

THE REVELATION OF JESUS CHRIST

BOOK 15

REVELATION 6:9-17

**OPENING OF
THE FIFTH SEAL**

EDWARD IRVING

1831



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BOOK 15
REVELATION 6:9-11

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*Exposition of the Book of Revelation:
in a series of Lectures*
1831

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WHY THIS WORK?

The first time I came across the writings of Edward Irving, deep in the back shelves of the Theology Library at UBC (Vancouver, BC, Canada), I was deeply impressed with the unusual treatment he gave to the final book of the Bible.

He wrote as one who knew his calling, and knew that he had a message from God for his generation. Combined with that urgency, Irving had a large sense of the glory of God in Christ, and God's purposes through Christ to reveal Himself unto the world through the Church.

He also possessed a large gift for language and expression, and apparently was quite an orator, as well as being a man of great compassion and sensitivity.

His work on the book of *Revelation*, which originally comprised two volumes, but only covered the first six chapters, towers above other similar commentaries because of its unique blend of gospel and prophecy.

Coming from a church founded on the Advent movement of the mid-1800's, I was somewhat familiar with books on the prophetic parts of Scripture. Irving's commentary was nothing like those.

Whereas the standard prophetic works tended to get quagmired in historical events and details, thus dwelling on the vessel by which God's purposes were worked out, Irving kept his eye single to the glory of God, and searched into those deep purposes as far as he was able. He rightly dwelt on the treasure that was in the vessel of prophecy. Like Moses, he wanted to see God's glory, or as much as was humanly possible. And he did see much, indeed.

And because most of the treasure he unearthed is practically lost to the Church today, I have for a long time had a strong desire to make these works more widely available.

In this republication, I have taken only a few liberties: correcting and modernizing spelling and grammar in a few places (including the language in the KJV Bible references), breaking up large paragraphs and sentences, and inserting full Bible references where appropriate. I have separated the original 2-volume work into smaller books, one for each of the fifteen original lectures. Otherwise it is as Irving wrote it.

This is Edward Irving's parting gift to the Church of Christ. In his own words, from the exposition on Laodicea:

"But my confidence in truth never fails me. I know that these things are not published in vain. It is not for myself, nor for my flock, but for the church of God, that I write these things, which I pray God for His own name's sake to hasten and bless."

Gather up the fragments, that none be lost.

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Revelation 6

⁹ And 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:

¹⁰ And they cried with a loud voice, saying, How long, O Lord, holy and true, do You not judge and avenge our blood on them that dwell on the earth?

¹¹ And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellowservants also and their brethren, that should be killed as they were, should be fulfilled.

INTRODUCTION

BEYOND a question, the action of the seals is the act of putting Christ and His saints into possession of the inheritance which He purchased with His blood. It is the Father's accomplishment of that decree,

Psalm 2

⁸ Ask of me, and I will give you the heathen for your inheritance, and the uttermost parts of the earth for your possession;

His fulfillment of that word:

Psalm 110

¹ Sit on my right hand, until I make your enemies your footstool;

His demonstration that Jesus is Lord of all:

Philippians 2

¹⁰ That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth.

But as grace precedes punishment, and mercy rejoices over judgment, there must be a period of forbearance and long-suffering before the period of wrath and indignation.

John 1

¹⁷ The law came by Moses, but grace and truth came by Jesus Christ.

This is the reason why these seals open not at the beginning of the Christian dispensation, but three hundred years onward, during which the Father gave Christ a seed in every land, a flock of little ones, in whom His name and honor were placed; according to their treatment of whom all nations might be treated of Him in the judgment.

For, according to the parable in *Matthew 25*, the principle upon which the reward or the punishment of the nations proceeds is the way in which they have dealt with His saints:

Matthew 25

⁴⁰ Inasmuch as you did it unto the least of these, you did it also unto me.

This is the reason why the first three hundred years after the outpouring of the Holy Ghost, to beget a seed unto Christ, are given to men in probation, before any act of judgment is permitted to fall in upon the earth.

The Seven Churches—that is, all the churches—are by the Holy Ghost constituted and preserved in all lands, as witnesses to the one God, the Creator of heaven and earth, the God and Father of our Lord Jesus Christ: and there they are kept against their own inbreeding corruption, against all outward persecution, harmless and inoffensive, deserving no evil, and revenging no injury, meek, lowly, and righteous, industrious, temperate, and obedient: the very types of character whom kings and judges of the earth should protect from oppression; being the chosen and the holy ones of the great King.

But instead of receiving the protection which bare justice entitled them to, the countenance which quietness and uprightness should ever have, the reverence which goodness and piety should command, they are persecuted, cast out, and broken to pieces, hunted like the partridge upon the mountains, counted as the offscourings of the earth, and put to death with ignominy and torture.

During these three hundred years did God look on and suffer: He patiently took evidence against that thing which He hated—the Paganism and the idolatry of the earth. He hated it as giving His own honor to demons: yet He would not crush it until He had shown how unjust, how cruel, how immoral a thing it was. For it had decorated itself with art and science, praised itself in poetry and eloquence, established itself with a show of philosophy and morality, and it wore the specious form of mercy and grace to all the religions of the earth.

These hypocrisies of Paganism to discover, these fallacious appearances to expose, God sent among them this most numerous company of prophets and wise men, renewed after His own image in righteousness and true holiness; by the light of whose beauty the darkness of their deformity might be discovered; by the meekness, and patience, and mercifulness of whose dispositions the hideous cruelty, and falsehood, and wickedness of Paganism might be brought to light; to the end that He might be fully justified in the sight of the intelligent universe in that awful destruction which He was about to bring upon the whole fabric of idolatry which had so long corrupted the earth and grieved the Majesty of heaven.

This period of grace and mercy, of forbearance and long-suffering before the act of judgment; this taking of the evidence, and justifying of the act before it comes to pass; this carefulness of God that the morality of all His several actings may clearly appear, and that He may not be taken for one who delights in or decrees evil, or has pleasure in making the innocent to suffer; is that which causes it to be necessary that if these seals are acts of judgment, as we have many ways shown them to be, they should not commence at the beginning of the preached Gospel and planted Church, but some time onward in the stream of its history.

The time of commencement we have fixed and determined by many criterion to be the time of Constantine: and the two actors in the subversion of Paganism we have proved to be Constantine and Theodosius; the one reigning over it with a crown of dignity and a bow of instruction, its mighty conqueror; the other beating it down to the earth with the great sword of civil warfare.

After which came a period of yoke and famine, under Honorius; and lastly, under Justinian, a period of utter destruction and desolation to the fourth part of the earth, Italy and Africa, where chiefly the wickedness had been perpetrated.

This fourfold action embraces in all a period of about two centuries and a half; during which, to use the elegant and exact words of Dr. Robertson:

New forms of government, new laws, new manners, new dresses, new languages, and new names of men and countries were everywhere introduced. To make a great or sudden alteration with respect to any of these, unless where the ancient inhabitants of a country have been almost totally exterminated, has proved an undertaking beyond the power of the greatest conquerors.

The total change which the settlement of the barbarous nations occasioned in the state of Europe may therefore be considered as a more decisive proof, than even the testimony of contemporary historians, of the destructive violence with which these invaders carried on their conquests, and of the havoc which they had made from one extremity of this quarter of the globe to the other.¹

These observations I make, not to weary you with repetitions, but to impress great principles, by showing them in various aspects, and to introduce the fifth seal, which, in relation to the sixth and seventh, occupies the same place of long-suffering and forbearance, of witness-bearing and evidence-taking, as did the period before the coming of judgment in the days of Constantine.

This is put beyond a doubt by its language and structure, so different from that of all the rest, and yet so contrived as to be the expositor of them all. It reflects light upon the four gone by, it anticipates the two which are about to come, and it explains the moving cause of both.

The martyrs, the souls of them that were slain [that had been slain] for the word of God, and for the testimony of Jesus—the same cause for which John had been a prisoner in Patmos (*Revelation* 1:2-9)—are represented as crying with a loud voice,

1 Robertson's *Charles V.*, vol. 1, pp. 12-13

Revelation 6

¹⁰ How long, O Lord, holy and true, do You not judge and avenge our blood on them that dwell on the earth?

This, the first part of the seal, contains the information that:

1. The “dwellers upon the earth” had slain the martyrs;
2. The martyrs were expecting judgment and recompense upon their murderers from their holy and true Lord;
3. This judgment was not yet accomplished, but by them eagerly waited for and earnestly desired.

The last part of the seal is in these words:

¹¹ And white robes were given unto every one of them; and it was said unto them, 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.

This contains:

1. A present reward and consolation to them;
2. The announcement of a delay of that judgment which they expected; and,
3. The intimation of another company of martyrs, their fellow-servants, who should be slain in what way they had been slain; after which they that dwell upon the earth should be visited for the martyrs’ blood.

From this short analysis of the contents of this seal it is manifest that the previous judgments are not to the extirpation of them that dwell on the earth, nor yet to the eradication of their hatred of Christ’s people, nor yet to the full avengement of their blood. This is, by decree and purpose of God, postponed for a little while longer, till a second glorious company of the martyrs shall have won their crown. For, behold, when the next seal is opened, every bondman, and every free man, is in an agony of instant destruction:

Revelation 6

¹⁵ 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 free man, hid themselves in the dens and in the rocks of the mountains;

¹⁶ And said to the mountains and rocks, Fall on us, and hide us from the face of him that sits on the throne, and from the wrath of the Lamb:

¹⁷ For the great day of His wrath is come; and who shall be able to stand?

And in the seventh seal they are all destroyed:

Revelation 16

¹⁷ And 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.

¹⁸ And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great.

¹⁹ And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of His wrath.

²⁰ And every island fled away, and the mountains were not found.

²¹ And there fell upon men a great hail out of heaven, every stone about the weight of a talent: and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great.

This leaves no doubt upon our minds that this fifth seal occupies the whole of the second time of long-suffering and witness-bearing, and that the sixth seal proclaims it to be at an end. The seventh is the end, the final catastrophe which is here prayed for, and which is there performed.

There is, as we said, a beginning, a middle, and an end in this great action of the Lamb: the beginning is the first four seals, the middle is the fifth seal, and the end is the sixth and seventh.

THE FIFTH SEAL

NOW, in opening the fifth seal, the second part into which the whole action of the seals divides itself, it seems best, as our custom is, carefully to examine and explain the language in which it is written, and then to detail the historical facts to which it has reference.

Revelation 6

⁹ And 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.

In this, as in each of the foregoing seals, the seer sees a sight, and hears a mighty voice; but it is no longer one of these four living creatures who speaks, but the souls of the martyrs from beneath the altar. It is the Church still, but the Church considered in the aspect of witnessing and dying for the truth. To them is given the invocation of judgment, and to the same white-robed company (*Revelation 19:14*) the execution of the judgment is committed.

If we were right in our conjecture (for we dare hardly call it interpretation) concerning the succession of the cherubim:

- the first is the Church governing;
- the second is the Church contending with her enemies, and treading them down;
- the third is the Church girding herself to contend like a man, by reason and resolution;
- the fourth is the Church flying into the wilderness with the wings of a great eagle to her place of safety;
- and this fifth is the Church complaining from under the altar, and crying for judgment: it is the period of the patience and suffering of the saints.

How exactly coincident herewith is the attitude of the Church in the 13th chapter, which we showed, when taking a

general survey of the seals, is exactly parallel in time and action with this seal:

Revelation 13

¹⁰ He that leads into captivity shall go into captivity: he that kills with the sword must be killed with the sword. Here is the patience and the faith of the saints.

This period, introduced by the voice of these longing martyrs, is a period of oppression, of weary and heavy oppression, wherein the Church, fallen under her terrible enemy, has a long, long penance to endure. The truth of this observation will more fully appear, when we consider the condition of place in which these suppliant martyrs are introduced: “under the altar.”

UNDER THE ALTAR

There were two altars:

- The one the altar of burnt sacrifice, whereon all sacrifices made by fire were offered up continually, and which stood outside of the temple altogether, in the open court before the porch;
- The other the golden altar, which stood before the veil in the holy place within the temple, where the priest burnt incense, and on the horns of which he put the blood of certain of the sacrifices.

Both of these are referred to in the scenery of this book, but always with such circumstances as to leave no doubt whatever which of the two is intended. And in general—indeed, so far as we remember, always—the latter is distinguished by its appropriate name of the golden altar:

Revelation 8

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

Revelation 9

¹³ And the sixth angel sounded, and I heard a voice from the four horns of the *golden altar* which is before God,

That the great brazen altar at the foot of which the blood of the victims was poured out is signified in the passage before us, no doubt can be entertained; the very language being constructed upon that symbol, as we now proceed to show.

The word translated *soul*, is used in all Scripture, and in this book, not of the spirit of man only but of the life of animals; signifying what in the Greek philosophy was called the animal soul, as distinguished from the natural soul of man. For example, in *Revelation* 8:9, “the things in the sea that had life” (ie. *souls*), and so also *Revelation* 16:3; and in *Revelation* 12:11 it signifies, as it is translated, “lives.”

The beasts, therefore, which were slain in sacrifice at the brazen altar, and there poured forth their blood, which is their life, may well be said to have there deposited their souls; and under the altar these souls or lives may well be represented as having their place.

This, I believe, is the idea which the Lord would convey to us concerning the martyrs—an idea as beautiful as it is true—that they are the sacrifices or victims for which the world is preserved. As the people of Israel were preserved in their land in consideration of the morning and evening sacrifice; as the earth is preserved in virtue of the Lamb slain for the sin of the world: so is the wickedness of the world endured of God only in virtue and for the sake of those holy lives of the martyrs which are continually offering up unto Him.

I do not mean that there is any merit in our sufferings, as in Christ’s, or that God loves suffering; but that the righteous thereby enter into the fellowship of Christ’s sufferings, and exhibit the power of God’s Spirit, triumphant over all things in life and in death. By which continual witness God’s being, and presence, and power in the world are so glorified, that He

is content to endure its wickedness, until the hour of recompense and the day of revenge arrives.

When there shall be found “no man”, “no intercessor” (*Isaiah* 59:16), no one to plead with God, no one to hate his life, and not to love it unto the death; then is it written that our great Witness will have again to display His banner, and plead for God Himself.

This is the true fellowship of Christ’s sufferings which Paul so highly prizes:

Philippians 3

¹⁰ That I may know Him, and the power of His resurrection, and the fellowship of His sufferings, being made conformable unto His death;

¹¹ If by any means I might attain unto the resurrection of the dead.

This is the conformity to His death which at all sacrifices he would possess; this is what the Apostle Peter means by suffering in the flesh and ceasing from sin (*1 Peter* 4:1); this is what Paul means by “his being ready to be offered” (*2 Timothy* 4:6), or poured out as a sacrifice; and what he expresses in full in the first chapter of *Colossians*:

Colossians 1

²⁴ Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for His body’s sake, which is the Church.

Believing therefore, and being well assured, that the souls of the saints which had been slain for the word of God, and for the testimony which they held, are represented as being under the altar, where the souls of the victims were poured out; and that therefore the brazen altar is certainly signified; we proceed by considering one or two other parts of this book, where the same scenery is used, to get fresh instruction as to the design of this seal.

In *Revelation* 8:5 the altar is introduced to furnish the fire of

vengeance and woe with which the High Priest of our profession fills His censer, and which He casts forth abroad over the earth; whereupon followed “voices, and thunderings, and lightnings, and an earthquake.”

This corresponds with the spirit of the fifth seal, which is the imprecation of judgment proceeding from the same place—the brazen altar. And behold when the vengeance comes (*Revelation* 14:18), the angel who brought it comes forth out of the altar, having power over fire, and gives the command to reap the vineyard of Sodom, and to cast it into the bloody winepress of the wrath of Almighty God.

But perhaps the fifth seal derives most illustration from drawing it into comparison with *Revelation* 11, which presents the temple and the altar as the place of the true Church, the outer court within the holy city being trampled and trodden down of the Gentiles for forty-and-two months, or a thousand-two-hundred-and-threescore days, or time, times, and half a time; during which the true Church is represented under the symbol of the temple and of the altar: a temple for worship, and an altar for sacrifice: a Church with ordinances, but in a suffering state, without any authority among the nations, without any power over the city.

The symbol of an altar for the condition of the Church during the continuance of the fifth seal therefore makes it to be coeval with the period of the witnesses, the time, times, and half a time; before which the woman, with the wings of a strong eagle, made her escape from the dragon. And this coincides with the conclusion which we came to in the former Lecture², when making our general survey of the seals, before entering on the exposition of them.

So much light is obtained from the minute study of the Apocalypse! So wonderfully is one part of it reflected from

2 *The Revelation of Jesus Christ*, Book 14 “The Opening of the First Four Seals”, Chapter: Introduction, p. 4-16.

another magnified in all its dimensions! Now you have a microscopic, now a telescopic, view of the matters of the fifth seal; now it is in the background, now it fills the whole picture; now it is given in a beautiful emblem, now it is expanded into a history: and so it is of all the other parts of this wonderful book. Blessed indeed is he that reads and he that hears the words of it!

It may be said:

“But how is it that these martyrs start upon us so suddenly, seeing we have heard nothing of their martyrdom whatever in this history?”

I answer, Not, indeed, in the sealed book have they been made mention of, for this concerns only the judgment of their adversaries, but in the seven epistles, which compose, as it were, one continuous exhortation to martyrdom; the voice of the Spirit in every one of them being, “To him that overcomes.” *Revelation* 2:7, 11, 17, 26; 3:5, 12, 21. There have we the intimation of a continuous race of martyrs, as the great end of the Church, the great work of the Holy Ghost, the beginning of the action of this book.

This, among other things, shows us how absolutely necessary to the understanding of the *Apocalypse* it is to consider it as a whole; and likewise how correct is the view we have taken of the seven churches, as being a complete code of spiritual instruction and comfort to the universal Church in all times; for upon any other scheme we should have lacked the accompaniment, through all the seals, of a spiritual Church, yielding forth these martyrs for the altar of burnt sacrifice, in revenge of whose blood the whole action proceeds.

That view of the seven churches is in all times, and equally applicable to every time; the cradle, as it were, of the little ones, whose witness justifies God in that series of national and ecclesiastical judgments which He is for ever bringing on.

This fifth seal is not the only mention of a period of martyrdom. There is also the forty-and-two months of *Revelation* 11 and 13. These all describe one company of martyrs who have been gathered already, and open their mouths to solicit the kingdom,—who have overcome Satan and his angels by the word of their testimony, and their hatred of their lives.

Martyrdom, or witness-bearing, both by life and death, is a part of the action continually going on. A world rejecting their testimony is equally so; and the Lamb inflicting judgments upon them for the same is likewise so.

The book contains one spiritual truth, the pure idea of God's righteous and merciful government, wherein God and Satan, good and evil, the Church and the world, are set out under symbols in the conditions of time and place, to the end they may be intelligible, read, and understood of all men.

THE CRY OF THE MARTYRS

Next to the local habitation of these martyrs is set forth their representation of their case unto God, and their solicitation of a speedy redress:

Revelation 6

¹⁰ And they cried with a loud voice, saying, How long, O Lord, holy and true, do You not judge and avenge our blood on them that dwell on the earth?

We have often drawn your attention already to the voices put into the mouths of the divers actors in this sacred drama, as intended to signify not so much that they actually uttered them, as that such an utterance is proper to express their condition and circumstances.

God would tell men what voice He hears from the martyrs' funeral fires, what voice the martyrs' blood speaks from the ground into the ear of the righteous Judge of all. He would teach the nations what is the peril of mistreating and murdering His saints; for which judgment surely abides them, when

He shall come who is the Searcher and the Avenger of blood, when...

Isaiah 26

²¹ ...the earth shall disclose her blood, and shall no more cover her slain.

Therefore He puts this speech into the mouth of the martyrs' souls, or lives, which had been poured out at the foot of the altar, and lay there still all unvisited, all unrevenged. It answers expressly to the parable of the poor importunate widow and the unjust judge (*Luke 18:1-8*), wherein the elect Church is made to lift up this prayer continually, "Avenge me of mine adversary."

However the martyr may die blessing, and cursing not; however he may breathe his last in prayer, "Father, forgive them, for they know not what they do;" however he may intercede all his life long and contentedly offer his life a sacrifice for the world (and these are the very things which distinguish a true martyr from a false one), nevertheless God looks upon his blood as sacred, and will come and inquire for it, and will for every drop take recompense and revenge, in that time of the seventh trumpet, which is called:

Revelation 11

¹⁸ ...the time of the dead, that they should be judged, and that You should give reward unto Your servants the prophets, and to the saints, and them that fear Your name, small and great; and should destroy them which destroy the earth.

If any one would know what fearful things are determined against the persecutors of the Church, let him read the *Psalm 109*, *Psalm 69*, and other Psalms, which treat of the betrayers of our Lord, the great Head of martyrdom.

These are our defensive armor, whose hands the Lord has denuded of a weapon, whose mouth He has emptied of a curse, whose heart He has denied to the meditation or purpose of revenge; saying:

Romans 12

¹⁹ Vengeance is Mine; I will repay.

These things are written for the world, that if they will go on in their evil course of persecuting the saints, and shedding the blood of the witnesses of God, they may do it with their eyes open, certainly knowing the eternal law of God, which is written against such awful courses. This is one great intention and end of putting this speech into the mouth of the souls of the slain ones, who repose under the altar of God.

But this is not all. There is a high and holy function of judgment which appertained to the Church, a service of commination as well as of blessing, whereof the form is found throughout the New as well as the Old Testament, in expressions such as these:

1 Corinthians 16

²² If any one love not the Lord Jesus, let him be anathema:

Galatians 1

⁸ But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.

2 John 1

¹⁰ If any one come unto you and bring not this doctrine, receive him not into your house, neither bid him God speed.

But above all other places, is that contained in the black roll of woes written in *Matthew 23*, against the Scribes and the Pharisees.

It puzzles and perplexes many good men to understand why so much of the Psalms should be taken up with maledictions and denunciations of doom; but what worse are they (to adopt for a moment their own erroneous impressions) than those denunciations of “tribulation and wrath upon every soul that sins,” contained in the New Testament. If these tender-hearted men would know whence this their demurring at certain passages of the holy text arises, they must be told, that it

is from inadequate ideas of the Divine holiness and the Divine mercy also, whereof the former cannot and does not overlook sin, but hates it with a perfect hatred, as the latter does not incline God one hair's-breadth more toward sin, against which His nature is at all points armed, but shows pity towards the sinner as a creature of His hand, unto whom He has given life.

The darling doctrine of atonement is not a palliative to sin, but a divinely-constructed manifestation of its odiousness forevermore, while it is an opening of God's power within His own being, to forgive the sinner, by making him conceive no less of odium towards it than He has Himself.

And if the saint be possessed with God's own hatred of sin, shall he not have both language and occasion in all the utterances of his mind to God to express the same? Surely he shall, both large and frequent. And if sin unrepented of, uncleansed by the washing of water and the word, do certainly and inevitably bring men to eternal perdition, shall the Church, great prophetess of God, living mouth of the Word of God, not utter these terrible judgments, both in this world and the world to come, which abide the workers of iniquity?

Nor is this yet all.

- As God set Ezekiel to destroy the city, and by the word of his mouth did certainly destroy it (*Ezekiel 43:3*);
- As He set Jeremiah "over the nations, and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down" (*Jeremiah 1:10*);
- As also He gave these two witnesses of the *Apocalypse*, "power to shut heaven, to turn waters into blood, and to smite the earth with all plagues, as often as they will" (*Revelation 11:6*),

...so I hold it to be an integral part of the Church's fullness, an inalienable part of her commission on earth, for Christ her Head, to utter forth the purposes of judgment before they come to pass; and not only prophetically to tell them, but ju-

dicially to seal them. And likewise it is her office to intercede, as Abraham did for Sodom, over that city whereof she has spoken the doom.

What means this word which I read in my commission as a minister of righteousness?

Mark 6

¹¹ And whosoever shall not receive you, nor hear you, when you depart thence, shake off the dust under your feet for a testimony against them. Verily I say unto you, It shall be more tolerable for Sodom and Gomorrah in the day of judgment, than for that city.

It means, that I am not only a preacher of righteousness, but a pronouncer of doom. And why is it that I may not do it till I have first gone to them with unwearied foot, and preached the Gospel with diligent painfulness? It means that I must not speak the word of evil, until the word of good has been spoken and rejected.

As our Saviour comes not for judgment, till after He had come for grace; as He wishes to be known as the Saviour before He is known as the Judge. As He said, the Son of Man is not come to destroy men's lives, but to save them; so must not the Church proceed to her work of commination, excommunication, and giving over to Satan, until she has first been known as a painful and diligent minister of grace.

But is it in her commission? Yea verily it is.

- She is the fullness of Him that fills all in all;
- She has the office not of a humbled, but of a humbled and exalted, Lord to represent and perform in the sight of the world;
- She has not only a Saviour who is come for mercy, but a Saviour who is to come for judgment, to preach abroad unto every creature under heaven.

And therefore it is that in her psalms, and in her prayers,

and in her prophesyings, she may not hide that talent in a napkin, she may not put that candle under a bushel. She must fulfill this office, in the spirit of love and mercy must she do it. Though it be a duty hard for her to discharge, it is in her commission, and must be done.

God sends her not a warfare on her own charge: she is but the organ for receiving the breath of His mouth, and uttering the mighty voice of Heaven's truth in the hearing of the thoughtless world, which as much needs to hear the thunders of His coming wrath as the meltings of His fervent love.

I know in what disrepute this holy function is held, how much the commination service of the Church is disliked, in what entire disarray this chamber of the holy temple has been left through ignorance of the Church concerning her high office; which, I say again, is not to preach a Saviour who was humbled, but a Saviour who, having been humbled, is risen again. Our ignorance, our remissness, has left the world in the dark concerning the judgment which is written, and which is just about to be fulfilled.

But God is more merciful than we are, just because He is more holy: and I believe He will not leave the nations without a witness; and if we ministers will not proclaim "that the hour of His judgment comes":

- He will take the office out of our hands,
- He will exalt over our heads men from among the people; humble ones, who are in no esteem, who are nothing; men who, like Amos, are neither prophets nor prophets' sons³;
- He will make void universities and schools of learning, by giving again the gifts of tongues;

³ Editor's note: This was literally fulfilled in the 20 or so years after Irving wrote these words. Some who were foremost in preaching the Advent message of *Revelation 14:6-7* were taken from among the common people, such as William Miller, a farmer, and the child preachers in Sweden.

- He will make void ordination of presbyteries and of prelates;
- He will make vain and foolish the voice of preaching;
- He will trample upon His own ordinances, and profane them all; and
- He will give His holy temple to be trodden under foot; if so be that we the ministers thereof will not offer the offering and fulfill the ministry whereto we are called of Christ.

This one is the most neglected, which the martyrs from beneath the altar fulfill: it is neglected, because he that does it must take his life in his right hand, must lay it upon the altar; which, alas! the ministers of the Church, in their comfortable quarters, and respectable stations, are very loath to do.

But God will have it done, if to do it He should put a voice into the clods of the valley⁴; if He should give the stones in the wall language to speak, and the timbers in the roof wisdom to reply.

I have for these last four years and more done my part to rouse the Church to this office: they are ready to stone me for speaking to them the truth; they bend their bows, and shoot out their arrows, even bitter words. *Psalm* 64:3. But there is One who will shoot an arrow that will confound them, and bring them to dishonor and disgrace, as lately was done by the clergy of France, if they will not stand up like men, and gird up their loins, and acquit them of their office of denouncing the iniquities of men, and proclaiming the coming Judge of all the earth.

Such we conceive to be the spirit of the word which is made to issue forth from the altar whereon the martyrs were offered “a willing sacrifice,” and from which their blood, or their life,

⁴ Editor’s note: see previous comment. William Miller, the leader of the Advent movement in America, was a farmer. This reference to “clods of the valley” seems very fitting!

cries to God on high.

HOW LONG?

But we must not rest contented with having caught its spirit, but examine with all carefulness the very form thereof. It is purely a question of time, inquiring concerning the time, “How long?” not to know which is, in one of the Psalms, represented as a heavy calamity of the Church:

Psalm 74

⁹ ...neither is there among us any that knows how long.

But now the Church labels every one as a presumptuous fellow, and a profane one, if not a blasphemer, who troubles himself to inquire, “How long?” Not so with the prophets of the former times, who always either received from God this information, or diligently desired to know it:

1 Peter 1

¹⁰ Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace that should come unto you:

¹¹ Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow.

Whereof Daniel records himself as an instance, both of diligent and successful research into the books of prophecy, to discover the duration of the captivity. I think this is warrant enough for us to do the like.

In the prophecies of *Daniel*, the question concerning time is generally put into the mouth of one of the attendant saints, or of Daniel himself; and the answer comes unto the prophet either from them or from the Revealer Himself; who in most cases, if not in all, is Christ (*Daniel* 7:25, 8:14, 12:7, 9-13).

Exactly answering to these parts of the historical visions of Daniel is this fifth seal of the seven-sealed book. Its subject is

the time: its question is the “How long?” or, literally, the “Until when?” Now this question has always an important character in the old Prophets, in that it brings to view the one prominent object of the vision, as it were the pith and kernel of the whole.

In *Daniel 7*, the giving of the saints into the hands of the little horn is the thing connected with the time; and that is the sum and substance of the vision, of which the other particulars are but the drapery.

In *Daniel 8*, the time-question is connected with the treading down of the sanctuary and the host; which is also the one subject of that vision.

And in *Daniel 12*, the time-question is connected with the end of the dispersion; which is also the sum and substance of that vision:

Daniel 10

¹⁴ Now I am come to make you understand what shall befall your people in the latter days: for yet the vision is for many days.

And with what then is this the time-question of the sealed book connected? for this must be the great and principal subject of the vision. It is judgment and vengeance:

Revelation 6

¹⁰ How long...do you not judge and avenge our blood on them that dwell on the earth?

Upon whom? Upon the inhabitants of the earth. For what? For the martyrs' blood. If it be a truth that the time-question is always concerning the subject-matter of the verse, then the subject-matter of this verse of the sealed book must be judgment and vengeance for the martyrs' blood upon the inhabitants of the earth. This is a great confirmation of the conclusions which we have arrived at from so many quarters; and, as it is derived from a source altogether foreign to the book it-

self, and independent of all former demonstration, we think it to be the more valuable on that account.

If now it be asked wherefore the martyrs should be so eager in their supplications for the day of wrath and vengeance, the answer is, that it is also the day of redemption, “the year of His redeemed.” *Isaiah* 63:4.

In all Scripture it is written, that not in any other way than by the destruction of the enemies of God can the saints possess the kingdom and the inheritance purchased for them. And this truth is sealed by the putting of this speech into their mouth; for it is not that they love destruction, or delight in blood: they love mercy, and delight in forgiveness: and as Christ gave His life, so cheerfully gave they theirs, in behalf of this world’s well-being. But it is the firm and fixed decree of God, that, for the impenitence and bloody-mindedness of the world, the great Head of martyrdom, when He shall come with His saints, shall...

Revelation 2

²⁷ ...rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers.

This truth the voice from the martyrs’ souls declare continually, that by a high and mighty act of vengeance shall the kingdom of glory come. And, accordingly, when the day of wrath arrives, as after the sixth seal it does, we have the white-robed company, with their King at their head, coming forth from heaven (*Revelation* 19) to the destruction of the beast, and the false prophet, and the kings of the earth, and all their armies: after which Satan himself is cast out, and the martyrs possess the kingdom (*Revelation* 20:4).

I cannot enough wonder at and deplore the unbelief of those who call themselves spiritual and evangelical and good men, &c, who will outface with a brazen forehead all these words of God, and daringly maintain that it is a thing of evil consequence, and which should be put down, for men to

threaten judgments before the coming of the glory.

I cannot away with their hypocrisy, and I do denounce their infidelity. I say they, even they are the infidels of this day: that the deists and atheists have from the light of reason a better discernment of the things which God is about to bring upon our evil doings than they, with all their pretenses of sanctity, have, with the oracles of truth in their hand, and zeal for them in their lips, and money to circulate them in their hands. Oh! surely it may well be said of them:

Isaiah 42

¹⁹ Who is blind, but my servant? or deaf, as my messenger that I sent?

They are deluding this nation with falsehoods: they are wearying God with hypocrisies. It is a fearful thing to say it; but it is a more fearful thing, believing it, not to say it: and, by the saying of it, God will deliver when it please Him to deliver: and if I be faithful, God will honor me with the martyr's crown.

And moreover I say unto every one of my brethren, yea, and unto every one who has an ear to hear, that if they would be reckoned among the white-robed company, it must be through the self-crucifixion of a life and of a death which ever utters in the ear of the world:

Revelation 14

⁷ Fear God, and give glory to him; for the hour of his judgment is come.

It is not your unworthiness that will prevent you from the crown and throne of the witnesses; it is only your unbelief and your unfaithfulness.

But oh! he who would do this office must hate father, and mother, and reputation, and honor, and life, and pleasure, and all else, for Christ's sake, as I have done, and am daily seeking more and more to do. God give me grace to be faithful unto

the death, that I may receive a crown of life;—and not only I, but all who love Your appearing!

O LORD, HOLY AND TRUE

There remains but one word more to say upon this fruitful verse; which is concerning the name they give to Him whom they address “O Lord, holy and true.”

The word translated “Lord” is not used in any other part of this book: it means “Master”, of which the English form is Despot. It is used in all those instances where master and servant are mentioned together; as *1 Timothy* 6:1-2; *Titus* 2:9; &c; and of the Lord God, in cases of the like kind; as in old Simeon’s prayer:

Luke 2

⁹ Lord, now let Your servant depart in peace.

And in two several places (*Acts* 4:24). In *Jude* 4 it is used of the Father, as distinguished from “Your holy Child” (*Acts* 4:27, 30) and “our Saviour.” *Jude* 1:25. I incline, therefore, to understand it of the God and Father of our Lord Jesus Christ; who brought His Son first into the condition of a servant, “boring His ears” (*Exodus* 21:2-6; *Psalms* 40:6), “He took upon Him the form of a servant.” *Philippians* 2:7.

The Holy Ghost puts it into the martyrs’ mouths, moving them to use the same style when speaking of God, and to call Him not Father, nor Lord, but Master or Despot; and so to place themselves in the co-relative condition of servants or slaves.

Of which, I take it, the origin is in *Psalms* 40, where Christ, being about to come in a body, prefers the condition of a slave to any other, and by the perfect obedience which He learned through the things He suffered, He has for ever perfected all them that are sanctified.

So, by this same use of the co-relative words, Master and

Servant, or Despot and Slave, in the mouth of the martyrs, it is signified that they also were perfected through patient sufferings; that they had given themselves up into the hands of God to be wounded and bruised and put to grief, to fear His reproach, to be more marred than other men, to bear the ignominy of the world, and to be counted as the offscouring of the earth. Of whose sufferings, and of whose cryings unto the faithful God, *Psalm 44* is the large and full exposition.

Yet, while they yield themselves thus to God as sheep to the slaughter, having no other desire or request save to suffer all the good pleasure of His will, it is because of His holiness and truth they do it. "O Lord, holy and true":

1. For His holiness because they know that all chastisements are to make us partakers thereof (*Hebrews 12:5-13*), and
2. For His truth because they know that He will fulfill His faithful words, that whosoever suffers with Christ shall also reign with Him.

Romans 8

¹⁷ And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with Him, that we may be also glorified together.

¹⁸ For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.

THE APOCALYPSE IN PSALMS

Oh, my soul is filled with this subject; the Lord reveals to my heart the excellency of it; and I am carried away to *Psalm 44* in order to find a fit expression for my spirit's fullness. That blessed Psalm, which the Apostle Paul quotes (*1 Corinthians 15*), as well setting forth his own and the condition of the first believers, is intended to express the Church in all ages, under the aspect of martyrdom or witness-bearing unto the death, unto the pouring out of their lives at the foot

of the altar of God.

The Psalm opens with the relation of God's mighty working for His Church's glory and salvation in the ages past, and an expression of most assured confidence in His salvation.

Psalm 44

¹ We have heard with our ears, O God, our fathers have told us, what work You did in their days, in the times of old.

² How You drove out the heathen with Your hand, and planted them; how You afflicted the people, and cast them out.

³ For they got not the land in possession by their own sword, neither did their own arm save them: but Your right hand, and Your arm, and the light of Your countenance, because You had a favor unto them.

⁴ You are my King, O God: command deliverances for Jacob.

⁵ Through You will we push down our enemies: through Your name will we tread them under that rise up against us.

⁶ For I will not trust in my bow, neither shall my sword save me.

⁷ But You have saved us from our enemies, and have put them to shame that hated us.

⁸ In God we boast all the day long, and praise Your name for ever. Selah.

Then she begins to make her sore complaint, and to set forth her grievous sorrows from the day that He had cast her out of her inheritance, and brought her under the world's oppression. This Israel still brooks in the letter, and we have come into the fellowship thereof.

Behold through what depth of suffering the doleful strain passes. They are cast off and denuded of the strength and presence of God, defeated in the day of battle, and spoiled of the enemy, eaten up of cruelty and death in their miserable dispersion among the nations, sold of God for no gain, made a reproach of, and a scorn, and a derision, and a byword, and a wagging of the head to their neighbors, and to all nations; and, above all, with confusion and shame of face do hear the

reproaches and blasphemies of the enemy and the avenger.

Psalm 44

⁹ But You have cast off, and put us to shame; and go not forth with our armies.

¹⁰ You make us to turn back from the enemy: and they which hate us spoil for themselves.

¹¹ You have given us like sheep appointed for meat; and have scattered us among the heathen.

¹² You sell Your people for nought, and do not increase Your wealth by their price.

¹³ You make us a reproach to our neighbors, a scorn and a derision to them that are round about us.

¹⁴ You make us a byword among the heathen, a shaking of the head among the people.

¹⁵ My confusion is continually before me, and the shame of my face has covered me,

¹⁶ For the voice of him that reproaches and blasphemes; by reason of the enemy and avenger.

¹⁷ All this is come upon us; yet have we not forgotten You, neither have we dealt falsely in Your covenant.

And yet behold all this is done to them not for their forgetfulness of God, or their faithlessness to His covenant, or their backsliding, or their declensions from the ways of God, where they have not offended, though in the place of dragons they have been all broken and covered with death's shadow. They can cleanse and justify themselves of all idolatry and forgetfulness of God's name; and yet they are killed all the day long, and counted as sheep for the slaughter.

¹⁸ Our heart is not turned back, neither have our steps declined from Your way;

¹⁹ Though You have sore broken us in the place of dragons, and covered us with the shadow of death.

²⁰ If we have forgotten the name of our God, or stretched out our hands to a strange god;

²¹ Shall not God search this out? for He knows the secrets of the heart.

²² Yea, for Your sake are we killed all the day long; we are

counted as sheep for the slaughter.

But does their faith fail them? Hear the high strain of invocation with which they conclude:

Psalm 44

²³ Awake, why sleep You, O Lord? Arise, cast us not off for ever.

²⁴ Wherefore do You hide Your face, and forget our affliction and our oppression?

²⁵ For our soul is bowed down to the dust; our belly cleaves unto the earth.

²⁶ Arise for our help, and redeem us for Your mercies' sake.

This is the martyrs' song; this is the song of that company who, for no offense of theirs, are brought into great sorrow, and made acquainted with grief, for the same ends for which the Head of martyrdom was so entreated; that they might do the will of God, and glorify Him in the fires above all things which are called good, pleasant, and profitable under the sun.

It was not alone to indulge my own heart with a song so appropriate to many of my own conditions, nor yet to cheer the heart of those who, like me, are suffering reproach for Christ's sake, nor yet to teach us how little we have suffered, and how much still remains to suffer, that I have made this digression to the martyrs' *Psalm*, but to point out how exactly that series of Psalms which it leads in tell out the same mystery with the *Apocalypse*.

The next, *Psalm 45*, is the marriage of the Martyr-Church unto Christ, their joyful and honorable espousals, whereof the white robes they receive in this seal are the pledge, the wedding garment of the bride:

Revelation 19

⁸ To her [*the Lamb's wife*] was granted that she should be arrayed in fine linen, clean and white.

And having received the bridal raiment under this seal, she comes forth with her Lord and husband in victorious array, to

triumph and to reign with Him on the earth.

Revelation 19

¹¹ And I saw heaven opened, and behold a white horse; and He that sat upon him was called Faithful and True, and in righteousness does He judge and make war.

¹² 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.

¹³ And He was clothed with a vesture dipped in blood: and His name is called The Word of God.

¹⁴ And the armies which were in heaven followed Him upon white horses, clothed in fine linen, white and clean.

The next, *Psalms* 46, is the Psalm of the city of safety, in the midst of the wreck of present things, with its river of joy, the paradise of the tree of life, where the Bridegroom and His bride dwell, and have the dominion over the renewed earth. This answers to *Revelation* 20 of the *Apocalypse*.

And *Psalms* 47 is their installation in the throne of the Melchizedek priesthood over the earth. And *Psalms* 48 is the blessedness of the earth and the stability of Zion for ever and ever. This series of *Psalms* is the *Apocalypse* in a song; the *Apocalypse* is this series of *Psalms* in a history.

And the *Apocalypse*, instead of being the strange book of Scripture, the exotic thing brought, nobody knows how, into the garden of God; which many seem to think should never have been therein, and being there is of little profit;—instead of this, oh men! oh ignorant and unbelieving men! who thus think, or thus speak, it is the tree whereon grows all manner of fruits; it is the very tree of God; it is the most curious and the most perfect of all His works of revelation; and so far from being an exotic, it is of all the rest the essential product, whose sap is derived from all their roots, whose fruit partakes of all their richest flavors, and contain, as it were, the essence of them all, in which they are blended sweetly into one, to compose a fruit most dainty, and fitted for the banquet of a

king, the food of a family of kings.

WHITE ROBES

If the speech put in the mouths of the martyrs' souls, or lives, under the altar be beautiful, not less so is the answer and act of consolation ministered unto them; it is not said by whom, but most likely from the throne of Him whom they addressed as the Lord holy and true:

Revelation 6

¹¹ And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellowservants also and their brethren, that should be killed as they were, should be fulfilled.

These white robes are part of the sevenfold promise made to the churches by the chief Shepherd and the Holy Ghost:

Revelation 3

⁴ Those that have not defiled their garments shall walk with me in white.

⁵ He that overcomes, the same shall be clothed in white raiment.

¹⁸ I counsel you to buy of me white raiment, that you may be clothed.

In this last instance it is connected with the supper:

²⁰ Behold, I stand at the door and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.

This connection, which in that place might seem accidental, is confirmed into a principle, and explained in *Revelation 19:7-9*, in which the white robe is declared to be the raiment proper to the Lamb's wife; to signify "the righteousness of saints," and also to admit to the marriage supper of the Lamb.

This carries us to the parable of the marriage supper (*Matthew 22:2-4*), wherein each of the guests receives a wedding garment; and he who is found without one is cast into

outer darkness. It was the custom, and is so still in Eastern countries, to clothe the guests of a noble or royal personage from his wardrobe, whereto allusion is made in the prophecies of Isaiah (*Isaiah* 3:6-7): and so also of a wife. *Isaiah* 4:1.

But the white raiment of the text and the kindred passages is derived from the dress of the priesthood, and especially of the high-priesthood, who might minister in the most holy place in white raiment only. I say especially of the high-priesthood, because we find this white-robed company standing before the throne of God:

Revelation 7

¹³ And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they?

¹⁴ And I said unto him, Sir, You know. And he said to 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.

¹⁵ Therefore are they before the throne of God, and serve Him day and night in his temple: and He that sits on the throne shall dwell among them.

Now, the throne being the holiest of all the places of the Divine presence, it may not be doubted that those who were admitted thereunto are of the rank of the high-priest, and that the white robes given to the martyrs is equivalent to an exaltation into the fellowship of Christ's Melchizedek dignity.

The thing, therefore, which is signified by this action of giving to the martyrs white raiment is, that they were advanced to the fellowship of Christ's glory, and to the participation of His kingdom, to be His spouse, to be His kings and priests, who, under Him and for Him, shall govern the world, as He governs it under and for His Father.

Now, though this action of clothing the martyrs with the perfect righteousness of Christ be introduced to our notice here under the fifth seal, when the action is a good way ad-

vanced, and those very martyrs had, most of them, been sacrificed centuries before, we are not, therefore, to conclude, that all the while they had been lying unpitied, and unredressed, and uncared for till now. This is an error to which interpreters of the place and time are very liable, just as the interpreters of the doctrine are very liable to the opposite undervaluing of the place and time. Judicious interpretation takes all things into consideration, and gives them their several importance.

With respect to the point before us, the action was, for the first four seals, occupied with the judgments of God upon those who had slain the martyrs, concerning whom no mention had yet been made. This being disposed of, the fifth seal takes up the subject of the martyrs, and treats them according to the propriety of their place and office in the great representation.

The voice which their blood ever uplifts unto God is first declared; this is true of all time and place whatever: the reward which they receive from God is next given; this also is true of all time and place. And it is signified, that wherever and whenever a martyr's blood is shed, there arise from the altar a cry for vengeance, which increases and accumulates with the number of them; and likewise that the martyr is clothed in garments of righteousness, and introduced into the presence of the throne of God and of the Lamb.

I cannot help noticing here a very striking contrast in this very point between this seal and the preceding one. There Death reaps the fourth part of the earth, and Hades gathers them into his garner to hold them there: here the martyrs are sacrificed upon the altar, and straightway receive raiment which admits them into the presence of the throne of God and of the Lamb. This seems to point out the difference of the destiny of the persecutors and the persecuted for righteousness' sake; between the dwellers on the earth, and those martyrs whom by violence they remove from the earth. If I err not, the

fourth seal is as much intended to tell out the future fate of the cruel unbelievers, as the fifth that of the believers.

This observation has led me to reflect not a little concerning the difference between the souls of the wicked and the souls of the saints departed, and to believe that it is proper to say of the former, but not of the latter, that they depart into Hades: of the latter it is proper to say, that they are caught up to the throne of God (*Revelation* 12:5), that they are clothed in white, and are before the throne of God, and serve Him there day and night.

I can see from the Old Testament that the prison of Hades was as much an object of concern to a dying man as death to the body; and that Christ was as careful to be delivered from the one as from the other.

Psalm 16

¹⁰ For You will not leave my soul in hell; neither will You suffer Your Holy One to see corruption.

That Christ descended to the souls in prison I as firmly believe as that His body descended into the grave. *1 Peter* 3:19; *Acts* 2; *Ephesians* 4:9. But whether since His having been there, and His coming forth from thence, the souls of believers have not to descend there anymore, I have very great doubts. For it is certain that though Christ's resurrection made no change as to the visible world and man's body, which is the liege lord thereof, it made the greatest change in respect to the spiritual world; of which He became the Ruler in virtue of His possessing the Holy Spirit, and in which He has been working mightily since His ascension into glory.

The flesh continues the same, and the visible creation as heretofore is tenanted of death and corruption; except indeed as far as Christ demonstrates Himself the Lord thereof about to be revealed, in the power which He bestows upon the believer over it, to constrain it unto holiness; and not only to constrain it unto holiness, but likewise to deliver it from every

forerunner of death, as disease and sickness, and disablement, and everything but death itself.

If this power He has gotten over embodied spirits, to deliver them from the thralldom of this mortal and corruptible flesh, I should rather wonder if He have not, than if He have, obtained for them the like deliverance from the prison-house of Hades; in which though the Old Testament saints dwelt in peace and blessedness, far and forever apart from the wicked, yet might they well wait for their complete emancipation thence till He should come, whose glory it is to be the First Man of the Spirit, and to obtain, by death and resurrection, the supremacy of the spiritual world.

To this conclusion I am led, not only by the consideration of the opposite destinies of the persecutors of the martyrs; whereof the one, in the fourth seal, pass into Hades, and the other, in the next seal, are arrayed for the throne of God, and are declared (verse 11) to be caught up into His throne; but also from the structures of chapters 19 and 20, where these same white-robed martyrs, who are to occupy the thrones of the earth, are represented as coming forth with the Word, from the opened heaven (*Revelation* 19:14); as having been in heaven, and coming forth with Him from thence to occupy the thrones of the earth: whereas against the day of judgment of the dead, Hades, as well as Death, gives up the dead that is in her (*Revelation* 20:13), who are all judged out of the book of their deeds; and if not found written in the book of life, they are condemned unto eternal death.

I cannot get over these two visions, which force upon me the conviction that the doctrine of our Church, though differing much from the sense of the generality of the Primitive Church, is true; namely,

“That the souls of believers are at their death made perfect in holiness, and do immediately pass into glory.”

Whether the word glory might be rightly used, whether it is not more according to the language of Scripture to refer that to the resurrection, I do not take upon me to say. But that the soul of the martyr does not pass into Hades, but ascend into heaven, I think is to be believed from the tenor of this book, which well enough harmonize with the other Scriptures, as:

2 Corinthians 5

⁸ We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord.

Philippians 1

²³ For I am in a strait between two, having a desire to depart, and to be with Christ; which is far better:

1 Thessalonians 4

¹⁴ For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him.

But into this point it would be inconsistent with my plan to enter further in this place.

It is signified then by this action of giving white robes to the martyrs, that every one who yields his body a “living sacrifice, holy and acceptable unto God” (*Romans 12:1*), does, upon his death, receive from God some symbol or assurance, or foretaste, if not possession, of that glory in which he shall hereafter come arrayed with Christ.

How great, or of what kind this is, I know not, nor perhaps is the existence of a disembodied spirit comprehensible to one embodied. But this, I think, is certain, that they should not be spoken of as in Hades, but as having been delivered thence by the resurrection of the Lord.

In this, I know I differ from the great stream of venerable antiquity, which I am loath to do, though supported by the general faith of the Protestant churches: For, in general, I find it more safe to keep near to the tract of the Primitive than of

the Reformed Church. But in this instance I am forced to differ by the spirit of this book, which everywhere presents the souls of the saintly witnesses as proceeding from another region than Hades.

THEIR REST

In addition to the action done upon them, there was a word spoken to the souls of them that were slain for the word of God, and for the testimony which they held. It is thus expressed:

Revelation 6

¹¹ It was said unto them that they should rest yet for a little season, until their fellowservants also and their brethren, who should be killed as they were, should be fulfilled.

Of what nature is this rest, and from what labor it is that they rest, appears not in this place, but is shown to us in the 14th chapter, where it is written:

Revelation 14

¹³ Blessed are the dead which die in the Lord from henceforth: Yea, says the Spirit, that they may rest from their labors; and their works do follow them.

This passage, as we have observed in another place, is the only other voice of the spirit, besides those seven with which the epistles to the churches conclude. And as these all treat of labors, being addressed “to him that overcomes,” so this, which may be called the counter-voice to them all—these the beginning of the battle, this the termination of it—declares the labors of the controversy to be come to an end: “They rest from their labors.”

Now forasmuch as the martyrdom here spoken of, though it be unto blood, doubtless includes that laborious and painful suppression of all the desires of the carnal man, and surrender of all the possessions of this world, that work of faith and those labors of love, without which it profits nothing that we

give our bodies to be burned, we make no doubt that the word “rest” in the text has reference to the labors of their life, and the labors of their death.

It was said unto them that they should rest from their labors yet for a little season, before taking upon them the active discharge of that priesthood and kingdom to which they had been anointed by the washing of water and the regeneration of the Holy Ghost;—the one, to signify the purifying of the flesh; the other, the quickening of the Spirit: the one, the cleansing of the material or elemental world; the other, the regeneration of the soul, and its possession by the Spirit of Christ.

To take up, therefore, the functions of that royal priesthood, into which baptism introduces us, we must have a resurrection body, as well as a regenerate spirit; and this the martyrs receive not till the day of the first resurrection,—that is, when Christ shall come in His glory, to lift up His voice unto the dead, and to gather His saints unto Himself.

To this future action of power and government the word *rest* in the text may likewise carry a forward allusion; as does the word *sit* in *Psalms* 110, where the Father says unto Christ:

Psalms 110

¹ Sit at my right hand, until I make your enemies your footstool.

But whether backward to their works in this present life of humiliation, or forward to their works in that future life of exaltation, reference be had, one thing is clear, that the season between our death and our resurrection, during which we subsist in the condition of disembodied souls, is properly spoken of as a season of rest, sympathizing with the rest which Christ has during His session at the right hand of God.

Very wide, therefore, from the truth are they who suppose that, anterior to the resurrection, even at our death, we shall

have received our posts and offices in the kingdom of Christ, and be entered upon the activity of our eternal occupations.

But still wider from the truth are they who affirm that the state of the dead is like taking of rest in sleep, all unconscious and unfeeling; as if sleep were unconscious and unfeeling, which verily it is not to the guilty conscience, nor yet is it to those saints of God, who being much in the Spirit were wont in that state to receive visions and revelations from the Lord.

And in allusion to this use which in the better days of the Church our God was wont to make of the season of sleep, for visiting the soul with revelations and entranced raptures, the fathers of the Christian Church were wont to fill the intermediate state with what they called "the vision of God." And, while I agree with them herein, I am inclined to add to their idea, that we shall exercise the vocation which is proper to a disembodied spirit, under the headship and direction of Christ; who, though He be represented as in His rest, and seated at the right hand of God, nevertheless exercises the sovereignty of the spiritual world, as we set forth under the last topic of discourse.

And if so, then surely, and by the means of those spirits who are united to Him, and who are the members of His spiritual body, and without whom, if I err not, it is as much contrary to truth to think that He acts now in the Spirit as that He will act without them in His kingdom, when they shall be the members of His body, His lieutenants, His viceroys, and the organs of His government over all the world.

And because this activity of the Spirit is unseen, without noise, or disturbance, or manifestation of any kind, insinuating itself gently in the midst of a mortal and corruptible world, and by the might of invisible omnipotence reducing it into obedience without any change upon it, without noise or lifting up of the voice: therefore is it called rest, though it be of all power the most wonderful demonstration, because it

proceeds in such undisturbed and undisturbing quietness, without motion or confusion of any kind.

All spiritual operation is apparent rest, having nothing to do with motion; but it is not the less activity, and activity of the most omnipotent kind: changing all by the simple action of the will: bringing all things from the state of enmity to God into the state of obedience; putting to death the will of evil, and introducing the will of good; and all this without in anything altering the substance and manner of creation.

FOR A LITTLE SEASON

Next comes the duration of this rest, which is said to be:

Revelation 6

¹¹ ...for a little season.

Now with respect to the extent of this period, at first hearing we should be inclined to wonder and be incredulous that it should include the period of time, times, and half a time, the forty and two months or the one thousand two hundred and threescore days of the Papacy; being no less a period than twelve hundred and sixty years.

To this conclusion we are however forced by the declaration in the text, that it is the period during which the second complement of the martyrs is gathered: the first company are those who fell before the rapacity of the dragon, in their unity denominated the “man child” in the 12th chapter, and described as dying for the word of their testimony; which is in substance the same with the description in our text of those first martyrs who had been taken already, and are desired to wait for their brethren.

Now the history of this second class of martyrs is described in *Revelation* 13 and onward; and their name and character is widely different from, and no wise to be mistaken for, the others:

Revelation 15

² 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.

And when the period of rest concludes, we find the two bands coming in one army, but with the same twofold description:

Revelation 20

⁴ 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.

This distinction would not have been preserved had it not been to reflect light upon, and give verity to, the former hints and histories of this book.

Being satisfied of this double character of the martyrs, according to the twofold form of enemies they had to combat against, nothing remains for us, but assuredly to believe that the second complement of the martyrs gathered during the “little season” are the same whose trials are recorded in *Revelation 13*, and whose reward along with their brethren is set forth in *Revelation 20*.

And this necessarily obliges us to believe that the period here called “a little season” assigned for the completing of their number, must be the same with the “forty and two months” assigned in *Revelation 13* for the continuance of that second beast by whose warfare against them they are destroyed. The “little season” can therefore be no less than “forty and two months,” the period of the little horn, or of the papal beast.

And though one who is unacquainted with the style of prophecy may have some misgiving that so long a period should be thus denominated, this will not be the feeling of anyone who is well informed upon these subjects, and who knows that one day is with the Lord as a thousand years, and a thousand years as one day. *2 Peter 3:8*.

To take a few examples from the book itself: In the introduction to the book the whole period between the time when John received the revelation of Jesus Christ, and the time of His advent, is said to be short:

Revelation 1

¹ ...things which must shortly come to pass...

And its termination to be near:

³ ...for the time is at hand.

In *Revelation 12* the same period as that in our text, from the time that Satan is cast out of heaven by the ascension thereto of the man child, or first body of martyrs, until the time that he is to be cast out of the earth altogether, is called “a short time” (verse 12); and is immediately after identified with, or at least made to include, the “time, times, and half a time” of the woman’s persecutions.

And by the same estimate Christ’s coming is generally spoken of as “quickly” about to be. *Revelation 22:20*. And if we go forth to examine other parts of Scripture, we find the same style of computation observed:

Hebrews 10

³⁷ For yet a little while, and He that shall come will come, and will not tarry.

And again the Prophet Haggai, declaring the removal of these heavens and this earth as the Apostle Paul interprets (*Hebrews 12:26*), uses this language:

Haggai 2

⁶ Yet once, it is a little while, and I will shake the heavens and

the earth.

And once more (for it is needless to multiply quotations), in *Psalm 37*,—which is written to comfort God’s weak ones, under the sore and grievous poverty and oppression, with the assurance of their yet possessing the earth,—it is thus written of the interval that was to occur, which is more than twice the period in question:

Psalm 37

¹⁰ For yet a little time, and the wicked shall not be: yea, you shall diligently consider his place, and it shall not be.

¹¹ But the meek shall inherit the earth, and shall delight themselves in the abundance of peace.

These instances are sufficient for those who will inform themselves upon this subject; and for those who think that they have enough of information upon every subject, or that we are not able to give them information upon any, all pains would be thrown away on them.

They make themselves merry with our contradictions (as they are pleased to understand them), in calling such a long period a little season, and ridicule on this account the opinion that the coming of the Lord, spoken of in the Gospel as so near at hand, should indeed be an event which is not yet come to pass. They were better to learn their method of computation from God’s Word, than explain away God’s Word, and contradict God’s servants, because they answer not to their common-sense and market-place way of speaking.

There is a weight and measure of the sanctuary, and there are things which cannot be understood till we go into the sanctuary. I recommend to their perusal *Psalm 73*, especially these two verses of it:

Psalm 73

¹⁶ When I thought to know this, it was too painful for me,

¹⁷ Until I went into the sanctuary of God...

THEIR FELLOWSERVANTS

It remains for the complete interpretation of the matters of this seal, that I should explain these words:

Revelation 6

¹¹ ...until their fellowservants and their brethren, that should be killed as they were, should be fulfilled.

Which being literally rendered is:

“Till that shall be accomplished also those fellowservants of theirs, and those brethren of theirs, who remain to be slain, how also they were accomplished, or had been slain.”

This language contains in it two accomplishments; one that was completed, and another that was to begin. And this is true, whether or not we suppose the supplemental word to be “accomplished” or “slain.” These two together make up what in the prayer of the churches is called “the accomplishing of the number of the elect,” after which comes in haste “the kingdom”:

“Accomplish the number of Thine elect, and hasten Thine kingdom.” - Burial Service from *The Book of Common Prayer*, 1559

The latter company, about to begin to be gathered, are called “the fellowservants and the brethren” of the former company who were finished with being gathered: answering exactly to the denomination...

Revelation 12

¹⁷ ...the remnant of her seed, those which keep the commandments of God, and have the testimony of Jesus Christ.

And these strong identifications of their common testimony and co-equal service to the cause of truth are most necessary to prevent the diversity of their banner and armorial bearings, as given in *Revelation* 20:4, and the diversity of the conflict they had to endure, from being construed into any diversity of acceptancy and honor and reward from God and from the Lamb.

I have often heard people, otherwise well instructed and well principled, speak slightingly of the martyrdoms endured at the hand of the Papacy, as if they were of a lower tone and character, because they were connected with questions of civil and ecclesiastical economy; which are generally looked upon as not of so sacred a character as those questions of divine faith, for the testimony of which the first Christians counted their lives not dear to them.

This misjudgment proceeds partly from that blind admiration of antiquity to which many men are liable, and partly from too low views concerning the sacredness both of Church and State as Christian constitutions for the manifestation of Christ's office and character, as the only King of the earth and the only Head of the Church.

To link into one common cause those who were destroyed by the dragon's voracity, and by the beast's warfare, these strong expressions of companionship and confederacy in the good cause are used in the text and in various other passages of this book. It was God's pleasure to permit the enmity of the devil and the natural man towards His truth to embody itself in two distinct forms; the one then existent in the world, the other about to rise in the progress of iniquity; the one Paganism, the other the Papacy. And being so, the form of testimony to the truth must likewise in its negative and opposing character assume a like diversity of form.

One, the Apostle Paul (*2 Thessalonians 2*) speaks of as the letting or hindering the other from coming into operation. He, as well as all the other Apostles, saw the mystery of iniquity to be then at work, but prevented for a season from revealing the man of sin, who should be revealed in his own time. This time being fully come, behold in the bosom of the Church, in the temple of God, one arise who shows himself as God, declaring that he is God, and proceeds with strong delusion to deceive mankind into priest-worship and obedience, estab-

lishes himself with what strength Paganism was established, and with the same savage cruelty dares to destroy every true witness for the worship of the only true God and the supremacy of the Lord Jesus Christ

But it may be said:

“Are you not taking it for granted, that this second enemy of God and the Lamb is the Pope of Rome, whereas it is a point on which the Christian Church has been divided, and is divided still?”

I did not mean to take a point of such vital importance in the interpretation of the *Apocalypse* for granted, and in what I have said above did only state the form of the question which I am now about to bring to fair and close probation. I would rather have postponed this question, till we should come to treat of the 11th or 13th chapter, where the matter lies before us in full detail, whereas it is here but seen in the distance.

But for the end of explaining and justifying the causes of the severity of the sixth and seventh seals, as also for fixing their time, without which we cannot come to any knowledge of our standing at this present time, I feel that I cannot avoid going into the question in this place. And having already more than once shown the identity of the little time of the fifth seal with the period of time, times, and half a time of the 11th and 13th chapters, the matter is the better prepared for full examination; and that we may have all the materials for so important a question fully before us.

I would point out the identity of this last vision with the vision of the little horn of the 7th chapter of *Daniel*. The proofs of this identity are so many, that they need only to be enumerated and pointed out:

1. The same time or period, *Daniel* 7:25; *Revelation* 13:5;
2. The same beast with ten horns; and although the heads be not mentioned in *Daniel*, for the reason that he was

given to see only this one period and not the seven periods of it, yet do the ten horns mark them to be the same;

3. The mouth of blasphemy belonging to each beast, which also is found in no other case in all the Scripture;
4. The object of their enmity in both cases, the saints of the Most High;
5. The twofold character of the rule in *Daniel*, a beast and a little horn overruling it: in *Revelation*, a beast and another beast like a lamb working to its hand.

There are many other points of coincidence between the two visions, which have ever put it beyond a doubt that the 7th chapter of *Daniel* and the 13th chapter of the *Apocalypse* are identical with one another, and both of them with the new enemy and destroyer of God's witnesses who fulfill the action of the fifth seal.

Taking the 7th chapter of *Daniel* for our basis, we now undertake the proof that this second enemy of the Church is as surely the Papacy as the former was Paganism. This whole argument we have already digested with so much care in our discourses on the 7th chapter of *Daniel*, that, with a few-slight additions and alterations, we will introduce it here. And this I feel to be the more necessary, in order to exhibit the progress of the history of the Church embosomed in the empire, which I have brought down to the time of Justinian; when the Church began to be oppressed by the Pope, and the empire fell asunder into ten several parts.

The order both of our narrative and of our argument require of us now to show these subdivisions of the Western or European part of the empire, which, under the name of the ten horns, and the ten parts of the city, and the ten kings, occupy so prominent a place in the future visions of this book: to which this vision of seals answers very much the end of a

graduated scale of the whole action, containing the great subdivisions of Paganism, Papacy, and the day of wrath or judgment.

The ground of our observations will be the 7th chapter of *Daniel*, which, while it is the germ of everything in *Revelation* (chapters 11, 12, 13, 17) concerning the ten-horned beast, or Papal Roman empire, and the little horn, or the Pope, likewise contains the most exact and well-defined marks by which to determine their identity with existing kingdoms.

For the first parts of the vision concerning the three empires, the Babylonian, the Medo-Persian, and the Greek, I must refer to the work which I have written expressly upon this subject, and from which I shall now extract so much as is necessary to the exposition of the action of this fifth seal, and to the preparation of the way for chapters 11, 12, 13, and 17 of the *Apocalypse*.

THE TEN HORNS

ONE great characteristic of the fourth beast given in the 7th chapter of *Daniel* is, that it was:

Daniel 7

7 ...diverse from all the beasts that were before it.

This I think has respect unto its shape, which is not given by *Daniel* otherwise than in these words, and therefore we are not called to interpret particularly wherein this diversity consisted. This would properly come before us, if we were treating of its threefold aspects presented in the *Apocalypse* (chapters 12:3-4; 13:1-2; 17:3), where this, its shape, which was hidden by *Daniel*, is revealed at large.

But any one who reflects upon the constitution of Rome—for more than seven hundred years a republic; and after it became an empire, not hereditary, but elective; then broken into ten kingdoms, and subsisting in unity and integrity only by the spiritual supremacy of the Pope—anyone who will look at, Rome, in all its conditions, from first to last, must pronounce that it was diverse from all the kingdoms that were before it.

The next characteristic given of it, and the most remarkable, is, that:

Daniel 7

⁷ ...it had ten horns.

The horn in all Scripture, and by direct interpretation (*Daniel 8*), is the symbol of a king. Alexander was the notable horn between the eyes of the rough he-goat of Grecia, after which, when it was broken, there came up four other horns, which are the four kingdoms into which the kingdom of Alexander fell asunder.

And, indeed, in the interpretation given of this fourth beast, these ten horns are declared to be ten kings:

Daniel 7

²⁴ And the ten horns out of this beast are ten kings which shall arise: and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings.

These words of interpretation do convey unto us another important piece of information—to wit, that the ten horns were not in the fourth beast from the beginning, but arose out of it afterwards:

“The ten horns out of this kingdom are ten kings that shall arise.”

And from the sequence of events in the interpretation (*Daniel 7:23-24*) we might infer likewise, that they did not arise till after that fourth kingdom had devoured the whole earth and trodden it down, and broken it in pieces.

And to this agrees the interpretation given of them in the *Revelation 17*, where it is said:

Revelation 17

¹² The ten horns...are ten kings, which have received no kingdom as yet.

That is, they had received no kingdom in the days of John's exile to Patmos, by the best Church historians placed under Domitian, the last of the Caesars. And if they had not arisen then, they cannot even be supposed to have arisen until the unity of the empire was broken up, in the time of Augustus, about the year 480 AD; after which time the Western division of the Roman empire fell into those kingdoms which have continued from that time even until now.

Against this, which is the plain and simple account of the matter, it is no objection to say that Daniel saw these ten horns on the beast in his vision: for, besides what has been already said with respect to the sequence both of description and of interpretation, we have in the four heads given to the leopard an instance of the like kind. These four heads were

posterior to the rise and principal action of the Greek kingdom: not until the notable horn fell did the other four come up; and yet they are represented as on the leopard from the beginning. And so likewise are the ten horns represented on the fourth beast. Daniel having the distant future open to him under these several empires, sees them with those figures which characterize them best, and in those actions by which they best fulfilled the purpose of God in raising them up.

And because the actings of this beast in its divided state, under the blasphemous influence of that little horn, was the thing for which the vision was given to Daniel, these parts of his form and figure are placed prominently before the seer, and the unfolding of the rest is left until the time of the beloved Apostle.

Yet a diligent and critical observer can discern the same threefold action in the beast of Daniel as in the beast of John, though not with the same distinctness expressed: whereof the first is:

Daniel 7

⁷ ...it devoured and broke in pieces, and stamped the residue with the feet of it.

This describes the strength of Rome, its aggrandizement of territory, and its irresistible might, from the time of the Scipio, when, having broken Carthage, it measured swords with Antiochus the Great, and ceased not thereafter, by its Pompeys and Antonies and Caesars, until it had subjugated the world; reducing Macedon into a province one hundred and sixty years before Christ, Syria sixty-five, and Egypt about thirty years before Christ; Gaul, and Britain, and Spain, and Noricum, and Pannonia, following rapidly in the same train of conquests. This I conceive to be the action described in these words:

Daniel 7

²³ [It] shall devour the whole earth, and shall tread it down,

and break it in pieces.

In this its first state of grandeur and of glory, mistress of the world, old Rome stood, bravely sustaining herself against the hordes of hungry barbarians who thundered around her borders; and aye, as the shield of her defense fell from the arm of one and another of her military emperors, others were raised up—Vespasian, and Titus, and Nerva, and Trajan, and Constantine, and the apostate Julian, and Belisarius—who, seizing the sword and shield of Roman might, did battle as the champions of her supremacy.

But from the time of Belisarius, that last of the mighty men of Rome, it began to assume its second state, of divided greatness; broken into its ten kingdoms; under one nominal emperor, yet virtually and actively bound together by the supremacy of that little horn, to whose blasphemous words the beast listened, and for listening was eventually judged.

This, the second condition of the fourth beast, is described in these words:

Daniel 7

⁷ ...it had ten horns.

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

And for the third period, it is that of its judgment. So that, in truth, we have in *Daniel* the same threefold condition of the fourth kingdom as in chapters 12, 13 and 17 of the *Apocalypse*, though less distinctly marked.

Let us now proceed to the identification of the ten horns and of the little horn; for these are the characteristic features of the symbol. To the right settlement of every disputed question the direct road is, by laying down distinctly the conditions of the question which is to be resolved. Now the condi-

tions of the question, “Which be the ten horns?” are, as it seems to me, these four:

A. GROW OUT OF THE ROMAN KINGDOM

First, that they should grow out of the Roman kingdom, and together include all the territory of that Roman kingdom which “stamped the residue of the kingdoms with the feet of it.” Not all the territory of the whole Roman empire, but all that territory which is distinct from “the residue,” or the other beasts, which it trod under foot: for this fourth beast is represented as rising from his lair, and going forth to destroy the Greek kingdom, and the residue of the other kingdoms.

There is a distinctness given to the Roman kingdom in itself from those other three prophetic kingdoms which have been mentioned, and in the head of this distinct beast it is that the ten horns stand out. Now that which the Roman kingdom joined to the territory heretofore occupied by the other kingdoms is exactly what of Europe within the Rhine and the Danube lies to the west of Greece and Thrace, or to the west of Turkey in Europe; namely, Italy, Austria, France, the Peninsula, and Great Britain. This integrant part of the earth, and no more, was what the Romans brought with them, and joined to the prophetic earth which Greece, Persia, and Babylon had respectively enlarged with their several additions. This part of the earth, which indeed was the only part that fell into division—for the eastern part of the empire remained solid for many centuries after—we should therefore find subdivided into ten parts, and these ten parts are the ten horns of the beast.

B. MUST BE CROWNED KINGS

Now the second condition is, that the ten horns must be kings; crowned kings; distinct, independent kingdoms; for it is so expressed in the interpretation, and these horns are also

represented with crowns upon them in the 13th chapter of the *Apocalypse*. And here it may be as well to observe, that in the 12th chapter of the *Apocalypse* there are no crowns upon the horns, but upon the heads of the beast; whereas in the 13th chapter, blasphemy is written upon its seven heads, or seven hills, and crowns are planted on its horns.

Which enables us to define this second condition more exactly; showing us, that not till after Augustulus, in 487, when the heads ceased to be crowned, should any of those ten kingdoms be found in being; for the crowns cannot be upon the heads and upon the horns at one and the same time. Therefore our second condition is, that they must be crowned kings not in being anterior to the time of Augustulus, the last of the crowned emperors in Rome.

C. OBEDIENT TO THE LITTLE HORN

The third condition is, that they should be obedient to the little horn:

Daniel 7

²⁰ ...whose look was more stout than his fellows.

That they should give ear to his blasphemies, and take part in his wickedness. For it is on this account that they are judged:

¹¹ I beheld then because of the voice of the great words which the horn spoke: I beheld even till the beast was slain, and his body destroyed and given to the burning flame.

In each of them, therefore, we must find such an acquiescence in, and subservience to, the words of that little horn, as will justify judgment coming upon them on that account. Acquiescence in, and subservience to the little horn (which we shall prove beyond a doubt to be the Pope), is therefore the third condition by which the question of the ten horns is to be resolved.

D. EXIST UNTIL THE END

Now the fourth and last condition, and beyond a doubt the most distinct of all, is derived from the 17th chapter of the *Apocalypse*, and is, that these ten horns, or kingdoms, are in existence until the very end; when the beast, who had heretofore been the servant of the Papacy, becomes its greatest enemy, hates the whore, and burns her flesh with fire; till which time the ten horns are said to give their power unto the beast.

They must, therefore, be in existence now at this day, for till now the Roman empire has not risen up against the Papacy, and certainly has not destroyed it. Moreover, they are to serve the beast under this anti-papal or infidel form; and they are to go forth with him, and make war with the Lamb, and so to meet their destruction; which certainly has not happened as yet.

These four conditions:

1. The territorial limits which they together compose;
2. Their rising into the dignity of kingdoms some time after Augustulus, the last of the emperors;
3. Their submissiveness to the words of the Pope;
4. Their present existence in their several estates;

...these four conditions I place in your hands, as being totally independent of every theory, and faithfully derived from what is contained in the visions of Daniel and John, that with them, you may be able to try the many contending theories which have been given, and that one also which I am about to propose.

NAMING THE HORNS

It has been an object of great request with learned men to ascertain the identity of these ten horns, or powers, which are represented with crowns during the second period of the beast (*Revelation* 13); and it has been ascertained, from the

best records of antiquity, that there were just ten kingdoms formed by the ten Gothic nations who subverted the Roman empire. These, as given by Machiavel, are:

1. The Ostrogoths, in Moesia;
2. The Visigoths, in Pannonia;
3. The Sueves and Alains, in Gascoigne and Spain;
4. The Vandals, in Africa;
5. The Franks, in France;
6. The Burgundians, in Burgundy;
7. The Heruli and Turingi, in Italy;
8. The Saxons and Angles, in Britain;
9. The Huns, in Hungary;
10. The Lombards, at first upon the Danube, afterwards in Italy.

By Sir Isaac Newton these ten primitive kingdoms have been somewhat differently enumerated, as follows:

1. The kingdom of the Vandals and Alains, in Spain and Africa, which continued till 454, when they became subject to the Huns, and at length were conquered by the Ostrogoths;
2. The kingdom of the Suevians, in Spain, subdued by the Visigoths in 585;
3. The kingdom of the Visigoths, continuing in Spain unto this day;
4. The kingdom of the Alains, in Gaul, merging in the kingdom of the Franks in the year 511;
5. The kingdom of the Burgundians, also sometimes merging into the kingdom of the Franks, sometimes separated from it, until, about three hundred years after Charlemagne, it was broken into parts and ceased from being a kingdom;
6. The kingdom of the Franks, continuing until this day;
7. The kingdom of the Britons, taken possession of by the Saxons and Angles;
8. The kingdom of the Huns, in Hungary;

9. The kingdom of the Lombards in Lombardy, where they reigned till the year 774;
10. The kingdom of Ravenna.

After which enumeration Sir Isaac Newton has this remark:

“I have now enumerated the ten kingdoms into which the Western empire became divided at its first breaking; that is, at the time of Rome’s being besieged and taken by the Goths. Some of these kingdoms at length fell, and new ones arose; but, whatever was their number afterwards, they are still called the ten kings, from their first number.”

I have quoted these two enumerations of the ten horns, as given by two so great and famous names; although neither of them seem to me to meet and satisfy the conditions of the question.

In the first place, several of those enumerated were extinct as kingdoms before the time when they should become kingdoms according to the conditions of the prophecy. They should not become kingdoms till the crowns passed from the heads of the beast unto its horns; which we shall show in the sequel took not place till the year 532: then it was (and no commentator of any name makes it earlier), that the great dragon of the 12th chapter of the *Apocalypse* changed his form, and gave his seat and his power and great authority to the beast from the sea, and then it was that the horns became crowned.

Now the race of emperors ceased not till the time of Augustulus, in the year 487; and, therefore, it would be inconsistent with the constitution of the prophecy that we should look to an earlier time than this, or even than 532, when the action of *Revelation 12* changes to the action of *Revelation 13*.

Secondly, it is not the transient tossings of restless nations to which the prophecy has respect, but the constitution of settled kingdoms, which acted in concert with, or rather in obedience to, the little horn, during all the period of its blas-

phemy and oppression; which, with these commentators, and upon indubitable grounds, we consider to be no less a period than twelve hundred and sixty years.

This will appear the more conclusive, when these very horns shall be shown to be in existence during the infidel period of the beast:

Revelation 17

¹² And the ten horns which you saw are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast.

¹³ These have one mind, and shall give their power and strength unto the beast.

¹⁴ 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.

These being the conditions of the question, we ought to look for the ten kingdoms which grew out of the Roman empire in the West after it had been broken up by these ten Gothic nations. I say in the West, because none of them settled in the Eastern empire, which was destined to become the prey of another race; to wit, the Saracens and the Ottomans.

Nevertheless, while I thus reject their enumerations of the ten kingdoms, it is very satisfactory to find them agreeing in the number of those nations, especially as that of Machiaveli had no eye to prophetic interpretation.

On the same accounts I reject the enumerations given by Joseph Mede and by Bishop Lloyd. Bishop Newton has proceeded with more sagacity, by inquiring how they stood in the eighth century; at which time, certainly, the second form of the beast was in active operation. And this is the result of his inquiry:

1. The government of the senate of Rome, who revolted from the Greek emperors, and claimed and exerted the

- privilege of choosing a new Western emperor;
2. The Greeks, in Ravenna;
 3. The Lombards, in Lombardy;
 4. The Huns, in Hungary;
 5. The Alemanes, in Germany;
 6. The Franks, in France;
 7. The Burgundians, in Burgundy;
 8. The Goths, in Spain;
 9. The Britons;
 10. The Saxons, in Britain.

Of these ten, we shall find how the first three were speedily swallowed up by the little horn which arose, a circumstance which sufficiently determines their identity; and, therefore, of these little need be said, until we come to that part of our subject. Of the other seven, these four only have retained the durability necessary to the conditions of the question:

1. The kingdom of the Britons and Saxons, in Britain;
2. The Franks, in France;
3. The Goths, in Spain; and,
4. The German emperors, which, falling into the house of Austria, has taken up into itself that of the Huns.

These four, then—Britain, France, Austria, and Spain—meet the conditions of the question laid down above. The remaining three—to wit, the Huns, the Burgundians, and the Britons separate from Britain in general—cannot be admitted. It remains, therefore, that we seek out three kingdoms within the bounds of the empire which may take the place of these, and satisfy the conditions.

And first I place the kingdom of Naples and Sicily, which, beginning in the eleventh century, has occupied until our time one of the most important parts of the empire.

Next to this I place the kingdom of Portugal, which arose about the same time with the former, and, like it, has kept its place as a kingdom until this day, in spite of all the powerful

efforts of Spain to subvert it.

Now, taking these nine—to wit, Rome, Ravenna, Lombardy (which three were early to disappear in the temporal power of the little horn), Austria, France, Britain, Spain, Portugal, and Naples—you have all the territory of the Western Roman empire, except that which lies between France and the States of the Church; and here it is that we must look for the only remaining one of the ten horns.

Of the states which occupied this, the remainder of the Western empire, there are four of chief importance:

First, the kingdom of Savoy, Piedmont, and Sardinia, which, taking its origin in the year 750, in the counts of Savoy, began to make its appearance among the Papal States; since which time it has continued one of the most faithful and zealous servants of the Pope, or little horn of the beast, and now again occupies a conspicuous place among the European states.

The second of the four which might claim this bad pre-eminence is Venice, which arising in a very remote antiquity, and constituting itself under its doge, or duke, in 709, arose into great importance as a maritime state during the Middle Ages, and acquired territories, but chiefly upon the farther side of the Adriatic, which is out of the question; for upon the continent of Italy it had comparatively little territory. And it is to be observed, that, instead of being a willing servant of the Pope, Venice was generally found resisting his encroachments, affording a shelter to the objects of his persecution, and rather profiting from than helping in that great masterpiece of his policy, the Crusades; and now, being wholly swallowed up by Austria, it will no longer fulfill the fourth condition of the question.

The third is the grand duchy of Tuscany, which arising in the twelfth century, along with the other confederate republics, became famous under the Medici, chiefly by arts and commerce, and petty conquests round about, but in the earlier

part of the last century passed into the Austrian family, and became the inheritance of the younger brothers of the imperial house, as it now continues; and therefore, being, as it were, but an adjunct of Austria, and having done nothing of any name for the service of the Pope, cannot on these grounds be taken.

The tenth kingdom is therefore the kingdom of Savoy, Piedmont, and Sardinia, who served the Pope in more than one Crusade; who also obtained the titles of Protector of the Holy See and Defender of the Church; and, in a degree second perhaps only to France, labored in the suppression of the persecuted Christians of the Middle Ages, at the Reformation, and since the Reformation; and, above all, was in existence as a crowned horn during the most active period of the Papacy, and at the conclusion of that period, and at this present time: so fulfilling all the conditions of the question, which are fulfilled neither by Venice nor by Florence; since they have become, as it were, but territorial divisions of Austria, and neither of them have ever possessed the state and dignity of kings.

Thus, then, upon firm and fixed principles, have we endeavoured to ascertain the seven horns which were left upon the head of the beast after the little horn had swallowed up three; concerning the identity of which three we are hereafter to examine, when we come I to speak of that action. These seven are, Britain, France, Austria, Spain, Portugal, Naples with Sicily, Piedmont with Savoy and Sardinia; which seven, together with the States of the Church, cover all the territory of the Western Roman empire; that is, all which was not afterwards overrun by the Saracens and Turks.

These seven kingdoms, together with the three which the Pope arrogated to himself, served the Pope in all his Crusades, against the Saracens, against the Albigenses and Waldenses, and against the Reformation—excepting, indeed, from this last

act of wickedness, Great Britain, concerning whose special preservation and redemption from the enormity of suppressing the Reformation we shall have occasion to speak in another part of this great subject.

On all these accounts, but especially on account of the exact territorial division among them of the Western empire, or the Roman empire proper, and on account of their present standing forth as kingdoms from the wreck of the last thirty years' convulsion, we consider it as an ascertained point, that these—Great Britain, France, Austria, Spain, Portugal, Sardinia, Naples, Lombardy, Ravenna, and Rome—are the powers signified by the ten horns of the beast: the last three having long since disappeared as horns, being brought under the little horn, and now standing under the temporal power of the Pope as “the States of the Church.”

We cannot help remarking in this place how much the deliberations of the Congress of Vienna, which swallowed up the minor states of Papal Europe, has simplified the question; of which it is a standing condition, that when the Infidel power shall arise again, these kingdoms shall be in separate and independent existence to grant him their power, in order to destroy the Whore of Babylon, and also in order to make war with the Lamb.

THE LITTLE HORN

Of this horn it is thus written:

Daniel 7

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

²⁰ ...whose look was more stout than his fellows.

²¹ ...the same horn made war with the saints, and prevailed against them.

The mystery of this horn is thus explained:

²³ And the ten horns out of this kingdom are ten kings that shall arise: and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings.

²⁴ And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time.

IN ORDER to ascertain the identity of this little horn, it is necessary, as in the former case, that we examine the conditions of the question, which seem to be these:

First, he comes up among the rest. In verse 24 he is said to rise “after” them (verse 23); but in the Greek version it is “behind” them; the original word signifying indifferently behind in place and after in time. Mede explains it to signify that he grew up without their being aware of it.

The second condition is, that he is “diverse from the rest” (verse 23); having “eyes like the eyes of man, and a mouth speaking great things” (verse 8). These eyes in the little horn will be best explained by the description of the Lamb (*Revelation* 5:6), as “having seven horns, and seven eyes, which [eyes] are the seven Spirits of God sent forth into all the earth.” The

eyes, therefore, in the horn do signify him to be a spiritual power after the same fashion in which Christ is a spiritual power.

And, seeing that he is judged by God for his arrogant assumption of Divine dignity, we must hold that his claim to spiritual power after the fashion of Christ's is a usurpation; which is the more confirmed by his mouth speaking great words against the Most High (*Daniel* 7:25): because of the voice of which great words the beast is slain, and given to the devouring flame.

The third condition is derived from his actings, which are partly political and partly spiritual.

His political actings are his plucking up three of the first horns by the roots, and his overruling the rest to his wicked ends and involving them in his guilt; wherefore his look is said to be more stout than his fellows (verse 20), and the dominion is said to be his dominion (verse 26).

The spiritual actings of the little horn are, first, his blasphemies against the Most High; secondly, his wearing out the saints of the Most High with war and persecution; and, thirdly, his thinking to change times and laws. *Daniel* 7:25.

The fourth and last condition is the period of his dominion over the saints: for time, times, and half a time; and endures until the judgment begins to sit.

These are the four conditions of the question, "Which is the little horn?" And now for the resolution of the question.

I answer, in the face of all men, that there is no power which is, which has been, and I may say which is to be, that can answer these conditions of the question, but the usurped power of the Bishop of Rome, in whom I shall now show that these conditions do entirely meet together and harmonize.

First, he arose among the ten horns. This separates him from the apostasy of the Greek Church, and from the impos-

ture of Mohammed, both of which are beyond the bounds of the ten kingdoms. He arose after or behind them, in whichever sense you choose to take the word.

That is, if you understand it after, in point of time, they all sprouted in the head of the beast before he appeared: for, as we shall show in the sequel, the Pope obtained not his spiritual usurpation till the year 532; before which time, so far back as the beginning of the preceding century, the Gothic tribes, out of which the chief part of the ten horns arose, had established themselves in the body or territory of the beast, and were growing up to be crowned kingdoms, over whom the little horn should afterwards exercise the dominion.

It is true, as we have shown forth above, that they had not yet attained to the rank and dignity which entitles them to be considered as crowned horns of the beast: but it is to be observed, that the information and criterion for ascertaining the identity of these kingdoms was obtained from the *Apocalypse*, and not from the prophecy of *Daniel*, which contemplates them not with reference to time or state, but merely with reference to number and priority of existence to the little horn.

It is, moreover, to be remarked, that though the Pope came into being at the date mentioned above as a spiritual usurper, he did not attain to his dominion over the body of the beast and his horns till after the time of Hildebrand, in the eleventh century, or rather of Barbarossa, in the twelfth century; when, after the cessation of the wars of the Guelphs and the Ghibbelines, the emperor having succumbed, the Pope was the little horn complete, the Melchizedek of Satan, the man of his right hand revealed: before which epoch it will be observed, by consulting the dates given above, that all the horns were crowned, and ready for his service.

So that, whether you regard the first origination or the ultimate perfection of the horns, their first sprouting into sight or their full growth, it is equally true that the little horn came up

after them.

If, again, you understand “after them” to signify behind them—that is, unobserved, and as it were by stealth, and gradual, unseen encroachments; not by sudden conquest, or straight-forward attack, like the powers of Nebuchadnezzar, Cyrus, and Alexander, which won the mastery of the former beasts—you have only to read the history of the Bishops of Rome, from the time of Clement, in the sixth century, up to the time of Hildebrand. and onward to Alexander, in the end of the twelfth century, in order to be convinced with what deceptions of cunning craftiness, with what inventions of darkness and stratagems of hell that spirit of apostasy which Peter had foretold did work in the successors of Peter its crooked way to the supremacy of the Church and of the ten kingdoms of the Western empire.

The second condition is, his being “diverse from the other horns,” by the eyes which were in it, and the mouth speaking blasphemies: of which the former, we have shown, is the symbol of Christ’s own power in the Spirit; and the latter is the symbol of a prophet, or minister of Christ, according to that which is written, “I will be unto you a mouth.” *Exodus* 4:12, 16.

Now, it is never to be denied, by the most brazen forehead, that the Bishop of Rome has assumed to himself that office of headship in the Church which belongs to Christ only, for that Christ only has maintained it, and does maintain it, by the communication of the Holy Spirit unto all the members.

And, in support of his claim to be the head of the Church, what function of Christ has he not dared to arrogate unto himself; taking to himself the infallibility of His Word, the dispensation from duties, and the forgiveness of sins, yea, and the very worship of Godhead; and permitting himself to be called by the name of God on earth; issuing from his city, as if it were the New Jerusalem, bulls to the extremities of Christendom; imposing interdicts upon kingdoms, fulminating

anathemas against saints, and executing judgments upon those who testified against those usurpations?

He is in very deed the devil's minion, the devil's mockery of Christ, the devil's imitation of Christ, to delude Christendom withal, and make her believe that she was existing in the light of the New Jerusalem, while all was darkness; that she was enjoying the blessedness of the millennium, while all was rapine, bloodshed, and spoliation.

Oh, it passes utterance, it passes even understanding, how Satan was able to delude Christendom with that building of hell, the Roman Popedom, the harlot city; and make them believe that it was the New Jerusalem, the sanctuary of God, and the very dwelling-place of Christ. Had it not been the imitation of everything good and noble and blessed, it could not, being a pure device of hell, have been palmed upon the credulity of so many ages, and upon the faith of so many saints.

It is like the body of the dead, of those newly dead, where all but life is present: the noble faculties of life are gone, but everything else is there; which lacking, it lacks all that constitutes health, beauty, and strength, and soon becomes the prey of corruption; only the more corrupt, because it is the corruption of the most noble, the most beautiful creature of God.

But the great point, as it appears to me, of distinction, or diversity, between the little horn and the other horns, consists in this, that the little horn "had eyes in it like the eyes of a man."

Now the eye, as we have said, is the symbol of the Church, which in heaven is "full of eyes," behind and before and within; and the horn, we have seen, is the symbol of the State: the one, of spiritual government; the other, of temporal: and therefore the peculiarity of the little horn stands in this, that it combined power spiritual and power temporal; that it is king and priest in one person, a priest after the order of

Melchizedek: which dignity belongs only to Christ in the present age, and is invisible; but in the age to come shall be visible, and belong to Christ and His risen saints.

What, therefore, we have to show, in order to make out this second condition of the question, is, that the Pope did assume to himself this double dominion over Church and over State. These two, the Church and the State, do alike acknowledge an invisible Head, and thereby become to one another a most effectual check; the Church meekly instructing the State in the duties of righteousness, the State restraining the Church from all temporal usurpations. These, the foundations of Christ's dignity and the earth's weal, the Pope, by assuming both powers, did overturn.

The papal usurpation upon Christ's prerogative consists in this, that a minister of Christ—an ordinary minister such as I am, and no more—should take to himself the dignity which belongs to Christ alone; and it has its success from the facility and meanness of kings in recognizing, or any way enduring, this man, or the system of which this man is the head.

The Bishop of Rome (who, I say again, is only an apostate minister of my own rank in the Church) did inherit from the first and earliest ministers of the Church in Rome, who had been zealous for orthodox doctrine, and ready at all times to die for the faith—from a succession of such much tried, proved, and very faithful predecessors in that see (by which word "see" I mean no more than an ordinary minister's charge, such as I fill,) he did obtain such a hereditary reputation as in process of time showed itself (in the third and fourth and fifth centuries) in various acts of presumption, which were ever resisted by the Churches in other parts of Christendom.

But in process of time, when the seat of empire was removed to Constantinople, and large room was left for his cunning artifice to work, he began to consolidate his power;

which was the more easily done by reason of the Arianism which then overspread the West, and likewise of the orthodox believers falsely conceiving that it was their duty to withdraw from the management of affairs, and the public ministry of the Church, into the retirement of solitude and the severity of a monastic life.

Christendom, the orthodox part of Christendom, fearing for the faith, and deprived of her ablest defenders, was glad to look to the Bishop of Rome, who had ever been famous in past times for his orthodoxy and faithfulness: and he lost not the advantage which they presented to him.

But still the emperor, head of power, and protector of the people from priestly and all other oppressions, stood out against the pretensions of an independent jurisdiction which the Bishop of Rome began to put forth. He long let and hindered the man of sin from forming and perfecting the system which had been foretold.

But in process of time, when the Emperor Justinian was in peril of entirely losing the Western half of the empire; and, being minded to make a great demonstration, under his general Belisarius, for the recovery of the same out of the hands of the persecuting Arians; in order to conciliate all the orthodox of the West, and to protect himself from the suspicion of heresy, into which he afterwards fell, did issue edicts many, constituting the Bishop of Rome head of all the Western Churches, and ultimate judge of all questions of doctrine and discipline: and these edicts being placed in the forefront of the Pandects, or civil code, became the absolute and positive law of all the West.

This was a great step gained; but still much remained. He had not yet taken to himself the title of universal bishop; but did so in about seventy years thereafter—that is, in the beginning of the seventh century—yet not until he himself, Gregory the Great, who took it, had solemnly denounced John of Con-

stantinople, Antichrist, for having taken the same few years before.

And now he began to proceed with full march towards the height of his Satanic ambition: first measuring his strength with the emperor in Constantinople, and setting up an independent jurisdiction in civil matters; then cajoling the emperors of the West, and taking bribes of them for the establishment of their dynasty; until at length another Gregory, Hildebrand (or, as the Homily changes it, *brand of hell*), fairly put in the daring claim of being head over kings, in whom and for whom and by whom kings reign. And when they refused to do him homage, or to be obedient to his injunctions, he dared to put their dominions under an interdict, and to excommunicate from fire and from water every one of their subjects who should obey their lawful king.

Nor is there any kingdom in Europe which has not either been threatened with, or actually put under, this fearful act of the devil incarnate: certainly this realm of England has been put under it often.

And it is false to say that the Pope of Rome has ever renounced such diabolical pretensions. And though it be true that he has been successfully resisted in these last years, both in France and in Belgium, is it not equally true that he has put forth his old pretensions, and would have kept in his own hand the jurisdictions contended for, if he had not been resisted? His needing to be resisted proves what his inclination and disposition are.

We come next to try the identity of the Pope with the little horn by the third condition of the question, which is, his actings; whereof the political part is twofold, the one particular, the other general.

The particular act of political power is his plucking up three of the horns by the root. This leads us to examine what kingdoms or powers are represented by the three horns which the

little horn overcame. When Augustulus resigned the scepter of the Western Roman empire, in the year 476, the Ostrogoths held possession of Italy and Rome; until they were expelled and utterly suppressed by Belisarius and Narses, the two great commanders under the Emperor Justinian, of whom the latter governed Italy for thirty years under the title of proconsul, until the Lombards, in the year 568, conquered for themselves, and settled in, the north of Italy, which now retains their name.

And, persevering in their ambition, they attacked Ravenna itself, which had become the residence of the emperor's proconsul, and succeeded in the conquest of it. Upon which the Pope, fearing for himself, called in the aid of Pepin, king of France, who, having succeeded in expelling them from the exarchate of Ravenna, gave it into the hands of the Pope, who till this time had possessed little territory besides those lands which belonged to him as bishop of the Roman diocese.

The exarchate of Ravenna was governed by a sort of viceroy, or lieutenant, invested with imperial authority, and having power over the rest of Italy. Which last representation of imperial power in the West formed the basis of the papal power, as if to admonish men by whom the imperial authority was to be supplanted. And thus the Pope became lord of Ravenna and the whole exarchate, some few cities excepted; and the keys were sent to Rome, and laid upon the confessional of St. Peter—that is, upon his tomb at the high altar:

“In sign of true and perpetual dominion, and by the pious gratuity of the king.”

...as the inscription of a coin of Pepin bears. This was in the year of Christ 765; and henceforward the Popes, being temporal princes, left off in their bulls and epistles to note the years of the Greek emperors, as they had hitherto done,—“changing times.”

Twenty years after this, the Lombards having invaded the Pope's territories, he invited Charlemagne, Pepin's son, to his help; who overthrew the Lombards, and added to the grant of his father the chief part of their possessions: from which time that kingdom also ceased to be. In reward of which service, Charlemagne was made Patrician by the Romans, which gave him the power of confirming the election of the Popes.

All this while the city of Rome itself, like the rest of Italy, had been under the government of a duke, dependent upon the exarch who represented the emperor in the West; and so it continued for nearly two hundred years, until, upon the occasion of the dispute about the worship of images, the Pope, having called a council, excommunicated the emperor of the East, and absolved the people from their allegiance.

This act—and I may say, first act, upon the great scale, by the Bishop of Rome as the superior of temporal sovereigns—took place in the year 726: from which time forth it became a free state, under the government of its own senate, with their Patrician at their head; the Pope being entirely confined to matters purely spiritual. And thus things continued at Rome, even after he had become sovereign of the cities of the exarchate and of Lombardy.

But intriguing to the end of obtaining through the same powerful means the sovereignty of Rome also, he brought himself into the suspicion of the inhabitants, and was forced to flee with indignity to Charlemagne; who, coming to Rome in the year 800, did reinstate the Pope, and obtain for himself the imperial purple, as the successor of the Caesars; being crowned and anointed, yea, and with bended knee worshiped, by the Pope himself.

Having arrived at this dignity of Emperor of the West and Consul of Rome itself, he gave the city and duchy of Rome to the Pope, to be held with the other two subordinately to himself; and thus was Peter's patrimony completed, and the Pope

created a temporal sovereign over three independent kingdoms or states:

1. The city and principality of Rome, the heart and head of the empire, after it had subsisted independent on the emperor and the exarchate for more than seventy years;
2. The exarchate itself, which represented the imperial power in the West;
3. The kingdom of the Lombards, one of those ten Gothic nations which invaded and overturned the empire.

And these I regard as the three horns which the little horn plucked up by the roots. Now all this was completed in the year 800: from which epoch till now he has remained invested in these territories, without either much increase or diminution at any time; except that, in the beginning of the twelfth century, Matilda, countess of Tuscany, bequeathed to the Holy See Tuscany, Spoleto, Parma, and Placentia: which led to long contests between the emperor and the Pope, terminating most successfully to the latter, who now shook off the allegiance and authority of the emperors altogether, and from thenceforth was supreme in secular power, as heretofore he had been supreme in spiritual power.

Now it is to be observed, with respect to the general political influence which the Pope held over the rest of the horns, that it was not the power of arms, but the power of words. It was for the “great words which the little horn spoke” that the beast was judged, and his body given to the burning flame. That is to say, it was:

- the obedience of his edicts,
- the allowance of his claims,
- the permission of his imposts,
- the execution of his spiritual sentences against heretics, and, in general,
- the surrender of their rights as Christian kings,

...which brought them under the sentence of the wrath of God.

The permission of clerical persons, who were their subjects, to be under ecclesiastical jurisdiction only; the permission of all other subjects to remove many questions to the court of Rome; with a thousand other infringements upon the sacred covenant between prince and people, and between Christ and prince, which I cannot mention particularly: these continual invasions of the rights of kings and magistrates arose in various states—yea, I may say, in every state at different times—to the enormity of absolving subjects from obedience, on the peril of being deprived of all religious ordinances; thereby setting the authority of religion in direct opposition to the authority of the civil magistrate.

His influence over the states of Europe was manifested by nothing more completely than by these three great acts:

1. The rallying of all their forces in so many most fruitless and wasteful crusades;
2. Thereafter the inducing of them to establish the Inquisition, and otherwise to suppress by crusades or persecutions the true servants of God; and lastly,
3. The suppression of the Reformed principles in all their kingdoms, this kingdom only excepted.

Whenever anything threatened the power of the Pope as the head of Christendom, whether from without or from within, the kings were ready to bring him help; and what more can a sovereign desire?

From these his political actions, both particular and general, we now come to cast our eye upon his spiritual actions; which are, first, his blasphemies against the Most High. This he fulfills by assuming to himself Divine titles, Divine attributes, and Divine honors; treading upon the altar of God at his installation, and permitting himself to be worshiped and adored

as God by the cardinals of his church.

This is a point upon which it may be necessary to dwell a little, in order to expose some of those blasphemies which he has uttered.

HEAD OF CHURCH AND STATE

Among the first I place his claiming to be head of the Church, or universal bishop; which appeared to Pope Gregory the Great, commonly called St. Gregory, so very heinous a thing as that he, overawed by the indefeasible Divinity of that title, did not hesitate to say, that none of his predecessors (and he lived towards the end of the sixth century) would ever take upon him this ungodly name, to be called the universal bishop; and he does not hesitate to denounce as Lucifer and Antichrist anyone who should take unto him this title. And he adds, moreover, that it was a thing diligently to be resisted:

“If we bear this matter quietly, we destroy the faith of the whole Church.”

These also are his words:

“We also are not far from you, seeing in Him who is everywhere we are one: therefore let us give thanks to Him, who, having destroyed enmities in His own flesh, has brought it to pass that in the whole world there shall be one flock and one sheepfold, under Himself the one Shepherd.”

Next to this claim of headship I place the blasphemy of his being king of kings; which, when the seventh Gregory, commonly called Hildebrand, did claim for the Papal See, the preachers denounced him as Antichrist, as is testified in historians long before the Reformation; of whom one said:

“As the subject of their sermon they preach him Antichrist; under the name of Christ performing the work of Antichrist; and in Babylon seated in the temple of God, exalted above all that is worshiped, as if he were God.”

And again:

Hildebrand, under color of religion, first laid the foundations of Antichrist's kingdom; to whom William the Conqueror made answer: "Hubert your legate came unto me, warning me from your Holiness that I should do fealty to you and your successors. As for fealty, I neither would do it to you, neither will I, because I neither promised it myself, nor do I find that any of my predecessors have done it to your predecessors."

APPROPRIATING THE NAME OF GOD

Having claimed to himself these two pre-eminent titles:

1. The one proper to Christ as Head of the Church, and
2. The other proper to Christ as Prince of the kings of the earth,

it was to be expected that all the style proper only to Christ and God would be assumed in due time. Hear, then, some of the blasphemies which they have uttered. Pope Nicolas said:

"It is well known that the Pope was called God by that pious prince Constantine."

The Pope, in the fourth session of the Council of Lateran, suffered Christopher Marcellus to say unto him:

"You are another god in the earth."

In the bulls of the Pope, his own decrees and decretals, it is thus written:

"To believe that our lord god the Pope (*dominum deum nostrum*) might not decree as he decreed, it were a matter of heresy."

Again:

"I do make holy the unholy; I do justify the wicked: I do forgive sins; I open, and no man shuts."

Again:

“The Pope is exempted from all law of man.”

Again:

“Neither all the clergy, nor all the world, can judge or depose the Pope.”

WEARING OUT THE SAINTS

The second of his spiritual actings is “his wearing out the saints of the Most High” (*Daniel 7:25*) with wars and persecutions.

From the time that he was invested by the laws of Justinian with all power over the saints within the ten horns or kingdoms of the Western Roman empire, until this day, he has raged with all manner of cruelty against the saints of God: first, by raising up the superstitious kings who had given their power into his hand against the confessors of the truth in the Middle Ages, commonly known by the name of the Waldenses and Albigenses, against whom he set on foot several crusades.

Not but that at an earlier period there were many distinguished witnesses and sufferers under the Papacy; witness Adelbert of France, and Samson of Scotland, and Claudius Clemens, of the same nation, bishop of Auxerre in France, who opposed Boniface the Pope’s factor, while seeking to establish papal supremacy, adoration of images, purgatory, prayers for the dead, and the celibacy of the clergy; wherefore they were persecuted under Pope Zachary with bonds and imprisonments during the eighth century.

Witness the persecutions of Berengerius, on account of his opposition to the monstrous tenet of the real fleshly presence in the communion.

Of the Waldenses and Albigenses it is said that in France alone a million of men were slain. From this time forth persecution never ceased against the Lollards in this island, against the followers of Hus and Jerome in Bohemia, and wherever

any relics of the scattered Albigenses could be found; the number of whom has not been estimated, and yet, as Mede observes, it was well known that it was not small.

From the time of the origin of the Jesuits, within little more than thirty years, it is recorded that almost 90,000 were murdered. In Belgium alone the Duke of Alva boasted that by the hand of the executioner as many as 36,000 had been cut off. Vergerins, a most sufficient witness, testifies that in the space of hardly thirty years 150,000 Christians were cut off by the Inquisition.

And how many perished in all the kingdoms of the Papacy, during the time of the Reformation, every one knows full well; and yet, alas! it is not sufficiently known, as is proved by the late exact, learned, and most Christian works of Dr. M'Crie upon the Reformation in Italy and Spain. Now in all these actings, as their own writers would apologize, and as all history bears out, they were slain, not by the Pope and the bishops, but by the political magistrates wickedly brought under his control.

CHANGING TIMES AND LAWS

The third of his religious actings is, his "thinking to change times and laws." *Daniel* 7:25. Now, with respect to his changing of times, nothing seems to us so demonstrative of this condition of the question, as his endeavor to constitute the millennial reign of Christ during this the time of the Church's patience and sufferings. These centuries of papal domination are looked back to by the Church of Rome as the thousand years of glory and blessedness, and the breaking forth of the Reformation is considered by them as the loosing of Satan.

This however rests not in an opinion, but is, in truth, the whole spirit of the papal system; which is an attempt to set up the visible kingdom and glory of Christ upon the earth in the person of the Pope and in the city of Rome, and so to change

the times which God has before appointed. For as it is a high prerogative of Christ—as is set forth in the 1st chapter of the *Epistle to the Hebrews*—to constitute the ages (“He made the worlds”), so is it a great and notable act of the Apostate to think to change those times which Christ has appointed.

I observe also, that it is chiefly through his means that the “time, times, and half a time” (*Daniel 7:25*), which God has appointed, have been cast out of the order of God’s purpose, and thrown forward to the end of the dispensation, under the false and foolish interpretation of being merely three literal years and a half, during which Antichrist is to be revealed. And in one of the quotations made above he said:

“Wherefore, no marvel if it be in my power to change time and times, and to alter and abrogate laws;”

convicting himself in the very words of the holy prophecy. With respect, again, to the changing of laws, or ordinances; there is not one which he has not altered from its original institution by the Lord.

- Is it baptism? for the pure water he has substituted his own mixture of several ingredients.
- Is it the Lord’s supper? he has changed the bread into flesh and the wine into blood, and taken the cup from the people.
- Is it the visitation of the sick? he has turned it into the sacrament of extreme unction.
- Is it repentance? he has turned it into penance.
- He has changed the separate estate of the soul into purgatory.
- He has changed the subjection of the priest into superiority over the magistrate.

I may say, there is not any of all Christ’s ordinances which he has not changed, making them void by his vain traditions. And thus have we established from his actings, both political and spiritual, that this little horn answers exactly to the Pope,

and the Pope to this little horn; and we may add, that he alone can answer thereto, of all the powers which have arisen upon the earth.

The Mohammedan power has not changed, but abolished, all things; being not an apostasy, but an imposture. The Infidel power, so far as we have seen it in action, does not change, but destroy. These have not influenced the ten horns, who made war against them: they have not subverted three of the kingdoms into which the Western empire was divided.

THE TIME PERIOD

It remains only that we try the question, Is the Pope the little horn, by the fourth and last condition, which is, the period of his dominion over the saints; thus expressed:

Daniel 7

²⁵ ...they shall be given into his hand until a time and times and the dividing of time.

In the examination of which point it will be necessary to show, first, what is meant by the saints being “given into his hand;” and, secondly, what is meant by the period of “time and times and the dividing of time.”

With respect to the former of these questions, there have been taken up by able commentators two views which I can by no means approve. The first and most common, and one which in our Church has been most ably advocated by a most venerable ancestor of my own, the Rev. Dr. Bryce Johnstone, (whose memory is embalmed in the esteem of those who knew him, and in the affection and love of all his kindred,) is, that the event signified is the temporal sovereignty or power of the Pope, when he became the beast of the earth. *Revelation* 13.

To this I object these things: First, that if it had been so, Daniel would have dated the time, times, and the dividing of time from the event of his plucking up the three horns by the

root: and I object, secondly, that, though it be proper to call the Pope a beast, in the sense in which the other is called a beast—as he is called a horn, in the sense in which the others are horns, forasmuch as he had temporal power no less than they—still the date of the period, forty-and-two months, is not given (in the 13th of the *Apocalypse*) to the beast of the earth, but to the beast from the sea; and, I think, for the very end of guarding against the error into which these commentators have fallen, of connecting his time either with his generic character as a horn, or beast of power.

Besides these two insurmountable objections, I have further to observe, that if they argue that he had not power against the saints but by virtue of his temporal estate as a sovereign; then in this capacity he did not acquire power over the saints of the ten kingdoms until the time of Hildebrand, or rather until after the wars of the Guelphs and Ghibbelines: for, though he had power in the States of the Church over the saints, he did not acquire that temporal power over them elsewhere until that great controversy was ended.

I argue, therefore, that this question cannot be rested upon his temporal dominion as a sovereign, but upon his dominion over the saints as the head of the Church, from whose judgment there was no appeal. When he received from the competent authority—that is, the authority of the chief magistrate—power over the faith of the Church, and over all ecclesiastical questions thence arising; that is the time, and that is the event, surely, to which the prophecy refers.

Perceiving this, others have argued that the event here signified is the supremacy, or the Pope's making good to himself the title of universal bishop: and because in various councils in Justinian's time, and after this time, this title was refused to him, and the Patriarch of Constantinople was actually preferred to him in dignity; and because St. Gregory, in the beginning of the seventh century, has, as is set forth above, de-

clared, that to assume that title is to speak one's self the Antichrist; they allege, that before this time the event sought for could not have taken place, but some years after, in the time of Phocas, when the title of universal bishop was accorded to the Bishop of Rome.

But, in opposition to all this, it suffices to say one thing: That it is not power over the saints in universal Christendom, but power over the saints in the ten kingdoms, that is in question. The horn rose among the ten horns, and it is his doings among the ten horns that is described. He does not arise until the ten horns have arisen, or have begun to arise. This is intended to separate him, as a person, wholly from the Eastern empire and the Greek Church.

The Eastern empire and the Greek Church within its bounds were destined to show forth quite another mystery of God's providence,—the mystery of an imposture, not of an apostasy; of an imposture arising out of the spirit of heresy and denial of the truth; the other, of an apostasy arising from wedding the truth to a worldly spirit: the one showing what becomes of the Church when she denies Christ; the other what becomes of the Church when she weds herself to the world.

And let me observe, in passing, that this is the reason why the Mohammedan imposture, described in the 9th chapter of the *Apocalypse*, and the Infidelity described in the 17th chapter, and referred to also in the 9th chapter, are both said to arise out of the bottomless pit; because the one and the other of these two arise from the rejection of Christ and the denial of His truth:

- the one being like a swarm of locusts under a king, to waste and to destroy;
- the other being like a beast, to consolidate the body of an empire, and attempt great things against the Most High.

Moreover, the Mohammedan imposture is contained in the 8th chapter of *Daniel*, and derives itself from the territory of the Greek kingdom. But this 7th chapter belongs to the beast of the Roman kingdom, and the mystery of the little horn belongs to the Western or ten-homed division and state of that kingdom. And therefore the question is, not when the Bishop of Rome became universal bishop over both East and West, but when he became head over the Churches within the bounds of the ten kingdoms: and, therefore, the stride which the Pope made in the time of Phocas is as little to the purpose as the stride which he made in the time of Charlemagne, or that which he made in the time of Hildebrand. So much for these two opinions, which we disallow.

And now with respect to the true view of this point, it is to be discovered in the express language of the prophecy itself:

Daniel 7

²⁵ He...shall wear out the saints of the Most High...and they shall be given into his hand, until time, times, and the dividing of time.

Who are “the saints of the Most High”? They were the Jews, under the circumcision; and now the Christians, under the baptismal covenant—that is, the Church, as distinguished from the State; between which two there is a barrier, there is an impassable gulf, till Christ shall come; which to have dared to bridge over, and make them one, is the most damnable crime of the apostasy.

The State may, by its own free will, come into the Church—and this is establishment: and the State, at its freewill, may remain out of the Church—and this is no establishment; or having come in, it may go out again—and this is the apostasy of the State: and these three are the only possible ways in which the State may stand. But, being the superior, in whichever it stands, it stands only by an act of its own will; having the promises of God and the providence of Christ, if it stand in

the Church; and having His threatenings if it apostatize; and neither the one nor the other, but His uncovenanted mercies, if it stand altogether out.

But for the Church, she continues as little altered by the king, and all his peers, and all his servants, and all his subjects, entering into her, than if a private family had but entered in. She alters nothing of her doctrine, she abridges nothing of her discipline, she changes nothing in her dutiful subjection unto Christ her Head, nor in her subjection unto the powers that be, which are ordained of God.

The power over the saints, therefore, is possessed by Christ only, as Head of the Church; the magistrate has power over them, not as saints, but as citizens and subjects. When therefore they are given out of Christ's hand into the hand of another, it must signify that another has been permitted of God to receive that power which belongs to Christ only; permitted, I mean, in His wrath: "for is there evil in the city, and the Lord has not done it?" (*Amos 3:6*) permitted in His judgment upon them for their unfaithfulness to their covenant, and their undutifulness to Christ their Head. Therefore, after His long-suffering is worn out, as it was heretofore with the Jewish nation, He does unto them as He did unto the Jewish nation; that is, He gives them into the hands of another king than that Prince of Peace whom they would not have to rule over them.

This we believe to be the true mystery of the little horn,—that he is to the people of the new covenant the same oppressor which Nebuchadnezzar was to the people of the old covenant; wherefore also it is called Babylon, or the prison of God's Church; and this also, for the same reason, because they had, since the time of Constantine, begun to affect the state and splendor of power, instead of expecting till the coming of the Lord.

Concerning the meaning of this expression, there can be no

doubt that it is intended to define the period of the dominion of the little horn; and therefore that it is an enumeration of a symbolical kind, concerning which our first endeavor must be to obtain what insight the Scripture affords us. And, first, we must endeavor to ascertain what period is signified by “a time.”

Now, I think the natural sense of men (and symbolical language especially appeals to natural sense) would say that a time must mean either a day or a year; a revolution of the sun from his rising to his rising again, or a revolution of the seasons from one point of the year to the same point again. And I think that natural good sense would say, moreover, that of these two the latter is the more likely to be the meaning of a time: for days are too numerous and rapid in their passage to be designated by the generic name of “a time.”

The generic name is applied to that which includes the rest. Life takes in childhood, and youth, and middle age, and old age, which are but seasons of the former. So “time,” we should expect, ought to include days, and weeks, and months, and years too, if years also went to compose some complete portion of time which men are wont to observe and reckon by.

But, seeing the various cycles of time which contain a number of years are rarely known to any but the learned, and to them only in an advanced state of science, it were beside the office of a popular writer, and still more beside the purpose of a writer by emblems which address the commonest faculty of sense and sight, to use such learned divisions of time, whereof the common people are altogether ignorant and nonobservant.

Therefore I say that, the generic term time being used, any man of sound understanding would say it must mean a year. Then, if time be a year, times, as being the simplest plural, he would say, is two years; and the dividing of time, as being the simplest division, he would say, is half a year. This, also, is the

way in which simple nations reckon unto this day, and which is found at the root of the words by which all nations reckon.

We would say, therefore (and thus far, we believe, there is little or no difference of opinion), that “time, times, and the dividing of time” means three years and a half. To confirm this conclusion from the book of *Daniel*, let us direct our attention to the only two passages where the word “times” occurs. And, first, in the vision of Nebuchadnezzar’s humiliation from his throne, it is said:

Daniel 4

²⁵ They shall drive you from men, and your dwelling shall be with the beasts of the field, and they shall make you to eat grass as oxen, and they shall wet you with the dew of heaven, and seven times shall pass over you, till you know that the Most High rules in the kingdom of men, and gives it to whomsoever He will.

Now, to put it beyond doubt that the times here spoken of are not days, but years, it is said (verse 33) that this excommunication from human kind endured till his hairs were grown like eagles’ feathers, and his nails like birds’ claws, which is a natural effect not to be produced in an interval of seven days, or seven weeks, or seven months, but seven years only.

The next passage of Daniel in which the very period in question again occurs is in the exposition of the vision of the Infidel kings; where (*Daniel 12:7*) it is written that the things in that vision should last for “a time, times, and a half;”—that is, it covers and includes the duration of this vision of the little horn. Now, Daniel, desiring further light as to the time of that vision, receives two other periods, given in days; of which the one is 1290, the other 1335; numbers so disproportionate from three days and a half as wholly to put it out of possibility that by the “time, times, and a half” are meant “three days and a half.”

But if, as we have concluded on other grounds, they be

three years and a half; and each year, for reasons which we shall see in the sequel, be twelve months of thirty days each; then have we a good reason for giving the additional periods in an exact number of days; because the thirty and the forty-five days, by which they overpass the 1260 of the former periods, being truly no simple division of a time, could not in that form be expressed.

But this question, concerning the exact import of “a time,” is put beyond all doubt when we examine the *Apocalypse*, where, in the corresponding vision of the ten-horned beast (*Revelation* 13), it is given (verse 5) as forty-and-two months; and in the vision immediately preceding (*Revelation* 12) it is given, first (verse 6) as 1260 days, and then (verse 14) the same event and duration is given as a “time, times, and half a time;” which, without entering into the question whether it is the same period or not with this in *Daniel*, sufficiently proves that these times are each 360 days.

Moreover, in the vision of the two witnesses (*Revelation* 11) the same period is described, first (verse 2) as forty-and-two months, and then (verse 11) as 1260 days; and an inferior period, when this is accomplished, as three days and a half (verse 9). So that there is all the difference between three times and a half and three days and a half, which there is between 1260 days and three days and a half.

Be it so, then, that the signification of “time, times, and the dividing of time” is a year, two years, and half a year: the next question which occurs is, Are these literal years, or not? For it is to be observed, that in what has been said above we have not been translating the symbol, but merely considering what the symbol is; as it were deciphering the hieroglyphic, but not interpreting it.

Now this question, whether these are literal times, or symbolical of some larger time, is a question which admits of an easy solution. Is the language of the vision symbolical, or is it

not? Is that a horn, which is called a horn? and is that a beast, which is called a beast? and is that a rib, which is called a rib? No one will assert such a thing. If, then, the rest of the language be symbolical, why should not the period be symbolical also? To interpret this literally and the rest symbolically is surely the most gratuitous of all possible assumptions.

In the above vision of Nebuchadnezzar's excommunication from his kind—which is a literal, or at most a figurative, but not an emblematical vision—it would be as improper to interpret the "seven times" emblematically as it would be in this place to interpret them literally. I say nothing of the great drift and current of all the foregoing argument forcing us into the conclusion that this little horn is the Pope, whose dominion was certainly not limited to three literal years and a half, because I would rest my argument concerning these times upon its own foundation.

If, then, we may not, without offense to all sound principles of interpretation, take the rest of this vision, and of the visions in the 11th, 12th, and 13th chapters of the *Apocalypse*, symbolically, and interpret the period only literally, the question is, By what rule or method shall we discover the thing symbolized by "a time"? If it be answered to this, that the period occurs not in the vision but in the interpretation; I answer that in the *Apocalypse* it is always introduced into the heart of symbolical visions, and never into the interpretations.

Now I think the Lord Himself has given us the principle upon which this is to be done in the 4th chapter of *Ezekiel*; where He is giving a sign, or symbol, by means of the prophet, unto the house of Israel and the house of Judah; which is, that he should take a tile, or tablet, and portray upon it the siege of Jerusalem. This done, he was to lay himself upon one side 390 days for Israel, and on the other side 40 days for Judah; setting the while his face, and making bare his arm, against the siege of the city which he had portrayed. And

for the interpretation of the time in this symbol the Lord Himself adds:

Ezekiel 4

⁶ I have appointed you each day for a year.

That is to say, that the time for bearing the iniquity of Israel, whatever may be signified thereby, is 390 years; and the time for bearing the iniquity of Judah is 40 years. Now, as it is not the use of the Lord to explain things dark and mysterious frequently, but always to give such a key as, by the help of Providence and the Holy Spirit, will in due time open the mystery—as Daniel had nowhere, but the books of *Jeremiah*, out of which to discover the duration of captivity;—so are we not to grudge that we have no other than this exposition of a time-symbol, but rather to be glad that we have one so distinct and explicit.

Let it be understood, therefore, upon the authority of God, that in a symbolical prophecy a day stands for a year. And what can be more natural than that a smaller complete revolution should be a symbol of a greater complete revolution of the sun?—just as the destruction of a wild beast in the vineyard of a man is the symbol of the destruction of a brutal violent kingdom in the vineyard and inheritance of the Son of Man: just as Adam in a garden, in the midst of the unreplenished, uncultured earth, is a type of the Second Adam, with His wife the Church in Him, reigning in the garden of this redeemed world, in the midst of a universe about to be replenished and cultivated by the fruitful communion and government of His spouse the elect Church.

And, indeed, as all types whatever are but small representations of the things they typify; so, I say, let it be, upon God's authority, and the reasonableness of the thing, allowed, that a day, or small complete measure of time, is the symbol of a year, and we come at once to the conclusion that the "time, times, and half a time," or the forty-and-two months, or the

1260 days—which we have seen to be all alike symbolically used, in symbolical visions, indifferently for one another—becomes 1260 years; which is the conclusion to which, I may say, the most part of the exact and reputable interpreters of prophecy have come.

Having settled these two questions, and ascertained that this act of God, whereby He gives the saints into the hand of the little horn, is the act of His constituting, or permitting to be constituted by Satan, a false head over the Church, in the person of the little horn, with power to lead them into captivity and distress them with oppression for a time, times, and half a time; and having ascertained that this time, times, and half a time is an emblematical period of 1260 literal years; we come next to show, that for such a term of years the Pope did exercise that wicked supremacy whereof we have spoken.

It has been well argued by many in these latter years, that the headship or supremacy of the Pope commenced in the celebrated acts of Justinian, immediately preceding the invasion of the West by Belisarius: because:

1. These edicts established him as the head of all the Latin Churches; from whose judgment, in matters of doctrine and discipline, there lay no appeal;
2. These acts were embodied in the code of Justinian, occupying the very head of the roll of laws, as if to signify that the Pope, to whom they gave power, was for the future to rule the ascendant of the Roman empire; and being there embodied in the civil code, which has been the law of almost all the ten kingdoms ever since, they were established fundamentally and finally, never to be removed, until the period of 1260 years was concluded.

And it is worthy of remark in this place, that no new code of laws was from that time given to the Western part of the empire, until the infidel power arose in Napoleon, who set

himself straightway to change laws by the Code Napoleon, as also to change times by dating from the very year which brought the 1260 to its termination.

3. These acts of Justinian were accompanied with a great military demonstration, first under Belisarius, and then under Narses, which bore back from Africa and Italy the tide of barbarous nations, who threatened with their Arian doctrines to bring in a heretical instead of an apostate condition of the Church. This was prevented by the achievements of these two great imperial generals, to whom the ancient Roman valor and conduct was given by God for this great end.

And this check availed until the time that Charlemagne arose to give a new feature and impulse to the Papacy, by conferring upon it territorial possessions, as has been set forth above.

On these accounts we do not hesitate to agree with the able interpreters of these times, who have argued this point more at length than we can do in this place. For further arguments upon this subject we refer to our work entitled *Babylon and Infidelity Foredoomed*.

These edicts were issued in March 533, and immediately acted upon. Perhaps, in this place, it may be necessary to show, briefly, the revolution which now commenced in the character of the Papacy.

From the year of our Lord 70, until the time that Constantine the Great established Christianity as the religion of the State, the bishops of Rome, in number thirty-two, had in general borne themselves faithfully in their office of preachers and ministers of the Church of Christ, and many of them patiently endured death for the sake of His Gospel. During all this period, more than two hundred years, they were without any court, any council of cardinals, any guard of soldiers, or anything else pertaining to papal dignity and power, which

they have since usurped.

And for the name of “Pope,” it was common in these times to them with other bishops notable for their reputation of holiness or the dignity of their sees; as Cyprian of Carthage, Ambrose of Milan, and Augustine, bishop of Hippo, whom St. Jerome calls Pope St. Augustine. The word signifies *father*, and ought to be a common characteristic, though not the name (*Matthew 23:9*), of a pastor or shepherd.

In the Council of Nice, held by authority and in presence of Constantine, there were passed certain decrees, or canons, to the effect that the Bishop of Alexandria should be superintendent of the Churches of Africa, the Bishop of Antioch of those of Asia, and the Bishop of Rome of those of Europe; and I have no hesitation in saying, that this canon formed the ground of the papal usurpations.

But the Council of Nice was very careful, at the same time, not to permit these superintending bishops to innovate in any matter, either of doctrine or of discipline in the Church. The canon is in these words:

“Let ancient customs prevail; as, for instance, those in Egypt, Libya, and Pentapolis,—let the Bishop of Alexandria have power over all these, since the same is customary for the Bishop of Rome. Likewise in Antioch, and other provinces, let the privileges be secured to the Church. This is manifest, if anything at all, that if any be made a bishop without consent of his metropolitan, this great synod has determined that such a one ought not to be a bishop. If any two or three, out of affectation of dispute, do contradict the suffrage of the generality when duly passed according to ecclesiastical canon, let the voices of the majority prevail.”

To show that this was merely such a power as is given to the metropolitans of the English Church and the superintendents of the Scottish Church, nothing more is needed than to quote the following canon of the same council:

“Saving to the metropolis its proper dignity, let the Bishop of Oelia have the next place of precedence, because custom and ancient tradition have obtained that he should be honored.”

And, further to show the limitation of this prerogative, or rather precedence, it is enacted in the fourth canon:

“A bishop ought to be constituted by all the bishops that belong to the province; but if this be not practicable, by reason of urgent necessity or the length of the way, three must by all means meet together; and when they have the consent of those that are absent, signified by letter, then let them perform the ordination; and the ratification of what is done must be allowed to the metropolitan in every province.”

And, in the fifth canon, all excommunication and discipline take place by the act of the bishops in each province, that is, along with their several presbyters and deacons: and for the review of these sentences, lest they should have been passed “through some pet, or heat, or want of temper in the bishop,” it is required:

“...that synods meet twice a year in every province: let sentence prevail according to the canon, with charges that they who are excommunicated by some be not received by others; but let inquiry be made, whether men are not excommunicated through some pet, or heat, or want of temper in the bishop. That, therefore, this may not miss of being duly examined, it seems good that synods meet twice a year in every province; that, all the bishops of every province being publicly assembled together, such sort of disputes be examined; and so they who have notoriously offended the bishop may be judged to be excommunicated with good reason by all, till the community of bishops think to pass a more favorable sentence in their behalf.”

These canons I have thought it good to quote from this most famous council, in order to show you how far the Bishop of Rome had advanced about the year 430, when this council was held, and how narrow was the ground of that precedence

upon which, in two centuries, he was able to found the supremacy.

From the time of the Council of Nice, forward till the time of Justinian, various councils were held, being always convened by the authority of the emperors, and never by the authority of the Popes. Of which councils we may observe, in general, as of that of Nice, it is remarkable, on the one hand, how they were enabled by the Spirit of God to defend the orthodox faith; and, on the other hand, how they were left to slide gently and gradually into the adoption and recognition of human traditions and superstitious customs: that of Nice condemning Arianism; that of Constantinople the heresy of Eunomius; that of Ephesus the heresy of Nestorius; that of Chalcedon the heresy of Eutyches; and that in which St Austin was present maintaining the doctrines of original sin, of grace, and of justification.

Yet side by side with these solemn verities grew up the superstitions of religious vows, and the forbidding of second marriages, and indeed, in some cases, of marriages altogether; showing us the difference between the growth of heresy and the growth of apostasy.

During this time the invasion of the barbarous nations, by destroying all domestic peace, and sweeping away all dignities and honors of government, gave occasion to pious and peaceable men to seek in solitude and celibacy that quiet and freedom from perturbation which was no longer to be found in the activity and business of the world; having, no doubt, some sort of pretense for the same in the Holy Scriptures, and especially in the writings of Paul. And from this arose the multiplication of monks, and the rage for a hermit's life, which in due time the Popes learned so well to take advantage of.

All things, therefore, were working together towards a great revolution in the Christian Church; but not until the

time of Justinian was the Pope permitted to usurp to himself anything more than had been yielded to him in the Council of Nice. But still, in the midst of the heresies which overspread the West, and the sufferings which he endured for the orthodox doctrine; likewise because he was seated in Rome, the metropolis of the West, and had by the Council of Nice, and even before it, been endowed with the metropolitan precedence; it came to pass that he was generally regarded and looked up to as the great rallying point of the hopes of the orthodox Churches.

Now Justinian, being minded to undertake a very hazardous, and to all appearance a very unpromising, expedition against the heretics, and underlying some suspicions of heresy himself, saw it as a great stroke of policy, for wiping away those suspicions and ingratiating himself with all the orthodox, whom the barbarians had oppressed, to throw into the hands of the Bishop of Rome this power over the faith and conscience of the Latin Churches, that he might turn the war into a war of religion, and save it from being regarded as a war of imperial ambition. This, we believe, was the secret spring of those famous acts which accomplished the purpose of God, signified by the mouth of Daniel the Prophet, that He would give the saints, or Church, into the hands of the little horn for “a time, times, and half a time.”

Observe, now, from henceforth, with what rapid strides the Papacy came on. For a while Italy was so disturbed, and I may say convulsed and desolated with blood, and Rome so often in a state of siege and barbarous possession, that men had enough to do to provide for the safety and the means of life. But in the course of sixty years, when Pope Gregory took the papal chair, things proceeded with a mighty pace. He fixed those things which had been floating in the spirit of the times: establishing the service and invocation of saints, and the dedication to them of chapels and of altars; likewise the value of

the monastic life, and of human traditions, contrary to the Word of God; canonical satisfactions or fines, vows, and celibacy, which he imposed upon the deacons of Sicily, and would, if he had been able, have made universal.

At the same time arose the opinion of the oblation of the body and blood of Jesus Christ for the dead: whence proceeded a horrible profanation of the Sacrament, which Gregory promoted, by giving currency to the reports of apparitions. Indeed, the Papacy made such strides in the person of Gregory, who towards the end of his pontificate contrived to obtain that title of universal bishop which in the beginning he had so reprobated, that many, misled by these tokens, have placed here the beginning of that period.

But they weigh not sufficiently, that it is not a usurpation which is spoken of by the prophet, but an actual giving. Hundreds of years before this, usurpations of the like kind had been attempted; but it is not to these that we are called to give heed, but to the actual giving of the right and title unto the Pope, out of his hands who had the right and title to give.

Now, he who has power, to give on earth is the person to whom Christ has delegated power—that is, the sovereign of the State—and this solemn act did Justinian for the Pope of his time, and he enrolled it in the laws of the empire; which laws Gregory, finding established, acted upon, and laid the basis of the papal power, for which they call him Great.

In like manner, when this period terminated, in the year 1792, it was not immediately that the mighty genius was raised up who should give consistency and activity and power to the infidel spirit which then went forth. It always happens that the crisis is a season of tumult, terror, and confusion; and not until the storm has passed away does the true character of the change appear. Thus it has been in all great revolutions, but most remarkably in these two,—when the spirit of brutal power, which had ruled from the time of Nebuchadnezzar

over the vineyard of God's Church, changed for the spirit of spiritual or priestly usurpation in the time under consideration, and when the spirit of papal usurpation changed, in the times in which we now live, for the spirit of infidel destruction. And let this suffice for the account of the epoch in which the period of "time, times, and half a time" did open its direful burden upon the Church.

SUMMARY

Thus have we brought to a conclusion this other part of our great subject, which is the identification of the little horn with the Pope of Rome. The question, Who is the little horn, we have examined first, in its conditions, independent of all theory and interpretation. These conditions we laid down:

1. That he was to arise after, or behind, and among the other horns:
2. That he was to be diverse from them, by his eyes and mouth—that is, that he was to add to the temporal power of the born the ecclesiastical character of the eye, and the prophetic or ministerial character of the mouth:.
3. That his political actions were to be, first, supremacy, or dominion over the other horns; and, secondly, plucking up by the roots three of them:
4. While his spiritual actings were to be, first, blasphemies against God; and, secondly, warfare against the saints.

In all these respects having tried and proved the identity of the little horn with the Pope, we then proceeded to try this question by the fourth and last condition, which is, the period of his dominion over the saints, expressed thus:

Daniel 7

²⁵ ...they shall be given into his hand until a time and times and the dividing of time.

In the examination of which point we have shown:

1. What is meant by the saints being given into his hand, to be worn out, and to be made war upon; and,
2. What is meant by “time, times, and the dividing of time.”

Now, with respect to the former of these points, which is the giving of the saints into his hand, two opinions have been taken up by commentators, which we considered as by no means to be approved:

1. That the time is to be dated from the Pope’s attaining a temporal sovereignty, in the time of Charlemagne or his father;
2. That it is to be dated from the time of his being created universal bishop, in the reign of Phocas, the emperor of the East.

At the same time, while we rejected these two hypotheses, as not fulfilling the conditions of the question, we have brought forward, and justified from all objections, the period of Justinian’s famous decrees, passed in the year 533, in order to give all the Churches of the Western empire into the hands of the Pope of Rome, without any appeal. From which time, reckoning onward 1260 years, or “a time, times, and half a time,” during which the saints were given into the hands of the little horn—always bearing in mind, that in the Scriptures, and indeed all over the earth unto this day, they always include, in any number of days or years, that day or year which is running—we come to the year 1792: at the end of which—that is, six months of the twelve hundred-and-sixtieth year being run—we arrive at the famous era of the French Revolution.

And from this time we should expect to find the saints delivered out of the hand of the Papacy, under which they had been so long oppressed: for it is manifest, from the 21st and 22nd verses, that there is no interval of time between the domination of the little horn and the beginning of his judg-

ments; and that he is stopped and interrupted in his oppression of the saints by a judgment coming upon him:

Daniel 7

²¹ I beheld, and the same horn made war with the saints, and prevailed against them;

²² Until the Ancient of Days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom.

THE MARTYRS

IT REMAINS now to the completeness of this interpretation of the fifth seal, that we show forth in order the succession of martyrs which were slain by the Pope and by the ten kings whom he had reduced under his dominion.

The beginning of the papal power over the saints is, as we have said above, properly fixed at the time when Justinian the emperor set forth his armament under Belisarius against the Africans, to put an end to the Arian persecutions there: but it was a good while before the little horn or Pope attained to such authority over the ten-horned beast, or Western empire, as that he might dare to use the kings for his own wicked ends against the Light of Truth and the life of their own subjects.

For the Roman wickedness was of too proud and Heaven-mocking a character to descend to execute her own spiritual censures, but used the kings of the earth as her tools and servants for such work. And therein consisted the co-partnery of kings with her guilt, that they preferred to execute her bloody mandates, rather than to be the fathers and righteous judges of their people: and for this obsequious listening to the Priest of Rome, one of the subjects, and not one of the rulers, they are judged along with him, “because of the words which the little horn spake,” and which they, in the progress of darkness and delusion, were fain to carry into effect.

The description of the second glorious army of martyrs is contained in various parts of this book (*Revelation* 12:17, 14:11, 15:2, 20:4); and in the last cited passage it stands in distinction from that of the first army, who are named:

Revelation 20

⁴ ...them that were beheaded for the witness of Jesus, and for the word of God.

While the second are designated thus:

⁴ ...them...which had not worshiped the beast, neither his image, neither had received his mark in their foreheads, or in their hands.

This style has its origin from the symbols of the 13th chapter, and, to understand it, some brief exposition of that chapter is indispensable. That chapter, together with the 12th and the 17th, contains the mystery of the fourth beast of *Daniel* in her actings against the saints, under her threefold spirits:

Paganism	Crowns upon the Heads, and not upon the Horns.	The great red Dragon, whose name is the Devil, or Satan.
Popery	Crowns upon the Horns and blasphemy on the Heads.	The Beast from the Sea, of monstrous form.
Infidelity	Crowns neither upon the Heads nor Horns, and names of blasphemy over the whole body.	The Beast from the Bottomless Pit, scarlet in color.

Yet, in all of these the identity of the beast, his embodied form, his heads and his horns, and his disposition of enmity to the saints, is one and the same. But under these different spirits he enacts three different actions:

1. To destroy the woman's seed (*Revelation 12*), the man child, the body of the primitive martyred ones, who inflict upon him a sore disgrace and loss of dignity.
2. To make war with the remnant of her seed, who have still their pilgrimage to accomplish; and
3. With his ten kings, to levy direct war against the Lamb and those that are with Him.

To the second of these actions (the action of *Revelation 13*), the fifth seal has respect, and from it the style of the second company of martyrs is derived. Let us explain that chapter in as few words as are sufficient to explain the designation of the second class of martyrs:

Revelation 20

⁴ ...which had not worshiped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands...

The beast which obtains the worship is that beast which arose out of the sea, and to which the dragon...

Revelation 13

² ...gave him his power, and his seat, and great authority;

⁴ 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?

But the cause of this worship is another beast which arises out of the earth, of whom it is said that he...

¹² ...causes the earth and them which dwell therein to worship the first beast, whose deadly wound was healed.

This same agent and promoter of false worship also obtains no small portion to himself, by making an image to the form, which he has power to quicken into life, and to make his own use of—as is expressed in the following words, which give origin to the style or designation of the second martyr-band:

¹⁵ 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.

¹⁶ And he causes all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads:

¹⁷ 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.

These very remarkable notices give us to know that the power, and the honor, and the government, and the religion, are divided during this long period of forty-and-two months between two powers, which are linked together, and work into one another's hands, to the end of obtaining a most abso-

lute sway over the lives and liberties and homage and worship of mankind, at least of that portion of mankind within the bounds of the earth.

These two powers are contemporaneous beyond all question, forasmuch as the one is said to obtain worship for the other, and to exercise all his power before him or in his presence (verse 12), and to do miracles in his sight (verse 14): and not only contemporaneous but conjunct in all their power and actings.

Furthermore, it is manifest that the latter, which comes out of the earth, over which the other rules, is as it were his issue or offspring, his image, his agent of deception, his promoter of worship, his prophet (the false prophet who did miracles before him, *Revelation 19:20*).

And finally, that though two in subsistence they are but one in substance, having one name, of which the number is according to the number of a man, six hundred threescore and six.

It requires very little theological sagacity to discern that the mystery thus set forth in mockery and mummery of Satan is the mystery of the Father and the Son; two persons and one substance, power or name; the one the Image and the Prophet of the other, His issue and His offspring.

This, which is the mystery of godliness, being set up in mimicry and mockery on the earth, is the mystery of iniquity, let and hindered by the Pagan empire, and not able to form itself till Paganism was subverted (*2 Thessalonians 2*); which being accomplished in the four seals, its action is straightway exhibited in the fifth.

Now, though, as we have shown above, the Pope, or little horn of *Daniel*, received his power by the solemn act of Justinian transferring the Western Churches into his hand, in the year of our Lord 532, from which time he began to act, yet did

it require many centuries before he was able to perfect that wonderful system of delusion which is represented in the 13th chapter of this book.

He came up out of the earth that very year, when the earth helped the woman against the poisoned waters of the Arian nations, which Satan cast out of his mouth, with the view of carrying her away as with a flood. The same edicts which went forth against the Vandals of Africa and the Goths of Italy, gave birth to the papal power as an authority separate from the State, constituting the Bishop of Rome the head of all the Western Churches.

But it required more than two centuries to disengage his feeble power from the fierce and fearless nations who overran Italy, and possessed it, holding neither him nor the emperor of the East in any reverence. And not till the year 800 was the wounded head healed again, and the emperors of the West reconstituted in the person of Charlemagne. From which time forth there were two powers, the political and the ecclesiastical, existing in the same region; a beast out of the earth, and a beast out of the sea; under the head which had been wounded, but now is healed again.

And it is remarkable how, at this time also, they worked to each other's hands: Charlemagne constituting him the feudal sovereign of large territories, and he constituting Charlemagne the emperor of the West. But still he had not constituted in himself any likeness, or image to the imperial power; and though in the right of exclusive jurisdiction over the clergy, claimed and acted upon in the time of the first Gregory (600), this was already begun, it was not perfected till the time of the seventh Gregory (1050), who was the first to exercise the power of interdicting the emperors and kings, which came afterwards to be exercised with such frequency in all the kingdoms of the empire.

Now, however that is, in the eleventh century the complex

symbol of the 13th chapter was completed: for then existed the emperor and the ten crowned kings, and the Pope with a nominal power like to the imperial; inasmuch as he exercised authority to the same extent over the kings of the earth. Power was now shared between them, and worship, and prophecy, and everything else.

I say shared between them, because the Pope would do nothing without the civil arm against heretics or infidels, nor would the king do anything without the Pope in matters of religion. The two came at times into discord; but this ended always in the re-establishment of the former loving communion. I have not time, nor is this the place, to go into these things in detail; but the substance of the matter is contained in these remarks.

If now the complex creature of the 13th chapter came not to maturity till the eleventh century, though having an existence from the sixth, we are not to expect that the martyrs under it shall begin to appear till this time: for till this time the things were not in existence—namely, the worship, the image of the beast, the mark—against which they testified; nor yet the perils and penalties of their faithful testimony—namely, interdict from buying and selling, giving over to the secular power, and death.

The image of the beast was not till then an operative and influential power, and therefore “could not cause that as many as would not worship it should be killed.” The worship of the beast is the acknowledging authority, in matters of faith, to reside in the king, when directed and sustained by the Bishop of Rome; the worship of the image of the beast is the acknowledging the supremacy of the Bishop of Rome either in Church or in State.

What the mark in the right hand and upon the forehead is, or what the number of the name, I take not upon me to say at present, when I have not space nor room for examining the

matter at large.

The object of this digression is completely attained, in having made it out that the badge or style of this second race of martyrs came not into being till the middle of the eleventh century: before which time, therefore, we are not to expect any systematic persecutions unto the death at the hand of the Papal Roman empire.

The five previous centuries were its time of word; during which it spake forth its blasphemies against God and His name, and His tabernacle, and them that dwell in heaven.

The seven following were its period of action, when it teemed forth those swarms of monks which brought its word into effect, and carried its orders into execution; and, above all, constituted the Holy Office of Inquisition, which had no other object earthly than to hunt down truth, and to destroy the witnesses for the truth.

The constitution of this awful tribunal, in the year 1198, together with the accidental coincidence of this time being just 666 years from the origin of the Papacy in 532, that a modern interpreter, more eloquent than judicious, more ingenious than circumspect, has referred the whole of the beast with the two horns to that execrable institution: in which, though there be not the ground of an interpretation, there is a shadow of the truth; inasmuch as that office was the hand with which the martyrdoms were, for the most part, made.

It was, indeed, the most awful sanctification of that most diabolical action, the slaying of the witnesses and servants of God. The Papacy could do no wickedness but under a holy name, an act of service unto God.

Accordingly it will be found that though very many in all ages, from the time of the setting up of the Pope, were honored to testify against his usurpation, those only come properly under our notice, in this place, who resisted unto blood,

and were slain, as their brethren had been slain by Paganism. Of such there is little or no mention till after the year 1000; from which time forward the power of the Papal Antichrist was so consolidated, and his intolerance of truth so confirmed, that he acted with the most destructive violence against the servants of God and the witnesses of Jesus Christ.

This he did on a great scale, first against the Waldenses and Albigenes; a people holding the primitive faith, who first stand out to historical observation, in the south of France and north of Italy, during the eleventh century. With respect to their origin, the opinion delivered by Reynerius, an Italian inquisitor, under Pope Innocent III (1215), who came into close contact with them in the way of his wicked profession, seems the best; and, being from the mouth of an enemy, is to be the more accounted of.

In his book against heresies⁵, chapter 4, he thus expresses himself concerning them:

Amongst all the sects that ever were, or now are, none is so hurtful to the Church as these poor men of Lyons; for three causes:

First, because it continues longest; for some say it has been from the days of Pope Silvester I, and others say from the days of the Apostles.

Secondly, because it is most general, seeing there is no nation where it spreads not.

Thirdly, whereas all others are conjoined with blasphemy against God, this sect of the Lionists has a great show of godliness; for they live justly before men, and believe all things concerning God, and all the articles of the Creed; only they blaspheme the Roman Church, and hate her, and the multitude is ready to accept such things....None durst hinder them, both for the multitude and power of their abettors; I was oft present in the Inquisition and at their examinations: there were accounted forty churches defiled with this heresy, and

5 *Contra Hæret.* Cap. 4, by Reynerius, an Italian inquisitor under Pope Innocent III., printed at Ingolstadt, 1613.

in one parish they had ten schools.

These Lionists, or poor men of Lyons, so denominated from that city, in and around which their chief seats lay, were so widely diffused abroad, that an ancient writer, a Jesuit, says:

...there was scarcely any country which had been free of that pest, and that it spread itself into many countries.

And two others of great authority, namely Trithemius and Philip de Mornay, declare:

...if any of them had been passing from Cologne to Milan, he did lodge in one of their houses every night, as they marked their houses above the doors, that their own people might know them.

And for the character of their writings let Bishop Ridley, among a host of others, testify:

Those Waldenses were men of far more learning, godliness, and soberness, and understanding of God's Word, than I would have thought them to be in that time, before I did read their books.

There is no doubt left in my own mind that the Waldenses of Piedmont, like the Culdees of Scotland, were a Church regularly descended from the primitive times, and still abiding in those parts which had been so well watered with the blood of martyrdom.

Lyons having been much honored of God for its faithfulness against Paganism, is again honored to confer its name upon the first body of martyrs in this new army which now begins to be sacrificed.

I set good reason for believing also that in all parts of Europe, among the common people, and perhaps also among the clergy, there were many, I believe very many, who, though they stood not out in opposition to the Roman errors, were yet steadfast in the truth as it is in Jesus Christ. Witness the welcome which was given to the protestations of Berengarius

in all parts.

The reason, moreover, why there was little or no coming out from the Papacy was, that the errors of doctrine were more in the state of floating opinions than fixed dogmas, till the time of the Council of Trent; and though councils long before it had sanctioned them, never till then were they forced upon the people in the form of a creed. Instead they lay secluded in these places much as do the canons of the Convocation Book, or the decisions of the General Assembly.

In all times it is preaching, and not book-knowledge, the people feed on; and until these swarms of monks began to overrun Christendom, the people heard a goodly portion of the truth from the parish priests. But these Waldenses, from a very early period indeed, were enabled to penetrate the purposes, and resist the encroachments, of the Roman Bishop, and to apply to him the prophecies of *Revelation*: for which they were destined to endure many and grievous trials, standing in the forefront of the sacred army of martyrs.

In the year 1163 Arnold, with seven men and two women, after having disputed against Egbert, a monk, were burnt at Cologne; and Theodoric, his companion, with some others, was burnt at Binna. That same year they were all anathematized by Pope Alexander III, and all who bought or sold with them were likewise accursed.

This took place in the Synod of Tours, 1170. Then persecution proceeded under various Popes and cardinals, and in the year 1183, 5,000 of them are reported to have been killed in one day. In the next century they were proceeded against in the way of crusades, by armies raised for the purpose of their extirpation; and Simon de Monford went against them with an army of 22,000 men, and destroyed them without distinction of age or sex.

Again and again was this religious war prosecuted with increased force and violence, until the whole race of the Albi-

genses was extirpated from the region around Toulouse, and a remnant of them scattered into every region where they could hide their heads. Not tens of thousands, but hundreds of thousands perished in these persecutions, which were overruled to scatter the seeds of the truth into all lands, as the stormy winds do carry the seeds of plants across wide seas.

To the Alps, to Picardy, to Bohemia, to Calabria, and even to Britain, they were driven; and he who thus records their sufferings is the unworthy descendant of the eldest of three brothers who found their retreat in the west of Scotland, and continued there a light in darkness until the day-spring of the Reformation arose.

In the next century, Pope Clement V caused a crusade to be preached against the Waldenses, through which more than 4,000 were slain near the Alps; and others were burned in great numbers throughout Austria, Bohemia, and the other countries contiguous to the Alps.

In all the dominions of the Papacy, God raised up faithful men, who from the time of the constitution of the system contended against it. Mention is made by the ecclesiastical historians of one Arnulphus, who went to Rome itself, and testified in high places against the growing wickedness of the Church, to the great satisfaction of all but the Pope and his priests, by whom he was cruelly put to death. This was just before the rise of Pope Hildebrand, who, as we have said, gave life to the image of the beast, by bringing the imperial authority under the papal. Arnulphus may be regarded as the warning voice of God against the horrible iniquity that was just coming to the birth; if possible, to prevent it.

Another very remarkable witness was raised up in Joachim, an abbot in Calabria; who being endowed with a wonderful gift of interpreting prophecy, if not of prophecy itself, was sent for by King Richard of England, while he tarried in Sicily on his way to the Holy Land, and discoursed to him and his

court of the Pope, as Antichrist, and Rome, as Babylon; for which, his faithful testimony, he was condemned to the flames in the year 1215.

In connection with him, I cannot omit to mention an honorable compeer in witness-bearing, though not in martyrdom, Eberhard, bishop of Salzburgh, who, in the Diet of Germany, preached a sermon against Pope Gregory IX and his legate Albert; of which take this as a specimen:

A hundred and seventy years since Hildebrand did first, under show of religion, lay the ground of Antichrist's kingdom: he first began this unhappy war, which hitherto had been continued by his successors: first, they did exclude the emperor from their pontifical assemblies, and transferred them unto the people and priests; then they deluded the people, and excluded them also: now they would make us slaves, that they may reign alone; and when they have tasted of imperial dignity, and know both their own and their adversaries' power, they will pretend the specious show of erecting the liberty of the Church, to domineer and oppress Christian liberty.

Believe what you see: they will not cease until the emperor be brought under, the honor of the Roman empire be destroyed, true shepherds who would feed the flock be oppressed, the dogs who can bark be out of the way, and then they will turn all things upside down, and domineer over us whether we will or not...

He who is the servant of servants will be the lord of lords, as if he were a God; he despises the holy assemblies and councils of his brethren, yea, of his lords; he fears that he be called to account for what he does daily against laws and good order; he speaks great things, as if he were God; he has new purposes in his head to set up an empire unto himself; that wicked man (whom they usually now call Antichrist), in whose forehead is written the name of blasphemy, I am God, I cannot err, changes laws, establishes his own, spoils, defrauds, kills, and sits in the temple of God, domineering far and wide...

The emperor is but a title, and only a shadow; now there be

ten kings together, who have taken their part of the ancient Roman empire, not to rule it, but to destroy it. Those ten horns (which St. Augustine could not understand), the Turks, Greeks, Egyptians, Africans, Spaniards, French, English, Germans, Italians, and Sicilians, do possess the Roman provinces; and a little horn is grown up among them, which has eyes and a mouth speaking great things; especially it compelled them of three kingdoms, to wit, of Sicily, Italy, and Germany, to serve it. What is more clear than this prophecy? &c.

This is the language of the beginning of the thirteenth century, within a century and a half from the time when the symbol of *Revelation* 13 was perfected in all its parts. Similar in this century are the testimonies of Petrus de Vineis, Philip, king of France, Hugo Barchmonensis, Probus, bishop of Tull, in the assembly of Wurtzburgh, Nicolaus, general of the Carmelites, John Semeca, Arnoldus de nova Villa, Gulielmus de l'Amore, Petrus Johannes, Robertus Gallus, and Laurence, and our own Grosthead, and many others, who spoke up to the measure and strength of the truth contained in the extract given above, from the courageous Eberhard.

No wonder that the Dominicans, Franciscans, Carmelites, and other begging friars, which now arose to claim for Dominic and Francis a higher place than Christ, and to publish a new Gospel, should be most diligent in their murderous persecutions of the saints. In the year 1210, 104 were put to death in Paris; and the year following 400 were burnt, and 40 beheaded, for their protestations against the superstition which was raging. The martyrs of Alsatia also, of whom it is said, that in the time and by the authority of Innocent III, 100 were burned in one day. And so also in the city of Milan.

In the next century the friars awoke the honest indignation of the intrepid Wycliffe, who put into word, and preached forth all England over, that which Grosthead, the bishop of Lincoln, had already done in act. Wycliffe has this glory, that he put forth by preaching, and by popular tracts, those re-

monstrances and protestations which had abounded among the clergy and laity of every preceding age. He used God's ordinance of preaching against the villainy of the Popedom, and was blessed beyond all his predecessors in spreading the knowledge of the blessed Gospel, not only in England, but over all lands.

The Lollards now became so numerous, that in the next reign (Richard II) the clergy made interest to obtain laws for their destruction, but prevailed only partially till the reign of Henry IV, who, to strengthen a weak title, carried through the legislature the abominable Act, "De Haeretico comburendo," for burning heretics upon conviction. And now the fires were lighted in England, and a noble army of martyrs testified to the death.

The first who suffered was William Sautre, parish minister of St. Osyth, in London: then follow in rapid succession John Badby, William Thorpe, Sir John Oldcastle Lord Cobham; and, before him, Sir Roger Acton, Master John Brown, and John Beverley the preacher, with others, to the number of thirty-six. Then followed John Claydon and Richard Turming, William Tailer a minister, William White, Richard Hoveden, and many more whom it would be tedious to enumerate, all anterior to the Reformation. In Scotland also, which seems to have been a place of refuge both to the persecuted English and Bohemians, Paul Craw, a Bohemian, and John Resby suffered in these times for the testimony of the truth.

The truths which Wycliffe had promulgated in England were carried over to Bohemia by certain scholars who had come over to England in the suite of King Richard's queen, who was a Bohemian, and communicated to John Hus, a doctor, and Jerome, a master of arts, in the University of Prague, who were both condemned by the Council of Constance, and there cruelly put to death, in defiance of the emperor's safe-conduct. This led to great civil wars in Bohemia, in which

most fearful cruelties were exercised on both sides.

In all parts of Christendom were raised up most famous witnesses, as morning stars of the Reformation, who sealed their testimony with their blood; among whom stood out most conspicuously John de Wesel, executed at Mentz, in the year 1479, and Jerome Savanorolla, an Italian preacher of wonderful power and faithfulness, who was honored with the crown of martyrdom at Florence, in the year 1498.

And now we come to the fatal sixteenth century, in which the Church of Rome was permitted to go all lengths in resisting, and rejecting, and destroying the innumerable witnesses which God raised up in all parts of Christendom.

Many were the persecutions of King Henry VIII,'s reign, and many the martyrs who sealed their testimony with their blood; among whom the learned Frith and Bilney stand conspicuous: first, of the Lollards; secondly, of those who read the books of Luther and others; thirdly, by Sir Thomas More; fourthly, of the Six Articles; and lastly, of the Corporal Presence. After which the Church of England had rest during the reign of the sixth Edward; but only to be more terribly visited in the days of the bloody Mary, when Cranmer, Latimer, Ridley, Hooper, and a great multitude suffered.

Meanwhile, in Scotland, the fires of martyrdom were kindled upon Patrick Hamilton; and after him five others were burnt upon the Castlehill of Edinburgh, and many more in diverse parts of the country, by Cardinal Beaton, who consummated his cruelty, and drew on his own fate, in the martyrdom of George Wishart; by which cruelty, urged on by the house of Guise, the flames of civil warfare were kindled up in Scotland, and made instrumental in establishing the Reformation in 1560, with less expense of blood than in any other kingdom,—in remembrance, haply, of the great testimony maintained there, and over all Europe, by the Culdees of that country.

I can only enumerate the martyrs of Germany: Nicolas of Antwerp, a preacher, 1524; John Pertonius, also a preacher; Matthew Werbeck, a schoolmaster; George Schuter, Henry Fleming; twenty-eight men and women of Lorraine, and many more, whom Fox has enumerated one by one in his *Book of the Martyrs*.

In the same noble work the martyrs of France, Spain, and Italy are enumerated, and, indeed, over more than fifty folio pages; besides the multitudes who perished in general massacres, like to those of Calabria, Merindol, and Cabrieres, and the religious wars against the Vaudois in Angrogne, Lucerne, and Perouse.

But, if I err not, it is not only the martyrs which were brought to the tribunals and condemned, with show of justice, as in those multitudes slain in wars which the Pope levied against the Protestants, that we are to look for the great company of the martyrs: for example, the wars levied by Charles V against the Protestant princes of Germany; by his son Philip, against the Protestants of the Low Countries; by the kings of France, against the Huguenots.

These, together with the unknown and incalculable operations of the Inquisition in France, Italy, Spain, and Portugal, were the means of making far more martyrs, it is believed, than Paganism itself.

Father Paul, in his *History of the Council of Trent*, has estimated the number of Belgic martyrs at fifty thousand. Such a horror did the very name of the Inquisition create in the minds of men, that the proposal to establish it drove the Low Countries into open rebellion. I have seen-a calculation of the numbers destroyed by this most detestable Office in certain periods, making it amount, within the space of thirty years, to the number of one hundred and fifty thousand.

Time would fail me to enumerate the wars carried on by the dukes of Savoy against the Waldenses; the sufferings and

deaths which ensued upon the revocation of the Edict of Nantes; the cruelties to the Protestants in the south of France, in the middle of the last century, from disavowing their marriages, disinheriting their children, and opening against them all manner of legal persecutions, which drove them by multitudes from their home and country.

From the eleventh century to the end of the eighteenth century there has been nothing but the most inveterate persecutions of the faithful witnesses of Christ. The numbers who have perished at his hand are innumerable. Could the records of the Inquisition be explored, and the dark dungeons thereof be called to be a witness to the cruelties which have passed there, all unseen and all unheard, it would be made manifest that cruelty so excessive and refined—cruelty upon so vast a scale—has never been transacted since the world began, as by the papal power, which slew the martyrs of the fifth seal: whose judgment we come now to examine, as the same is opened in the sixth seal, to the terrified apprehension, and in the seventh to the experience and destruction, of the wicked.

It is a very painful task which we have performed in this Lecture. To see men persecuting the true believers in Christ, and worshipers of God, is a fearful thing: to see churchmen, doing so is the most fearful thing of all. And yet it is all necessary, in order to reveal what awful wickedness is in Satan, and in wicked men.

To have created darkness over the mind of that creature which was made in God's image, and to have brought him beneath the brutes who was made to be lord of all, is not enough. The confederates in wickedness must also reject God coming as a Saviour, and blaspheme the Holy Ghost working in the Church; must not only not comprehend the light through the darkness which is in them, but convert the light into darkness, hide the candle of God under a bushel, and corrupt to the devil's glory that which was ordained for his de-

struction.

The Jews rejected the Son of Man, but committed not the sin against the Holy Ghost, which the Papal Church has done. The Jews were the depositaries of the hope of Messiah; and when He came, they rejected Him: the Romanists have been the depositaries of the Holy Ghost, and they have used His name and His powers for the persecution of the faithful witnesses of Jesus:

Revelation 13

⁶ And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven.

Therefore they shall find no mercy, neither in this world nor in that which is to come. As a system of iniquity, it shall be utterly destroyed from the presence of God. There shall not one be left who worships the beast or his image, who receives his mark, or the number of his name.

Revelation 18

⁴ And I heard another voice from heaven, saying, Come out of her, my people, that you be not partakers of her sins, and that you receive not of her plagues.

Rome and the Roman Catholic apostasy shall fall with a hideous ruin, whereof the world has no example since the world began. And seeing that the face and front of their offending consists in the resistance and blasphemy of the Holy Ghost, let us Protestants beware of the same guilt.

It may please God again to visit His Church with the powers of the Holy Ghost. For long years I have been convinced that these gifts are withheld only in default of our faith; and many are the arguments which I have maintained with Protestant divines against the received opinion.

And I have written my conviction in the beginning of the Second or Third Homily on Baptism. If it should come to pass

that God should graciously restore, along with a more vital doctrine, these manifestations of the Holy Ghost to the Protestant Churches, it will place us in the condition in which the Papal Church consummated the mystery of iniquity, and will put it in our power to consummate the same, and to become heirs of the same condemnation. God forbid that it should be so done!

But perceiving as I do a reckless spirit of scorn and scoffing at all grave and true things, and perceiving a delight in misrepresentation and falsehood above all example in this land, I do feel it my part to conclude with a solemn warning to all my brethren to give heed how they lightly speak evil of the truth, or make a mockery of the signs with which the truth was wont in times past to be accompanied, and with which, but for our unbelief, I feel assured it would be accompanied still.

SONNETS OF CHRIST THE REDEEMER AND KING

I. THE RAPTURE OF THE SEER

Revelation 4:1

This vision ended, and these things reveal'd,
I, John, look'd up; when lo! the vault of heaven
Was open'd wide, its veil asunder riven;
As once to Jesus, when the Spirit seal'd⁶
Him Son of God in mortal flesh conceal'd;
As in the grandeurs to Ezekiel given,⁷
And Stephen's welcome from on high, when driven
To cruel death by men 'gainst justice steel'd;⁸
So open'd unto me in heaven a door,
And with a trumpet voice an angel spake:
"Up hither come, and learn celestial lore;
Thee future things to understand I'll make,"
Me, wistful, straightway to the heavenly floor,
Wrapt in His mood, the Spirit did uptake!

II. THE ENTHRONED ONE

Revelation 4:2

And there set up in heaven I saw a throne,
Whereon was seated, in eternal might,
He who the world doth rule in single right
Flesh-red He was, as is the sardine stone;⁹
And like the jasper bright his body shone;

6 *Mark 1:10* - "And straightway coming up out of the water, He saw the heavens opened, and the Spirit like a dove descending upon Him."

7 *Ezekiel 1:1* - "Now it came to pass in the thirtieth year, in the fourth month, in the fifth day of the month, as I was among the captives by the river of Chebar, that the heavens were opened, and I saw visions of God."

8 *Acts 7:56-57* - "And said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God. Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord,"

9 *Lamentations 4:7* - "Her Nazarites were purer than snow, they were whiter than milk, they were more ruddy in body than rubies, their polishing was of sapphire."

As crystal clear, all radiant as the light¹⁰
Wherein God dwells apart from creature sight;
God-man, flesh of our flesh, bone of our bone;
The Father in the glorious mantle seen
Of risen manhood, predetermined shrine
Where Godhead chose to dwell. A rainbow, green
As purest emerald, round the throne divine
Its mercy threw, and to my heart spake keen
Of God in covenant for this earth the sign.¹¹

III. THE THRONE

Revelation 4:5-6

The throne itself was wondrous to behold:
The like was never seen by mortal eye.
Nor heard of by the ear; nor doth it lie
Within the artist's scope to cast its mould;
Forth from its womb came voices manifold;
It was instinct with life and reason high;
Thence thunders roll'd, and forth did lightnings fly,
Which lay this world in desolation cold;
Before it ever burn seven lamps of fire,
Sign of the Holy Ghost, that Spirit pure
Whose baptism maketh meet t' approach Heaven's Sire;
In peaceful grandeur from its base secure¹²
Stretch'd out a crystal sea, earth's bright attire
When purged of sin: thus ever to endure.

IV. THE FOUR LIVING ONES

Revelation 4:6-8

But chief of all, within that mystic seat,
There was, to see, a thing beyond compare:

10 *Revelation 21:11* - "Having the glory of God: and her light was like unto a stone most precious, even like a jasper stone, clear as crystal."

11 *Genesis 9:16* - "And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that is upon the earth."

12 *Ezekiel 1:22* - "And the likeness of the firmament upon the heads of the living creature was as the color of the terrible crystal, stretched forth over their heads above."

Four living creatures, who dwell everywhere
 Within its sacred bound, and ever greet
 Your eye with Omnipresence, like the sheet
 Of lightning. All full of eyes they were.
 Within, before, behind, which doth declare
 That they are spiritual; with wings most fleet
 To execute God's will. Their fourfold face,
 Man, eagle, ox, and lion, doth portray
 A fourfold lordship—reason, heavenly space,
 Earth, clean and unclean, all creation's sway:
 God's life, power, strength, they wield; and from their place
 Give forth that voice which all things else obey.

V. THE SAME

Revelation 4:6-8

These very creatures rapt Ezekiel saw¹³
 Upbear the throne, when he by Chebar's stream
 Got sights of God: in them those cherubim¹⁴
 He recognized, with whom God did withdraw
 To dwell in the Holiest place, that place of awe,
 Where never enter'd light of lamp nor beam
 Of day. They are the same who with the gleam
 Of flaming sword kept Eden, when God's law¹⁵
 Our father brake, and o'er the sacred strand
 Was driven of God. And is it not foretold,¹⁶
 That when the Church in utmost need shall stand,
 He who the heavens bow'd, and forth of old
 On cherub rode, once more shall bare His brand,
 And ride on cherub strong to save His fold?

13 *Ezekiel* chapters 1, 10 & 43.

14 *Ezekiel* 1:20 - "Wherever the spirit was to go, they went, there was their spirit to go; and the wheels were lifted up over against them: for the spirit of the living creature was in the wheels."

15 *Genesis* 3:24 - "So He drove out the man; and He placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life."

16 *Psalms* 18.

VI. THE SAME

Revelation 4:6-8

The Place Holy wherein these creatures dwelt¹⁷
Was but the emblem of that city bright
Where dwells the Church with God in God's own light
Such, too, was Eden when no curse was felt;
Nor ever shall be in that city, built¹⁸
Of lively stones, elected men; whose right
Is ever to behold, with open sight,
The glory of the Lamb, to them forth dealt
As unto none besides: whom for His wife
With His good Spirit the ris'n Lord doth seal,
Till the redemption of this mortal life;
When, like these living creatures, she shall feel
One heart, one soul, one mind with Christ: all rife
With His desire to work creation's weal.

VII. THE SAME

Revelation 4:6-8

We are the body of God's holiness,
The sanctu'ry of His strength; and do upbear
The glory of His throne; and ever hear
Or feel, by mystic union, all the bliss
Of His most secret counsels, and express
His mind to every creature: therefore near,
Within His very throne, we dwell, and wear
Those eyes of intuition, and that dress
Of power, from olden time derived, when God abode
Within Jeshurun's tents, and nations smote.
In squadrons four the wilderness they trod,¹⁹
With eagle, lion, ox, and man fair wrought
On standards four, o'er which Jehovah rode:
Wherefore the Church retains that fourfold note.

¹⁷ *Hebrews 9.*

¹⁸ *Revelation 22:3* - "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."

¹⁹ *Numbers 2:2* - "Every man of the children of Israel shall pitch by his own standard, with the ensign of their father's house: far off about the tabernacle of the congregation shall they pitch."

VIII. THE FOUR AND TWENTY ELDERS

Revelation 4:4

And round about the throne, in order set,
 Were other thrones, twice twelve; whereon in state
 Sat elders crown'd, array'd like priests who wait
Upon God's temple, and their glory get
From looking on His glory: they are met,
 Creation's lords, to greet the Lamb, who late
 Went forth from heaven to save with peril great
The sinful earth, and now, with blood all wet,
 Returns to claim His prize, bought with the cost
Of wounds and sufferings vast. In circle round
 The elders and the throne, th'angelic host,
Myriads on myriads, stand; all creatures found
 In earth or sea are there, and those who boast
Of heav'n, or dwell in deeps profound.

