teeth"—weapons—"were as the teeth of lions"—very destructive. "And they had breastplates as it were breastplates of iron"—strong defenses—"and the sound of their wings"—locomotive agencies—"was as the sound of chariots of many horses running to battle, and they had tails like unto scorpions, and there were stings"—tormenting evils—"in their tails, and their power was to hurt men five"—symbolic—"months," *but not to kill them.* The symbolic "sun" in this seal that was darkened was a very luminous nation, one-third of whose civil polities had been overthrown, as noticed under the first four seals, *now* waiting as the souls under the altar for the death of another third in period six. The symbolic "air" that was darkened was nothing more nor less than a general gloom, cast over the whole political heaven. Observe, not one word is here said of bloodshed or killing, but to the very contrary, they were "*not to kill* these unsealed men, but to torment them with the torment of a scorpion for five months." Let us now pass to the very short conclusion of this seal by the fifth vial.

THE FIFTH VIAL.

"And the fifth angel poured out his vial upon the seat or throne, of the beast, and his kingdom was full of darkness, and they gnawed their tongues for pain and blasphemed the God of heaven because of their pains and their sores and repented not of their deeds." No blood yet. When the seal was opened the "lives under the altar—as the two witnesses—cried aloud to God for the blood of those that had

killed them; but God said, no, not yet; wait a "little season" and then blood shall flow in floods sufficient to avenge for all my Israel's wrongs. The "beast" that killed the souls under the altar must yet kill their brethren (chapter vi, 18 and 14; and chapter 9, 18; and also chapter 11, 13) before his day of judgment comes. His cup of iniquity must be full to overflowing before the armory of heaven shall be thrown wide open as a flood gate uplifted and all the enginery of omnipotence let loose in all its long pent-up fury upon the bloody beast—the spirit of centralism—and his willing minions. It is remarkable that in this trinity period, No. 5, that we have just closed, we have discovered no bloody or devastating war, while in every other period we are saluted with blood, *blood*, BLOOD—as a symbol of death— at every step. And so far from war or bloodshed being covered by some dark symbol in period No. 5, we have instead a positive order *not to shed blood* or kill, but only to torment these unsealed men of this "beast" kingdom for "five months," that is, to torment or vex *monarchy*, or anti-scriptural, or anti-republican, states' right governments. Does not this fact prove that we are correct in our grouping the seals, trumpets and vials into "trinities?" If it is not correct to do so it is a little remarkable that seal fifth, trumpet fifth and vial fifth are the *only ones out of the twenty-one that do not disclose blood.*

THE BEAST FROM THE PIT.

"Babylon," "Euphrates" and the "beast from the pit," are synonymous terms when used as figures of speech, and are universally symbolic of monarchy or consolidated central governments or kingdoms, and are directly opposed to and at war with the diffusive, or widespread, or "dispersive" principles of democratic, republican, states' rights or states' sovereignty doctrine, taught by inspiration, when it "divided" or "dispersed" the people from the central

Baylonian despotism that reared its rebellious head heavenward on the banks of the Euphrates. Here arose, in direct rebellion to the order of God to disperse, the first kingdom or king's dominion, or one-man-power government, known on earth. Here it was, on the banks of the "great river Euphrates," that "centralism" had its birth under the despot Nimrod; and I wish to impress upon the mind of the reader that the "beast from the pit," "Babylon," "Euphrates" and "Egypt," are among the most common symbolic designations of monarchy, or consolidated governments, and its corrupt ally, the Church, and is always marked with the disapprobation of God. So watch narrowly for "Babylon, Euphrates, Egypt and the beast from the pit," as we proceed.

CHAPTER VII.

THE SIXTH SEAL.

The sixth Seal, Trumpet and Vial constitute a trinity prophetic and historic of period No. 6.

We now come to consider the most important and interesting of all the periods yet noticed, and the seventh, which follows "quickly," or quickly passeth away, is not less so in its results, but is of such short duration, when compared with number six, in whose mighty and absorbing events and issues we dwell so long, that we are almost stupefied with wonder on the one hand, and forgetfulness on the other, of the importance of number seven, until suddenly we are aroused by the pealing blast of the seventh trumpet, that gives notice, and at the same time orders and directs to the fulfillment of the things of period number seven. If we shall prove to be somewhat lengthy and more tedious in our remarks upon these periods than upon others, the reader will please bear with us, for our soul is largely wrapped up in their grand and important results. We remark before taking up this period that the three last periods of the seven seals, as announced by the trumpets, are denominated "woes," for on the close of the fourth trumpet it is said, "woe, woe, woe, to the inhabitants of earth by reason of the voice of the trumpets of three angels which are yet to sound." And again, when one of these angels had sounded—that is, the fifth just closed—it is added, "one woe is past, and behold there are two more woes hereafter"—that is, the

sixth and seventh trumpets and vials, under seals six and seven. And again, at the close of the sixth trumpet's exposition, it is also added, "the second woe is passed, and behold the third woe,"—or seventh Seal, Trumpet and Vial period—" cometh quickly."

UNCLOSING OF THE SIXTH SEAL.

" And I beheld when he had opened the sixth seal, and lo! there was a great earthquake "—a political earthquake in the sun system—" and the sun," or chief political fabric of Israel, " became black as sack-cloth of hair"—that is black in its wrath, " and the moon "—church—" became as blood," or became a bloody persecuting church—"and the stars of heaven"—states of the sun government—" fall unto the earth even as a fig tree casteth her untimely figs when she is shaken of a mighty wind. And the heaven " or sun government " departed"—or disparted or separated—"as a scroll when it is rolled together " or rather apart, " and every mountain and island," polities or states of the disparted nation " were moved out of their places," but were not destroyed or totally overthrown. "And the kings of earth and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every freeman, hid themselves in the dens and in the rocks of the mountains, and said to the rocks and mountains, fall on us and hide us from the face of him that sitteth on the throne "—see Chariot Throne,—" and from the wrath of the Lamb; for the great day of His wrath is come, and who shall be able to stand?" Thus the sixth period is introduced, and darkly shadowed forth in chronological order, from its beginning to its end. Its dawn or the first beat of its pendulum is announced as an "earthquake," as a " great earthquake"—one of no common occurrence. " A most stupendous change in the civil and religious constitution of the world."—Dr. Clarke. We rather prefer " a

most stupendous change in the civil and ecclesiastical *elements*," as "constitution" might be taken for a radical change in the organic law, while the "elemental" change must always precede a change of organic law, or a change of the civil and ecclesiastical polities referred to by the preceding earthquake. We will note the events of this period in the chronological order in which they are announced, for in this order are they to be fulfilled; for when "announced," none of them were fulfilled. The announcement is strictly prophetic of what was to occur; so when it is said "there was a great earthquake," we understand that *when* the door or seal of period six was unclosed, the first beat of its pendulum, or the first thing that was to occur, would be a "great earthquake" or "a most stupendous change in the civil and ecclesiastical elements" in that region of earth where this seal had its reign. That is, in the government called the "sun," *one-third* of whose states had been overthrown in periods 1, 2, 3 and 4.

First. "A great earthquake" or elemental commotions in the civil and ecclesiastical regions of Seal, Trumpet and Vial sixth.

Secondly. The fruits or first results of these elemental upheavings are: "The sun"—the government in its unity—"becomes black as sack-cloth of hair," that is, black with rage or covered up as the sun with a furious storm-cloud, to be let loose upon some civil object, or objects, for it must war upon its own kind—civil against civil. And its blackness also indicates that this sun government no longer gives light but rather sheds darkness or gloom over the land.

Thirdly. "The moon—church—becomes as blood," or becomes a bloody, persecuting, proscriptive, ecclesiastical body. Comment is useless. "He that hath ears to hear, let him hear," and "he that hath eyes to see, let him see." A hint to the wise is sufficient.

Fourthly. "And the stars of heaven fall unto earth, even as a fig tree casteth her untimely figs when she is shaken of a mighty wind." Dr. Clarke calls these "stars" "The gods and goddesses and demigods and deified heroes of the Roman Empire," but we place it much nearer our own times, even in America. And the "stars" here falling from heaven to earth, are very evidently not chief or leading persons, as supposed by Dr. Clarke, that held high or prominent places in the civil and ecclesiastical firmament here called "heaven," but they were of the same nature that the "sun and moon" were. This heaven, in other words, was made up of the "sun, moon and stars." The sun being the civil luminary in its unity, the moon being the ecclesiastical light, and the "stars" the separate states, and all as *organic.* And their falling from a higher to a lower state, as is indicated by "from heaven to earth," signifies that those once high-minded, high-principled organisms, civilly and ecclesiastically, have departed from, and do now ignore the cardinal principles and doctrines once held as fundamental in state and church. "They have denied the faith,' and are now of the earth, and as such are "sensual and devilish." And what has been the consequence of all this wide departure from the original landmarks, for evidently sun, moon and stars have all alike departed? The sun has become black with wrath, and instead of shedding civil *light,* hangs the black pall of night over her heavens, and the moon or church is imbuing her hands in the blood of her children, and the stars as states are the active and procuring agents of all this. What, we say, has been the immediate results to *the whole civil and ecclesiastical sun and moon* system? Answer.

Fifthly. "The heaven"—sun, moon and star system—departed or disparted—that is, sundered or separated the system. See Zichariah, chapter xiv, verse 4, for the same event by a different figure. "He that runs may read,"

therefore we forbear comment, for any not totally blind, can, at a glance, see a fulfillment *demanded* that *will soon be met.* What is the next step in the programme? Answer.

Sixthly. "And every mountain and island was moved—will be—out of its place," that is, every "mountain" means every *state* of this former sun system is moved out of its place, moved from off its former foundation of sovereignty or states' rights. They are not totally overthrown as adjunct polities to the "sun," but have made a decided change in their "base," and have become debased by doing so. And as to the "islands," they may be but a repetition of civil states. That is, "mountains and islands" may mean the same things, as it is very common to thus doubly represent by symbols one fact, or if preferred (and I so think), the "islands" may hold the same relationship to the *moon* that the "mountains" do to the *sun.* "Let him that readeth understand," and who is there that cannot?

Seventhly. "And the kings of the earth," that is, the chief persons of state and church, having *fallen* to "earth" from their former "heaven," they are now designated kings and chiefs of earth, and as such, are earthly, sensual and devilish, and in connection with the kings are named their coadjutors and suppliant followers or men-worshippers, viz.: "And the great men and the rich men, and the captains, and the mighty men, and every bondman, and every freeman, hid themselves in the dens and in the rocks of the mountains, and said to the mountains and rocks, fall on us, and hide us from the face of Him that sitteth on the throne"—see Chariot Throne—"and from the wrath of the Lamb, for the great day of his wrath is come"—will be come at the end of period six—"and who shall be able to stand?" Here in the very last of period six are the kings and their company that were formerly of the heavenly sun and moon system, from which they were degraded to earth, represented as fleeing for shelter, or

calling for protection, or to be sustained by the "mountains" or states that they had been the means of "moving out of their former places or principles," and upon the "rocks" or individuals of these mountains. They appeal to the last, to a *degraded polity* to sustain or protect them in the final conflict soon to take place. We do not esteem this call of the kings as a call for *death* by the "falling of mountains and rocks upon them" as being preferable to the wrath that seemed to be impending, but rather as a call upon all of their political and ecclesiastical polities and people, to rally to their support and defense in this final onset of truth against error, for the rocks and mountains are as clearly symbolic as any part or thing in the vision. "Falling upon" is synonymous with "clothed upon," or clothed with the physical power of the states called "mountains," and the individuals called "rocks." They stood in dread of the final triumph of right, and consequent overthrow of themselves as the representatives of error. It is a call for the mustering of all the forces of monarchy or Moloch in church and state to test on "Armageddon's plain," "legitimacy," or "the divine rights of kings," and the succession of St. Peter. This grand rally takes place in the last of this, the sixth seal, period, but no order to "forward march" takes place till the seventh seal is unclosed, for the sixth period as closed by the sixth vial, reads thus: "And he gathered them together into a place called in the Hebrew tongue Armageddon." So the call and rally, or the "gathering together" are the last acts of period six. We have, as noticed above, *seven* successive events or actions recorded as prophetic of what *was* to occur under this seal, and they must and will occur in the order named by the prophet. And the "gathering together on Armageddon's plain" is the seventh or last act of the period, and may be ten or one hundred years later in time than the first act or "great earthquake." This is to be determined alone by

fulfillment, or other facts recorded, or by some coincident or parallel prophecy. We will now introduce the sealing of the twelve tribes of Israel, as preparatory on their part, for the battle of the great day or Armageddon; for all who enter that great field of blood are sealed and regularly enrolled on either side. There is to be "no shuffling in ranks" on that memorable day. "The servants of God were to be sealed or branded in their foreheads." There was to be no mistaking of foe for friend, or friend for foe. The hosts of Centralism, Euphrates, Babylon or Moloch have on them also a "mark" or "number" or "name;" for it is said of this "beast from the pit," that "he causeth all, both small and great, rich and poor, bond and free, to receive a mark in their right hand or in their forehead."

SEALING OR MARKING OF ISRAEL'S TRIBAL HOST IN SEAL SIXTH.

This is episodical of seal sixth and is preparatory or is in fact an enrollment for Armageddon's bloody field. "And after these things"—that is, after the rehearsing of the seven successive events of period six, and *before* the opening of the door to period seven—for the sealing of Israel was preparatory to that opening, just as the call of the kings for their minions was preparatory to the same event. "After these things I saw four angels"—or agencies or messengers. Dr. Clarke says: "Instruments, standing at the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree," which if it did not, universal death would ensue as the natural result, for the vitality of the animal and vegetable world is to be found in the air or wind. But those four agencies are held back from their seeming purpose of death by "another angel or agency ascending from the East, having the seal of the living God, crying with a loud voice to the four angels to whom

it was given to hurt the earth and sea, saying hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads, and I heard," says St. John, "the number of them which were sealed, and there were sealed a hundred and forty and four thousand of all the tribes of the children of Israel." And when the sealing of Israel had been completed, St. John adds: "And after this I beheld, and lo! a great multitude, which no man could number, of all nations and kingdoms and people and tongues, stood before the throne" (see Chariot Throne) "and before the Lamb, clothed with white robes, and palms in their hands, and cried with a loud voice, saying, salvation to our God, that sitteth upon the throne, and unto the Lamb; and all the angels stood round about the throne, and about the elders and four beasts, and fell before the throne on their faces and worshipped God, saying, blessing and glory and wisdom and thanksgiving and honor and power and might, be unto our God forever and ever, Amen." And so on to the end of chapter seven.

Here is an army sealed of God and clad in white, with victorious palms in their hands, marshalled before the "Chariot Throne of God," in the midst of which is the seven-horned lamb, who is to "lead them unto fountains of living water," and to victory on the morrow—or seventh seal—over the motley hosts of the bottomless pit, led on by the Hebrew Abodon, or the Greek Apollyon. The "great multitude which no man could number," who were clad in white robes and held palms of victory in their hands," we suppose to be peoples of other nations not *now* of Israel, for all Israel is to be formed in the twelve tribes sealed from Juda, verse five, to Benjamin, verse eight, while the great multitude, verse nine, must be those of other nations that hold the true doctrines of Israel as a theocratic, democratic, states' rights, republican confederacy. And it is not necessary to consider them as in America at the time of stand-

ing before the throne of God and the lamb. They may exist or be anywhere, for standing with Israel before the throne is simply occupying common ground with Israel upon the issues involved in the great conflict between right and wrong, God and the Devil. Here are all of those that are on the side of right, whether of Israel proper or of those that hold to her doctrines the world over.

After the slaying of the "two witnesses," they are restored to life again (chapter xi, 12), and this restoration of the dual Israel of God to life takes place before they are ready for "sealing," as noticed in chapter vii, for this sealing was a protection or insurance against death, or being "hurt" by the four agencies that held or controlled the four winds of heaven, for the order was to "hurt not until we seal the servants of our God," after which they were at liberty to hurt whatsoever was not sealed as God's; so from this we do know that at the time the sealed Israel stood before the Chariot Throne, they had passed through their death or life-suspended state of "three and a half days" to the two witnesses; and their brethren killed a "little season" later, as the second "one-third," chapter ix, verse 18th, not so long a time, and the remnant affrighted, chapter xi, verse 13th, as the third and last third of the nation, perhaps passed not into the death state, but simply reform their one-third, and all three, as one nation, indicated by the twelve tribes, stand up before the throne, sealed and clad in white, as a token of purity and acceptance, and holding the palm of victory (victory over death) they are no more subject to death, but ever live to "cry with a loud voice, saying, salvation to our God which sitteth upon the throne, and unto the Lamb in the midst of the throne," and so on to the close of chapter vii, which is the end of the sixth seal—that is, "the end," so far as the opening seal is concerned, but not the end or all that belonged to that seal period, for much waited for the

expounding trumpet to set forth, and after it the executive vial has somewhat to say or do, all of which belongs to the sixth seal period, and so of each and every seal period. That the "two witnesses," else called the "two candlesticks," "the two olive trees," or "the two anointed ones," or "the two prophets," are fellow-servants and brethren of those killed (chapter vi, verse 13th and 14th, and chapter ix, verse 18th), is evident, from the fact that *no other* death or "killing" takes place either in a "little season," or in a longer one, and also in the fact that the "killing" in both cases was not a death proper, but only a suspension of life, and that too only of "their bodies," for the spirits of the dead bodies still lived, as we see they "cried with a loud voice to God, for the avenging of their blood upon those that lived on the earth;" and it was only the "dead bodies" that lay for three days and a half in the street of the city, while their *spirits* still lived with or in God. And again, in neither case did *burial* or a removal out of sight take place. The bodies, though dead in the case of the two witnesses, were still in view, and were not suffered to be put into graves or tombs; and again, as the lives or "souls," they were in view, though they were under the altar as the *ashes* of their former selves.

Knowing that the "two witnesses" and "the souls under the altar" are the same, their fellow-servants and brethren yet to be killed like them, are civil organic bodies of men, whose civil existence is to be suspended or "killed" by "the beast from the pit," but the life principle or spirit that first gave rise or vitality to the organic bodies said to be dead, never died, but ever lives, and at the voice of God re-enters and revivifies their fallen and dead bodies. The life that never dies is one of *principles*. We say then, that the "two witnesses" killed, in chapter xi, verse 7th, was the dual Israel of God that was sealed in the

twelve tribes, chapter vii, and that the killing took place *prior* to the sealing, as matter well understood, for they had obtained the victory over death at the time they stood sealed before the Chariot Throne, and so also of their brethren killed a little season later. It matters not if the "killing" is recorded in chapter xi, verse 7, while the sealing which occurred after the restoration to life from the death is recorded in chapter vii, which would seem to place the resurrection to life, chapter vii, *prior* to the killing in chapter xi, verse 7, but such is not and *cannot* be the fact. The death in chapter xi, verse 7, must precede the resurrection and sealing to life in chapter vii, notwithstanding chapter xi seems to be a *later* record of facts. The difficulty is removed at once by remembering that the sixth trumpet, which begins in chapter ix, verse 13th and terminates in chapter xi, verse 14th, *belongs to*, and is explanatory of the sixth seal introduced in chapter vi, verse 12. So that if the death as recorded in chapter xi, verse 7, and also the resurrection recorded in the same chapter, verses 11 and 12, should both seem to be later in time than the sealing in chapter vii, it is only seemingly so, for the *whole* of this trumpet belongs to matters introduced in chapter vi, verse 12. And these two special events, that is, the killing of one-third in seals 1, 2, 3, 4, and episodically rehearsed, chapter xi, verse 7, and the resurrection of the two witnesses—yes, the whole Israel of God occurs in this seal period *before* the cry of the kings, etc., verses 15 and 16, chapter vi, for it is evident that this cry and call of the kings was occasioned by their beholding this sealed and palmed host, which no man could number, standing before the Chariot Throne, whose "wheels rolled in fire," and upon whose seat sat the enthroned Deity, and in the midst of which the seven-horned lamb stood. For their cry is, "fall on us and hide—cover or shield—us from the face of

Him that sitteth *on* the throne, and from the wrath of the lamb," who stood in the midst of this Chariot Throne, "for the great day of his wrath is come, and who shall be able to stand?"—seeing that God's sealed and palmed or victorious host, innumerable, is to be led on by a seven-horned lamb, once mild and inoffensive, but now a "roaring lion." The death, then, of the souls under the altar, occurs under seals 1, 2, 3, 4, and of their brethren a little season later, that is, in seal six, chapter vi, verses 13 and 14, each being "one third" of Israel. And their resurrection and sealing takes place in period six, and is placed before "the battle of that great day of God Almighty."

The sixth trumpet era ends thus: "The second woe," or sixth seal period, "is past, and behold the third woe"—seventh seal—"cometh quickly." And it was preparatory to this third woe or seventh seal event that the kings call for a grand turnout of all Babylon's marked, sealed and numbered hosts to meet the sealed and palmed armies of the lamb on the morrow, or seventh seal day, called the third woe, which is the last, as it is the most terrific conflict of arms that has or will occur in the annals of the world.

We have pursued this point a little further than at first intended, or than may be thought proper by a critical observer, since it will come regularly up when we come to the sixth trumpet. But we only discussed it here because that here in seal sixth the sealing of God's dual Israel takes place, immediately after which "a great multitude, which no man could number," is mustered with the sealed Israel. Those we regard as peoples of other countries, but of our faith.

We will pass now to a further consideration of this seal, under the trumpet's administration, and bear in mind that the trumpets cover the *whole field* of the seal periods. And if the two witnesses already killed, as one-third (seals 1, 2,

3 and 4), are killed again and resurrected under the sixth trumpet, the killing is episodical of the history of seals 1, 2, 3, 4, for the trumpet necessarily stretches from the beginning to the close of each seal period; so, by marking the chronology of the trumpet, we have it of the seal.

THE SIXTH TRUMPET AN EXPONENT OF THE SEAL SIX.

We shall now take up the trumpet of this period and learn what we can of the progress of fulfillment under its executing orders, for let it be distinctly borne in mind that all that has gone before of this period is strictly prophetic, and is to be fulfilled under the administration of the trumpet, even to the pouring out of the last dregs of the vial. The trumpet sounds in orders or commands of fulfillment, directed, as understood, to the vial, that pours out from the beginning to the close of each period, be it long or short. So the seven successive or chronological events prophesied under this seal, as noted above by us, must meet with fulfillment after the trumpet has commenced sounding or ordering, and, whether we shall be able to discern the several successive fulfillments demanded by prophetic revealment of the seal or not, they will all occur, and in the order of arrangement given by the seal, as already noticed by us from "first to seventh." "And the sixth angel sounded"—or ordered the execution of the *prophecies* of the seal—"and I heard a voice from the four horns of the golden altar which is before God, saying to the sixth angel, which had the trumpet, Loose the four angels, or agencies, which are bound in the great river Euphrates." Here is the first order, and it is directed to the *sixth trumpet angel*, showing that *he* it was that was bound to carry forward and superintend the execution or fulfillment of the things and events of this period. Here is an imperative order, of fourfold authority, as it issues from the four-horned altar.

"A horn is always an organic body of power when used

as a symbol." What these four horns were, or what it was that they symbolized, we do not pretend to know; we are content with knowing that, as the order emanated from an altar which stood before God, it was tantamount to an order from God, which indeed it was; but as to his horned instruments, we know them not. And again, as to the *four* angels or agencies that were to be loosed from their bonds in Euphratian waters, we are not now prepared to give them body or shape. The four angels and four horns we turn over to Dr. Baldwin. This much, however, we do know, that this "great river Euphrates" is a very significant symbol of monarchy or centralism. It is a symbol of a consolidated one-man-power government, and so of Babylon whenever it occurs as a symbol. We have called attention to this fact elsewhere; but as "Euphrates" comes up and holds a very conspicuous office in this seal period, we recall attention to its symbolic significance. Let the mind of the reader *not* travel to Mesopotamia or any other special locality in search of a *Euphrates.* He may find it very near at hand, even in America. Monarchy has been bound in her agencies, or her four agencies have been bound and tram eled, and kept down, in America for a season of "three score years and ten," more or less; but at length our people have become so corrupt, so idolatrous and God-forgetting, that, like Israel of old, God determines to chastise us with the same scorpion instruments that he did them. How often he "let loose" the angels or agencies of monarchy or "Euphrates" upon his ancient Israel is almost useless to enumerate, since the facts are so very familiar to all Bible readers.

In obedience to the order for "loosening," the four angels or agencies were loosed, which were prepared or commissioned, for an hour and a day, and a month, and a year, for to slay the third part of man." The *first* work of these four agencies was to produce in the sun government dis-

cord or elemental strife, styled an "earthquake" in the seal, the immediate fruits of which, in the *second* place, would be the gendering of wrathful blackness on the part of the government; and *thirdly*, bloodiness on the part of the moon or Church; and *fourthly*, the descending or corruption of the stars, or states, from heaven to earth; and *fifthly*, the disruption of the government, which once had been styled the "sun," from its luminous character; and *sixthly*, the degradation or removal out of their former places of the sovereign states of the once luminous sun government; and *seventh* and lastly, the call of the kings for a grand rally for Armageddon. The slaying of the two witnesses as one-third of the states, chapter xi, verse 7th, episodically considered, is not the killing of the "one-third" under *this* (sixth) seal. *That* first killing was accomplished under the first four seals *jointly*, and passed over "again" in the little book episode (chapter xi), where the one-third killed first was resurrected from beneath the altar, where they had lain for the five months of period fifth, while the "one-third" killed under the sixth seal period is but another one-third of the same sun government, leaving in existence of the original government one-third as a "remnant." The slaying of the one-third in either of the two cases above does not have reference to man in his individual capacity, for no such havoc of human life, in reference to the *persons* of a whole nation, has ever occurred in sacred or profane history. It is "one-third" of men in a civil capacity of organic states—that is, one-third of the states of the sun system at two distinct times—for the whole war was directly a civil one, in which, however, the Church is largely affected incidentally, but not directly attacked. Then, if we find an instance of the slaying or subverting of one-third of the civil polities of a nation after the first disruption or disportation of said nation, it is all we need look for to find a fulfillment of this part of the trumpet. As to

the length or duration of the commission of the four Euphratian agencies—a day, an hour, a month and a year—in which to accomplish the subversion of the second one-third, we do not know it, and shall pass it over into the hands of Dr. Baldwin.

The trumpet, after stating the mission of these four Euphratian angels, and the length of their official reign, then tells us the instruments or agents made use of in effecting the overthrow or death of this second one-third of the civil polities of the once luminous sun government. "And the number of the army of the horsemen were two hundred thousand thousand, and thus I saw the horses in the vision and them that sat on them, having breastplates of fire and of jacinth and brimstone; and the heads of the horses were as the heads of lions, and out of their mouths issued fire, and smoke, and brimstone; and by these three was the (second) third part of man killed" in their civil polities "by the fire, and by the smoke, and by the brimstone; for their power is in their mouths and in their tails; for their tails were like unto serpents, and had heads, and with them they do hurt." Here we have most evidently an allusion to our modern mode of warfare, into which gunpowder enters so largely. No man in his senses will presume to say that these horses with lion heads and poisonous tails, and mouths that vomited fire, smoke and brimstone, and whose power was in their mouths and in their tails—muzzle and breech—were anything else than a symbolical representation of modern war forces, combining or uniting the strength and swiftness of the horse and the gunpowder department with man, as a guiding genius, sitting upon or ruling over the whole. If any one is disposed to *literalize* the foregoing, and not receive it as figurative or symbolic, let him begin with the "two hundred thousand thousand horsemen," and he at once has an army of two hundred millions—"an army," says Dr. Clarke, "that

was never yet gotten together from the foundation of the world, and one that could not find forage in any part of the earth."

We will not argue this point, since it is generally conceded by expositors that a symbolic and figurative sense must attach to all such passages, and it is our business to determine, if we can, what it is that is symbolized by them, and then to find a coincident or corresponding historic fact that will fully meet the demands of the prophetic symbols. If historic facts do not *even now exist* (that is, in period five) to meet this symbolic prophecy *as to its inquiry of war*, then we have entirely misinterpreted or misconceived its application or symbolic meaning of the figures of war used, for by these very agencies or war inquiry was the *first* "one-third" of the states of the sun government overthrown under the joint periods of seals 1, 2, 3 and 4. So the modern inquiry is the same in both the first and second subversion of one-third of the civil state of the sun government. Who will say we have misconceived the meaning of these very significant and very plain-speaking symbols—that is, "plain-speaking" for symbols; so plain, some of them, as to be almost literal, and hence not symbolic—viz., "one-third of men killed." Here "men" is symbolic, and what so appropriate as a symbol for civil organic bodies of men as *man?* Sovereign man is thus made to symbolize his civil state of sovereignty in organic or governmental form. And then, "horsemen" and "army" are almost synonymous terms, and point unerringly to war. And again, "fire, and smoke, and brimstone" issuing from the mouths of those agents, of whom it is said their power was in their muzzle and breech; and that the tails or breeches were "like unto serpents" in their deadly effects; not that the tails of these war agents were like the tails or in the *form* of the serpent, but that they, like the serpents, were death-dealing instruments, for in the tail or breech

was the *primary* death principle lodged. And it is further said of these deadly serpent tails or breeches that "they had *heads*, and with them they do hurt."

Now, at first thought, it sounds a little strange, or out of the ordinary course of things, for "*tails*" to have "*heads!*" but when we come to look at the derivative nature of the noun "head," and that *tail* signifies "the hinder part of anything"—"the extremity or last end"—we need not be surprised at finding a "head" or protuberance existing or arising upon the hinder part of anything. *Head* does not necessarily imply an advance position by any means. A head may exist anywhere on a body, since the term *head* is not an original word, but is derived from the Saxon *heafan*, which signifies to *heave or protrude*. "To heave or protrude is simply to rise or swell; so a rising or swelling is a protrusion, a prominence, or knob, a hill, a knoll, anything pushed beyond the surrounding and adjacent surface."—Webster. So, then, a *head*, as a noun, signifies the elevated part of anything—the top, the uppermost point of a thing, a rising, an elevation here or there.—Webster. And in connection with this we see that "a cap" likewise signifies the top or uppermost, the highest or most prominent part of a thing, and especially as a covering for the head or swelled part.—Webster. Considering the case thus, we shall have no trouble in discovering the legitimacy of looking for a head or heaved prominence on the hinder part or "tail" of any object, and hence in looking on the hinder or breech end of these engines of war for a nipple or tubal point of elevation above the surface from which it arises, and also in looking for a cap or crowning piece for said protuberance. And now may we see the propriety of the conclusion, "and with them they do hurt."

If we have not here a *very* pointed allusion to a *very* late or a very modern war engine—the small arms, which may also embrace the heavier pieces, since they now use the

explosive cap or wafer on such—then we are *very much* mistaken; and, if we are correct, it proves to a demonstration that we are now living in the latter day periods (seals No. 1 to 7), for the small arms in present use, with tube and cap, were but *very recently* introduced as a war or death engine, and especially were they *very recently* adopted by the government in the army and navy. Let no one smile at our simplicity, or treat lightly our exposition of the passage, "tails that had heads, and with them they do hurt," unless they are prepared to give us a more legitimately critical one. Nothing in all *this* mighty armament or war enginery belongs to ancient times. The *bow*, *sling* and *javelin* are among its symbols of war, while the *sword*, *battle-ax*, etc., marks a later period in time; but instruments with heads as deadly as lions and tails as venomous as serpents, belching forth fire, brimstone and smoke, marks a more modern day; while "heads" or heaved prominences upon these tails that *had them not at first* marks a still *more* modern battle-field, and brings us down to the latter days of the nineteenth century. Who that cannot see the chronological and progressive war periods by the symbols of inspiration? Even in the seal periods now under consideration we perceive a progression in her war appliances. First, its strength or force is marked by "horsemen" in vast numbers; not that this number of horsemen was to be found anywhere on earth, or that horse-men *alone* were in use as war agents, but rather that the sixth period opens or dawns with war forces of all the kinds in use, which we know includes the day of gunpowder—was in its potency likened unto two hundred millions of horsemen. The *horse*, then, was the war *character*, and not so much the war instrument of the dawning advent of period six.

Next in progression, these docile *horses* are turned into the nature of the more ferocious and bloody *lion*, for "lion heads" are given them. They are still "two hundred

thousand thousand," but now *lion-like.* And thirdly, they are armed with fire, and smoke, and brimstone as an addition to the horse and lion qualities. Here at one leap we add *three* war agents to the list of death dealers. And we are plainly told at this stage of progress in the sixth period that the fire, and the smoke, and the brimstone, as *one*, acting upon the missiles of death, drives them at once from the mouths of the precedingly noticed war agents—the lion-horse—and killed "one-third of the men" or civil polities of the sun government in period six, which, mind you, is yet to come, for we are now in period five. And then, fourthly, in further description of these war agents that set out under the character of horses, we see that they had a peculiar "tail" given them, and that their "power to kill was in their mouths and in their tails." Here the horse character, except as to swiftness, is almost entirely lost or ignored, for the power of the horse is *not* "in his mouth and tail." But modern invention or discovery has transformed "two hundred thousand thousand" horses and horsemen into "two hundred thousand thousand" *demons* with "lion heads," and, later, with "serpent tails;" and fifthly, or later still, with heads on these *serpent like tails.* And the whole is finished with the significant assertion that with these serpent-like tails, armed with capped heads, "they do hurt." Let him that doubts their ability to *hurt* with these, but remember their work of death for the last few years in our very midst.

Remember, we do not say that the gunpowder mode of warfare was not in use when the "two hundred thousand thousand horsemen" were mustered at the advent of period or seal sixth, but understand us distinctly to say that it *was in use and had been for some time*, but that all the enginery of war at the advent of period six was comparatively as "horses" in character to the more modern "lion" and the yet later "brimstone and fire" character; and, later

still, the serpent tail is added, and *last*, but *not least*, the "head and cap" surmounting the tail. It is "fire and brimstone" from the beginning to the end of the seven periods, but fiercer and more destructive as it advances by modern invention and discovery. We submit the foregoing on the sixth trumpet, and invite a rigid criticism, and will now pass on the consideration of the conclusion of chapter ix: "And the rest of the men which were not killed by these plagues, yet repented not of the works of their hands, that they should not worship devils and idols of gold, and silver, and brass, and stone, and of wood; neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts." This second "one-third being killed," leaves us only a "remnant" or one-third as the "rest not killed."

I hope it will not be forgotten that we are dealing with symbols, and in our exposition of "the one-third part of men killed" we considered *men* in the passage as a symbol, and as symbolizing organic, civil bodies of men, for history, neither sacred nor profane, will sustain by its records the killing of one-third of the population of any nation under the sun. The "killing," then, was the killing or overthrow of one-third of the civil polities or states of the sun government. This being so, the "remnant" not killed are those said to be moved out of their former places, and are also one-third, and are necessarily of the same nature as those said to be killed, and also as parts of the same sun system. They are civil organic bodies of civil persons, which belong to and form a part of the sun system of sovereign and separate states. These last, as states, will not repent or reform civilly the civil errors of their hands until affrighted on the downfall of the second one-third. They will still worship civil devils, dogmas and isms from the pit, and depart further and yet further from the original landmarks of a theocratic, democratic, republican, states' rights

confederacy. They bow down to Nebuchadnezzar's great image, whose "head was gold, and whose breast and arms were silver, and whose belly and thighs were brass," and yet, as if this were not enough, they pass over the "iron" and worship the baser "stone and wood," and repent not of their "murders and sorceries and fornication and thefts," but rather glory in them. Verily, as the seal had previously prophesied: "Every mountain and island are moved out of their places." The "remnant" not "killed" are also a part of "every mountain and island." They will, as civil and ecclesiastical polities, have a sickly, impotent existence, after the second disportation, being far removed from their original "places" as sovereign states and churches. They are no longer on sovereign ground, but are mere dependencies, or appendages of centralism. So plain is this "that a way-faring man, though he be a fool, need not to err therein." We would fain draw the curtain of oblivion over much of recent date, and hide us as to the near future, but we cannot, and I suppose it is wisdom that has ordered otherwise, who intends that we shall profit by what has passed and by what will soon transpire, and learn to honor heaven by striving to retrieve our lost fortunes and reinstate ourselves civilly and ecclesiastically upon the true theory of civil and gospel governments, as laid down in heaven's charter of human rights.

THE LITTLE BOOK EPISODE.

We will now take up the tenth chapter of Revelation, which introduces us to the "little book open," the contents of which belong largely as an episode to the sixth trumpet, and consequently to the sixth seal period, that we have already had under consideration. It, however, being episodical, covers or goes over the ground from seal one, to the end of trumpet six. Chapter xi, verse 14. And as we are in need of more light upon these, the seals one to six,

we gladly and thankfully accept the proffered "little book," which is not sealed up, but stands "open" ready to reveal its wonted information in relation to matters already passed over in seals 1, 2, 3 and 4, and also in period six. We notice first its introduction to the prophet. "And I saw a mighty angel or messenger come down from heaven"—do not forget the symbolism of John. "Clothed with a cloud, and a rainbow was upon or round about his head, and his face was, as it were, the sun, and his feet as pillars of fire." Symbolic throughout. "And he had in his hand a little book open." The Book of Seals that the lamb received from the right hand of God was not "a little book;" *it* was a sealed record of many years of time. This larger sealed book we accept as a symbol of time, and have so treated it thus far. No more appropriate symbol of rolling time could have been found in all nature than a parchment roll, such as was in use in St. John's day. Then as the larger book of seals was symbolic of time, so also was the "little book," and compared with the book of seals, the one under consideration was a very little or short roll, but must be regarded as very special, or as referring to some very important events in the periods from one to six inclusive.

The very special matters of this little book have already in part been set forth under seals 1, 2, 3 and 4, and also in seal sixth, chapter ix, but the events of the little book were not given a special prominency above that of other things, and hence demanded a separate and special notice that should enlarge upon what had been said heretofore. Of the things that John had been prophesying he was to prophesy "again," for so says the angel that gave him the little book. In short, an episode is demanded in the case of "the one-third killed" under seals 1, 2, 3, 4. The true character of office of this "one-third" is not given in full, nor is it intimated when they are to be restored to life.

True, under seal fifth, it had been said to them, while crying from beneath the altar, that they need not look for their release until their fellow-servants should be killed as they had been, but this seemed not to be sufficiently definite, therefore the little book takes up this "one-third," giving us their origin or rise, their office and character as the "two witnesses" of God, the power conferred upon them by God, the length of time they exercised or filled the office of teachers, and who it was that made war upon them and overcame and killed them, and how long they are to remain dead; and then of their resurrection and exaltation to the highest possible civil life, and other very important and special occurrences in the blackened and degraded sun system, to which the one-third killed (seals 1, 2, 3, 4,) had formerly belonged as sovereign states. "And he had in his hand a little book *open*, and he set his right foot upon the sea and his left foot upon the earth." Before he utters a word of his authoritative and stunning mandate, he signifies, by placing himself upon both sea and land, that over them in all their length and breadth was his authority, and then "he cried with a loud voice, as when a lion roareth," calling attention before he should proclaim the solemn matters in hand. "And when he had cried, seven thunders uttered their voices" in response, which utterances were ordered to be sealed up, and not to be placed on record. What the "seven thunders uttered" we have no means of knowing, nor is it proper even for us to surmise, since inspiration has ordered their sealing, without any intimation that they were ever to be unsealed.

We can only suppose that whatsoever the thunders uttered belongs to the little book period, since they were uttered pending the introduction of the things of the little book, and these belonging to modern days and times, we know that the utterances of the "seven thunders" belong to the same day. "And the angel which I saw stand upon

the sea and upon the earth, lifted his hands up to heaven and swore by Him that liveth forever and ever, that there should be time no longer; but (for) in the days of the voice of the seventh angel, when he shall begin to sound the mystery of God, should," or shall "be finished as he hath declared to his servants, the prophets." Hence, this "finishing" of the "mystery," so often declared to the "prophets," and by them declared to us, occurring at the "beginning" of the seventh trumpet, is the finishing or ending of a certain measure or period of time; for it was in reference to this "time being no longer" that the "mystery" attaches. Much had been said by the prophets of the bondages and deaths, deliverances and resurrections of God's Israel in church and state, and in connection with these occurrences is given the time or "times" of the same; and among the various deaths and resurrections or restorations to national and incidental ecclesiastical life, we have a final or "finishing" restoration that is permanent and everlasting; and the "finished" or ending "time" is that particular measure of time at the end of which this final and everlasting restoration was to occur. Hence, "time being no longer" has direct reference to the ending of the beforementioned specific time, when and where the final restoration of God's dual Israel takes place. And when the aforesaid time ends, a new era in time dawns, the first measure or beat of which is marked by one thousand years of peace and prosperity to God's dual Israel. The "mystery being finished," necessarily finishes or ends the time in which the mystery was to be finished; and the finishing of any definitely marked time is but the advent or dawning of a new measure of time, as the one thousand millennial years. The "no longer" does not date at the time that the angel "lifted his hands to heaven and swore," for *after that* the revelations of the little book were to take place, and *then* the sounding of the seventh trumpet; and

then, in the days of his first sounding, was the mystery to be "finished," and that necessarily finished the time referred to as "no longer" existing or to exist.

The prophet now returns from his digression to the little book, and says: "The voice which I heard from heaven spake to me again and said, go and take the little roll, which is open and unsealed, in the hands of the angel which standeth upon the sea and upon the earth. And I went unto the angel and said unto him, give me the little roll. And he said unto me, take it and eat it up, and it shall be in thy mouth sweet as honey, but it shall make thy belly bitter. And I took the little roll out of the angel's hand, and ate it up, and it was in my mouth sweet as honey; and *as soon as* I had eaten it my belly was bitter. And he said unto me, "thou must prophesy again"—that is, repeat and enlarge or pass over the ground already traversed—"before many peoples and nations and tongues and kings." This prophesying "again" assigned to John was to be fulfilled by the Israel to whom he sends the order. And they *have done so* twelve hundred and sixty days and have fallen down by the hands of those that they were to testify before, who are now exultantly rejoicing over them. We will notice first the "eating of the book," which signifies that he was thus fully possessed of the matters and things contained in the book, and that as he had already gone over the ground occupied by the little book, he was now to go over it "again" and prophesy or teach us more fully of matters that belonged to recent events and to the latter end of the sixth seal period—matters of very special importance to his fellow-servants of Israel, to whom he was sent with these revelations of "things shortly to come to pass." Secondly, we notice the quality or nature of the contents of the book. Its introduction or first fruits or first occurrences before its later developments are seen,

were to be "sweet as honey" to those to whom it was directly sent or referred; that is, to the dual Israel of God, or "two witnesses," for it was to the "servants" of God that the revelation was given. Israel was to find the "incipient" or very first beat of the pendulum of the time of the little book to be "as sweet as honey." It had not advanced to digestion, but was yet in the mouth of the hungry multitude of Israel; but no sooner was the delectable portion swallowed, than it proves to be anything else than "honey." "As SOON AS I had eaten it, my belly was BITTER" with its digested fruits or results.

We have thus a very significant *preface* of the contents of the book, and I wonder if there is one well-versed, observant man in our land, who is not able to see at a glance a veritable and literal fulfillment of this prefatory prophecy. But we will pass on to the consideration of the things of the book, chapter xi. The first action (after eating by the prophet) was a measurement of the dual Israel of God, under the order of the angel, "saying, rise and measure the temple of God, and the altar, and them that worship therein"—that is, measuring a thing signifies to take charge of it and care for it, and to see that it is secured or properly provided for; and hence *not* to measure, is not to care for, as it is added: "But the court which is without the temple leave out and measure it not, for it is given unto the Gentiles," hence we are not careful about it: let the Gentiles do as they list with the court or country outside of the temple or district here severed by measurement. The temple, altars and worshipers constitute God's dual Israel; hence to measure and care for them was the severing of them from the Gentiles and taking charge of His Israel. It seems almost useless to argue the point as to whether the temple, altars and worshipers are the true dual Israel of God or not, since few well-informed will doubt it, when it is

recollected we are in a field of symbols and figures, and that St. John wrote of matters to occur at a time when there was no temple and altar and worshipers.

There *was once* a temple and altar of God with true worshipers of God, and they are still used as the recognized symbols of God's true Israel in Church and State. The Israel of God being measured and thus *severed* from their former connections and taken charge of, they are not free from troubles and sore calamities, but be their troubles and sufferings what they may, they ever know that they are God's measured or separated people, and such being the case, they will in the end triumph even over death. They are no sooner measured and taken charge of than they are to be trodden under foot by the Gentiles, and this to be continued for forty-two months. "The court without the temple is given unto the Gentiles, and they, the Gentiles, to whom the unmeasured part of the nation pertains, shall tread the holy city under foot forty and two months." "The holy city" every one will recognize as Jerusalem, and Jerusalem, the capital city of the nation, is put for the true dual nation. There was nothing more common *then*, and there is nothing more common *now*, than the designating of a nation by the name of its capital city. We are in the constant habit of making use of symbolic and figurative expressions, and no one objects to it, for they are well understood *as such*, and a proper application is made by the hearer and reader, and there is an end of it. But when the sacred historian speaks he is not allowed by the multitude to use their own figures of speech. "The holy city" was Jerusalem, and Jerusalem in turn was the nation, and so the temple, altar, and worshipers that were measured, being thus *severed* by measurement, they are to be trodden under foot by the Gentiles or anti-Israelites for forty-two months.

Next we notice: "I will give power unto my two wit-

nesses, and they shall prophesy, or teach "—the true doctrines of God—"a thousand, two hundred and three score days, clothed in sackcloth. These are the two olive trees, and the two candlesticks—or the two prophets—standing before the God of the earth." If they stood before or in the presence of God they were approved of God and were cared for by Him, though they stood up clothed in sackcloth, and taught the true doctrines of God in Church and State for 1,260 days. The question is, who or what is it, that is here represented by so many double symbols? They are called the "two witnesses," "the two candlesticks," "the two olive trees," the "two prophets," or teachers, and elsewhere "Ariel, Ariel," or the double city—that is, the double city is "Jerusalem and Mount Zion," which last was the city of David. Ask Mr. Baldwin to what all these double symbols refer, and he will answer: "The dual Israel of God," or God's Israel in Church and State. Did you not say that the "holy city," which was to be trodden under foot for forty-two months by the Gentiles, and also the "temple, altar and worshipers," were the dual Israel of God? We did, and repeat it, for such is the fact. How many different symbols, then, are used to designate the dual Israel of God. We know not, nor is it material to our present discussion, as we have already cited eight different forms of symbolic designation for the Israel of these pages.

We now call special attention to the length of the treading down of the holy city, or dual Israel of God by the Gentiles, verse 2; and then to the length of the sackcloth prophecy period of the teachers or prophets, in verse 3. The first, or treading down, was to be for forty-two months; the second, or sackcloth period, was to be twelve hundred and sixty days. The two lengths are not the same by twenty-five or twenty-six days, but both refer to the very same period in time, the forty-two months beginning

twenty-five or twenty-six days earlier than the twelve hundred and sixty days of the prophecy of the witnesses. They are subjected for forty-two months to the treading down by the civil Gentiles, but they, nevertheless, have civil "power given them of God to prophesy," or teach the true civil doctrines of God for the period of twelve hundred and sixty days, though it be in sackcloth, or under depressed circumstances. The forty-two months of treading down begins twenty-five or twenty-six days earlier than the twelve hundred and sixty days of sackcloth prophecy, but *end at the same point of time* (at the death of the true Israel), and in them are the "bitter" ingredients of the little book, in its digestion in the belly of Israel; for in John's eating the book, we clearly see that it was eaten of Israel, for whatever was "sent and signified unto John" he sent unto the servants of God. It was strictly Israel's portion of "sweet in the mouth and bitter in the belly." John had nothing to do with it further than to show what the book was to Israel.

LENGTH OF THE ONE THOUSAND TWO HUNDRED AND SIXTY DAYS OF SACKCLOTH TEACHING.

We will now give the solar length of the one thousand two hundred and sixty days. If solar time be taken as that in which the one thousand two hundred and sixty days was to be fulfilled, then we must add two hundred and ten days for the Sabbath time, found in one thousand two hundred and sixty days of secular time, so as to get the full amount of solar time, and this addition gives us one thousand four hundred and seventy solar days, or four years and nine days, as the time of prophecy in sackcloth of the two witnesses. Now this teaching or prophecy ends at the slaying, or killing of the "two witnesses," which takes place in verse 7, for they prophesy or teach as God's witness in church and state, until the "beast from the pit

overcomes them and kills them;" that is, in killing the organic bodies, but not in killing the spirit which had given life to their organic bodies, for it was the "bodies" which laid for three and a half days in the street of modern Sodom, and at the end of these three and a half days the spirit of life from God returns and reanimates their dead bodies, and they arise and stand again upon their proper base of constitutional, theocratic, democratic, republican, states' rights confederation, and then are exalted to the firmamental heaven from which they had been hurled by the bloody beast of centralism. They have great civil war power to teach during their sackcloth period, for it is said that "if any man will hurt them during this time—civil war—fire proceedeth out of their mouths and devoureth their enemies, and have power to withhold the showers of civil prosperity, and to turn civil waters to blood, and to smite the earth civilly as often as they will with civil plagues;" verses 5 and 6.

LENGTH OF THREE AND A HALF DAYS, OR DEATH PERIOD OF THE WITNESSES.

If we take the three and a half days to signify three and a half years—for doing which we have Bible authority—it will give us twelve hundred and seventy-eight secular days, if secular time is intended, to which we must add one-seventh more for Sabbath time; that is, two hundred and thirteen days, and this will give us fourteen hundred and ninety-one solar days, or four years and thirty days. We think, however, that *two* lengths are necessary to meet the demands of the prophecy; for it is said that the dead bodies of the witnesses were to be seen for three and a half days lying in the street of Sodom, and after that, or at the end of three and a half days, they were to arise and stand upon their feet. This covers *one action* of the witnesses; and after they had gotten up from a prostrate to a standing

position, "they hear a great voice from heaven, saying unto them, come up hither," and in response to this call or invitation, "they ascend up to heaven." Now this ascension is an entirely different action from the first one of getting up on their feet, yet the three and a half days must cover both actions, as we have no other measure of time given for the two separate actions. And further, there follows another action—but not of the witnesses—that occurs "the same hour," chapter xi, verse 13.

We only here give what is the legitimate length of the three and a half days' death of the two witnesses; its true solar length can only be known by fulfillment, or else by some coincident, prophecy, or event. The length of the three and a half days death-period of the witnesses is indicated by the "five months," length of the fifth seal period, for it was said to them when they cried from beneath the altar, at the beginning of period five, that they must wait for their deliverance until the killing of their brethren should occur, which should take place at the end of said period five, or which is the same, at the beginning of period six; but of the length of the five months of period five, we have no means of knowing save by its fulfillment or the beginning or renewal of the war on the opening of seal sixth. Then it is that the three and a half days' death ends, and then it is the brethren of the two witnesses or fellow-servants of the souls under the altar are to be killed, just as they had been under Seals, Trumpets and Vials numbered 1, 2, 3 and 4.

SODOM AND EGYPT, AND THEIR STREET.

"And their dead bodies shall lie in the *street* of the great city which is called by the spirit *Sodom and Egypt*, where also our Lord was crucified or killed." "Sodom and Egypt" are common designations of a land or country, and

always of corrupt ones, or those averse to God. And as they are connected in this passage and called "a city," it has reference to a country whose capital, or "great city," was as corrupt and Godless as the *joint* symbols of "Sodom and Egypt," and in whose midst, it is said, "seventeen thousand common prostitutes flaunt their unblushing shame." And as to our Lord being "crucified" there, it presents no difficulty. To "crucify" is simply to *kill*, and as our Lord was not crucified or killed in either "Sodom or Egypt," but in Jerusalem, we can see, at once, that it is but a figure of speech, used to illustrate a fact. "Our Lord" in this passage is a figure, used to illustrate his doctrines, or principles, and those that oppose themselves in practice to the principles of Christ, are said to "crucify him afresh, and put him to open shame." Where, I would ask, are the teachings of the Bible more literally set at naught, than in our "modern Sodom." We notice next the "street" of this Sodom, in which the two witnesses were to lay dead for three and a half days, or years. "Street" is from the Latin *stratus*, which signifies spread or strewed; and "strewed" signifies scattered, or dispersed; and "spread" signifies extent, expansion. Thus it will be seen that the term *street*, is not confined to the narrow pass-ways of a city, but rather to a scattered or wide-spread land or country; and more particularly to its scattered or thin settlements, or sparse population; for *strew* signifies "to spread by scattering; and always applied to dry substances separable into parts or particles; as, to strew seed in beds."—Webster. The two witnesses, then, were to be found dead in that part of the city or *land* of Sodom, that was most sparsely populated or wide-spread in her settlements. Who that cannot see a historic fulfillment of this part of the prophecy in its applicability to the South, or Confederate States of America.

INDIGNITY TO, AND REJOICING OF THE "BEAST FROM THE PIT" OVER THE DEAD ISRAEL OF GOD, OR THE TWO WITNESSES.

"And they of the people and kindreds and tongues and nations"—what a mixed multitude of hired mercenaries, native and foreign; and they, the people that hired them—"shall see their dead bodies three days and a half, and shall not suffer their dead bodies to be put in graves." It would not suit their fiendish thirst for gloating over a fallen champion to "bury their dead out of their sight," and there let them rest in peace their appointed time of "three and a half days." O, no! They must keep their dead bodies unburied and constantly in sight. They must see and narrowly watch them the whole time, that they may mock and deride them with taunting insults and tyrannize over and oppress them even in death. They must drag the fallen Hector in triumph around the land of Sodom and make merry and send gifts "and rejoice with exceeding great joy." "And they that dwell upon the earth"—Sodomic earth—"shall rejoice over them," though dead, "and make merry, and shall send gifts one to another, because these two prophets or teachers tormented or troubled them that dwelt on the—Sodomic—earth." They were tormented by the truths taught and advocated by the two witnesses, and not otherwise. The doctrine of states' rights was death to centralism. See the newspaper written and pictorial records of the North from May, 1865, and on, and doubt no more. "All such boastings and rejoicings are vain," for "after three days and a half the spirit of life from God shall enter into them, and they shall stand upon their feet again and great fear shall fall upon them which see them" and have been seeing them for three and a half days. "And they shall hear a great voice from heaven saying unto them, come up hither"—from whence ye are

fallen—"and they shall ascend up to heaven in a cloud"—or in a body—" and their enemies shall see them" ascend, as, in the former case, of standing upon their feet. They shall witness both actions, but shall not be able to prevent either. And not only so, but they shall have "an earthquake" or, a Sodom-quake—among themselves at or about the time of the ascension of the "cloud of witnesses," for it is immediately added, "and the same hour there will be a great earth—Sodom—quake, and the tenth part—*ten parts*—of the city—Sodom—shall fall, and in the earthquake will be slain of men seven thousand," chapter xi, verse 13. And after that event, "the remnant or last third" of this Sodomitish city or nation will become affrighted and give glory to the God of heaven. So some of their wicked works of gloating, tyranny, rejoicings and merry-making will have to be repented of, and they, through fright or fear, return from their chase after the demon of power called "centralism"—whose family may be styled "legion, for they are many devils"—and be made to "give glory to the God of heaven." And this being done, it is said: "The second woe is past, and behold, the third woe cometh quickly"—that is, the things of the sixth seal period will be past, so far as the sixth trumpet's announcements are concerned.

There is a vial that yet belongs to this sixth seal period, which we will introduce before we close our consideration of this very interesting period. A few remarks may be proper just here upon the points of time for the beginnings and endings of the particular measures of times of the sixth seal period, as explained or given under the sixth trumpet by the little book episode. The beginnings of prophetic measures are generally most certainly known by first finding the endings in fulfillment; and then, by a rètrospective calculation of the measures, arrive at their beginnings. For example, we will suppose that the Con-

federate States were, in symbolic language, called the "two witnesses," and to be trodden upon by some "beast," called a dragon, for forty-two months, or four years and one month. And at the same time the confederacy was to have power to do certain things—for example, to teach authoritatively certain civil and religious rights or principles, for four years and nine days, notwithstanding she was trodden upon all the while. But at the end of those four years and nine days the said beast was to overcome her and kill her, and hence end her authoritative teachings. Yet in all this might it not be said, at what point of time this teaching with "*power*" began. If we only knew the point at which to begin, we could very easily add on the twelve hundred and sixty days to find its ending; but this not being given, we have to wait for her *death*, which is the ending of the twelve hundred and sixty days of teaching with "power," and also the ending of the time of forty-two months that the "beast" was to tread upon her, for as soon as she is dead she ceases to exist as a civil power, and hence cannot be trampled upon as a civil teacher of power. Now, then, to follow up or carry out the example of the confederacy: We know that she ceases to be a teacher of any civil authority when she ceased to be and when and where she ceased to be, ceased or ended the four years and nine days of the civil teachings, and also the four years and one month of the tramping of the beast. The only question, then, that remains to be answered is, *when* did the confederacy cease as a civil power? The answer is, that the unmistakable throes of death seized upon her vitals when, on the 9th of April, 1865, her commanding or chief general surrendered her northern army to General Grant; but that she was *still* a civil "power" is evident, for many of her ablest generals, with their armies, were yet in the field. And General Johnston, the next most important officer, as to his position and forces, some ten or twelve days after the surrender of General Lee, met

with General Sherman and proposed or accepted a proposal for the surrender of all the remaining forces in the field. And here, on or about the 20th day of April, virtually ended the confederacy.

Having thus a point of supposed or admitted fulfillment of the four years and nine days of "teaching power," and also of the four years and thirty days of treading down by the "beast," we have nothing now to do but to date at that point, and subtract the four years and nine days, or from April 20, 1865, to obtain the point of time at which the confederacy began to exercise her authoritative teachings of civil rights and principles. This being done, we have but to subtract twenty-five or twenty-six days more of time, and we are brought to the point from which to date the beginning of the treading down of the two witnesses by the Gentiles, for the forty-two months began twenty-five or twenty-six days earlier than the teachings of the confederacy. We are not seeking to find, by this example, the time of the *birth* or first existence of the confederacy, or dual "Israel of God," but only to find the time at which they are clothed with additional authority or "power" to teach; and next to find out the time when they began to be trodden under foot by the Gentiles. The "two witnesses" *existed as such before either one of these things or events occurred.* How long they may have existed is not our business to inquire into just here, since the prophecy of the little book says nothing upon this subject, only by deduction; but it is rather our present business to learn, if we can, when they received additional authoritative power to prophesy or teach as God's witnesses, and also to find when the Gentiles or "beast" from the pit began their treading down; and this we propose to do upon the plan of the example given—that is, to seek for a fulfillment of the death, and then trace backward for the two beginnings sought. Now, if we suppose we have found a historic fulfillment of the death, and trace backward in time the required lengths of

years and days, and do not find any coincident events for the beginnings sought, we may at once conclude that we were in error in our supposed death-point, or else in error in our mode of computing the forty-two months and the twelve hundred and sixty days, in reducing them to solar time. But, on the other hand, if we date the death of the witnesses at or on the 20th of April, 1865, and then subtract the four years and nine days from that time, and find, *at that point, marked evidence of additional authoritative teachings* on the part of the confederate states, then we are safe in saying that right there begins the fulfillment of the prophetic length of the twelve hundred and sixty days, or four years and nine days of solar time. And that twenty-five or twenty-six days *before* this ascertained beginning of the twelve hundred and sixty days of teaching began the forty-two months, or four years and one month of treading down by the Gentiles. Let us try the subtraction of four years and nine days—being the solar length of the twelve hundred and sixty secular days—from the 20th of April, 1865, and see where we arrive, and then see if any peculiar demonstrations of teaching character or *force* began at the thus ascertained time. We substract four years and nine days from the 20th of April, 1865, and obtain the 12th of April, 1861.

Now, what is it that is very peculiar and marked in the history of the so-called confederacy or "two witnesses" that occurred or took place on this ascertained day of April 12, 1861? Answer. On that memorable and never-to-be-forgotten day the "two witnesses," under the immediate leadership of General Beauregard, began a series of demonstrative civil teaching lessons of *forcible* power, that lasted and ceased not until General Jos. E. Johnston, on the beforementioned date, ceased to teach, and then and there the "witnesses" ceased to live; and, then and there they ceased to be trodden upon by the Gentiles, for the

reason that they no longer existed as the "two witnesses" or teachers. There could be no trampling upon that which did not exist. The "so-called," as to its people, sectional and political sentiments may, and do still exist, but as to any organic form of *power* they do not exist, for that is dead, *dead*, DEAD. "The Gentiles" may deny "burial" to their "dead bodies," and may mock and deride the people and their political sentiments of "states' rights" and may "rejoice and send gifts to one another," and may in this still trample upon the *people* and *principles* of the "so-called," but upon the *organic* witnesses, they cannot in this be said to be treading, for the witnesses *are dead.* Now, as this "trampling" of the Gentiles "upon the two witnesses" was to be for forty-two months, or four years and one month, solar time, this trampling must of necessity have commenced some twenty-five or twenty-six days earlier than the time set for the beginning of the forceful teachings of the confederacy; for remember, the witnessing and the trampling necessarily end at the same time—that is, on the surrender of General Johnston about April 20, 1865. So that to arrive at the time when the Gentiles began trampling or oppressing the organic witnesses we must substract twenty-five or twenty-six days from the 12th of April, 1861, or battle of Fort Sumter, and this will carry us back to the 14th or 15th of March, 1861. Let the recorded history of the *actions* of the "powers that be," from about the 14th of March, 1861, to the 12th of April following, speak out and say if there was anything in said "actions" that savored of trampling upon the confederacy? And was it not this *manifest* "trampling" that occasioned and *necessitated* the authoritative teachings inaugurated on the memorable 12th of April, 1861? "The incoming" had had just time enough to organize and arrange the "powers that be," for a trampling crusade upon the Confederate States, when, "forward, march!" was heard, and a simultaneous

trampling begins; and they make about twenty-five or twenty-six solar strides when *physical* "power was given unto the two witnesses," and they then and there begin to exercise "the power given for 1,260 days" or, four years and nine days. And from this point sets out "the witnesses" in their witnessings or teachings of power or *force*, and the "powers that be," or the Gentiles continue their tramp, *tramp*, TRAMP, until the 20th of April, 1865, or thereabouts, when they cease to tramp for want of something to trample upon. And when their tramping ceases, they set up a hideous "rejoicing and merry making" that betokens "intoxicated demons." "They rejoice with exceeding great joy" over the fallen Hectors; "for these two prophets had sorely tormented these dwellers of earth;" and now that they have succeeded in treading them under foot, their joy becomes excessively immoderate, yea, even frantic; for, say their own writers, "they shriek and howl" like Pandemonium on a "bust." And not the least remarkable feature of this "howling pack," was that it consisted of "people and kindred, and tongues and nations," *imported* expressly for this trampling crusade; and now that they have accomplished their mission, they form a suitable ingredient for this howling orgie.

But we would remind them in their excessive joy over the fallen "witnesses," that after three and a half days, the spirit of life from God, that once animated and gave vital force to the *now* dead, will re-enter their fallen and dead bodies, and reanimate and revivify them; and they shall arise from their fallen and dead condition, and stand upon their feet, and then ascend to heaven, and all the "howling pack" shall not be able to prevent them; for while the "two witnesses" are ascending, or at "the same hour," chapter xi, verse 13, there will be "a great earthquake" in the midst of these "uncircumcised;" and ten parts of their city, "or ten States of this Sodomitish government, will fall;

and in this earthquake will be slain seven thousand men." And after this dreadful visitation of a righteous God upon them for their civil and ecclesiastical iniquities, they will become affrighted in their *then* capacity of a "remnant" or fragment of one-third, and be constrained to give glory to the God of Heaven, and not as *now* to glory in "men and isms." So we shall look with confidence for our exaltation in due time, for "it is for a time appointed" of three and a half days, whose solar length we know not. Perhaps some critical observer will object to the stress we lay upon the word "power," in the commission of the "two witnesses," since the word "power" is a supply, and not found in the original, for the passage without this supply would read thus: "And I will give unto my two witnesses; and they shall teach or testify a thousand, two hundred and threescore days, clothed in sackcloth."

Now it is evident that they were His "witnesses or testifiers" before this commission issues to them, *for they were his at that date.* How long they had been His "testifiers" is not the point in question. The question is, what was given His "two witnesses" at *this* time, that they did not possess before? When they first started into being as His testifiers, he certainly clothed them with authority to testify or teach His doctrines in Church and State; but to do so by precept and example, or to teach by moral forces alone. They were boldly and openly to advocate the truth, and defend by proper arguments and practices the same, but to go no further than "precept" in teaching, and then by "example" or practice to enforce the teachings of the precepts or theory. This much they necessarily had, to constitute them teachers or testifiers in any sense. But a period comes up in the history of the witnesses, when they are given something which they had not before; and what more could be added to their former authority but something of a more potent form, to enforce with "arguments,"

other than mere theory and words, or yet the more powerful argument of example.

These agencies, *heretofore* in us, had failed, and so signally had they failed, that the "uncircumcised" emboldened by the success of years of adverse teachings on their part, were now moving heaven and earth for twenty-five or twenty-six days for an utter extirpation of "the two witnesses of God" that so tormented them by simply teaching God's truths. And at this juncture the witnesses are further authorized or empowered to resist, in a more potent form, the *adverse* teachings of the beast from the pit. And this resisting power conferred upon them for their self-preservation, and the theory and doctrines that they had heretofore taught by moral force, necessarily in its action or effects would also be *aggressive* as well as *defensive*. There is no more certain way of resisting an enemy than by warring upon him. Hence we conclude that a "supply" was absolutely demanded in this commission to make good sense or harmonize the teachings of this passage and its kindred fellows, and as our translators have given us the word "power," we accept it, but certainly a more definitely forcible one would have been more in keeping with the fulfillment of the prophecy, for the teachers had "power" in their very incipiency, but only *moral power*. But if in their after history they are authorized to use physical forces, then a supply definitely expressing that fact should be used instead of "power." That the witnesses had immense moral *power*, before they exercised any physical force on the 12th of April, 1861, is very evident. But that her moral power could not sustain her against the physical forces brought to bear upon her is equally certain, for moral power can only be brought to bear against moral power; and when physical forces are to be met, then physical forces must be resorted to for defense or hope of success in teaching. Hence it was necessary to give or clothe them

with "additional" power, since their moral power had failed to accomplish its objects, and as physical power would necessarily follow on the failure of the moral—unless God would abandon his first purpose or object in giving the moral—we can see the necessity of a *supply* that would express that fact. And we propose to supply so as to make the commission read thus: "And I will give *physical power* unto my two testifiers and they shall teach, or testify, with physical forces for twelve hundred and sixty days, clothed in sackcloth."

THE RISE OF THE TWO WITNESSES, ETC.

Before we take up the vial of this period we will return and make a few remarks upon the "sweets and bitters" of the little book, and of the times of sweetness and bitterness, which will necessarily introduce or bring up the *time* that the eater or Israel arose—that is, the two witnesses—for, as before remarked, St. John's eating the book was but a symbolic eating of it, while those to whom his revelation was sent are the true eaters. It was "sent and signified unto him, and he sends and signifies unto Christ's servants," that is, his dual Israel. And whatsoever this book seemed to be to John, in his eating and digesting of it, just that very thing it would prove to be to the Israel to which it was sent by John. The 10th chapter of Revelation, in which the little book appears, seems to be introductory to the things developed in the 11th chapter. The prophet is directed to eat the book or put himself in possession of its heretofore unsealed but *unrevealed* contents of sweet and bitter, after which he is informed that he must prophesy "again," of its character or contents, "before many peoples and nations, and tongues and kings." And this command to him was simply a command to those to whom he was sent. In obedience to the command, he ate the book and at once he arises and meas-

ures—chapter 11—God's Israel; or, Israel at once arises and measures or separate *themselves* from the Gentiles. This act of the prophet of eating does but represent the act of the people in secession. "Measuring," as before remarked, is taking charge of, or separating by measurement a certain favored part from a less favored or more objectionable one. "Objectionable" on account of a want of conformity on their part to the requirements of God's civil law. Hence we see it stated—as soon as the severance by measurement is accomplished—that the court without the temple, or without the *measured district*, was not to be measured or cared for, "for it is given unto the Gentiles," or "uncircumcised Philistines." Now, the first act with the prophet as touching the book was to eat it, and it proved to be sweet; while the first act under its administration or development in the hands of Israel to whom was sent measurement or a severance of Israel from the Gentiles by secession. So the measurement, or severance with them, comes exactly in place with the eating on the part of the prophet. Here, then, in this act of measurement, or severance by measurement, arose incipiently the two witnesses, or dual Israel of God. Was it "sweet," or was it "bitter?" You will say that the days of secession and organization of the confederate states was "as sweet as honey." Civilly considered, it was most delectable in the *mouth* or entrance period of the little book. The introduction of this little roll or measure of time was delightful beyond measure, but how long was the sweet period to last? The prophet says, "as soon as I had eaten it my belly was bitter." The "sugar-coated pill" was no sooner swallowed, or no sooner in the "belly," than it proved to be as bitter as wormwood. It was "sweet" in mastication, and on its route of short passage from the mouth to the "belly." "Sweet as honey" on the 20th of

December, 1860, and on the 9th, 11th, 20th and 26th of January and 1st of February, 1861. And sweet at Montgomery, Ala., on the 4th of February, 1861, on its short passage to the "belly" of time, which it entered on or about the 14th or 15th of March, when the treading down of the "uncircumcised" began, and turned the whole into gall; ever since which time it has been "bitter, and only bitter, and that continually." And even to-day the bitter effects have not been dissipated, nor will they be until after the "three and a half days" of the life-suspended state, whose length we know not.

Now that we have gone through the little book, what has it disclosed? It shows, first, a measurement of a part and a consequent severance of some nation, and the measured part develops itself into the "two witnesses," and the two witnesses are warred upon for forty-two months by the Gentiles and killed; and, being killed, as civil states they show themselves to be "one-third" of the nation to which they formerly belonged—seals one, two, three, four. The character of the one-third killed is given as that of God's chosen instrument to teach his doctrines in civil things, and, incidentally, in ecclesiastical affairs, and that they are to remain dead for three and a half days, and then to ascend to heaven's heights in a civil sense. And the *two-thirds*, or the states not killed, have been *moved out of their former places* as sovereignties, but not overthrown or killed, and shows that they have not repented of their enormities, but rather rejoice in the wicked works of their hands, but that finally they will disrupt by ten states seceding, or "falling," "the same hour" that the witnesses arise, and the fragment left after this disruption, being one-third also, will repent and give glory to God, and will thus give us three Israels out of what was a unity at the opening of the first seal.

OF WHOM DO THE SEALED ISRAEL, SEVENTH CHAPTER, CONSIST?

We answer, that the twelve tribes being sealed, we know that "all Israel" are there. It is not a divided host at *that* time, be it what it may at *this* time, or what at the time of the second disportation, cnapter vi, verse 14. If it is divided *now*, and again to be divided, it will not be so *then*. It will be recollected that the prophet, chapter xi, verse 1, is ordered to "rise and measure, or sever, the temple, altar, and worshipers of God," from the balance of Israel, but not to measure, or include in his measurement, "the court that was without the temple." Now this "court" was as much a part of "Israel" as any other; as much so as the temple itself, yet not held so sacred or holy as the temple. The temple was peculiarly holy as the designated dwelling place of Deity. And the worship *in* the temple, and the worship *without*, in the court, rank as superior and inferior. Now, these two very small points, or spaces, in the whole nation—temple and court—are taken to designate the whole nation, and being thus designated by superior and inferior, or temple and court, God orders the severance of Israel by a measurement, or cutting the temple off from the court, and the court being much the larger or more numerous body of Israel, is then turned over to the Gentiles. Thus he divides His "Israel," taking charge of "one-third" himself, and turning two-thirds over to the "uncircumcised," or centralism. And then he permits these "uncircumcised" centralists of two-thirds to trample upon His one-third for forty two months, and also commissions or empowers His one-third to teach, forcibly or physically, his true civil doctrines for twelve hundred and sixty days, at the end of which time they are overcome and killed by the "uncircumcised" centralists. And after or at the end of three and a half days, God's "one-third" arises to life

again, at which time, or "the same hour," chapter xi, verse 13, an earthquake takes place among the two-thirds "uncircumcised"—being the court left out—and disparts them into two divisions, one of which is designated by "one-third," chapter ix, verse 18, and by "ten parts," chapter xi, verse 13, and the other one-third by a "remnant" or a fragment.

Now, mark you, these *three divisions* once constituted "all Israel." The "temple," the "one-third" first cut off from the "two-thirds" in the court, and subsequently, at the time above named, this two-thirds found in the court, are disparted by an earthquake into ten parts and a fragment. Now, then, as these three separate bodies of what was once a whole, must, though dissevered, still represent or stand for the whole as being "all Israel," and the twelve tribes sealed, chapter vii, being also "all Israel," we are driven to the inevitable and logical conclusion that the *three* divisions named and the *twelve* tribes sealed are *one and the same*, as to what they as divisions and tribes designate; that is, they both bespeak the very same Israel, but in *two vastly different states* or conditions, and at two necessarily different points of time, since two different conditions of the same body could not exist at the same time. Israel as a civil government, confederate, consisted of thirteen tribes, most commonly designated twelve, just as the thirteen apostles are most commonly called the twelve. This being so, the twelve tribes sealed, chapter vii, shows Israel, as there represented, as being her proper self, and as having passed through her variously dissevered and broken or fragmentary states, as to her confederate whole, while the "three divisions" show her as a *confederacy* in a fragmentary state, yet at the same time she may consist of three times twelve states or tribes—that is, there may be in each one of these three confederacies an indefinite number of states. Then we must know that

the fragmentary state must precede and cease before the twelve tribes and sealed confederate states can issue. Then you will ask, since the "one-third" first cut off by the measurement or secession under God's order is esteemed the true representatives or teachers of God in a civil and ecclesiastical sense, and being now dead, are to arise to life again after three and a half days from the time of their death, what are you to do with the "two-thirds," which you call "uncircumcised" centralists, since the whole of Israel is represented by the twelve tribes sealed? How, then, are these "uncircumcised" to become "circumcised," or cease to be Gentiles, and when? We answer, they are to become "circumcised," and hence true Israelites, in a civil sense, by their own voluntary action or election. Whether superinduced by a proper conception and conviction of their duty and consequent rights as sovereign individuals, which necessarily leads to and results in a sovereign state or states, or whether alarmed at the fearful strides towards "centralism" or Gentilism shall not have a large agency in turning them back to the true fold of Israel, we know not. This last we know will effect the return of the "remnant" or "tail-end" of Israel now in Sodom—for the prophet tells us that when—or "the same hour" that—the true Israel, represented by the temple or two witnesses, shall arise and ascend to heaven—or, which is the same thing, attain to the highest possible political elevation—that there is to be a "great earthquake," in which ten states, called "parts" of the uncircumcised and unmeasured court, or two-thirds left out, "will fall"—that is, will fall off from this uncircumcised host to which they *now* belong, and of which they form a part. But when they cease their connection with these Sodomites in the East the conclusion is, that they, in that very act, become Israelites, for it is quite evident that there is to be a radical change to take place in the political complexion of the

falling-off ten tribes during this earthquake, since they have a war between them and the "remnant," the bloodiness of which is characterized by the "slaying of seven thousand men." Not that exactly seven thousand are to be killed in this war, for it is only a common figure that means—though indefinitely—a great slaughter. It might as well be taken to mean seventy thousand as seven thousand, since it only means a very great human slaughter. After which falling-off of the ten tribes, or ten "parts," in this bloody contest between centralism and republican states' rights, it is said "this remnant," or "tail-end," "becomes affrighted and gives glory to the God of heaven." Now to do this they must become true, civil Israelites, and the conclusion is, that when this most obdurate and corrupt "remnant," or latter end of this Sodomish nation, shall be constrained through "fright" "to give glory to the God of heaven," that the preceding ten tribes must also have given glory to the God of heaven, but perhaps less through "fright" than a thorough conviction on their part that they were in error. So, now that the second and third divisions occupy the same political ground, we can very easily see how they might, *as they must*, unite their political destinies with the first division of Israel's host, overthrown under Seal 1, 2, 3 and 4, and episodically rehearsed in the little book events. And when this point is attained, then God will claim them all as His, and seal them as in chapter vii, preparatory to "Armageddon;" hence, we look for ten states in the West to secede before there could be that part called a "remnant." And with this sealed Israel is also enrolled "a great multitude which no man can number." These, we have said, were the persons of other peoples, or persons of a plurality of civil polities; for these we must look to other nations, for they are not here, but they are of us. And when the Lamb breaks the seventh seal, and gives one half hour for silent

contemplation of the awful scene then and there presented, and then orders his trumpet to sound the order of battle, then this great multitude, which no man can number, will move simultaneously with Israel of the West to the battle of that great day of God Almighty. But before this we must introduce the vial of this sixth seal period, for no period—we mean of the seven—is finished without its wrathful vial.

THE SIXTH VIAL.

"And the sixth angel poured out his vial upon the great river Euphrates — monarchy or centralism — and the waters thereof were dried up, that the way of the kings of the East might be prepared. And I saw three unclean spirits like frogs come out of the mouth of the *dragon*, and out of the mouth of the *beast*, and out of the mouth of the *false prophet*, or teacher." These three unclean spirits, like frogs, that came, one out of the dragon's mouth, one out of the beast's mouth and one out of the false teacher's mouth, represent by *mouths*, false doctrines of the pit as proceeding from these three. "For they—the three false doctrines, or frogs—are the spirits of devils working miracles which go forth unto the kings of the earth—East above—and of the whole world, to gather them—these kings—to the battle of that great day of God Almighty. Behold, I come as a thief! Blessed is he that watcheth and keepeth his garments, lest he walk naked and they see his shame. And he—not the three spirits—gathered them together—that is His blessed and white robed, sealed and palmed army—into a place called in the Hebrew tongue, Armageddon." Mark, here are *two gatherings* and *two* gatherers; one on the part of the devil, by means of the "three unclean spirits like frogs, that go forth unto the kings of the East and of the whole world to gather them to the battle of that great day of God Almighty," and the other gathering was by God for he first seals and blesses his host, and warns them to "watch

and keep their garments white." After which it is said, "And *he*—God—gathered them together into a place called in the Hebrew tongue Armageddon."

One of these armies, I wish you to remember, is from, or of, "Euphrates" or "Babylon," just as you like, and also to remember that this Euphratean army, represented under the trumpet of this period by "two hundred thousand thousand horsemen," was that which, by fire, smoke and brimstone, killed the second "one-third" of the civil states of the sun system, for it is plainly said that the four agencies or instruments that were bound heretofore in "Euphrates" were let loose and soon produced an earthquake in the sun system, or nation, and raised these two hundred thousand thousand horsemen, and killed the before-named "one-third," the first one-third having been killed. Seals one, two, three, four. So that the "Devil" is the sire of all these designations of monarchy or centralism, and being let loose under the character of the four agencies of Euphrates, and triumphing over God's dual Israel for a time, are finally, in the latter part of this period, represented as calling upon the mountains, or monarchical nations under their rule hitherto, to fall on, or clothe them with ability or forces sufficient to meet the Lamb and his chosen company, for they say, "the great day of His wrath is come," that is, "the battle of that great day of God Almighty," otherwise called Armageddon, will have come, where God gathers together his white-robed, sealed and palmed army. Two armies, then, are here assembling in the "vale of Jehoshaphat," or "vale of Jehovah-judgeth;" one under Euphratean leaders and banners, and the other under the Lamb.

Now, by the angel "pouring his vial of wrath upon the great river Euphrates," we learn that it betokens or speaks of troubles or disasters in Euphratean waters, in the latter or very last part of period six, and his "four agencies"

that were "let loose" and triumphed in an earlier part of this period, are now about to be cut off or "dried up," for when the angel had poured out his vial of wrath upon the river, it is said, "and the waters"—or supports—"were dried up." Not that Euphrates, or monarchy, "was dried up," for it was not yet; but that its waters or streams that had given it support heretofore were cut off. "Euphrates" was one thing, and its plural of "waters" was another; just as much so as was "Euphrates" and its "four agencies" under the trumpets. "Euphrates" and its "waters" are of the same *nature*, and so also "Euphrates" and its "four agencies" were of the same nature. Her waters being cut off, she would inevitably become "dried up" after a time, but not immediately on the "cutting off" of the supplies. We think that whatever it was, that was called her "four angels" in the former case, the same was her "waters that were dried up." But this is not material to our purpose, and we care not to argue the point, but are willing that critical expositors should settle it. The drying up of her waters was to the end, "that the way of the kings of the East, or whole world, might be prepared."

Now, what is meant by the "way of the kings of the East?" It does not mean "the king's highway," nor any act or thing for the benefit of the kings of the East, for the "drying up" we assume, was detrimental to the kings, since "Euphrates" is a leading and well-known symbol of centralism or monarchy, or of kings' dominion; so to "dry up" the "waters" or supports of "Euphrates" is but to "dry up" or cut off those supports of monarchy upon which they had heretofore leaned. Now what these "waters" or "four agencies" are, upon which monarchy has leaned as prominent supports, we have before said, we do not pretend to know. Let those who are skilled in "legitimacy" and the "divine rights of kings," say. Be they what they may, "the drying up" of these prepares

the way of the kings of the East. For after they are dried up, the kings resort to new agencies for their sustenance and support, and these new means are to result in leading them to their overthrow. Now, where does this "way" or passage lead the kings of the East? Their "waters" being "dried up," they must seek some new means of support or they will soon perish. Legitimacy must go by the board if not sustained by some new and extraordinary means; and this new and extraordinary means proves their leaders to Armageddon, the very place to which the "way" leads, for as soon as it is said, "that the way of the kings of the East might be prepared," it is further added, "and I saw three unclean spirits, like frogs, come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet or teacher."

Now, "mark well," that the "three unclean spirits" are all exactly alike—"like frogs." And coming "out of the mouths" shows them to be unclean doctrines, promulgated by three monarchical governments, and designed to supply the loss of their former supports or "waters." And these monarchies are designated, the first by "the dragon," the second by "the beast," and the third by the "false prophet" or false political teacher—that is, three particular nations, known in Scripture by these separate names. The first is the dragon, and known as such; the second is the beast, and known as such; and the third is the false prophet, and known as such. Their new doctrine or spirits of devils is *one*, though of tripartite parentage, all "like frogs," and, as such, unclean. Now the doctrines, or whatever "unclean" words of civil or ecclesiastical policy may be adopted by these three representatives and leading monarchies, is *that*—that is, called "the spirits of devils, working miracles which go forth unto the kings of the East, and of the whole world, to gather them unto the battle of that great day of God Almighty." Now, what three monarchies or "cen-

tralized" nations are indicated by the tripartites, dragon, beast and false prophet, we do not pretend to say at present. One thing, however, we will say, that whatever is to be "let loose" and used as an agency or means of fostering "centralism," in overturning the second one-third of the "states' rights" civil polities, will be "dried up," or cease to be any longer effectual to "centralism;" and that being so, "centralism" or monarchical principle will, by its three representative heads here called "dragon," "beast" and "false prophet," give birth to some new and unclean "isms" or spirits of devils that will be almost miraculous, and will enable them to muster a more numerous or mightier army for their cause than ever before, and shall thus embolden them or "gather them together" to measure arms with Israel's hosts, "which no man can number," led on by the seven-horned Lamb, who stands in the midst of the "Chariot Throne."

We now close our remarks upon the sixth Seal, Trumpet and Vial period, *very soon* to be ushered in to run its round, leaving the armies of the devil—who at first entered this period, numbered as "two hundred thousand thousand horsemen,"—standing on the confines of the same. What their numbers and strength will be under this, their last and most desperate effort for the "divine rights of kings," and the "succession of St. Peter," we know not. We will leave also the "armies of Israel," "which no man can number," confronting them, on the "outgoings" of period six. We can scarcely breathe freely as we approach the closing of this vastly momentous period, since its ending is but the beginning of the most terrific and trying events that have ever yet visited this sin-cursed earth. The sixth period has the honor of mustering and marching to her confines the two largest armies that ever shook the earth beneath their tread, but it is reserved for the seventh period to bring these armies into

and carry them through the fiercest conflict of arms that earth will ever record. How long the trumpet may sound, and urge on the contending hosts, and how long the battle may rage under the fierceness of the vial wrath, we know not; but we know that the seventh period, as a whole, will be a short one as compared with its predecessors, for we esteem its length just the duration of the battle of that great day of God Almighty—for it is said, "in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished"—and then such other necessary time for the return of the troops to their lands and homes, and to make such arrangements as shall be proper for the celebration of the advent of the one thousand years of millennial reign of peace, during which "the nations are to learn war no more;" that is, the nations or states of God's dual Israel "shall learn war no more." What the other regions of earth may have to suffer in the shape of wars, we know not, but we shall have "peace throughout our borders."

CHAPTER VIII.

"THE SEVENTH SEAL OR THIRD AND LAST WOE."

The seventh Seal, Trumpet and Vial, constitute a trinity prophetic and historic of period No. 7.

We now come to consider the seventh seal or last "woe" period which was to come, or "cometh quickly," by which we do not understand that this third and last woe period was to be ushered in more suddenly than any of the preceding periods—by no means; for each must succeed its predecessor at once. There can be no interim or hiatus in time. We understand that this third woe, or seventh seal period, was to be a *short* or "quick" period. Yes, we will say, *very short.* The other periods having occupied a good degree of time, the prophet informs us that this last one was to be short, or "quick," as compared with them. The opening door introduces us into this short, or "quick" apartment of time. Time was not quickened in its pace, but the space being short, it would "quickly pass away," and a new era dawn. And of such an awful character were the sights seen and events foreseen, to be under this "quick" woe, seventh seal period, that when the door was opened that gave a view of them, "there was silence in heaven about the space of half an hour."

THE SEVENTH TRUMPET.

Well may it have been said on the closing of the fourth trumpet, "woe, woe, woe, to the inhabitants of earth by reason of the other voices of the trumpets of the three

angels which are yet to sound." Silence profound reigns—painful silence—mute with awe for one half hour, reigns in the civil heavens on beholding the visitations of a righteous God about to be meted out upon the unsealed, unrobed and unpalmed nations of monarchy. But time heeds not this solemn silence and quickly numbers sixty seconds thirty times, when all this heaven is aroused by the pealing blast of the seventh Trumpeter which seems to shake the pillars of the vast universe. And then are heard " great voices in heaven, saying, the kingdoms of this world are become —are now to become—the kingdoms of our Lord and of his Christ, and he shall reign for ever and ever. And the four and twenty elders which sat before God on their seats, fell upon their faces and worshiped God, saying, we give thee thanks, oh, Lord God Almighty, which art and wast, and art to come; because thou hast taken—are now about to take—to thee thy great power and hast—will—reigned. And the nations—not sealed, robed and palmed—were——are—angry, and thy wrath is come and the time of the dead—witness or lives under the altar—that they should be judged, and that thou shouldst give reward unto thy servants, the prophets, and to the saints, and to them that fear thy name, small and great; and shouldst destroy them which destroy the earth. And the temple of God was opened in heaven, and there was seen in his temple the ark of the testament. And there were lightnings, and voices, and thunderings, and an earthquake, and great hail." This needs no comment, only to remark that it was *prophetic* and awaits fulfillment; so we shall hasten at once to the vial for fulfillment.

THE SEVENTH VIAL.

Now follows the executing vial of God's wrath, for the things above which appear to be done are not done, but only ordered on the part of the trumpeter to be done by

the executing vial. We will see if the vial's execution corresponds with the order of the trumpet as above indicated. "Armageddon," announced at the close of the sixth vial, now comes in all its vengeful fury. Mark you, the sixth vial closes thus: "And he gathered them together into a place called in the Hebrew tongue, Armageddon." And here, at "Armageddon," are they "gathered together" and left standing, by the sixth period; and here are they found when the seventh seal is opened, and the sights, etc., strike heaven with mute and solemn silence for half an hour, which silence the seventh trumpet breaks, and stirs this mighty host to their utmost limits, by ordering and directing the execution of the things proposed; and notifies us in advance of the execution of the vial, what the result was to be. "That the kingdoms of this world were to become the kingdoms of the Lord and of His Christ; and that he was to reign forever and ever;" and that in executing or accomplishing the foregoing "there was to be lightnings, and voices, and thunderings, and an earthquake, and great hail." Now, let us introduce the executor of this order, and see how his actions correspond with the order. "And the seventh angel poured his vial"—executively—"into the air, and there came a great voice out of the temple of heaven, from the throne, saying: it is done." "Air," as a symbol, has no locality, and hence is not limited to any region of earth in its signification. "Air" is universal. So here is a "universal" disturbance of the civil elements of the whole earth, "saying it is done," the last dregs set apart and apportioned into seven cups, is now exhausted or drained from the same. This last and most bitter cup is poured into the "universal air," setting its elemental component parts into fearful storms of strife.

Now for the final onset of battle, resulting from the elemental wrath of the seventh vial. "Multitudes—multitudes in the valley of decision" (see Joel, chapter iii, 14th

to 21st verses inclusive). Two multitudes are here in "the vale of Jehovah-judgeth," rushing upon each other, led on respectively by the seven-horned Lamb in his wrath, and Abaddon from the bottomless pit. The earth quakes beneath the contending hosts. "And there were voices, and thunderings, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake and so great." And what is the result of this "great and mighty earthquake?" Answer—"And the great city—Babylon or centralism—was divided into three parts, and the cities of the nations fell. And great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath." The further-developed result was "every island"—minor civil polities of Babylon or else the church polities—"fled away; and the mountains"—civil polities or fragments—"were not found, and there fell upon men"—monarchies, unsealed men—"a *great hail* out of heaven, every stone about the weight of a talent, and—these monarchy—men blasphemed God, because of the plague of the hail, for the plague thereof was exceeding great." This last vial, or "cup," in its effects was poured out upon, or given unto the great city of Babylon or Euphrates, and its wrathfulness was "fierce," for unto her was given "the cup of the wine of the fierceness of his wrath;" and the hail 'was exceeding great" in its wrathfulness of plagues—stormed in its fury upon her. It was not hurled upon this Babylonian, Euphratean "multitude," in what would be called common-place "wrath;" but in "the fierceness of his wrath." It was wrath intensified. Hence it is not simply said that the plagues or evils visited on monarchy's house was "great," or 'very great;" but it surpassed or "exceeded" all such. It was "exceeding great;" hence more wrathful and fierce than anything visited upon earth.

The "earthquake" exceeded anything in its line. "A

great earthquake such as was not since men were upon earth, so mighty an earthquake and so great." And by it "Babylon was divided into three parts." She comes into the field a "unit," called a "multitude," but she is soon riven into minor divisions called "islands and mountains," and then these are dispersed and cease to be. "They flee away" and are "not found" This is so like Daniel's description of the same events, chapter ii, 34th and 35th verses, that we are constrained to refer to them. Here Nebuchadnezzar's great monarchy image was smitten by the stone cut out of the mountain without hands, and this smiting "breaks the image in pieces," and then were these "broken to pieces together and become like the chaff of the summer threshing-floor, and the wind carried them away that no place was found for them;" but on the other hand "the stone that smote the image became a great mountain and filled the whole earth." Thus ends "Babylon," that first reared its rebellious head towards heaven on the banks of the "Euphrates." Her "four angels" are yet to be let loose upon or within the sun government with war forces, characterized in the beginning by "200,000,000 horsemen," fiercely vomiting "fire, smoke and bri stone," and with these she will succeed in killing the second one-third of the same, but the death is short and when they live again they will be sealed unto life and shall be subject unto death no more. And when we—all the states of Israel and the great multitude which no man can number—do arise, her day of final fall will be close at hand, even at the door.

We next notice particularly the exact correspondence between the trumpet's announcements or executive order, and the vial's execution of the same. The trumpet says there was to be in execution or fulfillment, "lightnings and voices, and thunderings, and an earthquake, and exceeding great hail." The vial executes in "lightnings, and voices, and thunderings, and a great earthquake, and ex-

ceeding great hail." Thus, the perfect coincidence or correspondence between the order of execution as sounded by the trumpet, and the execution of said order by the vial, shows them as having direct reference to the very same time and events, and proves almost to a demonstration that we are correct in regarding the seals, trumpets and vials as seven *trinities*, prophetic and historic, of times and events transpiring in the same. In conclusion, we notice the modern character of this "battle of that great day of God Almighty."

The vial's rehearsal of the order was "voices," as of the commanders giving orders, or directing the movements of their various divisions and minor bodies of troops, and then the "thunderings" of the ordnance and roar of small arms, and "lightnings"—flashes of these roaring engines of death—and then the "great hail" of iron and leaden missiles, falling in dreadful fury upon the host of "Euphrates," for it was they who "blasphemed" the most high, on account of the plague of the hail, for the plague thereof was very great, and the whole of it constituting "a great earthquake." And is it so that this "great day," called, by way of distinguishing it from other great days, "THAT great day of God Almighty," is so close at hand? And is it so that we are so intimately and so largely concerned in "*that* great day" in its immediate actions and results? And if so, are we prepared for it? Or, if not, are we making the necessary preparation for its terrific realities. There are to be but *two* "multitudes in the valley of decision," one led on by him that stands in the midst of "the Chariot Throne," who is there called a "Lamb;" but this Lamb becoming wrathful toward his enemies, he proves to them "the lion of the tribe of Judah." The other "multitude" is led on by the Hebrew Abaddon, whom the Greeks call Apollyon. Now to which of these *civil* "multitudes" do you belong? Are you a theocratic,

democratic, republican, states' rights confederacy man? If you are, you belong to the Lamb's "multitude." Or, are you for a "stronger" form, or a more centralized government? If you are, put on your strongest "mail" and "steel" your face and brace your nerves, by whatever means you may be able, for be assured that the wrathful Lamb, now a fierce Lion, will pour "a great hail upon your leader's ranks, every stone of which will be of a talent's weight, and its plague will be EXCEEDING GREAT." So "go thy way and learn what this meaneth."

XI