



Truly Yours
J. G. Martin,

THE

Voice of the Seven Thunders:

OR,

LECTURES ON THE APOCALYPSE.

By

Elder J. L. MARTIN.

"Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand."—*Revelation 1: 3.*

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P R E F A C E .



DURING the last twenty years, Elder J. L. MARTIN has been engaged in studying the prophecies, and especially the Apocalypse—considered, generally, a very mysterious book. And he has, at sundry times, and in divers places, given to the public the result of his investigations, in the form of popular Lectures, to the great delight and edification of his hearers. And the public generally have been so much interested in these Lectures that he has, for years, been urged by the people to prepare them for the press. For a long time he hesitated, and resisted all importunity to publish, as so many books had been published upon the subject, all professing to give the “Key” to the Apocalypse, but none of them satisfying the intelligent public mind, or furnishing, in his judgment, the true interpretation of the Vision.

But through the earnest and continued solicitations of his numerous friends and brethren, in whose judgment he had confidence, he finally yielded to what seemed to be almost a universal demand, and consented to prepare the Lectures for publication. Accordingly, a very competent stenographer, Sister Anna Howe, was employed to report the Lectures as they were delivered by Elder MARTIN during a full course. This work has been faithfully performed by Miss Howe, for which she deserves the thanks of the reading public. This report has been carefully ex-

amined and revised by Elder MARTIN, assisted by Elder J. M. MATHES, and is now offered to the public in the following pages.

We believe that this will be found to be the most complete and satisfactory solution of the Apocalyptic problem ever published. Like all human productions, of course it has its imperfections, both in style and arrangement; but, we think, in the general scope of the investigation it will be found very complete. And while Elder MARTIN *alone* is responsible for the positions he assumes, and for his interpretations of prophecy, yet we feel no hesitation in commending the work to the public as a lucid and superior delineation of the Vision.

The Biographical Sketch of Elder MARTIN will be read with great interest by all. It not only shows how the pioneer preachers lived, and worked, and suffered, and triumphed, but it also shows how a man of firmness and perseverance may rise from the humblest walks of life to a position of great usefulness and general influence in the Church of God.

Knowing that there was a general desire among the old acquaintances of Elder MARTIN to have a likeness of him in the book—and, indeed, all who read the Lectures will desire to see how the man looked who delivered them—we have been at the expense of getting up a splendid lithographic likeness of him, to gratify his friends and all others. The likeness, we assure the reader, is a good one, and true to life.

May the blessing of God rest upon the reader.

J. M. MATHES.

CONTENTS.

LECTURE I.

**INTRODUCTION—Seven golden candlesticks—Stars in his hand—
The Church at Ephesus, her labor and short-comings.... 41-54**

LECTURE II.

**Church at Smyrna—Her riches and poverty—Blasphemy of some—
Ten days of tribulation—Importance of these letters—The
second death—Church at Pergamos—Satan's seat—Hold fast
the NAME—Plays and dancing—Church at Thyatira—Church
at Sardis, at Philadelphia, and Laodicea..... 55-72**

LECTURE III.

**Men should read and understand—Third division of the subject—
Things to come—The four living creatures—Order of proph-
ecy—The final triumph of the Gospel..... 73-87**

LECTURE IV.

**More about the four beasts—Their wings—A wheel within a
wheel—The four and twenty elders—The millennial age—The
seven Spirits of God..... 88-98**

LECTURE V.

**Millennial age continued—The strange little book—None worthy or
able to open it, or read it—The lion of the tribe of Juda pre-
vailed to open it—The lamb with seven horns—Seven vials full
of odors—First seal opened—The white horse..... 99-108**

LECTURE VI.

Second seal opened—The red horse—Third seal opened—The black horse—Fourth seal opened—The pale horse—Fifth seal opened—Souls under the altar—Sixth seal opened—The seal of the living God 109-127

LECTURE VII.

Seventh seal opened—Silence in heaven for half an hour—Seven angels and seven trumpets—Voices, thunderings, etc.—The burning mountain—Great star from heaven—Wormwood—Sun smitten, etc.—Another star falls, with the key of the bottomless pit—The pit opened—Locusts come out of the smoke..... 128-146

LECTURE VIII.

The fifth trumpet continued—Men are hurt five months—The four angels loosed from their confinement in the river Euphrates—The great army of earth, two hundred millions—Gunpowder and fire-arms—Four hundred years of fighting—The little open book—The voice of the seven thunders..... 147-158

LECTURE IX.

What the seven thunders uttered, to be sealed up for a time—But to be made known under the sounding of the seventh trumpet—John eats the little book—The two witnesses—their sackcloth—Prophecy, death and resurrection..... 159-177

LECTURE X.

The millennial reign—The coming of the Lord *post* millennial—The first resurrection—The temple opened—Voices, earthquake and great hail—A great wonder in heaven—The woman, her child and the red dragon—Her crown of twelve stars—She goes into the wilderness—Church identity..... 178-195

LECTURE XI.

The beast with seven heads and ten horns—The spotted beast—Still another beast with two horns—Church of England—No man may buy or sell—Image of the first beast—The number of his name 196-209

LECTURE XII.

The lamb on Mt. Sion—The sealing of the servants of God—The everlasting gospel preached—Fall of Babylon—Happy the dead who die in the Lord—Works follow them—One like the Son of man on a white cloud, with a sharp sickle—The wine-press—Seven angels with seven last plagues—The song of Moses..... 210-224

LECTURE XIII.

The pouring out of the seven last plagues—The destruction of the green trees—Great hail—Fourth vial poured upon the sun—Fifth vial poured upon the seat of the beast—Sixth vial poured upon the Euphrates—Three unclean spirits like frogs—Battle of Armageddon—Great hail..... 225-240

LECTURE XIV.

Judgment of the great harlot—Nations drunken upon her wine—Who are the harlots, daughters of this old mother?—The seven mountains on which the harlot sat—Fall of Babylon proclaimed—A shout of joy is raised over her ruin—Marriage of the lamb—Heaven opened—The white horse again—Bible translation 241-257

LECTURE XV.

The white horse and his rider—The sharp sword—Supper of the great God—United opposition to a faithful version of the Bible—The wine-press of the wrath of God—The angel with key and great chain—The binding of Satan..... 258-277

LECTURE XVI.

The first resurrection—Millennium—Gog and Magog—Satan loosed from his prison—The lake of fire and brimstone—The great white throne—The dead, small and great, stand before God—The general resurrection—The books are opened—The New Jerusalem comes down—New heaven and earth—No more death.....278-295

LECTURE XVII.

Conditions of eternal life—Christian unity—Right to the tree of life—No night in the New Jerusalem—The spirit and the bride *say* come—The danger of adding or taking from the Word of God—The Lord will come quickly.....296-311

LECTURE XVIII.

Twenty-first chapter—The new Jerusalem—Not old Jerusalem—All things made new—Some to inherit the new earth, and to be excluded from it—The Bride, the Lamb's wife—The Church in the future all one—The holy city—Her glory and light—Its walls and gates—Twelve angels—Twelve foundations—The golden reed to measure the city—Its length, breadth and height—all equal—Fifteen hundred miles square—No temple in it—The nations shall bring their glory and honor into it—The conclusion.....313-330

BIOGRAPHICAL SKETCH.



THE subject of this sketch, Elder J. L. MARTIN, was born in Shelby county, Kentucky, Nov. 14, 1810. A few of the incidents of his life, it is thought, will be interesting to the readers of this book, especially to those who have had a personal acquaintance with the author.

His father, with the prejudice of the early pioneers of Kentucky, thought that all education beyond the ability to “read, write, and cipher to the Rule of Three,” was unnecessary; consequently his opportunities for obtaining an education were very limited. He attended school in a five-cornered school-house with a dirt floor. While he attended school in this house, his principal ambition was spelling; and at a spelling-match on the last day of school, he spelled the spelling-book through without missing a word. This is the more remarkable from the fact that the book, entitled “Webster’s Easy Standard of Pronunciation,” was a very hard work to master, as it contained the names of cities, towns, gulfs, bays, and other geographical names. At that spelling-match he gained the prize—two bushels of apples—of which, he says he felt very proud. He was at this time about nine years of age.

After the age of nine years, he had no more privileges of going to school until he was fourteen. His

father moved from Kentucky to Indiana, then a new country, and they had much hard work to do. When he was fourteen years of age he entered into a written article of agreement with his father, in which he disinherited himself for the privilege of going to school four months. During this time he improved his penmanship, read some history, refreshed his mind in spelling, and ciphered through Pike's large arithmetic—writing down all the rules, and putting down the work of all the examples except a very few. He was at that time considered about a master of the science of numbers. He received a great many questions in arithmetic from different schools and colleges, and never failed to send back the answer with the work.

From early childhood he had very poor health, and was often confined to his room and to his bed, with sick-headache, rheumatism, and neuralgia. At about the age of sixteen, he left his father, to learn the trade of cabinet-making, and at eighteen was considered a first-class mechanic—in fact he was a good mechanic at anything—and, at the same time, he was a first-class doubter, or infidel. He had been taught, by all the preachers and by his parents, that the Lord had, from all eternity, an elect number definitely fixed and personally elected, and the fact of any one being of that number would be revealed to each one of the elect in the Lord's own good time, provided that they sought for the information in prayer. He had been a prayerful seeker for two years without the Lord making known to him in any miraculous way any-

thing on that subject. Hence he doubted the truth of this teaching and the truth of the Bible.

In this doubting mood he felt very unhappy, and concluded to read the Bible for himself. He read the Book through, and became convinced of the errors of his former teaching, and that his duty was to obey God and trust Him for the blessing, not doubting the fulfillment of His promises. Knowing that He had promised that he that believes the gospel and is baptized shall be saved, and as he did believe the gospel *in fact*, he knew that if he were baptized he would be pardoned. He resolved then to go to the Baptist meeting, confess the Savior, and be baptized, but took care to count up the cost before doing so. If he joined the church and was baptized into Christ, he would have to forsake his wild ways, give up his associates, and lead a different life. He thought he could do all this easily enough, except in one case. He loved a young lady who was not a member of the church, and whose parents were not members. He feared that if he became a Christian, he would have to give up all hope of obtaining her affections or her hand.

He then resolved to wait until after they were married, before he would become a Christian. But here the words of Jesus came to his mind—"He that would not forsake all for my sake, is not worthy of me." He changed his resolution, and determined to give up the young lady, if need be, and all the world beside, for Christ's sake. So, the next day he went to the Baptist meeting, and when the invitation was given he went up and gave his hand.

Then came the day of trial. They had to tell experiences then, and he had none to tell! So the preacher asked him leading questions as follows:

“Do you view yourself a sinner?” He replied: “I do.”

“Do you view Christ as a sufficient Savior?”

“I do.”

“Have you found Him precious to your soul in the pardon of sins?”

“I trust His promises.”

“Has God for Christ’s sake pardoned your sins?”

“I trust the promises of the Lord.” He was looking forward to the fulfillment of the promises of the Lord when he would go to Him through obedience. They received him into the church, and the next day (Lord’s day) he was baptized, and knew that his sins were pardoned by the word of the Lord.

About this time he bought his time of his father, agreeing to give him \$75 a year until he was twenty-one years of age.

After he was baptized, his oldest brother, nine years older than himself, became offended with him, pronounced him a hypocrite, and refused to have any friendly intercourse with him for many weeks. He finally came to the conclusion, however, that our author was a Christian, and that he himself was a reprobate, and gave up in despair. J. L. Martin then talked to this brother on every occasion that he could, as he was then willing to talk, and tried to show him the true way. He also went to see the young lady he had given up, and talked to her on the subject of

Christianity at the same time he was talking to her on the subject of uniting their fortunes together. He talked to her parents, also, on the subject of Christianity. The next year he was married—at the age of twenty—to the same young lady. He was married on Saturday night, at 8 o'clock—rather an odd time, but he had always a style of his own, and was never noted for following other people's fashions. On the Lord's day following, his wife, parents-in-law, his elder brother who had been offended with him, and another brother older than himself, with a cousin of his own age, confessed the Savior, and were baptized on Monday, the day of his infair. It must have been a happy day for him.

Soon after his marriage he attempted occasionally to say something in public, but was so timid and so bashful that he could say very little to the purpose. In addition to his bashfulness, he was very poor—not worth a dollar. He started out to make a living by working at his trade in the summer and teaching school in the winter; and this was followed up regularly for sixteen or seventeen years. Almost all his education was obtained as a teacher, not as a student. His first efforts at preaching were considered the poorest of the poor; so that the old brother (A. Little) who baptized him, after hearing his first efforts in the pulpit, said he thought he had better quit, and the brethren generally thought so too. But they afterward said, that since they had made a preacher of Brother M., they did not see why they could not of any one.

He remained in the Baptist Church for two or three years, when the whole church, without the loss of one, came into the Reformation; then he was made a deacon in the church. Soon after this he was ordained an elder. He preached some, but was not licensed—preached both privately and publicly, as an elder of the church. Three or four years after he was ordained an elder, he was licensed to travel as an evangelist. He still worked at his trade, and preached on Saturdays and Lord's days for about five years, for which he received the sum of fifty cents—twenty-five cents in silver and a twenty-five cent cheese, for five year's preaching—ten cents a year, and half of that in trade! This, he good-humoredly remarks, was an indication of the poorness of the preaching or the ignorance of the brethren of its value.

Soon after the judicial districts of Indiana were organized into missionary districts, at a meeting of the churches in the second judicial district he was chosen as their missionary to the destitute in the district, at a salary of \$300 a year, which was worth about as much then as a thousand is now. He was forbidden to go into the way of the brotherhood where there was any organized church or any Christian brethren, but was to go among the sects and among the people of the world, and preach to the opposers.

Not knowing much about opposition, he took the field rather with pleasure than otherwise, supposing that all who heard the truth presented in a plain manner, would be willing to receive it, and that certainly no person would oppose it. He was to report

to the missionary board every three months, and receive his three months' salary in advance. The first three months were spent mostly in riding along the highways and byways, and being hooted at by the people; denied a place to preach in, and failing to get an audience when he would make an appointment. He had in his district about fourteen preachers of different denominations to fight, and often cried, prayed, and wished himself at home. He shivered in the cold winds, sleet, rain and snow, without a friend to cheer him. His report, at the end of the three months, was: "No success—strong opposition; not the man for the place: you had better try some one else." But the treasurer of the missionary board told him that he had his next quarter's salary ready; that they had employed him for the year, and he had nine months more to serve,—at the end of the year they might let him off—he did not know. He went back into the work with a sorrowful heart, but resolved that if he had nine months more to serve, he would fight somebody or some thing.

By the time the year was out, his report to the yearly meeting was such that they concluded to employ him the second year. During the second year a brother from Corydon requested that the missionary meeting should send them some help to Corydon, but that Brother Martin would not do. They wanted a *man* in Corydon. Brother Martin might be a very good man, but he would not do for Corydon. The missionary board told him that it was Brother M. or no one; they had employed Brother M., and if Cory-

don was not satisfied with his help, they were not able to send them any other person. Once a month during that year, he preached in the court-house in Corydon, and succeeded in organizing a little church there. He preached for them once a month in Corydon the second year—the third year of his missionary work. He was employed again by the missionary board the next year, and preached for them again the third year in Corydon, by their request, and left a flourishing congregation there. He preached for the missionary board in the second district every year for ten years.

During his missionary labors in the second district he had a long, hard seige in Georgetown, Ind. He tried for a long time to get to preach there, without being able to get into a house. He attended a camp-meeting of the United Brethren, and heard their preacher, on Sunday night, say that they had the word of the Lord for it, that where two or three would agree, as touching any one thing, to ask of the Lord, it should be done, and that there were more than two or three present that were ready to ask the Lord to pardon any one that would come up to the mourner's bench; that he had found the Lord at the mourner's bench, and he exhorted others to try it in the same way; that they had the word of the Lord for it, that their sins should be pardoned if they would come, because more than two or three were ready to ask the Lord to do it. They sung a song, extended the invitation, and a dozen came forward and kneeled at the mourner's bench. The prayers of the two or three, or

four or more, were offered, and still the mourners were all unpardoned, as far as they knew. The preacher told the brethren that they had not asked in faith, and then inquired if two or three could not ask the Lord in faith to pardon these mourners. One old brother promptly answered, "Yes, forty." Then the praying again commenced, and when they had all concluded, the mourners were still on their knees unpardoned. The preacher observed, "There is something wrong, brethren; the Lord has promised, that where two or three ask in faith, it shall be done, and two or three have asked the Lord to pardon these mourners, and they are seeking pardon still." Elder Martin felt very much hurt at this, as he thought it was blaming the Lord; so he walked out of the stand, into which he had been invited at the beginning of the services, and observed: "There is something wrong; and if you will allow me to talk a half hour, I will tell you what it is." Some one said, "Not now; you must not disturb our meeting; you can tell it some other time." He asked, "When?" and the reply was, "Set your own time,—do not interrupt our meeting now." So an arrangement was made, privately, for the next Lord's day, which they promised to publish. He was on hand promptly the next Lord's day, and found the house full. He took the stand and was about ready to commence preaching when a circuit-rider came in and claimed the hour—said he was on his first round on his circuit, and must preach. Elder M. told him it was his appointment, and he would like to talk. The circuit-rider told him

it was his first round, and he must preach. Elder M. told him he would like to occupy the hour now, and he could preach at four; but he declared that to be impossible, as he had to be at another point at four. "Then," said Brother Martin, "you preach at this time, and publish an appointment for me at four," which he consented to do.

At four o'clock he took a seat near the stand, but did not go into it. He was seated by an old Methodist brother—a class-leader—who commenced patting his feet and wringing his hands, and groaning very audibly and pitifully. At length he said, "Brother Martin, I have heard a great deal of talk about you, and I do n't wish to keep anything back." "No, for the Lord's sake, let us hear it," was the reply. The old brother then handed him a slip of paper, saying, "I wish you to read this." It was as follows: "Can a man receive the gift of the Holy Ghost without baptism? Or can a man receive the remission of his sins before he is baptized? Answer these questions, and we are satisfied." He asked the old brother if he must answer these questions as the condition on which he occupied the stand at that time, and he said yes. He asked permission to enter the stand to answer them, which was granted. He then entered the stand, read the paper, and told the congregation that he wished to introduce with a few remarks—that when the questions were answered, they would be fairly answered. He preached about an hour without taking a text, and told them he wanted them to come back at night, as he wished to make a

few more remarks. He preached to them again for about an hour, and had a crowded house. Then he asked the people to come out again the next day, and hear him make some more *remarks*. At the close of this discourse he invited them to come back and hear the questions answered. After preaching about an hour that night to a very full house, he told them that the questions were answered, not as they stood on the paper, for they were negative questions; but the affirmative was answered, and the man that did obey the Lord, had the promise of the Holy Spirit, and was a child of God; and that the man that believed the gospel and was baptized, had the promise of the pardon of his sins, and his sins were forgiven; and that, if any one present thought that a man could be a child of God, and receive the Holy Spirit without obedience to the Lord, or that a person could have the remission of sins without baptism, or before he was baptized—if they made that the affirmative, the proof devolved on them, not on him. He affirmed that only the obedient were blessed—that the man that believed and was baptized, was pardoned, and he supposed there was no person there that would take the negative—that a man that believed the gospel with all his heart and was baptized, was not saved—was not pardoned.

A meeting was published for the next night, and at the close of the discourse an invitation was given for persons to unite on the Bible, owning no name but the name of Christ—Christians. At the invitation, eleven of their members came forward. At the

close of the meeting they surrounded him with a torrent of abuse—said he was a robber of churches and a disturber of the peace, a bad man, and ought not to be allowed to preach. He begged them to be calm, keep cool, and talk one at a time, and he would talk to them, if they desired it, all night. But they seemed to be more and more excited, and drew nearer and nearer to him, all talking together, and he had to begin to give back, when a man of the world, a large man, with giant frame, parted the crowd, and seizing their preacher, forcibly seated him on a bench, at the same time saying, "Sit down, sir!" Then, shaking his fists at the remaining persons that were using the abusive language, he said: "One at a time, gentlemen, or I'll whip the last one of you." He acted as moderator for about two hours, when the preacher exclaimed: "Let him alone, let him alone; it is not worth while to talk to him," and the meeting adjourned.

Four weeks from that time Elder Martin was in Georgetown again, and had a meeting in the school-house, the church having a call-appointment of its own. The congregation, however, were very much inclined to go to the school-house that day. The members of the Methodist church and of the United Brethren church met and quarreled in the street, some going to the school-house, and some to the meeting-house. That day there were five additions. At his next visit to Georgetown, they let him preach in the meeting-house again, and there was one addition that day. On his next visit, in four weeks after-

ward, they had a protracted meeting in the meeting-house, and consequently he could not get in, and preached at the tavern near by, and had four additions to the little church they had organized. Upon his next visit he was informed that their house was open to any person in good standing in the church to which he belonged, except J. L. Martin, and that the door was forever closed against J. L. Martin—he could not preach there. One of the trustees gave as a reason that he had caused more disturbance in their town than all the men that had been there before in twenty years, and that he must be a bad man. He told the trustee that Paul had caused more disturbance in Athens than all the men that had been among them for two hundred years past, and still that did not prove that Paul was a bad man. This man said, “You need not tell me you are preaching the gospel while you are causing such division and strife among the people.” Brother Martin replied, that was the very thing Jesus said He had come to do—to cause division by preaching the gospel; but that the gospel was not to blame for the division—it was the ungodly opposition of the gospel that was to blame for the division in the days of Christ on earth, and he presumed it was the same thing yet.

One man gave as a reason for shutting him out of the house, that he was not orthodox in reference to the divinity of Christ in particular. He told this man he believed that Christ was a divine person, and asked him if he did not think so too; to which he replied that he did. “Then,” said Elder Martin,

“if I am not orthodox, you are not.” The man asked, “Do you believe that Jesus Christ is the very and eternal God?” “Does the Bible say so?” “No; not in just so many words.” “Then I don’t believe it, in just so many words.” The man continued: “Do you believe that Jesus Christ is the eternal Son?” “Does the Bible say so?” “No; not just that way.” “Then I don’t believe it, just that way.” “But, it is said, ‘Unto us a child is born, unto us a Son is given: the government shall be on his shoulder, his name shall be called Wonderful, Counsellor, The Mighty God, Everlasting Father, Prince of Peace.’ What do you think of that?” “Is it in the Bible?” “Yes.” “Just that way?” “Yes.” “Then I believe it, just that way, exactly.”

“But,” said Elder Martin, “I am not certain that you believe all that is in the Bible, just as it is stated. I want to catechise you some. Do you believe that the Father told the truth when He said, at the baptism of Christ, ‘This is my Son?’” The man said: “I am not going to debate with you.” “Do you believe that Jesus told the truth when He said, ‘The Father that sent me is greater than I?’” “I am not going to debate with you.” “Do you believe that Jesus told the truth when He said, ‘Of myself I can do nothing?’” “I am not called upon to answer your questions.” “I call upon you now to do it.” “I am not going to have a debate with you.” “O, no; I only wish to know if you believe that Jesus told the truth. I am not certain that I am orthodox, for I scarcely know what orthodox means in this country;

but I believe, to the best of my ability, all that the Bible says of God and Christ, and if you believe anything more than is taught in the Bible, tell me what it is." Said the man, "I am not going to argue with you; but if I had my way, you should never preach in this town again. Nothing but the law saves your back." "I am glad that even that is the case, and now I have a proposition to make to you: that we shall be friendly as citizens of Indiana, as fellow-travelers to the grave, and to the judgment-bar of God; and my prayer is, that our prejudice, and envy, and hatred, and hard feelings, may die before we do. And that we may stand acquitted at the judgment-bar at last; and with this prayer I offer you my hand to be friendly as a man and as a brother mortal." The man gave his hand, saying: "I have a great mind not to," but he was always, after that, a friend to Elder Martin.

The final result of his labors in Georgetown was, that a church was organized there and a good meeting-house built.

Leaving the field of Georgetown, he went to Mooresville, and commenced a meeting in the school-house, which was occupied by the United Brethren church; preached there about four or five days, with the preacher of that church in attendance, and thought something might be done there toward organizing a Church of Christ. He asked the preacher what he thought about it; as there were persons in the town who would not join his church, would it not be well for him to try to get them into the Church of

Christ, or organize a church into which they would come? He told him he had a notion of giving an invitation at meeting that night, which he thought would be all right. He then asked the preacher if he thought it would be right, in giving the invitation to say that none but a certain class should come, or, if it should be a general invitation, to any that wished to unite on the Bible. He said, of course the invitation should be general, and afterward was heard to say, he said this "that they might get some of their trash," but all the trash they would get from them would not be worth much. Elder Martin gave the invitation at night, and about seventeen of the members of the United Brethren church came forward to unite on the Bible. The church was organized on "the Bible alone," and is now the only organized church in the place.

He went to a town on the Ohio river, below New Albany, found the trustees of the Methodist church, and asked for the privilege of holding a meeting in their house. One of the trustees told him it was free for all except Mormons or Campbellites, and that, if he were neither a Mormon nor a Campbellite, he could preach in it. He told him he was neither—that he was acquainted with the Mormons, and did not like the doctrine; had heard of the Campbellites, but had never formed an acquaintance with any of them, but from what he had heard he did not think he would like them. The man then asked him what he professed to be. He answered, a Christian only. He then inquired as to his faith; and El-

der Martin told him he had no rule but the Bible. The man said he could see nothing wrong in all that, and he could have the use of the house. He preached in the house for more than a week, and the local preacher with him all the time. He gave no invitation for joiners—said nothing on that subject. At the close of the meeting the local Methodist preacher took up a collection for him, and expressed himself well pleased. They raised about thirteen dollars—Elder Martin remonstrating against the collection, notwithstanding. He left an appointment at the same place for four weeks from that time. Two weeks after he left, their circuit-rider came around, and they told him of the meeting that had been in progress. He inquired the name of the preacher, and when he had learned the name, he said they had been badly taken in; he was acquainted with the man by reputation, and knew him to be the worst kind of a Campbellite. When he went back again, in four weeks, he found a division in the church as to whether he should preach in the house or not. A portion of the members, with the class-leader, declared that he should preach, and a portion of the members, with their local preacher, declared that he should not. But a majority said he should preach in the house, and the class-leader, having the key, opened the door. He commenced preaching, and gave an invitation at the close of the second discourse, when several of the members came forward and made confession for baptism. He gave an invitation at the next discourse for persons who were

members of churches to unite on the Bible. Several of the Methodists came forward, and among them the class-leader. He was then turned out of the house; the class-leader could not keep it, having left the church. They got up a subscription paper, made up money, and bought an unfinished house, organized a church in the new house, made an elder of the class-leader, had a number of additions after organizing, and, at the last accounts, they were in good working order.

He visited another town not far from the Ohio river, and was refused admission into any meeting house, school-house, or private dwelling to preach until a deist offered him the privilege of having a meeting in his house. His offer was accepted, and a meeting was commenced, which was continued for four days and nights. They obtained a number of additions and partially organized a church, which has since gone down for the want of care and attention. At this place, while walking with a member of the Lutheran church, and preaching to him as they walked, "they came to a certain water," and the Lutheran said: "Brother Martin, here is water, what hinders me to be baptized?" Elder Martin said, "If you believe with all your heart, you may." He confessed his faith in Christ, and they walked on into the water, where the baptism was performed; they walked out on the opposite side and pursued their journey on. The man afterward became a preacher.

On another occasion, he was invited by a brother to preach at his house, about twenty miles from his

home. The weather was cold and sleety; he reached the house about the middle of the afternoon; he went in and found the lady busily engaged in cooking, and asked for the privilege of warming by the fire. After warming a-while, he observed that the weather was so disagreeable that if he could find some place for his horse, he would stay all night. The lady, not knowing who he was, pleasantly informed him that he could not stay, as her husband was not at home. He asked her if he would be back at night; she said she supposed he would. He told her he would then like to stay, as the weather was so unpleasant, and he would try and be very civil until her husband's return. She told him he could not stay, for they were expecting company; that there was a house in sight where they kept travelers, and he could go to that. He told her he did not like to go out in the cold again, and would much prefer remaining where he was. She told him it would not be convenient for him to stay, as they were expecting a meeting there that night, and were looking for the preacher. He told her he would like to be at the meeting, and, on that account, would like to stay. She said they were not prepared to keep much company, and the preacher might have some company with him; if he wished to be at the meeting, he could come from the other house. He told her he would prefer not to go, that he would make himself as much out of the way as possible, and if they had no bed for him, he would sleep on the floor, on a pallet, or get under the bed, sooner than go out in the

cold. Her patience seemed to be exhausted, and she very firmly said, "You can not stay, sir." He asked for the privilege of warming a little longer, and while warming, her husband came in, introduced him to his wife, and told her that he was the preacher. She approached, gave him her hand, and said: "You are to blame for all this; I have no apologies to make." He told her none were needed. The weather was so unfavorable that but five persons were in attendance at the meeting—one professor, and four that were not; but the result was that all four of the non-professors confessed the Savior.

He held a meeting once in Harristown, and had a number of additions. On one occasion he gave an invitation for persons to make confession, and four or five came forward, and, after taking their confessions, he offered an exhortation, and they sang another song of invitation, but no one came forward. He was afterward informed that there was no one in the house who was not a member of the church, excepting those who came forward at the first invitation.

Soon after this time he held a meeting in a Baptist meeting-house; preached only one discourse, and took for a subject the fifteenth chapter of John, "I am the true vine," etc., and spoke of the commonly received view of Christ being the true vine, and all the different denominations branches. He proved that there were branches to the vine, and that the kingdom of heaven had branches, from the parable of the mustard-seed, which grew up a great

tree, or the largest of shrubs, so that the fowls lodged in the branches thereof. He raised the question then as to whether the different denominations were the branches, and asked the congregation if any of them were to plant a mustard-seed, and soon after it came up, a mustard branch would shoot of, and then a little further up a cabbage sprout grow out, and then, in another direction, a radish sprout, and still on further up, a turnip, and still a little further, a beet, and further still, a pumpkin-vine, then, a squash, and then, a potato, and above all this, a beech limb, and an oak limb next, and the whole concern topped off with a hickory, if any of them could tell what kind of a seed had been planted from looking at this monstrous bush. By this time they seemed to be very much amused at the novel-looking tree. Then he made the application, and told them that all these different branches, supposed to have come from the one seed, were not more unlike each other than the different denominations were. The kingdom of heaven, set up by Christ at first, did not last long, until the large, old Roman Catholic limb grew out; and now, in our day, we have the Methodist branch, with all their peculiarities; a United Brethren branch, with their peculiarities; a Baptist branch, with all their notions; an Episcopalian branch, a Shaker branch, with all their peculiarities, as unlike each other as the branches in the figure; and topped off at last with a hickory Quaker. He wished to know if any one there, from looking on the denominations all over the land, could tell what kind of a church or

kingdom the Lord first established. But still the kingdom of heaven, he said, has branches, as the mustard stalk has branches. If we plant a mustard-seed, and it grows up and has branches on the stalk, all the branches on that stalk are mustard branches. So in the kingdom of heaven,—all the congregations must be alike, of the same spirit—Christians; and it would be wrong to call one mustard branch a potato, another a beet, another a cabbage, and another by some other name, if they were really and truly mustard branches. And so it was equally wrong to call any branch of the kingdom of heaven by any other name than the name given by inspiration; all branches of the same stalk. But, in fact, the churches were not branches, but each individual Christian was a branch of Christ, and should be called by his name.

The result of that meeting was a close investigation there, which resulted in good.

Having returned home on one occasion from a preaching tour, in order to rest a few days, he concluded to go round and see some of the neighbors, solicit some missionary funds, and talk to them about their future state. On returning home in the evening, he came to where there was an old man getting out stone near the river bank. He took a seat near by this old man, and entered into conversation with him—told him he had been going around to see the neighbors, to encourage them to love and good works, and get a little means from them to send the gospel to others. “And now, Uncle Tommy, although you are not a member of the church, I think you love

good people, and as you have a considerable amount of this world's goods, perhaps you would like to give something yourself." The old man said he would, and handed him a silver dollar. Elder Martin thanked him for the dollar, and said he hoped it would be the means of doing some good, but told the old man he would much rather he would give himself to the Lord than to give a dollar; told him that he knew his duty, and asked him why he had neglected it so long. He said it was only neglect, and that he had often thought that right there was a very pretty place to baptize. Elder Martin replied that the water did look very nice. Then the old man said, "Why can't you attend to it now?" "Now is the Lord's time," said Elder Martin; when the old man rose, saying, "I am ready." "But perhaps you had better step into the house and tell your wife, as she would like to see it done." He said to his son, "Drive on and unhitch." Then they went to the house, and took his wife, his son, and a young lady who lived with them, down to the water, where the baptism was performed. At the next meeting the old man put his membership in.

On another occasion soon after this, he was preaching in the neighborhood of a very prominent United Brother, who attended the meeting, and invited him to his house. After the close of the meeting he staid all night with this brother, and the next morning inquired of him the best way home. He had his horse caught, and said he would go a part of the way with Brother Martin, and show him the way. They trav-

eled on three or four miles, until they came to a creek called Knob Creek. The old man said, "Brother Martin, see, here is water; what hinders me to be baptized?" The reply was, "Brother Cook, if you believe with all your heart, you may." He said, "I do believe that Jesus Christ is the Son of God, and wish to obey Him in the ordinance of baptism." They then dismounted, and both went down into the water. The man weighed about two hundred pounds, and remarked, "Brother Martin, you will have your hands full, as I am quite helpless." Brother Martin replied, "The Lord always gives us sufficient strength." So he baptized the man, who returned home, while he went on his way—both, no doubt, rejoicing.

He attended a yearly meeting at Muddy Fork church, in Clark county, which commenced on Friday, with quite a number of preachers in attendance, but by Sunday evening the most of them had gone away, and the preaching from that time devolved on him. The church was in rather a cold condition; he preached twice every day until Thursday without an addition; but on Thursday night there were two or three confessions. He preached on Friday, and going to meeting that night with a brother, the brother remarked that he thought they would have a good meeting that night. Elder Martin said he feared not; he was somewhat discouraged—was weary, and could not preach much. The house was crowded. He preached a short discourse, and remarked, "I can not exhort, I am too much fatigued. The brethren have sung till they can not sing any more, and if

there are any soldiers for Jesus here, get up and come along like men and women should, without a song. I'll meet you in front of the stand. You know your duty; if you are disposed to confess your Savior, come right along. We are not going to sing a song to-night." Then a man in the far corner of the house rose and walked slowly down the aisle, and then another, and then others—among them a man about thirty-five years of age, who had been a professed deist—and they kept coming as rapidly as he could take them by the hand and seat them, until twenty-two came forward, without a song, and silence all over the house. But the nervous excitement was so great in the congregation that it made the house tremble—or he thought the house was trembling, perhaps, from his own excitement. The meeting was continued until Sunday evening, with forty-four additions.

He held a meeting in Jackson county, where there had been a Church of Christ, but it had become disorganized and gone down. He commenced a meeting in the Methodist church on Saturday, and on Sunday night had the doors locked against him. A number of the Methodists were locked out of their own house. The congregation assembled out of doors, some temporary seats were prepared, and he preached to them, and published a meeting for another neighborhood on Tuesday night. On Monday morning he was visited by a trustee of the Methodist church, who said he had been badly treated, and asked him if he would preach in the Methodist meeting-house

if he had a chance. He told him he would, most assuredly. The Trustee told him that if he would preach in the house that night, he would open the door for him, if he had to do it with a fence-rail; that the house had been locked against him without his orders. Elder Martin told the man to publish the appointment, have the house lighted, and he would be on hands. The house was full that night. He thanked the Methodist brethren for opening the door, and for their kindness in letting him in, but told them he must speak what he believed to be the truth. One old brother spoke and said, "Say what you please, Brother Martin." So he preached a discourse on Christian love, Christian union and Christian conduct. He was invited to preach again the next night, but told them he could not, as he had an appointment three miles from there. He went to his appointment, and preached in a private dwelling, kept up the meeting until Thursday, when he gave an invitation for all those who wished to unite on the Bible, or to confess the Savior, to come forward during the singing. The singing commenced, and they began to press forward. He tried to take them by the hand, and seat them, but soon found it was in vain. They were pressing forward on every side. They kept pressing forward until the number reached sixty-four. The meeting was kept up until the number reached eighty-six. There he organized a church, which is still one of the best working congregations in the country.

He once went to hold a meeting in a neighborhood

which he had never visited before. He was met at the depot by a brother, who said to him as they were going out to the place of meeting, which was twelve miles from the railroad: "I never saw you before, Brother Martin, but I know you by reputation, and I have heard that you will not let persons sleep in meeting without telling them of it. As I am a doctor, and lose a great deal of sleep, I can not very well keep awake in church; so I concluded to come and meet you, and make a bargain beforehand with you, that if I should go to sleep while you are preaching, you should not say anything to me about it." Elder Martin told him that his request was reasonable, and that he would agree to the contract, and would not say anything to him if he slept during the preaching. They shook hands to confirm the bargain. About the second discourse the doctor was observed to be somewhat dozy. Elder Martin paused in his discourse, looked over into the congregation, beyond where the doctor was seated, and observed: "There is a little matter I wish to state to the people: I made a contract with the doctor, as I came out with him from the depot, that if he went to sleep during my preaching I would not say a word to him about it. I wished to let you know the contract, that you might not think strange of my not naming it to him, for I did not intend to, if he slept all the time." By the time he had finished publishing the contract with the Doctor, he was wide awake, and at the close of the meeting, which lasted ten days, he declared he had not felt the least inclination to sleep after that

time. He had intended to come off "head," but acknowledged himself fairly turned down.

At a protracted meeting in Clark county, he formed an acquaintance with a preacher from Illinois, who requested him to visit his town and hold a meeting. He wrote several letters, urging this request, and at length Brother Martin gave him an appointment. When he received the letter containing the appointment, he seemed so pleased that his wife made up her mind that Brother Martin must be some great person. At the appointed time he reached the place, was met by the brother, taken to his house, and introduced to his family. The lady of the house gave him what he considered rather a cool reception—had very little to say, but would occasionally take a sly peep at him. After having been there five or six days and becoming well acquainted with the family, he asked the lady why she looked so sour at him when he first came. She said: "To tell the truth, Brother Martin, I was disappointed and hurt." He asked her what he had done to make her feel so. She replied that she had expected a tall, fine-looking man in every way handsome to look at; but to meet a dark-looking, old man, so very homely as he was, was such a disappointment to her she could not help showing her feelings. Brother Martin does not care to be thought a handsome man, and tells these stories on himself with a great deal of pleasure, often saying he would rather be homely than handsome.

He went to Bloomfield, Iowa, via Michigan City, Chicago, Burlington and Mount Pleasant; took the

stage from Mount Pleasant to Bloomfield, and traveled in company with an old lady, who was going to the same place. He inquired of her as to the state of society. She said they had almost all kinds of professors—Presbyterians, Methodists, Baptists and Campbellites. He told her he was acquainted some with all those named, excepting the last; he had no acquaintance with them, had often heard of them, and, as she had stated they were very numerous in her neighborhood, he would like to learn something more particularly about them. The old lady herself was a Presbyterian. “Why,” said she, “such doctrine you never heard. These Campbellites teach that all that is necessary in order to salvation is to get a person under the water, and baptize them: it matters not if they are taken from the grocery—just so they are baptized they are saved.” Elder Martin told her he thought that was horrid doctrine, and that he would be afraid to live among such people. “But,” said she, “that is not the worst.” “Why, what can be worse than that?” “Why they deny that there is any Holy Ghost at all!” He told her that was indeed worse, if it could be, and asked her if she was not afraid to live among such people. She replied, no, that they were very clever neighbors. He then asked her if she had ever heard them preach this doctrine. She said no, that she had never heard more than one of them preach. “And did that one preach this doctrine that you speak of?” “O, no, he could not preach.” “Did he say there was no Holy Ghost, and all that was necessary was to bap-

tize a person?" "Well, I was so disgusted with him I did not stay to hear him through." "But did he say that in what you did hear?" "O, no, he did not say it, but that is the doctrine they preach; you may depend on it, for our preacher told me so."

He asked the old lady if she did not think there were many Christians among the Methodists. She said she thought there were a great many, and that she was not so narrow-minded as to think that none are Christians but those who belonged to her church. He then asked her if there were not Christians in the Baptist Church. She said of course there were. Then he said to her that a person might be a Christian and not belong to the Methodist Church; and inquired if there were not persons in those denominations that were not Christians. She replied that there were. "Then," he continued, "simply belonging to these denominations as such, will not make a person a Christian. These Campbellites, you say, are very numerous and still gaining in numbers; how would it do for all the Christians of all the other denominations to agree, and unite together to form one big Christian Church, to be governed by the Bible, so as to be strong enough to put a stop to this Campbellism?" "The very thing that we ought to do!" replied the old lady; "I never thought of that before." So he gave her a promise that he would labor for it, and she gave him her hand, saying she would do what she could in that way. So they parted.

He preached a funeral sermon in Washington county, at eleven o'clock A. M., and said something

about preaching again at night. The elder of the church remarked that he thought it hardly worth while to protract the meeting, as there were none in the neighborhood who would be likely to join. However, they concluded to have a meeting that night, as he could not leave on the train until next day at ten o'clock. At night one Methodist lady came forward, made confession, and requested to be baptized the next day. An appointment was published then for the next day and night. On Monday night there were several more confessions, and meeting was published for Tuesday and Tuesday night. On Tuesday night there were several confessions, and the meeting was continued for Wednesday and Wednesday night. On Wednesday night there were more confessions, and meeting was published for Thursday and Thursday night, with a promise to one of the elders that if one dozen persons did not make confession on Thursday night he would leave on Friday. But on Thursday night just one dozen came forward to make confession, and meeting was published for Friday and Friday night. He renewed his promise that if a dozen did not make confession on Friday night that he would leave on Saturday. On Friday night there were exactly one dozen more confessions. He then stated that it would take more than a dozen confessions on Saturday night to keep him over Lord's day, as he must go to another appointment. On Saturday night there were thirteen confessions. He remained over Lord's day, closing the meeting Lord's day night, having had about seventy additions where ' 'y

thought at the first of the week they would not get one. These are but a few of the remarkable incidents scattered along the life of J. L. Martin. He has received into the fellowship of the Christian brotherhood about six thousand people, and organized more churches than he can now remember, having forgotten the number; but sometimes as many as five in one year. He has grown gray in the service, but has not retired from the field—he expecting his rest on the other side of the river.

Elder Martin is rather below the medium size, not weighing perhaps over one hundred and thirty-five pounds, and stoops a little as he walks, and is of a dark complexion, with a dark, penetrating eye, and a very pleasant countenance. In fact, though not a handsome man, he is still a very pleasant and agreeable man. He is not fashionable in dress or manners, and assumes nothing of the “Clergyman,” but rather delights in being old-fashioned, and passing along unnoticed. He is full of good humor, and relishes a good joke very much. He is quite witty and quick at repartee, which makes him a universal favorite in the family circle.

As a speaker, Elder Martin is not eloquent, but earnest and pathetic, and always makes a good impression on his audience. He is a very forcible teacher, and a good exhorter. Long may he live to plead the cause of Bible Christianity! And when Elder Martin passes away, it may be written upon his tombstone:

“He has done what he could.”

LECTURE I.

INTRODUCTION.

WE HAVE lying before us the Bible. I have proposed to deliver a series of discourses on the last Book of the New Testament; but, in order to understand the last Book, it is necessary that we should pay some attention to the first.

The Bible is a history of all time, from the morning of the first day until time on earth shall end. It is a history of all nations—of all great empires of earth—from the beginning to the end. It has in it a history or biography of some of the best men that ever lived, and, I presume, some of the worst. It gives an unvarnished statement of facts as they were, as they are, and as they will be hereafter. Two thousand years, or nearly that, had passed away before the first line of the Bible was written. Two thousand years passed away while the Bible was being written; and nearly two thousand years have passed away since the last line of the Bible was written.

We have, in the Bible, as we said before, a history of the time before Moses wrote, and we have, in the last Book of the New Testament, the history of all the time from the date of John's exile, when he saw the Vision in the Isle of Patmos, down until the Lord shall come to judge the world.

I know it has been thought by some that this last Book of the New Testament is very hard to be understood, and some have even gone so far as to think it wrong—if not wrong, at least unadvisable—for a man to say or write any-

thing on this last Book of the New Testament—called the Book of Revelation. I know this has been common, and some of the wise men of past ages, since the Christian Dispensation commenced, have said and written that it is a mystery that the Lord never intended men to understand. For my own part, I do not believe that; I think it was given for our instruction. I do believe it is for our good, and I purpose to notice, in a few discourses, the things which John saw in the Isle of Patmos—to find out, if possible, the meaning of the Vision; and I submit this proposition at the start: that there is but one way to ascertain the meaning. First, to find out the Scriptural meaning of each part of the Vision that John saw—what it really means in the Word of the Lord, and then look for its historic fulfillment; determine the meaning of the things seen, by the Bible, and then, when we ascertain by the Bible what the Vision means, look in history's page to see its fulfillment. And if we can not determine by the Bible the meaning of the Vision—the hieroglyphics, if I might use that expression—if the Bible does not determine the meaning, none can ever understand it.

The reason I say this is, men differ so widely. One man concludes it means thus and so, and another differs from him. Then, if the Bible does not settle the meaning, we are left forever in the dark.

But if the Bible does settle the meaning of all the Vision John saw, and we look over the page of history and find no fulfillment, again we are lost. So the Vision explained by the Bible, and the fulfillment seen on history's page, settle the matter.

The order of the Book we will notice first of all. The Lord has arranged it himself. In the nineteenth verse of the first chapter, we have the divisions made out by the Lord. He says to John, "Write the things which thou hast seen." That is Part the First. "Write the things

which are," Part Second. That was present tense at that time. "Write the things which shall be hereafter," Part Third. These are the three divisions of the Book of Revelation—the things John had seen, the things as they then were, and the things that were to take place in the future after that time. Don't you understand that? But why say, "Write the things which you have seen, the things that are, and the things that shall be hereafter," if no man can understand it? In the name of my Master, I appeal to every candid listener, is there any propriety in the Lord himself—if I dare use such an expression—saying, "write down," if men can not understand it, and he never intended that they should? But he intended that we should understand it, and it will do us good to understand it, from the fact that in the first part of the first chapter we have this declaration from the Lord: "Blessed is he that readeth, and they that hear the words of the prophecy of this Book." Who would say that it is much of a blessing to read a book we can not understand? Who would dare, before the Almighty, to say it is a blessed thing to read that which is obscure, dark, and beyond our comprehension? Still the words of Jesus are here: "Blessed is he that *readeth*, and they that *hear* the words of the prophecy of this Book, and keep those things which are written therein."

But at the first verse of this first chapter we have the expression—"the Revelation of Jesus Christ." The word *revelation* is there. Something that is dark, obscure, that can not be understood? Are these the definitions that apply to the word "Revelation?" Hardly. It is a revelation—something made known. But what? It is stated here, I only know, as the Lord himself has given it. "The revelation of Jesus Christ, which God gave unto him, to *show* unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his

servant John." Jesus, the Son of the living God, has revealed to his servants things which must shortly come to pass. For a mortal man to rise up in the face of the word of the living God, and say, we can not comprehend it, is too absurd. But as he has *revealed* the things which are to come to pass, well might he add, "Blessed is he that readeth, and they that hear the words of the prophecy of this book, and keep those things that are written therein."

The First Part of the Book of Revelation is noticed first. John introduces, after he has asked the blessing of the Lord on those that read or hear these prophecies, by saying, "John to the seven churches which are in Asia: Grace be unto you, and peace, from him which is, and which was, and which is to come; and from the seven Spirits which are before his throne; and from Jesus Christ, who is the faithful witness, and the first-begotten of the dead, and the prince of the kings of the earth. Unto him that loved us and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen. Behold, he cometh with clouds; and every eye shall see him; and all kindreds of the earth shall wail because of him. Even so, amen."

That is a plain matter, my brother. This chapter of the Revelation is asking the blessing of God to rest on them, and says that Jesus will come again. It is not hard to understand; it is a plain statement. Jesus will visit this earth again, as certain as there is truth in the Word of God. And the propriety of His asking the favor of the Lord to rest on the churches, on the servants of the Lord, is shown in this same connection, where he says, Jesus is the "prince of the kings of the earth," and the "first begotten of the dead." His favor is worth securing, my brother; he is no mean mortal, no low, groveling creature whose favor John asks upon his servants. He is the prince

of the kings of the earth. They may believe it or not—it stands here, it is truth. Some have doubted it. One man, in talking to me some time since, said that he had no idea that Jesus had anything to do with the kingdoms of this world. His idea was that he exercised a general providence over all his creatures, in making it rain upon the fields of the just and the unjust, and in giving dayligh to all the nations of the earth. But further than that, he had no idea that he concerned himself! I must add here a remark I made to him. (He was a preacher). I told him that an old king, a long time since, had the same views of the matter, perhaps, that he had. That that old monarch said, “This is great Babylon which *I* have built for the house of *my* kingdom, and for the glory of *my* majesty, with the might of *my* arm;” and with that old monarch—Nebuchadnezzar—it was *I*, and *I*, and *I*, all the time. He was the monarch of the whole earth, in his own estimation. But while the thought was in his heart, and the words were dropping from his lips, a voice from heaven said: “Unto thee, O King, it is spoken: the kingdom is departed from thee. And they shall drive thee from men, and thy dwelling shall be with the beasts of the field; they shall make thee to eat grass as oxen, and seven times shall pass over thee until thou know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will.” And the same hour it was fulfilled upon him, and he was driven from the face of men. He had the heart of a beast, and ate grass like an ox for seven years; and at the end of the seven years his understanding came to him, and he said: “The Most High rules in the kingdoms of men, and gives them to whomsoever he will.” And he issued a decree that all his dominions should acknowledge the God of heaven, and that he was the ruler. I said to this preacher, “All you lack now is a return of your understanding. You have the heart of a beast, at present, while

you say that Jesus is not the prince of the kings of the earth—the rightful Monarch of the world. As soon as your understanding returns to you, you will say that Jesus is the rightful Ruler.” That is the great lack in the world now; people do not acknowledge the right of Jesus of Nazareth to rule in all the nations of the earth. John declared, nearly eighteen hundred years since, that Jesus was the prince of the kings of the earth, and asked his grace to rest upon those that might read the words of the prophecy of this last book ever given to man by the Lord.

But when he had thus said, he said that Jesus would come again. The man that had been despised and set at naught, the man that died the ignominious death upon the cross, that he would come again with clouds, and every eye should see him. That Jesus, the prince of the earth, would make this earth another visit; and we need not ask our old sisters and brothers to tell us when the Lord comes,—we will see *him*.

I know that some have concluded that the coming of the Lord, spoken of in the twenty-fourth chapter of Matthew, and in the other portions of the New Testament, had its fulfillment at the destruction of Jerusalem. But John writes, more than twenty years after Jerusalem was in ruins, and speaks of the coming of the Lord in the future. Then that old, false notion is wiped out, is it not?—that the destruction of Jerusalem was alluded to as the second coming of the Lord; for John wrote after that time, and said, “Behold, he cometh;”—he did not mean Titus or the Roman army, as some have concluded; but the Prince of the kings of the earth, the Son of the living God. He said, “Unto him that loved us and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father, to him be glory and dominion for ever and ever.” That was not a Roman general, my

brother, that washed us from our sins in his own blood. "Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him"—that One that loved us and washed us from our sins in his own blood.

The question would naturally arise, How will he come? He was here once; Jesus visited this earth a little more than eighteen hundred years since. He was tempted; he was mocked; he was derided; was a "man of sorrows and acquainted with grief." He was persecuted and afflicted; went about with poor worms of the dust, as one of their number. And will he come again to weep and mourn; will he visit this earth once more to mingle with mortal men as a man among them? This is rather a leading question in this age of the world. John immediately describes his appearance at the time he saw the Vision.

He says, "I am Alpha and Omega," or the A and Z in plain English, "the beginning and the ending saith the Lord, which is, and which was, and which is to come, the Almighty." That settles it, my brother; it is the Lord Almighty that is to come again. And every eye shall see him. Language could not be more definite than Jesus has given it through John to his servants.

"I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the Word of God, and for the testimony of Jesus Christ. I was in the Spirit on the Lord's day, and heard behind me a great voice, saying, I am Alpha and Omega, the first and the last; and, what thou seest (Part First) write in a book." Here we have a description of what the First Division of the Book of Revelation was. "And send unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto

Sardis, and unto Philadelphia, and unto Laodicea.” In the first division we notice, he was to write the things he had seen, and here they are distinctly stated: “And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks; and in the midst of the seven candlesticks, one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire; and his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters. And he had in his right hand seven stars: and out of his mouth went a sharp two-edged sword: and his countenance was as the sun shineth in his strength. And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying, Fear not; I am the first and the last: I am he that liveth, and was dead; and, behold, I am alive for evermore, amen; and have the keys of hell and of death.”

Then come in the divisions as named. Write what you have seen. It has just been described. John had just seen the Lord Jesus in his glory—had not only seen him glorified, but had seen him in that glory and majesty walking in the midst of seven golden candlesticks, and saw him too holding seven stars in his hand. Send word to the churches, John, what you have seen. You have seen the Redeemer here despised of men glorified. I am glad that Jesus has had it written by John. I am not serving, I am not calling on men to serve one that is degraded and low down—but the glorified Son of the living God. His face is like the sun, his eyes like flames of fire. He is so glorious that John fell at his feet as one dead. John not only saw him thus glorified walking in the midst of the golden candlesticks, but holding seven stars in his hand. It may be thought that this is a matter of very little moment; but Jesus said, Write just what you have seen. A

matter of small moment it would be to us for Jesus to be seen walking in the midst of seven golden candlesticks and holding seven stars in his hand, if it were not that we are so intimately concerned in this matter.

I said we have to determine the meaning of the Vision by the Bible. "The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches: and the seven candlesticks which thou sawest are the seven churches." The seven stars are the angels of the seven churches. In plain English, the *messengers* of the seven churches, or, as we more commonly say in this age, the *overseers* of the seven churches. Not angels up in glory, not holy angels up in heaven—the word angel meaning, as almost every school-boy knows, messenger only. They are the messengers, servants, or overseers of the seven churches; "and the seven candlesticks which thou sawest are the seven churches." Here we have the matter described by the Lord. I saw Jesus glorified in all his Father's glory, walking in the midst of the seven churches of Asia, and holding their conspicuous men in his hand. Not only seven congregations, but all the churches of Jesus are included in this full number seven, as we will be able to prove. Jesus, then, my dear brother, is walking in the midst of the congregations; and, solemn as may be the thought, *He is here.* A revelation made by the Son of the living God himself, is that he is with his people; he is in their midst, though glorified in heaven. How many prayers it would spare if people would only keep the words as John said!

When men say, "Lord Jesus, do come now, O, come—make one in our midst! Do come *now*, Lord, among your people here." If they would but remember the revelation that Jesus made, it would save them all that kind of praying. *He is here.*

Write that you have seen me walking in their midst. Write, too, that you have seen their illustrious men in my hand. Jesus is able to dash down the most haughty proclaimer that ever uttered a word, or to uphold and sustain the humblest preacher. O, that we could realize it. There is not a bright star in all the kingdom of Christ on earth, but what is in his hand. That is a revelation worth treasuring up, keeping and remembering—and blessed is the man that remembers it.

But the things that John had seen are certainly worthy of our attention. When John has thus given the First Part, the things that he had seen, the Lord glorified in the midst of the churches, and holding their conspicuous men in his hand, to dash them down into the dust or hold them up at his pleasure, he writes in the very next chapter the things as they then were—the condition of the religious world at that time. And I said that these stars are men.

PART SECOND is taken up with the first of the second chapter; and now for the proof that I was right when I said that these stars that were in the hand of Jesus, were conspicuous men in the churches here on earth. “Unto the angel of the church of Ephesus write.” Write a letter to the star of the church at Ephesus; for the stars were angels. To the angel or overseer of the church at Ephesus write a letter, John. Do you not know it would be absurd for the Lord to command John to write a letter to a heavenly angel, or to a star up in the firmament? Write these things, said he who holdeth the seven *stars* in his right hand; as much as to say, “As I hold *him* in my right hand, write to *him*, and *through him* to the congregation, write, of course.” These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks: “I know thy works and thy labor and thy patience.” He could not have written this of a literal star up in the firmament, or

of a heavenly being that had been born before the throne of God in light celestial. "I know thy works, and thy labor, and thy patience, and how thou canst not bear them which are evil; and thou hast tried them which say they are apostles, and are not, and hast found them liars; and hast borne, and hast patience, and for my name's sake hast labored, and hast not fainted." It certainly was a man he was writing to, was it not? May be not. It may have been a heavenly being doing all these good things, laboring for Jesus' sake here. But the fourth verse settles the matter. It was not Michael or Gabriel; it was not a heavenly angel that John was thus writing to by the direction of the Lord. Not a literal star up in the sky, either. "I have somewhat against thee, because thou hast left thy first love." Good Lord, have mercy upon those who leave their first love! That was the condition this congregation was in, and that one the very best informed, if I dare use the expression. "Write the things that are." And now he is doing it. "I have somewhat against thee because thou hast left thy first love. Remember, therefore, from whence thou art fallen, and repent, and do the first works; or else I will come to thee quickly, and will remove thy candlestick out of his place except thou repent."

And it is just as true now as it was then. It makes me mourn, makes me grieve, fills my heart with sadness, while I read the revelation of Jesus, and remember that he is an unchangeable being; and that what he held against a congregation or individual then, he holds against a congregation or individual now. And he had somewhat against the church at Ephesus and their overseers there, because they had left their first love. And he did declare that he would remove the candlestick out of its place unless they repented and did the first works. And now, in the name of my Master, I make the appeal; would he not do it yet?

It makes me shudder for the present Reformation, while I know this fills too well the character of many congregations. Left their first love! Lord, have we not, as a people, left our first love? And nothing but this revelation from the Son of the living God can ever bring us back to the point from which we started. I am glad from my heart to-day, however, for the encouragement we have in this same book, that if we repent and do the first works, there is hope. Brethren, it is the only chance to save ourselves in the cause of Jesus. So cold we are!

This star that John wrote to, this angel of the church at Ephesus, and the congregation with him, and doubtless under his instruction, as we sometimes remark—"like priest, like people;" — they were wise in some things: they labored for the cause of Christ. Jesus said, "I know your labor, I know your patience, I know that you have tried those that say they are apostles, and are not, and have found them liars." This matter Jesus approved. He knows yet all we are doing for his cause—he is in our midst as much now as he was then. He knows all about our opportunities for advancement in the knowledge of divine things. He knows whether we have tried false pretenders to the apostleship; he approves of that; it was right then and is yet. I have heard some men say they were apostles, some that they were 'embassadors for the Lord! One man said, in my hearing, that the Lord converted him miraculously. The proof was, he went to meeting, and slept all the time the preacher was preaching, and just as he closed the sermon the Holy Ghost struck him on the thumb-nail and ran through it like a red hot knitting-needle, and immediately his tongue was loosed and he went off preaching the gospel. I heard another say, and another declare, that they were apostles for Jesus, that the Lord had sent them out to preach. But do you know, my dear brother, that when a monarch sends an em-

bassador to another nation, he gives him some sign? When a monarch sends ambassadors, he gives them a certificate—gives them the seal of the nation or the monarch that sends them. And the business that they enact is then authoritative, as the affairs of the nation or monarch that sends them. So with ambassadors for the Lord. If a man were to come to this country from France or England, and declare to the authorities at Washington that he was an ambassador, do you suppose they would receive him if he had no certificate? And when a man says the Lord has sent him as an ambassador, we want the Lord's signature. Paul says: "God bears his ambassadors witness with signs and wonders and divers miracles and gifts of the Holy Ghost, according to his own will." And as a proof, they opened the eyes of blind men, cured the sick, and raised the dead to life. They healed the lame man, cleansed the leper, and caused the deaf to hear. They said, "We are ambassadors for the Lord," and gave proof that they were ambassadors. When men say now, we are ambassadors for the Lord, we ask them to show their authority. No sick persons are cured, no dead brought to life, no blind are made to see nor deaf to hear. And we say, you are liars, and send them off—and it is right. We have proved them and found them liars. Jesus commended that in the church at Ephesus, and does yet. The church at Ephesus had knowledge of these things and Jesus was pleased with it; but he said, I have somewhat against you; there is a little matter standing against you, notwithstanding all your labor, all your patience, and all your detecting of impostors. Notwithstanding all this you have done, I have somewhat against you: you have left your first love. If they had the tongues of angels and knowledge to understand all mysteries, and lacked this love, which is worth more than all, they were gone then and are now. There is danger yet of an individual losing his first

love or leaving it. There is danger yet of whole congregations leaving their first love. And as certain as an individual or congregation leaves its "first love," that certain will Jesus remove that congregation out of its place, pull it down, or destroy the individual that loses his first love. Is it not a solemn warning?

"But this thou hast, that thou hatest the deeds of the Nicolaitanes, which I also hate." This church had nothing brought against it, only that it had left its first love, and that was bad enough. The good Lord grant that we, as a congregation, and all that read this letter of the Son of the living God may profit by it, and that we may not leave our first love for the Lord and his cause. Hold on to the first love always; be zealous for the Lord and his cause, and rejoice in him as we did when first we commenced the Christian race.

But this congregation hated the deeds of the Nicolaitanes, of which we have some account a little further on. And the Lord said, I also hate their deeds. And this is written for the benefit of the congregations in every age of the world since that time until Jesus, the Son of the living God, changes; and he is not like a man, to change.

"He that hath an ear let him hear what the Spirit saith unto the churches." I have introduced for your consideration the glory of the Lord, walking in the midst of the churches, holding their most conspicuous men in his hand. I would say, let us not forget what we have learned in this little lesson. We must be zealous for our Master, and not leave our first love.

LECTURE II.

THE LETTERS TO THE SEVEN CHURCHES.

“**T**O HIM that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.”

A very plain revelation from Jesus—that those who repent and return to him (though they have left their first love), and overcome the temptations with which they are surrounded, shall at last have a right to the tree of life—to eat of its fruit and live forever.

“And unto the angel of the church in Smyrna write: these things saith the First and the Last, which was dead, and is alive.” This needs no comment. It is Jesus that is addressing this short letter to the church in Smyrna—Jesus that was dead and is alive, and will live forever. He says to this church in Smyrna, and to all others that are in a similar condition, “I know thy works, and tribulation, and poverty.” We remarked to-day that the Lord knows what we are doing; that he is in our midst all the time, though invisible to us. That he knew the labor of the church at Ephesus, but knew at the same time that they had left their first love, and he rebuked them sharply for it; and now, to the church in Smyrna he says, I know your works, your tribulation, and poverty. It would save us a world of trouble if we would bear this always in mind. When we pour out our complaints to each other, if we would but remember, Jesus knows all our poverty. This plain revelation from Jesus has comforted me many times when in deep distress, when I was sure no mortal eye could see my troubles, but that Jesus knew them. When,

prostrate upon the cold, damp ground in the evening twilight, to remember that Jesus knew all my distresses, all my losses, trials and poverty, was a consolation that the world could never give. He said to this church, I know your poverty, but you are rich. It seems rather a strange contradiction, if we may use the expression, to say that the poor church was the rich one; but I have been fully persuaded that, as a general rule, this is true; that the poor congregation in this world is the rich one in the sight of the Son of the living God—rich, not in things of this world, but in things pertaining to the world to come. Not always that which is apparent to the eye here, is the true riches. But not only did Jesus tell them they were rich; he said, “I know the blasphemy of them which say they are Jews, and are not, but are the synagogue of Satan.” This church at Smyrna had lost their earthly goods, which had doubtless been confiscated; and Jesus knew it. The opposers of the truth had oppressed them, ground them down to the very dust; but they were rich, not in the world’s goods, but in riches incorruptible—in the crown of glory which the Lord, the righteous Judge, would give them at his coming. It was true then, and is so yet, doubtless, in many cases, and in many places, that the poor disciples of Jesus have hard things spoken of them. Men blaspheme the God of heaven by speaking evil of his people.

But Jesus says: “Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that you may be tried; and you shall have tribulation ten days,” or, for a period of time, ten persecutions that came upon the Christians. They should have tribulation here for a time. But the consolation of Jesus is, “Be thou faithful unto death, and I will give thee a crown of life.” In every case the promise is to persons that are faithful unto death. And the idea, that simply

being a member of the church is all that is necessary, is erroneous. The idea that the merits of the church will save persons, is of the Dark Ages. Nothing but faithfulness to the Lord until we die, can secure to us the crown of life. Jesus has revealed it here :

He closes this letter to the church by saying, "He that hath an ear, let him hear." But O, my soul! is it possible that some will say that this is a small matter—the letters of Jesus to the congregations? If I were to write you a letter, my brother, and you would lay that letter aside and never read it, I would take it as an insult, if I were to learn the fact. If you knew that the letter was from your old brother, and then would say, "I do not think it is of much account, I will not read it," I should feel myself slighted. But if we say the letters of Jesus are of small moment, the Son of the living God is slighted by such worms as we are! "He that hath an ear, let him hear what the Spirit saith unto the churches." O, may we open our ears to hear the lessons of Jesus! "He that overcometh shall not be hurt of the second death." Ah! that second death! Although we may be members of the church, unless we overcome the world, the lusts of the flesh, the eye, and the pride of life, and the adversary, through obedience to the Lord, the second death will hurt us. Jesus said it—not I.

"And to the angel of the church in Pergamos write." The angel of the church, one of the stars John saw in the hands of Jesus. Not a heavenly angel, because John writes no letters to them, and they would not be accused of the errors John here says this angel had fallen into. These angels are men here in the flesh, conspicuous men in the churches, as before stated. "I know thy works, and where thou dwellest, even where Satan's seat is." He could not have been an angel in glory. This church at Pergamos, with its angel or minister, was located at Sa-

tan's seat, was at the devil's headquarters, as unfavorable a place as I have ever heard of a church being located at. I have sometimes heard persons say there were certain neighbors too bad, too wicked, too ungodly for a minister to visit; that no good could be accomplished there; but Jesus has revealed to us that one congregation was located where *Satan's seat* is. We never can find, then, in this world, a place too bad in which to preach the gospel. And this is encouragement to every disciple of Jesus. But, notwithstanding, they were situated right at the devil's headquarters, or where Satan's seat was. He says: "Thou holdest fast my name, and hast not denied my faith." The church at Pergamos held fast the name of Christ. In plain words, they said, We are Christians. They did not deny the faith of Jesus; they held on to their confidence in him and his holy word, and that was well for them. But some have concluded, I think, that this is about all that is necessary—just to say, I am a Christian; I believe in the Lord Jesus Christ; I believe his Word as a correct and infallible rule of life; I am a member of the Church of Christ. To hold fast his name and not deny his faith, like the church at Pergamos, is well; but Jesus says *they* did it in the face of strong opposition. They said they were Christians when men were dying for that NAME; while one of their number suffered martyrdom for it. Jesus says: "Even in those days wherein Antipas was my faithful martyr, who was slain among you, where Satan dwelleth." I have been fearful some of us would shrink if our life were at stake for saying we are Christians, and holding fast to the faith of Jesus. Would we not falter, would not some of us shrink from the monster Death, when called to face him, for saying we are Christians? But this church at Pergamos held fast the name and faith of Jesus when subjected to death for it. They might have said, We are Jews, and their lives would not have been in danger.

They might have said, We are Pagans, and no one would have hurt them for it. They might have said, We are Pharisees, Sadducees, Herodians, or the Lord knows what—it made no difference what they called themselves—their life was not in danger, unless they said they were Christians.

ut this church held on. Was not that enough?

Jesus says, no. “I have a few things against thee.” What was it Jesus had against the church at Pergamos, that made them willing to lay down their lives for his name and faith? What could he hold against them? He tells them—does not leave it for me to guess at.

“I have a few things against thee: thou hast there them that hold the doctrine of Balaam, who taught Balak to cast a stumbling-block before the children of Israel, to eat things sacrificed unto idols, and to commit fornication. So hast thou also them that hold the doctrine of the Nicolaitanes, which thing I hate.” Twice has Jesus said in his letter to the churches, I hate the doctrines of the Nicolaitanes. He hated the doctrine that Balaam taught Balak, and he has not changed since then, beloved brethren and friends; the Lord is unchangeable. What he hated eighteen hundred years ago he hates to-night.

But the doctrine of the Nicolaitanes—what is it? We have on history’s page the doctrine of the Nicolaitanes; we have in the Bible itself the doctrine of Balaam. We have, by the Lord’s express word here, what Balaam did and what he taught; and the Nicolaitane doctrine was similar to it. It was to get Israel to conform to the customs of the nations that they were among; to eat the sacrifices that the heathen nations offered to the idols; to mingle with the heathen around them, and conform to their customs. And the doctrine of the Nicolaitanes was about the same. They taught, according to the best information we have in history, before John was in Patmos, that Christians might conform to the world somewhat; that

it would be better for the cause of Christ for them to do so ; that, for the heathen's sake, they must not be too particular ; that they might go to the temple of the idols, and bow and worship (or seem to) with the idolaters ; that they might partake of the offerings to the idols, and be on good terms with the idolaters, to get them to meet with them and hear the gospel preached. And then, hearing the gospel, they would be converted to the Lord, join the church, and be Christians ; and thus they could do good to conform to the usages of the idolaters around them—get them to be Christians. And then, of course, the person converted to the Lord among the heathen would still go, as taught by the Christians, in the way of the idolaters around them, and it was a compromise between Cristianity and idolatry. That was the doctrine of the Nicolaitanes, in a few plain words. Jesus said he hated it, and he hates every such doctrine yet.

Sometime since, a brother said to me, “Uncle Lem., we would love for you to make a visit to the city, but, for the Lord's sake, do fix up a little—you are too plain. We must conform to the customs of the world somewhat in order to get their hearing. We must conform to the usages around us in order to get the people out to hear us.” And it has been only a short time since this doctrine rang in my ears in an adjoining State. “We must keep up with the times in order to get a hearing from the world.” It is the doctrine of the Nicolaitanes still taught. If I were to conform to the world in order to get a hearing from the ear of the world, there would be at least one conversion—your humble servant converted to the world, and the world bettered nothing. But it has been said, “In Rome we must do as Rome does.” It has been said of my beloved brother Paul, that he taught this, but it is a slander on him ; he never hinted it. I know he did say he became all things to all men. “To the Jews I became as a Jew, that I might

gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law; to them that are without law, as without law (being not without law to God, but under the law to Christ), that I might gain them that are without law. To the weak became I as weak, that I might gain the weak; I am made all things to all men, that I might by all means save some. And this I do for the gospel's sake, that I might be partaker thereof with you." But Paul did not conform to the usages; he only became as a Jew to the Jews, by using the Jewish scriptures in showing them that they were *wrong* and Jesus was the Christ. He only became as under the law by using the law in all its types, and showing them that they pointed to Christ; and thus fought them on their own battle-ground. To those that were without law, that acknowledged no law as given by Moses, did not believe the Jewish scriptures, Paul never quoted the Jewish scriptures; he did not use the Jewish scriptures among the Gentiles to convert them; he did not make his appeal to those scriptures at all, but said, your own poets condemn you, while he was at Athens. To the weak he became as weak; that is, he used great plainness of speech that all might understand him. Now I ask your earnest attention for a little while. Did Paul conform to the world around him? Was it for being as the Jews are, in his preaching, that he received forty stripes, save one, at five different times? Was it for conforming to the customs of the Gentiles that they threw him among the wild beasts? Was it for saying that those that were under the law were right, that they abused him and beat him with rods? No; it was for saying they were wrong—by meeting them on their own ground and using their own arguments against them.

“Repent”—of this doctrine of the Nicolaitanes and Balaam—“or else I will come unto thee quickly, and will fight against thee with the sword of my mouth.” And

the sword of the mouth of the Lord is the weapon still to be used to put down every error. "But," says one, "we are not liable to run into the doctrines of Balaam or the Nicolaitanes." It has been argued by some that it is no harm to go to the little amusements of the neighbors around us—to these little plays or parties—these little civil dances. *No harm!* Oh, we must not be odd; we may conform to the world a little in these innocent amusements—in having our *lotteries* (shall I say?) in the churches, in order to get something to support the Gospel. And the doctrine that Jesus declared he hated, is spreading all over the land now—the doctrine that we may do these things. Jesus hated the doctrine of conformity to the world, and does now.

"He that hath an ear, let him hear." And I would raise my prayer to-night that we may hear it. None are bound to hear—O, no! But, then, our *eternal all* depends upon the facts explained here. Jesus, the Son of the living God! How solemn and awful to realize that he is near me! "He that hath an ear let him hear what the Spirit saith unto the churches." Let the churches go into the errors Jesus has pointed out, and the light of the world is blotted out. The Church is the light of the world and the salt of the earth. O, may we realize it, and worship accordingly!

"To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth, saving he that receiveth it." To persons that have overcome, in the sense in which Jesus had been speaking, their desire to conform to the ways of the world—all these errors that he had been speaking of—and have been faithful in the service of the Lord until they die, he would give them to eat of the hidden manna, and they would have that peace and joy that the world is a stranger to. He would give them a white stone, and in the stone a new name written,

which no man knew but he that received it. It was customary for monarchs to give to certain persons who had been faithful to their service, a ring or gem, and in that the name of the monarch himself; and the person keeping that was protected by that monarch in every circumstance wherever he might be. Jesus has declared here that the persons that overcome shall have his pledge, that they shall be protected in all trials, troubles and difficulties that may come upon them, and only such persons.

“And unto the angel of the church in Thyatira write: These things saith the Son of God, who hath His eye like unto a flame of fire, and His feet are like fine brass.” In the description given in the first chapter, John said he saw one walking in the midst of seven golden candlesticks, his eyes like a flame of fire, and his feet like unto fine brass; but did not tell us, in so many words, it was the Son of God; but here it is. He here declares that that being with eyes like a flame of fire, and feet like fine brass, as if they burnt in a furnace, was the Son of God. “I know thy works, and charity, and service, and faith, and thy patience, and thy works, and the last to be more than the first.” What a list! Jesus knows all that is going on. Does he know the work, the charity, the faith, and the patience of the church at Unity? Just as certainly as He knew the works of the church at Thyatira. He knows all that we are doing for his cause, knows all our patience in His service, knows all our love that we have for the Lord and for each other. I am glad from my heart he has revealed it, and praise him for it.

“Notwithstanding, I have a few things against thee, because thou sufferest that woman, Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols. And I gave her space to repent of her fornication,

and she repented not. Behold, I will cast her into a bed, and them that commit adultery with her, into great tribulation, except they repent of their deeds." He comes out in plain words here, and tells what the doctrine was they were tolerating in that church—seducing his servants to commit fornication, going into the wicked ways of the world, and eating things sacrificed to idols. But *we* are not liable to do that, are we? I am not certain that there is not as much idolatry in the world now as when this letter was addressed to the church at Thyatira. We may not make the likeness of a human being or four-footed beast, and worship it; but we may worship idols in other forms—we may worship the things of this world—fine meeting-houses, our farms, or other worldly possessions. Covetousness is idolatry. If we covet the things of earth, the anathema of the Lord rests upon us. We ought to remember it.

She repented not. He is always calling on the members of the church to repent, when they have gone into an error. I would thunder it into your ears, if I could. If we have gone into any of these errors, let us repent. If we have lost our first love, let us repent and return to it. If we have gone into the ways of the world, let us repent, humble ourselves, and turn from the broad road.

"And I will kill her children with death, and all the churches shall know that I am he which searcheth the reins and hearts; and I will give unto every one of you according to your works." I would emphasize that, if I could. The Lord here declares he would let the churches know that he was the one that searches the reins and hearts. He does not look at the exterior altogether. This same God of heaven said once, "Man looks at the outward appearance, but God looks on the heart." It is true yet. Lord grant my heart may be right! Erring mortals may think that God does not try the heart and reins, but Jesus

has declared that he does. He wants the churches to know it. Lord grant that we may.

“But unto you I say, and unto the rest in Thyatira, as many as have not this doctrine, and which have not known the depths of Satan, as they speak, I will put upon you none other burden.” Than what? “But that which ye have already; hold fast till I come.” The Lord will never put any other burden on his people—the Church of Christ—than that which he has already put upon them; and if they will hold fast till he come, it will be well for them. He has given us his word—a perfect rule—and will never add a word to it. Men have placed other burdens on the Lord’s people; erring mortals have made other yokes or burdens, but Jesus will not know them. He says, “I will put upon you none other burden; hold fast till I come.”

“And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations. And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father. And I will give him the morning star. He that hath an ear, let him hear what the Spirit saith unto the churches.” There is nothing hard to understand in that, but something hard to live up to. But, one promise made here I must refer to again. Jesus has promised to the faithful servants who keep his works unto the end, power over the nations, to rule them with a rod of iron. The saints shall possess the greatness of the kingdom under the whole heavens. I wish this borne in mind, because I shall refer to it again.

“And unto the angel of the church in Sardis write: These things saith he that hath the seven Spirits of God, and the seven stars; I know thy works, that thou hast a name, that thou livest, and art dead.” Not the only church that is in that condition. “Be watchful, and strengthen the things which remain, that are ready to

die; for I have not found thy works perfect before God." But then Jesus does not tell this church at Sardis to be watchful and repent, and strengthen the things that remain, without telling them how to do it. He adds, in the next verse, "Remember therefore how thou hast received and heard, and hold fast and repent." The way to strengthen the things which are ready to die, is to remember what we have received and heard of the Lord. And the way for us to perfect our works before the Lord, is to remember what we have received and heard of him; and there is no other plan we can fall on by which we can strengthen the things that are ready to die. Jesus said it.

"If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee." The church would go down suddenly, in an unexpected hour, unless they were watchful, and remembered the teachings of the Son of the living God, and repented. It is as true now as then.

"Thou hast a few names even in Sardis, which have not defiled their garments; and they shall walk with me in white, for they are worthy." I want to pause one moment at that revelation. The Lord has mentioned here, that in the congregation that was ready to die as a church, a few were faithful and firm, and should walk with him in white. It is as true to-night as it was then, that the faithful servant of the Lord, though he might be a member of a congregation that had gone out of the way, that had a name to live only, but was dead in reality, that faithful servant would be owned by the Lord. Like faithful Caleb and Joshua, in the the midst of rebellious Israel, the faithful Christian has the promise of the Lord that he shall reach the promised rest, and walk with him in white.

"He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and

before his angels." What consolation! What encouragement for a person to be faithful! Do not, for heaven's sake, say, I can not do right, because others are doing wrong. Be faithful, and the Lord will confess you before his Father and his angels, though the world around you, and the congregation you are a member of, be put down to the dust of the earth.

"He that hath an ear, let him hear what the Spirit saith unto the churches," is the command of Jesus. I feel like getting on my knees and saying, "Lord grant that we may hear!"

"And to the angel of the church in Philadelphia write; these things saith he that is holy, he that is true, he that hath the key of David, he that openeth and no man shutteth, and shutteth and no man openeth." Jesus opens the door to the people, the way to salvation, and no man can shut it. When he shuts no man can open it. All the teaching of the dark ages was wrong in that respect, that men had the keys to unlock the kingdom of heaven to man, or to close it against the human family. Jesus alone has that power. I know he gave to Peter the keys of the kingdom of heaven, but it was only a grant while Peter was here, and when Peter died he gave the keys to Jesus.

He says, "I know thy works; behold, I have set before thee an open door, and no man can shut it." When the Lord says, I have set before you an open door and no man can shut it, it is impossible for a human being to keep us from obedience to the Lord and gaining a home in heaven, while Jesus has given us the privilege. They can not shut us out of heaven; no man nor set of men on earth, no being in heaven but Jesus, has the power to keep us from a heavenly home, or give us life eternal.

"Thou hast a little strength, and hast kept my word, and hast not denied my name." They had kept the Word of the Lord at Philadelphia, and had not denied his name,

and Jesus declared that he would work for them, because they had kept his word. Not long since I asked a brother the reason why the churches of Christ were not so prosperous in large towns and cities as the various denominations. He said it was simply because we were not keeping up with the age. But Jesus tells another reason. That brother said if we would keep up with the age, have as good accommodations for the world, as easy seats for people to occupy, as good music as the denominations had, then we would keep up with the denominations, in large towns and cities; but until we do this, the young people especially will go off to the denominations, and we will be put down unless we keep up with the times. "Nicolaitanes," I thought. What did Jesus say?

"Thou hast a little strength, and hast kept my word, and hast not denied my name. Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee. *Because thou hast kept the word of my patience*, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth." Jesus tells precisely how to make our enemies come and bow before the Lord: to keep his word, do his commandments, walk in obedience to him, and then the enemies of Christ will come and worship at the feet of the Lord. Do you believe it, fellow citizens? Do you believe Jesus is right, or that brother who said we must keep up with the times? The Lord save me from trying to keep up with the times in this wicked age. I believe that Jesus was right. That if the congregation, however poor it may be, will just keep the Word of the Lord, they will let a light shine before men that the powers of darkness can not put out. Jesus said that the congregation that kept his word

should prevail so as to make his enemies come and worship at their feet.

“Behold, I come quickly: hold that fast which thou hast, that no man take thy crown. Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out, and I will write upon him the name of my God, and the name of the city of my God, which is New Jerusalem, which cometh down out of heaven from my God. And I will write upon him my new name. He that hath an ear, let him hear what the Spirit saith unto the churches.” Letters from the Son of the living God! One more letter and we shall have done with the letters of Jesus to the churches.

“And unto the angel of the church of the Laodiceans write; these things saith the Amen, the faithful and true witness, the beginning of the creation of God; I know thy works, that thou art neither cold nor hot; I would thou wert cold or hot.” We need not think we can palm off deception upon the Son of God; his eyes are like a flame of fire. “So then because thou art lukewarm and neither hot nor cold, I will spew thee out of my mouth.” And he would not ask whether they were willing to this arrangement or not. The Lord save us from lukewarmness! Are there not too many congregations in this condition? As certain as there is truth in the words of the Son of the living God, we know the fate of that congregation; He will spew them out of his mouth.

Says one, “I expect they were *poor trash*, any how.” You do? Speaking of one poor church, Jesus said they were rich. But here is a church that is lukewarm, and Jesus states here that not only would he spew them out of his mouth on account of lukewarmness, but, “Because thou sayest I am rich, and increased with goods, and have need of nothing.” It was a rich church at Laodicea, numbering thousands of members, with the wealth of the whole

city and country around and about. In that congregation they had rich men; they had large possessions, and may have had, for aught I know, a fine meeting-house. They were not telling a falsehood when they said they were rich in this world's goods, but they were lukewarm in the cause of Christ. I heard, some time since, some remarks on that subject, by a member of a congregation that I thought was in about the same condition as the Laodiceans. The brother said, "We have the wealth of the neighborhood in our church. We have the merchants, the lawyers, the physicians—all the great men of our town in the church. We have need of nothing." Jesus said of that church that had become lukewarm in his cause, "You know not that you are wretched, and miserable, and poor, and blind, and naked." They did not know their wretchedness; they were trusting to earthly goods, to earthly honors—they were "keeping up with the times." They were ahead of all the congregations around them; were fully up with the idolaters around them in all that was counted great in this world, but Jesus pronounced them poor—said that the poor church was rich, and the rich church was poor. It is a revelation from Jesus.

But he gave them some counsel. He said, "I counsel you to build finer houses." O, no! "I counsel you to gather more gold." O, no! "I counsel you to keep up with the age." No, indeed! They were fully up with the times, and with all the earthly honors and wealth; and Jesus declared that they were wretched, and miserable, and poor, and blind, and naked. Lord, help us to realize what Jesus said. "I counsel thee to buy of me gold tried in the fire"—something that is durable, that which will stand the burning when the elements shall melt away. When all the metals and substances of this earth on which we live are burned up, we will need something more durable than silver and gold. "I counsel thee to buy of me

gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed; and that the shame of thy nakedness do not appear; and anoint thine eyes with eye-salve, that thou mayest see." Better counsel could never be given. O! for the white raiment! the righteousness of saints! The righteousness of Christ is worth more than the finest suit of cloth, or the finest silks and satins ever worn by human beings, in the sight of the King of Glory. It is worth more than robes of purple. Do you believe it, brother? It is a revelation from Jesus, a letter from the Son of the living God to his followers here. Lord, grant we may not forget it! O! for the eye-salve, that we may see! Men are so blind. That congregation were so blind and everything so dark, they could not see the Holy City, the incorruptible inheritance; they could not see the "exceeding and eternal weight of glory;" they had lost sight of the prize at the end of the race. We want a little of the eye-salve of faith, and knowledge of the Word of the Son of God. I pray for more of it, that we may see the worthlessness of all things here. Now, I feel like humbly bowing before the Lord and saying, "Grant that I may see as I should the worthlessness of things pertaining to this world. O, that we may see, as we should, the worth of a home in heaven, of the crown of life, of a place in the paradise of God. I pray for eye-salve enough to give me a clear view of it. Jesus gave the counsel—it is well enough to take it. We are so short-sighted we can not look a few days before us to the cold grave, the silent tomb, the dark charnel-house of the dead. I want my eyes enlightened enough to look into the grave, and beyond the tomb, to the awful world of darkness where the impenitent and the ungodly must go.

"As many as I love I rebuke and chasten; be zealous therefore, and repent." Jesus wrote this letter to the Church in love, telling them of their faults and errors in

love; his rebukes to us are because he loves us, and he wants us to dwell in his peaceful presence forever. God grant we may hear his rebukes then.

“Behold I stand at the door and knock; if any man hear my voice and open the door, I will come in to him, and I will sup with him and he with me.” By all his words of kindness, of rebuke; by all his chastenings, he stands at the door of our hearts and knocks for admittance. He wants us to have Christ dwell in our hearts; he wants to be the sole dweller there—the one that fills our souls; he does not want our hearts to be divided between the world and heaven. He is knocking at the heart of every Christian that has gone astray, and seeking admittance again.

“To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne. He that hath an ear, let him hear what the Spirit saith unto the churches.”

We have now done with briefly noticing the Second Division of the Book of Revelation, the condition that the churches were in at the time John saw the Vision in the Isle of Patmos—the present things at that time. The Third Division is the main matter that we have for consideration, and that mainly interests *us*. At the commencement of the fourth chapter begins the Third Division.

LECTURE III.

THE FOUR BEASTS.

I WISH to make a few passing remarks before taking hold of this subject directly. It has been thought by some, and said by some, that a lecture is not profitable—does not amount to much. So much for the improvement we have made. Only about thirty years ago, it was thought that nothing else was so profitable as lecturing; and some persons think that talking on this last book of the New Testament is not in the common line of preaching. They have forgotten that Jesus had it given for the instruction of his disciples, and almost think it sacrilegious for a man to talk about it on the Lord's day; when John saw the Vision on the Lord's day, and seven times Jesus pronounces a blessing on those that hear what the Spirit said. That is one reason why I think it strange that persons are so prejudiced against this portion of the Lord's Word. "Blessed is he that readeth," it is said, "and those that hear the words of the prophecy of this book;" and dare I say it is not so? And certainly we would be blessed if we would remember all the time what Jesus has revealed—that he is in our midst; if we could remember all the time that he knows all we are doing for his cause, it would be a blessing; if we could remember all that he has said against certain errors and vices that have crept into the Church it would be a blessing to us; and if we could remember and understand all that is said in this book of Revelation, it would be a blessing to us. If we would remember that Jesus is to come again in the glory

of his Father, and give to every man according as his works shall be, it would be a blessing to bear in mind.

We have called attention to Part First and Part Second of the Book of Revelation—what John saw—that is, the Lord in his glory, walking in the midst of the churches, and holding their brightest stars in his hand; the most conspicuous men of the churches, and the condition that the churches were in at that time; and just what Jesus said concerning their poverty, their riches, their labors, and their errors; and it stands forth for our instruction as well as theirs.

We come now to notice the Third Division of this Book of Revelation; for you will remember that John was directed to write the three divisions—the things that he had seen, the things as they then were, and what should be in the future. (9th verse 1st chap.) At the commencement, then, of the fourth chapter, we have this reading:

“After this I looked, and, behold, a door was opened in heaven; and the first voice which I heard was as it were of a trumpet talking with me; which said, Come up hither, and I will show thee things which must be hereafter.” He takes up, in regular order, the Third Division, after noticing the First and Second. “And immediately I was in the Spirit: and, behold, a throne was set in heaven, and one sat on the throne. And he that sat was, to look upon, like a jasper and a sardine-stone: and there was a rainbow round about the throne, in sight like unto an emerald. And round about the throne were four and twenty seats: and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold. And out of the throne proceeded lightnings, and thunderings, and voices: and there were seven lamps of fire burning before the throne, which are the seven Spirits of God.” At some future time I want to call attention to the seven Spirits of God. God has seven Spir-

its, or the Revelation is wrong. It looks a little dark, does it not? But it will be plain when we understand the matter.

“And before the throne there was a sea of glass, like unto crystal: and in the midst of the throne, and round about the throne, were four beasts full of eyes before and behind. And the first beast was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle. And the four beasts had each of them six wings about him; and they were full of eyes within: and they rest not day and night, saying, holy, holy, holy, Lord God Almighty, which was, and is, and is to come. And when those beasts give glory, and honor, and thanks to him, that sat on the throne, who liveth for ever and ever, the four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying, Thou art worthy, O Lord, to receive glory, and honor, and power: for thou hast created all things, and for thy pleasure they are and were created.”

One matter is clear at a single glance, as to who was on the throne. It was the Creator, John saw seated on the throne—the Maker of heaven and earth and all that in them is. But to understand what is meant by the four beasts that bowed and worshiped, and to understand what the Lord intended us to know by the wings, is a different matter. To show clearly what the twenty-four elders represent is, perhaps, to some, a little harder than to tell who was on the throne. I propose, by the Bible, to show what the Lord intended his people to know.

These four beasts I will notice first of all. I will say something about their wings, and what we are to understand by their forms and faces. There are various opinions as to what these beasts represent. John, it is true,

looked in at the door that was opened in heaven and saw them, but they signify something more than merely four beasts or living creatures. I know the views of some great men; I might give some of them. One writer says that he supposed it might be that they represent the Father, Son, and Holy Ghost. But as the Father, Son, and Holy Ghost are only three, while the beasts, in number, are four, he made two of the Lord Jesus, and said that Jesus had a human nature and a divine nature; and thus he had the Father, Son, and Holy Spirit, making the four beasts. But another writer differed with him, and said he thought perhaps it might have reference (and that is a strong argument, isn't it? "Perhaps." If I can not do better, the Lord forgive me for ever trying!) to Matthew, Mark, Luke and John. He had the four. If this one was right, the other was wrong. But another thought that probably the four beasts that John saw, were four angels up in glory, that crowned the Lord when he ascended from Mount Olivet and took his seat on the right hand of the throne of the Majesty in heaven. And I think that almost all the brethren of all denominations are falling into this view, at least in word if not in fact; for in their prayers I have often heard them say that, before the throne in Heaven the beasts and elders bow and worship.

These ideas are rather conflicting. Some one is wrong. But another person that I was conversing with some time since, took a different view altogether. His idea was that these four beasts John saw in the Vision were the steam cars—he said so! And his proof was that they had eyes all around; he said they were the windows in the passenger cars, through which the people were looking. It is said that they had six wings each of them, and he said the wings were the six wheels that the cars roll on. But the old brother had not counted correctly. Sometimes coaches have twelve wheels, instead of six, and, I believe,

none of them have fewer than eight; so it did not quite tally. I was certain that if this one was right, the others were wrong. It is not hard to find some fault, but I am investigating this matter. I was compelled to reject the idea that these four beasts were Father, Son and Holy Ghost, from the fact that it made the Father, Son and Holy Ghost bow down and worship themselves, and be yet in the future, and not eternal; for John was telling what was to come to pass in the future, after the days of his exile. I was compelled, my brother, to reject the second view that I gave—that they were Matthew, Mark, Luke and John—because Matthew, Mark and Luke were not to come to pass hereafter, for they were dead already. I was bound to reject the third view—that they were angels up in glory—because they declared themselves to be saints on the earth, as we will see in the next chapter. I was very certain that the last view was wrong—that they had reference to the steam cars—when I heard the old brother give it, because I have no idea that steam cars ever get on their knees to worship the Lord, and say, “Holy, holy, holy, Lord God Almighty!” It is easy to find fault, but what do these four beasts mean? One thing is certain—they could talk. And they could *sing*, and *did* sing a song of praise to the Almighty. They could *bow* and *worship*, and they *did* bow and worship the Lord of hosts. They were rational creatures. They were worshipping beings.

I wish to make a remark at this point that I desire every person in the house to remember, and that is, that the order of prophecy is to tell the last event first—to look down to the end from the beginning. I made that remark in the city of B —, not long since, and an editor there — and an elder of the church—said that the proof would be better than the assertion; they had never so understood it. I want to ask of each one, and every one of you that

will give me his attention, if it is not the order of prophecies, when men that are uninspired predict future events? You say of the little boy, he will make a great man one day. If you could see the future, you would not presume to tell what the little boy would be next week. You would be more apt to tell what he would be when a grown man. You look around and see a state or county, and say it will be a great state or a rich county one day, and it is yet a wilderness. You do not tell what it will be next week, do you? In all our uninspired predictions we are apt to tell the last thing first; and then we tell how the little boy will become a great man, or what will make the state a great state, and fill up between the *now* and *then*. But while this is true of uninspired predictions, it is none the less true in the Bible of God. It is certainly true in the Book in which we are interested now, that the last event is the first prediction made. You would like to have the proof, would you? Let me read it to you, then.

“And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen. Behold, he cometh with clouds, and every eye shall see him.” Here he tells of the coming of the Lord. In the first prediction that he makes of future events—the first one in the whole Book—he tells us that the Lord will come in clouds. That is his first prediction of future things. I have proven that much, then. One good substantial proof from God’s holy Book is worth more than an hour’s gabbling.

Again, Ezekiel in his prophecy tells the last event first. The end of the matter is the first prediction Ezekiel makes in the first chapter of his prophecy. He had the same vision that John describes here of the four beasts, with

their faces exactly as John names them, and winds up by saying it was the appearance of the glory of the Lord, and the whole earth was to be full of his glory. That time has not yet come. (We are for teaching, today, not exciting any one). Not only does Ezekiel tell the last event in the world's history in the first chapter, but Isaiah does the same thing. After introducing himself to Israel, and speaking of their sins and iniquities, he let them know the time was coming when nations should beat their swords into plowshares, and their spears into pruning hooks, and learn war no more. That is a little beyond our time, and it is the first prediction he makes. It is true he had previously rebuked Israel for their sins, but when he predicts future things, he tells the last event first. And that is not all. Again, after a brief digression from this glorious time he speaks of in the first prediction of future things, in the next prediction he brings up the subject again. In the sixth chapter he repeats John's Vision almost word for word, and declares there that it was a vision of the glory of the Lord, when the whole earth was to be full of his glory.

Now, why have I said so much in reference to the last event being named first in prophecy, whether inspired or uninspired? To show that this Vision of the fourth chapter is yet in the future. Not, as some have concluded, that it was the first event to transpire after John saw the Vision in Patmos—but the last one, my brother, and I will prove it.

But these four beasts. We have not yet named what they are. I return now, and say that they could talk, and could sing; they knew the Lord, and bowed and worshiped God. They were rational creatures, and that is not all—they were here on earth, as they themselves declare. I now make one declaration, and submit a proposition: that these four living creatures are four nations of men. Why

do I say so? From the fact that they could talk. They are not four individual men, but nations of men. Nations can talk, as individuals can; and the reason I think these four beasts are nations of men, is that the Lord's Book so instructs me. You do not *know* that, do you, brother? Listen. (We are for learning to-day).

In the seventh chapter of Daniel's prophecy, he tells us he saw some beasts in a vision, and he inquired of the Lord what they were; and the angel of the Lord told him the sum of the matter, and said: The fourth beast you saw is the fourth kingdom (or nation of men) on the earth. The third beast was then, of course, the third kingdom on the earth, in Daniel's vision. The second beast was the second kingdom on the earth, in Daniel's vision; and the first beast was the first kingdom on earth, in Daniel's vision, as the Bible of God teaches. Then we would read, with the Lord's definition, "I saw four nations or kingdoms bowing and worshiping." Not the kingdoms or nations that Daniel was speaking of. Daniel was telling of the four kingdoms that were to rise and fall in succession, one *after* the other. But John was talking about four kingdoms or nations that were to bow and worship the Lord at the same time—all together—not one after the other.

It is positively stated in the Bible that the word *beast*, when it is used in a figurative sense, means a kingdom or nation. Here are four. I would like to know what four kingdoms or governments are to worship the Lord at the same time. Has that already taken place? No; it is in the future. John is telling the last event in his history; he is speaking of the millennial age, as we sometimes call it—the thousand years of peace on earth; and these four beasts that John saw bowing and worshiping, have, by the Lord himself, been four times, and more than that, designated the four quarters of the earth. Do you not think I will have a little difficulty to prove that? John looked, and in

the Vision saw the four quarters of the earth bowing and worshipping the Lord. The proof would be better than the assertion, would it not? The proof I offer for these four beasts that John saw being the four quarters of the earth, I would give circumstantially.

First, their appearance to John. He said the first one was like a lion, and it answers very well to Asia, the first quarter of the world in point of age, settlement, and the reception of the gospel. Asia, the first quarter of the world, in point of numbers, strength, and age, lion-like crouches down in her mighty strength, and none ever dares to rouse her from her lair. The first beast, the first quarter of the world, is like a lion, and Asia is stronger than any; half-civilized, untamed, she has crouched down for many ages.

But John said the second beast or nation was like a calf. And the second quarter of the world settled by the human family, was Africa. The gospel went there in the second place, too, after it was preached in Asia, and we look and see the likeness complete. Africa has bowed her neck like an ox, has worn the yoke, and ploughed the field for the nations of the earth. (I am not a politician; O, no! but this is a literal truth). Africa is the most humble, workable, docile, ox-like nation on the earth. They have been; how long they will remain so is another question.

John said the third beast or nation, had the face of a man. I call your attention to the third quarter of the world, and we see a man's intellect developed as in no other quarter of the world; a man's face is seen there in Europe. How did John know? It was a barbarous quarter of the world in his day, but it has been rising and man's intellect developing there as in no other quarter of the world, and the arts and sciences, since the dark ages, were born in that country. We do not like to yield the palm, and say they are wiser than we. We may be stand-

ing on their shoulders, but they were our fathers in the sciences and arts.

But he said the fourth beast or quarter of the world was like an eagle—in a cage? O, no! Like an eagle with its wings cropped? O, no! The fourth beast was like a flying eagle; the fourth division of the human family like a flying eagle; the fourth quarter of the world, in point of age or time of settlement, was like a flying eagle, with its wings spread out. He looked at the whole continent a little beyond the day in which we live, and saw the broad wings of the free eagle there rising, the free bird uncaged, with wings spread, rising higher and higher, with her eye fixed with an unblanched gaze upon the glorious sun of liberty, the freest land beneath the sun. Lord, help us to realize our privileges! You need not be uneasy, friends; the eagle's wings are spread and she will rise. We may be chastised for our unworthiness, and whipped for our ingratitude, but the free land, the free eagle, will rise higher and higher; and the Lord grant that her wings may yet overshadow the ends of the earth! It makes me feel a little taller, while I think of being a citizen of the fourth quarter of the world, that is like the flying eagle. It is our national emblem. Have you not seen the likeness of the eagle upon our national currency, upon the half dime? You never saw our national ensign with wings folded. It is characteristic of the people in the fourth quarter of the world of this nation in which we live.

But this is only circumstantial proof. That is all, my brother. It would almost hang a man, if being tried for his life, would it not? Then, shall we bring in a little more proof that these four beasts that John saw are the four quarters of the earth—Asia, Africa, Europe and America?

My next argument is that the old prophet Ezekiel locates them, and tells just where they are. In the first chapter of his prophecy, Ezekial says that he was upon

the banks of the river Chebar, in the land of the Chaldeans, and that is the site of Jerusalem directly. He says :

“And I looked, and, behold, a whirlwind came out of the north, a great cloud, and a fire infolding itself, and a brightness was about it, and out of the midst thereof, as the color of amber, out of the midst of the fire : also out of the midst thereof came the likeness of four living creatures. And this was their appearance ; they had the likeness of a man. And every one had four faces, and every one had four wings. And their feet were straight feet ; and the sole of their feet was like the sole of a calf’s foot ; and they sparkled like the color of burnished brass. And they had the hands of a man under their wings, on their four sides ; and they four had their faces and their wings. Their wings were joined one to another ; they turned not when they went ; they went every one straight forward. As for the likeness of their faces, they four had the face of a man, and the face of a lion on the right side ; and they four had the face of an ox on the left side ; they four also had the face of an eagle. Thus were their faces : and their wings were stretched upward ; two wings of every one were joined one to another, and two covered their bodies.”

And he closes this glowing description of these living creatures, by saying : “This was the appearance of the likeness of the glory of the Lord.”

That is *nearly* positive proof, is it not ? Well, the *positive proof* I will read.

“And the Lamb came and took the book out of the hand of him that sat upon the throne. And when he had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odors, which are the prayers of saints. And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof ; for

thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall reign on the earth." And we are Matthew, Mark, Luke and John—angels up in glory—steam cars? No. Every kindred, and tongue, and people, and nation. The four beasts, then, with the elders, bow and worship, declaring themselves to be of every kindred, tongue, people and nation—the four quarters of the earth. But the time has not yet come when every kindred, and tongue, and people, and nation, bow and worship the Lord. John looked down and saw that time, and he adds, immediately in the next verse, in speaking of these living creatures or beasts, that they said, "Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb, for ever and ever."

Why in the name of reason would a wise man say these beasts were angels up in heaven, while they declare they are to reign on the earth. "He has made us kings and priests, and we shall reign on the earth." They are saints, they are of every kindred, tongue, people, and nation. But you do not believe that the greatness of the kingdom will be given to the saints, do you? It does not look much like it now, my brother, while we have nine hundred millions of pagans on earth, at the end of nearly seventeen hundred years of warfare. We have not advanced upon the enemy's outer pickets yet. Three hundred millions that have heard of the Lord, and nine hundred millions in darkness yet. It does not look as if the four quarters of the world would soon acknowledge Jesus, does it?

Let me offer a thought for your encouragement. This world has almost been made since I can remember. I can remember when there was not a match to light a candle with in this world. I can remember when my father used to send me a half mile to borrow some fire, on a cold morn-

ing. That is a small matter, however. I can remember when we heard the latest news from New York city in three weeks, where my father lived in Kentucky. I can remember when we had the last news from Europe in three months, by some fast-sailing vessel. I recollect when we got a message from St. Petersburg, in Russia, in six months, and it was late news! I recollect very well when it took me one whole week to come from Southern Indiana, near New Albany, to the place where I now live, hard traveling; to come from my home to this county. How long does it take now? I recollect very well when we sent a man on a swift animal to learn the particulars of a disaster in a far off neighborhood, and got the news in three or four days sometimes, even if the disaster happened fifty miles from where we lived!

I want to say a little more than that. The time has not long gone by, when a man would have to work a long lifetime to earn enough money to buy one copy of the Bible.

We want to look at the *now*. We do not have to go half a mile on a cold morning for fire, for a match is ready. We do not have to wait three weeks to get a message from New York or Washington. How long does it take to get the news from New York, London, Paris, or St. Petersburg now? Start the news from New York city to Greencastle, Lafayette or Indianapolis at twelve o'clock noon, and we are reading it in some of the Western cities at half-past eleven, nearly half an hour before it starts! I am not exaggerating. They start the news from London or St. Petersburg on Monday morning a little after twelve o'clock, and we are reading it here in New York on Sunday evening at nine o'clock, three or four hours before it starts! I do not mean that we really get it before it starts from there, but that it outruns old Sol that much. It is a matter of fact.

I said it used to take me a whole week to come from

Southern Indiana to this county. How long does it take now? We get on the cars after dinner and get here a good while before supper time the same day; and they say it is a *slow road*.

It took a long lifetime to earn money enough to buy a Bible a few centuries since. How long would it take now? Not long at all. They will give it to any one that wants it; they are sending it to the benighted lands of the heathen as fast as they can take it there; it is flying by steam and running by lightning. In this land, if a man wants to buy a Bible, he can earn enough in a day to buy two; that is, if he is a good mechanic, and buys cheap books, he can get two copies of the whole Word of God for a day's work. What a difference! Do not tell me that we can not accomplish what the Lord has promised, when we are doing now more in a day than they could do in a century some three hundred years since; doing more in one hour than they could do in a hundred years any time in the twelfth, thirteenth or fourteenth centuries, in the sense in which I am speaking, especially Bible-making. And that is the great lever that is to turn the world over and get it right side up. They had to write their Bibles with a pen a few centuries since, and now we are throwing them off in the steam printing presses by the million per day. And, bless you, if a man were to write out a Bible a few centuries since, or had enough money to buy one, they would not allow him to read it; but how is it now? They are begging, pleading with men, entreating them to take the Bible for naught, and urging with all their might that men should read it. The Word of the Lord is going to shake the heavens this time. It shook the earth once, but the heavens must tremble this time before the onward course of God's almighty Word. We can convert the nations, and we will, the Lord being our helper. We can bring about the glorious time when lion-like Asia shall bow and

acknowledge Jesus instead of worshiping idols ; when ox-like Africa shall join in with lion-like Asia in saying, Jesus is the Lord ; when man-like Europe shall join with them in saying, Jesus is the King of kings and Lord of lords ; and free America join in with the other three and say that Jesus Christ is the Lord, to the glory of God the Father.

John looked down and saw the time when the four quarters of the earth would acknowledge Jesus to be their rightful Ruler. He saw Asia in all its strength, Africa in all its docility, Europe in all its wisdom, and America with all her freedom, joining in one song of praise to him that sat on the throne and worshiping the Lord of hosts. A glorious time, my brother ; it was well John said it. The churches were in a miserable condition in the day when he saw the Vision ; but the gospel was yet to fill the whole earth with the glory of the Lord.

In my next discourse I will notice what the Lord has said to be the means used in bringing about this glorious time ; how it is to be accomplished, bringing the whole earth to the feet of Jesus. May the Lord help us to work.

LECTURE IV.

MORE ABOUT THE FOUR BEASTS, AND THE MEANS OF GOD'S APPOINTMENT IN BRINGING THE WHOLE WORLD UNDER THE AUTHORITY OF CHRIST.

WE RESUME the subject of these four beasts, or four quarters of the world, as we think we clearly proved to-day, if we can take *their* words as evidence; for they said they were of every kindred, tongue, people and nation.

That John did look down to the time when every creature on earth would acknowledge Jesus, is stated in the fourth chapter, when he is speaking to us of the language of these four beasts and twenty-four elders. We closed our remarks to-day by saying that we have the means to bring about this glorious time—we have the means to work with. But the Lord has not left us to surmise or guess at how the world is to be converted to himself.

John informs us that each of these beasts had six wings about him: that the beasts themselves were full of eyes, before and behind, and within, and had each of them six wings. And the wings were used to raise them up above the world; to raise the nations up above the world. I use the term world in its common acceptation; not to raise the people up literally, physically, above the earth, but to raise them up in their minds, their feelings, their affections, their thoughts above earthly things. A wing is always given to rise up or fly with. And these four divisions of the human family had each of them six wings to raise them up. Ezekiel saw them in his vision. He describes the faces precisely as John does—the face of a lion, the

face of an ox, the face of a man, and the likeness of an eagle. Ezekiel and John are alike about the faces, while Isaiah says the same thing (in the sixth chapter) of the wings, but not of the faces; Isaiah says each of them had six wings. And John heard these living creatures saying, "Holy, holy, holy Lord God Almighty." Isaiah says, in the sixth chapter, "I heard the seraphim saying, Holy, holy, holy is the Lord of hosts; the whole earth is full of his glory." It is the same vision John saw, and the same language. Ezekiel makes a little difference in reference to the wings. He said these living creatures came out of a whirlwind, came from the North, and they had each of them four wings, only four, while John and Isaiah both say they had six. At a glance of the mind, that might appear a discrepancy or contradiction in the Bible, but it is not so; it is a beautiful thought, when properly understood. But what are the wings of the nation that raise them up in their affections, their thoughts, and their aspirations, above the groveling things of earth?

I take the position to-night that nothing but the Word of the Lord can ever raise the people up to the high position that Isaiah and Ezekiel spoke of. Nothing but the Bible can do it. I do believe that the Bible is the wings of these living creatures.

They had each of them six wings about him. It would seem rather a strange idea if we put the meaning of the word for the word itself, and say, "each nation had six Bibles." But I am almost certain, at a single glance of the mind, that the wings of these living creatures is the Bible, the Word of the Lord. Would you give me much for that argument—"almost certain?" I may give you some very good circumstantial proof that I am right in saying the Bible is the wings. Not six Bibles, but the Bible divided into six divisions. There are just six grand divisions in the Word of the Lord—no more, no less. Do you

wish to hear them? We have in the Old Testament scriptures, history, law and prophecy; and if you can imagine anything in the book of Psalms, or Job, or Esther, or Nehemiah, or Ezra, or Joshua, or Judges, or any book of the Old Testament that is not included in these divisions, I want you to tell me sometime. Every word of the Bible is history, law or prophecy. I know that some of the Psalms of David have all three of these, but it must be history, law or prophecy. That is the three divisions of the Old Testament. In the New, there is precisely the same number—history, law, and prophecy—making the six divisions into which the Word of the Lord, or Bible, is divided. You can not get one out of it; you could not add one to it. But this is only very slight circumstantial evidence that the Word of the Lord is the wings. Another I give, is circumstantial proof from the sixth chapter of Isaiah, read in your hearing. Isaiah said that “the seraphim had each of them six wings about him. And they said, Holy, holy, holy Lord of hosts; the whole earth is full of thy glory.” That was away beyond our time, for the whole earth is not yet full of the glory of the Lord; the people do not say it, anyhow. But Isaiah said, with the first pair of wings, or twain, they covered the face; with the second pair or twain, they covered the feet, and with the third pair of wings they flew. You remember the reading, do you? Well, Paul says, of the first part of the Old Testament scriptures—the law and historical portion—that while it is read, a vail remains over the heart, as Moses put a vail over his face even until now. The first pair of wings covers the face, and they could not see to the end of all the types and shadows and offerings under the old law; while the historic portion and the law portion raised them up to some extent above earthly things, it left a vail over the face.

But, then, Isaiah said the second pair of wings covered

the feet. Paul says of the New Testament scripture, We have our feet shod with the preparation of the gospel of peace, that we may run the Christian race with speed and safety. The first part of the gospel shows the Christian's feet: the second pair of wings used by the human family, covers the feet.

But there are two other divisions. The prophetic portion of the Old Testament, and the prophetic portion of the New Testament, pointing to the same glorious period, are two wings not much in use yet. They are the other pair. And I may as well say here, as at any other point, that we now discover why Ezekiel said they had four wings, while Isaiah and John say six. Ezekiel saw them when they were coming out of the whirlwind in the days in which we live just now. He looked at them and saw the four quarters of the world in a whirlwind; and if we are not in a whirlwind now as nations, the Lord save us from storms! And while they were in the whirlwind period, they had but four wings; that is, they understood to some extent the law and history of the Old Testament, and the law and history of the New; but the prophetic wings they did not understand, and, therefore, they have them not in that sense. We are said not to have that which we can not use. But Isaiah saw them when they said the whole earth is full of the glory of the Lord; John saw them bowing and worshiping, when every creature on earth said, holy is the Lord of hosts; and at that time when they pass out of the whirlwind period, and the whole earth is full of the knowledge of the Lord, the prophetic wings are used and the nations fly with them; they are understood then, and will be at that time.

But that is only circumstantial evidence. Pretty strong for circumstantial evidence, isn't it? The wings, I said, were the Word of the Lord;—I thought so. Directly, I will tell you why I *know* it. How do I know it? If you

hear me read, perhaps you will know. Ezekiel says, in the first chapter, speaking of these creatures and their wings, "I heard the noise of their wings, like the noise of great waters, as the voice of the Almighty." He heard the noise of their wings as the voice of the Almighty—the Word of the Lord; but it was not the Almighty speaking from heaven; he said the voice of speech—men speaking the words of the Almighty. And how many of them? Said he, the words of a host of men speaking the words of the Almighty. But in the tenth chapter of Ezekiel we have this reading: I heard the sound of the cherubim's wings. He makes cherubim out of the beasts, just as Isaiah does. I heard the sound of their wings to the outer court—away off into the world, among the ungodly—not the inner court, not in the house of the Lord only; but he heard the sound of the cherubim's wings to the outer court, and it was the voice of Almighty God when he speaks, not from heaven, but by men's lips. Then I know that the wings of these beasts are the words of the Almighty, because Ezekiel says so twice. And they are divided into the six grand divisions just named. We have four of them partially in use among us in this age, and two we have no use for, it seems, and have never used them at all. Lord help us to gather up the two remaining wings! It will bless the world to understand the prophetic wings of God's holy Word.

Here it is revealed to us as plain as language can be spoken, that the words of the Almighty spoken by men, and a host of them, are the wings to raise the nations up. It is a grand missionary enterprise the old prophet is looking at. But he said a little more than I have read.

"I saw the hands of a man under their wings." I say praise the Lord for it! I heard a multitude of men's voices speaking the words of the Almighty, and I saw the hands of men holding up the Word of the Lord. As it

were, the hands of men under their wings; and we need not expect the God of heaven to come thundering down from his throne to raise the nations up to the high position that John had seen them occupy; we have to do it ourselves. We have to print the bibles ourselves. We have to send out the missionaries ourselves, and men's hands must do the work, and hold up the Word of the Lord. Do not try, dying friends, to get out of the responsibility; it is the grandest offer ever made to a human being since the God of heaven has made offers to man—to renovate the world and bring about the long-prayed for millennium. Men themselves must speak the words of the Almighty, and we need a host of them; and men's hands must sustain them while they are doing it. John saw this; Isaiah and Ezekiel saw this.

I am glad that we have the privilege of proclaiming the words of the Almighty to a ruined world!

But while John is describing these living creatures, with their wings (the words of the Almighty to raise them up), Ezekiel tells a little more about these four beasts. It is the same vision that the other prophets are talking about. Ezekiel said they had wheels on the earth; they were not only raised up by the words of the Almighty—their wings above the world—but they had their wheels on the earth, and the wheel was, as it were, a wheel in the middle of a wheel. And they had feet—straight feet; and the sole of their foot was like the sole of a calf's foot. Some one has said, no word of the Bible was dropped in to fill up space, but every word is there by the wisdom of the Almighty. The nations' feet are straight feet, and the sole of their foot like the sole of a calf's foot. What is meant by the foot of a nation of men? Just what Paul meant, when, speaking of the feet of those who preached the gospel, he said, "How beautiful are the feet of those that preach the gospel." There is not an ignoramus in the land, I suppose,

that does not know that Paul did not mean the literal, or physical foot of the preacher; but he meant their walk, their conduct; he was speaking of genuine preachers, not hypocritical ones. And so the prophet of the Lord meant the walk of the nation would be straight. But not in the wrong direction. The sole of their foot was like a calf's foot—they moved on in obedience to the Lord, and served him. But while he is telling this, he adds, himself, that they went straight forward; that is what he meant by the straight feet.

But about their wheels on the earth. They declare, in the fifth chapter, they are to reign on the earth: "Thou hast made us unto our God kings and priests, and we are to reign on the earth." Then they must have a government on earth, if they reign here; and the government of the millennial age is described right here—I mean the millennial earthly government of the nations. He said it was a wheel in the middle of a wheel. I have heard some learned men say that the idea was that the outside wheel was inside the inside one; and the prophet of God says their wheels are all alike—they four had one likeness, and the wheel was full of eyes all around. And when the living creature went, the wheel went, and when the living creature was lifted up, the wheel was lifted up, for the spirit or life of the living creature was in the wheel. It was their earthly government described—the wheel upon which they moved along in an earthly sense. A wheel within a wheel! Did you ever see the like—the outside wheel within the inside one? One man said, some time since, it is utterly impossible. May be not. If the Bible says it, it must be so; if that is the idea conveyed. But it does not look so hard when I tell you that the old prophet of God was speaking of a democratic republic—such a government as we are under. A government within a government. Do you not know that in a government like

ours, the people rule? We, the people, are the ruling power of this land. Hence, John and Ezekiel both say they are full of eyes. They are all kings, all overseers, all electors, every one of them, every man in this nation, unless he has forfeited his right in some way. But then, while we are the ruling power, it is not convenient for us all to meet together to enact laws; so we elect fifty thousand servants in this great nation. It may be they are not always good ones, but they ought to be, and they rule over us. We are under their control, and inside of their government, and they are under our control and inside of our government. We are over, above, and outside of them, as far as power is concerned; and they are over, around, and above us as far as position is concerned. They are under our control, and we are under theirs. The outside wheel is the inside, any way you turn it.

The government is full of eyes, the whole living creature. In a government like this, we all watch, or ought to, for the general welfare. We look back, and draw instruction from the past; we look forward for the dangers that may be ahead—the people do, or ought to; we look within for the general welfare of the whole mass. So, the living creature is full of eyes before, behind, and within. The government, or wheel, was full of eyes all around. And the old prophet told us the time was coming when the four living creatures, or four quarters of the earth, would have their laws or governments all alike. I am glad of it, and it is when the Word of the Almighty has raised them up to the high position that the God of heaven intended they should occupy in the millennial age. We are not working in vain. There is a mighty revolution on hand just now, such as never was before upon the human family since time began. We had better open our eyes and look, open our ears and hear the warnings of the God of heaven, and work in his vineyard, that we may receive

the reward and hear the welcome plaudit, "Well done thou good and faithful servant, enter thou into the joy of thy Lord." The opportunity is granted to us to proclaim the Word of the Lord, to bring about this time when the four quarters of the earth shall have their governments alike, and not a one-man power; and the saints shall rule at the ballot-box all over the earth, and righteousness shall cover the earth, and the wicked no longer rule,—when the nations shall learn war no more. Lord help us to work for that glorious result!

And when this time comes, then the twenty-four elders will bow and worship. "I do n't know about that." You do n't? Do you know that I am right in saying, when this time comes, that the nations have their governments all alike—a democratic republic, raised to the high position by the Bible—is the time when the elders bow and worship on the earth? Let me read it. Will that satisfy you? "And *when* those beasts give glory, and honor, and thanks to him, that sat on the throne, who liveth for ever and ever, the four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever." When the four quarters of the earth bow before the Lord, and acknowledge Jesus as King, *then* the twenty-four elders bow down and worship. Who are they? Just the Lord's family on earth—the Lord's Church on earth—the Jews and Gentiles united in one family of the Lord all over the earth. They will not all be members of the Church in the millennial age. While the nations all acknowledge Jesus, they will not all be Christians in the sense of church membership. The Jews will acknowledge Jesus; the twelve tribes of Israel will unite with those who are built upon the foundation of the twelve apostles—making out the twenty-four names. They are saints, they say; they had crowns of *gold*; they will have crowns of gold, they are genuine disciples. They had the prayers

of saints to offer, and say with these four beasts, We are kings and priests, and we are to reign on the earth, not up in heaven. These twenty-four say they are all redeemed of God, by the blood of Christ, and made kings and priests, and are to reign on the earth. They belong to the four quarters, it is true, but they are Christians in the four quarters. How do I know? Because the Lord tells me that; I know nothing but as I have learned it from the Bible. They are the city of the living God, as described after a while; and John says, a little further on, when the sixth seal was opened, and when the seventh trumpet sounded, the Jews had acknowledged Jesus. The twelve tribes of Israel are built upon the foundation of the twelve apostles—making the twenty-four elders, or representative names. What did John see then? The gospel triumphing gloriously, and the four quarters of the world acknowledging Jesus to be the Lord; the Lord's people united in one family, bowing and praising him—Jews and Gentiles together. What more did he see?

“I saw seven lamps of fire burning before the throne, which are the seven Spirits of God.” [Fourth chapter.] What are these seven Spirits of God? God has seven Spirits working in this world. What are they? They are the seven lamps that are burning before the throne; these are the seven Spirits, but what are the seven lamps? The Lord said, these lamps are the churches, and all the Spirit God works with to convert and save dying mortals, is in the congregation of the Lord. I expect to prove, before I am done, that seven is a full number, and in God's Word it means *all*. And all the Spirit God uses in this world to convert the world, is in his people here—the churches and congregations. Woe to the man that folds his arms; woe to the congregation that loses its first love, and goes in the way of Balaam's doctrine, that boasts of its riches and honors; woe to those that become careless and unconcerned;

for the God of heaven will call them to account for it, and will bless them that labor in his cause to bring about the glorious time that Jesus left his Father's courts to introduce.

Then, to sum up, and close for this evening: When the Lord said to John, I will show you what is to be hereafter, he saw the four grand divisions of the human family, enlightened by the Bible—the Jews and Gentiles—united in one family, bowing before the throne; the churches bright and shining lights, burning before the throne. He saw a glorious company—that other part of the Lord's family that had crossed over Jordan—united with the spirits of just men made perfect. They had crossed the Jordan of death, and were before the throne of the Almighty.

May God grant we may lay hold of this work. Will we say that Jesus is dealing in nonsense? Will we conclude, for a moment, the Son of the living God is talking of light matters, while he is making known to his people what they may certainly expect? The thunders of his ire will fall on those that will not hear, that close their eyes and stop their ears, and fold their arms and die in idleness. Lord help us all to awaken to a sense of our awful responsibility!

LECTURE V.

THE MILLENNIAL AGE.—(FOURTH AND FIFTH CHAPTERS.)

THE fourth and fifth chapters are on the same subject—a revelation of the same things, and refer to the same period of time—the millennial age; and they should not have been divided as they are, into two chapters. They are not only speaking of things to come, the last event, the millennial age, but John, the Revelator, is, by the spirit of inspiration, living down in that time. And, instead of looking forward to the millennial age, he seems to have been, in spirit, living in it, and looking back—living in the spirit of inspiration away down beyond our day. But I have just said that, and my saying it is not worth much unless I have some proof for it. I have the proof in the first part, in the first verse, indeed, of the fourth chapter.

“After this I looked, and behold, a door was opened in heaven : and the first voice which I heard was as it were of a trumpet talking with me, which said, *Come up hither*, and I will show thee things which must be hereafter.” “*Come up*” to the time. And John was brought up to the time he was describing, and he was looking back at all the history of the Christian dispensation; he was living in the millennial age in spirit. This door that was opened in heaven very beautifully represents the spirit of inspiration, from this fact, that it appeared to John as though the blue sky had separated and he looked beyond it. You know, and I do, that the sky that is over us is not a solid substance, as I, in my boyish days, used to think. We have learned by science and observation that it is only the

end of natural vision. That is as far as natural vision reaches, and it looks blue. But John looked further than men could see naturally. He was inspired, and hence the door was opened to him further than men could see by their natural reasoning powers. (A word to the wise is enough.) And he was not only looking forward, but was invited to *come* forward to that period. And so he was, in spirit, living in the day when the four quarters of the world acknowledge Jesus, when the Jews and Gentiles, in one grand family of the Lord, bow and worship together, and the four quarters say Amen to the worship that is going up from the united family of the Lord. It seems to me that I could almost shout, Amen! if the time were now present, and all the Lord's family were united and worshipping together with the "twenty-four elders."

But as John is living in the millennial age in the spirit of inspiration, he, of course, will tell us that there are many things to transpire before that time is reached; and in the first verse of the fifth chapter he says: "I saw in the right hand of him that sat on the throne a little book written;" not being written, not in prospect, but written—because he was living, in the spirit, beyond the day we are living in, and the whole book was written within, and on the back side, and sealed with seven seals. Not sealed on the former part, or the back part of the book; but written on the back part of it, and within, and the book sealed with seven seals—all written now, at the time that John is describing the millennial age. What book? We may as well ask the question now as at any time. The history of the Church, the history of the Christian dispensation, from the day that John was in Patmos, in the year ninety-six, and even before—I might say from the commencement of the Christian dispensation until the Lord comes—was all written in that book. The history of the Christian dispensation until the millennial age ends—that is, until the

coming of the Lord. It was sealed up, however, and no person knew the contents of that book. No one knew the history of the Church, of the Christian dispensation, or of the world, from the beginning to the end of it. From the beginning to the end of the Christian age, no man could read it. It was sealed up, and in the hand of the Almighty, who was on the throne.

He said there was some writing on the *back part* of the book; and that is so clear that I need only state it. John was in Patmos in the year ninety-six, and ninety-six years of the Christian dispensation had passed by when John saw this Vision in Patmos; and that much of the history of the Christian dispensation was on the back part of the book, was not sealed up; it was a matter of history already, and on the outside. All men could read it without a seal being broken. About that part of the history there is not one word said in the opening of the seals, because it was already plain.

But what is in the future, from the days of John's exile until the time he seems, in spirit, to be living in? What is to take place between the year ninety-six of the Christian dispensation and that period when all the world will acknowledge the Lord, and the Jews and Gentiles in one united family will worship him? What mighty revolutions are to agitate the human family, and shake the powers of earth before that time comes?

“And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof? And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon.” One might say, “I do think I could have looked at it.” No, you could not; it was a sealed book then, and no man in heaven could tell the history of Christ's kingdom from the day John saw the Vision until the millennial age is ushered in. They could not look at it. You try

that little while, my brother, and you will understand this idea better. Look at the history of the future for a hundred years to come; single out some family, some town, or some city or county, and take a look at its history for a few years to come;—can you see it? So they could not look at the history of the Christian dispensation. That which was on the outside of the book—the ninety-six years past—they could look at; but that which was inside—beyond the year ninety-six—they could not *see* or *read*. There was no man in heaven could do it; the angels did not know the history of the world—of the Church's conflicts. There was no man *on earth* who could give the history of the kingdom of heaven, or the Christian dispensation, down to the days to which John had just called attention. But, brother, if they had only been as wise as some are now, they could have rapped up some spirit from the under world, and they would have all the information *then*, would they not? If they had had some medium there to rap and tap, and jabber and thump around a while, they would have found out all about it. Not quite. There was no one in the under world—under the earth—could tell.

John said, "I wept much because no man was found worthy to open and to read the book, neither to look thereon. And one of the elders saith unto me," (I will give you an opinion here, that John just called to mind what had been said to him at the commencement of this book of Revelation; that it was the revelation of Jesus Christ that he was about to make known; that Jesus understood it, and was about to make the whole matter plain. And he, as one of the elders, called to mind that promise in the first chapter, and his tears dried up. It is his style to speak of himself in the third person; he does it in his gospel all the time, and does again here. He is only a representative—one of the apostles, a representative man; and as such, calls himself one of the elders. The elders

only signify the twenty-four representative men of the Jewish nation and the Christian world—the whole family of the Lord really, as is stated in this chapter before I have done. And John dried up his tears when he remembered that the Lord had said that Jesus had the privilege of making it known. He said to himself): “Weep not; behold the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof.” To make the whole history clear, break open every seal, and let the Lord’s people know what is certainly to come to pass. Some one said to me, I do not think the Lord’s people all understand it. The *professors* do not all understand it, and it is only for the Lord’s people; I have no idea that those who profess to be the Lord’s people and are not, will or can understand it. It is intended for the Lord’s people, not for false professors, or the ungodly world. Why should *they* (the Lord’s people) understand it any more readily than the man whose mind is poisoned with the superstition of the dark ages, or the love of the world? From the fact that the Lord’s people delight in his Word, they read it day and night, and meditate on it continually; and the Lord’s people that love the truth and constantly engage in searching for it as a treasure, will come to understand all these things. Do not tell me that those who never study the Word of the Lord, or delight in it, and seldom read it, are the Lord’s people. I do not believe it; they are foolish virgins, and the Lord does not know them.

“And I beheld, and lo, in the midst of the throne and of the four beasts.” These four beasts were all around and about the throne, and in the midst of it. They were *the throne* in one sense of the word. “In the midst of the throne, and of the four beasts and in the midst of the elders stood a Lamb, as it had been slain, having seven horns.” The word horn means power or strength, and

seven being a full number, means he had a full amount of strength. And we said, on last night, that these seven horns and seven eyes are said to be the seven spirits of God sent forth into all the earth. John saw seven candlesticks, and these seven candlesticks he says are the seven churches. Then the power Jesus exerts, *all* the power, let me say it, that the Son of the living God exerts on earth; all the watchful care he has over a ruined world is his Church; I mean as far as turning them to the Lord is concerned. That is a hard saying with some, but it makes no difference. Jesus says to the Church, to his disciples, "*You are the light of the world, the salt of the earth.*" (The eyes of the Lord, the powers of the Lord.) Take the Church out of the world, and have no congregations of the Lord here, and how many would be enlightened or saved, do you think?

"And the Lamb came and took the book out of the right hand of him that sat upon the throne." And when he had taken the book, and when the whole matter is presented and clearly made known to the human family, is the time when the beasts bowed and worshiped. When he had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps and golden vials full of odors." What kind of odors? "Which are the prayers of saints." The elders and four beasts had the prayers of saints to offer. Do you think any being but a saint can offer a saint's prayer to God? They were saints, unless some dumb brute or demon could offer a saint's prayer to God; they must have been saints. And they sang, too, the beasts and elders—the four quarters of the world and the Lord's whole family in the four quarters—they sang a new song, saying, "Thou art worthy to take the book, and to open the seals thereof, for thou wast slain and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and

nation, and hast made us unto our God kings and priests, and we shall reign on the earth." That is when all these beasts and elders—and they are the whole human family in the four quarters of the earth—acknowledge Jesus God's people united, bow and worship and offer the prayers of saints to the Lord Jesus Christ.

We had better not say that around the throne of God on high the beasts and elders bow and worship; we had better not use such an expression in our exhortations, sermons and prayers. They say they are to reign on the earth. They are of every kindred, tongue, people and nation, redeemed to God by the blood of Christ, and are to reign on the earth. Could any of you tell why wise men have said they were angels up in heaven, while they themselves declare they are nations of men here on earth? Why the wise Bishop Newton and others have declared that they were some celestial beings, before the throne of God, while they declare they are saints on earth? It seems strange that wise men will dispute the plain Word of the Lord, does it not?

“And I beheld, and I heard the voice of many angels round about the throne, and the beasts and the elders, and the number of them was ten thousand times ten thousand, and thousands of thousands.” The angels, when the whole earth is converted to the Lord, will join with the saints on earth in singing praises, and in praising the Son of God, “Saying with a loud voice, worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing.” He seems to have closed the account of the millennial age just here; and then sums up in these remarkable words:

“And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying: blessing, and honor, and glory, and power, be unto him that sitteth upon the

throne, and unto the Lamb for ever and ever. And the four beasts said, Amen. And the four and twenty elders fell down and worshiped him that liveth for ever and ever.'

The time has not come yet—it is in the future. It is the millennial age John is talking about. Do you not all know that there are yet thousands and millions that do not even know the Lord Jesus? It will not always be so. Every sensible creature on earth will yet acknowledge him; and when this time comes, it is declared that the four beasts say, Amen; the four quarters of the earth, every nation under heaven, join in saying, Amen; and the four and twenty elders fall down and worship him that liveth for ever and ever. He had finished the description of the time when every creature, every nation on earth, every sensible being joins with the angels in praising the Lord, and the four beasts say, Amen. Let Jesus have the glory.

And when he has thus given this full account he commences a revelation of historic events, from the day of his exile on down to that time in which he was in spirit living.

“And I saw when the Lamb opened one of the seals.” Not that part of the book that was already past. Now commences the first event in the future after the year 96. I saw when the Lamb opened the first of the seals, the first beast said, Come and see. I know it says, *one* of the seals and *one* of the four beasts; but then, he tells us of the second seal and the second beast, the third seal and the third beast, the fourth seal and the fourth beast; and so we know it is the first of the four beasts—the first quarter of the world settled by the human family—that our attention is called to when the first seal is opened.

“And I saw, and behold 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.” Lend me your imagination. Look out with John beyond the blue ether and see the white horse coming. And on that white horse

is a rider having a bow, and a crown being given to him, placed on his head, and moving on conquering, and to conquer everything that stands in his way. That was the Vision, but what does it signify? That was the first link in the mighty chain of future events, from the day of John's exile to the millennial glory—the first seal of the future broken open. Says one, "I do not know what that white horse means." One writer said it was the Roman empire; that there was no other power going forth conquering and to conquer but the Roman empire, when John saw the Vision. He might have been mistaken. Another writer thought very differently from this one. He thought it might be possible that the white horse meant the Lord's preachers; there was considerable difference in the views of the two. But what does the Word of the Lord say on this subject? To the Bible we make our appeal, and I must lay down a rule by which to work; we must find out by the Bible itself the meaning of the Vision, or we never can know. I repeat, unless the Bible explains the Vision, no man can ever put his hand on his breast and say, "I know the meaning." Then the rule is to learn by the Bible the meaning of the Vision, or the hieroglyphics that John saw in the Vision, and then look for its historic fulfillment; because, if we learn the meaning by the Bible, and never see the historic fulfillment, we are left to grope in doubt and wonder. What is the scriptural definition of this white horse? Perhaps I may as well read it.

"In the first chariot were red horses, and in the second chariot black horses, and in the third chariot white horses, and in the fourth chariot grisled and bay horses. Then I answered, and said unto the angel that talked with me, what are these, my lord? And the angel answered and said unto me, these are the four spirits of the heavens, which go forth from standing before the Lord of all the earth." Zechariah vi: 2-5. This horse then signifies the

prevailing spirit. And the Lord has not changed his definition since then; giving one to Zechariah and another to John. I saw the spirit prevailing then, — a white one. It was some spirit going forth conquering and to conquer; but it was a white one. We have in the nineteenth chapter of the book of Revelation an account of this same white horse, and he that sat on him was Faithful and True, and his name is called the Word of God. It was the gospel Spirit that old John saw going forth with mighty power when the first seal was opened. It is the Lord's definition, not mine. The true and faithful Word of God. The Lord's people full of the Spirit of our divine Redeemer, pushing forward, spreading peace and righteousness in the first quarter of the world. For half a century it went forth, as history's page declares, conquering and to conquer everything that stood before it, until the pagan powers begin to totter and tremble in the first quarter of the world, and our attention is called to Asia Minor for this gospel triumph, the very first event in the future after John's seeing the Vision. It was a spirit of peace and righteousness. White signifies peace in all nations, does it not? The white flag signifies peace in the army. White, not only signifies peace among the nations of earth, but righteousness in the Bible of God. How do I know? The Lord told me. He said, "The long white robes you see on them, is the righteousness of the saints." Then we have the Bible definition. It was a spirit of righteousness, the true and faithful Word going forth in the first quarter of the world, and with the voice of thunder Jesus asks us to look at its fulfillment. It is literally true, historically true, according to the Bible definition of the term.

"I saw when the Lamb opened the second seal,"—and another white horse came out? O, no! With the opening of the second seal we begin the next lecture.

LECTURE VI.

OPENING OF THE SEALS.

“AND WHEN he had opened the second seal, I heard the second beast say, Come and see. And there went out another horse that was red; and power was given to him that sat thereon, to take peace from the earth, and that they should kill one another; and there was given unto him a great sword.”

This singular pronoun, here stands for all who are engaged in this work. A red horse went out when the second seal was opened. We have again to ask the Lord for the meaning of the Vision. He says it is a persecuting spirit, a *red* one, that is warring against the spirit of peace, to drive it from the earth. And those persons engaged in this bloody work were men; there is no figure about it. And there was given unto those persons that were engaged in moving or urging forward this red, bloody spirit, a great sword. How great? The sword of the Roman Empire—the then reigning power of the world—was placed in the hands of those that withstood the gospel. It was truly a bloody spirit, a red spirit, a persecuting spirit.

And John just as clearly points out the persecution under pagan Rome, as a historian of the nineteenth century could have done it. When the great sword of the Roman Empire was unsheathed against the gospel, it was symbolized by the red horse, a bloody, persecuting spirit—the rider meaning all those that were on the side of this persecuting spirit, guiding and moving it on.

“The second beast said, Come and see.” The second

quarter of the world said, Come and see. And now history tells us that this dreadful persecution spread not only over Asia, the first quarter of the world, but along the northern coasts of Africa, and the southern shores of the Mediterranean sea, where churches were thickly scattered, did persecution rage also. That is a historic truth. Not only is our attention called to Asia to see the power of the red horse, but to *another* division of the world; persecution rages in *two* quarters of the world, the first and second divisions. The first beast, or first quarter of the world, did not say, Come and see, when the second seal was opened; it had called attention already, and we are looking. The other only joins in with it to call attention to the opening of the second seal. I sometimes illustrate, and say that some years since, there was a call for a regiment of men to go to Mexico to fight the battles of our country; and after a while I remember there was a call for another regiment, but they did not send the first one home when the second was sent out,—it was an additional force; and after a while a call was made for a third regiment, but neither the first nor second came home. When the second beast has called attention, the first call does not cease; the second is an additional voice joining in with the first. Now, I think persons can understand my plain, simple illustration. Our attention is called to two quarters of the world for the fulfillment of this second seal—the red horse, the bloody spirit, the bloody persecution.

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

O, what a vision! From beyond the opened heavens,

when the third seal is opened, a black horse comes out, and the *third* quarter of the world calls attention with the first and second to what is witnessed—to the vision of the black horse. What does this signify? Something in which three quarters of the world are concerned. It is only another quarter joined in with the first and second, to call attention to the fulfillment of the vision of the third seal. The third quarter is Europe. This seal has reference to Asia, Africa and Europe. But it was a *black* horse this time. I have now in my library a work that says the opinion of some is, that the vision of the black horse signified a time of famine; that there would be a very dry time—the earth would be parched, and but little grain raised; that grain would be very scarce and very high-priced, and that the Lord God of heaven was giving in his valedictory to the world—a revelation that there was going to be a great famine! Who can believe it? Does it require a revelation from God to John, in Patmos, to make people know there will be famines occasionally? There have been famines since the days of Abraham. Jesus said, in the twenty-fourth chapter of Matthew: “There shall be famines, and pestilences, and earthquakes, in divers places.” And a new revelation was not needed to make known what Jesus had already said. I think he was mistaken, my brother.

I turned to read another man’s views on the subject. He said he thought the vision of the black horse and the opening of the third seal, signified a time of great plenty. The one that thought it meant famine, proved it from the fact that the horse was black. The one that thought it signified a time of great plenty, proved it from the fact that it said, “hurt not the oil and the wine”—the oil and wine meaning the good things of this life, as used in the Psalms of David. They both proved their points pretty well, did n’t they? But it would be hard for both of them

to be right. It made me think of the old preacher's discourse when he misquoted this text. He could not read very well, and instead of reading "balances in his hand," he read, "a pair of bellowses in his hand," and preached a whole discourse on it. He got a wrong start, and kept on wrong. However, he did pretty well, for he said the blacksmith with his bellows would blow, and blow, and blow, until a very little spark would kindle up a great flame, and weld two pieces of metal together, and mold them into any shape he liked. He said it was an illustration of the grace of God, for, like a bellows, it would blow, and blow, and blow upon the little spark of love in the sinner's heart, until it would unite him to Christ, and mold him into the image of Jesus! When he was done, one of his auditors said to him, "You made a mistake in the text." "O, surely not!" He requested him to look, and it was "balances," instead of "bellowses." The old preacher begged him not to say anything about it, as he declared he had made a much better discourse on the bellows than he could have done on the balances! I thought a little that way about these writers I was speaking of. They started wrong, but made pretty good arguments on both sides, and were precisely opposite to each other.

We will ask the Lord what it means. He says to the prophet we have already named: These four colors are four spirits,—not visions of famine or time of plenty. The black horse was the prevailing spirit that was to follow immediately after the bloody persecuting spirit that is designated in the opening of the second seal. It was a spirit of darkness, a black spirit, and it was to exert an influence on three quarters of the world; for the third quarter joins in with the first and second, and says, Come and see, the spirit of darkness prevailing over the three quarters, or the then settled world. And is it true? Yes; immediately following, it commences. In the fourth cen-

ture of the Christian dispensation, the spirit of darkness commences; and it has been prevailing for century after century since that time—the dreadful incubus, the crushing nightmare of the long dark age John saw coming. We call it the Dark Ages—the black horse—and it followed the pagan Roman persecution. It is a historic truth. The Bible says, the meaning of the black horse is a spirit of darkness; and we find it historically fulfilled. John did not tell of it after it took place, but before; and it spread over three quarters of the world until it had blotted out the last ray of light—almost. And John tells us how that darkness is brought about. The rider on the black horse, the persons that were influencing or aiding to move on this power of darkness, are here spoken of as one, because they are engaged in the one dark work. “I heard a voice say, A measure of wheat for a penny, and three measures of barley for a penny;” but while you are selling wheat and barley for a penny a measure, do not stint or hurt the oil and the wine;—showing conclusively that, by wheat and barley is meant something more than grain; for the oil and wine mean the good things of this life. What wheat was it they were selling for a penny? The precious wheat that Jesus spoke of, in one of his parables, in the thirteenth chapter of Matthew: “Behold a sower went forth to sow.” But what did he sow? Jesus explained the parable and said, the Sower was the Son of man, and the seed was the Word of the kingdom. Have we anything more than that? Yes; in another parable Jesus said the good sower sowed wheat in his field. The Word of the kingdom is called wheat. It was not the children of the kingdom, the *people*, that Jesus sowed. Did Jesus sow the people down? It was the *Word* of the kingdom that made them the *children* of the kingdom; and it was as true as that John’s vision was from God, that this did take place. This commenced soon after the Nicene Coun-

cil, and the preachers commenced making merchandise of the Word of the Lord. They sold a measure, and a very small one too, a little of the Word of the Lord, for a penny—for so much money—and they said more than that. It is not meet that the common people should have it, or read it, but we will sell them measures of it for money; we will give them so much of the Word of the Lord in small measures for so much money. It is dangerous for them to handle it for themselves; but we will measure it out to them, and let them have, for so much, three times as much of our views or comments, our tripple-hulled barley, for the same amount of money. It is literally true—a historic fact. And thus they made merchandise of the wheat, the good seed—the Word of the kingdom; and in that way they introduced a famine sure enough—the famine that one of the lesser prophets spoke of: “A famine, not of bread, but of my Word, saith the Lord.” They introduced, in this way, the dreadful famine of God’s Word—for twelve hundred years. It was a black horse indeed, and it spread its dark powers over Europe and the parts of Africa where the gospel had been preached, and over Asia Minor; and the third beast said: “Look at the miserable iniquity of these men that are making merchandise of the Word of the Lord, and bringing in the powers of darkness!” They are all dead, you think. Do you? A man that would say yet, in the nineteenth century, that he will only preach if he get so much for it, is still a penny merchant—if he could be. Pretty hard. I heard one man say, “I can make a thousand dollars clear money in my store and on my farm,”—he was worth ten or fifteen thousand, and was a preacher too;—if they will give me a thousand dollars I will preach for them; and if they do n’t they may go to the devil, for me.” He was a penny merchant, my brother, if he could have been. And that man was able to preach if he never received one cent for

it ; but he would not do it. Now, I think that a man that loves the Lord as he should do, and can preach—that loves poor dying mortals as he ought to, and has means to enable him to support his family and preach, and *can preach*—ought to do it for the sake of dying mortals, and saving souls in heaven, and for Christ's sake, if he never gets a cent for it. I do not say that the brethren ought not to give a man something, but he ought to preach anyhow. But I do think, my brethren and sisters, that the poor man that can preach, and has not the means to support his family without help, ought to be helped ; and I do think that the church that will let him labor for the support of his family, and have to quit preaching in order to do it, will be—I almost said *damned* for letting him work with his hands. “That is hard on both sides.” Pretty hard, but true. We want no penny merchants ; Lord save us from them ! John saw that state of things in the opening of the third seal. He said it was the spirit of darkness prevailing in three quarters of the world—by the Bible definition—and it was brought about in the way named, by making merchandise of the good seed, and taking it from the people. One thing I want to name : they can not *now* do what they did *then* ; they can not take the Bible from us now,—thank the Lord for it,—in this land. We will keep it, and if they don't want to preach unless we pay them well for it, we will read the Bible for ourselves. I know that we ought to send it to the dark, benighted lands of earth, and preachers with it ; we can do that and we will. They can not crush us now as they did at the time when John saw this black horse coming out.

I now call your attention to the opening of the fourth seal :

“ And when he had opened the fourth seal,” I heard the fourth beast say, Come and see ? Now, let me pause a moment. Did I not prove, in one of my lectures, that

America was the fourth beast—the fourth quarter of the world—the flying eagle? What, now, does John see when the fourth seal is opened? I will read it, as we are getting into a tight place. I want to get into all the tight places I can, to prove that God is in the matter. “I looked, and beheld a pale horse; and his name that sat on him was Death.” It was a pale spirit, a spirit of anguish, a spirit of dismay, a spirit of terror, a spirit of death. John says, “and hell 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.”—These powers that are guiding the pale horse and urging him forward—the spirit of death prevailing; and here John describes one scene that transpired in the dark ages, after fully noticing the seals in order as successively opened; gives a view of the dreadful Inquisition of the dark ages; says they killed Christians with the sword, they killed them with hunger, they starved them to death in the dark ages—the twelfth, thirteenth, and fourteenth centuries. They killed them with death—put them on the rack, and to the torture, until every joint was dislocated; put them on the griddles and fried them with slow fires until they died; tortured them in every way that human malice, wickedness or human hate could invent; threw them to the wild beasts; exulted and shouted and clapped their hands for joy while they were being torn to pieces. Did you ever read Fox’s Book of Martyrs? John describes just what Fox has written in his History of the Martyrs: they killed them with the sword; they killed them with death in all its horrid forms. Here is one of the tight places we are getting into. Was *this* a settled country in the days of the Inquisition? Was there a fourth beast to say, Come and see? It is historical, isn’t it, my brother? Was this land known to the world in the days of the Inquisition—in the twelfth, thir-

teenth, and fourteenth centuries? [“Not to the enlightened part of it.”] How could the fourth beast say, Come and see, when there was no fourth beast or quarter? Ah! that is a hard one, and it would have been an insurmountable one if it had been in the Book; but it is not in the Book. The Lord God of heaven and Jesus, knew as well there would be no fourth quarter of the world known at the time he was speaking of as we know it now.

It is not said that the fourth beast said, Come and see. When the first seal was opened, the first beast said, Come and see; for Asia was a settled country at that time. When the second seal was opened, the second beast said, Come and see; for Africa was a settled country at that time. When the third seal was opened and the dark ages ushered in, the third beast said, Come and see; for Europe was a settled country then. But when the fourth seal was opened, John did not say the fourth beast said, Come and see. He said: “I heard the *voice* of the fourth beast,” or the language of this country, which shows conclusively that he meant to convey the idea that the fourth beast was not yet in existence in the days of the Inquisition. It is so in every version, and in the original—the *voice of the fourth beast*. How did he hear the voice of the fourth beast? He heard the voice of the suffering martyrs, that said, men ought not to be put to death for reading the Bible; men that were being slain for the Word of God said, It is wrong to persecute men for conscience sake. Every martyr dying in the Inquisition, said men ought to be allowed to read the scriptures for themselves, and to worship God according to his Word. Is that the voice of this nation? Praise the Lord! it is the foundation upon which it rests. Long before this country was known to civilized man, the language of this nation was heard ringing from the lips of the dying martyrs in the days of the Inquisition. That is the language of our

country. Men ought not to be persecuted for reading the Bible and worshiping God according to his Word. And it was heard long before it was a nation. The same language that *we* speak, religiously, was heard from the martyrs in the days of the Inquisition; and I have sometimes said, that if I had no other evidence that John was inspired by the Spirit of God to write, *this* would be enough to satisfy me. Why did he not say the fourth beast said, Come and see? Because God knew this land would not be known; but he said he heard the *language* of the nation; and sure enough, when the nation is born, it speaks the very language the martyrs uttered then.

“And when he had opened the fifth seal”—I heard the fifth beast? No! there are no more persons to call. And here is another positive proof that the four beasts are the whole human family. “When he had opened the fifth seal, I saw under the altar the souls of them that were slain for the Word of God, and for the testimony which they held;”—persons just spoken of in the other seal. And they were nothing but wind? No, sir; he did not say so; but I heard a foolish preacher say it,—at least I thought he was foolish. “I saw the souls of them that were slain for the Word of God, and for the testimony which they held.” And they were electricity? No, sir; not that. I heard one man say that all the soul or spirit a human being had, was the air he breathed; but I thank my Father in heaven that Jesus has given us a revelation that is comforting on that subject. He here presents, in the opening of the fifth seal, the souls of them that laid down their lives for “the Word of God, and the testimony which they held.” And when the fifth seal is opened, John declares he saw the souls under the altar. And they were unconscious? No; he did not say that. He said they cried with a loud voice. And it was the wind? No; I do not think so. There was articula-

tion—something understood,—they were saying, “How long, O, Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?” Showing that it was *after* death and *before* the resurrection, that they were conscious—between death and the resurrection. One preacher said it was the voice of Abel’s blood, crying to God; and he had no idea that Abel’s blood could talk. Well, but Abel’s soul was alive too—likely; I have not a doubt of it. But, then, there is a difference between this case and that of Abel’s blood,—it is plainer, stronger, and more positive. There is a consciousness between death and the resurrection; they asked the Lord how long it would be until he avenged their blood on them that dwelt on the earth. It was *before* the resurrection, for men were still dwelling on the earth. “And white robes were given to them”—to those souls. To say that white robes were given to the wind, or to electricity, would not make right good nonsense, would it? “And it was said unto them, that they should rest yet for a little season.” They could talk; they knew there was a God; they addressed him, and he spoke unto them, and said, “that they should rest yet for a little season, until their fellow-servants also, and their brethren, that should be killed as they were, should be fulfilled.” You have been killed for the witness of Jesus, for the Word of God; rest now, the Lord says, with your white robes on, your righteousness with you. Remain quiet now a little while, until the last martyr dies for my name; and then the Lord’s fury will be poured out on the ungodly.

What else could have been done, after he told us that Christians died in the dark ages for the witness of Jesus, but to tell their condition—that they were still conscious. It is so reasonable that it should be named just here, that the man that reads it can not help seeing the propriety of putting it in. Brother, if you die fighting for

Jesus, you will not be unconscious; you will know the work you have done, unless Jesus has deceived you; and you don't think the Lord has deceived us, do you, my brother, my sister?

“And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood; and the stars of heaven fell unto the earth, even as a fig-tree casteth her untimely figs, when she is shaken of a mighty wind; and the heavens departed as a scroll when it is rolled together; and every mountain and island were moved out of their places: And the kings of the 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 mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: For the great day of his wrath is come; and who shall be able to stand?”

When the sixth seal was opened, John felt the solid earth tremble; he saw the sun, the king of day, clothed in darkness, and made black as sackcloth of hair, and the moon suddenly seemed to be converted to a great ball of blood. The stars came tumbling down to earth, like figs would fall from a fig-tree when shaken by a mighty wind. The sky passed away and disappeared, and every mountain and island was moved out of its place; and the kings of the earth, the great men, the rich men, and the chief captains, are frightened, and all men hide themselves in the dens and rocks of mountains, and call for something to secure them from the face of him that sits on the throne, that declares the day of his wrath has come. What does it all signify? Has the end of the world come? O, no, we have not done with the sixth seal yet, and we know it

has no reference to the judgment day or the end of the world, from the fact that he tells of a great many more things, in this same sixth seal, that are to take place after this, and that could not take place after the end of the world. I know we sometimes exhort, and pour this out into the sinner's ear, and tell him that when the Lord comes and the world ends, he will call for rocks and mountains to fall on him; but he will not do it, my brethren and sisters; there is no hiding when the Lord comes. We will stand before his great white throne, and before his eyes, which are like a flame of fire. In this vision, John said they hid themselves in the dens and rocks of the mountains. They will not do that when the world ends; there will be no rocks and mountains to hide in. The sun never has turned black, and never will while time lasts, literally. The moon sometimes looks red, I know; but it will never turn to blood, literally. The stars of heaven never did and never will fall to the earth, literally. We must understand it figuratively, then. The sky never will part asunder, and the heavens pass away, literally. I know that one writer said, some time since, that he thought the meteoric shower of 1833 was what John alluded to here. I recollect very well, about two o'clock in the morning, an old Revolutionary soldier, in front of my door, was crying at the top of his voice, "Wake up, neighbors, wake up; the Lord is coming, the stars of heaven are falling!" I got up and looked out; and it looked as if every star might be tumbling down to the earth. It was the grandest sight I ever saw; and stubborn sinners that never had been on their knees before, were, some of them, on their knees in the street praying. I knew it was not the fulfillment of John's Vision: the moon did not look like blood, and the sun rose as beautiful and bright the next morning as I ever saw it in my life. It was not black, the earth did not shake, no mountain moved, and the next night every star

was in its place, and had been all the night before. Some few careless souls were praying, I know ; but some were merry and cheerful as ever, some were timid, and some were not. For my own part, I always pray, and did not feel in any more danger then than to-night. “ I saw ”—stars literally falling ? That was not it,—it is foolish to think so. Stars can not fall to this earth. What are the facts ? In the opening of the fifth seal, John advances not one step in the history ; he only tells the state of the dead, and takes up history where he left off in the fourth. The dreadful shock in the days of the Crusade, and in the days of Ghengiskan, when the earthly powers were shaken to their centers, when the world of mankind were drenched in human gore, when nearly twenty million people perished in a few short years, was the earthquake he felt ; and they had succeeded in putting out the Sun of Righteousness—the Church’s Sun. The Bible was made in the thirteenth century, and in part of the fourteenth, as black as sackcloth of hair. It was chained down ; and that light that was to give light to the Lord’s people is blotted out indeed in a dead language that no man—no common person—can read. It is taken from the people, and the earth (the moon) is drenched in blood ; and down come the bright men of the religious world, tumbling down to earthly politics. They are the stars ; the stars of heaven are these stars that Jesus said were the messengers of the churches, or the conspicuous men in the churches. And while they have made the sun of the religious heavens black—blotted out the Bible light—and drenched the world in blood, the illustrious men that filled conspicuous places in the Church of Christ, tumbled down to earthly things ; and the shock goes on. The whirlwind comes out of the north, and, still raging, it goes on increasing more and more. In the days of Luther, the Word of the Lord begins to shake the nations terribly ; and it will shake on, and keep shaking,

until every kingdom and empire is moved out of its place. These mountains and islands mean governments of earth. I will prove that after a while. . . . And the very next sentence proves it. John said, the kings of the earth were frightened, their kingdoms were tottering, governments were shaking and moving. Are they not shifting and changing now? and have they not been for a few centuries past? Has not the Word of the Lord been shaking terribly the nations since it has been shining too brightly for earthly kings, earthly monarchs? And their greedy grasp after earthly power has caused them to form alliances for the protection of their earthly governments. Not long since, Turkey formed an alliance with France and England for protection against the Russian government. The kings of the earth are affrighted now, and hiding from the face of the Son of the living God, or trying to hide. The next sentence proves I am right in what I said of this terrible convulsion of the nations. When the sixth seal is opened, it includes a long period of a great many centuries. It reaches from the tumbling down of the conspicuous men of the Church, in the days of the Crusades, down to our time; and the shaking is still going on until every kingdom and government is moved out of its place; it goes on a little further. In the darkest day of the dark ages, the Church itself was rolled up out of the way, and was invisible to man. I say the real Church of Christ was folded up. I will prove it.

“And after these things”—after the end of the world? No; after all this shaking, and hiding, and star-falling, and sun-darkening, after all these, “I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the winds should not blow on the earth, nor on the sea, nor on any tree. And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom

it was given to hurt the earth and the sea, saying, Hurt not the earth, neither the sea, nor the trees ;” that is, do not destroy the nations yet—they are shaking and tottering now ; but do not destroy the powers or kingdoms of earth “till we have sealed the servants of our God in their foreheads.”

This seal. Do you know what it is? It is the blessed Bible. Says one, “I think it is the Holy Spirit.” So it is ; but the impression is made by the Bible. Paul says, in the first chapter of his second letter to the Corinthians, “You are sealed with the Holy Spirit.” And in the first chapter of his letter to the Ephesians—“In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation : in whom also, after that ye believed, ye were sealed with that Holy Spirit of promise.” We use, by a figure of speech, that which makes the impression for the impression itself ; as we sometimes say, the county seal is in the clerk’s office ; but it is that which makes the impression called the seal. That which makes the impression is called the seal in this case. John looks in the midst of this mighty shock of nations, and sees an angel coming with the Bible ; in the midst of all this shaking, along comes the Word of the living God, and the voice says, “Do not destroy the nations until they have the privilege of hearing and understanding the gospel. Then, if they acknowledge Jesus, all will be well ; but if they do not, he will throw them into the wine-press of his wrath and grind them to powder. Wait until they are sealed in their foreheads. until they understand the Word of the Lord. Man’s intellect is in his forehead ; a man of no forehead has no intellect. It is equivalent to saying what Jesus did in his parable in the thirteenth chapter of Matthew, when he said, they that hear his word, and understand it, receive it into good and honest hearts understandingly, are the ones that bring forth fruit—that are meet for the Master’s

use. And it is said, Do not overturn the nations yet, until they have the privilege of hearing and understanding the Word of the Lord; and it is coming to them now. The angel is carrying the Bible now; nations are shaking, trembling, and tottering now; and the Lord spares them until they have the privilege of hearing his Word and understanding it.

That is not all. He said of the Jews, there were twelve thousand sealed of each of the twelve tribes—one hundred and forty-four thousand of the Jews, understanding the scriptures, the Word of the Lord. A definite for an indefinite number—meaning the whole nation of the Jews; for Paul says, in the eleventh chapter of his letter to the Romans, “And so *all* Israel shall be saved;” and the prophet Isaiah says, in the eleventh chapter, eleventh verse, that in the Christian dispensation the Lord “would set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea.” And in the sixteenth verse of the same chapter, “There shall be a highway for the remnant of his people, which shall be left, from Assyria; like as it was to Israel in the day that he came up out of the land of Egypt.”

Then I add—nationally, of course—they came up as a nation.

“After this I beheld, and lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands.” This multitude before the throne is John’s sea of glass, of which he spoke in the fourth chapter. He there said, a sea of glass was before the throne; and here states that it is an innumerable multitude before the throne.

The part of the family of the Lord who had passed over the Jordan of death, of which Paul speaks in the twelfth chapter of his letter to the Hebrews, when he said the Christians here had come to the general assembly, to the Church of the First-born, to an innumerable company of angels, and to the spirits of just men made perfect;—showing that the Lord's family is divided into two parts only by the Jordan of death; and that, in fact, it is but one family—part on earth and part in heaven. And this part of the family of the Lord which were before the throne, with their long white robes on (the righteousness of saints) appeared to John in the Vision like a sea of glass, as clear as crystal, as the nations here on earth looked to him in vision like a sea of water; and all the angels stood round about the throne, and the elders and the four beasts, and fell before the throne on their faces and worshiped God, saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God, for ever and ever.

We see that the four beasts and the four and twenty elders spoken of in the fourth chapter, and also in the fifth, said to be saints on earth, are introduced at the close of the sixth seal; showing conclusively that the fourth and fifth chapters have reference to things which are to transpire at the close of the opening of the sixth seal; to that period of time when the Jews shall have received the Word of the Lord, and unite with the Gentile Christians in one family of Christ on earth.

“And one of the elders answered, and said unto me, what are these which are arrayed in white robes? and whence came they? And I said unto him, sir, thou knowest. And he said unto me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God (just where John

saw the sea of glass), and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more: neither shall the sun light on them, nor any heat. For the Lamb, which is in the midst of the throne, shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes." They are not, then, on this earth, in this world, but are free from all its sorrows: where they never thirst, and have no need of the light of the sun; they have all tears wiped from their eyes; they have crossed the Jordan of death, and are dwelling with God, and standing before his throne.

LECTURE VII.

WINDING UP OF THE SIXTH SEAL, AND OPENING OF THE SEVENTH SEAL.

WE CALL to your minds once more the declaration of the Revelator in the first chapter, when he says, "Blessed is he that readeth, and they that hear the words of the prophecy of this book, and keep those things that are written therein," in memory, of course. We come to-night to the opening of the seventh seal. We closed our remarks last night with the opening of the sixth seal, and what John saw from the opening of the sixth seal until we reached the seventh. We refresh your minds a moment with the ground passed over: that John saw, when the first seal was opened, the spirit of peace and righteousness prevailing—the gospel triumphing in the first quarter of the world. And when the second seal was opened, he looked out as it were, and saw a bloody, persecuting spirit following after, seeking to drive the gospel out of the land. And the persecution spread over *two quarters* of the world, John said, when we take the scriptural definition of the terms of the Vision that he saw; and then he tells us that the next event was a spirit of darkness spreading all over the then inhabited earth—the three quarters. It was literally true; this event was brought about. And then he says that in the dark time, the Lord's people suffered death in all its horrid forms, for the Word of God and the testimony of Jesus. But the voice of this country was heard before it was settled, protesting against this—the very language that we would speak after we became a nation. He then tells

us of the state of the dead ; for he is talking about spirits all the time in this revelation of the seals that we have been going over. He tells us that the spirits, or souls of the martyrs, were still conscious after they were beheaded, and before the resurrection,—while nations were still on the earth. He then tells us that in the opening of the sixth seal, the darkness became a perfect darkness ; that the sun was black as sackcloth of hair ; that the moon, which had a borrowed light, was turned as it were to blood ; the sun of the moral heavens—the Bible—had its light put out ; and then the nations were drenched in blood, and the stars of the moral heavens—the Church—tumbled down to earthly things ; to the earth they fell, rapidly, and many of them ; that the shock continued until every government (mountain and island) was moved out of its place, and the kings of the earth were affrighted. We are in that day now, and it has been on us some time. And while this shock was going on, an angel came with the Word of God, the seal of the living God—ascended from the East, from the source of light where the morning first springs, with the Bible, or the seal of God, to seal the servants of God in their foreheads ; to get them to understand the Word of the Lord. If he had said, seal them in their heart, there would have been some room for believing that he had reference to some abstract operation of the Holy Spirit ; but he said *in the forehead* ;—to get them to understand it. Jesus said, those that understand the Word of the kingdom, are the ones that bring forth good fruit. I say, Lord God of heaven, grant that we may understand the Bible. While the nations are shaking, while kingdoms and empires are tottering, and kings are affrighted at the face of Jesus, as seen in his Word—the gospel light, the Word of the Lord, is going to make the darkness give way.

The Lord says, Do not destroy these kingdoms, or governments, until the servants of God are sealed in their fore-

heads. There we stopped after noticing the number of seals; that the Jews were sealed in their forehead, that one hundred and forty-four thousand Jews understood the Word of the Lord—and acknowledged Jesus, of course; that an innumerable company were before the throne; a sea of glass as clear as crystal—the spirits of just men made perfect; the part of the family that had crossed over Jordan were praising the Lord with all the angels, while all the people on earth, the twenty-four elders and four beasts, were united with them in saying, “Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God for ever and ever.” John said that the sea of glass, or innumerable company, had gained the victory, had washed their robes and made them white in the blood of the Lamb; they were beyond the reach of hunger, sorrow, tears, or death. He just comes up to the very scene of the fourth and fifth chapters, when he has come to the end of the sixth seal: he gives us, in the winding up of the sixth seal, almost the very words he had given in the fourth and fifth chapters,—showing that the events named there, come in at the last part of the sixth seal. May the Lord have mercy on the man who can not understand it.

But, then, there is a seventh seal to open. What of that? We have come to the end—from the gospel start until it comes out again and subdues the nations—Jews and Gentiles—and brings them to the Lord; and the whole family on the earth are united with the family in heaven, saying, Jesus is worthy. And the seventh seal is to be opened yet. (We are going to school now, not preaching.) I now call your attention to the opening of the seventh seal.

“And when he had opened the seventh seal, there was silence in heaven about the space of half an hour.” A long silence there. Nothing more to tell. He is through with the whole line of events of the gospel struggles against the

powers of darkness, from the start until it gained the victory, and brought the whole human family, in heaven and on earth, to the feet of Jesus. Well might he pause when the seventh seal is opened, and say that there was silence. He was through to the end of the chapter, to the end of the paragraph; a full line of the history of events until he reaches the point named first—the last event named first. But, then, in this seventh seal, when he has come to this awful pause, all the remaining part of Revelation is embraced. It can never go forward; it, then, must drop backward.

If I had only one prayer to offer to-night, I would say, Lord grant that we may now bear in mind the key to the understanding of this book, and that we may be blessed in reading it and hearing it. For John can never advance further than he has when the seventh seal is opened; and silence is there. He has taken our minds down to the seventh and last scene, and we are before the throne with palms of victory in our hands, and he must fall back; and, with the seventh seal, he brings up another full line of historic events, from the day of his exile, and of seeing the Vision, until the millennial age shall be ushered in. And I wish to illustrate.

Suppose that some stranger should ask me the history of this, our country, and that he never had heard one word about our history in his life—was a perfect stranger to all of it. He would ask me to give him an outline of the history, or a full history, of our country. I would say, “Sir, in the year 1620 there was but a handful of people landed at Plymouth Rock, and there was a little handful at Jamestown, Virginia. This whole land was a wilderness from Maine to Georgia, from the Atlantic to the Pacific. But now we are one of the mightiest nations on the globe.” “Bless me, sir, that is wonderful; but you told me of the *then* and the *now*, the first and the last.” Just so the

Lord nas told us of the *then* and the *now*. In the first chapter, John said he was in exile for bearing witness of him who is to come again. Tells of his exile for the witness of Jesus, which was the *then*; it was a dark time when the last apostle was in exile for the witness of Jesus; but, then, to say Jesus will come again—it was the Alpha and Omega, the A and Z.

But the stranger would ask me something more about our country. I would say: “Yes, sir; I can tell you something more. Our fathers, in 1620, were destitute of all the necessaries of life; now we have every luxury that heart could desire.” “Well, but,” the stranger would say, “you have given me the first and the last again—the *then* and the *now*.” Just so the Lord did in this Book of Revelation; he said the churches were cold, had left their first love, and gone into idolatry; had become lukewarm; had departed from the right way, and that he would fight against them with the sword of his mouth; and then, in the very next chapter, told John that the churches should be bright and shining lights at a future time; and the whole earth would be full of his glory; but it was the Alpha and Omega. He had omitted the whole alphabet between the two.

But the stranger might say to me: “I would like to hear something between the *then* and *now* of the history of your country. You have given me the *then* and the *now* twice. Fill up the space between these two points, if you please.” I would then commence to trace a line of the improvements in agricultural implements, from the days of the rude grubbing hoe and the old ox-cart, on down through all the modern improvements; tell him of the invention of the reaping and mowing machines, and the introduction of steam cars and telegraph wires, and say that we have all these improvements now, running through the land, as the old prophet said, like lamps of fire; and with

the speed of lightning, nation communicates with nation. The old prophet said they would, when they came out of the whirlwind—that the nations would run and return (in their communications with each other, of course,) as the appearance of a flash of lightning; and they are doing it. Just so the Lord has given us a revelation of the time between John's day, when he saw the Vision, and the millennial age, a whole line of spirits that would be brought out at different periods of time.

But the stranger would say to me: "I would like to hear something more about your country; you have given me a line of the improvements between the first settlement of the country and now, but I would like to hear something more." And I commence back at Plymouth Rock again, and give him a history of all our troubles with the red men, and tell him of all the Indian wars, from the time the first scalp was taken from a white man, and tell him of our succeeding in driving them back, and still further back, until I say, *now* they are a little handful, over in the Western wilds, while we are a mighty nation. They were strong then, and we were weak; but now, after all the wars I have told him of, they have dwindled to an insignificant handful, and we are this mighty nation. But I could go no further than *now* in the history, could I? So the Lord takes up another revelation when he is through with the first—having established his points of *then* and *now*, from the day of John's exile in Patmos to the millennial age, as given in the fourth and fifth chapters, line after line, and revelation after revelation, between those points. I know this is right; I do not guess at it. I am going to prove it. That is the great key to the understanding of this book, and for the want of it, our wise men have stumbled and blundered and fell.

When John has run through the line, then, to the seventh seal, he drops back. I might illustrate further with

this stranger's inquiry. He would say, after I had gone through two lines from the *then* to the *now* of our country, "I would like to hear something more." I would say, "Yes; but I must go back to the starting point;" and I drop back to Plymouth Rock again, and tell him of all our troubles with the mother country; all the old laws and usages while we were colonies; of the stamp act; of the tea tax; and that our fathers, the bright stars of American freedom, said, when they met in the Continental Congress, that they would die or be free; and then tell him of all the struggles our fathers had in the Revolutionary War; of the blood-stained paths from Valley Forge to Stony Point, and to Philadelphia, and over the Schuylkill; of all their toils and privations from one point to another; from the battles of Lexington and Bunker Hill to the surrender of Cornwallis at Yorktown. Then, of the framing of the Constitution, and the improvements in our laws and usages, until I say, "*Now* we are not only the mightiest, but the wisest people in the world." But I only come to the *now*; and then I stop. I then run several lines (I might run seven,) from the settlement of the country until now, and drop back every time to the starting point; and it is common with a great many historians to do that. If they do not pursue that course entirely, they will advance a little way with one line, and go back and take up another, and bring it up to that; and then take up another and carry it a little further, and go back and bring up a third and fourth, and keep them along together. But the Lord runs them through every time. I would do so in giving the history of our country, if I were bound to do my best. Now, with this illustration we are ready to proceed with the opening of the seventh seal; for in that he brings up a new line from the first. Here is some proof of it at the start.

"And I saw the seven angels which stood before God;

and to them were given seven trumpets.” He introduces the full number again—seven. Sometime during my lectures, I want to prove that *seven* is equivalent to *all*—a sacred full number. Therefore, as he has introduced seven angels with seven trumpets in this seventh seal, it is about equivalent to saying, I am going to show you another whole line, or panoramic view of the kingdom of heaven, from the days of the last surviving apostle until the millennium shall come.

But there came another angel beside the seven—“came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all the saints upon the golden altar which was before the throne.” I have sometimes said it would be hard to get the prayers of all professing saints into one vessel now. Not so at the time of which John is speaking. They were all of one heart and one soul then. They were not divided into parties then as they have been since that time, and now are. The prayers of all saints were to be offered on the golden altar; and the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel’s hand. And the angel took the censer (John was going to recapitulate, and explain more particularly what Jesus said), and filled it with the fire of the altar. He tells us first he saw the smoke ascend, and the prayers of all saints, as sweet incense to the Lord. Now, he says “the angel took the censer, and filled it with the fire of the altar, and cast it into the earth; and there were voices, and thunderings, and lightnings, and an earthquake. And the seven angels which had the seven trumpets prepared themselves to sound.”

John saw this angel that had the golden censer put fire from off the Lord’s altar in with the prayers of the saints, and pour it all out together. And he heard voices—some-

thing said—and thunderings shaking in the land; lightnings flashing and blazing in the dark corners of the earth, and the earth trembled. That fire of the altar is the fire that the old prophet spoke of,—not the fire that some of our modern preachers talk about. The fire that the old prophet Malachi spoke of when he said, “The day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch.” But he had spoken of that day in the preceding chapter. It was the gospel day, that was to be neither clear nor dark until the evening time; but then it was to be light; and it was that day that old Elijah was to come to introduce to the people, or as a forerunner of the Lord.

Malachi says, “Behold, I will send you Elijah the prophet before the coming of that day “that is to burn as an oven. And Jesus, in speaking on that subject, said, when the disciples asked him why the scribes said that Elijah was to come first,—they understood before the coming of the Lord, the hope of Israel. Jesus said that Elijah had come; and they need not conclude that that day is not ready to be ushered in, because Elijah has not come, for he has come already. They understood immediately that he had reference to John the Baptist. When John the Baptist came to introduce to Israel the long-promised deliverer that was to send fire on the earth, Jesus said, “I have come to send fire on the earth;” for the prophet had said the day was to burn as an oven. What kind of fire did Jesus send on the earth? He said himself, he came to preach the gospel. And one of the Old Testament prophets said, The Word of the Lord is as a fire, as a refiner’s fire; and Jesus came to preach the gospel, that fire which burns on the altar of the Christian’s heart, by which he may offer an acceptable offering to the Lord.

There is no other fire by which we can make an acceptable offering to the Lord, but God's Word—the gospel. Then John, by the Lord's definition given, saw the angel take the prayers of all the saints, and the Word of the Lord, and pour all out together; and they went everywhere preaching then; there were voices and thunders; and these voices were the Lord's people, speaking the Word of the Lord, with their prayers for its success ascending to the God of heaven, shaking the land, making the nations tremble; and the first beast said with a voice of thunder, "Come and see" what this gospel of peace is doing: what this white horse is accomplishing in the land before our eyes. And the lightnings blazed then in the darkest corners of the most benighted neighborhoods and cities in all that dark land; for the prayers of saints and the Word of the Lord are all poured out there. John tells us this by the Bible's definition, and it is a historic truth.

And the seven angels prepared themselves to sound, and tell the conflicts the Word of the Lord will have to meet with—the battles it will have to fight from the day it is poured out over the first quarter of the world down to the millennial age.

"The first angel sounded, and there followed hail and fire mingled with blood, and they were cast upon the earth: and the third part of trees was burnt up, and all green grass was burnt up."—Or as we paraphrase it, a third part of all the green grass, and the third part of the green trees, was burnt up. Not a word said about the dry grass or dry trees being burnt. And this is so plain that we need scarcely pause at it. When the gospel started, persecution met it; when the Word of the Lord was poured out with the prayers of his people, opposition was raised, and a dreadful fire and hail followed, and the green trees (the Christians), the tall and noble ones, and the humblest in all the land, suffered; they were stoned to death; it was

a literal hail. And they burned them at the stake, illuminated the streets of some of the large cities with their burning bodies. They were green trees, my brother. David says of the Lord's people: "The man that delights in the law of the Lord, that stands not in the way of sinners, is not walking in the counsel of the ungodly — that is, not sitting on the seat of the scornful — is like the green tree whose leaf never withers." [Psalm I.] To be sure, all flesh is as grass; but the Christians are the green grass; and it was the highest and the lowest, the wisest and rudest, that suffered; but not all of them. A third part of the Christians died in the bloody persecution under the Roman Cæsars. It was hail and fire when that political power fell upon them, and a third part of the green trees and grass was burnt up. They put the Christians to death, and there was blood mingled with it. You do not think trees and grass have blood, do you? No; but he meant men — Christians — as I will prove.

"And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea: and the third part of the sea became blood; and the third part of the creatures which were in the sea, and had life, died; and the third part of the ships were destroyed."

This is all John saw when the second angel sounded. A great burning mountain dropped over into the sea, and sank never to rise. But it turned a third part of the sea to blood, in the Vision of John, and killed a third part of the creatures which were in it; and a third part of the ships were destroyed. It is a wonderful vision! And John looked back from his stand-point and saw this Vision; and it has a signification. Never has a mountain burning with fire been tumbled into the sea; never has the sea been literally turned into blood; never yet has a third part of the ships been destroyed at any one time. Never yet has one-third part of the creatures in the sea died at any one time.

It is not literal, then: it is figurative. I said, some time since, that a mountain, when used in a figurative sense, always, in the Bible, means a government. Then, we must look for some great Government to fall. But you would rather have the proof than my assertion, would you not? In the chapter that I read (Isaiah lv), he says: Suddenly the mountains commenced singing, and the hills rejoicing,—referring to that age when the Lord's people were to return to him. Do you suppose he meant that mountains and hills, literally, would sing? He meant that the governments of earth would acknowledge the Lord, and sing praises to him; because he has so said in the fourth chapter of this book of Revelation—that it was every kindred, tongue, people, and nation, that were singing praises to the Lord Jesus, and acknowledging him.

That is not all. The old prophet said (Isaiah, chap. ii), that the mountain of the Lord's house was to be established above the mountains and hills. You do not think Mount Zion will literally be put on the top of some other mountain, do you? He meant that the government of the Lord's house would be above other governments. Every child can read it.

But that is not all. The Lord said, in the prophecy of Daniel, the little stone you saw cut out of the mountain, which became a great mountain, and filled the whole earth, was the kingdom or government of the God of heaven. That was not a little hill, was it? It was a government he was speaking of.

That is not all yet. In this book of Revelation, the Lord said: the seven heads that you saw are mountains, and the mountains are kingdoms or governments. In the seventeenth chapter we have a positive declaration that a mountain stands for a kingdom, or government, when used in a figurative sense. Then it reads: "I saw a government burning with fire tumbled over into the sea." Says

one, "I do not know how you could tumble a government into the sea." But the sea is the religious world. How do I know? The Lord says, in a chapter a little further on in this book, the many waters that you saw are kindreds, and tongues, and peoples, and nations, upon which Mystery Babylon sits, the religious world that she is ruling. There was a sea church in John's day; it was not a thousand little rivulets, rills, springs, and rivers. There was one family on earth; the whole family of the Lord here, in one body, made the sea John was talking of; and the great government dropped over among the Lord's people when it was burning up. Did you ever see the historic fulfillment of this? Look, then, and see. In the days of Odoacer, the Roman Empire went down in its pagan form forever. It had caught on fire with the gospel in the days of Constantine, and had been burning until the year 488, when it went down forever in its pagan form. But where did it go? It went over into the Church; was tumbled down and lost there, in this sea Church—the universal Church; and its influence was seen afterward. And the third part of the creatures died—the Lord's people which were in the Church—and had spiritual life—died spiritually, lost their spirituality. And the third part of the Church's usefulness is destroyed—the commerce among the nations is curtailed that much. The third part of her ships is destroyed, and she is prepared to do one-third part less work for the Lord than before she became thus corrupted. And the third part of the Church became a persecuting power, became blood. That is John's Vision when the second peal from the God of heaven thunders from the trumpet to dying mortals here, to call their attention to it.

"And the third angel sounded, and there fell a great star from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains

of waters; and the name of the star is called Wormwood; and the third part of the waters became wormwood; and many men died of the waters, because they were made bitter.”

Here we have an account that, at the sound of the third angel's trumpet, a star falls; some illustrious man tumbles down from a high eminence to the earth, or earthly things; and he starts something like a Church; it looked like a lamp, or candlestick, which means a Church; but it was a bitter Church;—and he just calls our attention to the rivers and fountains of waters where this star fell—to where kingdoms and nations first started—away over in the East. That is where the human family, nations and kingdoms, first started. Hence it is called the fountain. And lo, there fell a bitter star (soon after the church was corrupted by pagan Rome, in the year 600, and declared it had one universal head to rule over it here on earth.) But immediately after this corruption of the Church in the West, Mahomet takes his rise in the Eastern country, and starts his Church. It was a bitter one—embittered against Judaism, against Christianity, and against idolatry. He gained his influence over one-third part of the then civilized or settled world, in the East, and had his power on the rivers and fountains of waters where nationality first commenced; and many men died of his followers because they were bitter. A bloody work has commenced in the East under Mahomet's bitter Church; while in the West the Church of Christ is corrupted by pagan Rome falling into it.

“And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; so as the third part of them was darkened, and the day shone not for a third part of it, and the night likewise.”

A dark time that. But one might say, not so very dark. But John explains that, and says a third part of the time

was entirely dark. That was the time when the sun was black as sackcloth of hair; the moon was smitten, and the stars gave no light for a third part of the Christian day, or dispensation,—and that was a little more than one thousand years. The Christian day is three thousand years, at least. How do I know? Why, it has lasted almost two thousand years now, since Christ was born; and we have the promise that it shall last one thousand years while Satan is bound. He is not bound yet; he deceives the nations yet. It will take a long time, and hard work, for all the Lord's people, united together, to bind him. It must be three thousand years. One thousand years of darkness we have then, by the Bible. When the fourth angel sounds, the Church is corrupted in the West, and the penny merchants commence the work of selling the gospel. Mahomet is ruling in the East, and the dark age comes; and in the dark time of one thousand years' darkness, there is a portion, a third part of the dark age, that is darker than the other part. And it is literally true, in history, that in the twelfth, thirteenth, and fourteenth centuries, and a little into the fifteenth, was the darkest time of the dark ages. They took the Bible entirely from the people; chained the Word of the Lord down, and would not let the people have it; and said the voice of the Church was above it. In the darkest time of the dark ages they did this, and John looked and saw it, and told of it.

“And I beheld, and heard an angel flying through the midst of heaven, saying with a loud voice, Woe, woe, woe, to the inhabitants of the earth by reason of the other voices of the trumpets of the three angels, which are yet sound!” It had been in the sounding of the first four trumpets, woe to the gospel, woe to the Church, woe to the people that are religiously inclined; woe to the light of the Lord's people. The day was made dark, and now the woe turns to the inhabitants of the earth, or the men that have made

it dark. What about that? I remember of once going, when a small boy, into a deep, dark cavern, with some other boys about my own age; and while in there, at some distance from the entrance, we blew our candles out, to see how dark it would be; and then it was greatly to our disadvantage. And so the opposers of the truth had put out the gospel light to their own disadvantage, and the woe turned against them.

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

Did you notice that personal pronoun there? Do you suppose it was a literal star from heaven? If so, certainly the Spirit of the Lord would have addressed us in language that we could comprehend, and would have said “it;” and would not have used the pronoun “him.” He says, “To *him* was given the key of the bottomless pit,” and the Lord had told so plainly, in the former part of this book, that by *stars* he meant *men*, that by this time he takes it for granted that we know it, and uses the personal pronoun here to represent a man.

And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit. 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. And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads.” When the first angel sounded his trumpet, it was a third part of the green trees and the green grass that was destroyed. I said they were men, and their blood had been shed; they had been burned and stoned to death, beheaded and sawn asunder. When the fifth angel sounded, a man

fell from a high position to the earth, and he opened the bottomless pit and let a great smoke out; and locusts came out of the smoke, and hurt the *dry trees* and *dry grass*—not the green. It was woe to the men of the world now, and they were hurt. They hurt no green thing, but *only those men* that have not the seal of God in their foreheads. Does he not mean men, by trees and grass? The green trees and grass were men who had the seal of God in their foreheads. The command is, Do not hurt those that understand the Word of God, but only those inhabitants of the earth (men of the world) that have not the seal of God in their foreheads, that do not understand the Word of the Lord. Could language be plainer?

“And the shapes of the locusts were like unto horses prepared unto battle; and on their heads were as it were crowns like gold, and their faces were as the faces of men. And they had hair as the hair of women, and their teeth were as the teeth of lions. And they had breastplates, as it were breastplates of iron; and the sound of their wings was as the sound of chariots of many horses running to battle.”

Who are these locusts? Not literal locusts, such as destroy the timber sometimes. They came out of the smoke of the bottomless pit, that fathomless abyss, to hurt men that have not the seal of God on their foreheads, that do not understand the Bible. One of the popes in the eleventh century (with his successors after him), claimed to have the power to change the state of the dead, and open the bottomless pit and let the souls of the condemned out. This assumed power let such a smoke of superstition out, that darkened the gospel light, and the swarms of locusts came out of this smoke of superstition.

Said one writer, these locusts are the Mohammedans, the hosts under Attila, the Scourge of God. They are Mahommedans, because they have on their heads crowns

like gold. They had on their heads yellow handkerchiefs or turbans. As though the Lord was giving an account of the peculiar style of head-dress the people wore! There is one thing said of these locusts—they had crowns *like* gold. Like gold, is not gold, is it? Anything that looks like gold and is not, is counterfeit. The elders had on their heads crowns of gold. They were saints of the Lord. These had crowns like gold, and were not saints; they only pretended to be. They were not Mohammedans, I know. How do I know? Because they never hurt Christians; these locusts could not hurt a man that had the seal of God in his forehead. Mohammedans did hurt Christians, and did kill them. One writer said, they did not kill all the Christians: and hence he concludes that, because they did not kill all the Christians, it was said they did not kill or hurt *any* Christians.

But such a loose and uncertain interpretation of the Scriptures would open the way for almost any error. John said, they could not hurt any green thing—only those men that had not the seal of God in their foreheads. The Mohammedans killed some, did they not? These locusts did not *kill* the men that did *not* understand the Bible; they *could not* hurt the *Christians*. It was commanded them to torment only the men that had not the seal of God in their foreheads, and it was given that they should not kill them. They did not kill *any one*, while the Mohammedans did. These locusts did not *hurt* a Christian, and did not *kill* a man that was not a Christian; for the book says, “in the days (of these locusts) shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them.” Men did not have to pray long for death when Mahomet came with his troops with martial pomp, and trampled the earth under his feet. These locusts took the life of no one, although men would desire to die. They

hurt the men that had not the seal of God in their foreheads, but did not kill them. Who are they?

They are the counterfeit preachers of the dark ages; they are men of greedy principles, the preachers that came out of the smoke of the superstition of the dark ages; the indulgence-sellers that pretended to pray men out of purgatory, and promised to remit sins for money; they would pray to change the state of the dead for money; and they swarmed out in the darkest time of the dark ages. But, with the knowledge you have of the Bible, would you give a dime for their prayers to change the state of your dead friends? Could they get one farthing from a man who understood the Word of the Lord, for indulgence for some sin he might commit in the future?

How did they hurt the men that did not understand the Bible? They took from them their last hard-earned shilling, to buy indulgences against some sin they were fearful they might commit; to have some kind friend taken out of the awful bottomless pit and reinstated in the paradise of God. They had on their heads crowns like gold; they professed to be very good; were very sanctimonious; they were but counterfeits; they were not the Lord's people or his saints.

But I will have to stop here. I have not quite done with the sound of the fifth angel's trumpet; and the sound of the sixth trumpet is one that will make our ears tingle. The man that can not understand it, is in a deplorable condition. The sound of the next trumpet tells all about circumstances in which we are concerned now, so clearly that a school-boy can understand it.

LECTURE VIII.

FIFTH TRUMPET (CONTINUED)—THE SOUNDING OF THE SIXTH TRUMPET.

IN LAST evening we closed our remarks while noticing what John saw when the fifth angel sounded. The smoke of the bottomless pit, out of which came locusts that hurt no green thing, no Christian that understood the Bible; but only those men that had not the seal of God in their foreheads. That those locusts were the greedy preachers or priests of the darkest time of the dark ages; that did devour the substance of those that knew not the scriptures, that did not understand the Truth, the Bible. They professed to be Christians, but were counterfeit, as their crowns indicated. Their crowns were *like* gold, but not gold; they were counterfeit;—and they were counterfeit servants of the Lord. We called attention briefly to these things on last night; we now refresh your minds a little up this point, and say a few words more about these locusts.

They had hair as the hair of women,—signifying their effeminacy, their celibacy. They had teeth as it were the teeth of lions; they had breastplates as it were breastplates of iron; they were shielded by the strength of the iron Roman Empire; and the sound of their wings was as the sound of chariots of many horses running to battle. The sound of their wings was not the words of the Almighty, as in the case of those four living creatures that worshiped the Lord; but they had a military power to uphold them. And they had tails like unto scorpions, and

they had stings in their tails, and their power was to hurt men five months. Five months of years doubtless, or one hundred and fifty years; that they are in the zenith of their power, if the time of the rise and decline is not counted. And these indulgence-selling preachers, that prayed people out of purgatory, did exercise an undisputed claim to these things for about one hundred and fifty years. But then they had stings in their tails—they stung and poisoned men; spiritually poisoned their minds, and left their deadly poison after they had done their work. And the poison is not entirely out of the minds of the people to the present day. We still look to men too much; to the preachers too much; or to their prayers for the pardon of sins. And they so poisoned the minds of the people in the day of their power, that they looked to them for pardon as they would have looked to the Lord.

“And they had a king over them, which is the angel of the bottomless pit.” The star that fell, opened the bottomless pit; that papal authority that professed to have the power over the unseen world in the dark time of the dark ages. As we said last evening, one-third part of the dark ages was darker than the other parts; and here John tells us that that was so; the smoke of superstition from the bottomless pit darkened the air, and out of it these locusts came.

“Their king’s name in the Hebrew tongue is Abaddon but in the Greek tongue hath his name Apollyon;” and in the English tongue, I would add, his name is the Destroyer that destroys the Lord’s people.

“One woe is past; and, behold, there come two woes more hereafter.” Two woes more to the men of the world that do not understand the Bible. At a single glance we see that this fifth trumpet, this day of the locusts’ power, was woe to the men that do not understand the Bible, because these preachers hurt no one physically; the Inquisition was not in their hands. They only poisoned the

minds and robbed the ignorant of their substance; but they hurt no man, took no penny from a man that understood the Bible, for he would not give it to them—would not pay them for their preaching or their prayers, knowing that they were teaching error.

“And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God, saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates. And the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men.”

We inquire for a moment who these four angels are that were bound in the great river Euphrates, that John said were to be let loose when the sixth angel sounded his trumpet. And I answer, we will prove that they are the four quarters of the world—the whole human family that had been bound for a long time, by some strong power. But the proof that these four angels are the whole human family, or the fighting portion of them, comes next.

“And the number of the army of the horsemen were two hundred thousand thousand: and I heard the number of them.” The four angels are two hundred millions. Two hundred thousand thousand, are just two hundred millions, and that is just about the fighting force of the whole world. We have a few more than one billion inhabitants on the earth, and in a few centuries past the average population on the globe has not varied much from one billion. But of that billion about five hundred millions (one-half) are females, leaving an average population of male inhabitants of about five hundred millions; and of that number about one-half are minors, leaving about two hundred and fifty millions of adult males on the earth at a time. But of that number of adult males about one-fifth are superannuated—too old to fight. These are statistical facts. This

leaves exactly John's two hundred millions of fighting men on earth. And when we prove a matter mathematically, we think it is pretty well done.

John thus saw the whole fighting force of the earth let loose—two hundred millions of soldiers let loose from some river that held them bound until the sixth angel sounded his trumpet. They were bound in the great river Euphrates; but what is that river? The river that runs through Mystery Babylon, as certainly as that type answers to anti-type. There was a literal Babylon, a city in the plains of Shinar; and the literal river Euphrates ran through it, and was its strength and support for twelve hundred years, and then became the means of its overthrow. History tells us that Cyrus posted his troops above the city of Babylon, where the river Euphrates entered the city, and a portion of them below the city, where the river came out of the city, and dispatched another portion up the river to drain it into the great artificial lake, and by midnight they had so completely drained it that he marched his troops up and down its dried-up channel, through the gates and into the city, and took it the night Belshazzar was drinking wine out of the vessels of the Lord's house. The river that sustained and enriched literal Babylon so long, was the means of its overthrow. And Mystery Babylon has its river—its ten kingdoms—its imperial political power that has sustained it, as the Lord says in the seventeenth chapter; and will until the purpose of God is finished, and then its imperial political river will turn against it. So says the Lord in the seventeenth chapter of this book of Revelation. That political power of the papacy, or Mystery Babylon, will finally turn (and it has turned already) against it, and be dried up to it. And that imperial power, here called a river, held the nations of the earth down, bound fast, that they could not move without its permission; they could not declare war or make peace, only as

its mighty power permitted them to. And through the power of this imperial river the popes put their feet on the necks of kings, and had the monarchs lashed with rods—had the whole world bound down under the control of Mystery Babylon, until the sixth angel sounded his trumpet. They are loosed now. No king asks that imperial power, the papacy, whether he may make war now. No monarch now asks the pope whether he shall make peace or form alliances. The whole world is let loose from the power that held them bound so long. The sixth angel is sounding his trumpet.

But when let loose, John tells us how they fought. We are now in the time of the sounding of the sixth angel's trumpet as certain as that the nations of earth are loosed to fight; and there is no power to prevent them from it. "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." The heads of the horses, including the rider, were as the heads of lions.

John is pointing to the modern mode of fighting on horseback, with the rider leaning forward, which, to his sight, and to the sight of one looking on at a distance, would appear as the great mane of the lion; the man leaning on his horse's neck. He would, in fighting with firearms, have to lean forward to discharge his piece, lest he might shoot down his own horse that he was riding. In John's day the posture was very different. Then those Greek and Roman warriors leaned back, when fighting on horseback, in order to throw their javelins and darts with greater force. But in this great fight in the sound of the sixth angel's trumpet, they lean forward, and it has the appearance of the head of a lion. "And out of their mouths" (I would rather paraphrase it, and say, out *from*

their mouths) “issued fire and smoke and brimstone. By these three was the third part of men killed.” By the fire, by the smoke, and by the brimstone, which issued out from their horses’ mouths.

Now, I want to ask my friendly hearers if it is not as literally fulfilled before our eyes as anything can be? Are not all nations now engaged in this mode of warfare? Do they not kill men with fire and smoke and brimstone? “I do not know.” Do you not know that this is just ignited gunpowder? Do not all men know, without calling in a chemist, that it is precisely the chemical division of gunpowder when ignited—fire, smoke, and brimstone? There is a little saltpetre in gunpowder in its crude state; but when you touch a spark of fire to it, this is all taken up in the flame and smoke, and there is nothing of ignited gunpowder but fire, smoke and sulphur,—that is all. And if John had been living now, and been looking on a battle scene, where men are fighting with firearms, he could not have described the appearance better than he has here in this book. Fire and smoke and brimstone are doing the work. One said to me, some time since, that “gunpowder does not kill men; it is the ball that kills them.” I know the ball kills the man, but I would not fear a shipload of bullets if you keep the powder away. It is the powder that does it after all. But, then, the powder itself is harmless as the ball of lead that it sends, until it is converted, by being ignited, into what John said—fire, smoke and sulphur. Then it does the work, and never before.

Could an uninspired man, in the last of the first century, have told of this matter? Could he have known, unless he had been inspired, that soon after the darkest time of the dark ages, when these greedy preachers hurt the men that had not the knowledge of God’s Word, that the nations would all be let loose from that mighty power that bound them, and engage in the fight with fire and smoke

and brimstone? It is unreasonable to think that an uninspired man could have foretold it; it is utterly impossible.

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

Says one, “I would have supposed they repented when such a dreadful plague was on them.” But John told it correctly. They are as wicked as ever; as ungodly as before the gunpowder fight commenced. They blaspheme God on the battle-field; they worship their demons or dead heroes; they rap up the spirits of the dead, and they worship idols of gold in the shape of money; and brass, and wood, and stone, in the shape of buildings and earthly goods; and they still go on with their murders; and the most ungodly blasphemy that I have ever heard in my life, was right where the fire and smoke and brimstone were doing their deadliest work. They do not repent of their thefts; they steal as much as they ever did. It is woe to the men of the world; and the good Lord grant that Christians may not be contaminated by it.

How did John know that they would still be wicked while this fight with gunpowder was going on? How long? Was it a little trouble of our country, a few years ago, that we were talking about? O! no; not that alone. It is said that this fighting with fire and smoke and brimstone, or ignited gunpowder, is to last about four hundred years, prophetic count. Not one single battle, not that all the two hundred millions would engage in fighting at one time; but the whole world would be engaged in fighting in this way for nearly four hundred years. An hour, a day, a month and a year, when reduced to days, make

nearly four hundred days, and a day in the prophecies stands for a year; in the Old Testament, and all through this book of Revelation, it stands for a year. The proof of this will be brought up in due time.

This four hundred years of fighting with firearms does not date from the invention of gunpowder in the fourteenth century; but from the time that the nations are let loose to fight. And when were they let loose? Gradually, my brother, they have been let loose from the day that Germany slipped away from the papal power, in the days of Luther; and soon Switzerland went, and England followed, and they have been dropping away from that imperial power that held them, nation after nation, until not one remains bound by the papal power. Whether we date from the time they were all let loose, or from the commencement of the letting loose, is a question that the Lord intended we should not fully determine, I suppose. Gradually they are let loose; gradually the fight will die out. But the time of the battle's raging must be something near four hundred years of fighting with firearms, and in the time they will kill one-third of the population. It is a mighty margin to fill up yet. The nations of the old world have not nearly done their dreadful work of slaughter. They will fight on in this way until every government and kingdom moves out of its place and tumbles down to ruins, and every crown drops from every monarch's brow, and the whole earth is given to the saints, and they have a grand Democratic Republic all over the world, and no king but Jesus, and he reigning in heaven and through his saints on earth.

But we have not done with this sixth trumpet yet. There are several other matters to which God calls our attention, as it were with the sound of a trumpet in our ears.

“I saw another mighty angel come down from heaven” (while this fight with firearms is going on. This angel

comes down from heaven), "clothed with a cloud; and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire." He looks very much like the description John gave of the Lord, in the first chapter. It was the Lord's people doubtless; we will notice that in due time. "And he had in his hand a little book open: and he set his right foot upon the sea, and his left foot on the earth, and cried with a loud voice, as when a lion roareth: and when he had cried, seven thunders uttered their voices."

At some time during this fight with fire, smoke and brimstone, there is a little book to be opened, a sealed book to be unsealed—a prophetic book to be understood. The Lord has said it, and we had better begin to examine it. He had in his hand a little book, open; no seal there. The fight will last until the prophetic book is opened.

This angel, with the open book in his hand, "cried with a loud voice, as when a lion roareth: and when he had cried, seven thunders uttered their voices. And when the seven thunders had uttered their voices, I was about to write: and I heard a voice from heaven saying unto me, Seal up those things which the seven thunders uttered, and write them not."

Here is a difficulty. What did the seven thunders say? John was commanded not to write what they said. Why was it not put down? Where is there a revelation to make known things to come, by saying, do not write what is said? I have an opinion as to what the seven thunders uttered, and my opinion is, that the seven thunders told John the meaning of the Vision he had seen—of all of it: what the four beasts signify, what their wings signify, what the white horse, the red horse, the black horse, and the pale horse, and all the Vision he had seen, what each single thing represented; and he was going to write it down. One reason I have for thinking so, is, that the book

was open; another is, that seven thunders uttered their voices, and seven is a sacred *full* number; and it is just about equivalent to saying it told him all, and he was about to write it. But a voice from heaven said, "Seal up the things that the seven thunders uttered, and write them not;" that is, do not write down in plain words the meaning of the Vision. Why? O! do you not wish, if that be true, that he had written it? That he had just told us in plain language the meaning of the Vision? It would not be necessary, my brother; it was not right he should. It would have rather forestalled our free action. Men would have fought against it all the time, and it would have taken a miracle to bring about the very things the Lord said should come to pass.

I must give one illustration of the man that said he knew the doctrine of foreordination was true, and that God had determined, from all eternity, every act of our lives, and that nothing could be done, only as he had decreed it. But as he was about to cross a stream of water over which was a narrow foot-bridge, he felt doubtful as to whether he could walk the bridge; he was fearful he might fall in and drown. He just remarked that he knew that it was ordained, from before the world began, that he should undertake to cross that bridge, and fall in and be drowned. But he said, as he knew the decree beforehand, it should not come to pass; and he turned around and went the other way. Now, the point in this is clear: that if the Lord had permitted John to write down the meaning of the Vision in plain language, that every sinner would be bound to understand, they would have fought against it—they would have said the prophecy of the Lord shall not be fulfilled.

Julian said the temple should be rebuilt, when Jesus said it should remain in ruins; and it took a miracle from the God of heaven to keep him from rebuilding it. So it was

better for John to leave the vision as he saw it, and not write the meaning as it was given to him by the seven thunders' voices; for men to find it out, as the Lord's people could, and would, by examining the Bible's definitions; and sinners who did not care to understand it, could go on and blindly fulfill the whole prediction.

I said this was my *opinion*; but I have more than an opinion for it.

“And the angel which I saw stand upon the sea and upon the earth”—upon the religious and political powers—“lifted up his hand to heaven, and swear by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer: But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he had declared to his servants the prophets.” Do not write the meaning, John, of what the seven thunders uttered. Then, with a solemn oath he swore that when the seventh angel should begin to sound, the matter should be delayed no longer; that is, the mystery of God should be a mystery no longer. It would be opened in the days of the fighting with gunpowder; the seals would be broken, and the matter understood without John's writing it; the angel swore to it. A mystery of prophecy is not finished while it is still a mystery. It is when it is understood, that the mystery is finished. John was forbidden to write the meaning of the Vision; for it would be made plain when the seventh angel would begin to sound. We have to investigate the matter a little before the seventh angel begins to sound.

When the seventh angel begins to sound his trumpet, the kingdoms of this world are the kingdoms of Christ; the mystery is finished, the prophecy is understood. Then let us investigate it seriously. We have not done with what

John saw when the sixth angel's trumpet was sounding. He tells of a great many more matters that are to transpire during the sound of the sixth angel's trumpet. We are now in that period of time. The nations are let loose from any and every power that ever held them down. There is no power on earth that holds the nation's back from fighting now. The imperial river of the papacy is dried up so that it can not hold them any longer; and they are fighting with fire, smoke, and brimstone, as certain as ignited gunpowder is this, and every chemist knows that is so. And the God of heaven tells us in this same sounding of the sixth angel's trumpet what we ought to be about, that we may be ready to meet the Lord when he comes.

LECTURE IX.

SUBLIME INCIDENTS UNDER THE SOUNDING OF THE SIXTH TRUMPET.

WE CLOSED our remarks on last night at the close of the seventh verse of the tenth chapter of Revelation, where the Lord made known to John that when the seventh angel should begin to sound, the mystery of the prophets that God has declared to them should be finished. He said John need not then write the meaning of the Vision as made known by the seven thunders, but it should be delayed no longer than until the seventh angel began to sound.

“And the voice which I heard from heaven spake unto me again, and said, Go, and take the little book which is open in the hand 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 book. And he said unto me, Take it, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey; and I took the little book 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 bowels were bitter.”

The little book that John ate up was, doubtless, this whole book of prophecy, that was at first sealed with seven seals, but at the time of the fighting with firearms, in our day, it was to be open, and all the prophecy made plain by the time the great battle ended. John had the meaning of the Vision, but was forbidden to write it. And it is so natural for him to say it was sweet to the taste!

Information on any subject of importance is very sweet. We speak of men eating books, but we do not mean that they literally masticate and swallow down the paper and leather of which the book is made; that is not the manner of eating books: we mean, they get the contents in their mouths. We speak sometimes of book-worms: we mean men that are studying books. John ate up the book only in this sense of the meaning; there can be no other way of eating a book than to get all its contents in the mind, and understand them. And it was sweet to John to have the whole matter made plain to him. But when it was made plain, there were so many bad things, so much bad news concerning the Lord's people and the Lord's cause, that it made his bowels bitter. And then he was forbidden to write it; and to keep the secret from all the people of the Lord, made it still more bitter. Some years since, I was in a northern city, and had made arrangements with my son that he should write to me by the time I reached that city; as I had been from home a week or ten days before I went to the city, I expected a letter as soon as I reached it. I went to the post-office, but there was no letter for me. The next day it was the same thing, "No letter for you;" and the third day, the very same—no letter yet. On the fourth day that I was in the city, I went to the post-office again, as uneasy as I well could be, and the postmaster said, "there was a letter came for Elder J. L. Martin the first day you came to town, but one of the students at the college took it out." Said I, "was he an elder?" "No, sir; he was a young man." "Was his name J. L. Martin?" "No, sir; it was William Martin." "What right had you to let him have my letter?—I would rather have that letter than twenty dollars." O, how sweet it was to me to get news from home! It was sweeter than honey to my taste; and it may be said of the letter of the Lord, that it was sweeter than honey. That is the

sense in which the book was sweet to John; he got the meaning of all the prophetic vision. But when I got my letter at last, there was some bad news in it that made me feel bitter in soul. When John had got the Lord's book all in his mind, had eaten it up, there was so much bad news for the Lord's cause that it was bitter to him. And then the angel forbade him to write it. The bitterness is partly removed when we can have some one to share it with us; but John had to bear it all alone. But the angel offered him a word of consolation.

“And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings.” You must prophesy again, John; you will tell the whole matter after a while. To a few choice friends? O, no! John must preach before many peoples, nations, tongues, and kings. It makes no difference how much poor, weak mortals may say this book is of no use. John will make kings hear it, and nations tremble before his preaching. He is not going to preach in person, brother; the old man was nearly a hundred years old when he was in Patmos, and never saw a king with his natural eyes after he saw the Vision; but here are his works, and it will go and make kings listen to it yet, or else the God of heaven has made a mistake. Tongues, every language, must hear it; nations must hear and listen to it, or else the Lord told John something that is not true. He can only preach in this book; he is not here in person to do it.

But there was something more to be accomplished in the sound of the sixth angel's trumpet. We have not done with the sixth trumpet yet. We have revealed to us already, that all nations will be let loose to fight; that seven thunders will make known the meaning of the prophecy, and that John is to go preaching in this world before kings, and tongues, and peoples, and nations, while this sixth trumpet is sounding.

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

This is to be accomplished during the sound of the sixth angel's trumpet. There is to be given to the Lord's people a measuring reed to measure the temple of God. Do you know what the temple of God is? Paul said to the Corinthians, You are the temple of God—the Church. That is not a matter in controversy. The temple of God is a spiritual house, not made of timber, or brick, or stone, but of living materials—living men and women. Rise up, John, the angel said; here is a measuring reed to measure the Church of God; and that measuring reed was to be in the hands of the Lord's people, as John represented them. And not only measure the temple, or Church of God, but measure the altar, or the worship; because the altar stands for the worship: it is so used in the scripture by Paul. He said, in speaking of the Jewish priests, They that wait in the temple are partakers of the altar; or they that wait at the altar, live of the altar; but he did not mean that they ate the altar,—it was the offerings that they lived by. And he uses the same style in his letter to the Hebrews, when he says, We have an altar of which they have no right to partake who serve in the tabernacle, the Jewish tabernacle. On that altar, he says, “ we offer the sacrifice of praise and thanksgiving continually; the fruit of our lips.” He calls the offering the altar in both places; and so it is here. It is the offering or the worship, the sacrifice we offer, that he calls the altar. Then we have, measure the Church, measure the worship, and measure the worshipers.

In the days of this fighting with fire, smoke and brimstone, that same building of the Lord was to be reared that old Ezekiel spoke of in the fortieth chapter of his prophecy. He said he saw an angel with a reed six full

cubits long; and the Lord God of heaven called his attention to what he was about to show him—the measuring of the Lord's house. The old prophet said he saw the angel measure the whole building on the outside wall of it, and it was a reed long and a reed high, just the length of his measuring reed and just as high, the outside wall of the whole building. And then he measured a little chamber in the building, and that was a reed long and a reed broad, just one reed square. And then he measured eleven more on the four sides, and each of the little rooms was just a reed long, a reed broad, and a reed high. And he went on measuring little chambers in the building, and each of them was just a reed square, and the whole building on the outside wall of it, was just one reed square. And he kept on measuring, and he said that the building, as it went up, room after room, was each one just a reed square, and yet the whole building on its outside wall was just one reed square. What a saving that would be for builders! A brother said to me, some time since, “Bro. Martin, that is a physical impossibility. To have so many rooms, each one a reed square, about twelve feet square, within an outside wall that is only that large itself, only as large as one of the rooms.” But the Lord said, “Set thy heart on it.” Lord grant that we may! We know that the old prophet is speaking of this very building of the Lord, that John was to measure as the representative of the Lord's people, in the day of the fighting with firearms. Come up and measure now—the time has come—while the sixth angel sounds his trumpet.

But is it possible to rear such a building? Do we know how to get it up so as to have the whole building just a reed square, and each room in it a reed square, and hundreds of them? We will see. I thank the Lord for one thing, and that is, that we have the measuring reed. While the fighting with ignited gunpowder is going on,

along comes God's missionary angel, with the measuring reed, the Bible. And the whole building, the whole Church of God on earth, must be measured by it. It will not do to have the outside wall—I mean the whole family of God on earth—any wider, longer, or higher than the Bible measure. The whole family must just fill the measure, if they are right. Can you see it? And then if we have a little chamber here at Unity, and another at Cloverdale, and one more at Greencastle, and another at Bloomington, another at Millgrove, and another somewhere else, they must be just as large as the Bible measure, if they are right. And it matters not, my brother, if there are only a dozen, they must fill the Bible measure—be as large as the whole building on the outside wall. Ten thousand must be no larger than ten; ten millions of the Lord's people must not fill the measure any more than one hundred; every chamber or little congregation must be just as large as to fill the Bible measure, just as full, as the whole family of the Lord, though it may be all over the earth. And he tells us what the measuring reed is, directly; does not leave me to guess at it.

This precious old volume, that has been laid aside so long! And, sure enough, according to prediction, it comes along, side by side with the introduction of firearms. But we are to measure what, with the Bible? Why, the Church of God, and every little congregation in that Church. Not measure other measures, not try our sticks and strings that we measure with by it, but measure the building itself. It has, for a long time, been used as a kind of try-measure, to try other measures by, but that is not the use to put it to.

But does the building, as we now have it, and as men claim the building of God to be, fill John's description? Does it fill Ezekiel's description? Does every little congregation just fill one measure, take the world over? We measure one congregation, it may be the Friend Quakers,

in their rules and their order, their officers and their manners; and then try another congregation, it may be the Presbyterians, the Methodists, or the Baptists—and lo! the measure does not fit them. From Mormons to Campbellites, if there are any, and there may be some, we have every shape you could possibly imagine; there are no squares, they are of every shape, nearly, that the human mind could imagine. And I am right certain, and I will say it with the deepest solemnity, that if all the congregations in all the denominations in Christendom, have been measured with one measuring reed, it has been made of gum-elastic, and will stretch and bend to any shape. It has not been the one that John described; that is, like a reed, straight, and will not bend or stretch. We have the measuring reed, the Bible, given to us; and the Lord grant we may up and measure the Church, measure all its officers, measure all their duties, measure all their titles, measure just what they shall be called; and away go all the reverends. There would not be a Rev. J. L. Martin, nor a Rev. Wm. Black, or Rev. James Blankenship, or Rev. Anybody Else, beneath the sun. When we measure the Church by the measuring reed God has given us, the reverends are not in it. We would not have one arch-deacon, nor one archbishop, in all the building of God, from one end of it to the other; they are not in reach of the measure; it does not reach that far. We would not have one doctor of divinity in the whole building of our heavenly Father; the rule does not reach that far—it is not in it at all. These are mere human appendages, put in by some fallible rule that men have made. They will not be in the Church of God when it is measured by this blessed old measuring reed. Do you not think there will be a wonderful trimming and lopping off, and, it may be, a wonderful stretching out for all of us to get up to the measuring reed of every congregation? And there is no other

chance for the building to go up in its beauty without the sound of the hammer, but to measure every congregation by the one measuring reed. Not measure their measures by it, because they may be a little careless, and get up the differences that we have; but measure all with the same measuring reed, the Bible. Could uninspired men make a better? Is it too long? Is it too short? Could they arrange it any better? And when we are all measured by the Bible, and measured correctly, we will all be just alike; then the building can go up in its glory, without the sound of so much hammering.

But we have to measure not only the Church, but the altar, the worship. And when we do that, the preachers will all preach alike, the singers will all sing alike, exhorters will all exhort alike, and prayers will all be alike, and go up as sweet incense before the God of heaven. We will not have one preacher preaching a certain doctrine, and another coming along and preaching one contrary to it, while all the worship is measured by the same reed. We will not have exhortations then that come in contact and in conflict with the Word of the Lord. We will not have old fables, and animal-exciting stories, to exhort men and women to worship the Lord, by working upon their animal passions. Measure all the sermons, measure all the exhortations, measure all the songs, all the worship, and then we will not sing a thousand errors while all the songs are measured by the Bible. No; we sometimes sing conflicting doctrines now (I mean the religious world). We used to sing, and if it is right, let us sing it yet,—

“Come, thou Fount of every blessing.”

Now, who is the Fount of every blessing? Every one answers, “God is the fount of every blessing.” Then substitute the meaning, and say, Come God. But do what, when you come?

“Teach me some melodious sonnet,
Sung by flaming tongues above.”

Now, in the name of my Master, by his measuring reed, have we ever been authorized to ask the Lord to come and teach a singing-school? To sing a melodious sonnet, sung by flaming tongues above! John said they sung a new song there, that no man on earth could learn. Better measure up a little with our singing, brother; uninspired mortals made our songs. Better try our songs by the old measuring reed, as well as our sermons and exhortations. We used to sing—

“ ’Tis a point I long to know,
Oft it causes anxious thought:
Do I love the Lord, or no?
Am I his, or am I not?

“ Lord, decide the doubtful case,
Thou who art thy people’s Sun;
Shine upon thy work of grace,
If it be indeed begun.”

If that fits the measuring reed, sing it; but if not, for heaven’s sake, drop it. If the Lord has not decided the case, will he come to do it? Can we sing him up to make the matter any plainer than he has? We are to measure all our songs and worship by the measuring reed. But that is not all: We are to measure our prayers by it; and if we would measure every prayer by the Bible, we would not have so many strange expressions. I have never in my life read in the Bible any direction or instruction for a man to pray for the Lord to “come down *just now*;” but I have heard men pray it. I never, in all the measuring reed, saw the notch that would justify a man in saying, “Lord, take the congregation off to heaven to-night;” but I heard a man pray it in a large congregation. I have never found, in all the measuring reed—the Bible—any-

thing that would, in my estimation, justify a man in prayer, saying, "Lord, take sinners by the hair of the head, and shake them over the mouth of that awful world of darkness, hell;" but I heard a man pray it. And I am not right certain, I may add, that men are justifiable in trying to flatter the God of heaven, or to influence him, by saying, "Lord, come and work for us, and get a great name for thyself,"—as though the God of heaven could be moved on to work for the sake of a distinguished name among them! I am not right certain, brethren and sisters—in the fear of my God I must say it—that we always pray according to rule. I am afraid we are selfish, that we do not pray for the things the Lord has commanded. Measure up, for heaven's sake; let us be about the work; let us measure all our worship in the Lord's house, and at our homes.

Is there anything more to be measured by the reed? Yes; it is said, measure the worshipers. It is the blessed old measuring reed that measures the congregation and the worship in all the house of the Lord, and then measures the man that worships; tells him precisely how he has to live; tells the king his duty while on the throne—how to rule in the fear of God; tells the President of the United States precisely what he ought to do, and tells every congressman his duty. It tells the Governor of the State his obligations to God, and what his duty is; and tells every officer of the land, from the highest to the lowest, just precisely how he ought to act and how he ought to live. It tells the husband his duty to his wife and family, and tells the wife her duty to her husband and children. It tells the neighbor his duty to his neighbor; tells every man his duty—the servant to the master, and the master to the servant. It tells the child his duty to his parents, and parents their duty to their children. It leaves no one out. It measures and gives the rule by

which every mortal man that has an intellect may measure himself. It is a perfect rule. It is like a reed—it will not bend for our prejudices, it will not stretch for our little fancies. We have to stand up by it; and the God of heaven grant we may get to work soon. It tells when to be kind, and how to be kind; and how to bestow the fruits of our labors, and that we must condescend to persons low down in the valley of humility; and when we are fully measured up, and all that is wrong is taken away, we are ready then for lively stones in the building; and every material is fitted up by the same rule, and the worship is all as the voice of one man, and the building of God goes up in its grandeur all over the earth. And we are in that day now, when we have to begin to measure. But the Lord have mercy on us! We have not yet learned that this measuring reed is to try us; at least, some of us will make little sticks, and cut them off, only partly the length. We think this one is a little too long—one not quite as long would be handier. That will not do, for it at last will be too short at the judgment-day. Some think it is hardly long enough, and add a little to it. Then they will be unsuited for the great building at last. Some think the figures are arranged a little wrong, and that they can arrange them better; hence they make one that they acknowledge is imperfect; but they would rather measure by an imperfect rule that they have made themselves, than by one that is to try the great building of God in heaven at last. Is it not a pity? Will they not quit it?

The old measuring reed is before us. We have it as it was given to us in the days of the sounding of the sixth angel's trumpet—just as John says. "Well, you said it was the Bible." Yes; I did.

"But the court"—here is another matter I wish you to notice—"but the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles:

(or those that are not the Lord's people) and the holy city (he here calls the temple a city) shall they tread under foot forty and two months."

John tells us that this measuring reed that is to be used in the days of the fighting with fire-arms, shall have been out of use for forty-two months; the building is to lie in a kind of outer-court condition for forty-two months, and not to be measured by this reed. How long a time is forty-two months? In prophetic count, 1260 years. Do you not know that the Jewish month is thirty days, and thirty times forty-two make just 1260? A day stands for a year in the Book of Revelation and the prophecies. The Lord said unto Daniel, "Seventy weeks are determined upon thy people," "from the going forth of the commandment to restore and to build Jerusalem unto Messiah the Prince;" and we find, from Bible chronology, that it was seventy weeks of years—490 years. The Lord said to Ezekiel, "I have given you a day for a year;" and Ezekiel and John work on the same prophetic rule. There is no sense in the Book of Revelation to take a day literally, from the very fact that it would wind up the whole matter in a few short years, instead of being a revelation of the whole Christian dispensation.

That length of time—forty-two months, or 1260 years—John tells us the Church was to be unmeasured, trampled down, and the Bible not used as a measuring reed at all. And, sure enough, history tells us it is literally true. For 1260 years of papal usurpation and tyranny, the Bible was kept in the dead languages, in the cloisters of monks and friars, and the people were not permitted to read it. It was thrown aside as a measuring reed to measure the Church; and those that professed to be Christians, but really were Gentiles, trampled down the holy city, or the Church of the living God, and they said, The voice of the Church is above the voice of the Almighty. They said more than

that. They said the Church was infallible, and they made their own rules, they made their own laws, and threw the old measuring reed out of the way. It is as John foretold. It was put out of the way for 1260 years, and then it was to come into use in the days of the fighting with fire and smoke and brimstone; and it is so.

“And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and three-score days, (1260 days) clothed in sackcloth.” John just tells us that at the time of the sounding of the sixth angel’s trumpet, when all nations are loosed to fight with firearms, that the Bible, that had been clothed in sackcloth 1260 years, is to be handed to them to measure with. How do I know the two witnesses are the measuring reed—the Bible? The Lord told me. That is all the way I know anything about it. What did he say? In Zechariah (chap. iv)—I saw two olive trees pouring the golden oil into the golden candlestick. And the old prophet said, What are these, my lord? Says one, Why do you say two olive trees? Because these two witnesses are called two olive trees in the next sentence. “And the angel answered and said, This is the word of the Lord,” “not by might, nor by power, but by my spirit, saith the Lord of hosts.” It was the Lord’s spirit.

What are the two witnesses? The two olive trees, the two candlesticks standing before the God of all the earth. Do you not all know that the Old Testament and the New are the two witnesses for Jesus? They are his two witnesses to testify of him that every man may know that Jesus is the Lord. Take either of them out of court, and the evidence is incomplete. The prophets foretold his coming, and the apostles told of his coming. Jesus said to the Jews, “Search the scriptures, for in them ye think ye have eternal life, (the Jewish scriptures he meant,) and they are they which testify of me.”—One of the witnesses.

John said, 'The things that are written in this book, the New Testament, are written that we might believe that Jesus is the Christ. Here are these two witnesses, the measuring reed, clothed in sackcloth, and prophecying in sackcloth, unused as a measure for 1260 years. We are living in a day when the measuring reed is in our hands; it has done with prophecying in sackcloth—the old, ugly dress is taken off it. It was clothed in a bad translation, an ugly, unsightly dress, for 1260 years, and not used as a measure at all.

“These are the two olive trees, and the two candlesticks standing before the God of the earth. And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man will hurt them, he must in like manner be killed.”

If any man will hurt the Word of the Lord, the fire of God's Word is to kill him; his part will be taken out of the Book of Life, and out of the Holy City. If a man adds a word to them, the plagues written in this book will be added to him, and into the lake of fire he will go. No wonder John said, fire proceedeth out of their mouth, or from the Word of the Lord, that is to hurt the man that hurts the two witnesses. Hands off, then, from the Word of the Lord! Let me not change or mar it in the least, but measure by it.

“These have power to shut heaven, that it rain not in the days of their prophecy.” While these two witnesses are prophesying in sackcloth for 1260 years, there is no rain. He did not, surely, mean to say there should be a dearth of 1260 years. Rain makes the earth fruitful, makes it bring forth that which is for man's good, for man's support, literally. But John meant here, that while the Word of the Lord is lying in a sackcloth dress, unused as a measuring reed, the earth was in this barren, famine state, religiously; that there were none of those refresh-

ing showers of God's favor upon a ruined world that would have been if the witnesses had not been cast down. The putting down of the witnesses brought on a miserable long famine of the Word of the Lord.

“And these have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will.”

No man could do this. Some writers think these witnesses are Moses and Elijah. Good Lord, save us from such errors! Moses and Elijah are dead, and will never walk on this earth 1260 years again. No fire will ever proceed out of their mouths. If we make the witnesses literal, we must make the dearth literal. This is to be fulfilled and done with in the days of the fighting with fire, smoke and brimstone; the witnesses are to be alive and in the hands of the Lord's people then. There has been no literal dearth of rain from the clouds for 1260 years in any time past; but there has been a famine of the favor and grace of God, and of the knowledge of the Lord.

“And when they shall have finished their testimony,” (these two witnesses) “the beast that ascendeth out of the bottomless pit” (the king of those locusts he was speaking of) “shall make war against them, and shall overcome them, and kill them. And their dead bodies shall lie in the streets of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified. And they of the peoples and kindreds and tongues and nations shall see their dead bodies three days and a half and shall not suffer their dead bodies to be put in graves. And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwelt on the earth.” They told the sinners of their sins too plainly.

But when was this slaying, this three days and a half? Not after they have finished prophesying in sackcloth.

That were impossible; if the Bible has dropped its sackcloth dress and is given to the people in their plain mother tongue, they could not kill it then. Some think it was the French Revolution, in the days of Robespierre; some think it is yet in the future. Some think that Paris is the great city where lay the dead bodies; some think Jerusalem is the place. But the Book of God says, "In the streets of Mystery Babylon. The Papal hierarchy, which, for her great iniquity, is called "Mystery Babylon, the Great."

This Mystery Babylon the Great rules over the kingdoms of the earth, and the three days and a half that the Bible lies dead is the whole 1260 years that they were prophesying in a dead language. Why say three days and a half? Because it is necessary in order to make the picture look complete. To say they were lying dead 1260 days, would look out of order; hence he calls a whole year and a day, three years and a half—called in the next chapter, time, times and a half. A parallel explains it in the next chapter—that a time and times and a half is the same length of time that 1260 days are. In the seventh chapter of Daniel's prophecy we have the very same style—that a time and times and a half mean 1260 days, because three years and a half are just 1260 days. And they did lie dead; they had the Bible in a dead language for 1260 years, and war was made against it from the time the testimony was complete, when they had finished giving in their evidence; and they had not finished their testimony until the last word was written, and the whole book brought together in one volume. Then the penny merchants commenced their work—commenced taking the Bible from the people, making war against it, and finally said, it shall not live; we will give it to them in a dead language: and it lay in the streets of Mystery Babylon, in the hands of her monks and friars, where her religious

commerce was carried on for 1260 years, and the world rejoiced over it; the people of the world were glad, because the Bible told them of their sins and their obligations to God; and now they are clear from it, now they have no restraint—all nations rejoice. They of the kindreds, tongues, peoples, and nations, rejoice over the dead witnesses, to see them lying there. But that is all. They are in a dead language; they will not suffer them burned. It was not the French Revolution when they buried the Bible; for in John's vision it is said they let them lie in the street; they did not bury or burn them. They never can be killed in Jerusalem, in any time to come, more completely than they have been for the past 1260 years; but at the end of the 1260 years that they lie unused, and out in the street of the great city, they come to life again. At the end of the three days and a half they rise up in the sight of their enemies, and stand upon their feet once more. And they hear a great voice from heaven, from the Lord's people, saying, "Come up"—from the Lord's Church, for the Church is called heaven, or a heavenly place. "Come up!"

When did they come to life, my brother? In the days of Luther, when Luther said, "I will go to Worms if there is a wall of fire two miles thick around it, and as many devils there as there are tiles on their housetops!" When Luther said, "The Germans shall have the scriptures in their living language," and gave it to them, it stood up once more. In the days of Luther it came to life; the spirit of life, a living language entered it, and it has been rising since, slowly mounting up in the sight of its enemies. The powers of darkness can not put it down. Up it goes, still rising, and the wondering world looking on, and its enemies trembling at its upward flight. The voice is still crying, "Come up;" the measure of the Lord is in

the hands of the Lord's people. And John said, the same hour the witnesses came to life, the tenth part of the city fell—one-tenth part of the papal power the day the Bible stood up before the people in a living language, in Germany. And since that the city has been crumbling; and seven thousand titles of men fell. That many reverends, right reverends, doctors of divinity, arch-deacons and arch-bishops, gave up their titles. They are giving them up, and will have to give them up. The witnesses are still rising; we have now the Bible to measure the church, the worship, and the worshipers. I would not barter off this blessed measure of the Lord, alive in our hands once more, for all the crooked sticks ever made by mortals; for all the stretchy measures human ingenuity ever invented, if I were certain they could make a better rule; because I would have to be judged by this and tried by it at last. If such a thing were possible, it would be a vain work, while this is the one we must be tried by at last. These did not all give up their titles at once, but finally became affrighted and gave the glory to the God of heaven.

The second woe to the opposers of the Truth is past, and the third woe comes.

“And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever.” The very next blast from the God of heaven upon the angel's trumpet will be, “The kingdoms of this world are the kingdoms of Christ.” How long it will be, I know not. I may not live to hear the seventh angel begin to sound. I do not expect to, but I will fight for it—fight to have the building measured up with the same old measuring reed. I will tell the people it is sufficient, and that they must be

tried by it and judged by it at last. I will plead for the Bible, that the building may go up in its beauty, and each chamber be just as large as the whole house.

O! for such a saving of material as this! May the God of heaven grant we may work!

LECTURE X.

SOUNDING OF THE SEVENTH TRUMPET.

WE CLOSED our remarks last night at the sounding of the seventh angel's trumpet. "The seventh angel sounded his trumpet, and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord and of his Christ; and he shall reign for ever and ever."

The temple had been measured up by the measuring reed; the little rooms all of one dimension, each one as large as the whole building. The worship and the worshipers all measured by the measuring reed—the Bible—and then the kingdoms of earth are the kingdoms of the Lord. And I do feel like joining in with the old apostle, and saying, "Blessed is he that readeth, and they that hear the words of the prophecy of this book;" the Lord having made known that the measuring reed, the two witnesses for Jesus, the two Testaments, after lying dead 1260 years, after being clothed in a bad translation, in a dead language that long, was, in the days of the fighting with gunpowder, to be brought to life again, translated into the living languages of earth, and given to the Lord's people to measure the Church, the worship, and the worshipers—the whole building and all its materials. And every man that has read history as much as he should, knows that it is literally fulfilled. We have it alive to-night, and I bless the Lord that made known to us that it was to be given to us as a measuring reed, in the days of the sounding of the sixth angel's trumpet. And by the time we get all the

worship measured with it, and get all the worshipers measured with it—as we said on last night—and all the congregations measured with it, we will be ready to sing out, “The kingdoms of this world are the kingdoms of Christ.” The only way to bring about that glorious time is, just to work by the one rule—not measure our measures by it, but measure the church itself. Not measure our rules and our notions by it, but measure by the Bible, by the reed itself. That for ever turns over and throws down into the dust the argument that the Bible is a kind of constitution to try rules and laws by; it is the measure itself, to measure the Church, the worship, and the worshipers.

But when the kingdoms of this world are declared to be the kingdoms of Christ, John says, “The four and twenty elders, which sat before God on their seats, fell upon their faces and worshiped God.” And John says that they bowed and worshiped when the four quarters of the world acknowledged Jesus. And I said that that had reference to the millennial age, when the kingdoms of this world all acknowledged Jesus. I said so in my lecture on the fourth chapter; and I said there would be some more proof of it, and right here it is; just at the point where he says the kingdoms of this world are the kingdoms of Christ, he introduces the elders bowing and worshiping, the whole family of the Lord, Jews and Gentiles, united and worshiping the Lord. They not only bow and worship, but they say, “We give thee thanks, O Lord God Almighty, which art, and wast, and art to come.” The most of our modern translations leave out “to come,” here, but they do not in the fourth chapter, which is a parallel with this portion precisely. In the fourth chapter, these elders and beasts, while bowing and worshiping, at the time when the kingdoms of this world are the kingdoms of Christ, say the Lord is to come. Do you know why I make this quotation? Simply to show that at the

time when the kingdoms of this world are the kingdoms of Christ—the millennium ushers in—the Lord has not come yet, in person; they could not say, “art to come,” if he was here. Little words carry a large amount of meaning sometimes. “Because thou hast taken to thee thy great power, and hast reigned. And the nations were angry, and thy wrath is come, and the time of the dead that they should be judged.” What class of the dead? “And that thou shouldst give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great.” Just that many of them at the commencement of the reign of Christ on earth—the millennial age, those that fear the name of the Lord, small and great, will be raised and judged, and rewarded, John says. I just leave it with you; I know nothing more than he tells me.

And the Lord said at that time he would destroy them that destroy the earth; those that had been destroying his people and his word will be destroyed when the saints possess the greatness of the kingdom under the whole heavens. He is through with the history of the Bible, from the day that the testimony was all brought together into one volume; through with the dark ages while it was dead as a rule, and the time it was revived and stood up, and was given to the Lord’s people for a measure to measure the Church, until the Lord’s people rule all over the earth, by the Bible. John gives us an entire history of the Bible; and when he has done this, he has made known a matter that is of so much importance that he must give us a history of it, and that matter is the kingdom of Christ—the Church of the Lord. He has introduced it, and it is measured by the measuring reed, in the days of the fighting with fire, smoke and brimstone.

“And the temple of God was opened in heaven,” (they were measuring it) “and there was seen in this temple the

ark of his testament ; and there were lightnings, and voices, and thunderings, and an earthquake, and great hail.”

At the time when the Lord destroys them that had fought against his cause, the gunpowder, the fire, smoke, and brimstone, made a heavy hail-fall. John knew no other name for the balls—the cannon balls and the small ones, than to call them hail ; and it was to destroy the nations and kill the third part of men ; and no sensible man needs more proof than to read its fulfillment. It is literally fulfilled. Leaden hail falls on the nations and destroys them, and will destroy every one that will not acknowledge Jesus.

“ And there appeared a great wonder in heaven : a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars : and she being with child, cried, travailing in birth, and pained to be delivered. And there appeared another wonder in heaven ; and behold, a great red dragon, having seven heads and ten horns, and seven crowns upon his heads. And his tail drew the third part of the stars of heaven, and did cast them to the earth : and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born. And she brought forth a man child, who was to rule all nations with a rod of iron : and her child was caught up unto God, and to his throne. And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days.”

This was a wonderful vision. John said it was a wonder. He saw a woman clothed with the sun, a beautiful garment of light, and she had the moon under her feet, and she had on her head a crown of twelve stars. But here stood a great red dragon, with seven heads and ten horns, and its tail drew the third part of the stars of heaven, and cast them down to the ground. I do wish

you would lend your imagination, and try to look at the vision with John. The woman brought forth a man child that was to rule all nations with a rod of iron, and that old red dragon tried to kill it, but failed. It is caught up to God on his throne, and the woman fled into the wilderness and staid there 1260 days. A day stands for a year, or there is no meaning in the prophecies. It would condense too much to take it literally. We have already proved that a day stands for a year, by the mouth of the Lord. What is this vision?—that is the question.

David says, in the second Psalm, of the Lord Jesus Christ, that he is to rule the nations with a rod of iron, and dash them in pieces like a potter's vessel; and then he exhorts kings and rulers to kiss the Son, lest he be angry; and they perish when his wrath is kindled but a little. The matter is settled then.

Some writers say the man-child is the Lord Jesus. Then, the woman John saw must have been the Virgin Mary, for she was the mother of the Lord. They say that the red dragon must have been Herod the Great, for Herod did try to take the life of Christ; he sent forth his men of war, and slew all the children in Bethlehem of Judea, from the date of Christ's birth down to that time, from two years old and under. But Joseph, warned of God in a dream, took the young child and his mother, and went down into the land of Egypt, and Herod failed to take the life of Christ. It looks like it fits, almost in every particular; but still it can not be the true exposition, from the fact that in the vision of John, the man child and the woman were separated one from the other; but in the flight down into Egypt, Joseph took the young child and his mother together. It can not be the true exposition from another fact: "Down into Egypt," has never been, that I know of, in the Bible, called, "up to God's throne." It can not be the true exposition from another cause—the strongest

one of all: John was telling of things that were to come to pass in the future—after the year 96, while the flight of Joseph and Mary down into Egypt was a matter that had taken place more than 90 years before John was in Patmos, and it required no revelation from the God of heaven to make known that matter of history.

But there is another matter that shows that this is not a correct exposition of this vision. This, Herod the Great was a man who had but one head. That is all. He was a bad man, but no individual man is, in the Bible, called a beast or dragon. This can not be the correct exposition, from the reasons assigned.

We look for the true meaning, then. And the true meaning is just named, the matter just introduced by the Lord himself, when he says, "The temple of God was open, and in it the ark of his testimony." The Church of the Lord is open; John saw the Church measured up; he saw the bride of Christ—the Lamb's wife. The Church is called the woman—the Lamb's wife. Paul says, in one of his letters, A man shall leave his father and mother, and cleave unto his wife, and they twain shall be one flesh. This is a great mystery, but I speak concerning Christ and the Church; that the Church sustains the same relation to Christ, that the woman does to her husband. And for that reason we ought to say as Paul said, that the wife should be named of her husband. The whole family in heaven and on earth is named of Him, and all married to Him. We know what the Church ought to be called, then,—married to Christ, the wife of Christ. The Lord save us from assuming any other name than that of the husband. No good wife would wear any other name than that of her husband; she would not consent to. It is an insult to the husband for the wife to call herself by any other name than his. But, for a long time the Church did it; for a long time the Lord's people were in Babylon; but when they measure

up by the measure of the Lord, they will have no name but the husband's. John looked and saw the Church in all its beauty; saw the Church clothed with the sun; just what Jesus said about it,—“You are the light of the world.” O, that we might realize it! The Church clothed with the sun, putting on the true light! The light of a perishing world, putting on the Lord Jesus Christ, who is the true light. No wonder John said the woman was clothed with the sun. The Virgin Mary never wore that light; but the Church does. She puts on the Lord Jesus Christ, who is the true light; and hence John said she was clothed with the sun.

But while he saw the Church in her beauty, clothed with the sun, he said the moon was under her feet. And the Lord intended we should know what was meant by that. The other is not hard. The Church is the light of the world. It is proper to say, then, she has a garment of light on. But what is the moon under her feet? One writer said, the old Jewish dispensation. May be not. I do not think the Church rests on that, or tramples it down, either. The Church has no business to trample down the Jewish dispensation, or to destroy it. She does not stand on it for a foundation; it is not under her feet, in any sense. What is it, then? Let the Lord tell. I quoted it just now, but you did not pay attention to it. Jesus says of the Church, “You are the light of the *world*,”—of the people of the world. The only light the world has, is the Church; and the only light the moon has, is the sun: the moon has a borrowed light from the sun. Every child of ten years knows, whether he has studied the science of astronomy or not, that the moon borrows all its light from the sun. And the world borrows all its light from the Church; for Jesus said, “You are the light of the world.” Then that which has a borrowed light from the sun, is the moon, as certainly as the moon borrows its light, literally.

from the sun. And John saw the Church clothed with a garment of light, with the world under its feet. While it was giving light to the world, it stood above the world, not on it, as a foundation; but it put the world down under its feet, and stood above it; while the world borrowed light from the Church, the Church stood above it, when measured up rightly.

Then it had on the head, at the very start of the Church, twelve bright stars. The twelve apostles stood at the head of the Lord's family, or Church, at the beginning. No wonder John said, on the head was a crown of twelve stars, at the starting point. The stars were the foundation, laid upon the great corner stone that was laid first. And then the whole building was reared, and they stand at the head, or starting point, a crown of glory. O! what a beautiful Church! The light of the world, with the twelve bright stars for its starting point, or on its head!

And the Church, in all its beauty, stands travailing in birth, pained to be delivered. She was in travail, and brought forth a man child, that was to rule all nations with a rod of iron. But who is the man child? That is the question. I could not tell, if the Lord had not made it known. In this very connection, and in some other place, he said the seed of the woman are those who keep the commandments of God, and have the testimony of Jesus Christ. In this same connection—did you hear it?—the man child, or the seed of the woman, are those that keep the commandments of God, and have the testimony of Jesus Christ. They are Christians. Language could not be plainer. The seed of this woman that John saw clothed with the sun, are Christians.

But why say, "a man child," in the singular number? Because the Lord always, in this book, has used the singular, when any number of persons were to do the same work, or to engage in the same thing. Do you want the

proof of it? Are Christians to rule the nations? Jesus was to do that, was he not? Hear, then [chap. ii: 24-29]:

“But unto you I say, and unto the rest in Thyatira, as many as have not known this doctrine, and which have not known the depths of Satan, as they speak; I will put upon you none other burden: but that which ye have already, hold fast till I come. And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations: and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my father. And I will give him the morning star. He that hath an ear, let him hear what the Spirit saith unto the Churches.”

Here we have the declaration of Jesus that the faithful Christian is to rule the nations with a rod of iron. And he speaks of them in the plural, first, and then says, in the singular, “He that overcometh.” He means all the Christians, when he says “he,” in the singular; language could not be plainer. And he says that these faithful Christians are to rule the nations with a rod of iron.

“But they are dead.” O yes; those that were born then are dead; but it matters not, the spirit is the same; it is the same work, done by the brethren, measured by the same reed, though they may live at the end of the Christian dispensation; so Christians do the work, it is enough.

But, then, why did David say that Jesus was to rule the nations with a rod of iron? Because he will do it, but not in person. My friend, in Lawrence county, built a fine house last summer that cost \$15,000. He did not do one stroke of the work; still, they all say he built the house. He paid for the materials, hired the hands, and superintended the work; gave the instructions as to how it was to be built, told the number of rooms and their size; and the neighbors all say he built the house. And he did, in

one sense—by the workmen he employed. That is all. God created every thing that is visible to human eyes. Who would say the Almighty did not create all things? He did it by his Son, Jesus Christ; but it is none the less the work of God.

But that is not all. The Lord God of heaven brought Israel out of Egypt, but not in person; he did it by the hand of Moses. Is it less the work of God, when he sent Moses and empowered him to do the work, and gave him instructions how to act all along the journey?

The Lord Jesus explains what David said. He says to the faithful Christians that keep his works unto the end, he will give power over the nations, and they shall rule them with a rod of iron, and as the vessel of the potter shall they dash them in pieces. My Father has given me that privilege, and I will do it through my faithful followers. It is Jesus ruling then, and reigning when the saints do, for he is doing it by and through them. That ought to settle a little quibbling and misunderstanding among the brotherhood, when some say the saints will reign, and others, that Jesus will reign in person. Jesus says he will reign through his faithful disciples; and I will not dispute his word.

John saw the woman—the Church—as she at first stood, in all her beauty and loveliness. She brought forth just such Christians as are yet to rule the world—to rule the nations; the same kind, of the same spirit. But the great red dragon, that had seven heads and ten horns, stood before the woman—stood before the Church, as soon as it was organized. And while Christians are being born again—turning to the Lord—that red dragon stood to kill them, to exterminate them, and blot out every one from the face of the earth. What is this seven-headed, ten-horned monster, whose long tail drew the third part of the stars of heaven? If you know what power did fight against

the Church, against the Christians, at the first, you have the truth of the matter. And there was no power on earth, or beneath the skies, that could do it but pagan Rome; for the whole earth was in the arms of that mighty empire. There was no power on earth to withstand the Church when it was organized, but pagan Rome. That ought to settle it.

But that is not enough, some may think. May be that was not so. But then the Lord has said that this dragon stands for an empire or kingdom, as the beast does. It was a red one, and Rome was red, red with blood, a red horse, called in one of John's visions. But here he says it had seven heads and ten horns; and in the seventeenth chapter he calls our attention to this very same red, or scarlet-colored, dragon or beast, and says he had seven heads and ten horns, and carried upon himself, or on his back, Mystery Babylon the Great. And then the angel said to John, Wherefore didst thou marvel? I will tell you what the vision is, what the horns are, and what the red beast is. And he said, the seven heads are seven mountains upon which the woman sitteth; five are fallen, and one is, and the other has not come yet. One stands, and the other is not grown up yet. Some commentaries say these seven mountains upon which the woman sat, were the seven hills upon which the city of Rome was built. I felt ashamed to read it. Of the seven hills, did five ever fall down? Was only one of them standing in John's day? Had one of them to come up yet? There is no sense in that. "And these are seven kings" (or forms of government). Five of the kingly forms of this red dragon are fallen; one is, (in existence now) and the other form has not come yet. That is the Bible, almost *verbatim et literatim*.

Five of the forms of government of pagan Rome had fallen when John was in Patmos. I know it from history.

The kingly form established by Romulus and Rhemus had its day, and went down. That was the starting head of pagan Rome; but that form died, and then they had consuls, who governed with kingly power. That lasted a while, and went down. And then they had dictators, that ruled with kingly power; and that form of Roman government lasted a while, and went down. And then they had their Decemvirs, that lasted a while, and then that form of kingly power went down. And then they had their military tribunes, that lasted a while, and then went down. First kings, then consuls, then dictators, then Decemvirs, then military tribunes. These five forms of pagan Rome had their day, and have gone down. Five heads, or starting points, have fallen; one form of the red dragon is now in existence. There is no man on earth but must know, if he is a historian at all, that pagan Rome was the then ruling power.

One of the heads now is. Of course, then, it was the imperial form of pagan Rome, for the emperors were reigning in John's day. That was the sixth form of Rome. Then another form came in soon after, and lasted a little while. The Constantine age, or what was called Christian Rome in its pagan form; that lasted only a short time. And then there was another form of Rome—the eighth form, to come; that was to take the place of all these seven, and grew up out of them.

It seems to me that the red dragon, five of whose seven heads were dead, and one alive and reigning, was pagan Rome, for no other government was alive and reigning when John saw the Vision, but pagan Rome; and pagan Rome did unsheath its sword and put Christians to death—the man child, the strong servants of the Lord, as soon as they were born again. It tried to put down the Church in that way, but failed, for they were caught up to God and his throne. There is a good deal of literal-

ness about this. This great red dragon did take the natural lives of Christians—not of all of them, but some of them. He fought, John says in the very next verse, through his angels, and Michael fought through his angels, and the dragon prevailed not. He did not kill all the angels; and those that he did kill were only taken to where the Lord was, and joined with the general army on the other side of the Jordan of Death. The death of one produced a hundred more; and Christianity on earth kept rising, and the old dragon, pagan Rome, could not stop it by killing the Lord's people. One martyr caused a hundred more to confess the Savior; and Christianity kept on rising, rising, all the time that pagan Rome was trying to put it down.

John says, "there was war in heaven." This war was between the angels of the old red dragon and the angels of Michael, or the Christians. "And they loved not their lives unto the death." History tells us of the truth of it. John foretold it. That was the Church as it first started out, and the very first battle it had was with the red dragon—with pagan Rome.

"And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him." The Church conquered pagan Rome; the Christians whipped the old Deceiver that was fighting through pagan Rome. The gospel triumphed over idolatry, as every man knows that has read history.

"And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night." Ah! it was the brethren of the Lord, the man child, that war was made against. The accuser of *our brethren* is cast down. And they overcame him by the

blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death. Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time. Pagan Rome was enraged at being cast down as a religious organization—at not being looked on by the people as being worthy of their attention, religiously. Pagan Roman idolatry went down, and the shout went up, “The kingdom of our God is prevailing!” It triumphed over Rome in its pagan form; put down idolatry, and made wonderful advances.

Not only this, but they said the kingdom of Christ is come. Listen, because this is in dispute. They said, “Now is come salvation, and strength, and the *kingdom* of our God, and the power of his Christ.” That was in the days of the fight with pagan Rome, the kingdom of God had come, and was at work and fighting then. And some men stand up and say that the kingdom of our God and the power of Christ are not yet established on earth, and will not be until the second coming of Christ in person.

But while pagan Rome prevailed not to put down Christianity, there was one thing done: Pagan Rome could not stop the gospel—could not deceive the nations longer in its grosser form when the gospel met it in a hand to hand fight. But the woman went into the wilderness. The Lord have mercy on us! The Church got lost in a wilderness of humanism; went off and was not measured with the measuring reed for 1260 years; went off into error, went off into superstition, went away and was not governed by the Word of the Lord for 1260 years. John said the woman took two wings of a great eagle; after the Church had conquered pagan Rome, it mounted up upon the wings of the great Roman Empire, and Rome bore her off into the wilderness of humanism. She went

off into the wilderness of the dark ages. It pains my heart to think of it. Paganism could not deceive men while the Church stood in her purity; but when the penny merchants commenced the dreadful work of taking the Word of the Lord from the people, then the Church took the wings of the Roman Empire, and went off into the errors of the dark ages; for 1260 years the woman was in the wilderness. The Lord save us from trying to go back to trace up a line of succession from the apostles until now, to prove that we are the true Church of Christ, because the Church was lost as an organization—not measured by the Bible for 1260 years. John tells of it in the eleventh chapter. “The court that is without the temple, leave out and measure it not, for it is given to the Gentiles;” and the holy city, or the temple, the Church of the living God, is to be trod under foot for 1260 years. There were Christians, but they were not in an organization measured by the Bible. They are the Lord’s people, but they are in Babylon, in its smoke. The Church on earth was prevailed against; but of the whole family of the Lord, the largest portion were before the throne—the Christians that gave up their lives. Death does not destroy the subjects of Christ’s family; the King himself has conquered death. While some foolish men think if there is no organization on earth, there is, therefore, no church, no kingdom; the Lord tells us that the whole family in heaven, which passed over the Jordan of death, are his people. The Lord’s family is in two parts—one part on earth, and the other part in heaven; so that if the part on earth is put down, there is a kingdom, or Church, in heaven. Men need not be so afraid to say the Church was lost to human vision as an organization. It was true in the dark ages. But when it is measured again, then it will stand in all its beauty, just as it did when John first saw it.

“And the serpent cast out of his mouth water, as a flood, after the woman, that he might cause her to be carried away of the flood.” Pagan Rome poured out its doctrine and its followers, to drown out the Church—did all it could to swallow the cause of Christ. The woman is gone off on the wings of Rome, into the errors of humanism, and the old dragon did try to swallow up and drown her if possible.

But the political powers of earth helped the woman, and shielded the followers of Christ. But while it protected and raised them up, it bore them off into the wilderness of error and humanism. It is literally true, and John wrote the history beforehand.

“And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth. And the dragon was wroth with the woman, and went to make war with the remnant of her seed which keep the commandments of God, and have the testimony of Jesus Christ.” There it tells who the man-child was. Those that were left after the woman fled into the wilderness, the old dragon still hunted up and tried to kill. They died, isolated and alone, scattered, in the dark ages, in Mystery Babylon.

No writer of the nineteenth century could give the history of the Church better than John did when he was in the Isle of Patmos, 1700 years ago.

The measuring reed is in our hands again, and soon we will measure up, and then the Church will again stand clothed with the sun; and every little chamber, every congregation all over the land, will be of one dimension. Then the world will again be under the Church's feet. Then the crown of twelve stars will be owned as the foundation, the starting point of the Church built on Jesus—the chief corner-stone. We will not date back to Luther for a starting point; we will not date back to Campbell for a starting

point; not to Wesley for a starting point, but go back to the twelve stars, and say they are the crown on the Church's head; they are our directors; their writings our infallible rule, as given by inspiration, and the one we measure by; and when this time comes, the shout will go up, "The kingdoms of this world are the kingdoms of the Lord Jesus Christ."

But we have a great many more things to notice in the sound of the sixth angel's trumpet. One word more in reference to Church identity. We said we need not trace up a line of successors from the apostles until now. We can have the same Church that John saw in all its beauty, measured by the same rule it was measured by then. A gentleman said to me some time since, when traveling on the railroad, "I reckon, sir, you can remember when the Church of which you are a member was first organized." Said I, "No, sir; I can not remember; it has been too long since." "Oh," said he, "I think you are old enough to remember when the Church to which you belong was first organized. How long has it been?" I said, "It has been something over eighteen hundred years." Said he, "Eighteen hundred years! Where was it organized?" "Oh," said I; "at Jerusalem, about the day of Pentecost, or soon after." He replied, "You need not talk that way. Show your line of successors." Said I, "Our King is alive. He was dead once before the Church was organized, but he has never died since. We have one living King, and his living laws are in force yet. If the Jews in your city were to get together and build a synagogue, and build an altar, and offer offerings precisely according to the directions given in Leviticus, would you say it was a new religion?" "No, sir; I would say it was old Judaism." "I thought so. If the Mahommedans were to come and start a Mahommedan Church, according to the Koran, in some district in the United States, it would not be a new thing, would it?"

“No ; it would be the old Mahommedanism.” That is the rule by which we work. Our King has never died since his Church was organized ; his laws have been in force all the time ; and if we go according to his Word, and do what he has required, we will come into his everlasting kingdom. His subjects can go to him with the same rule at any time. It is the same King, the same laws, and the same kingdom.

God grant we may realize it, is my sincere prayer.

LECTURE XI.

THE BEAST WITH SEVEN HEADS AND TEN HORNS—ANOTHER
BEAST WITH TWO HORNS.

“AND I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy. And the beast which I saw was like unto a leopard, and his feet were like the feet of a bear, and his mouth as the mouth of a lion; and the dragon gave him his power, and his seat, and great authority. And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast. And they worshiped the dragon which gave power unto the beast: and they worshiped the beast saying, Who is like unto the beast? who is able to make war with him? And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months. And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven. And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations. And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world. If any man have an ear, let him hear.”

When John has given us a full historic line of the witnesses for Jesus, the Word of God, from the time it was

all completed and brought into one volume, down to the day when it should be restored to the Lord's people, after it had lain dead for 1260 years, and then given a historic line of the church, from the days of its standing clothed with the sun, and the moon (the earth) under its feet, he, of course, will tell us what power put down the Word of the Lord and drove the church into the wilderness, in the very next place. It could not well be otherwise. And he does it here. He just speaks of the power that is to wear out the saints, and war against the Word of the Lord; blaspheme the God of heaven, and them that dwell in his tabernacle; trample down the Church and put down the Word of the Lord.

This beast that John saw rising out of the sea, had just as many heads, and just as many horns, as the great red dragon. There is this difference, however: the dragon had the crowns on his heads, and the beast that was like a leopard, had the crowns on his horns. It is not hard, with the Bible in our hands, to understand what is meant by this beast. It means a kingdom. In the seventh chapter of Daniel is the proof that it was a kingdom: It says that beasts are kingdoms. John saw a kingdom rise up out of the sea, or the great body of the religious world, the Christian world. That sea that had become corrupt in one-third part of it, when the mountain, or great pagan government, went down. This kingdom comes up, then, out of the Church in one sense. It is like a leopard, spotted—not all over red—when John sees it rising; there are some spots brighter than others; it is a little political and a little religious—a spotted, mixed-up kingdom. In fact, it is, by the Bible, the long tail of the old red dragon that becomes a kingdom. It is the last part of the Roman empire, the tail that drew the third part of the stars of heaven and cast them down to the earth. It is the papal power that grew up out of the seven heads of pagan Rome

and belongs to them; hence it has the same number of heads that pagan Rome had, for it grew out of them.

The proof of it is, the dragon gave this kingdom (beast) his power, and his seat, and great authority. We proved that the dragon was pagan Rome; and now, if we can find out what kingdom fills the place that the Cæsars did, and has its seat in the city of Rome, and has been ruling there for 1260 years, we know who this spotted beast or kingdom is. There is no mistaking that. For the dragon, pagan Rome, gave this spotted beast (kingdom) his authority. All the power of the Cæsars went over into the hands of this spotted beast, and not only the power of pagan Rome, but the city of Rome, the seat of the Cæsars—the “Eternal City,” as it is called. And persons that are acquainted with history must know that it has been the seat of the popes from the day they declared themselves the head of the Church. There was a little quibbling once as to whether Rome or Constantinople should be the seat of the papal power; but Rome, the city of the Cæsars, obtained it. Rome went down in her pagan form, in the days of Odoacer, and then the papal authority mounted the seat of the Roman Cæsars, and has been ruling there ever since. That settles the matter to my mind. No other power has ever taken the seat of the Roman Cæsars but the popes. They rule where old pagan Rome used to. And they have great authority. Pagan Rome gave the authority; the Lord never did. They claim to be the successors of St. Peter, but all the authority they claim, they get from pagan Rome—from that last kingdom that Daniel saw, that he said was diverse from all the others; that wore out the saints 1260 years, or time, times and a half. Here is one proof that three days and a half, named in the eleventh chapter, where the witnesses lay dead, are 1260 years of our count. This is clear in the seventh chapter of Daniel, where three times (days) and a half

mean three years and a half, or 1260 days (years). And, in the twelfth chapter, speaking of the woman's flight into the wilderness one time, he says she was in the wilderness a thousand two hundred and three-score days, and the next time he says three days and a half, meaning the same length of time in both places.

One of the heads of this spotted beast was wounded to death. They are the very same heads we were speaking of last night. The spotted beast, or papal power, grew up out of the pagan Roman power, and hence it has the very same heads that the old red dragon had; and it is only the tail of the old red dragon that caught the stars of heaven (the illustrious men of the Church), and drew them after it. One of the heads was wounded to death soon after John saw the Vision. The imperial head was wounded to death in the days of Odoacer, and then in the days of Charles the Great the deadly wound was healed, and the whole world united again in one imperial power under the popes. John sees it that way. "I saw one of his heads" (that is, his imperial head) "wounded to death." killed *dead*; the imperial power remained with Rome no longer than in the days of Odoacer—488, I believe—and his deadly wound was healed, "and all the world wondered after the beast." He gained imperial power to rule over all the world again. He had not this power for a while; his head was wounded to death for a while; then he regained it all, and all the world wondered after him. And they worshiped; that is, all the world worshiped the dragon, but they worshiped the dragon, or Rome, only by worshiping the spotted beast that grew out of, and was a part of, Rome. The time never has been when all the world worshiped pagan Rome since its downfall, only by worshiping that power that occupied its place. And in that way they worshiped the dragon—by worshiping that power that is on its seat; to whom it gave its seat and great authority.

The man that serves my agent, serves me; the man that honors the Son, honors the Father; and the man that worships the papacy, worships pagan Rome, that placed it on its seat.

“And they worshiped the beast, saying, Who is like unto the beast? who is able to make war with him? And there was given unto him a mouth, speaking great things and blasphemies; and power was given unto him to continue forty and two months.” Just as long as the witnesses were clothed in sackcloth; just as long as the Bible lay dead in the streets; just as long as the woman was in the wilderness,—just that long this spotted, papal beast—the tail of the old red dragon—is wearing out the saints.

“And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in the Church”—or in heaven, it is here. He said he was above the Almighty, this power did; that he could change, as Daniel said in his prophecy, the times and laws. He went to work to change the times and seasons to suit himself; to make out his own solemn days, his own holidays, his own feast days, his own saints' days; and thus he changed the Word of the Lord, the law of the Lord, and the Sabbaths of the Lord. He blasphemed God, calling himself The Most High, Lord God our Father. He blasphemed his tabernacle, and made a wicked, worldly bauble of the Church. He blasphemed them that dwell in heaven, or the Christians that belonged truly to the Lord, and persecuted them. John wrote it all out before it happened, and he wrote the history of the papal kingdom precisely that took the seat of the Cæsars.

“It was given him to make war with the saints;” that was his business. It was that great battle that John described in the twelfth chapter, when the dragon fought, and his tail drew the third part of the stars of heaven; he fought with Michael's angels, but prevailed not. At

first the dragon is put down, and then his long tail catches the stars of heaven—the illustrious men of the Church—draws them after him, and the fight goes on. Pagan Rome, in its grosser form, is put down first in the battle, but here comes this spotted papal beast, and catches the stars, the illustrious men of the Church, and draws them in his wake; he prevailed against the saints, and made war with them, and overcome them in this way; and power was given to him over all kindreds, tongues and nations; the whole world was bound in his great and mighty river that we were talking about, his imperial power for so long a time.

John tells us what power it was that held the nations until the fighting with fire, smoke and brimstone commences, and lo! they are let loose and get away from his power; they fight as they like, and there is no mighty pope to send a prelate to whip some King John, to lash him into submission; to call the armies of France out against him; to excommunicate, and absolve all his subjects from allegiance. They could not make war or declare peace, only by the pope's permission. It is a free fight now all over the world. This spotted beast warred with the saints in the world, overcame the people of the Lord, drove the church into the wilderness, and put down the Word of the Lord 1260 years.

But there were a remnant left. "All that dwell on the earth shall worship." He had power over all, and all worshiped him except those whose names are written in the book of life of the Lamb. There were a few Christians, a few noble martyrs all the time. A few understood the Word of the Lord, and would not worship this monstrous power. They were dispersed, scattered, trampled down, but there were some noble Christians throughout all the dark ages. The Lord says so here—that this spotted papal kingdom was worshiped by all that dwelt upon the earth, whose names are not written in the book of life of

the Lamb slain from the foundation of the world. Some did not worship him. The Lord then immediately adds:

“He that leadeth into captivity shall go into captivity; he that killeth with the sword must be killed with the sword.” He has reference to the power he had just been speaking of. This spotted beast, spoken of in the singular number; this spotted kingdom that has been wearing out my saints, and killing them with the sword, shall be killed with the sword; this bloody power that has been leading my people into captivity shall go into captivity himself. “Here is the patience and the faith of the saints.”

I believe it. I could not help believing it after reading the seventh chapter of Daniel. I believe that power that wore out the saints, will as certainly go down and be utterly ruined, as I read it in the Book of God a while ago. I believe that power that has been wearing out the saints 1260 years, will itself be worn out, killed with the sword. I patiently wait for it.

I want to make one remark here, and that is, that the Church that claimed to be the Lord's Church, is declared to be an abominable whore. A man said to me once, Jesus said that “Upon this rock I will build my Church, and the gates of hell shall not prevail against it.” “Now, sir,” said he, “if the Roman Catholic Church is not the true Church of Christ, then the words of Jesus have failed, for there was no other organized Church on earth than the Roman Catholic Church for 1200 years and more.” Well, for 1200 years and more, the Church was in the wilderness, and if the Roman Catholic Church was all the Church there was on earth, it was in the wilderness of error. I asked that man a question—What was meant by the gates of hell? He said it simply meant the powers of the unseen world, or hades. I asked him what the powers of the unseen world were? “The gates, or powers,” he said, “is death.” I then asked him if he thought death had prevailed against

the rock or foundation on which the Church was built. Said I, "Jesus has conquered death, and his followers will." He paused a moment, and said, "That looks like it might be the true meaning—that death never conquers a subject of the kingdom of Christ, for the King himself has conquered death." We conquer by dying. They loved not their lives unto the death, and they conquered in that way. The Christian conquers when he dies; he is not unconscious, but lives on, and enters his rest. Said he, "If that is the correct view, we are ruined;" for he was a Roman Catholic, and a priest. He had built his hopes upon the idea that the Church was and always will be triumphant here on earth; while the Lord's Word says the saints shall be worn out and overcome, while all the world are worshiping this monstrous papal kingdom—the monster of iniquity.

"And I beheld another beast"—another kingdom—"coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon." It looked Christian-like, but talked infidel-like. "And he exerciseth all the power of the first beast before him;"—or of the spotted beast—"and he causeth the earth and them which dwell therein" (his subjects, for he came out of the earth, not out of the Church; he grew up a political power, this kingdom; he causeth his subjects, the earth and them that dwell in his dominions,) "to worship the first beast whose deadly wound was healed;" the old spotted beast that was ruling over all the kingdoms of the earth. Then he was a subject of that power himself.

"And he doeth great wonders, so that he maketh fire to come down from heaven in the sight of men." This two-horned beast, or kingdom, made all his subjects worship the spotted beast, and then had power to cause fire to come down from heaven in the sight of men.

"And he deceiveth them that dwell on the earth by the

means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live." To the spotted beast, or papal power, or Roman Catholic kingdom.

"And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast, should be killed. And he caused all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name."

Some of our wise men, some of our learned men, and some of our very talented men, have concluded that this two-horned beast was the kingdom of Italy, under the papacy; that the first beast spoken of—the spotted one—was the imperial power, and the second beast was the same imperial papal power under another phase; and then the image was another imperial papal power,—and they can not get an inch away from the papal beast. They make the spotted beast, and the two-horned beast, and the image of the beast, all the same thing. I can not understand such talk. This spotted beast is as clearly proved to be the Roman Catholic power, as language can prove anything; for it occupies Rome, the seat of the Cæsars, and has been wearing out the saints for 1260 years. It has been blaspheming the name of God, his Church, and his worshipers. No other power than the papal power has been doing that.

But another beast rises up and makes all its subjects worship the spotted one. Can we see another kingdom that is doing that?—that rises up after this spotted beast has been causing the world to worship it so long? If we look across to Great Britain, we will see the complete ful-

fillment of this vision. That grew up a political power; from the days of William the Conqueror, it was purely a political kingdom. It had two horns, two crowns under the general rule; it was made up at last of England and Scotland—the kingdom of Great Britain; it grew up a political power, and looked lamb-like. And it caused all its subjects, from the days of the Conqueror William, on down, for century after century, to worship the spotted beast—the papal power. It was one of the most loyal portions of the papal power, and it continued so until the days of Luther, and King Henry VIII, and then it was called a defender of the papal faith. King Henry wrote a long piece in vindication of the papal power and against Luther, and made all his subjects worship the spotted beast that had had one of his heads healed of a deadly wound—worship that imperial power, or the pope that held it. This continued until Henry became angry with the pope, because he would not grant him a divorce, and just turned away from him with his whole kingdom, and told his subjects to make a Church of their own.

But, bless you, he told them to make it just like the old spotted beast; an image complete, in every particular, of the old papal Church—the Church of England, the Episcopal Church. There is one kingdom making an image of another kingdom in that Church that he formed; for the papacy was a religious kingdom, and he made the Church of England just like it; himself being instead of the pope—though he claimed not, as the pope did, to be infallible—who was the head of the Church. And then he had all the arch-bishops, all the arch-deacons, and all the offices in the Church of England that there were in the Church of Rome; and he was strong enough, after causing them to make an image of the old Roman Catholic Church, to give life to it; and he made it so alive that all must worship it, and all who refused to do so must die.

Men were persecuted to death for not worshiping that image of the old Roman Catholic Church.

“And he had power to bring fire down from heaven.” One might say, “I do n’t believe it.” You do n’t? The Word of the Lord is called fire, and the kingdom of Great Britain has given us the translation that lies on the stand before me—this very translation of the Bible. Not under King Henry’s reign ; but I am speaking of the whole kingdom under all its monarchs. And it not only brought fire down from heaven in the sight of men, or gave to them the Word of the Lord, but it worked wonders. It became very pious and very devotional, and all our religious miracles started there—where the image started, and brought fire down and gave to the people. All our shouting and swooning, and jerking and barking, and fainting and dying off at our big camp-meetings, took their start there. All these miracles, that deceive men so, started there, in their wildest form. Right there, all these things, that so much deceive and delude the people, had their rise ; and John says that he deceived the nations in that way. No fire will ever literally come down from heaven ; no miracle has ever been worked by any king only in this way.

They are deceiving yet, and keep on deceiving, and the Lord only knows when we will get over the deception, and stop making images. Image-making started, then, in the Episcopal Church ; and since that time men have been trying it all over the land ; and if they could not make an image of the old spotted beast, they would make an image of an image ; and if they had an image of an image, try to make an image of that. And they have made them so often that they have almost lost the likeness of the old first beast, of which they commenced making images. But they will quit this image-making after a while. They are certain to.

There is another peculiarity about the beast that had

two horns like a lamb, and that made the image of the spotted one. The peculiarity is, that no man, in all his dominions, should buy or sell, only those that had the mark of the beast or the number of his name, either in their foreheads or in their hands. That no man should buy or sell, or take stock or trade in the common things of this world? O, no! It was that no man should barter religiously, as he is talking on that subject. They should have no living as religious men; no preacher should be paid, unless he was either doing the work of the old spotted beast, or conforming to its usages under the image that had been made. No man that did not belong to the Church of England could have a living as a preacher or as a teacher. There were some few dissenters, after a while, but they had to beg for their bread, or work for it, in that kingdom. There was no provision made by law for their living—they had no salary;—John was right in that.

But who is the spotted beast of whom the image was made? I have proven already; but for fear some one might doubt it, the Lord has made it so plain that no one can be mistaken that is a wise man. He says: "Here is wisdom. Let him that hath understanding count the number of the beast:" (that had the image made to it) "for it is the number of a man; and his number is six hundred three score and six," or six hundred and sixty-six. For fear scholars and wise men might not get down so low, and would be looking up too high, he said, let scholars count, and they will know who the beast is. Illiterate men can not do it, but he that hath understanding—that is, he that is a scholar—let him count the number of the beast, the spotted one. It is the number of a man, and his number is six hundred and sixty-six. What does it mean? In the English alphabet we have numeral letters. I stands

for one, and V stands for five, X stands for ten, and C stands for one hundred, D for five hundred, and M for one thousand. All our letters are not numerals, but some of them are; but in the alphabet in which the New Testament was written, and in which the Bible was written—the Hebrew and Greek—all letters are numerals; each letter stands for a number; hence the propriety of saying let the scholar count what the number of these letters are that spell the name of the beast, for it is the number of a man. In the Greek language, the Latin kingdom, when spelled out, and the numbers for which each letter stands placed in a line and added up, is six hundred and sixty-six. Lat-einos was the first king of that kingdom; and when the letters that spell his name are placed in a line, and the numbers for which they stand are added together, it is six hundred and sixty-six. But the strangest of all is, that the word Rome, in the Hebrew, when the numbers for which the letters stand are added together, is six hundred and sixty-six. These three could hardly meet accidentally; the chances are against it. It is the Latin kingdom, the number of the beast, six hundred and sixty-six. It is Rome, the number of the beast, six hundred and sixty-six. Scholars have to settle *that* matter, but it is plain without that. The Latin kingdom took the place of old pagan Rome, and has been wearing out the saints; for 1260 years it drove the Church of Christ into the wilderness, kept his Word down, and blasphemed the name of the Lord, and God has told its fearful doom; down it must go. I do not say that there are no good persons among them. I am speaking of the usurpation of that power, not the people.

John has, in the eleventh chapter, given us a history of the Word of the Lord through the whole Christian dispensation, and in the twelfth he gives us a history of the Church of Christ as it was at first, and of its going off into the wilderness, on down to the days in which we live through-

out the whole period of the dark ages; and then he gives us a history of that mighty power that wore out the saints and drove the Lord's people into the wilderness, into an unmeasured or disorganized state. He has placed us, to use a figure of speech, in prison bounds, from the time that he touches that point of time—the present, when the measuring reed is in the hands of the people again, and the people are fighting with fire, smoke and brimstone. He never goes back behind that time, only to tell the condition of things to which he has alluded up to that time. Having spoken of the coming to life of the witnesses, he necessarily has to tell of the time they had been lying dead. And, having spoken of the measuring reed—the Word of God being again used for the measuring of the Church, its worship and the worshipers—he necessarily has to tell of the time it had been unused. When he tells of the Church that is measured in the days of the sounding of the sixth angel's trumpet, he necessarily tells of the period of time when it was not measured, and was not, in the true sense, the Church—but the outer court. And having spoken of the trampling down of the Church, and the killing of the witnesses, the Word of the Lord, he necessarily has to tell of the power that did this. And thus he brings all these lines of history down to the present time.

LECTURE XII.

THE LAMB STANDING UPON THE MOUNT SION—THE ANGEL WITH THE EVERLASTING GOSPEL—THE FALL OF BABYLON.

WE CLOSED our remarks to-day with the close of the thirteenth chapter, in which John gives us an account of that kingdom or power that warred against the Lord's people, and wore out the saints 1260 years; that was on the seat of the old Roman Empire, and had the authority of old pagan Rome committed to it—the Roman Catholic power. He gave us an account, too, of an image that was made to that power which wore out the saints. We commence to-night with the first of the fourteenth chapter.

“And I looked, and lo, a Lamb stood on the Mount Sion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads. And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps: and they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth. These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the first fruits unto God and to the Lamb. And in their mouth was found no guile; for they are without fault before the throne of God.”

We have a place where this comes in; it joins on with the account given in chap. xi: 13–16, where he gives an

account of the two witnesses coming to life; the Bible being again given to the Lord's people, or to the world of mankind to measure the Church, where he calls our attention to the twenty-four elders, bowing and worshiping. And that was to take place; the Bible was to be restored at the time of the fighting with fire, smoke, and brimstone—the days in which we live. We are just in the commencement of them. True, we have for a long time been fighting with fire, smoke, and brimstone, but the work of pulling down the kingdoms of earth is not fully come.

The Bible is, however, in our hands. We have the measuring reed, and when John gets to this point, of giving the account of the measuring reed in the hands of the Lord's people, to measure the Church, the worship, and the worshipers, he then gives us an account of its having lain dead for 1260 years. At that time he digresses, if we might use the expression, and tells that the Church itself was unmeasured, in the wilderness, for that length of time. He then tells us, as if inclosed in a parenthesis, of the mighty power that drove the Church into the wilderness, and killed the Word of the Lord as a rule, and then takes up the subject right where he left off—at the measuring reed.

So, while the Church is being measured on earth, there is a portion of the family of the Lord in heaven, before the throne. John gives a definite for an indefinite number; a great multitude—he says one hundred and forty-four thousand—were before the throne, a part of the family in heaven—the sea of glass as clear as crystal, he said in the fourth chapter; while the beasts and elders are bowing and worshiping on earth, they were only joined with the part of the family that was in heaven. He tells us (after having given an account of the slaying of the two witnesses, and the driving of the Church into the wilderness, and of the power that drove her there, of the

measuring up,) of the family in heaven, joined with the four beasts and elders in praising the Lord. And it is in these days, in which we live, that these things are to be accomplished. I mean in the sounding of the sixth angel's trumpet.

“And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people.” He comes out plainly at last; what he called the measuring reed in the eleventh chapter, he now calls the everlasting gospel. Borne as upon angel's wings, it is now being carried, while the nations engage in the fire, smoke and brimstone war, to every nation under heaven. One person said to me that I ought to explain to the congregation that it was not the war that carried the Word, but the war that broke down the powers that were opposed to it. It is the fire and brimstone fighting that is preparing the way for the Word of the Lord to go to nations that have hitherto been hostile and would not let it come. Still the war never reforms any one, never makes any one better; but gunpowder and printing were invented nearly the same time, and the Word of the Lord is going while the mighty crash of nations is upon them. The everlasting gospel is being preached now. It was a missionary angel that carried it, not a heavenly angel, not an angel from glory, but the Lord's people John saw carrying the gospel. Do you suppose I can prove that? The angels in heaven, or heavenly angels, have never in this dispensation been allowed to preach one word of the gospel. One made a visit to Philip, and directed him to go in a certain direction, while the Spirit told him to join himself to a certain chariot, in which the Ethiopian grandee was riding. But the angel dared not preach one word of the gospel, and that man Philip had to do it. An angel from heaven made a visit to Cornelius, but was not allowed

to preach the gospel to him ; he only told him to send for Simon Peter. "For unto the angels"—the heavenly angels—"hath he not put in subjection the world to come whereof we speak," said Paul, second chapter of his letter to the Hebrews. The Christian dispensation is not in the hands of heavenly angels, but the Lord's people are called an angel. It was the Lord's people preaching the gospel in the sound of the sixth angel's trumpet. And we live in that time. The nations are fighting with firearms ; we now fight with fire, smoke and brimstone ; ignited gunpowder is now the means of warfare. And we know, too, that what John spoke of is fulfilled. The gospel is being carried to every nation under heaven. John foretold it.

And that angel that has the gospel to preach said with a loud voice, "Fear God, and give glory to him ; for the hour of his judgment is come : and worship him that made heaven, and earth, and the sea, and the fountains of waters." It had been a long time, more than 1200 years, that glory had been given to man ; the idea of fearing God and giving glory to him, had not been in the minds of men ; they had been fearing that power that said he was the Vicar of Christ, in the chair of St. Peter—had been giving glory to poor, dying worms like themselves. But, whenever a man comes with the heavenly gospel, and preaches as he should, he says, Fear God and give glory to him. Do not give the glory to councils or synods, or conferences, or presbyteries, or associations of erring mortals like yourselves. The gospel is to ring through all the land in every nation, and tell them to fear God, and give the glory to him by bowing to his authority.

He said, "Worship him that made heaven and earth, and the sea, and the fountains of waters." Man-worship has to cease. This miserable abomination of making rules to measure the Lord's people, has to come down. Erring mortals like we are, making rules !

“And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.” How fitly it comes in! When the gospel is preached to every nation under heaven, and they are told to fear God and give glory to him, instead of giving it to man, the very next sound that is heard, is, Babylon is fallen, confusion has come to an end! The Lord’s building is being measured up by his rule. He is speaking of the very time when the witnesses came to life and are used as a measuring reed, to which our attention is called in the eleventh chapter. These other things are inclosed as explanatory. We are living in that time. May the God of heaven grant it may not be long until we hear the cry, Babylon is down!

What is Babylon? Ah, that is the question. Well, that great city that rules over the kingdoms of the earth, that great Church—that is, the earthly Church, the vine of the earth; that great Church that became corrupt, that went over to the kingdoms of the earth for 1260 years,—the Roman Catholic Church.

Yes, that is true, in part. That is all true, as far as it goes; but, why is it called Babylon? I want to say this, that there was a literal Babylon once on earth. In the eleventh chapter of Genesis, you read the account of it. The river Euphrates ran through it. It was built on the plains of Shinar, and it was the largest city ever built on earth, or that ever will be, I opine. It had the strongest wall, and the greatest wealth was in that city; it was the metropolis of the strongest and grandest empire on earth. And when that city commenced—at the very commencement of it—the descendants of Noah said, Go to, let us build us a tower the top of which shall reach unto heaven. And they were all of one speech and one language. And the LORD said, Go to, let us go down and see what the children of men are doing; they are of one speech and of one lan-

guage; and it shall come to pass—that they will never accomplish much? O, no! I heard a preacher say, some time since, that union would make the cause of Christ weaker; it would kill all our energies, and bring in a flood of corruption; and that division and different denominations were the Lord's plan to prosper his cause; that everybody could be satisfied, and that no man, at the judgment day, could bring up a reasonable excuse for not belonging to the Church, because there are churches enough and different ways enough to suit everybody; and, therefore, a great many more would join the Church and be saved, than if there were not so many ways.

But what did the Lord say about the matter? “They are of one speech and of one language; and it shall come to pass that whatever they undertake, they will accomplish it.” The Lord God of heaven thought there was strength in being united and all talking alike. The preacher was one way, and the Lord on the other side. Choose between them. And the Lord went down and confounded their language, so that they did not understand each other's talk; and the Bible says, Therefore is it called Babylon, or Babel; because there language was confounded.

Now, why do I quote all this? Because it is the very type of the Babylon that is spoken of here. One is the type and the other the anti-type. Right there, where language was confounded, they built the mighty city after a while. Where is there any instruction as to the anti-type? For 1260 years all kindreds, tongues, peoples and nations said, (religiously, whether they spoke the same language or not,) Who is like unto the beast? (the spotted one on the throne of the Cæsars,) Who is able to make war with him? And this kingdom kept going up while all the people said, Who is like this beast? But, bless you, the Lord came down and saw what the children of men were doing,—raising an uninspired mortal king above the God of

heaven, above all that was called God. Paul said so; he confounded their language. And one began to talk about the Word of the Lord being above the voice of the Church; another, that Jesus was above the saints in glory; and another said it was wrong to bow and worship idols, and another, something else. When they made the first image, in the days of Henry VIII, the papal power got into confusion, and spoke all these different languages, religiously; and, therefore, it is called Babylon, because it has gone off into miserable sectarianism. All humanism and sectarianism is but the one great city, and belongs to the apostacy.

But, says one, does this confusion do any good? O, yes; God brings good out of evil sometimes. It scattered the builders, and weakened the parties that were rearing the papal tower, so that it had to come down and crumble, just like that *old* tower did when its builders became confused, and their language was confounded.

All this confusion in the religious world will come down before the power of God's mighty, everlasting gospel. Hold it up! If I were not in the Lord's army, governed only by his Word,—if I were not a soldier for Jesus, I would not let to-morrow's sun rise until I had enlisted in the victorious war of the Son of the living God. There is much work to do. We have pulled down the powers of darkness, and we will bring union and concord out of division and discord, and revolutionize the world by the everlasting gospel, until, at some future time, the Lord's people—his angel—will follow after and say, Babylon is fallen and confusion ended! John has just foretold the order of events.

“And the third angel followed,” (that is one reason I would be a Christian,) “saying with a loud voice, if any man worship the beast and his image,” (that is, the papal power, or any image made to him,) “and receives his mark in his forehead,” (is deceived by his lying wonders,) “or in his hand” (does his miserable, dirty work,) “the same

shall drink of the wine of the wrath of God, which is poured out, without mixture, into the cup of his indignation." God will not ask us whether we like the terms or not. We are on the Lord's side or against him; now that we have the Bible to go by, there is no middle ground. God will pour out his fury without mixture on those that are not aiding in this glorious work. "And he shall be tormented;" (that man that is not working for the Lord,) "shall be tormented with fire and brimstone." If he is on the side of the beast, the false prophet, or his image, he shall be tormented "in the presence of the holy angels and in the presence of the Lamb."

"And the smoke of their torment ascendeth up forever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name. Here is the patience of the saints: here are they that keep the commandments of God and the faith of Jesus."

We patiently wait until the gospel does its work, and we labor on, believing that the Lord has told the truth, and that Babylon will come down.

"And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

In the time of the sounding of the sixth angel's trumpet, from the commencement to the end of it, there is a blessing pronounced on those that die in the Lord. The Spirit said this; that they may rest from their labors, and their works do follow them. I am right glad this is put in, my beloved brethren, because I shall wear out before the glorious fulfillment of this prophecy I have been reading, before Babylon is to come down. I shall not live to see it accomplished. O, no; but if I die fighting for it, if I wear myself out pleading for the honor and glory of

God; if I die in the harness, as we are wont to say, I will only rest from my labors, and my works will follow me. The work I have been engaged in, if right, will still go on, while I am resting from my labors. "There is some work to do, brothers," as I heard the world-renowned singer, Mr. Phillips, sing in Decatur, Illinois. Work on; we have the world to convert, the confusion of Babylon to bring down. Let us work until we do; work on until we are laid in our graves in peace; work on until we die in the Lord; then we will rest, a sweet, long, everlasting rest, and our works will still be doing good. It is enough to encourage us to work for the Lord in this trying time—against humanism, against the errors of 1260 years; to fight for the Lord, and fight for his Word, and if we die fighting for it, we will have a reward. I want to illustrate. There are now, in my knowledge, not fewer than twelve or thirteen men who are preaching, and are able preachers, too, that came into the Church under my preaching. Some of them will be preaching after I am laid in the grave. If I had not preached to them, the possibility is, they might never have come into the Church. So, after I shall be laid in the grave, the fruit of my labors will still be going on in this world, through those that I brought into the Church. And so of every good man. The good he does exerts an influence on another, and that one exerts an influence on some one else, and hence it spreads and widens, and goes on until the end of time.

That is one reason, my brother, why I would not be on the wrong side for a thousand worlds—out of the kingdom of Christ, for a house full of silver, for a mine of gold; from the very fact that the evil consequences resulting from my wrong course might do mischief centuries after I am in the grave. So of every good man's work. Its effects are never fully seen until time ends. That is one reason that the judgment is set for the end of this time world, be-

cause the effects of no man's conduct are fully realized until time itself is ended, whether good or bad.

“ And I looked, and behold a white cloud, and upon the cloud **one** sat like unto the Son of man, and having on his head a golden crown, and in his hand a sharp sickle. And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap: for the time is come for thee to reap: for the harvest of the earth is ripe.”

He is telling us of things that were to take place in the sound of the sixth angel's trumpet, all the time. He will not go back, because he has done with all the time up to that. In the sound of the sixth angel's trumpet, he said there was a reaping time. It is the Lord's angel again—the Lord's people with the sharp sickle. Jesus explains that matter for me. He said to his disciples, Do not men say it is four months until the harvest? Lift up your eyes and look; the fields are white already. The people were ready for reaping while Christ was on earth; there was a reaping time to gather the ripe sheaves into his kingdom. But then the long midnight of the dark ages came on; the reaping time was not then: but now we have the Word of the Lord again,—the reaping time has returned. Bless the Lord for it! It is as clear as a sunbeam. John looked down to the time when the Word of the Lord was given to the people in their living languages, in the days of the sounding of the sixth angel's trumpet, and said, the reaping time has come again; thrust in your sickle, you angel that sitteth on the cloud, for the harvest is ripe; never was a riper time than now.

And we have to gather in the harvest while we have the opportunity. Brethren, for heaven's sake, send out reapers and labor a little in that direction. Better go on half rations than roll in luxury, and have no share in the rich dividend that will be made at the harvest-feast at the end of the world.

“And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped.” He gathered in a rich harvest for the Lord. “And another angel came out of the temple which is in heaven, he also having a sharp sickle.” The Word of the Lord is compared to a sickle. “And another angel came out from the altar, which had power over fire;” (that understood the Word of the Lord in its original language,) “and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe.” Sever them from the Lord’s family. Draw a line between the Lord’s people and that false Church. Nothing but the sharp sickle, a correct version of the scriptures, can do that. We want a pure version of God’s Word. The time is coming when the Word of the Lord will be sharpened up precisely as sharp as when it dropped from the mouths of the inspired men. And that will show who are the Lord’s people; and it will sever between those that fear God and those that fear man. It will cut off the clusters of the vine of the earth, and when the line is drawn, the clusters of the vine of the earth—that is, the false or earthly Church—will be thrown into the wine-press of God’s wrath, and trodden outside of the city. “The angel thrust in his sickle into the earth and gathered the vine of the earth, and cast it into the great wine-press of the wrath of God. And the wine-press was trodden without the city, and blood came out of the wine-press, even unto the horses’ bridles, by the space of a thousand and six hundred furlongs,”—or, two hundred miles.

God has controversy with those that are not gathered in by his Word. The vine of the earth, or the earthly Church, and all its clusters, will be thrown into the wine-press of God’s wrath after a while. John said so, or the Lord said so through him. May God forbid that I should

belong to a church built upon mere humanism—upon the doctrines and commandments of men.

The world has been drinking for a long time of the wine of Mystery Babylon. Now we have a little respite in which to sober off—the reaping time is upon us.

“And I saw another sign in the heaven, great and marvelous, seven angels having the seven last plagues: for in them is filled up the wrath of God. And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God.”

A sea of glass was before the throne. It was an innumerable company, that had washed their robes and made them white in the blood of the Lamb. And now John says that those who on earth had gotten the victory over the beast, over his image, over his mark and over the number of his name, that understand the Word of the Lord, they stood on the sea of glass. They stood on the margin of the sea of glass, just as we speak of men living on certain rivers. We say Chicago is on Lake Michigan—meaning, on the margin of the lake. A certain man lived on the Ohio River—on the margin of the stream. So John speaks here of those who got the victory over all those abominations, as on the margin of this sea of glass, ready to step over and join the general army. Lord grant we may realize there is but one step between the family on earth and that part of the family on the other side of Jordan! We are on the margin, ready to step over and join them.

“And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvelous are thy works, Lord God Almighty: just and true are thy ways, thou King of saints. Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: for

all nations shall come and worship before thee; for thy judgments are made manifest."

God's judgments will be made manifest after a while, and people must, unless they close their eyes on purpose, see that God's hand is in the matter. The predictions of the prophecies, fulfilled, will be so plain that men can not misunderstand them, unless they do it willfully.

"And after that I looked, and, behold, the temple of the tabernacle of the testimony in heaven was opened:" (ready for the measuring,) "and the seven angels came out of the temple, having the seven plagues, clothed in pure and white linen, and having their breasts girded with golden girdles. And one of the four beasts gave unto the seven angels seven golden vials, full of the wrath of God who liveth forever and ever. And the temple" (that is the Church that Paul said,) "was filled with smoke from the glory of God, and from his power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled."

It looks like a dark time, does it not? We are now living in the very period when the seven plagues are being poured out, or soon are to be. And at that time the Church is said to be full of smoke, so that no man is able to enter in until all these plagues have commenced their pouring.

Said one, "Do n't you think some get into the Church?" It looks dreadfully smcky! The Lord said, in the old prophecy, it was a smoky time; and I believe that thousands and thousands think they are in the Church, that are not in at all. When I was quite young, and beyond my memory a little, history tells me that, from the time the temple was opened (the time the Bible was given to the nations in a living language) they did not know whether they were in the Lord's Church or not, though they had been professed Christians for forty years. Did not know how to

get into the Church, and did not know whether they were in or not. And nine-tenths of the people do not know how to get in yet. John foretold it. Their eyes are put out; there is no mistake about that. They go by their feelings; they just *feel* along; they say, "I feel;" they constantly keep saying, "I feel," and there is no better sign that a man is blind, to some extent, than for him to go by his feeling. For two or three centuries past, it has been the order, "I feel like," and they are feeling along and think they are in the Church of Christ; they find some building, slip in at the first door they find, and think they are in the Church; and lo, when the smoke clears off, they find they are in some building made by dying mortals—not in the Lord's house at all. They don't know how to get in until the smoke clears away. I thank the Lord for one thing, and that is, the smoke is clearing away, and that a few know how to get in. A few know that Jesus said, "I am the door," and they know that no man can come to him unless he believes on him, and that no man can get into him unless he repents of his sins. And they know no unbelieving child or impenitent infant can get into Christ's kingdom, or Church on earth; they are fit for heaven without it—they do not need it. They know, too, the Word of the Lord says to the humble, penitent believer, if you will confess me and be baptized, and so put on the Lord, I will forgive you your sins. As many of you as have been baptized into Christ, have put on Christ. The humble believer that confesses Christ, and is baptized in his name, puts him on, and enters into the door, right into the house of the Lord.

Backslider, it is a miserable thing to go out of the Lord's house, to step back; we must stay in Christ and walk in him.

Do you not know, my brother, that after the measuring reed was given to the people, that more than two centuries

passed away, and the people did not know how to get in, did not know the door? And John said, no man could enter in until the seven plagues of the seven angels were fulfilled—had commenced being poured out. If any one knows now how to get in, that is proof that these plagues have commenced being poured out.

The pouring out of these seven vials is the subject of our next lecture.

LECTURE XIII.

THE POURING OUT OF THE SEVEN VESSELS OF WRATH—
THE BATTLE OF ARMAGEDDON.

WE HAVE to-day for our consideration the pouring out of the seven vials of the seven last plagues. I wish you to notice the style used. Not the last seven, but the seven *last* plagues—all of them last. These vials are all of them poured out at one time, at the *same* time, and all in the time of the sounding of the sixth angel's trumpet. We dare not go back before that time, after the sixth trumpet has been introduced, and nations fight with fire, smoke, and brimstone. We are living in that time, and the millennial age has not yet come. Therefore we are in prison bounds between these two points, and these plagues are poured out in the time of the sounding of the sixth trumpet.

“And I heard a great voice out of the temple saying to the seven angels, Go your ways, and pour out the vials of the wrath of God upon the earth. And the first went, and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshiped his image.”

The pouring out of these vials is rather explanatory, in one sense, of the sounding of the trumpets; for we have in the order precisely, of the pouring out of the vials, the order of the sounding of the trumpets. When the first angel sounded his trumpet, hail and fire, mingled with blood, burnt up or put to death, shed the blood of the green trees, and the green grass—the men that had the seal of

God in their foreheads. It was the earthly powers, the political powers of earth, that were engaged in the first persecution of Christians. They were cast upon the earth in the sounding of the first trumpet; and the first vial of God's wrath simply refers to his wrath on the power which first opposed his Word. The first vial is poured out on the earthly powers; and John says, "there fell upon men a noisome and grievous sore,"—upon the men of the world, the men who worshiped the beast and his image, or submitted to the authority of these anti-Christian powers. Upon the men that upheld them, a grievous sore falls, and in the sound of the trumpet, where he speaks of the introduction of firearms, he says men blasphemed God and repented not, though they were falling before the fire, smoke, and brimstone. The fire, smoke and brimstone war makes noisome and grievous sores, and it produces very great hail, and it is for the punishment of earthly powers that uphold the false doctrine. I have seen some of these noisome and grievous sores that the gunpowder war causes or produces. They are dreadful sores; a limb is sometimes taken off by some of them; an arm by some; sometimes an eye is taken out, or cheek is gone; they are not only dreadful, but they are sometimes grievous, in the sense of their being gangrenous, and taking the life of those that engage in the fight. This first vial alludes to the time of the sound of the trumpet, when fire, smoke and brimstone sends great hail upon the nations of the earth.

“And the second angel poured out his vial upon the sea; and it became as the blood of a dead man: and every living soul died in the sea.”

You that were present at my last lecture, will remember that at the sounding of the second trumpet, the third part of the sea became blood, by the burning mountain falling into it. The third part of the creatures which were in the sea and had life, died; the third part of the ships were

destroyed; the third part of the Church's life and usefulness was gone; the third part of her illustrious men had been caught in the coils of the dragon's tail, and the Church was corrupted in one-third part; and the Church became a bloody power when it became corrupt; and God pours out the second vial of his wrath upon this same sea—the Church that became corrupted and persecuted his people. First, on the earthly powers that stood in the way of his Word, and then on the corrupt Church that stood in the way in the next place. God is now pouring out the vials of his wrath on anti-Christian nations, and earthly kingdoms, and the corrupt Church, at the same time.

Maybe, though, this sea is *not* the Church. Well, I believe I will forestall myself a little, and will read the proof—chap. ii: 18. “And he cried mightily with a strong voice, saying, Babylon the Great is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird.”

That was the corrupt Church. Babylon is called the mother of harlots in another place. “Babylon is fallen, is fallen, is become the habitation of devils, and the hold of every foul spirit, and the cage of every unclean and hateful bird.” That corrupt Church, that was corrupted at first only in one-third part of it, turned to blood finally, when God's vial is poured out, and it is altogether corrupt. It becomes as the blood of a dead man, all of it—a cage of unclean and hateful birds, and the habitation of devils. And it is Babylon that is thus to become entirely ruined, entirely corrupt.

Says one, Does the Lord corrupt them? No. Does the Lord pour out his violence to make them bad? No; but he invites his people out. We have already had the invitation to come out, and the Lord's people *will* come out, out, and keep coming out, until they leave there a cage of devils and unclean and hateful birds—everything

but the Lord's own family. The Lord's people are going to be united after a while, in the truth and on the truth, and leave Babylonish confusion the hold of devils, and as the blood of a dead man, entirely corrupt. It is because the Lord calls his people out that it is entirely corrupted. I feel like I want to be getting away from everything that is uninspired and human. Have you the matter settled in your minds that it is Babylon that becomes entirely corrupt? The Lord says it. And this sea that is as the blood of a dead man, is the same Church that was corrupted in part only at first, because it has reference to the very same thing that is spoken of in the sounding of the second trumpet. Where the second vial is poured out, it is upon the same *thing*—shall I say?—that was brought to light at the sound of the second trumpet. The order is observed all through.

“And the third angel poured out his vial upon the rivers and fountains of waters, and they became blood.” When the third angel sounded his trumpet, John said there was a star fell upon the rivers and fountains of waters; the very thing named here; and the star was called Wormwood, and it made the rivers and fountains of waters, a third part of them, bitter; and many men died of the waters, because they were made bitter. That is the account given at the sounding of the third trumpet. And now, in the pouring out of the third vial, the same rivers and fountains of waters are alluded to.

“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.” In my lecture on the sounding of the trumpets, I said these rivers and fountains of waters were men—were nations in the East, where kingdoms first commenced—where Mahomet, the bright, but

bitter star, fell upon one-third part of the then inhabited earth, in the East. The Church was corrupted, in part, in the West, by the burning mountain falling into it. Mahomet takes his rise in the East, and gains an influence over the third part of the Eastern nations, and made them bitter, and the Lord pours out the third vial on them, on those nations that withstood the truth. And he said these rivers and fountains of waters had shed the blood of the saints and prophets, and now the Lord gives them blood to drink; and if it does not say right out in plain words that these rivers and fountains of waters are nations of men, it says it so plainly that the man that runs may read. They were men, or they never could have shed the blood of the saints and martyrs, or have drank the blood either. Here is the proof of some things I have been saying this morning. The Eastern nations, the Mahomedan nations, have been drinking blood for some time; and while the Lord pours out his plagues upon the earthly powers that uphold Babylon, or any of her images, and upon the corrupt Church, the vine of the earth, he is pouring it out upon the Mahomedan powers also.

“And I heard another out of the altar say, Even so, Lord God Almighty, true and righteous are thy judgments.” You are pouring out the vials of your wrath upon the powers that stood in the way of the truth.

“And the fourth angel poured out his vial upon the sun; and power was given unto him to scorch men with fire.” When the fourth trumpet sounded, John said the third part of the sun was smitten, the third part of the moon, and the third part of the stars, and the day shone not for a third part of it. And that was the sun of the moral world. They darkened the Bible. Soon after Mahomet’s rise in the East, they put out the Word of the Lord; they darkened for a third part the Christian day or dispensation. And now the Lord has the fourth vial

poured out upon the sun that had been darkened when the fourth angel sounded. The vials answer to the trumpets exactly.

But it looks a little hard to say that the Bible is the sun spoken of—the Sun of Righteousness that Malachi spoke of was darkened—and now to say that the vial of God's wrath is poured out on the Bible. It might seem a little hard to some. But wait until you hear the Lord's explanation. The vial is poured out on the sun, it says, "and power was given unto it." It did not hurt the sun, bless you, but it gave it power to scorch men with fire; did not hurt the Bible, but made it shine the brighter. They made it dark when the fourth angel sounded, and now, when the vial of God's wrath is poured out, it gives the Bible power and makes it shine with such brilliancy that men are wilted down under it.

"And men were scorched with great heat, and blasphemed the name of God, which hath power over these plagues; and they repented not to give him glory." And, if a man will open his eyes, he will certainly see that the sun that was darkened through the dark ages—the Word of the Lord—is now shining as it never has shone since the black horse started out. There is power enough in it now, and it makes emperors and the great men of the earth wilt down. It is withering everything that stands in opposition to it. The Bible is not hurt; the sun is not injured by the pouring out of the vial, but it is scorching those that hold up their puny hands against it. Then, get to the Shade, run to the Rock, fly to the Shelter, and then you are safe. Get into Christ.

"And the fifth angel poured out his vial upon the seat 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." That vial is being

poured out at this time also ; they are all being poured out now. The Lord is pouring out his judgment upon the earthly powers that are opposed to his Word—upon the corrupt Church—and calling his people to come out—upon the Eastern nations, the Mohammedan powers—and making the Bible shine so brightly all over the land, that men are scorched and wilted down under its burning rays. The fifth angel sounded his trumpet, and John said locusts came out of the smoke of the bottomless pit—the preachers of the dark ages, the indulgence-sellers, that professed to be the Lord's ministers, but were counterfeits ; that had crowns like gold, but not of gold. When the fifth angel sounded his trumpet, our attention is called to this matter—to the seat of the beast, or the star that fell from heaven to earth and unlocked the bottomless pit. And I believe in my heart, that that awful world of despair is bottomless, because it is an eternal going down, and there is no end to eternity,—it is an eternal destruction.

But here is the proof that I was right when I said this star that fell was one of the popes of Rome—he and his successors, that claimed to have the key of the bottomless pit, and let the smoke of superstition out, from which came the swarms of greedy locusts (preachers) that hurt the men that had not the seal of God in their foreheads ; that did not understand the Word of the Lord ; that took from the poor their last hard-earned shilling, to have some friend taken out of torment, or to buy indulgence for some sin they were fearful they might commit. Here is the proof I was right in that. It was not the Mohammedans.

John said it was the beast that carried Mystery Babylon the Great, the spotted beast. Right here he says the fifth vial is poured out on the seat of the beast, upon the power that sent these greedy locusts out. The religious world are all agreed upon the question as to who the beast is, the spotted beast, the one that took the seat of the

Roman Cæsars. That was not Mahomet; it was the papacy that was on the seat of the Cæsars, to whom the dragon, pagan Rome, gave his power and his seat. Right there this vial is poured out, upon the seat of the beast, upon the king of these locusts, and his kingdom is full of darkness. And John said they gnawed their tongues for pain, and blasphemed the God of heaven because of their pains and their sores, that this fire, smoke and brimstone war is bringing upon them.

Let us look over and see its fulfillment. While the deadly war is going on at the seat of the beast, and his kingdom is full of darkness, we can not see one ray of light for the future. Do not know what a day will bring forth; everything is tottering there to its everlasting overthrow.

“And the sixth angel poured out his vial upon the great river Euphrates, and the water thereof was dried up, that the way of the kings of the East might be prepared.” While the sixth angel sounded his trumpet, the four angels were let loose which had been bound in the great river Euphrates, and they were prepared for an hour, a day, a month and a year. And it was the whole human family that had been bound—the soldiery of all the earth, we proved, let loose to fight with fire, smoke and brimstone. They had been held by a river, bound in a river that held them down in its mighty grasp, and they were not permitted to do either right or wrong, only as the power that bound said. The political power of the papacy held the nations down for centuries and centuries together; and on that same river Euphrates the vial is poured—upon every political power that upheld Mystery Babylon. And they are dried up from her, they sustain her no longer. The Lord has dried them up so that they have lost their strength. John explains this in another place, and says that this river, or political power, is the ten kingdoms that were under the

papal authority—his imperial power that held them. The ten horns which thou sawest upon the beast, these shall, in the future, hate the whore, and make her desolate and naked, and shall eat her flesh, and burn her with fire; but they were not doing this some centuries since; for he says, God hath put in their hearts to fulfill his will, and to agree and to give their kingdom unto the beast, unto Mystery Babylon, until the words of God shall be fulfilled. And then they will hate the power they have been upholding so long, and dry up all their influence from it, and make it desolate, burn it with fire—the very thing that the Euphrates did for old literal Babylon

Do you remember, my brother, the history of the river Euphrates, that was the life of the city so long,—that it became at length the means of its everlasting overthrow? For Cyrus drained it the night he had posted his troops above and below the city—drained it into the great artificial lake, and then marched his troops up and down the dry bed, and out through the gates into the city. The Euphrates was dried up, and the beast, or Mystery Babylon's river, is now about dried up. Her political power is gone, and the armies of the Lord can march right in; and I hope, and I pray too, that they may convert the inhabitants—some of them, at least—to the Lord.

One is a parallel with the other; the type and the anti-type agree precisely. That proves that it is the political powers that are called the river, for they are dried up from that beast that had kept them under so long. It is on Mystery Babylon that the Lord pours out the sixth vial—on the seat of the beast.

And the waters thereof were dried up, that the way of the kings of the East might be prepared. The waters of Mystery Babylon's river—people, supporters, kingdoms that upheld her—are dried up from her, and turned against

her, that the way of the kings of the East might be prepared. What kings of the East are here meant?

“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.” Three distinct anti-Christian powers, and the unclean spirits came out of their mouths—the doctrines of these anti-Christian powers. Now I want you to look right seriously for a moment to the fulfillment, for it is being fulfilled now, right around us, and all the time. For a thousand years, and more, no man dared preach one word of doctrine, only as it was approved by the beast that held the world under its control—Mystery Babylon. If I had lived four or five centuries ago, and had got up and preached as I do today, off would have gone this little head of mine. Men were allowed to preach only that which was by this Mystery Babylon considered as orthodox; heretics that preached any other doctrine than that approved by this mighty church-power did not fare very well—they were roasted on slow fires. Those that would preach Quakerism, Campbellism, or any other “ism” upon the face of the earth, right or wrong the doctrine, they had to suffer for it, if it was not the doctrine of the mother Church. For centuries and centuries it was so, was it not?

How did she exercise so much power over them? Simply by her political power. She set her political powers to work on them—cut their heads off with swords, starved them to death in dungeons, if they used a word in their preaching that was not according to the *ipse dixit* of the mother Church. Luther came nigh losing his head, but he lived a little too near our time, and the waters had begun to dry up a little.

But when this sixth vial is poured out, the political river of Mystery Babylon is dried up, and the way of the kings of the East is prepared; men can go wherever they please,

and men have the right to preach what they please. They can preach infidelity, if they wish, or the doctrine of the old dragon; they can preach idolatry, Mahommedanism, Campbellism, Lutherism, Mormonism, No-Soulism, or they can preach Materialism, or they can preach the doctrine of the old Eastern world, and its magic arts; they can preach that the air is full of spirits, and that they have mediums that can rap them up, and have them muttering and jabbering all over the land. They can preach in every land the necromancy and the witchcraft of the old Eastern world. The way is prepared for men to preach just what they like. That power that forbade the investigation of the Word for 1260 years, becomes so weak, and gets its power so dried up, that men can preach the doctrine of the beast, the dragon, and all the false doctrines that they wish to.

But I thank the Lord for one thing,—they can preach the truth too. And there is a fair fight (shall I say a grand battle now?) between the dragon's doctrine, the beast's doctrine, and the false doctrines of the divided and corrupt Protestantism—all against the Bible. Do you suppose I can prove that before I have done? The Lord said so. The way is open now, and no power on earth can prevent men from preaching, or presuming to try, whatever they please. They can go right to the city of the Cæsars, to the throne of the Pope, and preach anything and everything, even the Word of the Lord.

These are the three spirits that John saw when the sixth vial of wrath is poured out upon the political powers of the papacy. They are the spirits of devils—of demons which go forth unto the kings of the earth, and of the whole world, to gather them to the battle of the great day of God Almighty. He said there would be a great battle, a dreadful fight, between the Almighty and the earthly powers that

are opposed to his truth. There is to be one more grand gathering.

But the Lord says, for our consideration, "Behold, I come as a thief." You would not like to be in the army against him, then. "Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame." Keep the Christian's raiment on; keep on the long, white robes of righteousness every day. Watch, brethren; the Lord's battle is on hand, and Jesus himself will come in judgment to reward his faithful soldiers that fight in his army. He will throw into the wine-press of his wrath, and banish from his face and the glory of his power forever, those that are against his truth.

"And he gathered them together" (gathered the followers of the dragon, the followers of the beast, and the followers of the false prophet together,) "into a place called in the Hebrew tongue Armageddon," the field of strife. They are gathering there—forming their alliances; the power that held them down so long, the papacy, is weak; but there is another alliance forming; everything that is opposed to the Word of the Lord will form one grand army, and they will fight it; they may fight each other at little intervals, but just let the Word of the Lord go into the neighborhood, and they will all unite against it. How do I know? I know that men have gone with the Bible to some of our American towns, and just as soon as they introduced the Bible alone, *slap!* went every meeting-house door; *tap!* went the lock, and the key was lost, and the man could not get in. They will unite against it; the Lord said they would. They have the doctrines of the dragon, the beast, and the false prophet, and their followers are united in one grand army against the Lord's cause. We are in that great battle now. It has just commenced, maybe. We are needing some soldiers, too.

"The seventh angel poured out his vial into the air; and

there came a great voice out of the temple of heaven, from the throne, saying, It is done." When the seventh trumpet sounded, there was a great voice from heaven, saying, (the very language that is here,) "The kingdoms of this world have become the kingdoms of our Lord Jesus Christ." When the seventh angel sounded, and the seventh vial is poured into the air, a great voice out of the temple of heaven, from the throne, says, It is done. The last plague of God is going to be poured out upon every power that is in the way of the kingdom of Jesus, and its universal triumph; upon the dragon's power, upon the papal power, or the beast, and upon the false doctrines all over the land, whether Demonology, Materialism, modern Spiritualism, or No-Soulism, or Campbellism, or Mormonism, or any other "ism" beneath the broad heavens.

God will pour out the vial of his wrath on it. They are in the way of the establishment of his kingdom all over the earth; and God pours out the vial of his wrath upon everything that stands in the way of the triumph of King Jesus.

"And there were voices, and thunders, and lightnings." In this mighty struggle there were voices, many voices, too, and conflicting voices—different doctrines all over the land. Lord, save us from the mighty strife into which the world has gone! The Lord is going to thunder among the nations; the lightning is blazing in every direction, and the great earthquakes. The nations are being shaken now as they never have been since John saw the Vision—"such as was not since men were upon earth, so mighty an earthquake and so great." If we have not felt its heaviest shock, it is sure to come. Earthly kingdoms, earthly powers, earthly governments, in the great battle of God Almighty with the doctrines of men, will be shaken as they never have been shaken before. Every government will move out of its place, and every thing

that is in opposition to the Lord's kingdom will be found no more: they will go down forever. Men had better wake up to the mighty struggle which is on hand.

“And the great city was divided into three parts.” The great Church became divided into three parts. I think it is in the future. We see the elements of the division. It is going off into infidelity, into Protestantism in its varied forms, and holding to this old doctrine, in part making the three.

“And the cities of the nations” (or earthly established churches) “fell: and great Babylon came into remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath. And every island fled away,” (meaning earthly governments,) “and the mountains were not found.” I proved, in one of my lectures, that mountains and islands, used in a figurative sense, mean earthly governments. They will go down, they will not be found in their present form. Earthly kingdoms will be no more; there will be no crowned monarchs on earth, no mitred heads beneath the sun. There will be no kings claiming to rule by divine right, as they now do. Their crowns will crumble, and sceptres will fall. Kingdoms will all change hands and be the Lord's kingdoms, and the shout will go up, “The kingdoms of the earth are become the kingdoms of the Lord, and of his Christ, and he shall reign.” I feel like getting on my knees and praying for it, but I had better stand on my feet and fight, and beg, and work for it, than to be praying, without doing anything.

“And there fell upon men” (in the tearing down of these kingdoms,) “a great hail out of heaven, every stone about the weight of a talent: and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great.”

How large are these hail-stones that John describes as falling on men? About the weight of a talent. What is

the weight of a talent? Do you remember? They are of various weights; some heavier and some lighter. From sixty to one hundred pounds, owing to the metal or kind of talent spoken of. But these stones were very heavy. Hail-stones weighing sixty pounds would be dreadful. John said men blasphemed God because of the plague of the hail. It was a great plague. I was in a hail-storm once, where the hail-stones were not larger than hens' eggs, not as large as my fist. They fell to the depth of five or six inches. Some persons in the house where I was, were praying, thinking that the last day had come. No one blasphemed; and if hail-stones were to fall from the clouds weighing from sixty to one hundred pounds weight, men would not feel like blaspheming. There is not that sinner in the land that would raise his tongue in blasphemy in such a case. It was not literal ice falling from the clouds. It is the hail that is to overturn the earthly governments just spoken of, that is to fall on men. This *did* make sores on them, and grievously tormented them. John as certainly not only saw the fire, smoke and brimstone—ignited gunpowder—doing its work, but he saw the hail sent, and gives us the weight of some of our large cannon balls, and they fall on men and make the noisome and grievous sores he had been speaking of. Men blaspheme God while this iron and leaden hail is falling on them, and they repent not of the work of their hands. Do you know that men, in the time of fighting, while the fire, smoke and brimstone send heavy cannon-balls into the ranks, are blaspheming the God of heaven on account of their pain, and the deadly wounds they receive? They die with the words of blasphemy on their lips. They do not all do it, but some of them do. John did not say *all*. He is describing the very hail, and that which sends it, that pulls down the nations and kingdoms of earth—the great battle of God Almighty. This is the wine-press of his wrath

which he throws the nations into. He throws them into the deadly fight, not their future state; but nations, as nations on earth, are feeling his mighty power, and the hail will keep on falling. The cannon-balls will still fall until four hundred years have passed away, from the time the nations were let loose to fight. When that was, this deponent saith not. They have been let loose gradually from the days of Luther, until recently, when they are all loose. Whether it dates from the commencement of being let loose from the power that held them so long, or from the time they are all loosed, is not for me to say; but my opinion is, that the fight will go out gradually; as nations were let loose gradually, nations will go down beneath the mighty hail, which the fire, smoke and brimstone sends. Men know how the hail is made, how it is sent, and how it comes. And men's hearts are hardened, and they blaspheme God in the midst of the fire, smoke and brimstone, and great hail war.

I have just finished noticing the things contained in the sixteenth chapter. The seventeenth is only showing us God's judgment upon that great Mystery Babylon, that corrupt Church that led the balance of the world into error. God has said he would have a controversy with these anti-Christian powers; and hence he introduces, and tells us of the one that stands at the head of all the rest.

LECTURE XIV.

JUDGMENT OF THE MOTHER OF HARLOTS—FALL OF BABYLON
PROCLAIMED.

WE CLOSED to-day with the pouring out of the seven last plagues. I stated that they were all last; that all of them belong to the sounding of the sixth angel's trumpet; that they can not belong to the seventh, for that has reference to the millennial age, when the kingdoms of the earth all belong to the Lord. No wrath is poured out on the nations when they all acknowledge Jesus.

We have been led in the history up to the sound of the sixth trumpet; the coming to life of the witnesses (the Word of the Lord), and their being given to the nations in their living languages; and these vials are not, according to the arrangement, to be poured out until the sixth trumpet sounds. We can not go back, and we dare not go forward from that time, or we get into the millennial age, to have the vials poured out. The sixth trumpet is the last one before the millennium; and we noticed to-day how clearly they are all being poured out.

“And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will shew unto thee the judgment of the great whore that sitteth upon many waters; with whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication.” They were all drunk. For centuries past all the kings of the earth, or earthly governments, have been made drunk on Babylon's wine. I know that

sometimes persons are a little intoxicated and do not know it. I have been acquainted with some few that contended that all others were drunk and they were sober. It is somewhat the effect that the wine of Mystery Babylon has, to make the drunk ones think they are sober, and all the rest are drunk. As I am a citizen of one nation, and nations are composed of individuals, I have always feared, since I have read and understood these matters, that I was, myself, a little intoxicated on the wine of Babylon; I could not raise my hand and say that I am entirely sober. And nothing will sober the nations but the sincere and pure milk of the Word, nothing else. To drink largely in the Word of the Lord, will sober the nations, if they will do it. The inhabitants of the earth are made drunk on the wine of Mystery Babylon. He called our attention a time or two to Babylon, without telling much about it, and he is about to show its utter overthrow now.

“So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet-colored beast, full of names of blasphemy, having seven heads and ten horns.” The beast had seven heads and ten horns; and it carried a woman—she was seated on it. “And the woman was arrayed in purple and scarlet color, and decked with gold, and precious stones, and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication.” It was a Church he was looking at, Mystery Babylon, the great Church, that ruled over the kingdoms of the earth, that was called Babylon, because she became divided and scattered, as the type proves in Genesis. She had in her hand the means of conveying the truth—a golden cup; but in the place of conveying the truth to the people in that golden cup, she had filled it with her own abominations and filthiness. She might have blessed the world; she had the scriptures and the scholars; she had the golden cup, but she had abused it.

“ And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF ”—no one? No; I read that wrong: “MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH.”

It makes me almost tremble to think of John's Vision! The woman drunk, and all the nations drunk; she had made them all drunk. The Church of Christ is called a woman, and Mystery Babylon is called a woman; it is a Church, too. It is the great Church that held the reign over the kingdoms of the earth; and any man that knows from history what Church ruled over the kingdoms of the earth for a long time, can tell what Church this Mystery Babylon is, for that is the one. And there is one painful thought about it; it is seen in the wilderness, where John saw the Church go; it is the Church that John saw flying into the wilderness, that became, instead of the chaste bride of Christ, a “great harlot,” and the mother of “harlots.” She had in her hand a golden cup—the Word of the Lord—and filled that which contained the Lord's rules with the filthiness of her fornication. That Church that went into the wilderness of error, superstition, and humanism, became the monstrous Mystery Babylon. John said the Church went into the wilderness; and he said he was carried into the wilderness to see her condition there, and he saw Mystery Babylon written on her forehead. Is that the true Church of Christ? No; the true Church of Christ went off into the wilderness, and became a corrupt Church.

I said, in one discourse, the only chance to have the true Church brought out of the wilderness, is to measure individuals by the same old measuring reed; measure their worship by the measuring reed, and measure the Church itself by it, and we have it in its beauty, as at first. Come out, come out, come out of Mystery Babylon! is the Lord's cry; not “Babylon, come out!” but, “Come out of her,

my people, and leave her the hold of devils, the cage of unclean and hateful birds, and of every foul spirit."

This Church was the mother of a family of churches, and she was the mother of harlots; and it would become each one of us to examine closely and see whether the denomination we may hold to belongs to the family that have filled up their cup with humanisms and the commandments of men, instead of the Word of the Lord. I say it would not hurt us to examine it, because, as certain as the Word of the Lord is true, that certain there is a Great Mystery Babylon Church, and she has a numerous family of daughters. But I never saw a person in my life that would own he belonged to the family. Yet some one does, and we can not get out of it. That would be utterly impossible for all to get out and be free from this Church, while the numerous family lives; that could not be. We know who belong to Mystery Babylon's family—those that are governed by the doctrines and commandments of uninspired men. That is hard, but it is as soft as I dare fix it. "I speak as unto wise men; judge ye what I say!"

"And I saw the woman drunken with the blood of the saints." It was the same church that had been persecuting, putting people to death, and ruling over all the kingdoms of earth too. "And [drunk] with the blood of the martyrs of Jesus: and when I saw her I wondered with great astonishment. And the angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns." This whole chapter is not much else than an explanation given by the Lord himself of the visions John had been looking at.

"The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, (whose names were not written in the book of life from the foun-

dation of the world,) when they behold the beast that was, and is not, and yet is." It seems strange to talk about a beast that was, and is not, and yet is. But by filling up the ellipsis, it does not look so strange. It was in a state of preparation, or in a state of infancy, all along down through the seven heads, five of which had fallen in John's day. *Is not yet*, John, while you are in Patmos, fully developed, but *is* to be brought out fully before the world yet; the eighth form of Rome, the imperial Latin kingdom;—it was of the seven; it was, in all the preceding forms of Rome, being brought up to the point of its final and full development. But it was not fully developed in John's day; it was in the days of its infancy—is not yet grown up, but will be matured after a while,—yet is.

"And here is the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth." And this woman was Mystery Babylon, the mother of harlots. She was the corrupt Church ruling over all the earth. Some writers say that the seven mountains upon which the woman sat, were the seven little hills upon which the city of Rome was built. And they have a literal city on seven literal hills or mountains. But, then, here comes in something that would look a little like it might not mean that. In the original, and according to the best scholars we have, and some of our best translations, it goes on and says, *These are seven kings or kingdoms; five are fallen, one is standing, and the other—the seventh—has not come yet.* That would not answer for the seven hills on which the city of Rome is built.

These heads are mountains, and these mountains are kings, or forms of kingly government. Five of them that were, are already gone; one of them is now ruling; another will come up and last a little while—another form of Rome—and these seven will all give way to the beast John was describing—the eighth form which grew out of

the seven. "Five are fallen, one is, and the other is not yet come; and when he cometh, he must continue a short space." And the beast that was growing up when this form is coming on, and is not yet fully developed, even he is the eighth (mountain or head), and becomes a kingdom himself.

"And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition. And the ten horns which thou sawest are kings, which have received no kingdom as yet; but receive power as kings one hour with the beast."

At the same time the beast—the eighth form, the papal form of Rome—is ruling, these kings rule under him. "These have one mind, and shall give their power and strength unto the beast"—unto the imperial power that upheld papal Rome.

"These shall make war with the Lamb, and the Lamb shall overcome them; for he is Lord of lords, and King of kings; and they that are with him are called, and chosen, and faithful." Here is an explanation I wish you to notice in the next verse, for I have alluded to it several times in my lectures. "And he saith unto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues." "Waters" means people; and there is no variation in this rule, used figuratively in this book of Revelation. The waters that the woman sits on and rules over, are the kindreds, tongues, peoples and nations that are under her—the great sea of the human family, and that made the sea of water—the religious world the woman was ruling over—for a long time.

"And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire." The political powers that upheld her so long, and gave all

their strength to the power that sustains her, will turn against her after a while. That is what the Lord said. "For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast," or the empire that carries Mystery Babylon, "until the words of God shall be fulfilled." And then they will turn against the very power they have sustained so long—the Church they have upheld so long; and that is fulfilling, if not fulfilled before our eyes in history's page. I said before our eyes; I mean the eyes of our understanding. We see in the nations of to-day the fulfillment that the very divisions of the Roman Empire that held up the mother Church so long, have turned against her with all their might—the very kingdoms that held her up for 1260 years have turned against her.

"And the woman which thou sawest is that great city, which reigneth over the kings of the earth." He had just told of Babylon—what the beast was—the horns and the mountains. They are kingdoms, and under this mother-church abomination, that has the cup full of her abominations—the church of abominations, as I said, and that her overthrow is certain. There is but one Church that ever ruled over the kingdoms of this earth. No man can put his finger on history's page and tell of more than one; and she is the mother of the great family of harlots in the land. The Roman Catholic Church did that very thing; she ruled over the kingdoms of the earth, and she has a numerous family, as I said. All the divisions of Christendom that are governed by uninspired men, belong to the same family, and make up the Babylon, and will all go down together.

"And after these things I saw another angel come down from heaven, having great power." After he had seen Mystery Babylon in the wilderness, drunk with the blood of the saints and martyrs, and her numerous family with

her—as he described the beast soon after, with its heads and its horns—he saw “another angel come down from heaven, having great power; and the earth was lightened with his glory.” The light begins to shine.

“And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird.” The Lord’s people have all left her; they have heard the cry, “Come out!” and the earth is lighted with the glory that this angel brought. He said, “all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies. And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.”

If I had a voice loud enough, or strong to enable me to cry loud enough, I would sing out until all the inhabitants of the earth might hear it: Come out of Babylon, out of confusion—the Lord’s people, come out! But the Lord invites them, exhorts them, to come out. She is the hold of devils; she is the cage of every foul spirit. *Come out*, for heaven’s sake! Who would stay there—who that wants the Lord’s cause to prosper? *Come out!* and leave her, as John said she was finally left, as the blood of a dead man—no vitality in her at all. She was corrupted only in one-third part at first, when pagan Rome went down in the days of Odoacer; and finally, when the sixth angel sounded his trumpet, she was left as the blood of a dead man. The Lord’s people must come out, and keep coming out, until they leave her a cage of devils only. They must come out of all her confusion. Then the angel adds:

“For her sins have reached unto heaven, and God hath

remembered her iniquities. Reward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled, fill to her double. How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her: for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow. Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who judgeth her.”

It is not a literal city—it is a Church; the great Church that rules over the kings of earth, is to be destroyed. The Lord uses this figurative language, foreshowing her entire ruin.

We will now read, briefly, the account of her ruin.

“And the kings of the earth, who have committed fornication and lived deliciously with her, shall bewail her, and lament for her, when they shall see the smoke of her burning, standing afar off for the fear of her torment, saying, Alas, alas, that great city Babylon, that mighty city! for in one hour is thy judgment come. And the merchants of the earth” (the same class of merchants John spoke of in the opening of the third seal, that sold the wheat, the Word of God, and the barley—their comments on the Word of the Kingdom; not the merchants of the Lord’s house, but of the earthly Church,) “shall weep and mourn over her; for no man buyeth their merchandise any more: the merchandise of gold, and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and all thyine wood, and all manner of vessels of ivory, and all manner of vessels of most precious wood, and of brass, and iron, and marble, and cinnamon, and odors, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and slaves, and souls of men. And

the fruits that thy soul lusted after are departed from thee, and all things which were dainty and goodly are departed from thee, and thou shalt find them no more at all. The merchants of these things, which were made rich by her, shall stand afar off for the fear of her torment, weeping and wailing, and saying, Alas, alas, that great city, that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls! for in one hour so great riches is come to nought. And every ship-master, and all the company in ships, and sailors, and as many as trade by sea, stood afar off, and cried when they saw the smoke of her burning, saying, What city is like unto this great city! And they cast dust on their heads, and cried, weeping and wailing, saying, Alas, alas, that great city, wherein were made rich all that had ships in the sea by reason of her costliness! for in one hour is she made desolate.”

That rich city, that wealthy city, for in her was great riches, has come to naught, and every ship-master—not a third part of the ships destroyed now, but all gone; not a third part of her means of usefulness destroyed now, as when the second angel sounded his trumpet; her means of usefulness are all gone; all her ship-masters are weeping now. Not a third part corrupt now; but she is as the blood of a dead man, all blood now, drunk with blood. Every ship-master, all the company in ships, as many as trade by sea, stood afar off and cried when they saw the smoke of her burning, What city is like unto this great city! This is all figurative language, and has no reference to a literal city, but to the Church—Mystery Babylon—that sat on all the kingdoms of the earth.

“And they cast dust on their heads, and cried, weeping and wailing, Alas, alas, that great city, wherein were made rich all that had ships in the sea by reason of her costliness! for in one hour is she made desolate.” And the

wailing may go up ; it matters not, the Word of the Lord has gone forth. And the merchants, the penny merchants that were made rich by selling the Word, and their comments on it, for money, trading for all these precious things, joined in the mourning when Mystery Babylon fell, when that rich city fell ; they will trade for them no more. The good things have gone from them, and they are bound to go down under the scorching rays of the Sun of Righteousness ; the Word of the Lord is shining too brightly for them. These merchants, these penny preachers that traded for the good things of this world, will be out of employment, and then they will weep and wail in vain ; Mystery Babylon is bound to go down with all her luxuries, for their merchandise will depart from her, and these penny preachers will stand afar off, looking and wailing. I do not know, but I have seen some of them rather shying off already, for fear of the torment they see is about to come upon her. I speak of everything human, that is not built upon this precious Word of the Lord—belongs to the Babylon that has to go down.

“ Rejoice over her, thou heaven,” (for you are the Lord’s people,) “ and ye holy apostles and prophets ;” (and those that are built on them,) “ for God hath avenged you on her.”

“ And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all.” It shall go down forever. This great Church, that corrupted the world, and made the nations drunk, with all her family of daughters, must go down and be found no more at all.

“ And the voice of harpers, and musicians, and of pipers, and of trumpeters, shall be heard no more at all in thee ; and no craftsman, of whatsoever craft he be, shall be found any more in thee ; and the sound of a millstone shall be heard no more at all in thee ; and the light of a candle shall shine

no more at all in thee; and the voice of the bridegroom and of the bride shall be heard no more at all in thee: for thy merchants were the great men of the earth." They were the arch-bishops, arch-deacons, right reverends, doctors of divinity. They were the lords and nobles; they were none of them common traders. "For by thy sorceries were all nations deceived." They had made such pretensions, and so bewitched the world, that they were deceived by them.

"And in her was found the blood of prophets and of saints, and of all that were slain upon the earth." After Mystery Babylon is ruined, their blood is found in her, and she has caused the shedding of that blood.

"And after these things," (after Babylon goes down,) "I heard a great voice of much people in heaven, (the Church,) "saying, Alleluia; Salvation, and glory, and honor, and power, unto the Lord our God: For true and righteous are his judgments: for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand. And again they said, Alleluia. And her smoke rose up forever and ever." She is down, and the Lord's people are rising, and shouting, Alleluia to the Lord. The time must come; the Lord has called attention to it again. In the fourth chapter, John gives us an account of the beasts and elders bowing and worshiping. That was the last event named first. Babylon is down! the Lord's people raise the shout, Alleluia!

"And the four and twenty elders and the four beasts fell down and worshiped God that sat on the throne, saying, Amen; Alleluia!" That is the time the beasts and elders bow and worship, when the kingdoms of this world have been turned over to Christ, when Mystery Babylon is down, when the whole earth is full of the glory of God, then the elders, the Lord's people, both Jews and Gentiles, in the four quar-

ters of the world, are saying, Alleluia! Salvation, and glory, and honor, and power, unto our God who reigns; Amen!

“And a voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great. And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of many thunderings, saying, Alleluia; for the Lord God omnipotent reigneth.” Babylon is down, sunk forever, and all her followers sunk with her.

“Let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come, and his wife hath made herself ready.” The Church of Christ is measured up again; she is now in her beautiful garments, ready for a marriage to Christ. And John said, Let the Lord’s people rejoice. We have not reached the time yet, my brother. Babylon is not down yet, but it is tottering to its everlasting overthrow. Right now we are in the days of the fighting, and woe to the coward that skulks away from his duty! The bride is not yet ready for the marriage to Christ, not dressed up yet, but she will be.

“And he saith unto me, Write, Blessed are they which are called unto the marriage-supper of the Lamb. And he saith unto me, These are the true sayings of God.” But the preceding verse says that the wedding garment of the bride, that she should be arrayed in, is fine linen, clean and white; and fine linen is the righteousness of saints.”

Dress up, for heaven’s sake! Let us put on the Lord Jesus in obedience to his requirements; fix up for the marriage-feast—it will be a happy time. Let us amend our ways, and get ready for the marriage.

“And I fell at his feet to worship him. And he said unto me, See thou do it not; I am thy fellow servant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy.” These are prophecies given to tell us what shall

come, that when we see it we may believe that Jesus is the Christ. There is so much infidelity in the world now, that it will take a mighty chain to bind it down at last.

“And I saw heaven opened.” He has told of the downfall of Babylon, of her utter destruction, of the Lord’s people shouting, Alleluia! while the Lord reigns; and then he sums up the matter, and tells how Babylon went down. Do you want to hear him tell a little about that fight? “And I saw heaven opened, and behold, a white horse; and he that sat upon him was called Faithful and True.” I said it was the gospel triumph when he first named it, and here is the same white horse again. One might say, “I thought he had been driven from the field long ago.” When he first started out, the red horse came out against him, then the black horse, and then the pale horse came out in opposition to him; four trumpets sounded against him; the witnesses were killed, that was all against him. A mighty struggle of 1260 years has been going on, and the white horse not named; and, lo! he is here again in the mighty struggle, in the sound of the sixth angel’s trumpet—in the days of the fighting with fire, smoke and brimstone, he is seen again. Who is he? He that sat upon him was called Faithful and True. There is something good about that white horse. What more? His name is called the Word of God. It is the true and faithful Word of God coming out on the white horse. I said that at first, that it was the gospel of peace, the Word of God was coming; and, lo! John tells it here himself; he saw the Word of God coming out.

But not perhaps in all its beauty yet. I am not right certain the nations have ever yet had the faithful and true Word of God since the dark ages commenced. Do not be offended, fellow citizens. We have many translations in the land, in different languages. Wickliffe tried to give a translation a long time since, but the door was shut against

it. Tyndal followed him, and Coverdale; but the door was closed against their translations. I am not certain they were true and faithful to the original, either. Luther tried it, and I reckon old brother Luther gave as good a translation as any man before him had done, but the door was closed against it.

And the Bible that lies before me—this translation of King James—was given by the king of England whose name we have spoken; and some men of all denominations have concluded that there are some things in it not faithful to the original. To say that all denominations find a little fault, one here, and another there, would be literally true.

But one man said to me, I do not believe in meddling with the Bible. One lady said to me, "I believe the Lord made my Bible as it is up in heaven." And a gentleman, *in Indiana*, said to me, he wanted me to know that King James was one of the twelve apostles, and we had no business to meddle with his translation! Don't you know, fellow citizens, that the Old Testament was written in Hebrew by the prophets, and the New Testament was written in Greek by the apostles? Not one of you, perhaps, can read the Old or New Testament in the original language. I doubt whether there is a soul in the house to-night that can read the pure old original written by the apostles and prophets. Can you read Greek or Hebrew? Says one, What will we do about it? The Hebrew was dead in the days of Christ, and the Greek language died soon after; so they remained stereotyped, just so, forever unchangeable.

I want to make an illustration right here. Suppose some man would come into the house to-night that could speak the German right fluently, and some person listening to him did not understand a word of German—how could the Englishman understand what the German was saying? If there was some one here that understood Ger-

man and English both, to tell him, he could understand it. That would be translating German into English. But suppose he did not understand the German very well—he might make a few blunders in telling the Englishman what the German said. And if another man understood the German better, and the English just as well, could not he give the Englishman a little better translation of the German than the first one did? Could he not come a little nearer the true idea? And if men that did not understand the original languages have given us an imperfect translation, and we have now better and riper scholars in the Hebrew and Greek, as well as the English, can not they give us a little better rendering? There is not a man, ignorant of the Hebrew and Greek, that can ever have the Word of the Lord until some one translates it for him. We are dependent upon translations in other languages than the Greek and Hebrew. Why, in the name of reason, will men raise their hands against translation when they are reading one given by men not the best of scholars? Why are they unwilling to have a better? Says one, "I am afraid they will meddle with the original." They can not; it is securely kept.

But John said, (I will take the Lord's word for it,) "I saw heaven opened." The door has been closed against almost every translation. Kings, and monarchs, and papal powers, have said, "You must receive this one, but you shall not examine the original." Receive the one to which the king has affixed his signet, or that the pope has sanctioned. I thank God for one thing—that in this, the freest land the sun ever shone on, we have no established church at all. The religious heavens are thrown wide open, and the way made clear for a true and faithful translation of the original scriptures. The God of heaven intends we shall have it and give it to the nations. They are engaged at it now, and have been for several years. The

Bible Union is made up of all denominations that will engage in the work, and they have for their motto, "The true and faithful word of God for all nations"—just what John saw 1800 years ago. That is their motto, the verse that I have read, a true and faithful version of God's Word to all nations. And if *they* do not give it at once, the way is still clear. There is no king to shut the door, no monarch to say we shall not engage in the work. Certain as there is a God in heaven, the nations will have a true and faithful translation of the Word of God. It is the means God will use to pull down Mystery Babylon. Every word of this translation that is true and faithful to the original, is doing its part of the work; but when we have every word true and faithful, we have the army following.

I think we have nearly all of it here—enough to conquer the powers of darkness, if we fight valiantly. But the Lord is going to give us the true and faithful Word of God—every word, every letter of it. John said the armies in heaven followed him on white horses, clothed in fine linen, white and clean.

LECTURE XV.

THE SUPPER OF THE GREAT GOD—THE BINDING OF SATAN
FOR A THOUSAND YEARS.

WE CLOSED last night by making a few remarks on the coming out of the white horse the second time, as named in the nineteenth chapter. John says, "He that sat on him was called Faithful and True; and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew but he himself. And he was clothed with a vesture dipped in blood; and his name is called the Word of God."

When the Word of God went out in the opening of the first seal, it had one crown given to it; it had one battle to fight. It is distinctly stated there was *a crown* given to it; but at the end of a series of visions, John sees it once more in the field with many crowns: it had gained victories over the earthly powers—the corruption in the Church, Mohammedanism in the East, and the papacy, and all the false doctrines of the confused sects that the papacy has gone off into; and he had many crowns on his head. It has a name that no man knows but itself. No man knows the law of the Lord, the plan of salvation, the duty of the creature to God, but the Word of the Lord. This expression is dropped in here, not at random, but just to let the human family know they need not meddle with things pertaining to their duties to God. He has made it known in his Word, and beside that, no man knows it.

"And the armies which were in heaven followed him"—

he presents the Word of God as though it were a person—
 “ followed him upon white horses, clothed in fine linen,
 white and clean. And out of his mouth goeth a sharp
 sword, that with it he should smite the nations: and he
 shall rule them with a rod of iron; and he treadeth the
 wine-press of the fierceness and wrath of Almighty God.
 And he hath on his vesture and on his thigh a name writ-
 ten, KING OF KINGS AND LORD OF LORDS.”

Some one might conclude that this is none other than
 the Lord Jesus himself riding at the head of a victorious
 army. But John said it was the Word of God. But the
 word of man is man, and the Word of God, John said, is
 God. When the Word goes forth conquering, it is the
 Lord; when the Word of the Lord does anything, it is the
 Lord doing it; and so John speaks of it.

“ And I saw an angel standing in the sun; and he cried
 with a loud voice, saying to all the fowls that fly in the
 midst of heaven, Come and gather yourselves together unto
 the supper of the great God; that ye may eat the flesh of
 kings, and the flesh of captains, and the flesh of mighty
 men, and the flesh of horses, and of them that sit on them,
 and the flesh of all men, both free and bond, both small
 and great. And I saw the beast,” (that spotted one that
 had been wearing out the saints for 1260 years,) “ and the
 kings of the earth,” (that had been upholding and wor-
 shipping the beast,) “ and their armies gathered together to
 make war against him that sat on the horse, and against
 his army.” All the powers of Antichrist gathered in
 one grand army to fight against the true and faithful Word
 of God. The battle will be fought, is being fought now,
 as a man with half an eye can see. The time is on us
 now, when those that have been making laws for the Lord’s
 people—that power that had given laws for 1260 years to
 govern the Church, and that corrupted it—and all that
 unite in making laws for the government of the Lord’s

people, are uniting their forces against the Word of the Lord. There is not an association, a general assembly, or conference of men, that meet to make laws to govern any part of the people calling themselves the Lord's family, but what raises the war cry against those that say we will have nothing but the Word of God. Let the fight come on!

There is a little more than that in this revelation just here. They fight the true and faithful Word of God, the denominations all over the land; the sectarian denominations that make rules and laws to govern themselves are opposed to a correct rendering of the original, and fight it all the time. One preacher said to me some time since, "We have no business to meddle with King James' version, and add to the Word of the Lord." I quoted this revelation here, through John, that the kings of the earth, with the false doctrines of men, would combine to fight a true and faithful version, and were opposed to its coming out. I told him they were doing just what the Lord said they would. "And," said I, "you, among them, are determined that the people shall be kept in darkness, if possible, and will not let the true and faithful Word of God be given to them if you can help it." He paced the room briskly three or four times (he was in his own house), and then raised his hand and said, "God forbid that I should ever do it!" I hope he has never done it since.

We spoke on the subject of translation last night. The Lord has promised, and will perform it—that the people shall have his Word, true and faithful to the original. The motto, the sign, is out now in the United States. When the Bible Union met, they have the very words that I have quoted, though not as a quotation there—the very words that John saw written: "A True and Faithful version of the Word of God to all nations." They have not accomplished it yet, perhaps. It may be fifty years before they do; but as certain as God's promises are true, that certain

the world will have it, and true and faithful to the original; for without that, it is not the true and faithful Word of God.

We are in that time, as I said. John saw the great battle—the kings of the earth and their armies, the beast and the opposers of the Word of the Lord, united in one army, to fight the true and faithful Word of God and them that followed it—the great battle of Armageddon. It is so stated in the pouring out of the sixth vial, the sound of the sixth trumpet being a parallel, when he says that in the pouring out of the sixth vial he saw out of the mouth of the dragon, out of the mouth of the beast, and out of the mouth of the false prophet, three spirits of devils come, unclean spirits. And they gathered the kings of the earth and their armies together in the field of Armageddon, the great battle of God Almighty. He then tells of the gathering of another army; in other words, the true and faithful Word of God, to the battle field, and the result is that the beast is taken, and with him the false prophet that worked miracles before him.

This false prophet has reference simply to the confused Protestantism that has been, and is, the result of the departure from the true and faithful Word of God at first.

The kings of the earth—that is, the earthly churches that are established by law—shall be annihilated, and all that are following the works of men combined together, shall be taken. They took those that had been deceived, had received the mark of the beast, and those that had worshiped his image,—it matters not which one of the images—I think there are a great many.

“These both”—the divisions of sectarianism and the papacy—“were cast alive into a lake of fire burning with brimstone.” They are not going to die off gradually, and then be decently buried; they will be taken fighting and alive. You need not fold your arms, fellow-citizens, and hope that error will die out of itself; you have to take it

alive and fighting; for error—it is so stated here—is taken alive. O, my soul! how I shudder sometimes, while I hear men and women professing to be Christians and followers of the Word of the Lord, singing a lullaby, that they can do nothing; and fold their arms, waiting for error to die off itself. John tells us better than that; he says we have to take them alive. We have to expose their errors while they are fighting manfully for them.

But after they are taken, their miserable fleshly institutions exposed for every bird of prey to feast upon, the men of the world are looking on, filling themselves to satiety with the miserable fleshly institutions of these sectarian establishments—they are devouring them, all of them. They were only food for vultures, sure enough—worldly institutions—and must be exposed.

But there is another feature to this. There is a winepress of God's wrath to be trodden. I have been talking about the battle of Armageddon just now, and that is to be fought "with the sword of him that sat upon the horse, which sword proceeded out of his mouth;" and that is the Word of God. Some men think that the great battle of Armageddon is to be fought in the valley of the Mississippi, and that all the kings of the earth will be engaged in it; that there is no other place large enough for them to assemble and marshal their mighty armies; and right there it must be fought. And they think that the blood will gush out like rivers, and deluge the whole land in human gore, two hundred miles, to the horses' bridles. John did not say a word about blood being shed in the battle of Armageddon—not a word; there was no need of it. The battle of Armageddon is a battle of doctrine against doctrine; the doctrine of the dragon, the doctrine of the beast, and the doctrine of the false prophet, against the doctrine of the Bible. That came out of the mouth of the dragon, out of the mouth of the beast, and out of the mouth

of the false prophet on one side, and out of the mouth of the Lord—the Word of the Lord—on the other side.

The place where the battle will be fought is right here, in Indiana ; right here at Unity, and over at Greencastle, and at Indianapolis—all over the State of Indiana, and in Ohio, Kentucky, and Missouri, and Illinois; in all the Western States, and along the valley of the Mississippi, and over the ridge in the Eastern States; all over the continent of America, and over in Europe; all over and throughout Asia, and down in Africa—all over the world, the battle of Armageddon must be fought,—the battle of the Word of the Lord against every error. A great battle, a mighty struggle, too; all the earth will engage in it before it is through with, and the Word of the Lord will conquer.

But I dropped an idea a little while ago. There is another battle beside the battle of Armageddon. The fire, smoke and brimstone battle is not called the battle of Armageddon at all, but the wine-press of God's wrath which is going to tumble the nations down. Blood will flow in that battle; it is a national warring of four hundred years duration, and John makes up the sum, the aggregate of all that blood spilt in this mighty fire, smoke and brimstone battle of four hundred years, and calls it the wine-press of God's wrath, into which he throws the nations.

And the third part of the human family will have their blood shed in this struggle before it ends. A large portion have already been killed in this war; and it is stated that, by these three, a third part of men would be killed. That would make a river of blood as deep and long, if it were all put together, as John saw in the Vision. There never was, and never will be, one stream of blood, at one place and at one time, two hundred miles long, to the horses' bridles; but to calculate mathematically we can make it out. If a third part of the population of human

beings have their blood in one place, it would make this river John saw. He gives the sum total of all the blood shed during the four hundred years.

“And the remnant”—those that were not cut off and slaughtered, but would not yield to the truth—“were slain with the sword of him that sat on the horse, which sword proceeded out of his mouth; and all the fowls were filled with their flesh.” I do not know precisely what words to use to express my idea clearly. He was not speaking of their being literally killed; for the Word of the Lord does not kill men physically; but their old fleshly notions and their old fleshly ways, when they are slain by the Word of the Lord, fill all the fowls that devour these things. They eat them up; they become food for them to feast on; they devour them, destroy them, and get them out of the way. I would like to eat up a few of them myself, in one sense; that is, to get them out of the way—these old fleshly notions—expose them, destroy them, and get them out of the way.

“And I saw an angel come down from heaven, having the key of the bottomless pit, and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the devil, and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled; and after that he must be loosed a little season.”

I am very glad of it! John saw an angel come down from heaven with a chain in his hand, and the key of the bottomless pit; and he just chained the old devil, and cast him into the bottomless pit, and shut him up for a thousand years there, so that he could deceive the nations no more for a thousand years. If we only knew what angel John saw doing this work! If we only could have him do the work right soon! O, Michael, why not? You chief of

the angels, prince among the Lord's heavenly hosts—why not bind old Satan soon? Michael dares not touch him; it is not Michael or Gabriel that binds old Satan down. Michael had a dispute with him once about the body of Moses, but did not dare bring a railing accusation against him, let alone bind him. If Michael could bind him, he might as well, it seems to me, have done it then. No heavenly angel will ever bind old Satan.

This is not done yet. Satan is not bound yet,—though one brother said to me, sometime since, that he thought Satan, the devil, had already been bound nearly a thousand years, and would soon be let loose. I could but shudder to think (if he has been bound a thousand years, and now is bound,) of the time when he would be let loose. It would be awful! But that brother was a ripe scholar, and he said that I had proved to his satisfaction, that the old red dragon, that was called the devil in the twelfth chapter, was pagan Rome; and Rome had been bound in its pagan form a thousand years, and would soon be let loose again. I told him that idea would do very well, if the nations had been undeceived for a thousand years, and if it had not been that John saw this binding of Satan take place when the spotted beast was put down—which was the papacy—and after the image of that beast and all the images were destroyed, and after the false prophet was put down; and that these powers were not down yet, and Satan was to be bound one thousand years after they were put down. And that brother (I would mention his name, if it were admissible to put it in print,) said that my argument was unassailable; that Satan was not bound yet—it was in the future; any man that will read, can see that it is in the future,—he is not bound yet.

But, then, the next question is, who is it that is called the devil? Why, old Satan himself. But then, who is old Satan? One man said to me sometime since that there

was no devil but man's wicked disposition. Now, if that be true, in the name of reason, if there is no devil but the wicked disposition of the human family, has that ever been bound a thousand years any time since Adam lived? Would to the Lord that it were bound a thousand years. But if it is the old Satan, the old liar himself, if there is a devil beside man's wicked disposition—and there is—has he been bound?

This man that pleaded with me that there was no devil but man's wicked disposition, had to give it up. I brought up the Word of the Lord, and asked him if Adam and Eve had a wicked disposition before they transgressed the law of the Lord?—and he said, no; they were very good. I asked him then if Jesus, the Son of God, had a wicked disposition? He said, no; he was without sin. I asked him then what it was that told the falsehood to old Mother Eve, and caused Adam and Eve to sin—if it was their wicked disposition? He said it could not have been, for they had not any. I asked him if it was the wicked disposition of Jesus that was tempting him in the wilderness to tell a falsehood?—and he said, no. I told him there was no human being but Adam and Eve in the garden; no human being with Christ in the wilderness, but there was something that tempted Adam and Eve from the right way, and tempted Jesus. That man said it looked like there might be a devil. I told him there was, and he was deceiving the nations and trying to drag them to his dark abode. I exhorted him for a little while to turn to the Lord, and not be deceived and ruined by the old adversary.

He said he reckoned it was too late. Said I, "You are not yet before the great white throne; your soul is not eternally lost yet; do n't let the devil cheat you out of a home in heaven by persuading you that you are too old to turn. "But, then," said he, "I have pleaded this doctrine so long, I reckon it is hardly worth while now."

Said I, "If you see your error now, turn with all your might; for heaven's sake, turn to the Lord." That night that old man, seventy-two years of age, pressed through the crowd, saying, "The devil has been deceiving and trying to ruin me, until I am seventy-two years of age, and by the grace of God, Jesus shall have the balance of my life." And a more faithful and humble Christian never confessed the name of Jesus than that old man was. There is a devil; but what angel will bind him, and what chain will he be bound with? I would say another word or two in reference to the conversation with this old man. Perhaps it would be better to do so, as we are talking rather familiarly about the devil. When I had convinced him that there was some wicked being, aside from man's wicked disposition, he said there was one thing that bothered him. Said he, "If there is a real devil, going about like a roaring lion, why do n't somebody get to see him sometime?" Said I, "Do you think there is a God?" "O, yes." "A real being?" "Yes." "Everywhere present?" "O, yes." "Why do n't somebody get to see *him*, then?" "O, he is a spiritual being, and we can not see him with these natural eyes." "So is the devil, and we can not see *him* with these natural eyes." "But," said he, "if there is a real devil, I want to know how he came. Did God make him, or is he self-existent? If self-existent, he is equal with Almighty God. One self-existent being is just equal to another self-existent being, and I would as soon worship one self-existent being as another. Then, if he is self-existent, he is equal with Almighty God; if he is not self-existent, the Lord made him; and if the Lord God made him, he is not only a *good* being, but *very good*; for God declared that all that he had made was *very good*. Then you have a very good devil, or one equal with the Almighty." There I was, a poor soldier for Jesus, before that old man, bound with his mighty logic! What do you

think I did? I just quit talking about it! I not only quit talking about it, but I changed the subject, and talked about the price of stock and grain; about the neighbors, about his farm, about his prospects and worldly matters, and diverted his attention from the subject we had been talking on, until he seemed to have let it pass from his mind. Then I told him I supposed his neighbors were all good. "Very good people," he said, "except one or two." Then he told me of some of his neighbors that were very bad men, and told me of some of their bad acts. I told him, from what I had learned since I had been in the neighborhood, they were very good men, all of them, and that he had better look a little nearer home for the fault. The old man became angry, and said that I knew nothing about them, and that he did not want me to throw the blame on him. I told him then that I had learned, since I had been in the neighborhood, that all the neighbors were good men. He said he knew they were not; they were very bad men. Said I, "I suppose I'll have to admit it, as you declare it is so. But I want to know now, sir, of you, who made these neighbors of yours that are so bad?" He said he supposed *I knew* who made them. I told him I *thought* I did, but would rather he would tell me. Said he, "You know God made them." I told him I had no doubt of it." "But you told me, sir, a little while ago, that God never made anything but what was very good; but from yourself I learned that your neighbors were not good; yet God made them. Now, you say they are very bad. I want you to explain that; how it is that God made these neighbors of yours, and they are very bad, while you say all that God made is very good." "Well," said he, after pausing a moment, "they made themselves bad!" Said I, "Angels are greater in power, and the devil made himself bad: and the secret of the whole matter is—and if I could make the world hear just now, I would—that no worship happifies the worshiper and glorifies God, only that

which is voluntarily offered. Every good man on earth, or angel in heaven, if he honors God by worshiping him, and happifies himself in doing so, must do it voluntarily. It must be a voluntary act, for no other will do than that which is voluntary, whether from a man or an angel, for you have the ability to do or let alone. Men and angels are rational moral agents, worshiping God from choice, choosing whether they will obey the Lord or leave it alone—with the conditions placed before them, to serve God and live eternally, or let it alone, and be miserable and damned for ever. There is a weight of responsibility resting upon us. There is a devil, and he made himself; he fell from his high position, as the scriptures tell us, by being lifted up with pride; and the apostles said there was danger of some Christians falling into condemnation of the devil by being lifted up with pride.

That old liar, that lied to mother Eve, that deluged the earth in infidelity, that reared the man of sin to the zenith of his glory on the throne that governed the world, is to be bound after a while; the Lord grant the angel may get to work soon!

But what kind of a chain will the angel have to use in binding him? Is it a chain of metal, as large as the great chain that was on the twin snag-boats, that weighed several tons weight? Human might and human contrivance broke that chain, and the devil is as good at contriving as a mortal man could be. I would not like to risk a chain of iron, with the links as thick as my body, to bind the old fallen angel, with his legions of assistants. You can not bind the devil, a spiritual being, or man's spirit, with a chain of metal. They have tried that often; they tried it on old brother Paul—had him bound with a chain, standing before the Roman governor; his hands and feet were manacled with fetters, but his spirit was still unchained; his mind was still free, and he made the Roman governor,

Felix, tremble on his seat before his free, unchained spirit. You can bind down the limbs, but you can not chain the spirit. The devil is a spirit that works in the children of disobedience. They tried it again on Paul when he stood before Festus ; but his unchained spirit is still free, and he peals forth such mighty words of freedom in the ears of the Roman governor as to make him exclaim, " You are beside yourself ; much learning makes you mad." And King Agrippa said, " You have almost persuaded me to become a Christian ;"—when it would have cost him his crown, his goods, all his earthly possessions, if not his head, to become a Christian. . . . Paul's spirit was not chained. He said, " I would, King Agrippa, you were altogether such an one as I am, except these bonds." Was Paul's spirit chained ?

They had others besides Paul chained in body, but they never have chained a man's spirit yet with a chain of metal. Then, can we ever chain the old adversary with a metal chain ? We have pictures of it, sometimes, and I would that men had never made them. They had Paul's hands chained, his feet fast in the stocks in the city of Philippi ; but his free, unchained spirit ascended in prayer and praise to the God of heaven, scaled the lofty prison walls, ascended to the throne of God ; and He sent a strong angel that burst the prison doors open, and loosed all the bonds of the prisoners. Chain the devil with a metal chain ? O, no ! you can not do it.

What kind of a chain will bind a man's spirit ? A chain of evidence, my brother—a chain of testimony. We can have our minds, our spirits, chained down to facts in this way, and we can not break loose, although it is sometimes against our will. I have had my mind chained by evidence against my will, sometimes, when the testimony was so strong, even to things I did not like, and I could not break the mighty links ; my mind could not sever them ; they

were linked in each other so firmly, that yield I must Nothing else than a chain of evidence, a chain of fulfilled prophecy, of gospel facts, a chain that can not be broken by even the spirit of wickedness itself. There is no other way to chain the old adversary so that he can not deceive the nations, but to give the nations the testimony so strong that he can not break the mighty links that bind him. A glance of the mind shows that to be true. It is not to bind him as a spirit, but only so that he can not deceive the people; and the nations must have the chain of evidence that ties the old adversary fast.

Where do we find it? Right here I feel like I am just getting into the work. We have a few of the links in this book I have been noticing for a few days. *A few* of them? Yes. John, 1800 years ago, told in this book of Revelation all the history of the kingdom of heaven, from the day of his exile, on down until the mighty struggle between the Word of the Lord and the doctrines of men had been fought, and the Word of the Lord prevailed. He wrote that the spirit of peace would triumph in Asia, in the very first place after the Vision was seen by him when he was in the Isle of Patmos; and so it did. He said that a bloody spirit would follow after, and strive to drive this spirit of peace, or gospel, out of the land; and so it did. John foretold it! He said, that in the dark time Christians would be put to death. In the days of the prevailing spirit of terror and anguish—represented by the pale horse—Christians would be killed with the sword, with hunger, with death, and with the beasts of the earth; and so they were. And John foretold it. He said that a mighty government was to go down, the Church was to become corrupted at the time that this great mountain went into the sea, in one third part. History's page tells us it is literally true. And John foretold it. He said the dark time was to come, and after that the Eastern nations had been made bitter by some

bitter star that fell on them. This has been fulfilled, precisely as John foretold. And then he said, in the dark time of the dark ages, the bottomless pit—the under, or infernal world—was to be opened, and a smoke come out—a smoke of superstition to darken the whole land; and out of the smoke came locusts which had men's faces, and hurt those that did not understand the Bible—that had not the seal of God in their foreheads; and, lo! it is literally fulfilled, as John said. They *have* hurt those men that did not understand the Bible—poisoned their minds, and taken from them their hard earnings, by selling them indulgences to sin for money, and indulgences from the guilt of sin for money, and offering their prayers to change the state of their dead for money. They hurt the men that did not understand the Bible—had not the seal of God in their foreheads; and John foretold it. Then he said that all nations were to be let loose from the power that had held them down, and were to fight with fire, smoke and brimstone; and every man that has two good eyes can see its fulfillment. And John foretold it. And he said it made a great hail fall upon the nations of the earth, and the stones were about the weight of a talent, and men blasphemed God on account of the hail—the great iron and leaden hail; and I have heard men do it in the midst of the fight, because of their pains and their sores on the battle-field—blaspheme God because of the cannon-balls and the smaller balls that the fire, smoke and brimstone sent. These are *a few* links of the chain. Do you want another?

He said that the two witnesses—the two Testaments—were put in an ugly dress, a sackcloth garment, for 1260 years; and, lo! they were in a bad translation for that length of time. He said they were to lie dead—in a dead language—in the streets of the great city for 1260 years, and not be used as a measure for that length of time; and that has been literally fulfilled. He said they were to be

given to the people—restored to a living language—in the days of the fighting with fire, smoke and brimstone; and, lo! that was true. He said that during the time the witnesses were lying dead—the Word of the Lord unused as a measure—the Church itself was in the wilderness—went off into the wilderness of humanism, and became a corrupt monster—was borne off on the wings of the Roman Empire; and that is fulfilled. He said of the power that did the work of wearing out the saints, that it was the power that was on the seat of the Roman Cæsars;—the Book says it, my brother. That is the papal power that has been doing that work. He said it became scattered after a while into images, and therefore it is called Babylon, because it became confused and scattered into sectarianism; and that is fulfilled. He said he saw the Word of the Lord rising, and the nations crouching down under its bright rays; and, lo! that is being fulfilled. No uninspired man could have guessed these things.

But we have other links to this mighty chain. The Bible tells us that that nation which was the mightiest beneath the sun when the Bible was first written, shall become the basest of all nations—that Egypt shall become the basest; and it is so to-day. It is said of the greatest city on earth—Babylon, the glory of the Chaldees' excellency, that mighty city which was sixty miles in circuit, whose walls were three hundred and fifty feet in height, that had its one hundred and fifty gates, and its teeming millions thronging its busy streets, and provision at all times to last for twenty years—it is said, in the thirteenth chapter of Isaiah's prophecy, that it shall become a desolation, it shall become a place for owls to hoot in, and satyrs shall dance there; the Arab shall not pitch his tent there, and it shall be a desolation forever; and it is true. Could a mortal man have foretold it, if uninspired? Suppose you try, my brother, to tell the history of some city or nation

for a few thousand years to come. You would not like to try it, would you?

This is not all. The Bible tells us of the fate of Nineveh, the next greatest city on earth; tells us it shall be destroyed, and even tells the agency—the river shall become its enemy, and Nineveh shall be forgotten; and it has been for centuries. The Bible tells us of Tyre, which was once the mistress of the seas, and says it shall become a barren rock; and, lo! that is fulfilled. The Bible tells us there shall be four, and only four universal monarchies on earth ruled over by men; it does not take half a glance to know that the last one is passing away; there is no one man ruling the human family now. With the present views and feelings, books and conveyances, telegraphs and railroads, and steam printing-presses, the one-man power is out of the question in the future.

But this is not all. The Bible tells us that Assyria, Medo-Persia, Greece and Rome, these mighty universal empires, are to be scattered to the four winds, and not a vestige of them left. They are gone, three of them, and the fourth nearly gone. But while the Bible says that, it says too, that a little family of one man, a mere handful, the seed of Abraham, shall never cease to be a people while the sun shines on the earth and gives light. Could you guess the history of some man's family five hundred years to come? *Would* you? Moses, in Deuteronomy, says, in his valedictory, You shall become an astonishment and a proverb, a by-word and a hissing among the nations whither you shall be scattered. And it is literally fulfilled. The Jews are an astonishment to-day. The Jews are a proverb in every nation under heaven. The Jews are a by-word everywhere. Did you ever hear a man say, "I don't like to be *Jewed*?" Not long since I heard a little boy say, "That beats the Jews." I heard an old man say, "Well now, that does *out-do the Jews!*" I heard a

mother say, "Now, *do n't* that beat the Jews?" I hear it from the old man and the young; in every land it is so, and Moses, in the Bible, foretold it, four thousand years ago.

Of the land of Judea, and the city of Jerusalem, it is said by the prophets, and by the Lord Jesus himself, they shall be made desolate; that is, the land and the city, and be trodden down of the Gentiles for many centuries. Yet Isaiah says, in the sixth chapter of his prophecy, thirteenth verse: "But yet in it shall be a tenth, and it shall return, and shall be eaten: as a teil tree, and as an oak, whose substance is in them, when they cast their leaves: so the holy seed shall be the substance thereof." And it is true to the letter. Never has been the day or the hour when the Jews (the holy seed) have all been driven from that land or city. They have lived there in the most abject poverty, but still they stay. Could a mortal man have guessed it? No.

Thank the Lord, we have the Bible, the chain of evidence. Its prophecy is fulfilled and fulfilling. We have the mighty chain that will bind the old adversary! We can read it and understand it. The devil can not break the mighty chain of evidence that the Bible is from God, and Jesus is the Christ.

It is impossible to be an infidel, utterly impossible. So much so, that the Lord said, "He that believeth not shall be damned." The word of the Lord—his two witnesses in the hands of the people—is rising, and will fly above the world in spite of the devil's wiles to pull them down.

But where is the angel that is to bind old Satan down? John said he saw an angel flying in the midst of heaven, having the everlasting gospel to preach to them that dwell on the earth. And another angel followed him, saying, Babylon is down, (the devil is bound, of course.) Then the gospel chain does the work, but what angel carries it?

Which one of the angels? John has just told us in the few verses I read to-night. He said, I saw the armies of heaven united and following the Lord's Word. He saw the fulfillment of the prayer of Jesus, in the seventeenth chapter of John, when he says, Father, I pray that they may be kept in the truth, and one, as we are, that the world may believe. When the Lord's people unite on his Word, follow it, obey it, and live by it, they are strong enough to bind the old deceiver. Jesus said it—not I. United in the truth, and on the truth, in the Lord, and following his Word, they are strong enough to bind him—but in their divided condition they can not do it. It is union;—that is the mighty angel John had just spoken of. The armies of heaven united, following the true and faithful Word of the Lord, is the angel, and the Word of the Lord the chain. It is so made out here. And I pray that the angel may come soon, that the Lord's people may soon be united, that they may bind old Satan down. There is some work to do. There is a great deal of work to do.

But, says one, “do n't you think it is a heavenly angel that preaches the gospel?” Do n't *you know* better? We have said in one of our lectures that Michael never had the power to preach one word of the gospel. Gabriel never was commissioned to do it. Paul said, “Unto the angels”—that is, the heavenly ones—“hath he not put in subjection the world to come, whereof we speak.” An angel came to Cornelius, but was not allowed to say one word of the gospel to him, but told him to send for Peter. A heavenly angel came to Philip, but was not allowed to say one word to the eunuch, but sent Philip to preach to him. The angels in heaven are not allowed to preach the gospel.

The Lord's people are the angel, then. They are the only ones the Lord allows to preach the gospel, unless he has changed since. Peter was at the house of Cornelius.

The dispensation is the same; the laws have not changed since then; then let us be at work. Good Lord grant that Babylon may come down; that the mighty angel—the Lord’s united people—may lay hold of the mighty chain, the Word of the Lord, and present its evidences, and the fulfillment of its prophecies to the infidel world, so that the devil can not break the mighty chain of testimony. He is to be bound a thousand years.

Could any thing be better than to know that we—the Lord’s people here—have the blessed privilege of binding old Satan one thousand years? Could anything be better than this gracious and heaven-high promise of our divine Redeemer, that we can follow the Word of the Lord, and present its evidence to the world so that old Satan can not break the chain of testimony; and the world will acknowledge Jesus, and bow and worship him?

Get up! do not fold your arms and say, “Lord send the angel from heaven to bind the old adversary;” we have to do the work ourselves. What a glorious work it is!

LECTURE XVI.

THE FIRST RESURRECTION — THE MILLENNIUM — SATAN
LOOSED A LITTLE SEASON.

“AND I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the Word of God, and which had not worshiped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished: This is the first resurrection.” The resurrection of those souls that were beheaded for the Word of God, and for the witness of Jesus. The resurrection of those that had not worshiped the beast, neither his image, or received his mark (or doctrine,) in their foreheads, or in their hands, (or with their hands,) had been engaged in his work; this class of persons were in the first resurrection, and lived and reigned with Christ a thousand years—all the time that Satan is bound, all the time that he is not deceiving the nations. The rest of the dead (those that have worshiped the beast and his image, been led off by his doctrine, had been engaged in his work,) lived not during this whole thousand years. The revelator adds in the next verse, “Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.”

A question in the mind of many, is, “Where will they

reign with Christ?" Will they reign with Christ at the city of Jerusalem in the land of Palestine? Will they reign with Christ in the United States, or in Europe? Where will they be during the thousand years that Satan is bound? It is clearly taught that there is a resurrection to take place at the commencement of the thousand years, and it is a resurrection of the martyrs for Jesus that have been dying in the dark ages, and those that have not been led away from the truth by the errors that were so common. The statement is plain enough; they are to live and reign with Christ,—but where? A very prevalent idea now is, that it will be in the land of Palestine, about the city of Jerusalem somewhere; that Christ will descend on Mount Olivet; that his feet will stand on that mountain. and it will be cleft asunder, and that he will greatly enlarge and beautify the city of Jerusalem; make it the metropolis of the world for a thousand years, and reign there with those resurrected saints. I say this is a very prevalent idea now; and as we are drawing very near to the time when Satan is to be bound, and this resurrection to take place, there is quite an anxiety in the minds of men as to this millennial reign of Christ. Some have even gone so far as to plot off the city that Christ would live and reign in with the saints, and have all nations come up once a year to worship the King, the Lord of hosts, in Jerusalem. One of the prophets said they should; and the prophet adds that if Egypt go not up where there is no rain, then the plague shall be on that land. And if other nations go not up where the rain is common, then they shall have no rain. And men can not tell how it is possible to go up once a year to Jerusalem to worship the King, the Lord of hosts, unless the King is there in person with his saints. But I may as well name it now as at any other time, that in some neighborhoods we go up to the Lord's house once a week to worship God, the Lord of

hosts, and do not expect to meet him there in person. It is not hard language, is it, to say we go up weekly or monthly to worship the King, the Lord of hosts, without expecting to see him in person? It is strange that men will blunder at the idea of worshiping the King, the Lord of hosts, at Jerusalem once a year, unless he were present, while they talk about going to worship him once a week before that time rolls round. Will Christ be here on earth during the thousand years? That is the question. Almost half of the great men have come to the conclusion that he certainly will, and they are looking for him almost every day. Indeed, according to the predictions of some, he should have been here some years since; and there has not been a century since he left this earth that some one has not looked for his return. Indeed, Paul said, in his letter to the Thessalonians, that the coming of the Lord was nigh, and he told them to be ready and watch for his coming; and Jesus himself said that he wanted his disciples to watch and be ready at his coming, for he would come as a thief in the night. But, then, it has been a long time since Jesus told his disciples to watch. It has been a long time since Paul told the Thessalonian brethren that the coming of the Lord was nigh. But he undeceived them, and told them he would not come until after a long apostacy, and did not say how much longer. Until after the man of sin was revealed. But why did he tell them that the coming of the Lord drew near, when Paul, by inspiration, knew that it would be to the human family a long time first, and by the prophecies he could understand it? Simply from this fact, that death is very near; and if we die out of the Lord, out of obedience to him, we are not prepared to meet him when he does come; it makes no difference when that is. We have but an inch of time to prepare to meet the Lord when he does come. There is no preparation for meeting him after we die; hence it

was just as necessary for Paul to admonish the brethren to be ready for his coming, while he was preaching to them at Thessalonica, as it would be to-night; because they had no more lease for their lives then than we have now.

What good would it do, or what harm would it do, any of the company here to-night, for the Lord to reign on earth a thousand years? I could not live many years of the time. If he were to come to-night, it would not do me much good, nor harm, either; I should enjoy but a very few days of that reign. According to the course of nature, I would have to die before I would hardly get a peep at it. But will Christ be on earth? The revelator has not said so. He never said one word about the Lord's coming at the first of the thousand years, or any time during the thousand years while Satan is bound. He said a mighty angel came down with a great chain and bound Satan. I proved, last night, that no chain but a chain of testimony could bind him—a chain of evidence. And I proved, too, that no chain of evidence was strong enough to bind him but that of fulfilled prophecy—Bible facts, Bible evidence; and that no angel was strong enough to do that, but the Lord's people united, following the true and faithful Word of God. Then the prayer of Jesus is fulfilled, and the world will believe, will not be deceived. But if so notable an event as the coming of the Lord in person was to transpire at the commencement of the years of peace, do you not suppose the Lord would have had something said about it? But it remains a blank. He tells us that an angel came to bind Satan, but there is not a word of intimation that the Lord came. But how can these saints live and reign with Christ unless he is here? Is it possible that our minds have become so worldly that we can not think of ever existing in any place only on this footstool of the Lord? Could not consent to be taken to some other place, some other part of our heavenly Father's

creation, or some other mansion in our Father's house? Are we to be confined to this earth forever, even after death? Is it not possible for men, as John said, to be redeemed from the earth? John said the company that was before the throne, (fourteenth chapter,) were redeemed from the earth and from among men. He has just, in his series of events, come to the very point where the whole earth is full of the glory of the Lord, and Satan is not deceiving the nations; he says there was a portion of the family before God's throne that were redeemed from among men, redeemed from the earth. I reckon if a man or saint is resurrected, he certainly could be redeemed from the earth—might be taken away from among men and be where Christ is. And John, even in the fourth chapter, speaking of the millennial age, of the whole earth being full of the glory of God, and every kindred, tongue, people and nation, bowing and worshiping the Lord on earth, said there was a sea of glass as clear as crystal before the throne, and that sea of glass was an innumerable company, which no man on earth could number. There is a part of the family in heaven all the time; and those saints that have died in the mighty battle could easily be taken there and joined with that part of the family before the throne; be with Christ, and follow him wherever he goes, just as easily as any way. I am not going to say, I know Christ will be on earth, simply because he said these martyrs live and reign with him after they are resurrected. There will be one thousand years when the saints shall possess the greatness of the kingdom under the whole heavens.

But is Christ to reign on earth? O, yes,—I proved that once, but not in person. David said he was to rule the nations with a rod of iron (second psalm). Jesus said, in the second chapter of Revelation, he was going to do it through his faithful followers that keep his works unto the end. It is none the less the work of the Lord that he

does it through his agents, his followers, his family. We have come to that very time we called attention to once before—when the kingdoms of this world are the kingdoms of the Lord Jesus Christ, and the saints reigning, and Christ reigning through his saints, and his laws enforced by his people.

But you would rather the Lord would come, would you? Why, it seems to me that human reason would say, better not. If it is better for him to come, all my preaching will not keep him from it. But we are only trying to learn through his Word what we may expect. If he were to come before I die, why, then, I have no promise of having a part in the first resurrection. He would be on earth, and I would be—where? I could not be resurrected to be with him here, if he were to come before I die; and if I die in his army before the thousand years commence, I would just as soon be with him in some other place or mansion in my Father's house, as here on his footstool. It is just as well for us to be with Jesus in some other place as here; so that the difference is in favor of his not coming to this earth, for the good of the human family.

But will he come? That is the question. The saints can reign with him without his coming here, as well as if he does come—those that are resurrected. Jesus is reigning in his Church now, for his kingdom is not of this world; nevertheless, he has a kingdom in this world, and he is the King ruling it; but he does it without being here personally. Queen Victoria rules the people in Canada without being there in person. It is not absolutely necessary for a king to be personally with his subjects in order to rule and reign over them. It were impossible in the case of all earthly rulers to be present with their earthly governments. They could not do it.

“And when the thousand years are expired, Satan shall

be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth." The same four quarters that had been bowing and worshiping the Lord for a thousand years, are to be deceived again. "Gog and Magog," or the general and his army, or the whole mass, "to gather them together to battle: the number of whom is as the sand of the sea."

Now, here is a question. Would it be possible for Satan to be let loose, to deceive the nations all over the four quarters of the earth, at the end of the thousand years of the reign of peace, if Christ had been here in person all that time? Is it possible, or would it be possible, for the devil to deceive the human family when Christ is on earth in person, and has been for a thousand years? Said one, "Maybe they would not know him." Maybe they would! The Bible informs us (I call it the Bible indiscriminately—the Old and New Testaments,) that when the Lord comes, he will come in the glory of his Father, and all the holy angels with him. And he will change the living saints, and raise the dead, small and great. But suppose he raises only the saints—all the good—at his coming at the commencement of the thousand years, and brings all the holy angels with him when he comes in his Father's glory, it would be a pretty full settlement in this little world, would it not? The company of the angels and resurrected saints, with all the saints that are alive and have not died.

And then Christ will come in his glory, for he will never lay it aside again—never be a man of sorrows again, *never!* And his face shines like the sun, his eyes are like a flame of fire, and his voice as the sound of many waters. He was so glorious when John saw him in vision, that he fell at his feet as a dead man; and I suppose that John could bear the sight of Jesus nearly as well as any living man could. I think some of us would fall at his feet as dead

men, if he were here in his glory, with all his holy angels. I do not think he would be a very suitable associate for such poor, dying, sinful worms as we are.

But the question comes up again. Jesus here, with all the angels attending, and all the resurrected saints around him, in all his Father's glory clad,—could any devil you have ever read of bring evidence enough to make a man think he was an impostor, if he had been reigning here a thousand years gloriously? Try it on yourselves. Do you think the old adversary could deceive the worst man in all the land, and make him believe Christianity was all an imposition, if Christ had been here in all his Father's glory, with all the holy angels and resurrected saints, a thousand years? Believe that who can;—human reason revolts at it. What! The devil deceive men, and make them think Jesus an impostor and Christianity all a fable, if Christ had been here with the holy angels, and clad in his Father's glory, for one thousand years! Turn it over and try it. The Lord would have to give us new heads and new hearts, and make a new set of men of us, before the devil could deceive us at the end of the thousand years. He could not deceive such creatures as we are, with our reasoning powers. It is utterly impossible. If we were too ignorant to know anything, we might not believe in the Lord, and could be deceived; or, we might be like dumb brutes—incapable of believing or being deceived. But with man's reasoning powers as he now is (and I have no idea, have no room to believe for a moment that we will ever be changed to some other class of beings; but will always be human beings, as we are, and our children's children after us), such creatures as we are could not be deceived if Christ were here in his glory for so long a time as that. The very idea of the devil's deceiving the nations at the end of the thousand years, is proof positive that Christ will not be here in person in his glory. There

is no intimation that he is to come at the commencement of the thousand years; but the saints are redeemed from the earth and taken to him. Indeed, there is scripture that confirms what Enoch, the seventh from Adam, as quoted by Jude, says, or prophecies, "Behold, the Lord cometh with ten thousand of his saints." He was not talking of his first coming as a "man of sorrows," but of his second coming. He comes with ten thousand of his saints, to take vengeance on the ungodly; and of course *they* are redeemed from the earth, and with him, ready to come when he does come. How could he come with ten thousand of his saints, if they are saints on the earth until he does come? At the commencement of the thousand years, the faithful soldiers who have died in the great battle, fighting for the Bible, will have the honor of being redeemed from the earth. At the commencement of the time when Satan is bound on the earth, those that have died in the battle fought in order to bind him, will have the privilege of being with Christ. They will be redeemed from the earth and from among men. They will, though through that very Word—the Truth—they died for, reign and rule with Christ during the thousand years, though not on earth; they are reigning and ruling with Christ, through the very Word they died for. It is the gospel that is to govern.

But, at the end of the thousand years, Satan is to be let loose, "and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to the battle: the number of whom is as the sand of the sea." They will try once again to put down the cause of Christ at the end of the thousand years.

"And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city," or the Church; and then what?—deceived them? Says one, "I do not know how they would be deceived af-

ter there has been perfect peace on earth for a thousand years." It is one of the most natural things, to my mind, ever contemplated. Give the whole world a thousand years of perfect peace, a thousand years of unheard of prosperity, (for peace and prosperity go together;) give the whole world a thousand years for accumulating all the luxuries of earth, for hoarding up wealth by the million: for such a time of prosperity as a thousand years of peace all over the world would give, such an amount of the good things of this world as the human mind has never yet conceived of,—and it is as natural as life, for their luxury and their wealth to draw their hearts away from God's Word—from the Bible—until they despise it, and have their affections fixed on the things of earth and the wealth around them; and the Lord not there in person, they are easy to be deceived, and they say what Peter said they would, "Where is the promise of his coming?" They think only of working harder, growing richer, and heaping up more wealth. They say the Lord is not going to come, for since the fathers fell asleep, every thing goes on smoothly and prosperous, as at the beginning. They are again deceived, and say there is no promise of his coming.

The Lord has revealed to us that there will be persons living until he does come. Some of them will be living when he comes at the end of the thousand years. "They went up, Gog and Magog, upon the breadth of the earth, and compassed the camp of the saints about, and the beloved city; and fire came down from out of heaven and devoured them." Anything more? Paul said the Lord would come in a flame of fire, taking vengeance on them that know not God, and obey not the gospel. There is no account of it at the commencement of the thousand years.

"And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false

prophet are, and shall be tormented day and night forever and ever." Does John see anything more?

"And I saw a great white throne,"—at the end of the thousand years when fire comes down from heaven,—“and him that sat on it, from whose face the earth and the heaven fled away, and there was found no place for them.” The Lord comes on his great white throne, and away goes this little footstool of his—where? No place is found for it! At the end of the thousand years, John says, the Lord comes on his great white throne. If he came at the beginning of the thousand years, he must have retired, and then, if he had come at the end of the thousand years, it would be a third coming, and not a second. John says distinctly here, the Lord comes on his great white throne at the end of the thousand years.

“And I saw the dead, small and great, stand before God, and the books were opened;”—here is a general resurrection at the end of the thousand years of all the righteous that had lived and died during the thousand years, and of all the wicked that ever lived and died. Those that fought in the battle of the Lord during the dark ages—on such the second death has no power. But one question occurs to some minds: Will the second death have power over those who have no part in the first resurrection? The second death has no power over those who have a part in the first resurrection, and therefore they conclude that all others are subject to the second death. But the Book does not say so.

If I say of a man in the house, the cold has no power on him, because he is in the meeting-house, it would not argue that the cold had power on every other man that was not here; would it? O, no! Some might be in as secure a place as we are. But then the cold can not reach those that are in this house. Those that have part in the first resurrection, of course, are safe, and will come with

the Lord when he comes to judge the world. Those that are in the Lord when he comes, will be free from the second death also.

“I saw the dead, small and great, stand before God,” in the general resurrection, at the end of the thousand years. “And the books were opened, and another book was opened, and the dead were judged out of those things which were written in the books, according to their works.” The Jews will be judged by their books—the law, of course—and the Gentiles, that have no law from God (as the Jews had), will be judged according to their opportunities and the light around them. All those that lived in the Christian dispensation will be judged by the perfect law of liberty—the gospel,—and all who have their names written in the book of life, all who have been obedient, are saved, and those who have not been obedient are not saved. This earth is gone from the face of him that sits on the throne, and there is no resting-place for the sole of man’s foot. When the Lord comes we have to meet him in the air; he does not come and set his feet on the earth; there is no earth when the Lord comes; there is no place found for it. Do you not see why Paul says we will meet him in the air? It is because the earth is gone. The Bible commences, in Genesis, “In the beginning God created the heaven and the earth,” and here, in this twentieth chapter of the book of Revelation, he tells us of the end of the earth and the heavens.

“They were judged, every man according to their works, and death and hell were cast into the lake of fire. This is the second death”—being cast into the lake of fire. The unseen world, the place of departed spirits, when they are out of the body, disunited, (while the body is in the grave, the spirit is in the unseen world,) and the place of deposit of the spirit and of the body, are both destroyed, cast into the lake of fire. That is the end of them; the

resurrection has come; the spirit and body are reunited, and the place of deposit for the separate parts is, of course, no longer needed. And the judgment comes.

“And whosoever was not found written in the book of life, was cast into the lake of fire.” This does not favor universal salvation much, does it? It is after the Lord comes, and the books are opened, and the earth is gone, then the judgment after the grand resurrection; and those that are not written in the book of life, have not their names recorded therein, are cast into the lake of fire. Better not risk it; for heaven’s sake, do n’t! That is not the strongest, however, but that is as strong almost as language can make it, that there is a separation after the general resurrection, and the earth is gone. It is as literal as anything can be; a literal resurrection; a literal driving away or destroying of the earth, and a literal judgment. I will not say it is a literal punishment; but figurative may not be more than equal to that which is literal, and it is the severest punishment the mind can conceive of, whether it is a literal lake of fire or not. It says a lake of fire here—the same lake alluded to, into which the beast and the false prophet were cast. Whether it is a literal fire or not, it is a place of torment for the ungodly.

But about this last resurrection. Will there be any Christians in the second resurrection? We hear brethren sometimes praying, “Lord grant me a part in the first resurrection;” which implies that they think no Christians have a part in the second resurrection. Lay down your life in the service of Jesus; then you will have a part in the first resurrection. Be like Daniel and the Hebrew children; go through lions’ dens and fiery furnaces; be beheaded as Paul and Peter were; be crucified as the old saints were; let them roast you to death on slow fires; let them throw you among the wild beasts; lay down your life for Christ,—then you have promise of a part in the first

resurrection, if you are doing it all for Jesus' sake. Some say, "Lord grant me a part in the first resurrection." What about those that are on earth after the first resurrection is past; will there be any saints on earth during the thousand years while Satan is bound? Don't you think there will be some living men during the thousand years that will be Christians? Will there not be some living Christians in that thousand years time? The majority will be Christians for a long time, until the closing of it; they will be living, laboring, toiling, and rejoicing, and dying in the Lord, just as Christians do now. God will not make new laws of nature and a new order of beings here; they will just be toiling and meeting, living and dying, like we do now, for the whole thousand years that Satan is bound, and the gospel reigning and the world acknowledging Jesus.

A great many Christians will live and die during the thousand years, surely. The first resurrection of the martyrs and those that died in the dark ages for the witness of Jesus, will be as the sheaf of the wave-offering, compared with the grand resurrection at the end of the thousand years. It will be a small affair, compared to that great body of the Lord's people, that mighty host that will be raised at the grand resurrection at the end of the thousand years. The other, the first resurrection, was fully pre-figured by the wave-offering, as the second is by the entire remaining harvest. These two resurrections are typified in the wave-offering of the first ripe sheaf, and afterward, the full remaining harvest, in which every man will be judged according to his works.

Well, but then, what good will a resurrection do us at the end of a thousand years, and the earth gone, and the atmosphere which surrounds it? John says he saw "a *new* heaven and a *new* earth, for the first heaven and the first earth, were passed away, and there was no more sea." We

will not need grand natural divisions or seas to divide the earth into four quarters. The Lord's family can dwell together on the new earth without these natural boundary lines; they will all be one family on the new earth, for there is to be a new heaven and a new earth.

Says one, "Where will the old heaven and earth go to, when the new one comes?" The Book says there is no place found for them. Says one, "I would like to know where that is." Well, just wherever you will find *no place*.

Says one, "I do think there is some passage that looks like it would be deluged by fire and purified for our future dwelling place." If the Lord takes the old materials of this world and makes a new one out of it, I have no objections. He has plenty of materials, and can as easily annihilate the materials of the old earth as he could create materials out of nothing in the beginning. What he makes the new one of, is nothing to me. I would not turn my hand over to know. It is enough for me to know that this one, in its present form, will be gone; the Lord will drive it away from his face, and no place will be found for it—to make a new earth for the dwelling place of his saints, with a pure atmosphere around it, and no sea on it at all.

"And I John saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men." Ah, we have now the *new* earth. Do you not suppose John would have said the tabernacle of God is with men during the millennial age, if Jesus was here personally? He never intimates a word about his coming or being here until the thousand years are ended. Then the great white throne comes, and the earth flies away from his face, and there is no place found for it. But there is a new earth for his people, and John declares he dwells

among them on the new earth. "The tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God." But it is on the new earth, after this one is gone.

"And God shall wipe away all tears from their eyes; and there shall be no more death,"—thank the Lord for that!—"neither sorrow nor crying, neither shall there be any more pain; for the former things are passed away." I look for rest on a better earth than this, in a better atmosphere than that surrounding this. I hope to be with God—not here on this earth, but on the new earth, where God dwells with his people forever—on that earth where there is no death, where there are no farewells spoken, no sad sighing. I am sick and must go down to the grave. I look for this rest. Lord grant we may labor for it!

Now we are living in the sound of the sixth angel's trumpet, when the fire, smoke and brimstone are doing their work; and soon the sound will be, The kingdoms of this world are the kingdoms of Christ, and the reign of peace for one thousand years will be ushered in. The Lord will raise and take to himself all those who have lived and fought for him here; and those who have not, will finally, at his coming, be driven from his face and the glory of his power forever. O, horrid! They will be driven from his face eternally. Driven from his face, and will have no possible chance of being restored to his favor—away with the miserable abominables forever outside of the city.

"And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write, for these things are true and faithful." He will make all things new for his people on the new earth. It does not look much like the personal reign of Christ on this earth.

"And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him

that is athirst, of the fountain of the water of life freely.' He has given us that information now that we may know whether or not we will have this blessing. If we thirst for it, if we long to do the will of the Lord, if we are anxious to know the truth, and submit to the authority of Jesus, we will have large draughts of the water of life, and have it freely, when the Lord comes, and on the new earth for ever. But if we do not want it, if we despise his offers, if we fold our arms and fail to work to help bind old Satan—chain him down for a thousand years—if we fail to do our part as servants of the Lord, woe to us when the Lord comes! We will have no place on the new earth, we will have no place in the holy city.

“He that overcometh shall inherit all things; and I will be his God, and he shall be my son.” *If he overcomes.* Overcomes what? Overcomes the corruptions in the world, overcomes the lusts of the eye, overcomes the pride of life, overcomes the desire for the world, and all the lusts of the flesh, overcomes the adversary and keeps his body under, overcomes and conquers himself, he shall inherit *all* things. “I will be his God, and he shall be my son.” Here is something to work for, offered to you. To those that overcome the world, the flesh, and the old adversary, God says he shall inherit all things—be a joint heir with Jesus, the Son of God. I will be his God, and he shall be my son.

But the others—those that do not overcome themselves, their fleshly minds and earthly ways, do not keep their bodies under and in subjection—what about them? All to be happy finally, a preacher said; all get a place in the new world, anyhow. But Jesus is talking about it here. He said those that overcome shall inherit the new earth, and be with God and Christ. But the others, “the fearful and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and

brimstone: which is the second death." That is after the judgment, when the saints are on the new earth with the Lord, that these abominable characters have their part in the lake of fire and brimstone; that is the second death, the second separation from God, from life, and all that is desirable. It is not a cessation from existence; they will not be unconscious, but driven away from God. Death, in its scriptural use, does not imply an unconscious state; for we are said to be dead to sin when separated from sin. Still we are not unconscious. We are said to be dead to God while living in our sins. Still we are not unconscious. All persons are alive and dead, are both alive and dead at the same time; living to God, they are dead to sin; alive to sin, they are dead to God; but in neither case unconscious. So, when the body and spirit are separated, we are said to be dead, literally, but not unconscious. Even so the second death—a separation from God eternally—does not imply an unconscious state.

LECTURE XVII.

CONDITIONS OF SALVATION—RECAPITULATION.

WE CLOSED our remarks to-day at the fourteenth verse of the last chapter of the book of Revelation. This verse reads: "Blessed are they that do his commandments, that they may have a right to the tree of life, and may enter in through the gates into the city;"—the New Jerusalem he had just been describing, where there is no night, where the throne of God and the Lamb is, and where there is no death; and those only who do the commandments of Jesus, have the promise of entering that city. How a man can say that those who regard not the Lord, who violate his commandments and requirements every day, can enter into that city, is more than I can imagine. If all men are going there, if all men are going to be saved, where is the propriety of saying, those that do the commandments shall have a right to the tree of life, and enter through the gates into the city, if all are going there? It is not worthy of a serious argument. But what commandments must we do, or, as one of old said, "Which?" When the young lawyer came to Jesus, and asked him what he must do to inherit eternal life, Jesus told him to do the commandments, and he said, "Which?" The Lord save us from asking such questions! It says nothing about *which* in this verse. Not to single out a few commandments, and leave the others undone; not for us to single out one, and leave all the rest as non-essential. Not for me to obey the one commandment of the Lord. which

is to believe on his name to the exclusion of every other one. Not for you to obey the commandment of the Lord which says, "Repent," and do nothing more. Not for another one to submit to the ordinance of baptism, and say that is enough, and refuse to do anything else. Not enough for a man to say, "I am going to deal justly with my neighbor," and never submit to the requirements of the gospel at all in other respects. It is not for me to love my neighbor as myself, and not love the Lord any. It is not enough for me to say I will be honest and just in my dealings, and never be a citizen of the Lord's kingdom. It is not for us to single out the commandments that we think are essential, and leave the others undone. It reads here in this verse, "Blessed are they that do his commandments," without a which, and without an assorting. But one man said to me, "We can not do all." Then do what you can. The Lord has never commanded any man to do that which was out of his power: never, my brother. He never has commanded me to have the strength that Samson had. He has never commanded any one to do that which he could not do. And that is almost a text to preach from.

As an illustration of the idea, I will just say, one man asked me, some time since, if a person believed with the heart, had repented toward God, had confessed Jesus, had started to the water to be baptized, and some man shot him down before he reached the water, if I thought he would be damned for not being baptized? I told him the man could not be; he was in the way of obedience, he was on the road, doing his best.

Two weeks ago a preacher asked me, "Do n't you think a man can be saved without baptism in certain cases?" "Yes, sir; and in certain cases without faith or repentance, either. If he is incompetent, if he is an idiot, if he has never had the evidence, if he has never heard the

truth, if he is not capable of understanding it when he does hear it, I think he can be saved without faith, repentance or baptism. The Lord has commanded us to do what we can, and he has told us the things that become our duty. He has not commanded me to rule a nation, for I am not a ruler. He has not commanded me to attend to the things that a monarch is required to do, because I am not a monarch, and I could not do it. I know that is clear enough—do not quibble over it. I am not talking about things beyond the reach of our power. But those that do the commandments, and do not substitute, like the King of Israel did (I mean Saul), their opinions for the Lord's Word, will do well. Saul thought that he knew a better plan than the Lord's commandment. Saul thought that he could add a little to the Lord's requirements, and he contended with the prophet that he had done what the Lord required, and had only done a little better, that was all. The Lord save us from doing better than his requirements. I have heard that same tune sung. Although the Lord's command is for his people to be one, some men say it is better for them not to be. Did you ever hear it? When the Lord has commanded us to speak the same thing in reference to the name we are called by, some say it is not necessary—it is better not to do it. They are like old King Saul. The Lord said to him, "Kill all the cattle and all the sheep;" but he left the fat ones to give to the Lord. It was a little better to human view, was n't it, brother, so far as we could discern? But the Lord condemned him for it; the God of Abraham cursed him for it, and said, by the prophet, he should die for it. He lost his crown, lost his kingdom, and lost his life—lost his heavenly home for doing better than the Lord had commanded. It does not say, "Blessed are they that do better than the Lord has commanded," does it? No, sir. "Blessed are they that do his commandments."

Says one, "I think, though, the commandments are that we shall wait, wait, wait till the Holy Spirit operates on us. That is not the command of the Lord at all, is it? Has the Lord ever commanded us to wait for the Holy Ghost operation, or commanded us to have it? I have never read it in my life. If we do all he has commanded us, we will get through the gates into the city; and if that is not a commandment, we need not wait for it, nor contend about it.

But, then, we not only get through the gates into the city, but we will have a right to the tree of life. Adam was driven from that for the first act of disobedience. It was a small matter, but it has kept his whole family from the tree of life ever since. Some men say God will not punish man eternally for the sins of a lifetime here. I reckon the devil would have argued, God will not punish a hundred billions of human beings, and bring them to death, for the sin of one man. Still it is true. The whole family of Adam have been debarred from the tree of life ever since Adam sinned, and they will never get back until after the judgment day, not one of them. Says one, "Don't you orthodox preachers"—O, maybe I am not orthodox—"do n't you preach that there is consciousness between death and the resurrection—that good men are happy as soon as they die, and bad men unhappy as soon as they die?" And then some wise men say, "Where is the necessity of the judgment day, away down at the end of the millennium, when the earth burns up?" A man asked me that question last week. I told him that a man was rewarded for his own personal goodness, and was happy as soon as he died; and for his own personal wickedness he was miserable as soon as he died—like the rich man and Lazarus. But a good man's work is not done when he dies, according to revelation. "Blessed are the dead that die in the Lord from henceforth: yea, saith the Spirit,

that they may rest from their labors: and their works do follow them." From the time they die, they rest from their labors, and their works follow them. A good man's work never ceases till time shall end. Old brother Paul's work is doing wonders in the world yet; the works of John, the beloved disciple, are still exerting a mighty influence among the children of men. And do you not think that the works of Rousseau, Tom Paine, and Voltaire, are working wonders of mischief long after they are dead? No man or angel can tell the amount of mischief their works will do until time shall end. So the influence of the works of the good man extends to the end of time, and so with the influence of the works of the bad man; and hence the necessity of the judgment at the end of the world. And the result of their works, when the balance-sheet is made out, will be added to their personal piety or their personal wickedness. I would rather be working on the right side.

But he says of this holy city that we are talking about,—the holy city where there is no night, where the Lord God and the Lamb dwell with men, and men are seeing their faces—"outside the city are dogs." I must drop one remark here. Is there a person in this house so low down as to think that John meant a literal canine quadruped? Did he mean a literal dog? He meant men that had a dog's disposition, of course. Here is the proof that I am right. They are dogs—doggish persons in their disposition. "And sorcerers;"—ah! they are men, are they not? "For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie." And there never has been a man, since John penned that, able to find one passage of Scripture that will get them into the city of the living God after the judgment is passed and the earth burned up. There is no escape then, outside of the city—filthy still—whosoever loveth and maketh a lie.

“I Jesus have sent mine angel to testify unto you these things in the churches.” Among the different denominations? No, sir; no, no! If the Lord had wanted different denominations, this would have been a nice time to put it in, would it not? When John was writing this, they were beginning to pull off in that direction a little, for which the Lord condemned severely. We have no more use for other denominations, than for another Bible.

The God of heaven thought that it was necessary to send his angel to tell John to preach these things in the churches. You hardly thought it was worth much, did you? But the Lord differed with us, and thought it would be good. Testify in the churches—tell them what the end of their work will be—what it will result in, not only here on earth, but what their reward will be beyond the shores of Time. To the faithful, upright, holy, righteous one, that does the commandments of Jesus, a place in the paradise of God, abundance of the water of life, free access to the tree of life, beyond the reach of sorrow and of death.

But, then, when we testify these things in the churches, from the day John wrote, all along down, what must we say in addition to this? We testify the condition of the righteous and the wicked after death and the judgment, and testify all about what John saw, and then what must we say? Tell them, “I am the root and the offspring of David, and the bright and morning star. And the Spirit and the bride say, Come; and let him that heareth say, Come. And let him that is athirst, come: and whosoever will, let him take the water of life freely.”

The Spirit of the Lord says, come to this heavenly land now while we are in the churches. It does not say, come after we die, for then, if you are unholy, you stay so—if you are filthy, you remain so. But while this is being testified in the churches, the Spirit says, come; and the Church itself says, come; the bride says, come; and let him that

heareth say, come. Good Lord, what a time we would have, if they would all do it! If they would all join in saying, "come," would we not have a host of preachers then?

This word "come" implies ability on our part. Do you say to those trees out yonder, "come?" Do you say to those stones in the hills, "come?" Do you say to unintelligent quadrupeds, that could not understand you, "come?" Do you ask that which has no power or will, to come? It is inconsistent; and the very fact that Jesus has authorized the hearer to say, come, is proof that men can do it. As I said before, the Lord does not command us to do that which we are unable to do. The Spirit of the Lord says, come. Says one, "I thought it *felt* come." No, it does not; it says it; it is written down here in the Book. It spoke out by holy men, it talked, and its words are put down on paper. Thank the Lord, it is *saying* come, in words that can be understood. It does not feel come, nor imagine come, nor taste come; it says, come, right here in plain language. And the Spirit of the Lord says, come, just as the Church says, come, and as the man that hears the Word says, come. That is not all.

"And let him that is athirst, come: and whosoever will, let him take the water of life freely." That is the business of the Church, to tell men that they may come to the city—that they may come to the Lord Jesus Christ, and have a right to the tree of life by doing his commandments.

It is our mission now to say come, while we testify these things in the churches; the time will be too late after while. Now is the time, while we are testifying in the congregations of the Lord, to tell men to come to the King, to come to his terms, to come to his requirements, to come to his commandments and do them, and have a right to the tree of life. Language could not be plainer than the Lord has made it here. "For I testify unto

every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book." It would be a dreadful thing to have all these horrid plagues added to us. Better keep fingers off, then. It is the finishing up of God's words to the world by his Son, and we must add nothing more. John finished it, and if we add to the words of the Lord, we are ruined for doing it. I mean, add to the Lord's words as a law by which we are governed. There is no danger of our adding to the Bible by putting words in the book; but we may add to it our notions, and opinions, and think-so's, and make them rules, and finally make void the law of God by our traditions, as the Jews did, and bring the plagues upon us. But some say, "We will not add to it; we think there is already too much." But, bless you, he says, "And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book." It is as bad to leave some out as it is to add some to it; it is just long enough exactly, and it is none too long. It is arranged just right, and never can be made better; and I would not, for both these arms of mine, add to it, or make one commandment not found in it, with this fearful anathema of the Son of the living God resting upon the man that does it. "They don't know any better." Can they not read? have they not capacity of mind to understand it when they read it? Then the Lord does not require it of them, if they are idiots.

"He which testifieth these things saith, Surely I come quickly; Amen. Even so, come, Lord Jesus." It will not be long until I reward the man according to his works. My coming is not far off—he said in John's day, and it must be considerably nearer now; it is 1800 years nearer now than when Jesus said to John, "I am coming quickly."

He said, by Paul, "The day of the Lord is at hand." It is a good deal nearer now. But they were, perhaps, as near death then as some of us are now; hence the propriety of the language, "I come quickly." The Lord will come, the judgment will set, and then, when he comes, woe to the man that has not done the commandments.

"The grace of our Lord Jesus Christ be with you all. Amen." Now I want to recapitulate, and sum up a little, and then I shall have done.

In the first place, the Lord, through John, made known that, though despised by men, (and they had scorned him as an impostor, put to death his disciples, exiled his last living apostle—had no confidence in Jesus as the Son of God at all,) he would come again, and every eye should see him. He makes two grand stand-points in the first chapter. The infidelity in the world then, and the time when he would come, and every eye should see him—behold him in his glory—and those that pierced him, should wail because of him. That is in the first chapter; that fixes the two grand stand-points, the first and the last—the then and the end. But, then, he makes two stand-points inside of that in the next place, and says the churches are now in a deplorable condition (in his day), but they will succeed. The Word of the Lord, through them, will triumph until they shall be burning, shining lights, and the whole four quarters of the earth shall bow and acknowledge Jesus—as is proven in one of my lectures—and the millennial age ushers in, when there shall be no infidel nations beneath the sun.

These are his grand stand-points made at first, and after making these two, he traces one line of events between the day he was in exile and the millennial age; and that, if you will allow me to use the expression, was simply a spiritual line. It was the prevailing spirit of the human family, that was to move on through all the period from the days of

John's exile to the millennial age, a spiritual line. How do I know? The Word of the Lord said so. These horses are the different spirits that are to prevail. He first tells us of the spirit of peace triumphing in the first quarter of the world. In the next place, a spirit of murder, of slaughter—a spirit of death, started out in two quarters of the world; it was the prevailing spirit in two quarters of the world—a spirit of persecution, of murder, and of death. He tells us after that there was another spirit to prevail over three quarters of the earth, and it was a spirit of darkness—a spirit of ignorance and stupidity, a spirit of opposition to the Word of the Lord. They made merchandise of it, and that was the prevailing spirit all over the land. Tracing this spiritual line, without regard to nations of the human family at all, only in the four grand quarters, he shows the extent of the spirit's influence. The next one was a spirit of death, of terror, of anguish and dismay. The pale spirit spread all over three quarters of the world; it followed after the spirit of darkness, and deluged the then known world. And the voice of the fourth quarter of the earth was heard, though it was not then in existence. And then he tells us of the condition of the spirits of the men that died martyrs for Jesus. Since he is telling of the spirits—the prevailing spirits—it comes in just right to tell of the state of the dead man's spirit between death and the resurrection, and he said it was conscious; it talked with the Lord, and the Lord to it. And then he tells us that the next prevailing spirit was opposition to the Bible. It blotted out the sun of the moral heavens entirely, and gross darkness covered the whole land, until the sun was black as sackcloth of hair; the moon, that had a borrowed light, was drenched in blood, and the stars fell down to the earth. He winds up by saying that the word of the Lord was carried to the nations

of the earth, and they received it, and the whole earth bowed down and worshiped God.

He gives us a political line next: will you allow me to use the term? In the sounding of the trumpets, he brings up an entire line of political events. He tells us that the first power that withstood the cause of Christ was the political power, or earthly power of pagan Rome; that it was the earth that stood against the truth, and that it burned Christians with fire, and stoned them with stones, and they were put to death with hail. That the next grand event was, that a great mountain or earthly government tumbled down into the sea, and was lost forever; pagan Rome, in its pagan form, went down. He was speaking of political events. He said it corrupted the sea, or the Church; that became corrupt in part at first. The next event was, a star fell in the East, and started something like a church there. And Mohammedanism comes in exactly in the East. He said the next event was, that these political powers combined—the Church became a political power in the West, and Mohammedanism a political power in the East, and made the dark time. I believe it is bad for politics and Christianity to be blended together—at least, such politics as we have now. He said the next event was, that a star fell from heaven to the earth, claiming to have dominion over all the earthly powers, and let the smoke out of the bottomless pit, and sent out swarms of greedy locusts, and they were upheld by this political power—the papacy. These greedy locust-preachers had on their heads crowns like gold, but not of gold; they were counterfeit—not the Lord's people at all. He said then, he saw all the political powers of the earth—every one of the nations of the earth, engaged fighting with fire, smoke and brimstone, and let loose from the political power that had held them down a thousand years and more. He saw, let loose to fight with fire, smoke and

brimstone, the whole human family—two hundred millions of them—that is, all the nations of the earth, and winds up the account of the mighty battle by saying that the kingdoms are thrown down, and become the kingdoms of the Lord Jesus Christ. The political powers of the earth yield to the Lord at last, and a great voice goes up in heaven, saying, “The kingdoms of this world” (do n’ you see, he is talking about kingdoms, about governments,) “are become the kingdoms of the Lord Jesus Christ, and he shall reign for ever and ever.” And that is at the close of this second line, between the two grand stand-points that he made at first. That is a logical arrangement. While he is telling about the kings of the earth, warring and fighting with fire, smoke and brimstone, (which is ignited gunpowder,) he said there was a certain matter to come off which would be rather astonishing. They were to make known all that the prophets had ever declared—open the whole thing to the people. Was it not open before? Yes; but, bless you, they took the key away from the people for more than a thousand years; but in the days of the fighting with fire, smoke and brimstone, (and we are in that now, as certain as there is a God in heaven,) he said the measuring reed was to be handed back—the two witnesses were to come to life again. And, having named that it was to be restored then, he gives us an entire history of it from the very commencement of it. It is natural he should do it, because it had been lying dead—in a dead language—for 1260 years; it had been unused as a measuring reed for 1260 years; it had been down in the streets of the great city, trampled under the feet of men, for 1260 years, and it came to life in the days of the letting loose of the nations, the kings of earth, to fight with fire-arms, and was received again as a rule. John gave us a history of it, precisely. He said, when all the testimony was given in, then the war was made against the

two witnesses. When the whole canon of scripture was made out, at the Nicene Council, in 325, the war was made, and the penny merchants commenced their work. They added only a few words to the two witnesses at first, for the people would not receive an entire change. Next, they took it entirely away from the people,—and the same principle will do the same thing again, forever. And that preacher, or that community, that will add one word to the law of the Lord, for a rule, or take one word from it, would add an entirely new volume, or take the whole Bible from the people. But, John said it was alive, and was going, and the powers of Hades can not pull it down. Up it will go, and rise still higher and higher.

He has introduced the Church, as measured by the measuring reed—the Bible—and he must give an entire history of the Church, which he does in the twelfth chapter. He tells us the Church stood—the beautiful bride of Christ—with a crown of twelve stars on her head. That she was clothed with the sun, had put on the true light that lights every man that comes into the world; and that, while in her beauty and all her husband's glory, there was a great red dragon stood before her, to destroy her seed and kill her children—put them to death. She brought forth such men as were ultimately to rule the nations with a rod of iron. But that the Church went into the wilderness for 1260 years; was lost in the fog and in the mists of the wilderness of tradition, superstition and humanism; was borne on the wings of the great, mighty Roman eagle, that mounted the throne of the Cæsars for 1260 years, and became drunk with the blood of the saints; but in the days of fighting with firearms she is to be measured up again by the measuring reed. But, having said this—that she is driven by a great monster into the wilderness—he describes that power, and tells us that it was the power that was on the seat of the Roman Cæsars, in Rome, for

1260 years. We know what power that is that called itself a Church. He gives us a full description of it, and tells us it was that power that took the seat of the old red dragon, of the pagan Roman Cæsars, and grasped their authority ; and that was papal Rome—the world that has read history knows.

He saw an image, made by one government. The Lord save us from making images of such a monster !

But the people—I have not said a word about the people. Honest people live and die in their own Catholic Church ; honest people live and die in the Lutheran Church ; there are honest people in the Church of England, in the Presbyterian Church, the Methodist Church, and in the Baptist Church ; but that does not make the systems right, does it ? Honest people live and die in the Mohammedan Church, but that would not justify me in joining them, would it ? With my information, my opportunities, my means of knowing God's holy will—would that justify me in joining any of them ? Let me never hide behind a bush that is too small to cover me ! We have the law of the Lord now in our hands, and there is no monarch to take it from us. We can read it for ourselves, and God has required it of us, according to our opportunities or means of knowledge. The Church is to be measured aright, and the measuring reed is to do this work until the kingdoms of earth are declared to be the kingdoms of the Lord Jesus Christ, and he shall reign for ever and ever. We are nearing the time ; it may not be for a hundred years, my brother, but a hundred years is a short time. But I will tell you the best we can do for it, is to either date from the commencement of the letting loose of the nations from this power, or from the end. In the days of Luther, this letting loose commenced, and they have only very recently all been let loose. Get the Church right, from the commencement to the end. I opine the measuring

of the Church will be as gradual in being accomplished as the letting loose of the nations. That is the best we can do for it, that I have heard of. Better work on with a good will; we will certainly accomplish this mighty work of bringing the nations to the feet of Jesus. Old Satan must be bound; but the Lord's people can only do it by being in the grand work.

John, then, from the close of the thirteenth chapter to the first of the twentieth, gives us an account of the mighty conflict between the Word of the Lord and the doctrines of uninspired men. He shows to us, from every imaginable stand-point, all the conflicts the Word of the Lord has to pass through, until the Lord's people unite in following the Word of the Lord, and gain the victory, and bind Satan one thousand years. From the close of the twentieth chapter, he tells of the fate of the Christians, through the ceaseless ages of eternity, who have accomplished the work allotted them on earth. For them there is a glorious rest on the new earth—in the paradise of God—beneath the shady bowers of the tree of life—to drink of the waters of life, and never thirst. We are invited to go there; the ungodly will not disturb us there; they will be outside of the city. They will remain filthy still; he that is unholy will be unholy still; and he that is righteous will be righteous still. That does not mean, there will be nothing more of him; he will not be annihilated.

And death destroyed! O, my God! How can a man, in speaking of death, as far as the human family is concerned, say that two-thirds of the human family are unconscious? How, then, can this death that is destroyed, hold half or two-thirds of Adam's family in an unconscious state eternally?

The Lord will come soon, and will give to every man according to his works. The judgment day is not far off

for every one of us. There will be a thousand years when Satan will be bound, and at the end of that time he will be loosed a little season. We have the work of binding him to do. And then the reward hereafter. It is worth working for, it is worth dying for; a home in the holy city, a home at the right hand of the Majesty on high, and a drink of the water of life! O, my thirsty soul! May I once reach that happy clime, and stay there and eat of the fruit of the tree of life! It is worth our utmost effort, worth our utmost care—all we can do to obtain it.

O! why stay away from it? why not do his commandments, that we may go there? One commandment of Jesus is, Come to me, come to my yoke, come to my government. Take my yoke on you, and learn of me, for I am meek and lowly of heart, and you shall find rest to your souls.

LECTURE XVIII.

RECAPITULATION.

UNITY, INDIANA, July 4, 1869.

SOME time since, I commenced a series of lectures on the last book of the New Testament, at this place; and, on account of very disagreeable weather, was compelled to close a little while before I got through. I had resolved all the time to give this place the preference to all others—partly on account of selfishness, it may be, and maybe not. My membership is here, my home is here, my friends are here, and I had commenced the work here; so I thought I would finish it here. It is a good thing to understand this book, and to talk about it.

We had progressed with our lectures as far as the twenty-first chapter of the book of Revelation, where we will now commence reading.

“And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away, and there was no more sea. And I John saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write; for these words are true and faithful.”

The heart that can remain unmoved while reading this portion of the Word of the Lord, is indeed very hard. In the latter part of the preceding chapter, we have an account of the general resurrection, when the grave in which the body was deposited, the sea where thousands of human bodies lie, and the unseen world, all give up their tenantry; when the body and spirit are reunited, and the great white throne is set, and all nations stand before it—every man to give an account of the deeds done in the body, whether good or bad.

And when that judgment is come on, or before it commences, rather, John said he saw from the face of him that sat on the throne, the earth and the heaven flying away—this earth that we live on, (literally,) this atmosphere that surrounds it, this air that we breathe, all flying away from the face of him that sat on the throne, that judged the nations of the earth. And John adds a little more than that: that there was no place found for them—for the earth and the heaven, the atmosphere.

And I read, in the introduction, the account that Peter gives of that day, in the last chapter of his second letter, where he says—there is no figure used—emphatically and distinctly, that the world was once destroyed by water; the *people* were destroyed by water; he says the *world*. And the Word of God had threatened it—had promised it beforehand—but he says now that same Word has promised, that not the world, the people only, but the earth itself, with all its works, shall be burned up. The world means the people; the earth is that which the people dwell upon. And it is just as certain to come to pass as that I am talking to you to-day. This earth, these hills, these valleys, and all the works that are on the earth, will be burned up, for the Word of the Lord has declared it. And that Word of the Lord keeps it in its place to-day; it is by the Word of the Lord that it now exists, and by the Word of the

Lord, by which the earth and heaven now exist, it will be destroyed, burned up, and no place found for it. And this, John says, is at the close of the millennial age after the thousand years of peace on earth have passed away.

We have, it is true, the promise that there shall be yet, on this earth, one thousand years when Satan is bound, so that he can deceive the nations no more for a thousand years. But, then, if that were all the promise that I have, I would feel sad, indeed. If I had nothing more to fight for than simply to help bind old Satan one thousand years, I would feel sad, indeed ; because my life is short ; because the earth I live on will be burned up at last ; because the elements themselves will melt with fervent heat, at the end of all this happy period of one thousand years. Then, where is all our labor ! All lost at last, unless the Lord gives us some other promise ; it is lost after all, the earth is destroyed and no place found for it—no resting place for the Christian's foot. But, after he has declared, in the closing portion of the twentieth chapter, that this earth, that is to enjoy a thousand years of rest, is destroyed, burned up, flies away from the face of him that sits on the throne, he immediately proceeds to tell us of something that gladdens my heart. After the judgment has passed, and the dead are judged according to their works, he says, "I saw a new heaven and a new atmosphere, that heaven that was made at the beginning, in which the fowls flew." And a new earth !—thank the Lord for it. That, after the judgment day has passed, there will be a new heaven and a new earth, wherein dwells righteousness, and no wicked one there. Then, Christians have something to work for. If this earth is burned up, and all that is on it is consumed, what need the Christian care, while he has the promise of being a citizen of the new earth with a new atmosphere around it ? And on that new earth there will be no more sea, nothing to divide the nations from each other.

There will be one family there; none of these natural divisions that we have on this earth, no four quarters to it; it will be a new earth, and the one dwelling place. How large it will be, or how small it will be, is not for us to inquire. Whether larger than this, whether smaller than this, the Lord has not made known. Whether he will work up the materials of the old one into the new one, is not for me to imagine. There is no place found for this one; what becomes of it, I know not; the Lord that created it out of nought, can annihilate it as easily; and he can create the materials for a new one as easily as he could work up the materials of the old one into it. It is enough for me to know that, after the judgment day has passed, there will be a new earth and a new heaven. and no sea; and that the holy city—the new Jerusalem—which comes down out of heaven, will be on it. Not old Jerusalem on this earth, that is to be burned up after a while, not the literal city out yonder in the land of Palestine, but the New Jerusalem that Christians belong to now—the heavenly Jerusalem will be on that new earth. John declares that it came down from God out of heaven, prepared as a bride adorned for her husband. Beautiful, indeed!

And the next voice that he hears is out of heaven, saying, “Behold, the tabernacle of God is with men;”—on the new earth, after the resurrection is past, the tabernacle or the dwelling place of God is to be with men on the new earth. “And he will dwell with them, and they shall be his people, and God himself shall be with them and be their God.” It is enough, if I am on the new earth, and am one of the children of the Almighty, and their God is my God: it is enough.

But, then, he has said a little more still that adds to the interest of the matter. “And God shall wipe away all tears from their eyes,” from the eyes of those on the new earth. *All tears!* I know the criticisms of some;

they will weep a little there, but it is not implied in the language here. As he will state directly, there will be no weeping there; their tears are all wiped away by the time they reach there. There is weeping here, there is mourning here in this world, there are tears shed *here*, but there they are all wiped away—not one left.

“And there shall be,” (the best of all, it seems to me, is coming,) “there shall be no more death.” When we get there, death will not disturb our peace; never separate us from those we love; “neither sorrow”—that teaches what I said in reference to there being no tears shed there. There is to be neither “sorrow nor crying”—that is the way it reads here in this book; “neither shall there be any more pain; for the former things have passed away.” The old earth, with all its works, the old atmosphere, with all its malarial diseases, gone for ever—no sea; and on the beautiful new earth—without its natural divisions, as this one has—no death, no crying, no sorrow, no pain forever. It is enough. If the human mind could ask for more, it would ask for that which is unreasonable. We have more, then, to labor for than simply to bind old Satan a thousand years. We have the promise, that after the resurrection is past, we will be citizens of the new earth, beyond the reach of death. I wonder, while I think of this and read it, that we for one moment can fix our affections on things beneath the sun. It seems strange that men can be so degraded as to give their hearts to things that perish, that must be consumed.

“And he that sat upon the throne said, Behold, I make all things new.” A new heaven, a new earth, a new atmosphere, a new order,—no death! All things new. “And he said unto me, Write: for these words are true and faithful. It is enough again. It is the promise of the true and faithful God. It is the promise made by him through his Son Jesus to John. Write it down, John; it

is no fancy sketch; write it down, John; it is no figure: it is the true and faithful declaration of the Lord. These things will come, and he is dealing in facts along here, not figures. That is the rule by which we must always work to know we are right: take it literally, when it will bear a literal interpretation; and it will bear nothing else here.

“And he said unto me, It is done.” That is the end of the matter, John. That is the finishing up of the whole of God’s works with man. It is done. There is a new earth, and a new heaven, and a holy city for the Lord’s people, and the wicked banished from his face for ever. It is the winding up of the matter, John; it is done. “I am Alpha and Omega.” He said this at the commencement of the book of Revelation, when he was in the beginning of the subject. He has gone through with all the lines of historic events, and now it is done, he says. He is not only the Alpha, but the Omega—the end of the matter, too. He commences with John’s exile to Patmos, and now winds up with a new order of things after the general resurrection, and says Omega then—It is done. “I will give unto him that is athirst of the fountain of the water of life freely.” Here is the declaration of Jesus again, or God, our heavenly Father, through his Son; and I am glad it is here. He says, “I will give unto him that is athirst, that longs for it, desires it, to drink of the water of life, or of the fountain of life, freely.” We need not buy it; there is no gold asked for it in exchange; the poorest man in all the land that begs his bread, that lies in the street with the dogs around him, if he longs for citizenship in this holy city on the new earth, and thirsts for the water of life, he can have it freely, as certain as if he were worth ten millions of money. If that had not been put in there by the Lord, I would not have known to-day but that it would take a large amount of money to buy a lot in that holy city on that new earth; but it is free, brother, for the

poor and the rich, for the high and the low, for the bond and the free, for the beggar and the monarch, alike; it is offered freely if we are thirsting for it. And who would not ardently desire to drink of the fountain of the water of life in order to live; who would not want to live eternally in that happy home?

But he tells who shall inherit, after all, in the next verse. "He that overcometh shall inherit all things," the one that overcomes; hear! There is something we must overcome in order to inherit all things he had just been speaking of. Overcome our enemies? No, sir; he did not say that. Overcome our neighbors that might be esteemed enemies? No, sir; he never said it: but he is alluding to the very matter that had been so often stated by inspired men—to overcome ourselves, our selfishness, overcome the ways and follies of the world, and keep it down under our feet—overcome the love of the world. I know I am right in that, because if the love of the world is in our hearts, the love of the Father, our God, is not, and we would be cursed and driven for ever from his face if we love him not. There is something to overcome; the lusts of the eye, the pride of life, the love of the world, the love of applause, the love of earthly honor, the love of earthly things—these things are to be overcome, and the man that overcomes these things shall inherit the new earth. And it is enough; let me say to you to-day, that it is more than a compensation. It is amazing grace to have a home on the new earth, where there is no death, for simply denying myself some foolish vanities here; it is more than pay, ten thousand times infinitely more than a compensation. Why, O, my soul, will men be so careless about it? There is a reward offered here. It is in the final winding up of the Book of Life. God carries our mind down to the final, the eternal reward of his people. Not only shall he inherit all things if he overcomes the world, its ways, its

follies, its vanities, its besetments; and it is no light battle, but then the victory will be so great. Not only has he the promise of being heir to all these rich blessings—the water of life, the crown of glory in the world where there is no death—but God says, “I will be his God if he overcomes these things of earth; I will be his God, and he shall be my son.” That is enough, to be a son of the Almighty; that is offer enough. There is something to prompt us; but he adds:—(now, this is all after death is destroyed, and the new earth is ushered in; he is talking about things beyond the judgment day in this connection that I am reading,)—after this earth is destroyed—and John knew as much about this as any man ever did since he was in Patmos, or before, either—he says, “But the fearful”—listen—“and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars,” shall inherit the new earth, where there is no death? He never said it, brother. A foolish preacher, deluding the people, said that the abominable, and the murderer, and the whole line of Adam’s family, should all go to the new earth, where there is no death. John did not preach it. He said these persons just named shall have their part in the lake which burneth with fire and brimstone, which is the second death, the second separation from God, the final separation. And I believe it, because it is here in plain words. It is after the resurrection, after the judgment, after there is a new earth introduced, after the righteous are declared to be in the presence of God, that John says the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burns with fire and brimstone, which is the second death. The Lord save us from it. There may be persons here that think all will be well enough after a while. Better take the solemn warning that is left on record in

this last address of our heavenly Father. I am not debating that subject now—simply stating facts. He has finished up the brief account of the condition of the righteous and the wicked after the resurrection, at the end of the eighth verse, and simply states what will be the fate of the righteous and the wicked after the judgment day is passed and the earth burned up; and it is stated in unambiguous, unmistakable terms, so that the little boy can understand it, and the little girl can not misapprehend if she will read it carefully.

“And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither; I will show thee the bride—the Lamb’s wife.” John is only showing what will be, and drops back here to the day in which we live, when the fighting with gunpowder is going on. That is proven in some of my former lectures, I am sure. “Come hither; I will show thee the bride, the Lamb’s wife;” and John journeys down the stream of time again, to look and see the wife of Christ. Says one, I know you said in one of your lectures—you came well nigh proving in one of them; some may say you did prove—that the Church is Christ’s wife. Paul said it, my brother, more than once. Then, I will show you the bride, the Lamb’s wife, the Church really, in its future state—when it is all one. “And he carried me away in the spirit to a great and high mountain, and showed me that great city—the holy Jerusalem—descending out of heaven from God. He had described the city on the new earth, a little while ago. Some of our wise men seem to have so narrow a mind, they can never get more than one thought into it at a time. Some have come to the conclusion that the city is only a pile of precious stones, with gold paved streets; others conclude that the city is the Church of Christ, and nothing more than that; and some will have a city without houses, made of people;

and others a city of houses, without any people, while it takes both houses and people to make a city in fact; and the Lord addresses us according to our observation and reasoning powers. The bride—the Lamb's wife—is there in that magnificent structure; the Church is there. It is not only a building with walls and streets paved with gold, but there were persons there—the Lamb's wife was there, the Church was there.

But the idea of having a Church up in the air, of having his bride without a place to dwell in, would be absurd and ridiculous, would it not? To persons like we are, it would; we could not conceive of enjoyment without some place in which to dwell; hence Jesus said he was going to prepare a mansion for us. It will be a grand one, too—all glorious, the Lamb's wife, his Church, the inhabitants of the city.

And what did John see when he was carried away? "That great city, the holy Jerusalem, descending out of heaven from God, having the glory of God: and her light was like unto a stone most precious, even like a jasper stone, clear as crystal; and had a wall great and high." He is describing the mansion that the Lord's people will have, that Jesus has gone to prepare for them. Not just a town without any people; no, the Lamb's wife will be in it when it comes on the new earth. "And had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel." He then gives the order of the encampment of the Israelites when they marched; they were in the form of a hollow square, three tribes on each of the sides—three on the east, three on the north, three on the south, and three on the west. And the wall of this city had twelve gates; three on the east, three on the north, and three on the south, and three on the west; and the names of the twelve tribes of Israel

written in them. But they are only the gates that lead to that city. Israel of old, the seed of Abraham, is made use of figuratively here as only the introductory or school-master dispensation—the gates that led up to the Church.

The names of the Israelites were written on the gates, but he said the city had twelve foundations, and in them the names of the twelve apostles of the Lamb. Strong enough, is n't it? While old Israel only served as a gateway to lead to the city, the foundation had the names of the apostles on it, and they stand at the foundation of the city even in the new world.

“ And he that talked with me had a golden reed to measure the city, and the gates thereof, and the wall thereof.” Now we will read a little more about our mansion-house. “ And the city lieth foursquare, and the length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs. The length, and the breadth, and the hight of it are equal.”

Now, I know that some men, in speaking of this matter, say that John gives the entire measure of the city in its length, breadth and hight, as being twelve thousand furlongs altogether; they say it looks too large any other way. But I know enough about numbers to know that no man can extract the cube root of twelve thousand furlongs without running into an infinite number of fractions. He meant it was twelve thousand furlongs long, twelve thousand furlongs wide, and twelve thousand furlongs high. He measured the wall of the city twelve thousand furlongs, and adds, its breadth and hight are just that too. It could not be otherwise.

Says one, I would like to know how large a town that is—what sort of a building the Lord has prepared for his saints. It was fifteen hundred miles square, brother,—English miles. But, then, it is possible, it is quite probable, it is almost absolutely certain, he was talking about

longer furlongs than ours ; but the shortest we can possibly dwindle it down to, is fifteen hundred miles long, fifteen hundred miles wide, and fifteen hundred miles high. Says one, it is too high. There will be no storms there, and it is very strong, too. And its streets are paved with pure gold.

Well, do you know how many persons that city would hold ? I have made the calculation of the size of that city, and have thrown it into rooms ten feet square, and then calculated the number of rooms. I had considered that one billion of human beings would die every thirty-three years since Adam was created. That is a little more than a fact, is it not ? And I counted from the commencement down till the end of the millennial age—7,000 years—twenty-one hundred billions of human beings, and then I multiplied that by two hundred, and supposed there might be two hundred worlds like this, and three billions dying every century on each of them, and I had rooms enough ten feet square in that city for every one to have one to himself or herself, and then had one-third of the city left for streets and pleasure-grounds. It is a large mansion ; all will not get there, but there is room enough in that city for a thousand worlds like this,—for all of them that will be saved, I fear.

After all, John says, it is but a tabernacle, a little temporary residence for our Father and our God. It is large enough for us—it is grand enough, too. We can stay there or go abroad, if we want to ; we will be joint heirs with Christ. These little farms of Putnam county dwindle down to nothing in my sight. Who would miss the heavenly home, miss the holy city, and be driven away from the water of life for ever and ever, for the gratification of the flesh a few years—who would ?

He tells us the building of the wall was of jasper, and the city was pure gold, like unto clear glass. That is richer than California ; richer than Golconda's mines ; richer

than any of the new mines we have found. "And the foundations of the wall of the city were garnished with all manner of precious stones. The first foundation was jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald; the fifth, sardonix; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst." These are precious gems, worth, in our time, a great deal more than their weight in gold.

"And the twelve gates were twelve pearls; every several gate was of one pearl: and the street of the city was pure gold, as it were transparent glass. And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it." There was no meeting-house there dedicated to the Lord; there was no little building like this consecrated to the Lord of hosts; no temple in it like in old Jerusalem in the days of Solomon: for the Lord God and the Lamb are the temple of it; they dwell there and the people worship in the city.

"And the city had no need of the sun,"—it was not here on this earth, certainly, but on the new earth. "The city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof."

That is not all. "And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honor into it." Not their wickedness and their folly. "And the gates of it shall not be shut at all by day: for there shall be no night there." I heard one man say not long since, "If I had nothing more offered to me as heaven than the simple fact that there shall be no night there, it would make me happy for ever. I always dread the dark—to have the sable curtain of night thrown around me,—but the thought of being where there is one eternal day, is enough."

“And they shall bring the glory and honor of the nations into it. And there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination or maketh a lie.”

Some might have thought that there was to be no temptation there; that all would be saved, and there would be nothing there that would cause them to be defiled; there would be no temptation to work abomination or tell a lie; but John clinches the matter; no such persons were to get there. In the very next sentence he says, “They which are written in the Lamb’s book of life.” Those that make a lie, will not get there. That is a fair deduction, according to the rules of language, I know. They will have no part in it at all; they will be outside of the city.

“And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.” In that holy city men may drink of the water of life freely, in the city of the living God, where nothing impure can ever enter; no impure person can get there.

“In the midst of the street of the city, and on either side of the river, was there the tree of life, bearing twelve manner of fruits, and yielded her fruit every month; and the leaves of the tree were for the healing of the nations.” Nations are healed when they get there. It makes no difference to us whether it is used figuratively or not: those that get there will be kept healed by the leaves of that tree.

“And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him. And they shall see his face, and his name shall be in their foreheads.” The name of the God of heaven, the Word of the Lord, they will understand; his name will be there, and they will know more about him than they do now.

“And there shall be no night there; and they need no

candle, neither light of the sun ; for the Lord God giveth them light ; and they shall reign for ever and ever.” That is the promise to the faithful. How strange it is we have to beg men and women to be the Lord’s children, the Lord’s servants, the Lord’s soldiers, the Lord’s followers, to go to such a home as this ! How strange that every human being is not more interested in reading this book, and studying these things in their connection and order, than they have been, while the blessing of the Lord is pronounced on the man that reads it, hears it, and remembers it.

“ And he said unto me, These sayings are faithful and true : and the Lord God of the holy prophets sent his angel to shew unto his servants the things which must shortly be done.” The sayings of this book are faithful ; this part we have just been noticing is faithful and true—certain to come to pass.

But he adds another word. “ Behold, I come quickly.” That is the first thing John named when he introduced himself to the churches in Asia—the Lord Jesus will come. But, then, says one, Is he to come after this new heaven and new earth are brought in ? No ; just before it is introduced. He said, in the commencement of the twenty-first chapter, a great white throne was seen when the thousand years had passed by, in which Satan had been bound. Now, this is faithful and true, that this new order of things shall be introduced ; the time is coming, and I will come quickly. That is the order in which it stands. I will not tarry long until I come to judge the world in righteousness, and separate the good from the bad, and take my people into the holy city, on the new earth, and turn the bad ones out for ever. It will not be a long time. Says one, It has been a good while since John wrote it—1800 years almost. It has only been a little more than a day with the Almighty, for a thousand years are as one day

with the Lord. And when he is talking of events that are to transpire, he says *quickly*; it is only a few days; it will not be long; when the time has flown away, it will be as the dream of the night.

“Blessed is he that keepeth the sayings of the prophecy of this book.” Lord grant we may not only keep them in our minds, but may meditate on them continually. That we may remember every day this farewell address of our heavenly Father’s only Son. It is the valedictory of the King of kings and Lord of lords. That we may remember that he has declared, four or five times, the words in it are faithful and true. We have seen the fulfillment of almost all of them, except the binding of Satan and the millennial age, already.

“And I John saw these things, and heard them. And when I had heard and seen, I fell down to worship before the feet of the angel which showed me these things. Then saith he unto me, See thou do it not: for I am thy fellow servant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God.” Says one, I wish you would stop a moment there; I have always been taught that there was unconsciousness between death and the resurrection. John was in Patmos before the first resurrection, brother, and the angel that was showing him the whole Vision, declared that he was one of the prophets—John’s fellow servants—and was not unconscious, at that. Which one of them it was, I know not. It might have been Enoch, it might have been Elijah, it might have been Jeremiah, or Isaiah—it makes no difference to me; but one thing, it for ever sets aside the unconscious state of the dead. They are conscious after death, but that was fully proven in one of my lectures.

“And he saith unto me, Seal not the sayings of the prophecy of this book: for the time is at hand.” The time of my coming is near by; do not seal it up—let the

people understand it. God grant that they may. Says one, I thought the Lord had sealed it. No; Jesus broke every seal to John in the Isle of Patmos, and it has never been sealed since then. There is no need of our saying it is a sealed Book, when Jesus broke the seals and told John what was written in the Book. Jesus broke the seals 1800 years ago, and told the contents of the Book—told it in figurative language, I know, but the Lord explains every word of it in his own Word of Truth. It has been sealed, but I have revealed it to you; seal it not, for the time is at hand when I will come again. And then what?

“He that is unjust, let him be unjust still.” That is not here; does the Lord Jesus say now to men that are unjust, go on in your wickedness? Does he, anywhere? No; but when he comes again to judge the world—when that time rolls around, that is the time when he that is unjust shall remain unjust still. “He that is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still.” Do not try to change them, then; let them remain as they are when I come. The Lord Jesus has said that, and the time of his coming is at hand. I want to say that death is nigh at hand all the time; and if we die in our sins, we will meet the Lord in our sins; if we die holy and in the service of the Lord, we will meet the Lord holy and in his service. Hence he says the time is at hand; and when Jesus comes, he declares there is no change of character or condition. He says, Let the unjust man remain so, let the filthy man remain so, and let the righteous man remain so, and let the holy man or woman remain so, when he comes, for there is to be no change then. It is all probation here—it is a life-time. We must form our character here, to be prepared for the coming of the Lord.

Here, you see, he has reference to his coming. The next verse says it: “Behold, I come quickly.” He had

stated before, that the time was at hand when he was coming, and then the condition and character remained unchanged, and adds again in the twelfth verse, "Behold, I come quickly, and my reward is with me to give every man according as his work shall be. I am Alpha and Omega, the beginning and the end, the first and the last."

