

# THE APOCALYPSE and HISTORY

THE BOOK OF REVELATION  
IN  
ITS HISTORICAL SETTING

BY

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by*

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## PREFACE TO THE FOURTH EDITION

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THE time has come for a fourth edition of the *Apocalypse and History* to be issued, and an opportunity has been taken to make certain additions and alterations, some of which were hinted at when the third edition was printed. That took place during the War of 1939-45. That time was not propitious for commenting on the history that was being enacted; we were in the middle of a great drama, when everything was more or less distorted by personal experiences. That war is now over, and the latter portion of this exposition has been extended in the light of that world-shaking event and its aftermath.

There is another matter to which attention should be called. For many years the present Author has been dissatisfied, particularly from the historic point of view, with the almost complete break of 350 years from the Fall of Constantinople to the outbreak of the French Revolution in earlier editions. In this edition something has been done to remedy this. The period was an important one; great movements were inaugurated and carried through which prepared the way for the crisis that came with the Revolution, and the great changes that took place upon the territories of the old Roman Empire in the days that followed.

To avoid interfering with the general make up of the book, the period has been dealt with in an addendum, in which an outline of the events, and a suggested basis of Apocalyptic interpretation have been given. This has been done, not as a definite conclusion, but as a suggestion for the consideration of readers.

Opportunity has also been taken to make a few additions to what had been written before in a few cases where it seemed such a course would be helpful. None of these affect the general interpretation of the Apocalyptic symbols; they have been inserted as they seem to shed more light on the incidents to which they refer.

The one great consolation that any expounder of the Apocalypse can take to himself is that, however writer and readers may differ in their interpretation of individual items, there is no difference in the understanding of the final outcome of the vision—new heavens and earth: the New Jerusalem, the time when there shall be no more curse, no more sorrow, no more pain, no more death, for the former things will have passed away.

W. H. BOULTON.

# Apocalyptic and Historic Scheme

B.C. 753.

**ROME UNDER KINGS (One Head).**

**REPUBLICAN ROME (Four Heads).**

- 1a. Consuls.
- 1b. Dictators.
- 2. Decemvirs.
- 3. Tribunes with Consular Power.

Birth of Jesus Christ.

**IMPERIAL ROME (Sixth Head).**  
(Twelve Emperors to time of John).

A.D. 96. The Apocalypse given.

**DIVISIONS**

Seals 1 to 6.

<i>Geographical—</i>	<i>Administrative—</i>
1. West.	1. West.
2a. East.	2. Italy.
2b. Asian.	3. Illyricum.
	4. East.

5th Century.

**Barbarian Invasions of the West—**

- 1. Goths under Alaric.
- 2. Vandals under Gaiseric.
- 3. Huns under Attila.
- 4. Barbaric legions under :—
  - a Odovacar } 7th
  - b Theodoric } Head.

**The East**

Trumpets 1 to 4.

Beast of the Sea.

**Rise of the Papacy and Revival of the Western Empire**

- a Charlemagne.
- b Otto.

**Holy Roman Empire**

**Period of the Renaissance and the Reformation**

**French Revolution, 1789-1815.**

**Mahomet**  
Saracen Conquest of Asian Third.

**Turkish Conquest**  
of whole of Eastern Empire (2a and 2b).

Decline and Dismemberment of Turkey, Arming of Nations

} 5th Trumpet or 1st Woe.

} 6th Trumpet or 2nd Woe.

Beast of the Earth. A.D. 800.

Image of the Beast.

Vials 1 to 5. A.D. 1806.

} 6th & 7th Vials

<b>British Empire.</b>	<b>France</b>	<b>Germany.</b>	<b>Balkania.</b>	<b>Russia.</b>		
		Austria, etc.			}	Slavonic Races.
	<b>Spain</b>	Italy.				
Close of 7th Seal, 7th Trumpet, the 7th Vial.      Seven Thunders.						
<b>The Consummation of the Prophets—THE KINGDOM OF GOD.</b>						
The Final Revolt.						
<b>THE END—God All in All.</b>						

Fig. 1.

# CONTENTS

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<i>Section</i>	<i>Page</i>
1 INTRODUCTORY .. .. .	9
<b>The Book</b> —its origin in a time of persecution—its object—The opening of vision—The message to the Ecclesias—Details revealed in relation to plan—the consummation .. .. .	10
<b>Epochs of History</b> —The Israelitish basis of scriptural history—the times of the Gentiles—Periods of Roman history—the continued influence of Rome .. .. .	17
2 THE SEALS .. .. .	22
<b>The Foundations of Imperial Rome</b> —The Kingdom—The Republic—the Empire .. .. .	23
<b>The Empire</b> —its divisions—East and West—four Prefectures—the Eastern and Western Empires .. .. .	25
<b>The Seals</b> —The scroll—Divine control—Horses—The First, Second, Third and Fourth Seals, white, red, black and pale horses—The Fifth Seal, souls under the Altar—The Sixth Seal .. .. .	26
3 WAR IN HEAVEN .. .. .	37
<b>The Progress of Christianity</b> —The work of the Apostles—The Gospel in the Empire, causes of its progress—The position at the opening of the Sixth Seal .. .. .	37
<b>Constantine and the Church</b> —The struggle for the Imperial Title—War in Heaven—The rise of Christianity to Imperial dignity—The true Church in exile .. .. .	40
<b>The Effects of the Triumph of Constantine</b> —the spread of Christianity—Sealing the servants of God—The pagans and the barbarians .. .. .	44
4 THE FIRST FOUR TRUMPETS .. .. .	47
<b>The Empire and the Barbarians</b> —Threefold division of the Empire—The decay of the West—The barbaric invasions—Goths—Huns—Vandals—Odovacar and Theodoric. The extinction of the Western Empire—The rise of the Papacy .. .. .	48
<b>The Four Wind Trumpets</b> —The Western “third”—The First, Second, Third and Fourth Trumpets—Hail, fire and blood—A burning mountain, a burning lamp—Wormwood—A Solar and Lunar eclipse .. .. .	53
5 FIFTH AND SIXTH TRUMPETS, or the First and Second WOES 59	59
<b>The Eastern Empire</b> —Rise of Mohammedanism—Lopping away the Eastern Third—the Character of the Saracen rule—the Tartars—the Ottomans—the Destruction of the Roman Empire .. .. .	60
<b>The First Woe</b> —The Pit of the abyss and the Star—Apollyon—The Smoke—Locust scorpions—5 months plus 5 months .. .. .	65

5	FIFTH AND SIXTH TRUMPETS—continued.	
	<b>The Second Woe</b> —The Euphratean Angels—the army of the horse- men—Fire, smoke, and brimstone—The hour, day, month, and year—The third part of men killed—Fall of Constantinople ..	70
6	THE BEAST OF THE SEA, THE BEAST OF EARTH AND THE IMAGE OF THE BEAST .. .. .	75
	<b>The Rise of the Papacy</b> —The decrees of Justinian and Phocas— The Franks and the Papacy .. .. .	76
	<b>The Holy Roman Empire</b> —The Empire of Charlemagne—The Empire of Otto—The expansion of the Empire and the Church— Rival claims of Pope and Emperor .. .. .	79
	<b>The Beast of the Sea</b> —The likeness to a lion, a leopard, and a bear—Seven heads and ten horns—The name of blasphemy—One head wounded and healed—The Mouth of the Beast—Forty and two months .. .. .	85
	<b>The Beast of the Earth</b> —Lamb-like and dragon-like—The dual character of the Holy Roman Empire—Worshipping the Beast of the Sea .. .. .	89
	<b>The Image of the Beast</b> —The Image made to live—The trade mark of the Beast—The number of his name .. .. .	91
6a	AN ADDENDUM .. .. .	95
	<b>The Renaissance and the Reformation</b> —The Dark Ages—Learning of the East—The Crusades—Arabian Civilization—The Renais- sance—Military Establishments—Learning Moves Westward— Greek Manuscripts—Invention of Printing—Martin Luther and the Reformation—The Circulation of the Bible—Tyndale— The Little Open Book .. .. .	95
7	THE TWO WITNESSES .. .. .	103
	<b>Christendom</b> —Opposition to claims of sovereignty—The Waldenses —The Huguenots—The Edict of Nantes—The approach of the French Revolution—The outbreak of the Revolution .. .. .	104
	<b>The Temple and the Holy City</b> .. .. .	110
	<b>The Witnesses</b> —Why two ?—Olive trees and lightstands—" My " two witnesses—The witnesses slain—Three days and a half—The resurrection of the witnesses—A great earthquake—Some results of the earthquake .. .. .	110
8	THE FIRST THREE VIALS .. .. .	118
	<b>The French Revolution</b> —Fall of feudalism—The Revolutionary Wars—The Reign of Terror—The Revolution and the Church— France <i>v.</i> Austria—War among the rivers and fountains of waters —France and the Empire—War on the sea—Napoleon, First Consul .. .. .	119
	<b>The Vials</b> —Angry nations—Introductory vision—Seven last plagues—The Temple—The First Vial; a malignant ulcer— The Second Vial; the sea as the blood of a corpse—The Third Vial, on the rivers and fountains of waters .. .. .	126
9	THE FOURTH AND FIFTH VIALS .. .. .	133
	<b>Napoleon</b> —Napoleon and the Pope—His coronation—Napoleon and Britain—Napoleon and the Empire—Prussia and Russia— Britain and the British Empire—The Papal States—The turning of the tide; the Peninsular War—the Russian campaign—Moscow and after—Waterloo and St. Helena .. .. .	134

9	THE FOURTH AND FIFTH VIALS—continued.	
	<b>The Fourth Vial</b> —The sun—Scorching men with fire—Fire and artillery .. .. .	141
	<b>The Fifth Vial</b> —The throne of the Beast—The unrepentant attitude of the Papacy—Papal blasphemy ; the infallibility of the Pope ..	143
10	THE SIXTH VIAL .. .. .	145
	<b>The influence of the French Revolution</b> —Liberty and Nationality—The Congress of Vienna—Struggles for liberty—The Revolutions of 1830—1848 the year of Revolutions .. .. .	146
	<b>Louis Napoleon</b> —The vain hope of peace—The spirit of Nationality	152
	<b>Turkey, the Great River Euphrates</b> —Greece—The Crimean War—The Treaty of Paris—Rumania—Bulgaria—Russo-Turkish War, 1877-8—The Treaty of Berlin—Later events—Unique features of Turkish history .. .. .	153
	<b>The Sixth Vial</b> —The great river Euphrates—The “drying-up” process—The dwindling stream—The way of the Kings of the East	160
	<b>The Work of the Frog-like spirits</b> —The unification of Italy—The effect of the Crimean War—The Austro-Sardinian War—The New Italy—Central Europe and the unification of Germany—Prussia and Bismarck—Three unclean spirits like frogs and their work—Out of the mouth of the Dragon—Out of the mouth of the Beast—Out of the mouth of the False Prophet .. .. .	165
	<b>Modern Europe</b> —1870 and after—Peace under the shadow of war—The age of industry, luxury and scepticism—Colonial expansion and World problems—Turkey-in-Asia .. .. .	175
	<b>The influence of France</b> —Britain and Russia—The importance of Syria .. .. .	180
	<b>The Last Phase of the Sixth Vial</b> —Rome and Modern Kingdoms—Signs which point to Armageddon—Social problems—Political problems—Ecclesiastical problems—Armageddon—The revival of Palestine—The deliverance of Israel .. .. .	183
10a	THE SEVENTH VIAL .. .. .	189
	<b>A between-War World</b> —League of Nations—The New World—A Second World War—“War in the Air”—Rockets and Atom Bombs—Division of the Great City .. .. .	190
11	MYSTERY, BABYLON THE GREAT .. .. .	197
	<b>The influence of the Papacy</b> —The Jesuits—Their policy—Growth of Papal power—Political objects—the Papacy and War .. .. .	198
	<b>“Mystery”</b> —a scarlet-coloured beast—Was, is not, yet is—The Woman—Babylon the Great—The Mother of Harlots—“I sit a Queen”—Babylon’s doom .. .. .	204
12	THE END OF THE VISION—ZION TRIUMPHANT .. .. .	211
	<b>The Coming of the Lord</b> —Resurrection and judgment—the Marriage of the Lamb—“Every eye shall see Him”—Two Proclamations—War with the Lamb—the Kingdom of God—The last War—The end . . . God all in all .. .. .	212

## Diagrams and Maps.

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<i>Fig.</i>	<i>Page</i>
1 Apocalyptic and Historic Scheme .. .. .	4
2 <i>Zion versus Rome</i> .. .. .	18
3 Diagrammatic representation of the Seals, Trumpets, Vials, etc.	19
4 A Turkish Mortar, 15th Century .. .. .	69
5 The Spread of French Influence in Europe .. .. .	137

---

<i>Map</i>	
1 Divisions of the Roman Empire .. .. .	26
2 Tripartite division of the Empire .. .. .	47
3 Western Europe in A.D. 520 .. .. .	51
4 The Saracen and Ottoman Empires .. .. .	60
5 Palestine and "the Abyss" .. .. .	64
6 The Empire of Charlemagne .. .. .	78
7 The Holy Roman Empire and the progress of the Church ..	79
8 Approximate areas of Apocalyptic Symbols .. .. .	88
9 The Land of Rivers and Fountains of Waters .. .. .	111
10 Decline of the Ottoman Empire .. .. .	143
11 The Unification of Italy .. .. .	156
12 Germany and the Holy Roman Empire .. .. .	158
13 Palestine—a focus of world routes .. .. .	171

## Section I

# INTRODUCTORY

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### **The Book**

- a* Its origin in a time of persecution.
  - b* Its object—to outline the future history of Rome as the kingdom of men, leading to its consummation in the Kingdom of God.
  - c* The Opening Vision.
  - d* The Messages to the seven ecclesias of Asia ; a series of warnings and exhortations suitable for all ages. The promised rewards associated with the purpose revealed in the Book.
  - e* Historical details only foretold as they relate to the development of the plan.
  - f* The Consummation. The Kingdom of God and the New Jerusalem.
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### **Epochs of History**

- a* The Israelitish basis of Scriptural history.
- b* The Times of the Gentiles.
- c* Periods of Roman history.
- d* The continued influence of Rome.

## THE BOOK

The Book of Revelation as an "Apocalypse" of things to come presents features of intense interest to the servants of God. It was given for their sakes; it throws light on the happenings of their times, whensoever they may have lived; it had a message for every age. Evidence is not wanting that from earliest days it has been carefully studied, and those who endeavour to understand it now realize how much they owe to those who have placed on record their interpretations of its symbols. Moreover, a blessing is pronounced upon those who read and hear the words of the book, if so be they keep the things which are written therein (Rev. 1 : 3). Only to such will the book fulfil the object for which it was revealed.

### Its Origin in a Time of Persecution

The Book had its origin in a time of trouble. "I, John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos for the word of God, and for the testimony of Jesus Christ" (Rev. 1 : 9). The exact time in which it was produced is not of great importance, but there is no valid reason why the date to which it is traditionally assigned should not be accepted. That date is about A.D. 96. John was then alive, and it was a time of persecution. The only alternative time would be the days of Nero, and there are internal evidences which prohibit us from accepting this as the date of the book. A time of persecution such as that in the reign of Domitian (A.D. 81 to 96), "the last of the twelve Cæsars", called for something to comfort the Christians in their sufferings, to help them in their patient waiting for Christ, and at the same time to warn them of the dangers to which they were exposed. Nothing could be better calculated to secure these results than the book before us.

### Its Object

The opening verse explains the purpose for which the Apocalypse was given. It is there spoken of as "the Revelation of Jesus Christ, which God gave unto him, to show unto His servants things which must shortly come to pass". The word *apocalupsis*, from which the current title "Revelation" is translated, has the idea of revealing, i.e., to manifest, to lighten, and is directly associated in its usage with the coming of Christ. "So that ye come behind in no gift; waiting for the coming (*apocalupsin*) of our Lord Jesus Christ" (1 Cor. 1 : 7). "That the trial of your faith . . . might be found unto praise and honour, and glory at the appearing (*apocalupsei*) of Jesus Christ" (1 Pet. 1 : 7). We may therefore expect to find in the book the unfolding or revealing of a certain course of events which will culminate in the "coming of our Lord Jesus

Christ". These events are described as "things which must shortly come to pass," and may be summed up in one brief phrase, "Rome *versus* Zion".

### Rome versus Zion

Even a cursory perusal of the book will show that the main theme running through the whole composition is that of a conflict between opposing ideals or forces. Many symbols are used to indicate the various aspects in which they have to be considered, but in all the variety there is a unity which becomes apparent as the book is studied. Any scheme of interpretation which ignores this fact is doomed to failure. The following will serve to illustrate the two sides in the conflict.

ZION.	ROME.
The Lamb.	A wild beast (seen in various aspects).
The Bride.	A drunken harlot.
Mount Zion.	Sevens Hills.
New Jerusalem.	Babylon the Great.
The Holy City.	A city called "Sodom and Egypt".
The God of Heaven.	The God of the Earth.

The position of Rome in the history of mankind is unique. It was the great power of John's day, the organized manifestation of the flesh in its political aspect. Its emissaries answered to Peter's statement: "Your adversary the devil, as a roaring lion, walketh about seeking whom he may devour" (1 Peter 5:8). In the Apocalypse the same symbol is used. "Behold the devil shall cast some of you into prison" (Rev. 2:10). When Rome apparently passed away, its spirit and influence remained, and have continued down to the present. It is in this that its unique character is manifested. Greece exercised an abiding influence in the world, but it was literary and intellectual, whereas Rome's influence has been political, and has manifested itself in the actions and policies of all succeeding times. This is as Scriptural prophecy requires. The visions recorded in Daniel<sup>1</sup> indicate that the Roman basis must remain whilst the horn kingdoms were developed, and it will only be destroyed when those kingdoms have fulfilled their appointed part in the history of the world. That has not yet been fully accomplished, and therefore Rome still exists in the kingdoms of men.

It will be evident that a power which was to exist for so many centuries, during which it must be seen in various aspects, could not always be expressed by the same symbol, hence the variety to which reference has been made. The great red dragon, the beast of the sea, the beast of the earth, the image of the beast, and the false prophet, all have a relation to Rome. How they fit in will be seen as we progress with the symbols and the history.

<sup>1</sup> Daniel 2 and 7.

### The Opening Vision

It is not within the scope of this work to give an exposition of the opening vision of the Apocalypse or of the Epistles to the Seven ecclesias of Asia Minor. Yet there are certain matters referred to therein which are so closely related to the general scheme of the book that they call for at least a passing notice. Thus, in the salutation of the Apostle he refers to "Him that . . . hath made us kings and priests". Such an allusion links the opening chapter with the consummation of the programme revealed in the subsequent chapters. So does the declaration: "I am the Alpha and the Omega, saith the Lord God, which is and which was and which is to come, the Almighty".

In another way this association of the outcome of the book with the early vision is suggested by John's statement that he was in the Spirit on the Lord's day. He was taken away from his surroundings in Patmos towards the end of the First Century, to the scene of the glory of his beloved Master on Mount Zion in the day which Abraham rejoiced to see, the "day of the Lord", of which the prophets had spoken. This day is one of judgment, as well as of glory, and both aspects enter into the symbols which follow, leading on to the time when "the kingdoms of this world" become "the kingdom of our Lord, and of His Christ", which is associated with a time when nations are angry, and God's wrath is come—the time of the dead that they should be judged.

The idea thus brought before us is intensified by the description of the Son of Man which follows. The flaming eyes, glowing burnished feet, and the two-edged sword which proceeds from His mouth, are fitting accompaniments of One who is to reduce the world to His sway. The golden girdle, and the whiteness of His head and hairs speak of righteousness and victory, two thoughts which may be taken to sum up the end of the conflict, the triumph of Zion and righteousness over Rome and evil. A symbolic resurrection of the apostle completes the first chapter, and furnishes one more link between the opening vision and the things that are afterwards revealed.

### The Messages to the Ecclesias<sup>1</sup>

The messages to the Seven Ecclesias which follow are of sufficient importance to merit a brief note here. First of all there are expressions which are common to all seven.

#### 1. "I know thy works."

<sup>1</sup> The term "Ecclesia" rather than "Church" is used because of the meaning usually attached to the latter. Ecclesia is derived from the Greek word *ekkalein*, to call out, and is therefore appropriately applied to communities of people called out from the nations to be a people for the Name of God (Acts 15 : 14).

2. "He that hath an ear, let him hear what the Spirit saith to the Ecclesias."
3. "To him that overcometh", etc.

Of the import of the first of these sayings nothing need be said. Its meaning and seriousness are too apparent to need comment. The second shows that although the Epistles were sent to seven specific Ecclesias of John's days, the warnings, exhortations and promises are for all who are in the Ecclesias in every age and place. All such individuals are believers in "the things concerning the Kingdom of God and the Name of Jesus Christ", and have been baptized into "the Name of the Father, and of the Son, and of the Holy Spirit". In the aggregate they constitute the Ecclesia of God. In their local associations they are "the Ecclesia that is in Ephesus", or in London, Birmingham, New York, or Sydney.

To all such the messages sent in these early times apply. In different terms and in varying imagery they indicate the dangers and temptations to which the members of the Ecclesias were, and are, exposed, and the reward that is held out for those who overcome. The speaker is always introduced by one or more of the items attributed to him in the opening vision, and the symbols employed are always in harmony with the subjects referred to later in the prophecy, thus preserving and emphasizing the unity of the book. Briefly they are as follow :—

### **To Ephesus**

Symbols enter but little into this epistle. The dangers which beset the believers are clearly defined and need no exposition ; many illustrations of their effects will become apparent as the visions proceed. The Nicolaitans (a name which may mean victors of the people) were at work, but their deeds were hated by the members of the ecclesia ; nevertheless, their doctrines were abroad, and would eventually supersede the faith once for all delivered to the saints. The promise held out in this epistle was, "To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God". The language suggests the closing scenes of the book where the pure river of the water of life flows by the tree of life. "The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely" (Rev. 22 : 17).

### **To Smyrna**

Here again the symbols are few. It is interesting to note the introduction of the principle which recognizes Zion as synonymous with the forces of righteousness. False professors of Christianity said they were Jews. Most modern Christians have forgotten the

Israelitish basis of the plan of salvation, and would probably repudiate any such claim. With a warning of the coming times of persecution, the epistle closes with the exhortation: "Be thou faithful unto death, and I will give thee a crown of life . . . . He that overcometh shall not be hurt of the second death". In these promises there is a reference to the twenty-four elders with their crowns of gold (Rev. 4), and the crown that was given to the conquering bowman of the First Seal. Negatively there is "the lake of fire which is the second death", from which those who overcome are to be preserved.

### To Pergamos

As we progress the symbols become more noticeable. Pergamos is described as "Satan's seat"; "Antipas" is a name which may be intended to apply to all who witnessed for the truth against all opposed thereto (*anti* against, *pas* all). The false teachings of those who were corrupting the Truth are spoken of as "the doctrines of Balaam". This is obviously a symbolic name, which may be taken to be the real form of the Hebrew *Bala'am*, which signifies much the same as Nicolas in Greek—to conquer, or absorb, the people. The history of Balaam shows how this was effected (Num. 22-25). With doctrines of Balaam and of the Nicolaitans, there was great need for repentance. But still the promises hold good. Let repentance be followed by faithfulness, then: "To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it". The reference to the hidden manna carries the mind to the Apocalyptic temple, wherein is to be found the ark of the covenant (Rev. 11 : 19), in which, in the Mosaic type, the pot of manna was placed. The white stone suggests the favourable verdict which will admit to the close corporation of the Holy City (Rev. 21 : 2). The new name answers to the Father's name written in the foreheads of the 144,000 who are to stand with the Lamb on Mount Zion (Rev. 14).

### To Thyatira

There is in this epistle a foreshadowing of the symbols of the seventeenth chapter of the Apocalypse. "That woman Jezebel" is referred to as one who seduced the servants of God to commit spiritual fornication. The name is suggestive. It really means without cohabitation. It was the name of the wife of Ahab, whose whoredoms were notorious (2 Kings 9 : 22). It is very appropriate that such a name should be selected to describe a woman who was to represent a system which forbade to marry, and yet is represented as "the mother of harlots and of the abominations of the earth". The history of the actual Jezebel may well typify the fate of the system. Jezebel was killed by the order of Jehu, and was eaten by dogs. The "Mother" church is to be hated by

the horn kingdoms, who will eat her flesh, and burn her with fire (Rev. 17 : 6). The seductions of the "woman Jezebel" constitute the "depths of Satan". The destruction of the "great whore" introduces the Hallelujah celebrations and the reign of Yahweh Elohim (Rev. 19 : 1-6), hence the appropriateness of the promise with which the epistle closes.

"He that overcometh . . . to him will I give power over the nations : he shall rule them with a rod of iron ; as the vessels of a potter shall they be broken to shivers : even as I received of my Father. And I will give him the morning star." The application here is evident. In the later portion of the book we read of the armies in the heavens following one who is called the "Word of God", who is to smite the nations and rule them with a rod of iron (Rev. 19). The Morning Star carries us to the last chapter, where Jesus styles himself the "Bright and morning star". The combination of ideas reminds us of the close identification of the Lamb and those who will be associated with him in the rulership of the nations in the age to come, for, as was promised in the last of the epistles, they will sit down with the Lamb in his throne.

### **To Sardis**

There is not much that calls for notice in this epistle ; the parallels are more in the language than in the symbols. The watchfulness enjoined reminds one of the warning under the Sixth Vial, "Behold, I come as a thief ; blessed is he that watcheth". The promises are also linked with the general ideas of the book. "He that overcometh, the same shall be clothed in white raiment ; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before His angels." The white raiment is suggestive of the white robes of the redeemed (Rev. 7 : 9), and the raiment of the Bride, "the righteousnesses of the saints". The book of life leads on to the scenes when "the books were opened : and another book was opened which is the book of life, and the dead were judged out of those things which were written in the books, according to their works" (Rev. 20 : 12).

### **To Philadelphia**

The speaker's introduction of Himself as "He that hath the key of David" is a direct association of Himself with the throne and kingdom that are to be set up when the programme of the Apocalypse is completed. It indicates that He is Immanuel to whom the promise was made that the government should be upon his shoulder (Isa. 9 : 6 and 7), when the kingdoms of this world become the kingdom of our Lord and of His Christ (Rev. 11 : 15). Meanwhile the troubled times, prefigured in the seals, trumpets, and vials, were to intervene, wherein those in the ecclesia of Philadelphia, and all "who have ears to hear" and keep the word of Yahweh's patience, are to be kept from the hour of temptation associated with the various troubles that were symbolized.

The reward held out to those who overcome introduces many features of the Apocalypse: "Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out; and I will write upon him the Name of my God, and the name of the city of my God, which is New Jerusalem, which cometh down out of heaven from my God, and I will write upon him my new name". Again we are taken to the Apocalyptic temple which is to be opened in the heaven (Rev. 11:19), and to the Father's name to which reference has already been made. It is the name Yahweh Elohim, He who shall be; the writing of this name upon them indicates that they are to be the ones who will constitute the fulfilment of the prophecy contained in the name. The city of God, the New Jerusalem, brings up the picture in chapter 21, in which the Bride is presented under that symbol. "My new Name" is in contrast to the name which is impressed upon the foreheads of the worshippers of the beast (Rev. 13:16 and 17).

### **To Laodicea**

The deplorable condition of the Laodicean ecclesia is a First Century exemplification of what was to supervene in the Christian community, when the demoralizing influences that were already at work found their complete development in the Apostasy that was maturing. The speaker introduces Himself in a startling, yet suggestive, contrast. He is the Faithful and True Witness. Laodicea was the type of unfaithfulness and false witness, marking the end of a process which "changed the truth of God into a lie". The contrast itself is a warning and an exhortation by which all may profit.

"To him that overcometh will I grant to sit with me in my throne, even as I also overcame and am set down with my Father in His throne." It is scarcely necessary to comment on this. The parallelism is too clear. "They lived and reigned with Christ a thousand years" (Rev. 20:4).

More than eighteen centuries have passed away since these messages were conveyed to the saints in the Seven Ecclesias in Asia mentioned by name. We live at the end of the period during which they were to be guides and warnings to the followers of the Lamb. They remain for our benefit. "He that hath an ear, let him hear what the Spirit saith to the Ecclesias."

### **Details revealed in relation to Plan**

Passing now to the historical matters with which we are more particularly concerned, there is one observation which is necessary before the detailed application is considered. It could not be expected that, even with the expressive symbols of the book, everything that was to happen before the consummation could be foretold. All that could be expected was that leading events should

be indicated, events which should have a direct bearing on the great conflict which is to culminate in the triumph of Zion over Rome. That this is the case is really indicated by a peculiar characteristic of the book. Speaking in a general way the book may be said to consist of an *introduction*, three *chapters* (the Seals, the Trumpets, and the Vials), with three *appendices* (the War in heaven, the Beasts of the sea and earth, and the Image of the beast, and the Drunken harlot), and an *epilogue*. Each of the "chapters" is introduced by a vision, in which a throne is seen. In each case the surrounding details indicate that it is the throne belonging to the kingdom of God. Such a fact is evidently intended to be an indication that the events symbolized have a direct relation to that Kingdom, and this is the reason why certain events are foretold, whilst others, which we might consider of great importance, are passed over unnoticed.

### **The Consummation**

Of the Kingdom of God we cannot now speak particularly. When the consummation of the book is considered it will be apparent that it differs materially from the ideas usually associated with that phrase. It relates to the earth, when "the kingdoms of this world shall become the kingdom of our Lord and of His Christ", when the Lord Jesus Christ shall sit upon the throne of his father David (Luke 1 : 32) in Jerusalem, the city of the great King (Matt. 5 : 35), ruling thence from sea to sea and from the river to the ends of the earth (Zech. 9 : 10). The inauguration of that Kingdom will mark the triumph of Zion over Rome—of Christ over Cæsar.

## **EPOCHS OF HISTORY**

### **The Israelitish Basis of Scriptural History**

The Bible is a historical book, unique in that it records not only events contemporaneous with the inspired writers, but also the beginnings of all created things and the end of all historical development. History is a continuous narrative of cause and effect, though it is convenient to divide it into epochs determined by the point of view taken in reviewing the period. The standpoint of Biblical history is in the first instance the Kingdom of Israel (styled the Kingdom of the Lord, 1 Chron. 28 : 5), though essentially it is that of the future establishment of the Kingdom of God. There are accordingly four great epochs :—

- I. Pre-Israelitish times (to the call of Abraham).
- II. Israelitish times (to the death of Christ).
- III. Gentile times (to the second coming of Christ).
- IV. The Kingdom of God.

The first, second and fourth epochs receive great attention in the sacred writings, but the third, apart from scattered references, is recorded, briefly, in the prophecy of Daniel, and, in more detail, in the book of Revelation.

### The Times of the Gentiles

The third period is the "times of the Gentiles", the interim between Jerusalem that was and Jerusalem that is to be. It is a period occupied by the political and religious or rather politico-religious

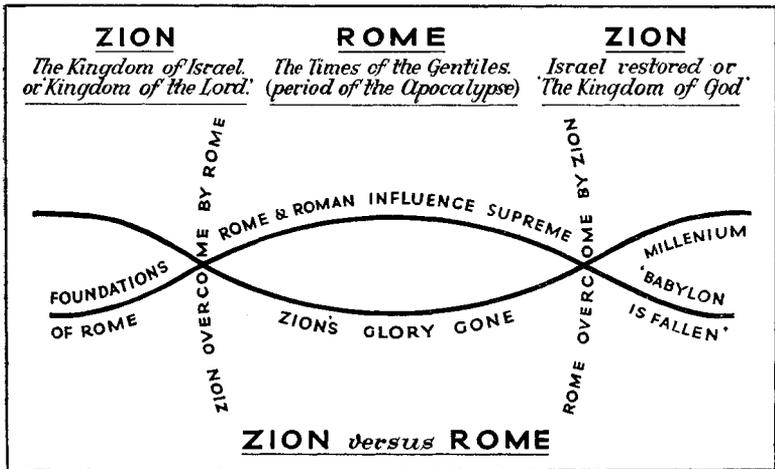


Fig. 2.

affairs of Rome. John's standpoint is hostile to Rome and, through Rome, to the world system based thereon. Rome *versus* Zion is, as already expressed, the key to the whole situation. The period opens with the triumph of Rome over Zion; it terminates with the triumph of Zion over Rome. The one is ecclesiasticism based upon and supported by all the violence of war, and the trickery and falsehood of diplomacy. The other is righteousness and peace based upon "glory to God in the highest . . . goodwill among men."

In the hostility between Rome and Zion lies the great difficulty of giving the true historical setting of the Apocalypse. Early records were written by, and for, the dominant church. The clergy alone could read and write, and in the days before printing practically the whole work of recording events and preserving the records was in the hands of the church. It is scarcely to be expected that the clergy would chronicle events unfavourable to themselves, nor would they give an unbiased account of those who dared by their belief and practice to oppose the church. Furthermore, any writings of these heretics would come under their ban and would

have little chance of survival. It is from the mass of material accumulated under such conditions that we have to cull our information, and modern historical research renders valuable aid in sifting the authorities of the church.

### Periods of Roman History

The *unity* of the period is indicated by the statement that John recorded the vision in a book or scroll. It is, however, always convenient to divide long periods of history into lesser epochs having features peculiar to themselves according to the method

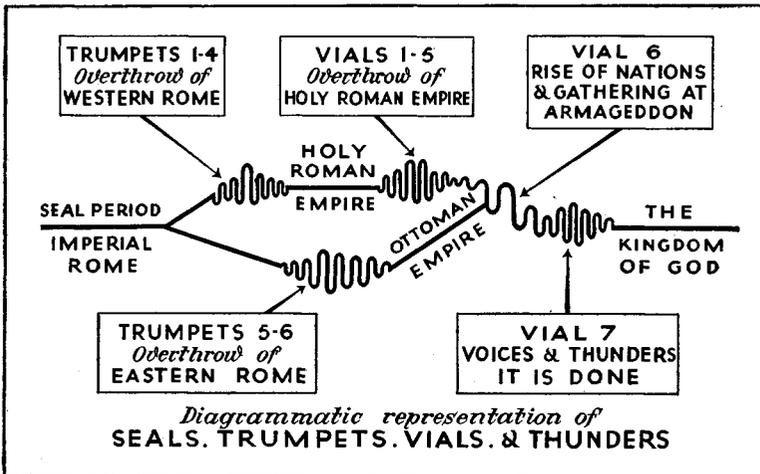


Fig. 3. Historical relation of chief Apocalyptic Symbols.

of division. This is done in the Apocalypse under such terms as Seals, Trumpets, Vials and Thunders, expressions which not only mark off the periods, but indicate their characteristics. The influence of Rome during the long interval between the exile of John and the return of Christ is manifested in three well-marked periods :

- I. *IMPERIAL ROME*, a political system in which paganism gradually gave place to Christianity as the handmaid of politics.
- II. *HOLY ROMAN EMPIRE*, in which state and church exercised a dual control over the bodies and souls of men.
- III. *THE ROMAN CHURCH* (together with the Greek Church), a religious organization permeating the civilized world, and through its devotees influencing the politics of to-day.

Between these main historical divisions there are two well-marked transition periods, the first (I—II) in which the barbarians gathered to overthrow Imperial Rome—hence symbolized by trumpets; the second (II—III), in which the Holy Roman Empire passed away amid all the horrors of war—symbolized by vials of wrath. The limitations and effects of both trumpets and vials will be applied later. It is sufficient here to realize their transitional character.

### **The Continued Influence of Rome**

The one important feature of the whole period of European history is the influence of Rome, the so-called Eternal City. "Rome (is) the mother of European civilisations"<sup>1</sup>, a sentiment expressed by Macaulay, thus: "The Pope is the supreme and infallible head of a church that was great and respected before Saxon had set foot on Britain, before the Frank had passed the Rhine, when Grecian eloquence still flourished at Antioch, when idols were still worshipped in the Temple of Mecca. And she may still exist in undiminished vigour when some traveller from New Zealand shall in the midst of a vast solitude, take his stand on a broken arch of London Bridge to sketch the ruins of St. Paul's"<sup>2</sup>.

Freeman having reviewed the development of Europe from the foundation of Rome to the colonial enterprises of modern nations, summarizes his investigations in words which, with very few modifications, may be applied to our study of the Apocalypse: "We have throughout kept steadily before our eyes the centre, afterwards the two centres of European life. We have seen how the older states of Europe gradually lose themselves in the dominion of Rome. We have followed . . . the fate of those powers in the East and West which continued the Roman name and Roman tradition. We have traced out the states which were directly formed by splitting off from those powers and the states which arose beyond the range of Roman power, but not beyond the range of Roman influence. We have seen the Western Empire first pass to a German prince, then gradually shrink into a German kingdom, to be finally dissolved into a German confederation . . . We have beheld the long tragedy of the Eastern Rome; we have told the tale of the states which split off from it and rose around it. We have seen its territorial position pass to a barbarian invader, and something like its position in men's minds pass to the mightiest of its spiritual disciples . . . We have seen, too, how Europe may be said to have spread herself beyond her geographical limits in the foundation of new European states beyond the Ocean. . . . In tracing the historical geography of Europe we have made the round of the world. But we have never lost sight of Europe; we have

<sup>1</sup> Seeley, *The Expansion of England*, p. 285.

<sup>2</sup> Macaulay's *Essays*: Ranke's *History of the Popes*.

never lost sight of Rome. Wherever we have gone, we have carried Europe with us ; wherever we have gone we have never got beyond the power of the two influences which, mingling into one, have made Europe all that it has been. The whole of European history is embodied in the formula which couples together the ' rule of Christ and Cæsar', and that joint rule still goes on in the shape of moral influence wherever the tongue and the culture of Europe win new realms for themselves in the continents of the western, or in the islands of the southern ocean"<sup>1</sup>.

The principal difference between Freeman's summary and the message of the Bible in general and the Apocalypse in particular, is that Rome and Romanism are to fall and give place to Zion and Zionism. Of the former it is said, " Babylon the great is fallen, is fallen " (Rev. 18 : 2), whereas to Zion it shall be said, " Shake thyself from the dust. . . . Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee " (Isa. 52 : 2, 60 : 1).

<sup>1</sup> Freeman, *Historical Geography of Europe*, pp. 573-5.

## Section 2

### THE SEALS: Nos. 1 to 6

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#### Foundations of Imperial Rome

1. The Kingdom. Myth and legend ; probable origin.
  2. The Republic. The " Seven-hilled City".
    - a* The Consulate.
    - b* The Dictatorship.
    - c* The rule of the Decemvirs.
    - d* The Tribunes with Consular power—a period of conquest resulting in modification of executive power.
  3. The Empire. Approximate settlement of the frontiers :—  
The Rhine, the Danube and the Euphrates. The making of a National Register (Luke 2 : 1).
- 

#### The Empire

- A Central Organization worked from (1) Rome and later (2) Byzantium.
- a* Geographical division of East and West.
  - b* Quadrupartite division into Prefectures.
  - c* Final and complete separation of East from West.
- 

#### The Seals

1. THE SCENERY OF THE VISION.
  - a* Divine control.
  - b* The Horses. The forces employed to achieve the end decreed.
2. THE EVENTS PORTRAYED.
  - a* The First Seal—The Stephaned rider, with a bow, on a White Horse. Christian progress during a period of tranquility : A.D. 96—
  - b* The Second Seal—The dagger-armed rider on a red horse. Turbulent period of Commodus, etc. : A.D. 183—
  - c* The Third Seal—The balance-holding rider on a black horse. Taxation, famine and pestilence under Caracalla, etc. : A.D. 211—
  - d* The Fourth Seal—Death on a pale horse, with hades following. Anarchy, bloodshed, famine and plague, especially in Italy—the " fourth " : A.D. 235—

- e The Fifth Seal—Souls under Altar calling for vengeance. Persecution of Christians under Diocletian : A.D. 303—
- f The Sixth Seal—An Earthquake and the fall of the stars of heaven. The triumph of Christianity over Paganism : A.D. 324. (See Section 3).

### FOUNDATIONS OF IMPERIAL ROME

The foundation of Rome coincides, approximately, with the beginning of the crumbling of the walls of Zion. Slightly before the age of Ahaz (736 B.C.) and Hezekiah (727 B.C.), the epoch of the deportation of the Israelites (722 B.C.) and the captivity of Judah (586 B.C.), legend places the foundation of Rome (753 B.C.).

For many centuries Phœnician and Greek trading ships traversed the Mediterranean, the latter in all probability ignorant of the city crowning the hills of Judæa and rapidly falling into decay, and both Phœnicia and Greece alike ignorant of the city of the seven hills overlooking the Tiber, which in the distant future was to be mistress of the world. Yet Phœnicia, and even more particularly Greece, were the links uniting Rome with Zion. The conquests of Alexander the Great carried Hellenic (Greek) civilization throughout the lands south and east of the Mediterranean, centring around Alexandria and Antioch. The Greeks were philosophers, and, like the Athenians of the Apostolic age, "spent their time in nothing else, but either to tell or to hear some new thing". Any new teaching formed a subject for discussion and found a place—with modifications perhaps—in the omnibus philosophy of the Hellenes. The Hebrew writings were translated into Greek—the Septuagint—and this was also the language used by the Apostles in their proclamation of the gospel "to all the world". Ecclesias were formed in many Greek cities, and Hellenic culture profoundly influenced Rome when that city established a political ascendancy over Greece.

### The Kingdom

As the origins of Rome are referred to in the symbols of the Apocalypse, it is necessary to give in brief outline the growth of Rome from its origin to the establishment of the Empire. The marshes where the Anio joins the Tiber separated three tribes, the Sabines, the Latins (akin to the Greeks), and the Etruscans, probably a tribe driven by the Celts across the Apennines. A number of low hills rose out of these marshes, and it is quite possible that each of the tribes had outposts there. Gradually the people of the district severed their connection with their tribes, united their forces, and formed a small state in which Etruscan,

Sabine and Latin elements combined. Thus commenced "the city of the seven lordly hills". We have no exact knowledge of the kings, of whom there were probably seven. No doubt much was done during this rule in the way of improvement. The land was drained, agriculture encouraged, and the port of Ostia built.

### **The Republic**

In 509 B.C. the Romans drove out their king, Tarquin, and established a republic. The republic lasted nearly five centuries, and under it Roman power extended until first the Western and then the Eastern Mediterranean became Roman lakes. From the shores of this great inland sea the Romans advanced northwards and southwards until they ruled all the land west of the line of the Rhine, Danube and Euphrates. During the republican period the form of government underwent several changes. At first executive authority was vested in two Consuls (or Praetors, as at first they were called). A Senate acted as an advisory and legislative authority, while the machinery of government provided for all classes of society to have a share in the control of public affairs. Here, however, as in other nations, it was not long before a struggle broke out between the nobles and the common people, the patricians and the plebeians. So violent did the people become that it was found advisable to place, for the time being, the supreme power of Rome in the hands of one person, called a Dictator. Throughout the whole period of republican rule, whenever the state was in danger from foreign foe or revolutionaries at home, a dictator was appointed with absolute power for a specified period.

The conflict between patricians and plebeians increased, until at last it was decided to revise the laws of Rome. Ten men (*decem viri*) made a journey to Greece to study the laws in force there. On their return they revised the constitution, and wrote the new laws on ten (afterwards increased to twelve) tables, which were placed in the Forum or market-place for all to read. The Decemvirs were vested with authority, and for a time ruled Rome and her possessions. A revolution drove out Appius Claudius, one of the decemvirs, and a return was made to a form of consular government. By this time the plebeians had increased their power, their Tribunes, or representatives, acting as a check on the power of the Consuls, until at last the Tribunes themselves obtained consular powers and authority. This occurred just prior to the great conquests which carried Roman arms into barbaric countries. These wars modified the constitution, while successful generals at the head of their armies could, and did, exercise a political influence at Rome. Finally the Senate accepted one general, Julius Cæsar, as dictator for life. Virtually the republic had ended, and the Romans had accepted an Emperor under the guise of a dictator.

## The Empire

Shortly after the assassination of Julius Cæsar, his nephew Octavius was accepted by the Senate and people of Rome as Emperor, with the title of Augustus (27 B.C.). The new emperor fixed the frontiers of his empire at the Rhine, the Danube, and the Euphrates, and commenced a vast survey of his imperial resources. Thus in the account of the birth of Jesus Christ we read: "Now it came to pass in those days there went out a decree from Cæsar Augustus that all the (Roman) world should be enrolled . . . and all went to enrol themselves, everyone to his own city" (Luke 2: 1-3, R.V.). This is the first association of Christ and Cæsar, for this decree led to Christ being born in Bethlehem, thus fulfilling the prophecy which required the future ruler of Israel, and of the world, to be born in that city (Mic. 5: 2). The close of our study will reveal Christ as king over all the earth, with Cæsar and the things of Cæsar under his feet.

## THE EMPIRE

### Its Divisions

The empire of Augustus thus defined is the arena on which the greater number of the events recorded in the Apocalypse were enacted. The detailed study of the book requires a knowledge of the various divisions into which the Empire, from one viewpoint or another, may be considered to have been divided. Actually at first, and nominally always, the empire was one. Even the tribal divisions were abolished and the re-division based on administrative necessity. If not Rome, the whole Empire was at least *Romania* and its subjects Romans, enjoying the vague and often doubtful privileges of Roman citizenship, and the real burden of Roman taxation.

### East and West

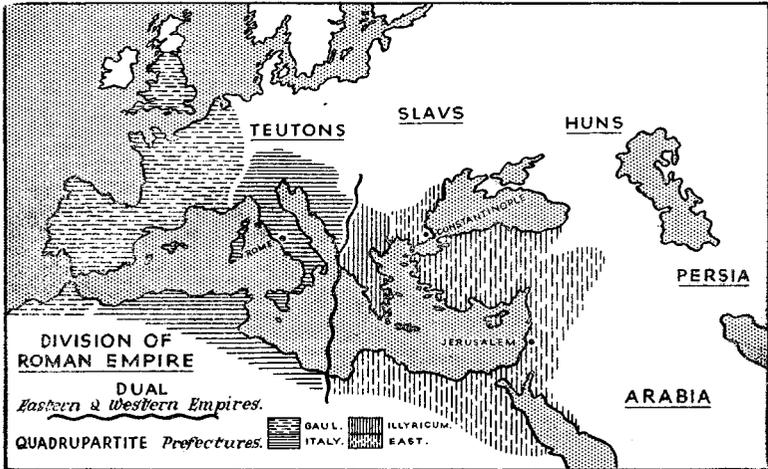
The Roman Empire, however, was so completely divided into two by a line of geographical obstacles that the dual division and character was more pronounced than the nominal unity, and much more lasting. From north to south, these obstacles were (1) the uninhabitable, unconquered steppe land between the Danube and Theiss rivers, (2) the wild, rugged plateau country which includes Herzegovina, Bosnia, Montenegro, Serbia (now part of Yugo-Slavia) and Albania, (3) the harbourless coasts of the Adriatic sea, which prevented ferry communication, (4) an island-less tract of sea from the Adriatic to the African coast, which in the days before the mariner's compass was invented, taxed the courage and seamanship of the most hardy sailors, (5) the Sahara, which at this point approaches the Mediterranean. How real these obstacles were is seen by the direction usually taken by Emperors and armies when they travelled from Rome to New Rome (Constantinople), via Rimini, Bologna, Placenza, Verona, Aquileia, and Belgrade.

### Four Prefectures

The spread of Christianity resulted in a tripartite cultural and religious division (see Section IV), while from the time of Diocletian (292 A.D.) to the overthrow of the West by the barbarians in the Fifth Century there was a quadripartite administrative division. Diocletian divided each of the two geographical divisions into two, and these became under Constantine the four prefectures of Italy, Gaul, Illyricum and the East.

### The Eastern and Western Empires

Up to the close of the fourth century the empire was ruled as one vast state owing direct allegiance to the emperor at Constantinople, but on the death of Theodosius the Great (395) the dual division into East and West definitely and permanently asserted itself. Honorius, one of the sons of Theodosius, took the West, making his capital Ravenna; Arcadius, another son, ruling the East from Constantinople. Nevertheless, since it was unthinkable to a Roman for Rome to be divided, the political unity was observed in the vague suzerainty which the Eastern emperor claimed over the West.



Map 1. The Roman Empire—dual and quadripartite administrative divisions.

### THE SEALS

The leading events that were to happen in the history of the Roman World form the subjects of the symbols seen by John, and which were inscribed in the Scroll which he saw as described in chapter 5.

### **The Scroll**

The scroll was sealed with seven seals. Its appearance may be imagined as a roll of parchment with seals placed upon it at intervals. The seals closed it fast, and it was necessary for them to be broken before the matters inscribed upon the scroll could be seen. When one seal was broken a portion of the scroll could be unrolled ; at each successive breakage the process was continued, until at last the whole was open to view. A sealed scroll is useless until the seals are broken, and for this event John anxiously waited. He wept much because no one appeared who was worthy to unloose the scroll. His tears were stayed when one of the elders said to him, " Weep not : behold the Lion of the tribe of Judah, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof " (Apoc. 5 : 5). If we are servants of God, as John was, we shall be equally anxious to know the contents of the scroll and to understand its symbols, particularly those which relate to the present time and the immediate future.

### **Divine Control**

Standing in spirit with John we wait developments. They soon begin, for we read that the Lamb opened one of the seals. There are two lessons to be learned from the language used in connection with the opening of the seals. In the scroll human history was recorded before it took place, proving that God has foreknowledge of things to come. It also implies that there is control over that history as it takes place, and that the control is exercised through the Lamb.

### **The Lamb**

The Lamb occupies a foremost place in the Apocalypse. He opens the seals. He is seen on Mount Zion with a multitude of the redeemed, who ascribe their salvation to God and to Him. The triumph of chapter 12 is ascribed to " the blood of the Lamb " as well as to " the word of their testimony " *i.e.*, those with Michael, while in chapter 14 the 144,000 are said to " follow the Lamb whithersoever he goeth ". It is the " song of the Lamb " that the victors over the Beast are represented as singing. In the end the " marriage of the Lamb " is mentioned, while the Lord God Almighty and the Lamb are described as the light and the temple of the Holy City.

### **The Horses**

Before proceeding to consider the seals in detail, there is one feature common to the first four which requires to be noticed. In each of them a horse is used as part of the symbol. It has generally been assumed that the horse is intended to indicate that the events represented by the symbols were to take place within the Roman

Empire. Roman coins bearing the figure of a horse and the word Roma are referred to as supporting this view. There are good grounds for questioning the reasoning, although it is recognized that the Roman Empire was to form the territory where the events symbolized were to take place. The impression made upon the mind by the language of the seals is that the horses are in motion, moving over, and usually adversely affecting, a territory referred to as "the earth", or "the fourth part of the earth". The territory so described must be identified with the Roman Empire, the division of which into fourths has already been described (see p. 26). There would be something incongruous in representing a rider on the Roman Empire in full career over, or against, that Empire, and some other interpretation of the symbol is to be sought.

An examination of the references to the horse in other parts of the Scriptures, and particularly in the symbolic usage thereof, will furnish an alternative idea which avoids the difficulty mentioned, and complies with all the requirements of the case. In Bible times the horse was essentially associated with warfare (see Job 39 : 19-25 ; Jer. 8 : 6). In Zechariah Judah is spoken of as the goodly horse of the Lord of hosts in the battle (chap. 10 : 3). This same prophet in two Apocalyptic prophecies introduces horses in symbol in such a way as to leave no doubt as to the meaning to be attached to them. In the first place they represented powers "whom the Lord hath sent to walk to and fro in the earth", and who at the completion of their labours report, "Behold, all the earth sitteth still and is at rest" (chap. 1 : 8-11). In the second instance four kinds of horses went forth. They were "the four spirits of the heavens which go forth from standing before the Lord of all the earth". Their labours also result in peace and quietness (chap. 6 : 1-8), which only come as a result of the fulfilment of the purposes of God in the earth.

Horses are also introduced into the symbols of the Apocalypse at a later stage, and there they unquestionably represent armies of the Lord Jesus Christ in active manifestation against the peoples of the earth (chap. 19 : 11-21), resulting in the victory of Zion over Rome.

These considerations show that the horses of the first four seals cannot represent Rome, but certain forces which were to be in active operation against Rome as it existed in the seal period. That they are four in number is suggestive of their association with the Israelitish camp of the Apocalypse, an idea which is strengthened by the fact that in each case where they are referred to one of the "Four Living Ones" is introduced. These living ones are representative of the Saints (see Rev. 5 : 9 and 10). The horses may therefore be understood to symbolize forces, divinely controlled, acting through, or on behalf of the saints of God in connection with the great subject matter of the Apocalypse.

If this principle be correct, we should anticipate that the seals are intended to portray a series of events which were to act adversely to the Roman Empire, "the earth", as it was constituted in the seal period, and in which certain actors should be found riding upon forces of divine judgment, the colours of the horses representing the character of the events rather than the state of the Empire. At the same time the Empire will be affected by those forces in the manner suggested by the colours used.

### The First Seal—A White Horse

When the Lamb had opened the first seal John saw a white horse, whose rider had a bow, and went forth "conquering and to conquer". The symbol is striking, for the rider had a bow but no arrows! Evidently, therefore, he was not engaged in any ordinary warfare. Our object then must be to find a time when forces fitly symbolized by white were carrying on a bloodless warfare in the Roman Empire. Such a period may be found in the days immediately succeeding the giving of the Apocalypse, and as the events were to come to pass "shortly", this is exactly what we might expect. The time could not be placed earlier, for prior to the date already noted (A.D. 96) the condition of things in the Roman Empire was not such as could be represented in symbol by white. Hence the suggestion sometimes made that the book had its origin in the days of Nero is ruled out by the facts of the case. From the time of Nero to the end of the reign of Domitian the influences at work were evil, whereas after that time a great change set in and the general condition of the people was that of happiness and contentment. The period may be summed up in the words of Gibbon. "If a man were called to fix the period in the history of the world, during which the condition of the human race was most happy and prosperous, he would, without hesitation, name that which elapsed from the death of Domitian to the accession of Commodus"<sup>1</sup>, that is, from 96—180.

But who was the crowned bow-bearing but arrowless rider whose career of conquest was in full course during this period? The same historian enables us to answer the question. The rider represents those whom he significantly calls "spiritual conquerors", a term which he applies to those who went forth preaching the glad tidings of the Kingdom of God to the peoples of the Empire. They were engaged in a warfare more strenuous, and for more enduring results, than any in which the legions of Rome had taken part. The weapons of their warfare were not carnal, though they were mighty through God to the pulling down of strongholds (2 Cor. 10:4). Their equipment is set out in detail by the Apostle Paul. They were girt about with truth, they wore a breastplate of righteousness, were shod with the preparation of the gospel of peace, had the shield of faith and the helmet of salvation. Their

<sup>1</sup> Gibbon, *Decline and Fall*, etc., chap. 3.

Rev 6:2

only destructive weapon was the sword of the Spirit, which is the Word of God (Eph. 6:14-17). Thus furnished they had attained unto victory after victory, although they were beset with foes on every hand, and were often troubled with false friends within. Persecution could not stay their progress, but in the period covered by the seal a Roman governor, Pliny, in a communication to the Emperor Trajan (98—117 A.D.), bewailed the evil plight of paganism; its temples desolate and its sacred solemnities long intermitted. Nothing could stay the progress of the Christian soldier who, ready at all times to lay down his life if need be in the service of his Master, went forth conquering and to conquer. His final triumph was assured, for he wore the stephan of victory. The stephan (crown) was that which was habitually given to the victors in the Roman games. The same word is used when reference is made to "the crown of life", which is to be given to the man who endures (Jas. 1:12). The end of the seals period will show the victory accomplished, but at great cost to the victors.

### The Second Seal—A Red Horse

With the opening of the second seal a complete change came over the scene. A red horse went forth whose rider had a great sword, and it was given to him to take peace from "the earth", and that they should kill one another. The "sword" was a "*machaira*", which is defined as "a large knife or dirk . . . used to slaughter animals for sacrifice. As a weapon, a short sword or dagger, but still rather an assassin's than a soldier's weapon"<sup>1</sup>. Having regard to the meaning of the word *machaira*, there is obviously something peculiar in the use of the term "great" in relation to it. It cannot apply to its size as it was a short sword; the adjective must be intended to qualify the usage of the weapon and not the weapon itself. Clearly the influences to be at work within the Empire were different from those of the First Seal period. Commodus, to whom reference has been made, was a cruel and suspicious ruler, and soon found himself the object of detestation. He was finally killed at the instigation of one of his concubines. This event opened a new era for Rome. The real power passed into the hands of the Pretorian guards, the soldiers stationed at Rome, who became the makers and unmakers of emperors. Thus "peace was taken from the earth". It is significant to note that at this point in his history of the *Decline and Fall of the Roman Empire*, Gibbon interposes some moralizings on the power of the sword in a community such as that of the Roman world<sup>2</sup>. The Emperors who reigned after Commodus, who was murdered as already stated, were Pertinax, who reigned for only sixty-eight days, Julian, who occupied the throne for sixty-six days, and Septimius Severus. Pertinax was assassinated by the guards, Julian was beheaded, and civil war was

<sup>1</sup> Liddell and Scott, *Lexicon*.

<sup>2</sup> Gibbon, *Decline and Fall, etc.*, chap. 5.

waged between contending generals, Severus, Niger and Albinus, each of whom desired to attain to the Empire. The red condition lasted until a short period of comparative repose was enjoyed under Septimius Severus, who attained the position of Emperor after the defeat of his rivals. The period might be summed up by another expression of Gibbon. "Their (i.e. the Guards') immediate and unanimous revolt was fatal to Julian, but it was fatal at the same time to the public peace."<sup>1</sup>

### **The Third Seal—A Black Horse**

The third seal introduced another change. This time the horse was black, and his rider bore a pair of balances in his hand, and a voice was heard proclaiming, "A chœnix of wheat a denarius, and three chœnixes of barley a denarius, and see thou hurt not the oil and the wine". The pair of balances and the references to wheat and barley are suggestive of a class of agents who were concerned in the fiscal administration of the time. The wording gives one the impression that measures taken in connection therewith would be highly oppressive, for the reference to "not hurting" the oil and the wine implies that the wheat and barley were to be "hurt". It should be noted too, that the hurting of wheat and barley would affect the food of the common people, whose main means of sustenance were affected by the oppressions of the time. The colour of the horse accords with the ideas suggested. Again we notice the significance of the fact that on reaching this period of his history Gibbon includes a digression on the finances of the empire and the various taxes and imposts that were extorted from the people<sup>2</sup>. The condition of things in this respect was deplorable during the years which succeeded the second seal period. Caracalla, who succeeded Septimius Severus in A.D. 211, introduced the new seal by distributing to the soldiers the accumulated treasures of his father's reign. Consequent on the extortions which were practised by him the most wealthy families were ruined, and the community was oppressed by aggravated taxes. He extended the citizenship of Rome to all the Empire, not that the provincials might enjoy the privileges of that citizenship, but that he might impose upon them the taxes especially associated with citizens, whilst at the same time exacting from them all the imposts which had formerly been placed on them as provincials. He was succeeded by Macrinus, a usurper, and then by one Elagabalas, a mere voluptuary, of whom it is recorded that he "lavished away the treasures of his people in the wildest extravagance". Such instances serve to indicate the condition of the people during the times of the Third Seal, when taxes were raised in every conceivable way, including duties on all kinds of commodities in daily use. The period closed in the reign of Alexander Severus, under whom a period of comparative calm ensued.

<sup>1</sup> Gibbon, *Decline and Fall*, etc., chap. 5.

<sup>2</sup> *Ibid*, chap. 6.

### The Fourth Seal—A Pale Horse

The calm did not endure. Things were to go from bad to worse, for the Fourth Seal is thus described: "I looked, and behold a pale horse; and his name that sat on him was Death, and Hades followed with him. And power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with beasts of the earth". It is impossible to miss the general meaning of this symbol; it is only needful to note the detail of it and then see how history accords with it. First of all it is to be noticed that the judgments of the seal were to fall particularly on the "fourth part of the earth". The fourth part implies the chief division of the empire, that which included Italy itself, and it is in that quarter we must look for the fulfilment of the symbols.

The first agent of the killing process is the sword. This time it is not the *machaira* but the *rhomphaia*. This is defined as "a large broad sword used by the Thracians". The Emperor under whom this seal was inaugurated was himself a Thracian, a rude uncultured man, who had gradually risen in the Imperial service on the basis of brute strength. The period instituted was one in which the sword found plenty of prey. Maximin, the Thracian alluded to, attained the Imperial dignity in A.D. 235, consequent on the murder of the previous Emperor, Alexander Severus, by the army. He did not enjoy the position long, and in the short space of fifty years no fewer than twenty-one persons attained to the precarious dignity of being Emperor of Rome. This takes no account of the numerous individuals who endeavoured to attain to that position, but failed in the attempt. In one reign no fewer than nineteen such pretenders arose, lived their brief space, and passed off the scene. Gibbon's reference to them is a fitting comment on the prophecy that Death and Hades should kill with the sword. "Of the nineteen tyrants who started up under the reign of Gallienus, there was not one who enjoyed a life of peace or a natural death. As soon as they were invested with the bloody purple, they inspired their adherents with the same fears and ambition which had occasioned their own revolt. Encompassed with domestic conspiracy, military sedition, and civil war, they trembled on the edge of precipices in which, after a longer or shorter term of anxiety, they were inevitably lost."<sup>1</sup>

Hunger was also to be used in this visitation of Death and Hades. Times of civil strife such as necessarily accompanied the uprising of twenty-one Emperors in fifty years and nineteen pretenders in one reign, affected the ordinary industrial, and still more the agricultural life of the community. We are therefore quite prepared to find it recorded that a long and general famine took place during the period, "the inevitable consequence of

<sup>1</sup> Gibbon, *Roman Empire*, chap. 10.

rapine and oppression, which extirpated the produce of the present, and the hope of future harvests"<sup>1</sup>.

The "death" which also carried on the work of destruction may reasonably be assumed to mean pestilence causing death on a wholesale scale. Constant turmoil, civil wars, and long famine, lead to pestilence. "Famine is almost always followed by epidemical diseases, the effect of scanty and unwholesome food. Other causes must, however, have contributed to the furious plague which, from the year 250 to the year 265, raged without interruption in every province, every city, and almost every family, of the Roman Empire. During some time 5,000 persons died daily in Rome."<sup>2</sup>

Finally the seal provides that the wild beasts of the earth should participate in this carnival of death. It is fitting to assume that a symbolic sense may be seen in this expression, and that the "wild beasts" (so the word implies) were the wild, untamed peoples who were found around the empire, and who in later times were to fall with destructive force upon the Roman world, and finally subvert the empire. During the period of this seal these peoples, Germans, Sarmatians, Allemanni and Goths, made irruptions across the boundaries and spread the terrors of death over the "fourth" of the empire.

The cumulative effects of these four forms of evil may be imagined, and they answer exactly to the requirements of the symbols. The horse was "pale". The Greek word implies greenish, a corpse-like hue, suggesting the approach of death to the body politic. In the city of Alexandria, it is said, statistics were kept, upon the basis of which it is estimated that if the experience of that city can be taken as representative of the Empire as a whole, one half of the human species must have been swept away by war, pestilence and famine. Speaking of a portion of the time included in the period, Gibbon says: "During that calamitous period, every instant of time was marked, every province of the Roman world was afflicted, by barbarous invaders and military tyrants, and the ruined empire seemed to approach the last and fatal moment of its dissolution."<sup>3</sup>

### **The Fifth Seal—The Souls under the Altar**

But the time had not yet come for the Empire to be dissolved, and the process of decay was arrested by the accession of a strong Emperor, Diocletian. He was a man of vigour and capacity, and succeeded in effecting what must have seemed almost impossible. The result was that the troubles of the fifth seal fell, not on the Empire itself, but on the community, which was represented by the conquering bowman of the First Seal. It should be noted that

<sup>1</sup> Gibbon, *Roman Empire*, chap. 10.

<sup>2</sup> *Ibid.*

<sup>3</sup> *Ibid.*

this is the first seal which is not introduced by one of the living ones inviting John to "come and see". This is, of itself, indicative of a change in the character of the events symbolized. The things seen by John are thus expressed: "I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held: and they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell upon the earth? 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". What this involved for the saints is apparent.

Since the days when these "spiritual conquerors" first went forth conquering and to conquer, their work had been steadily continued and the name of Christ had been proclaimed throughout the length and breadth of the Roman world. By the reign of Diocletian the Christians had become a power in the lands subject to Rome. All this did not happen without great opposition and much suffering. Persecution had been tried to stay the progress of the Christians, and many had been killed because of their allegiance to Christ. Finally Diocletian, instigated by one of his colleagues in the Empire, determined to put an end to it once and for all. The Roman feast of Terminalia, in February 303, was appointed to mark the termination of the Christian religion. Churches, the sacred books, and the people themselves all came under the ban of the Emperor, and a perfect frenzy of persecution broke out, in which Asia Minor suffered most severely. Horrible tortures and the most barbarous punishments were devised to cause the Christians to renounce their allegiance to Christ. Simple death was a comparatively desirable form of punishment amidst the cruelties that were practised under the edict of persecution. Numbers were slain, and these constituted the souls under the altar. In view of the reference in Hebrews 13:10, there is no difficulty in seeing in the altar a figurative reference to Christ. Indeed, all the types of the Mosaic system centre in Him. An altar for sacrifice, where atonement was made for sin, could only be supposed to symbolize Christ. The use of it here is very suggestive. These martyrs for the Faith were sacrificed; they presented themselves willing sacrifices in the service of the Truth, and when they were slain became as souls under, or within, the altar. Their blood, like that of Abel, cried for vengeance against the persecuting power which had caused their death. "How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth." There is a significance even in the expression they used. The word translated "Lord" is not the one which is generally found so rendered. It is the Greek word *Despot*, a term singularly appropriate to the times of Diocletian. Hitherto the Roman Empire had been

ordered on a republican model ; even the greatest Emperors had disguised their real power under names of republican days. Diocletian changed all that. From motives of policy, undoubtedly wise in the circumstances of the time, he adopted the style of an Eastern potentate and the symbols and trappings of royalty. He increased the power of the Emperor, making himself an absolute ruler in every respect, whom his courtiers and subjects were to treat as a god, and whose court was characterized by elaborate ceremonial and etiquette. Instead of the old stephan he wore a diadem. Instead of giving a military salute those who came into his presence were required to prostrate themselves. He was a "despot". How appropriate then was the cry of the souls under the altar. They appealed to the "Despot, holy and true", for help against the "despot" who was shedding their blood so freely and so cruelly. For a while there seemed to be no answer to their prayers. They had to wait a little longer till the time for their avengement should arrive.

This is not the place to enter upon a discourse on the subject of souls. We may remember, however, that the cry of these souls was no more real than was the cry of Abel's blood from the ground (Gen. 4 : 10). The dead know not anything (Ecc. 9 : 5), yet it is quite in accord with the symbolic character of the Apocalypse to represent them as crying unto God. To those who suffered under the terrible Diocletian persecution it must have been a source of much consolation that words of comfort were on record, and that a definite promise of ultimate retribution upon their persecutors was recorded on the Apocalyptic page.

### **The Sixth Seal—An Earthquake**

The "little season" passed. Meanwhile the situation rapidly matured. We need not detail the particulars here ; they will be considered in connection with the "War in heaven" (Rev. 12).<sup>1</sup> All that is necessary is to point out that conflict broke out between Constantine, one of the Cæsars who had been appointed in the reign of Diocletian, and who was favourable to the Christians, and the pagan rulers. The conflict terminated with the triumph of Constantine, and the abolition of the pagan constitution of Rome.

This striking development furnished the fulfilment of the sixth seal. In the symbols there occurred a great earthquake, the sun was darkened, the moon became as blood, and the third part of the stars was cast unto the earth, whilst the heaven departed as a scroll. We need not comment on the symbols now ; the appropriateness of them will be seen when we come to review the happenings of the time. The pagan Emperor, the chief luminary of the Roman heavens, was eclipsed, the sub-rulers, the stars, were cast to the ground, and the hierarchical priesthood, which, like the moon, had shone with the reflected light of the Imperial power, became as

<sup>1</sup> See page 37.

blood. In the convulsions of the time the "wrath of the Lamb" was manifested against the oppressors of his persecuted brethren, whose polity disappeared to make room for a "Christian" constitution, with sun, moon, and stars of its own. In dealing with the First Seal it was suggested that the victory was obtained at a great cost to the victors. As will be seen in the next section, the price paid was the corruption of the Truth. "The religion of Constantine achieved... the final conquest of the Roman Empire; but the victors themselves were insensibly subdued by the arts of their vanquished rivals."<sup>1</sup>

An extraordinary feature of the revolution that placed Constantine on the throne of the Empire as in some sense the champion of the Christians, is that the Christians were, at the most, a mere fraction of the Roman community. Gibbon estimates them to have been not more than one-twentieth of the population of the Empire, and this is only arrived at by taking in all those who, in any way, professed to be Christians. Moreover they had just passed through a time of relentless persecution. Something more than mere military power must have been at work to account for the triumph of Constantine, and this was recognised by the cry of the pagans, who said to the mountains and rocks: "Fall on us, and hide us from the face of him that sitteth on the throne, and from *the wrath of the Lamb*, for the great day of his wrath is come; and who shall be able to stand?"

It was thus seen that the theme of the seals is the conflict between Christianity and paganism. The conflict was arduous, the times were evil, but the final result was the disappearance (save for one brief interval) of the pagan constitution of Rome.

<sup>1</sup> Gibbon, *Decline and Fall, etc.*, chap. 28.

## Section 3

# WAR IN HEAVEN THE WOMAN AND THE DRAGON

## THE SIXTH SEAL.

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### **The Progress of Christianity**

- a* The Work of the Apostles and their contemporaries.
- b* The permeation of the Gospel through the Empire.
- c* Some causes of its progress. (1) Direct. (2) Indirect.
- d* The position at the Opening of the Sixth Seal.

### **Constantine and the Church**

- a* The struggle for Imperial title. War between Michael and the Dragon—Christian and Pagan forces : A.D. 312.
- b* The rise of Christianity to Imperial dignity under Constantine. The Church in honour—a Woman clothed with the Sun, the Moon under her feet, crowned with a wreath of 12 Stars : A.D. 324.
- c* The True Church in exile—flight of the Woman to the wings of the Empire for “ 1260 days ” : A.D. 312-1572.

### **Effects of the Constantinian Triumph**

- a* Spread of Christianity—sealing the Servants of God.
- b* A period of peace—a Half-Hour's Silence.
- c* Discontent of the Pagans—Voices, Thunderings, Lightnings and an Earthquake.
- d* Proselytizing the Barbarians—preparation to sound the Trumpets.

## **THE PROGRESS OF CHRISTIANITY**

In order to preserve, as far as possible, the historical view of the Apocalyptic symbols, it is necessary to turn our attention to the religious element of the two centuries and a quarter which elapsed from the giving of the Revelation to the events briefly summed up at the end of the previous section. In the book this element of history is found in a series of appendices, which enable it to run side by side with the purely secular history of the centuries. No view of history would be complete which did not take due notice of the bearing of religious thought upon the epoch. Religion, whether it be true or false, enters too deeply into the springs of human action to be ignored. Hence its position in the Apocalypse.

### **The Work of the Apostles**

Little need be said of the earliest period of the history of Christianity; it may be assumed that readers will be familiar with the outline which is to be found in the Scriptures. The work set before the apostles was a great one. "Go ye into all the world, preach the gospel to every creature" (Mark 16: 15). When that commission was given everything must have seemed against the probability of success in such a work. Among the Jews the apostles were despised as disciples of a Nazarene. "Can any good come out of Nazareth?" is a question which illustrated the popular mind. Amongst Gentiles they would be despised because they were Jews. As for their message, that was not one which was likely to commend itself to their hearers. They proclaimed that one Jesus, whom their own countrymen had rejected, and who had been ignominiously executed by the Romans, had been raised from the dead, and was destined to become a king having sway over all the earth, deposing from their thrones the rulers of every nation under heaven.

### **The Gospel in the Empire. Causes of its Progress**

Such a message was more likely to meet with derision than success. Yet in a comparatively short time it was accepted on all hands, and Christianity permeated the whole Roman world. How had such a result been achieved? No satisfactory answer can be given other than that which is supplied in the writings of those who were engaged in the earliest stages of the work. Historians have sought to solve the problem on other grounds. The suitability of the Christian doctrine of a future life to the needs of the time; the zeal, courage and exemplary conduct of the Christians have been rightly held to have a place in the reasons for the progress of Christianity. But every candid enquirer must feel that something more is necessary to account for their astonishing success. If we add to these causes the unrest of the times, we still feel that the reasons are insufficient. It is only the record of the Acts of the Apostles and the references which their own writings contain that explain the matter satisfactorily. Paul, who had so much to do with the work, sums the matter up thus: "My speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power; that your faith should not stand in the wisdom of men, but in the power of God" (1 Cor. 2: 4 and 5). A brief reference in the closing chapter of Mark expresses it: "The Lord working with them, and confirming the word with signs following".

During the period covered by the Acts of the Apostles we find the Truth established in Syria, Egypt, Asia Minor, Macedonia, Illyricum and Italy. In his epistles Paul speaks of a projected visit

to Spain, and even lands beyond these limits must have received the message, for he speaks of the gospel being preached to every creature under heaven (Col. 1 : 23). When in the reign of Constantine a Christian council was held at Nicea, the records show that it was attended by bishops from Spain, Gaul, Gothia, Italy, Sicily, Pannonia, Thrace, Macedonia, Asia Minor, Syria, Mesopotamia, Persia, Palestine, Egypt, Libya, and Carthage. A glance at a map will show that by this time Christianity had encircled the Mediterranean Sea with its churches, and had struck deeply into the East. The Roman Empire had become a mixed pagan and Christian community.

### **The Position at the Opening of the Sixth Seal**

Persecution was an inevitable result of the success of the Christian teachers. From time to time the pagans, especially the priesthood and those who made a living out of the pagan rites and symbols (cf. Acts 19), stirred up the people or the rulers, as the case might be, and the Christians suffered the evils of persecution and martyrdom. This fact led to a strengthening of the bands of brotherhood between them, for common beliefs and common sufferings necessarily produce such a result. Their organization was good. The ecclesias were in communication with one another, and thus there gradually grew up within the Empire what has been termed "the Christian Republic". There would have been nothing to be regretted in this, had the purity of apostolic days been maintained. Unfortunately such was not the case. Although the apostle had said, "Let every soul be subject to the higher powers" (Rom. 13 : 1), and Jesus himself had said, "Render unto Cæsar the things which be Cæsar's" (Luke 20 : 25), a party was formed within the church which ignored these commands, and became a political force which was destined to achieve great results.

That was the condition of things which had come into existence in the days referred to in the symbols of the fifth seal. Diocletian, who assumed the purple in A.D. 284, developed into a persecutor. Later he abdicated (in 305), and the Roman world became subject to four Emperors, each ruling over a fourth of the empire. The political movements of the time brought about constant changes in the divisions and the Emperors until in 311 we find Constantine ruling over Britain, Gaul, and Spain ; Maxentius over Italy and Africa ; Licinius in Illyricum, and Maximin in Asia Minor, Syria, and Egypt. Although the Empire was still nominally united this division of authority produced friction and brought about a general conflict which ended in the triumph of Constantine, and the change that made the Roman a nominally Christian empire.

### CONSTANTINE AND THE CHURCH

Rev. 17  
 With the foregoing general sketch of the progress of Christianity, and the rise to power of the one who was to be its political champion (Constantine), we can turn to the symbols contained in the twelfth chapter of the Apocalypse.

That this, the first of the appendices, has to do with the early times of the Apocalyptic drama, is evident if we notice the symbols used. The dragon, which is introduced in verse 3, had crowns upon its head, a clear indication that the vision has to do with a period before the sovereignty passed to the horns, that is, to the kingdoms which arose on the Roman arena in the Fifth Century. The general idea of the chapter is parallel with the Sixth Seal.

#### Rev. 17 The Woman clothed with the Sun

The first thing that John saw was a woman clothed with the sun, with the moon under her feet, and wearing a crown of twelve stars. It was pointed out in the first section that two women are introduced in the symbols of the book. In the present vision, however, they really appear as one, the reason for this being that the events which produced the second had not yet taken place. They were part of the happenings foreshadowed in the chapter before us. If for the present we accept this suggestion, the identity of the woman can readily be ascertained. The preaching of the Truth as it is in Jesus had for its object the taking from the nations a people who should in due time be constituted the Bride of Christ. After the analogy of the natural, the bride was first espoused, and, under the figure of a "chaste virgin" is so referred to by Paul (2 Cor. 11 : 2). In the aggregate this chaste condition of the woman was not maintained. Other influences entered in. A "mystery of iniquity" was at work (2 Thes. 2 : 7), and the church developed within itself a party with political aims, which desired, unlike Christians of apostolic stamp, to be of the world, to take part in its political movements, and even associated itself with the military organization of the Empire. By the early years of the fourth century this party had completely gained the upper hand in the Christian community, and the church had come to political power. The woman was clothed with the sun of imperial splendour, the moon of pagan ecclesiasticism was to be placed under her feet, and the coronal wreath of twelve stars—the "twelve Cæsars"—was to be placed upon her brow. The first fruit of the mystery of iniquity was soon to be produced ; it only waited the hour when the child which she was to bear should be born. In the persecutions and conflicts through which she was passing she experienced the birth-pangs which caused her cries.

### **The Dragon**

The pagans, who hitherto had had matters all their own way, were not disposed to view this development without making desperate efforts to prevent it. In the vision those efforts are represented as those of a great dragon, with seven diademed heads and ten horns, and a tail which drew the third part of the stars of the heaven. The dragon was a well recognized symbol of Rome; it formed one of their military standards, and is used on coins of Constantine to represent the power which he finally conquered. The seven heads and ten horns also point to the Roman identification of the symbol, as we shall see more than once as we proceed through the book. The stars of heaven must signify the subsidiary princes and rulers who found their place in the heavenlies of the Roman Empire. The appropriateness of such symbols will be evident. In the language of the Bible the sun was to "rule" the day and the moon to "rule" the night (Gen. 1:16), so that the stars as lesser luminaries in the natural heaven must represent the lesser "lights" of the political firmament. Remembering that Rome was politically pagan, though the woman was gradually attaining political power, there will be no difficulty in fitting in the symbols with the facts of the time.

### **The Struggle for Imperial Title**

The fourfold division of the Empire which has been described, does not accord with the terms of the prophecy which refer to a "third". We look therefore to the records of the time to see if anything happened which changed the divisions from four into three. To this end events tended in A.D. 312, when Maxentius of Italy made war against Constantine of the West. At the battle of Milvian Bridge, near Rome, Maxentius was totally defeated, and one of the four rulers ceased to occupy the political firmament. It was in connection with this battle that Constantine is reported to have had a vision of the cross which appeared in the sky with the words "In hoc vinces", In this conquer. He thereupon adopted this sign as his standard, not the "sign of the cross" as it is usually represented, but a monogram consisting of the first two letters of the word Christ (in Greek XP) superimposed one upon the other.

The victory of Milvian Bridge resulted in the threefold division of the Empire which the symbols require. Constantine and Licinius were the rulers of the West, Italy, Illyricum and Greece, whilst Maximin ruled over Asia Minor, Syria and Egypt. The two former acted as allies, and were favourable to the Christian cause. Maximin was an intolerant pagan, and a cruel persecutor of the Christians. Not a joint appeared upon his table which had not been taken from some sacrificial victim and drenched with the wine of libation. He required that his subjects should conform to the practices of paganism. All were, like him, to partake of

sacrificial food. Goods in the market were to be sprinkled with lustral water, and no one was to visit the public baths without throwing incense upon the altars which were placed there. One may imagine the lot of the Christians in the territory subject to his rule.

Constantine and Licinius, on the other hand, publicly announced an opposite policy. By an edict known as the edict of Milan, it was proclaimed that in perfect and absolute freedom each and every person was at liberty to belong to and practise the Christian religion.

### **War in Heaven**

In the situation thus developed Constantine was recognized as the chief of the three rulers in the empire. This may be taken as his birth or manifestation as the child who was to rule all nations with a rod of iron, an event which happened 280 years from the establishment of the church after the resurrection of Christ. It is significant that on the day for a year principle, this is equivalent to the period of a human gestation. It was, therefore, the working in the Christian community of the "mystery of iniquity" producing the "man-child". Things could not long remain in the position indicated. War in heaven had to be waged between "Michael" and the dragon. The "heavens" of the Empire were then in Rome, the place of rulership. The outcome of the war was to determine whether Christianity or paganism was to be supreme in those heavenlies. The way was prepared by conflict between Licinius and Maximin. The latter invaded the territories of Licinius, but suffered a complete defeat, and the number of emperors was reduced to two. Between these two peace and amity prevailed for a short time. Constantine had taken for himself the whole of the West and the Illyrian provinces. Licinius was given Thrace and Asia, which it will be observed was one of the thirds of the empire. At this juncture Licinius repudiated his toleration of the Christians, and associated himself with the pagans. He thus became the tail of the great red dragon. This departure from his previous policy inevitably led to hostilities between him and Constantine, and Licinius bound himself by an oath that if he were victorious he would extirpate the Christian religion root and branch. Thus the final stage of the "war in heaven" was introduced. The prize for which the hostile forces contended was the sole emperorship of the Roman Empire, the "ruling of all nations". The conflict was desperate, but decisive. The "dragon fought and prevailed not", he was "cast out . . . and his angels were cast out with him". Constantine, as the typical Michael (cf. Dan. 12), secured a complete victory over the forces of paganism, and for fourteen years remained the sole monarch in the empire.

In his account of the conflict, Gibbon says, "Licinius felt and dreaded the power of that consecrated banner (the Labarum), the

sight of which, in the distress of battle, animated the soldiers of Constantine with an invincible enthusiasm, and scattered terror and dismay through the ranks of the adverse legions"<sup>1</sup>.

### **The Rise of Christianity to Imperial Dignity**

It was not merely a triumph for Constantine, it was equally one for Christianity, or rather for that section of its adherents who constituted the political Christians of the Fourth Century. They thought they saw in the events of the time the establishment of the kingdom of God. They said, "Now is come salvation, and strength, and the kingdom of our God, and the power of His Christ". The ecclesiastical historian of the time expressed it: "And now a bright and splendid day, with no overshadowing cloud, irradiated the churches in the whole world with its celestial light"<sup>2</sup>. Nothing could better illustrate the degeneracy of the religion of these political Christians than this identification of their worldly triumph with the kingdom of God. It was the beginning of that alliance of church and state which has been the cause of so much evil to the church and so little good to the state. The degeneracy was manifested in many ways. Doctrines and practices alike had changed from the simplicity of the days when believers "continued steadfastly in the Apostles' doctrine and fellowship". With no conviction multitudes became Christians in name and profession, though not in heart. "The church was victorious and corrupt. The rites of the Pantheon had passed into her worship, the subtleties of the Academy into her creed. In an evil day, though with great pomp and solemnity, was the ill-starred alliance stricken between the old philosophy and the new faith."<sup>3</sup> This was written of a slightly later period, but is equally true of the age of Constantine. So completely was the alliance formed that we find the Council of Arles (A.D. 314) pronouncing excommunication against deserters from the army of Constantine, although in earlier times no Christian would have thought of taking service in the armies of the Empire.

### **The True Church in Exile**

This declension of the body of the Christians caused those who stood for purity of doctrine and practice to oppose the general tendency, and there was thus introduced a division between the faithful and unfaithful members of the community. The former were persecuted by the successful party. In the figure of the book, "the woman", now representing the faithful remnant, fled into the wilderness, there to remain for a time, times, and half a time, or a period of 1260 years (360 + 720 + 180), calculated on a day for

<sup>1</sup> Gibbon, *Decline and Fall, etc.*, chap. 20.

<sup>2</sup> Eusebius, *Ecclesiastical History*, Book 15, chap. 1, where he applied the language of Psalm 46 : 8 and 9 to this epoch.

<sup>3</sup> Macaulay, *Essays*, "Lord Bacon."

a year principle. If this time be calculated from 313, when Constantine appeared as the champion of the Christian party, it terminates in the epoch of the massacre of St. Bartholomew, which took place in 1572.

It is not much use looking into the writings of ecclesiastical historians for reliable information concerning "the woman". It must be remembered that these writers have all been members of the dominant party, and their histories are coloured by their prejudices. Still, amidst the occurrences of the times we find a party strongly protesting against the current apostasy. They had two general distinctive tenets: their chief characteristic seems to have been an intense zeal for purity within the church and freedom from all worldly taint. They became known as Donatists, and were bitterly persecuted by Constantine, who issued a severe law against them. Thus the dragon, now become Christianized (!), persecuted the woman, and would doubtless have destroyed her had it not been for the fact that "the earth helped the woman", swallowing up the flood (of persecution) which the dragon power threw forth after her.

Amongst the Donatists there arose a people who, opposed like them to the apostate religion of the Court, were also revolutionaries. They established a kind of anarchist movement against property, and waged war against the representatives of the dragon. Their deeds in defence of the persecuted woman probably reflected on the woman party, yet at the same time they acted as a guard to her. History contains many illustrations of the principle here referred to. Had it not been for such protecting influences at work true Christianity must have been stamped out on many an occasion during the past fifteen hundred years.

### EFFECTS OF THE TRIUMPH OF CONSTANTINE

The Constantinian triumph which consummated the happenings of the sixth seal introduced a new era into the world. Before passing to the next great series of Apocalyptic events, it is necessary to consider briefly its results, so that we may see the bearing of other symbols which refer to the time.

#### **The Spread of Christianity. Sealing the Servants of God.**

The establishment of a Christian hierarchy in the place of pagan officials, together with the patronage of the court (although Constantine himself was not baptized until a few days before his death) produced a great accession to the ranks of the Christians. They possessed but a form of Christianity; many had never received the Truth pure and undefiled. It was therefore necessary that a work should be carried on which is described as "sealing the servants of our God in their foreheads" (Rev. 7:3). These sealed were out of all the tribes of Israel, that is, out of the sym-

bolic Israelites, or Christians. That this prediction does not refer to actual Israelites is evidenced by the fact that the tribes named do not coincide with the names of the sons of Jacob, Dan and Ephraim being omitted. It is also significant that, whereas in Genesis<sup>1</sup> the tribes are separated into those descended from Jacob's wives and from the bondmaids, here they are all mixed, for "in Christ there is neither bond nor free". Levi is included as in the Christian church there is no priestly tribe, for all are a "royal priesthood". To be sealed in the forehead is to have something impressed upon the mind. In this case that which was impressed was the Truth which God had revealed. The agency was "an angel", or messenger, who had ascended from the East. The angel is a symbol, and represents a number who were concerned in the work. The apostles of the Lamb had carried on this work in its initial stages. They had arisen out of the sun's rising (so the word implies) to do this work. The risen "Sun of Righteousness" had sent them forth on their mission. Others had continued it, and a great multitude had professed allegiance to Christ. But now a separation was necessary. "All were not Israel who were of Israel." The real had to be separated from the false. This process continues, and we still wait the ending of it when the symbolic number of 144,000 will be complete.

A short period of peace, likened to silence by the space of half an hour (Rev. 8 : 1), ensued after the triumph of Constantine. It lasted from his full assumption of power until his death in 337, that is, about thirteen or fourteen years. During this period he founded the city of Constantinople, which he made the seat of his dominion, and which from that time has become associated with the dragon power of the Apocalypse.

### **The Pagans and the Barbarians**

The pagans naturally were discontented, but paganism "had but a short time" in the Roman Empire. That phase of the dragon power was to disappear after the brief interval of the reign of Julian, a nephew of Constantine (361—363), who endeavoured to re-establish paganism as the state religion, thereby causing an "earthquake" (Rev. 8 : 5) in the constitution. This symbol will be better considered when we come to the great earthquake of chapter 11.

Beyond the bounds of the empire another work was being carried on. Missionaries carried the teachings of Christianity to the barbarians, and in the process made them more or less familiar with Rome and Roman ways. In learning the dogmas of Christianity they did not, at least in the majority of cases, partake of its spirit. Their old love of fighting remained, and they were gradually being prepared for the great work which was assigned to them

<sup>1</sup> Genesis, chap. 46.

in the overthrow of the Roman Empire. It was in the Fourth Century that they were recognized as an alarming feature of the situation. Roman Emperors could defeat them, but in the end their victories were in vain. The barbarians, restrained for the time, were the forces which answered the trumpet call of the angels who, in the words of the Apocalypse, "prepared themselves to sound" (Rev. 8 : 6), with results which effected the disappearance of the Roman Empire in its previously existing form.

## Section 4

### THE FIRST FOUR TRUMPETS

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#### **The Roman Empire and the Barbarians**

- a* Social, intellectual and religious division into three.
  - 1. Latin West.
  - 2. Hellenic East.
  - 3. Hellenized East.
- b* Decay of the West on the removal of the Capital to Constantinople.
- c* Barbaric Invasions with, generally, a reverence for the Roman Empire :—
  - 1. Alaric and the Goths ; Suevi, Vandals and Burgundians.
  - 2. Gaiseric and the Vandals.
  - 3. Attila and the Huns.
  - 4. Odovacar and the Heruli ; Theodoric and the East Goths.
- d* Rise of the Papacy owing to the prestige of Rome.

#### **Four Wind Trumpets**

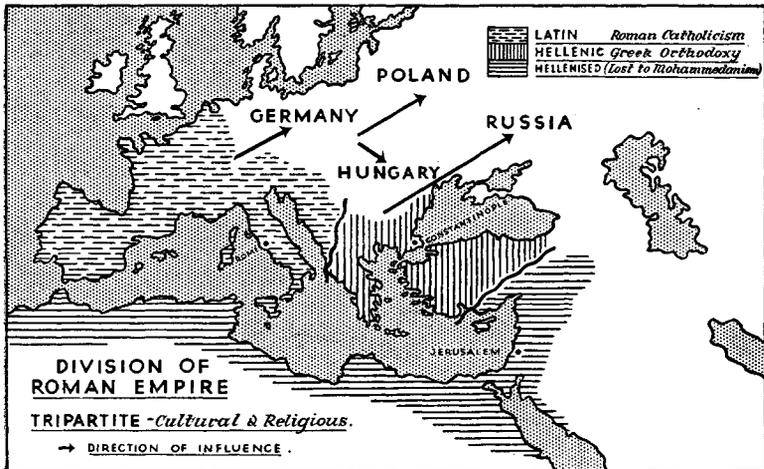
- a* A Waiting period.
- b* The Destruction of the Western Third.
- c* First Angel Trumpet. Alaric and his West Goths as " hail and fire " upon the " earth "—Italy, Gaul and Spain—destroying the one-third of trees and grass : A.D. 400—
- d* Second Trumpet. Gaiseric and Vandals like a burning mountain cast into " the sea "—the Western Mediterranean—destroying the one-third of men and ships : A.D. 429—
- e* Third Trumpet. Attila and the Huns, descending like a meteor on the third of the Rivers and Fountains of Waters—Central Europe : A.D. 450—
- f* Fourth Trumpet. Odovacar and the Heruli effecting the destruction of the government of Romulus Augustulus, darkening the Sun, Moon and Stars of " the third "—Italy. The subsequent work of Theodoric the Ostrogoth : A.D. 476.

*N.B.*—In two instances names have been changed in this edition to accord with modern spelling : Genseric becomes Gaiseric, and Odoacer becomes Odovacar.

## THE EMPIRE AND THE BARBARIANS

### The Threefold Division of the Empire

The overthrow of the Roman Empire is best understood by considering first the tripartite cultural and religious division to which reference was made in Section II. Latin civilization indelibly stamped itself on all the Western empire. In the east Hellenic civilisation held sway in Greece, the Ægean islands, and the coastal districts of Asia Minor. Throughout the remaining territory of the Eastern Empire there was but a Hellenic veneer, easily removed by the later invaders.<sup>1</sup> The distinction between the Latin West, the Hellenic East, and the Hellenized East was intensified by the spread of Christianity. In the West, the political



Map 2. The Roman Empire—tripartite cultural and religious divisions.

organization became a model for the ecclesiastical, with the result that church and state rendered each other mutual aid, the balance of power being generally in the hands of the educated ecclesiastics. In the Hellenic East, the state remained supreme, and used the church for its own ends. The Greek church was philosophical, rather than military, in character, a fact which led to the rise of numerous "heresies", such as "Arianism"<sup>2</sup>. In the Hellenized East, the rise of Mahomet in the seventh century, and the conquests of his followers, swept away the bulk of the philosophy and culture of Hellas, establishing in its place a political system, essentially religious in character.

<sup>1</sup> See Freeman, *Historical Geography of Europe*, p. 61.

<sup>2</sup> A form of Unitarianism; so named from Arius, Presbyter of Alexandria, who promulgated the teaching.

The overthrow of the empire, therefore, presents three phases, (1) the overthrow of the West by the Teutonic barbarians, (2) the lopping away of the Hellenized East by the Saracens, and (3) the collapse of the Eastern Empire before the inroads of the Turks.

### **The Decay of the West**

So long as Rome remained the capital, the West continued to be more important than the East. But the choice of Constantinople, or New Rome, resulted in numerous important changes. The Emperor became more and more Greek, to some extent even Oriental in his manners and court life, regarding the West as a troublesome appanage, wherein rival generals scoffed at his authority. The West became less strongly defended, and fell with a crash before the inroads of the barbarians. Furthermore, the Emperors of the West, after the time of Theodosius the Great, made Ravenna, and not Rome, their capital. This naturally offended the Romans and gave opportunity to the Bishop of Rome to attach to himself "the glory that was Rome", and to exercise those secular powers which developed into the ecclesiasticism of the Middle Ages.

### **The Barbaric Invasions**

In the fifth century "the seven angels which stood before God" commenced to sound their trumpets, and at the call the whole of the Germanic peoples dwelling between the Rhine and the Vistula began to move westwards and southwards. This *Völkerwanderung* (the wanderings of the people) was caused by pressure from the east by the Huns and Slavs, who were working westwards. The Eastern empire stood firm against the hordes which advanced against it, but the West collapsed, was overrun, and a new German Empire arose which claimed to be the heir of the Roman Empire which had been destroyed.

### **The Goths**

The more important of these barbaric movements are specially referred to in the Apocalypse, and therefore require further notice. Each had for its objective the capture and sack of Rome. With the opening of the fifth century a general invasion of Italy, Gaul, and Spain commenced. Visigoths,<sup>1</sup> who, with the Ostrogoths,<sup>2</sup> had moved from the River Oder to the Black Sea, now moved under Alaric along the Roman road towards the head of the Adriatic Sea, crossed the Julian Alps, and made their first appearance in Italy. The Romans defeated the Goths (A.D. 401), but four years later another attack was made in conjunction with a general advance of Vandals and Suevi across the Alps into the valley of the River Po. Again the Roman governor beat them back, compelling Alaric

<sup>1</sup> *I.e.* West Goths.

<sup>2</sup> *I.e.* East Goths.

to retreat and the Vandals and Suevi to move on into Southern Gaul. In 410 Alaric advanced once again, and this time besieged Rome, captured and sacked it. No greater insult had ever been given to the proud Imperial city than this—the tramp of conquering barbarians through her streets. Rome recalled her legions from Britain and other outlying provinces, thereby weakening her frontiers and enabling Jutes, Angles and Saxons to conquer these islands, the Franks to spread westwards towards the River Seine, and the Burgundians to pass between the Vosges and Juras and occupy the valleys of the Saône and Rhone.

Alaric died in Italy in the same year, and shortly afterwards his successor led the Visigoths through the upper Po valley into Gaul. By so doing the Goths shut off the Burgundians from the sea and drove the Vandals and Suevi into Spain. From the low plains bordering the Gulf of Lyons the Goths spread northwards through the gate of Carcassonne as far as the River Loire and southwards to the Ebro and beyond, until by 429 the Vandals had been compelled to cross the Straits of Gibraltar to North Africa, and the Suevi to seek refuge in the highlands of the north-west of Spain. These successes gave rise to a vast Visigothic kingdom from the river Loire to the Straits of Gibraltar, having its capital at Toulouse.

### **The Huns**

As already stated, pressure of the Huns westward was one of the causes which started "*the wanderings of the people*". By the middle of the fifth century Franks occupied northern Gaul, Visigoths the south, while Roman provincials still retained control of the centre. Suddenly into the midst of these struggling peoples hordes of Hunnish cavalry under Attila—"the Scourge of God" as he called himself—swept into western Gaul, skirting the Auvergne plateau to the north till they reached the gate of Poitou, the comparatively narrow plain between the sea and the highlands of the interior. Such an onslaught seemed as though the conquerors of the west were themselves to be conquered. Fortunately the common danger united Roman, Visigoth and Frank. The Huns were driven back to the Marne and defeated with great slaughter at Chalons (451). Attila with his broken armies crossed Switzerland and the Alps with the intention of entering Italy and sacking Rome. Pope Leo I met him at Milan and dissuaded him from his purpose. Attila then passed between the head of the Adriatic and the Alps—driving the people of Aquelia to the lagoons and islands, where they founded Venice—thence over the Julian Alps and on to the Danube. Here the Huns remained until absorbed by new invaders from the east.

### The Vandals

The Vandals, as we have seen, had left Spain, and occupied the north coast of Africa. They had been led thither by their king Gaiseric, partly because of the pressure of the Visigoths and partly because of an invitation from Boniface, governor of Africa, who was in revolt against Rome. They soon proved themselves unwelcome guests, for they took North Africa for themselves, making Carthage their capital. The Vandals became pirates, molesting and destroying the merchant ships of the eastern, and more particularly of the western Mediterranean. They seized Sardinia and Corsica, and in 455 attacked and sacked Rome itself. In 468 the Emperors of the east and west combined to send a huge fleet with a hundred thousand men to crush the nest of pirates at Carthage. The Roman troops overran the whole country from Tripoli to the gates of Carthage. Gaiseric sought and obtained a five days' truce. During that time "he sent fire ships by night against the hostile fleet, and while the Roman troops were endeavouring to save their vessels, attacked their unguarded camp . . . and the Vandals, saved as by a miracle, could breathe again"<sup>1</sup>. They continued as a separate state until the reign of Justinian.

### Odovacar and Theodoric. The End of the Empire in the West

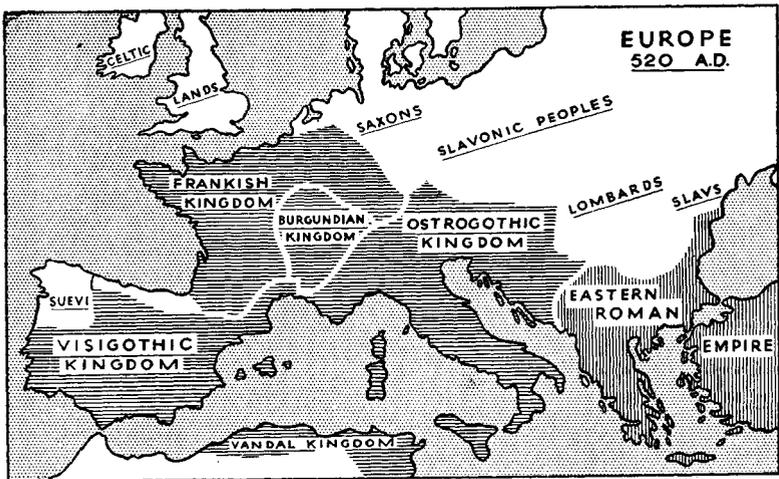
It is necessary now to look at Italy itself. The Emperor of the west was by this time a mere puppet in the hands of his officials. Most of the troops were recruited from barbaric tribes, who naturally had little respect for a "do-nothing" emperor. One general, Odovacar, demanded for his Herulian soldiers land within the empire, where they might settle. On being refused he proceeded to take it by force. He defeated and deposed his emperor, Romulus Augustulus<sup>2</sup> (476), and the Imperial regalia was sent to the emperor at Constantinople, who had no alternative but to instal Odovacar governor (or patrician) of Italy. Meanwhile the Ostrogoths, under pressure from the Huns, had crossed the Danube towards Constantinople, becoming a serious menace to the Eastern Empire. Towards the end of the Fifth Century Theodoric, their king, received permission to march into Italy and depose Odovacar. Thus at one stroke the Emperor of the East was able to punish the usurping general of Italy and to get rid of the menace of the Ostrogoths at Constantinople. Men, women and children, with twenty thousand ox waggons, slowly streamed towards the Julian Alps. What an encounter must have been the first fight on the Isonzo river between Odovacar and Theodoric—Odovacar

<sup>1</sup> Oman, *The Dark Ages*, pp. 9-10.

<sup>2</sup> It is a remarkable coincidence that the last emperor of the west should bear the name of Rome's founder.

fighting for his position, Theodoric and his men fighting for their wives and children camped a little to their rear! Little wonder that ultimate success went to the Goths and that an Ostrogothic kingdom under Theodoric was founded in Italy.

We cannot describe in detail the reign of Theodoric, but a few particulars may be given. First the Emperor of the East sent to him the regalia, etc., which Odovacar had forwarded to Constantinople on the deposition of Augustulus. Theodoric therefore had all the outward form of a Roman emperor. Secondly he was no barbarian. He had been brought up at the court of the Emperor, and when he was installed as ruler of Italy he retained for his Roman subjects the Roman laws and administration. Thirdly, by marriages he brought the Franks, Burgundians, and Visigoths under his influence, and for a time was actually regent of Visigothia. "He ruled the larger half of the old Roman empire of the west, and exerted much influence in Gaul and Africa, the two parts of it that were not absolutely in his hands."<sup>1</sup> "In his later years the Ostrogothic king appears almost as an Emperor of the West."<sup>2</sup>



Map 3. Western Europe, 6th Century. Five barbaric kingdoms.

Thus by 520 the Roman Empire of the west had entirely disappeared, and it is of more than passing interest to note that in its place *five* barbaric kingdoms had been established, viz. : 1, Francia ; 2, Burgundy ; 3, Visigothia ; 4, Vandalia ; 5 Ostrogothia or Italy. Although the Germanic tribes overthrew Roman rule in the west, they had no desire to overthrow Roman customs and traditions. They loved to bear titles bestowed on them by the Emperor of the

<sup>1</sup> Oman, *The Dark Ages*, p. 27.

<sup>2</sup> Fletcher, *The Making of Western Europe*, p. 110.

East ; they stamped his effigy on their coins ; they adopted many Roman laws and customs ; they accepted some form of Roman Christianity. A Roman poet, extolling the praises of Odovacar, says :—

“ One speech, one race, one governance for all,  
Whate'er is earth is Rome,  
Rome stands till earth shall fall.”

Athaulf, the Visigoth, also declared : “ When I was young I desired to obliterate the Roman name and to bring under the sway of the Goths all that once belonged to the Romans. But I learned better by experience. The Goths were licentious barbarians who would obey no laws, and to deprive the community of laws would have been a crime. So, for my part, I chose the glory of restoring the Roman name to its old estate ”.

### **The Rise of the Papacy**

The western Roman Empire had disappeared, but it had cast its glamour over all the barbarians. Five kingdoms arose, and for a time Theodoric the Ostrogoth revived the western Roman power and influence. The political situation was unstable, the boundaries of the several states losing their definition and the kingdoms themselves gradually disappearing before the advance of the Franks from the north and the Saracens from the south. At the same time the pre-occupation of the Eastern Emperor with his own affairs, and the political chaos in the west, enabled the Bishop of Rome to arrogate to himself enormous secular powers in Rome and the neighbouring districts. As will be seen later, the union of the military supremacy of the Franks and the ecclesiastical authority of the church paved the way for the Holy Roman empire, whose history fills the period of the Middle Ages.

### **THE FOUR WIND TRUMPETS**

The events which were symbolized by the sixth seal introduced a new constitution into the Roman Empire. At the same time no historical phenomenon can be entirely isolated from preceding events. These two facts are recognized in the Apocalypse. Thus the events which are now to be reviewed are symbolized by new figures, the blowing of seven trumpets, yet the angels which blow the trumpets are manifested as the result of the opening of the seventh seal (Rev. 8 : 1 and 2). The wording of the Apocalypse here suggests another fact of which many illustrations may be found in history. It is written “ the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel's hand . . . and there were voices, and thunderings, and lightnings, and an earthquake ”. That events should follow the prayers of the saints is a thing little heeded in the world at large, but is none the less true, as a perusal of the Scriptures will abundantly show.

The judgments which came as a result of the opening of the seals were called forth by the wickedness of pagan Rome, particularly as manifested in its treatment of the Christians. Christianity was now enthroned: why then should judgments continue? Clearly because in attaining to supremacy the church had deteriorated, and had become itself a persecutor, treating the faithful remnant as the pagans had previously treated the Christians generally. Hence the reason for the trumpet blasts and the events which followed.

The symbol of a trumpet is particularly suitable to the events of the time. The trumpet blast is a call to battle, a call which brings warriors together, ready for their work. That was exactly what happened in fulfilment of the various symbols with which we have now to deal.

### **The Western Third**

The trumpet judgments are divided into two series, four being simply described as trumpets, and three as "woes". The first four all relate to the same portion of the empire, referred to as the "third part"—whether it be trees, the sea and the creatures that were therein, and the ships, the rivers and waters, or the sun, moon and stars. Events will indicate that it is to the western third of the Empire, as already defined, that they relate.

### **A Waiting Period**

The language of the Apocalypse implies a waiting period before the actual events of the Trumpet blasts should affect the Roman world. It was due to events that took place afar off. "A wild Mongolian people riding on stout ponies out of central Asia in the latter part of the Fourth Century made its way over the steppes into south-eastern Europe. Slaying and plundering as they rode, these ugly merciless creatures, known as Huns, swept every obstacle before them like chaff before an eastern gale. Alans, Ostrogoths, and Visigoths felt successively the force of a thrust spreading tremors through the whole German world, and leading to those great, but obscurely chronicled movements of the German peoples, which for a time submerged Gaul and Britain, Spain, Africa and Italy."<sup>1</sup>

They dispersed the Visigoths from what is now known as Transylvania, and forced the Visigoths to appeal to Rome for permission to cross the Danube; a permission which was given.

### **First Trumpet—Hail and Fire, mingled with Blood**

The policy of the emperors in allowing barbarians inside the bounds of the Empire and enrolling them in their armies resulted in swarms of these people being congregated on the borders, in some cases even within the Empire, ready for the time when the trumpets should sound. The Visigoths, for example, were allowed to cross the Danube. They thereby were in the position in which the

<sup>1</sup> Fisher, *A History of Europe*, p. 111.

“angels prepared themselves to sound”. They had not long to wait. “The first angel sounded, and there followed hail and fire mingled with blood, and they were cast upon the earth; and the third part of the trees was burnt up, and all the green grass was burnt up.” It was Alaric and his Goths who answered the trumpet call, and visited the earth with hail, fire and blood. A brief outline of his campaigns has been given. The suitability of the symbols will be seen. The whole barbarian movement has been likened to “a furious tempest”, when “a dark cloud burst in thunder”—the hail and fire—on the borders of the empire. The conquests of Alaric spread desolation and ruin through the west. It will be observed that it was against the grass and trees that the storm was to burst. The use of these terms to represent the people and rulers will be appreciated as in accord with usual Scriptural symbols; it is also in harmony with the actual facts in nature, for the grass and forest lands of western Europe bore the full brunt of the Gothic irruption. Finally, Rome was taken and given up to the Goths to plunder. “The bare fact that Rome itself, the *Roma Æterna*, the *Roma Invicta* of a thousand coins of a hundred emperors, Rome whose name for centuries on the shores of the Mediterranean had been synonymous with world-wide dominion, should herself be taken, sacked, dishonoured by the presence of a flaxen-haired barbarian conqueror from the north, was one of those events apparently so contrary to the very course of nature itself, that the nations which heard the tidings, many of them old and bitter enemies of Rome, now her subjects and friends, held their breath with awe at the terrible recital.”<sup>1</sup>

Such was the beginning of the trumpet period, a prelude to greater judgments that were to follow. It is significant that Alaric himself should be recorded as saying: “It is not of my own will that I do this; there is One who forces me on and will not let me rest, bidding me spoil Rome.” Eventually the reverberations of the trumpet died away, only to find silence broken by the loud blast of the second.

### **Second Trumpet—A Burning Mountain cast into the Sea**

“And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea; and the third part of the sea became blood; and the third part of the creatures that were in the sea and had life, died; and the third part of the ships were destroyed.” The symbols suggest a period of much commotion. The sea is, of course, the Mediterranean, and we are concerned with the western section thereof. The actors in this case were the Vandals, who by their maritime exploits caused a tumult in the sea and the islands and coastland thereof. “Genserich” (Gaiseric), says Gibbon, “cast his eyes towards the sea.” So successful was he in his naval attempts that it is said “the fleets that issued from Carthage again claimed the empire of the

<sup>1</sup> Hodgkin, *Theodoric the Goth*, pp. 16-17.

Mediterranean". By these means the "third part of the sea became as blood". As year after year his piratical expeditions ravaged the coasts of Spain, Italy, etc., the sea was made to feel the commotion caused by the "burning mountain" which was cast into its waters. As Alaric had felt an impulse driving him towards Rome, so Gaiseric, when asked by his pilot what course he should steer, replied, "Leave the determination to the winds; they will transport us to the guilty coast whose inhabitants have provoked the Divine Justice"<sup>1</sup>. When at last the combined efforts of the Eastern and Western Empires seemed to end the Vandal scourge, the "burning" was manifested in the destruction of their fleet by Gaiseric's fire-ships. The "mountain" burning with fire destroyed the ships and killed the men. Nothing could stay the progress of the Vandals until their mission was fulfilled. Then they declined and came to an end as indicated in a later section. It is interesting to note that the Vandals were Arians, like most of the other barbarians, and that they favoured those "heretics" who were persecuted by the orthodox Romans. They illustrated the point that with persecution there is usually also a protection raised up for the people of God—the earth helps the woman.

### **Third Trumpet—A Burning Lamp : Wormwood**

When the third angel sounded his trumpet blast John saw a great star burning as a lamp fall upon the third part of the rivers and upon the fountains of waters. The language is suggestive of a brief but terrible infliction in a land that could be referred to as a place of rivers and fountains of waters, causing bitterness to the inhabitants thereof. In the brief sketch of the history of Attila and his Huns we see the events which most aptly answer to the requirements of the symbol. The ruthless severity which they manifested, and which has passed into a by-word, caused bitterness to all upon whom it was visited. Attila's conquests and depredations were not carried on for the purpose of founding a nation or empire. He was simply "a star, burning as a lamp" falling upon its appointed place, and going out as quickly as it had appeared. The whole episode was meteoric. It started suddenly, it fell in the west, in a place of rivers and fountains of waters (northern Italy and the surrounding countries), it caused intense bitterness to the peoples, and it ceased as suddenly as it had commenced. Nothing could more remarkably agree with the figures used.

### **Fourth Trumpet—A Solar and Lunar Eclipse**

The fourth trumpet call was to have a more lasting effect. It was to smite the third part of the sun, moon and stars, so that they should not shine in the political heavens of the Empire; It was what astronomers would call an eclipse—a partial eclipse. In view of what has already been considered, these symbols can be

<sup>1</sup> Gibbon, *Decline and Fall*, chap. 36.

easily understood, bearing in mind that in accordance with the preceding events, the eclipse should take place in the western third of the Roman world, i.e., Italy and Rome itself.

After the experiences through which Rome has passed by reason of the visitations of the Goths, Vandals and Huns, it is not to be wondered at that a rapid decline should have taken place in its position and power. Three or four emperors were seated successively upon the throne by barbarian chieftains. They enjoyed the proud title of "Emperors of Rome", but they possessed nothing of the power hitherto associated with that title. They were mere puppets, and when the last of them was deposed by the barbarian Odovacar, as already related, the sun, moon and stars of the western third of Rome ceased to shine—the constitution was eclipsed. As a sign of this eclipse the diadem of the West was handed over to Zena, the Emperor of the East.

An eclipse is only a passing phenomenon. When it is over the sun or the moon, as the case may be, shines once again in the heavens. So in the political heavens of Rome the eclipse passed, and the luminaries again shone when Theodoric became "King of the Goths and Romans". Although Theodoric was a Goth, and therefore might be considered a barbarian, his government was essentially Roman, and hence the Gothic is reckoned as one of the "heads" of the seven-headed beast of the Apocalypse, of whom we read "five are fallen, and one is, and the other is not yet to come; and when he cometh he must continue a short space" (Rev. 17:10). The Roman character of the rule of Theodoric cannot be questioned. It was fully recognized in his own times, and by the rival empire of eastern Rome, or Constantinople. Not only is there the fact that the Imperial regalia was returned to him, but when war broke out between the Eastern Empire and the Teutonic, or Gothic, kingdom, an eastern chronicler wrote that they "went forth to ravage the shores of Italy and proceeded as far as the most ancient city of Tarentum. Having recrossed the sea, they reported to Anastasius Cæsar (the Emperor of the East) this inglorious victory which, in piratical fashion, Romans snatched from their fellow Romans"<sup>1</sup>. Moreover, Theodoric publicly undertook to keep inviolate all that Roman princes in the past had ordained for their people, and whilst introducing Gothic officers into the state, he kept up the old Roman establishment with titles that had obtained under the Empire.

These facts show the remarkable dovetailing of Apocalyptic predictions with history. The fourth trumpet blast required that the Imperial line in Italy should be removed from the scene, because the sun was to be obscured in that section of the Empire. Yet the interpretation of the horned beast symbol necessitated that the sixth head, the Imperial, should be followed for a short space

<sup>1</sup> Hodgkin, *Theodoric the Goth*, p. 218.

by a seventh. Both these requirements are met in the events we have reviewed in the establishment of a kingly government, Gothic by race but Roman in spirit and profession.

For a while the western section of the Empire settled down under its Gothic rulers, and there for the time we leave it. It is necessary now to turn our attention to the east and the events which were foreshadowed by the proclamation, "Woe, woe, woe, to the inhabitants of the earth, by reason of the other voices of the trumpet of the three angels, which are yet to sound!"

## Section 5

### FIFTH AND SIXTH TRUMPETS

OR FIRST AND SECOND WOES

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#### The Eastern Empire

- a* Rise of Mohammedanism—a unifying force. Conquest of Syria and the lopping away of a third of the Empire by Saracens. The importance of the Battle of Tours.
  - b* Movement of Tartar races east of the Euphrates in four successive waves (1, Seljuks ; 2 and 3, Mongols ; 4, Ottomans) culminating in the destruction of the Eastern Roman Empire by the Ottoman Turks : A.D. 1453.
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#### First Woe

- a* Mahomet, a star, opens the “ pit of the Abyss ” from whence proceeds smoke.
  - b* The King Apollyon, the Caliphs, the destroyers and tormentors of the men of the Empire.
  - c* Locust-scorpions—the Arabian hordes—come forth to the conquest and torment of men for 5 months + 5 months (300 years) : A.D. 632-932.
- 

#### Second Woe

- a* Unloosing the Euphratean Angels with their cavalry.
- b* Batteries of Horses with fiery breastplates, belching forth fire, smoke and brimstone. The introduction of artillery into warfare.
- c* The Hour and day and month and year—396 years 118 days.
- d* The Killing of the third of men—Fall of Constantinople and the Eastern Empire (May 29, 1453).

### THE EASTERN EMPIRE

Chronologically the historical narrative should continue with the rise of the Franks and the Papacy. The Apocalypse, however, in order to keep the effects of the trumpet calls together, directs attention to the Eastern Empire and those events, extending over almost a thousand years, which brought about its destruction. That there is a difference between the overthrow of the West and East is shown by describing the Fifth and Sixth Trumpets as *woes*. On the west arose, as we shall see later, an empire after the model of that which was destroyed; in the east an overflowing flood of Saracens and Tartars obliterated the Roman name and continued in flood until the time came for the waters to recede and ultimately to "dry up".

First, however, it is necessary to notice a revival of Roman power, which had far-reaching effects. Justinian, emperor of the East, during the sixth century succeeded not only in defeating but actually exterminating the Vandals and the Ostrogoths. Humanly speaking, it appeared as though Theodoric had laid the foundations of a Gothic kingdom in Italy which would have taken its place in history along with such consolidated kingdoms as Britain, France and Spain. This would have forestalled in the Sixth Century the unification of the Nineteenth and have changed the whole course of European history. Prophecy, on the other hand, decreed that "the seventh head" should continue but a short space, and that the unification should be the outcome of the frog-like spirits operating under the Sixth Vial. Accordingly, the Ostrogoths disappeared, and the depopulated land was overrun by a new and warlike band of warriors, the Lombards. The ease with which these people seized the Po valley—the later *Lombardy*—as well as strategic duchies north and south of Rome, was due to a series of calamities which threatened the very existence of the Eastern Empire.

#### Rise of Mohammedanism

The rise of Mahomet and the gathering of the Arab tribes in response to the call of the Fifth Trumpet are specially noted in the Apocalypse. The "prophet" was born about the year 570, and belonged to the Koreish clan, whose special privilege and duty it was to guard the sacred Black Stone at Mecca. Mahomet was still a young man when he commenced his "great imposture", declaring that he was in communion with God, and had been appointed His prophet. His religion was monotheistic, and appealed to the numerous Jews throughout Arabia. The people of Mecca, who made no small gain out of the Black Stone, drove Mahomet from the city, and he fled to Medina.<sup>1</sup> Gradually the number of his converts increased, and when he turned his tenets into a military

<sup>1</sup> The flight, or *Hegira*, occurred in 622 A.D., and from it Mohammedans date their chronology.

groove, offering plunder to the victors and eternal happiness in Paradise to the slain, he soon found himself at the head of hordes of Saracens—children of the desert—who clamoured to be led against the cities of the Roman empire. The first attacks were directed against the towns of the trade route from Damascus to Petra. Then the Saracenic hordes swarmed into the deep gorge of the Jordan valley and emerged to the conquest of the hill country of Judæa, Jerusalem falling in 637. "When he came within sight of Jerusalem, the Caliph cried with a loud voice: 'God is victorious; O Lord, give us an easy conquest', and, pitching his tent of coarse hair, calmly seated himself on the ground. After signing the capitulation, he entered the city without fear or precaution, and courteously discoursed with the Patriarch concerning its religious antiquities. Sophronius bowed before his new master, and secretly muttered in the words of Daniel, 'The Abomination of Desolation is in the Holy Place!'"<sup>1</sup>

### **"Lopping away" the Eastern Third**

From Syria the Saracens spread northwards to Asia Minor and Persia, and southwards to Egypt and North Africa. Within fifty years of Mahomet's death the Moslems had advanced to the two great citadels of Europe—Constantinople and Gibraltar. The Crescent, lying in a vast semi-circle upon the northern shores of Africa and the curving coast of Asia, with one horn touching the Bosphorus and the other the Straits of Gibraltar, seemed about to round to the full and overspread all Europe. "In a few campaigns the Empire lost all its possessions beyond Mount Taurus, i.e., it lost one of the three great divisions of the Empire, that, namely, in which neither Greek nor Roman civilizations had ever thoroughly taken root. . . . Every province that was conquered by the Saracens was utterly lopped away, it became the possession of men altogether alien and hostile in race, language, manners, and religion."<sup>2</sup>

### **The Character of the Saracen Rule**

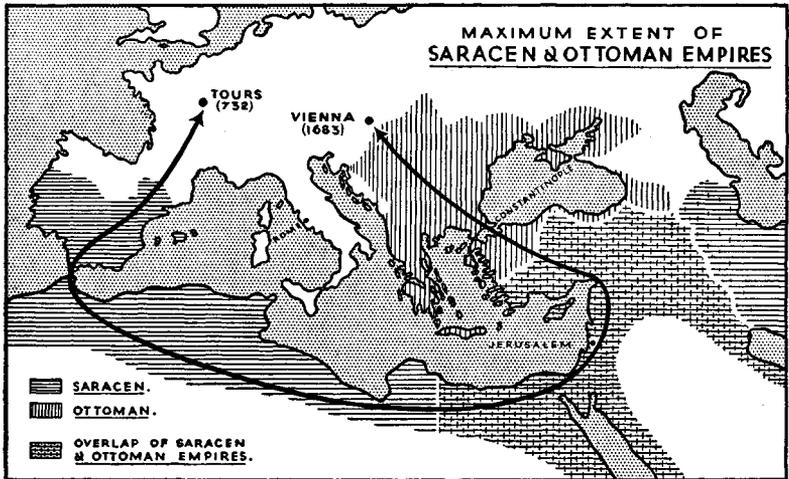
One cannot help contrasting the occupation of the lands of the Eastern Province by the Saracens with that of the Turks who followed them under the call of the Sixth Trumpet—the second woe. The injunction to the Arab warriors forbade them to kill women and children, to molest those who worshipped God in sincerity, or to destroy fruit trees and other products of the earth. Moreover, the Saracens carried their learning with them wherever they went, giving to Western Europe many of the arts and sciences—chemistry, astronomy, algebra, and the arts of weaving and

<sup>1</sup> Gibbon, *Decline and Fall*, chap. 51.

<sup>2</sup> Freeman, *Historical Geography of Europe*, pp. 111-112.

forging. In North Africa and Spain they constructed irrigation works, and brought semi-desert lands under cultivation, while many places still contain buildings, or ruins, which indicate their architectural skill, the best known perhaps being the Alhambra of Granada.

In view of later developments the advance of the Saracens into Spain merits further attention. Under Tarik, the Moors, as they were called, crossed to Calpe (the *Rock*), and thus has arisen the name Gibraltar (*Gibel al Tarik*, i.e., the Mount of Tarik). The Saracens overran Spain, passed the Pyrenees, and pressed on to the river Loire, threatening to engulf Europe. Then an event happened which was to lead to great consequences. The Mayor of the Palace, the chief adviser and administrator of the Merovingian king of the Franks, placed himself at the head of a vast



Map. 4. Extent of Saracen and Ottoman conquests.

army of Franks and their allies (732). After a terrible struggle the Saracens were driven back and the battle of Tours (Poitiers) earned for the Frankish leader, Charles, the title of "the Hammer". The whole course of history might have been changed had the eastern horn of the great crescent been simultaneously pushed through Constantinople to Vienna, thus making a diversion in the rear of the Franks. Fortunately the Eastern Roman Empire remained firm, and its conquest later fell to another race—Tartars or Turks, to whose history we must now turn.

### The Tartar Races

The eastern limit of the Saracen conquests had been Mesopotamia, the land of the Tigris and Euphrates valley, except that they had sent marauding bands into the grass lands of Turkistan.

The Tartar races accepted the religion of Islam rather than be exterminated, but they accepted none of the civilizing influences of their conquerors. They remained for centuries nothing more than a horde of fanatical Mohammedans battenning on the spoils of conquest, and regarding unbelievers as fit only to be hewers of wood and drawers of water to the children of the Prophet. The wealth of the Saracens even seemed to them legitimate prey, and commencing towards the close of the Eleventh Century, horde after horde swept across the boundary of the Euphratean lands. These invasions may be grouped broadly into *four*. During the Eleventh Century the Seljuk Turks established their supremacy over the grass lands, stretching from China to the Bosphorus. In 1058, Togrul Beg, grandson of Seljuk, from whom the tribe was named, besieged and captured Bagdad, compelling the Caliph to renounce his temporal authority and to remain merely the spiritual head of the Mohammedans. Togrul took the title "Vicar of the Faithful", and as such advanced towards Palestine, capturing Jerusalem and the holy places. Hitherto pilgrims from Europe had been permitted to visit places associated with the life of Christ. Now the Turks plundered and taxed them to such an extent that the militant Christianity of Europe was called to wage the first of the Crusades against the infidel. The success of the Crusades and the establishment of a Latin kingdom of Jerusalem led to the downfall of the Seljukian empire.

The second Tartar invasion occurred towards the end of the twelfth century. Genghis Khan, or "Universal Sovereign", swept over all the lands which his cavalry could reach from Central Asia; eastwards to North China and westwards to South Russia, south-eastwards to India and south-westwards to Mesopotamia. "Persians, Saracens, Turks, Greeks—Christians and Mohammedans—fell victims alike to the conqueror's insatiable thirst for blood and plunder. Cities disappeared as he advanced. Rich plains were transformed into horrid deserts."<sup>1</sup> He has been described as "the most terrible scourge that ever afflicted the human race"<sup>2</sup>.

### The Ottomans

The third and fourth invasions happened simultaneously in the Fourteenth Century. Under Tamerlane, a descendant of Genghis, an advance was made into India, and a Mongol, or Mogul, Empire established there, with its capital at Delhi. While Tamerlane had carried his chief conquests towards India, his rivals, the Ottomans, had advanced to Asia Minor and south-east Europe. The Ottomans were an offshoot of the Seljuks, and took their name from Othman, who, towards the close of the Thirteenth Century, united the various Turkish tribes which the Mongol conquests had driven westward into Asia Minor. Hence it is customary to

<sup>1</sup> Myers, *Mediaeval and Modern History*, p. 239.

<sup>2</sup> *Ibid.*, p. 238.

consider the plateaus of Asia Minor as the home of the Ottoman Turks, with Broussa as the capital.

From their vantage ground in Asia Minor they could strike at three important agricultural and commercial areas :

1. Mesopotamia in the south-east.
2. Egypt in the south-west.
3. South-east Europe in the north-west.

These were the channels as it were into which the Turkish waters flowed, and naturally, when the time came for " the waters of the great river Euphrates " to dry up, the action was reversed, and the Turks began to be driven back towards Asia Minor along the same three lines.

Mesopotamia and Egypt depend entirely on irrigation works, and these can only be maintained by a good government, solicitous for the welfare of the country. This the rule of the Turk was not ; consequently these two regions rapidly passed out of cultivation, and remained derelict until towards the close of the Nineteenth Century, when Europeans began to take a political and commercial interest in them. On the other hand the coasts of Asia Minor and the Balkan Peninsula beyond were ideal districts for " an army of occupation " which wished to live on the spoils without completely ruining the districts, as happened to Mesopotamia and Egypt. The Ægean islands and shores contained many wealthy trading cities which could pay heavy sums to their overlords, while the small agricultural communities and the valleys of both Asia Minor and Balkania could, under compulsion, maintain a " lord of the valley " and his roistering company. Constantinople was too strong to be taken by a direct attack. In 1353 a revolutionary faction invited the Turks over, and, crossing the Black Sea, the Ottomans succeeded in occupying the northern shores and entering south-east Europe by the plains of the Danube. Gradually they overran the whole peninsular, and in 1453 succeeded in taking Constantinople itself, which for some time had stood like an island citadel in the midst of the Turkish flood. The great bulwark of Europe to the south-east thereby collapsed, and the Eastern Roman Empire ceased to exist, having maintained itself almost a millenium after the fall of the Western Empire. The victorious Turks, replacing the cross by the crescent on the dome of S. Sophia, advanced further and further into Europe until they sat down before the walls of Vienna itself. Fortunately Vienna stood firm, and the hurling back of the Mohammedans in 1532 and again in 1683 may be compared with the similar success of the Franks against the Saracens at the Gate of Poitou in 732.

### **The Destruction of the Roman Empire**

Each of the three cultural divisions of the imperial Roman Empire was now destroyed as the result of the forces called forth by the sound of the trumpets, viz. :—

1. A third—the Latin west by trumpets one to four.
2. A third—the Hellenized east by trumpet five.
3. A third—the Hellenic east by trumpet six.

When the seventh trumpet call is sounded it will bring the forces which for ever destroy the systems based upon or influenced by Rome, and “the kingdoms of this world shall become the kingdom of our Lord and of His Christ”.

## THE FIRST WOE

### The Warning : Woe, Woe, Woe

The proclamation of coming woes, referred to above, was made by an eagle, not by an angel as given in the Authorized Version. In the past the eagle had been used to represent Roman armies, but it can hardly have such an application here. There were plenty of warnings in the Roman world of those days that suggested that evil times were rapidly approaching. In the West there were wars and commotions among the new Gothic states ; the Lombards invaded Italy in 570 ; the Avars invaded the East and “hung like a dark cloud over the Empire”. Dangers threatened from the Persians, and Gibbon refers to the “comets, earthquakes, and plague which astonished or afflicted the age of Justinian” (527—565)<sup>1</sup>. The plague lasted until 594, and affected the greater part of the Empire. It has been estimated that during the reign of Justinian something like a hundred millions died from it. Such portents heralded the eagle’s proclamation, “Woe, woe, woe”.

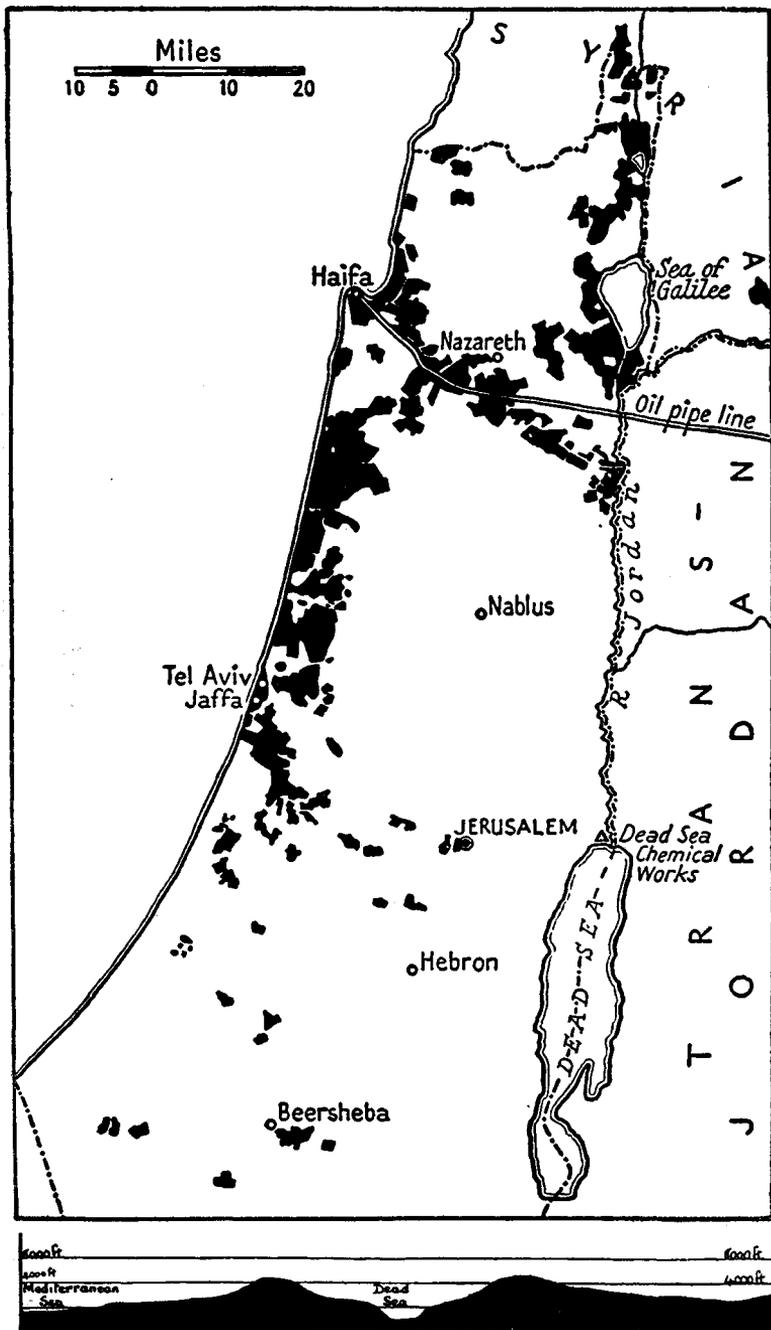
In passing to the Fifth and Sixth Trumpets, the first thing that arrests our attention is the fact that they are described as “woes”. Such a term implies a distinction between them and the four already considered. In two matters at least they can be so differentiated, viz.—in the wide area of their operation, and in their relation to the religious life of the Empire. They pressed with special severity upon the ecclesiastical elements, and completely changed the religious condition of those portions of the Empire on which they fell.

### The Pit of the Abyss and the Star

The Fifth Trumpet being sounded, John saw “a star fall from heaven unto the earth, and to him was given the key of the bottomless pit”. The expression “bottomless pit” needs notice. The Greek really refers to the pit of the abyss. The Greek word for the latter is *abyssos*, and this is defined as bottomless, unfathomed, *he abyssos*, the deep, as used in the Septuagint Version of the Old Testament.<sup>2</sup> To give a geographical application to the

<sup>1</sup> Gibbon, *Decline and Fall*, etc., chap. 43.

<sup>2</sup> Liddell and Scott, *Lexicon*.



Map. 5. Shewing Jewish land in Palestine.  
 (From *Palestine*, by James Parkes [*Oxford Pamphlets on World Affairs*, No. 31], by permission of the Oxford University Press.)  
 Section showing "the Abyss".

pit of the abyss, it is necessary to find a district possessing characteristics which may be so described. Such a place is to be found in the deep cleft which, extending throughout the Jordan valley to the Dead Sea (1291 feet below the sea level), leads to the gulf of Akabah and the Red Sea. To the east of the valley is Arabia.

During the first six centuries of the Christian era no European had occasion to remember the existence of this country. "It was a land of mystery . . . as remote and inhospitable as the frozen north. Nothing likely to be reported from this scorching wilderness would be calculated to disturb the bazaars of Damascus or Alexandria. Arabian society was still in the tribal stage."<sup>1</sup>

In that country Mahomet, a star of the political firmament, appeared and inaugurated the mission which has been briefly described, proclaiming the doctrine of the unity of God and that he (Mahomet) was the appointed prophet of God. The success of the Prophet was astonishing, and soon the pit of the abyss area was swarming with his adherents. So long as they remained there they could not seriously affect the Eastern Empire. The rule of Constantinople had never been firmly established in that portion of the world, and little regard would be given to the events that were happening there. But a key was seen in the vision, and it was used to "open the pit of the abyss". A key enables one to open a door which would otherwise remain closed. It was the power of the sword which accomplished this in the case of the Saracens, who most appropriately used the key as an emblem. The use of this "key" brought "woe" to the eastern Romans.

### **Apollyon**

Over the hordes which arose out of the pit was a king, or leader, who is styled in the Apocalypse "Abaddon" or "Apollyon" in Hebrew and Greek respectively. The king is not intended to refer to one individual; that would be out of harmony with the principle of the book; it represents a succession of persons, other than the "star", who ruled over the forces which came up. These were the successors of Mahomet, the Caliphs as they were called. The names that were given to them are, of course, descriptive; both have the idea of a destroyer. It will be seen, however, that the destroying element is limited; nevertheless, the result of the work of the Caliphs was the destruction of Roman rule in the eastern and African possessions of the empire. The time of their mission is defined as five months tormenting, and five months hurting, equal together to ten months, which at 30 days to the month is equivalent to 300 days, or on the usual principle of prophetic interpretation, 300 years. It will be seen in the sequel how remarkably this fits the facts of history.

<sup>1</sup> Fisher, *A History of Europe*, 137.

### The Smoke

The first result of the opening of the pit was the emission therefrom of smoke, which darkened the sun and the air. The meaning of "smoke as the smoke of a great furnace" is evident. It implies scorching judgments upon those affected by it. The smoke which arose from the burning of "Babylon" and from the torment of the "worshippers of the beast" (Rev. 14 : 11, 18 : 9 and 18) and that associated with the seven last plagues (Rev. 15 : 8) will sufficiently indicate this. The smoke from the pit particularly affected the sun and air of the Roman world—that is, the rulers—who in the end lost their place and no longer were a source of light and life to those who lived in the territories over which the "king" Abaddon ruled.

### Locust Scorpions

The means by which this result was achieved is described as locusts which came out of the smoke, and to whom power was given, like unto the power of scorpions. In the Hebrew there is a similarity of sound between the word which is most frequently translated locust and that which represents the Arab or Arabia. Moreover there is an appropriateness in the use of the symbol as the locusts which from time to time invade the land of Palestine—the land of the Bible—usually come from Arabia and Persia, which adjoins it. If regard is had to the various items which describe the locusts of the woe, it will be seen that they are all in accord with the suggested application of the symbols to the Arabs who followed Mahomet and his successors. First of all we note that the shapes of the locusts were "like unto horses prepared unto battle". The horse is an Arabian animal, and its swiftness and love of battle are in accord with the characteristics of the Arabs. Their headgear, "like as it were crowns of gold", suggests the turbans which the Arabs wore. Manly faces, though with hair as women, also fit in with the Arab's appearance. Breast-plates of iron indicate the military character of the work which they were to perform, and the effect is heightened by the statement that "the sound of their wings was as the sound of chariots of many horses running to battle". In referring to their activities John says that "unto them was given power as the scorpions of the earth have power", and "they had tails like unto scorpions, and there were stings in their tails". Scorpions are notoriously pugnacious creatures, and their sting, though painful, does not prove fatal to adult human beings in good health. The history of the Mohammedan conquests harmonizes with the use of this symbol. The Roman world was adult, but it was certainly not in good health ; consequently when the torment of the scorpion was inflicted it could not throw the poison off, and the extreme eastern section of the Empire became separated from it. Nevertheless, the Empire remained, and although men desired "death", that is political

death, because of the sufferings of the times, they had to endure the torments and the hurt for the time appointed.

When the "locusts" left the pit they entered Syria, and at once showed how their warfare was to differ from that of their successors, the Turks. They were commanded to avoid injustice and oppression; their victory was not to be stained with the blood of women and children. Palm trees and corn and cattle were not to be destroyed. The only persons towards whom they were to show severity were those whom Abubekr, the successor of Mahomet, termed "people that belong to the Synagogue of Satan". To such they were enjoined to show no consideration. "Be sure you cleave their skulls and give them no quarter until they either turn Mohammedans or pay tribute." It is impossible not to see in this an echo of the words of the Apocalypse: "And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads". It is to be feared that these instructions were not always adhered to, but the fact that they were issued is remarkable.

### 5 Months + 5 Months

It only remains to notice the reference to the time these judgments were to continue, which, as we have seen, was a period of 300 years. The first contact of the Saracens with the empire was in 629, but it was not until 632 that the process of tormenting began, when Syria was invaded. If we date the 300 years from the epoch between this date and the fall of Jerusalem (637), we arrive at the years 932-937, when the power of the Caliphs was on the decline. Speaking of Rahdi (whose date is given as 936) Gibbon says he "was the last who deserved the title of Commander of the Faithful, the last who . . . represented the wealth and magnificence of the ancient Caliphs. After him the lords of the eastern world were reduced to the most abject misery"<sup>1</sup>.

Thus the first woe spread over the easternmost portion of the Roman Empire and its African provinces, overturning the Christian religion in those quarters. "One woe is past; and behold there come two more woes hereafter."

It is significant that soon after the date that has been reached in the historical section of this work (A.D. 938), a sense of impending woe swept through Christendom. An idea spread abroad that the year 1000 A.D. would see the coming of Christ for judgment. Men sought to buy his favourable consideration by making gifts to monasteries and other religious houses, and in various other ways. The dreaded year came, but that judgment did not materialize; the woes that were to follow were of a different character.

<sup>1</sup> Gibbon, *Decline and Fall*, etc., chap. 52.

## THE SECOND WOE

### The Euphratean Angels

The second woe is introduced by the sounding of the Sixth Trumpet. To the sixth angel it was said, "Loose the four angels which are bound in (or rather upon, in the sense of resting upon) the great river Euphrates". In response they were loosed "for an hour and a day, and a month, and a year". The river Euphrates, as has been shown, was the boundary river of the Roman Empire. Beyond it dwelt the Tartar races, to whom reference has been made. There were many tribes of them, but we are only concerned with those four who, in successive waves, crossed the Euphrates and spread death and desolation throughout the Eastern Empire—the Seljuks, the followers of Genghis Khan, the Moguls, and the Ottomans.

### The Army of the Horsemen

It is not necessary to repeat the historical outline of their movements. It is more to the point to see how the features of that history accord with the details of the prophecy which is found in the chapter under consideration. The first impression which is given is that the movement generally was associated with cavalry. "The number of the army of the horsemen were two hundred thousand thousand." It is significant that horsetails formed the standard of Turkish pashas. Even more striking are the references of historians to the Turkish invasions. Thus of one of the successors of Togrul Beg it is recorded that he passed the Euphrates at the head of the Turkish cavalry, effecting the conquest of Armenia and Georgia. Of course it is not to be supposed that the prodigious number referred to all came at the same time. The mission of the four angels covered a considerable period, over the whole of which the number spoken of is to be spread. That cavalry formed the most important arm of their military expeditions is unquestionable. "The myriads of Turkish horse overspread a frontier of 600 miles from Taurus to Erzeroum, and the blood of 136,000 Christians was a grateful sacrifice to the Arabian prophet."<sup>1</sup>

Just a few figures may be given to illustrate the point. Alp Arslan, one of the Turkish conquerors, had 40,000 horses in his army with which he waged war against Constantinople. Melek Shah, his successor, had a hunting train of 47,000 horses. Genghis Khan used 30,000 in subjecting Persia. Tamerlane, the Mogul, invaded the same country with 90,000 horses. Amurath entered Albania with 60,000, and the same number is mentioned in connection with Mahomet II, the conqueror of Constantinople. Of the Ottomans it is recorded that they preferred to fight on horse-back.

<sup>1</sup> Gibbon, *Decline and Fall, etc.*, chap. 57.

### **Fire, Smoke and Brimstone**

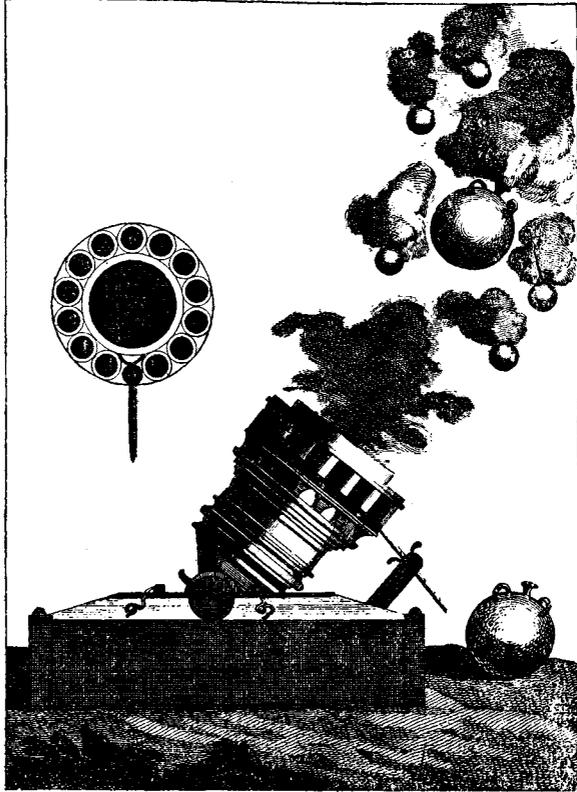
Horses of a most peculiar kind are also mentioned in the "woe". The horses' riders had breastplates of fire, hyacinth, and brimstone. The horses had heads as of lions, and out of their mouths issued fire, smoke and brimstone. By these the "third part" of the men were to be killed. Their power was in their mouths and their tails, the tails had heads, and by these they were to hurt. These are strange animals, unlike anything known to naturalists. Something extraordinary must have been intended by such symbols.

In seeking to understand the symbols it will be as well to note what was intended to be accomplished by their use. The "third part" of men were to be killed. We have already seen one-third suffering eclipse in the downfall of western Rome before the barbarians. The Saracens had caused the lopping off of the extreme east. We are therefore confined now to that section referred to as the Hellenic east, and which it has been pointed out fell before the Turks. Can we find anything in connection with the events which led to this result which will answer to the peculiar symbols which John saw?

Looking at Gibbon's record of the fall of the Eastern empire, it will be found that special reference is made to gunpowder and weapons in which it was used. It is just at this point that he introduces a digression on the subject. Gunpowder was known before the middle of the Fourteenth Century—that is, a hundred years before the final event of this woe—but it came into use about this time, and it was the power which gunpowder possesses, in conjunction with weapons in which it is used, that brought about the downfall of Constantinople and the death of the "third part of men".

Cannon had been used earlier in the century, but Mahomet II, the leader of the Ottoman Turks, made use of it on a scale never before imagined. A deserter from the Greek army is said to have made the first weapon for him. It threw a stone bullet, 600 lbs. in weight, a distance of a mile. Others which Mahomet had made threw balls weighing six hundredweight. Several of these implements of destruction were used in the siege of Constantinople. Fourteen batteries are mentioned. To one like John, who lived hundreds of years before such weapons were invented, the simile of a number of horses from whose mouths issued fire and smoke and brimstone seems to be a reasonable way of describing a battery of artillery as used by Mahomet II. It is difficult to resist the conclusion that in this wonderful development in the science of warfare we see the fulfilment of the peculiar scene witnessed by John. It is said "their power is in their mouth, and in their tails; for their tails were like unto serpents, and had heads, and with

them they do hurt". A representation of a Turkish mortar which was published during the War of 1914-1918 supplies an interesting comment on the verse. The balls which were shot from it were of strange shape, they had what might well be taken for mouths, and out of them smoke proceeded.



*Reproduced by permission from "The Graphic."*

Fig. 4. A Turkish Mortar, 15th Century.

The result was attained on May 29th, 1453, when, after a siege of fifty-three days, Constantinople was taken by the Turks—the fourth (Ottoman) angel loosed from the Euphratean border. It was a "woe". The religion of the Empire was trampled in the dust by the Moslem conquerors, and all the shame and ignominy of the position sat with terrible heaviness on the peoples of eastern Rome, now deposed from their proud position, in the "death"—political death—which had overtaken them.

### **An Hour, and a Day, and a Month, and a Year**

Before leaving the subject it is necessary to look at the time for which the four angels were prepared. This is sometimes given as 391 years and 30 days, and it dated from April, 1062.<sup>1</sup> It should be noted, however, that John does not speak of "a time" (360 days), but "a year". The Greek word *emiantos* means that which goes or returns upon itself. Taking it as an exact year (365½ days), we arrive, on a day for a year principle, at a total period of 396 years, 121 days, thus : An hour (one-twelfth of a day), say 30 days ; a day, one year ; a month, 30 years ; a year, 365 years and 91 days. Calculating back from May 29th, 1453, this would date from January, 1057, the month in which Togrul Beg left Bagdad and commenced his career of conquest.<sup>2</sup>

### **The Third Part of Men Killed. Fall of Constantinople**

The fall of Constantinople is one of the outstanding events of history. It marked the ending of an epoch, the passing away of a constitution which had lasted there for upwards of a thousand years. If any event could have brought an evil world to its senses, this should have done so. It did nothing of the kind. It was felt to be a terrible calamity ; but men neither repented nor reformed. It was just as had been foretold. "And the rest of the men which were not killed by these plagues, yet repented not of the works of their hands, that they should not worship devils (demons), and idols of gold, and silver, and brass, and stone, and of wood : which neither can see, nor hear, nor walk : neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts." Priestcraft was still supreme outside the territory conquered by the locusts and the Euphratean angels. The eastern church remained as idolatrous as ever. Credulity, superstition, reverence for the clergy, took the place of faith, belief, and a real reverence for God. More and more judgments were, and are still, needed, before true repentance will be manifested, and men will everywhere worship God in spirit and in truth, freed for ever from the corruptions of superstition and ecclesiasticism.

<sup>1</sup> Thomas, *Eureka*, vol. II, pp. 484-5.

<sup>2</sup> Elliott, *Horae Apocalypticæ*, vol. I, pp. 524-529.

## Section 6

# THE BEASTS OF THE SEA AND EARTH and THE IMAGE OF THE BEAST

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### **The Papacy and The Holy Roman Empire**

- a* The prestige of Rome and the Papacy.
  - b* The Decrees of Justinian and Phocas.
  - c* The Franks and the Papacy.
  - d* The Empires of Charlemagne and Otto I.
  - e* The expansion of the Empire following the expansion of the Church.
  - f* The rival claims of Pope and Emperor.
- 

### **The Beast from the Sea**

- a* The growth of Papal power consequent on the removal of the Seat of the Empire to Constantinople.
- b* The likeness to a Lion, a Leopard and a Bear.
- c* Seven Heads, Ten Horns and the Name of Blasphemy.
- d* The Healing of the Wounded Head.
- e* Forty-two Months.

### **The Beast from the Earth**

- a* Two-horned, Lamblike, Dragon-like, arising from the Germanic tribes of the North.
  - b* The dual character of the Holy Roman Empire ; the joint rule of Pope and Emperor.
  - c* Worshipping the Beast from the Earth.
- 

### **The Image of the Beast**

- a* The Image made to live.
- b* The " Trade Mark " of the adherents of the Image.
- c* The number of his Name : 666.

### THE RISE OF THE PAPACY

The fall of Constantinople (1453) closed the series of events which effected the overthrow of all the three parts of the original empire of Augustus. The permanence of the west, however, under another phase, necessitates a return to those events with which the historical account in Section 4 closed.

In order to simplify the subject matter of this section, it is proposed, first of all, to trace the rise of the papacy and the method by which the Church carried over to the barbarians the traditions of Rome ; and secondly, to consider the rise to supremacy of the Franks over the other Germanic tribes. It will then be necessary to see how the spiritual authority of the Pope, in conjunction with the military power of the Franks, resulted in the foundation of the Holy Roman Empire, noting the rivalry of Emperor and Pope and the claims made by each.

It would be impossible to recount in detail all the ways and circumstances by which the Pope rose in power and prestige. At first the bishop of Rome was of no greater importance in Christendom than the bishops of such places as Antioch, Constantinople, or Alexandria. Fortunately for Rome, its bishop kept aloof from the numerous heresies which rent the Christian world during the early centuries, consequently Rome came to be regarded as a tribunal for the settlement of disputed points of doctrine. Rome claimed also as her first bishop the apostle Peter, on whom, it was argued, Christ had bestowed great powers (see Matt. 16 : 18 and 19), and it was contended that these powers had been handed down to succeeding bishops of the city. These two facts led to the bishop of Rome being regarded as *primus inter pares*, the first among equals, which developed into his being called the Pope, or Father, of the Church. The circumstances of the barbaric invasions enhanced his position and gave it a secular authority that led to great results. The transfer of the capital of the Roman Empire to Constantinople naturally removed from Rome the one person who overshadowed the bishop. Subsequent western emperors, and, after the deposition of Romulus Augustulus in 476, Odovacar and Theodoric, chose marsh-girt Ravenna as their capital, leaving the ecclesiastical head of western Europe almost a secular governor of the ancient imperial city. Time and again the bishop by his influence saved Rome from the horrors of a sack by the barbarians, the most notable instance being when Leo I met Attila at Milan and persuaded him to leave central Italy unmolested.

The barbaric invasions increased the prestige of Rome in another way. Christianity, as interpreted and preached from Rome, had spread over western Europe ; after this came the flood of barbarians. The Burgundians, Suevi, Vandals, and Franks were heathens, but the Goths had been converted to the Arian form of Christianity. To the Roman peoples of the west the Goths came,

therefore, not only as conquerors, but as Arian Christians, whom Roman Christians detested and abhorred more than they did the heathen. Burgundians, Suevi, and Vandals accepted Arianism from the Goths, with the result that the Roman subject populations of Italy, Spain and Gaul hated their Arian rulers and welcomed, as deliverers, the Franks from northern Gaul who accepted Roman Catholicism. The one great personage who withstood the Arian intruders and denounced their heresies was the bishop of Rome, and this fact still further increased his prestige in the west, giving the Pope an influence, both political and ecclesiastical, which he was not slow to use. Gradually, indeed, the Church usurped the authority of the emperors, and became "the ghost of the deceased Roman Empire sitting crowned upon the grave thereof"<sup>1</sup>.

### The Decrees of Justinian and Phocas

Frequently, too, it was to the interest of the emperor at Constantinople to recognize the claims which the bishop of Rome put forward. Justinian in his Code (529 A.D.), and again in the *Decretal Epistles* (533), proclaimed and sanctioned the ecclesiastical supremacy of the Pope. More important still was the controversy which raged at the time of the Emperor Maurice and Pope Gregory I. Apparently the decree of Justinian was not regarded as final, for the bishop of Constantinople claimed the title "Bishop of the World", and was supported in his claim by Maurice. Gregory, with all his power, opposed the Constantinople bishop, and again circumstances favoured Rome. A revolution in the east overthrew Maurice, and Phocas—brutal, boorish, and blood-thirsty—raised himself to the imperial dignity (602-10). Desirous of gaining the favour of Gregory, he settled the ecclesiastical controversy in favour of the bishop of Rome, who henceforth had no rival in his claims to supremacy. Furthermore, during the reign of Phocas the Lombard invasions isolated Rome and gave Gregory the opportunity of making himself the half independent governor of Rome,<sup>2</sup> the initial stage in "the rise of the temporal power of the papacy, that most unexpected of the developments of the seventh century"<sup>3</sup>. Taking all things into consideration the edict of Phocas, recognizing the pre-eminence of the Roman See, marked a new era in the history of the papacy. "The year 602 is therefore a mighty epoch in the history of the world . . . How she (Italy) will fare depends less upon herself than upon the now practically independent papacy."<sup>4</sup> No wonder Gregory extolled Phocas, one of the worst men that ever disgraced a throne, saying of him, "the choir of angels sang with joy at the accession of such a worthy Cæsar"<sup>5</sup>.

<sup>1</sup> See Fletcher, *The Making of Western Europe*, p. 7.

<sup>2</sup> Oman, *The Dark Ages*, p. 202.

<sup>3</sup> *Ibid.*, p. 191.

<sup>4</sup> Fletcher, *The Making of Western Europe*, pp. 150 and 151.

<sup>5</sup> See Oman, *The Dark Ages*, p. 157.

### The Franks and the Papacy

Though free from the political and ecclesiastical supremacy of Constantinople, the papacy was threatened by dangers nearer home. The Lombards, who overran Italy on the extermination of the Ostrogoths, were Arian Christians like the Visigoths and Burgundians, and the bishop of Rome in his extremity turned to the Franks. These were Germanic peoples who crossed the Rhine in two great divisions at the same time that other barbarians were breaking down the frontiers of the Roman empire. In their forest homes every man was free, shared the tribal lands, spoke in the affairs of his village and tribe, and clanged his spear or shield in approval of any decision. The immediate effect of the migrations was the choice of a war-leader, a king,<sup>1</sup> under whom the constitution of Frankish government changed. The first war-lord of whom we have any record is Childeric, who led the Franks across the Rhine to the conquest of Gaul. Clovis, who succeeded later, was converted to Roman Christianity, a fact which is of paramount importance in mediæval European history. The story is told how, in spite of all his appeals to his gods, a battle with the Allemanni was going against him. Then he bethought him of the God of his Christian wife, and vowed that if he were aided and won the day, he would be baptized. He did win, and was baptized, together with his warriors, into the Roman Church. Thus commenced the union of Rome with the king of the Franks.

The conversion of the Franks to Roman Catholicism led to two important results. First it facilitated the conquest of the whole of Gaul by the Franks, since they were welcomed by the subject Roman provincials, who were glad to see the overthrow of their Arian Gothic and Burgundian rulers. Secondly, since the Frank governors took Roman ecclesiastics to be their chancellors or secretaries, the forms of the Old Roman Empire were revived in a clerical garb. The political divisions of Constantine had been taken as the basis of the ecclesiastical divisions, and now these ecclesiastical divisions determined the administrative divisions under the Franks. The Roman Empire was reproduced, though it "had become more a spiritual concept than anything else"<sup>2</sup>.

At the close of the reign of Clovis (511) the Frankish Empire had become firmly established, though there was a distinct tendency for it to break into two parts under separate kings, viz., Neustria in the west and Austrasia in the east. Each of the kings had a Mayor of the Palace, or adviser, and these largely usurped the power of the sovereigns, who gradually became *rois-fainéants*, i.e., do-nothing kings. Early in the seventh century Arnulf, bishop of Metz, and Count Pippin, of Hersthal and Landen, chief advisers

<sup>1</sup> It is said that the device emblazoned on the escutcheons of the Frankish chiefs, borne on the national standards, impressed upon their coinage, and generally used as the distinguishing badge or cognizance of the royal authority was three black frogs, displayed at first upon a white ground.

<sup>2</sup> Fletcher, *The Making of Western Europe*.

of the young king Dagobert of Austrasia, really had control over the whole of Austrasia, Neustria, and Burgundy. The daughter of Pippin married the son of Arnulf, and from this marriage sprang the famous house of the Carlings. Dagobert died in 638, when his sons Sigibert III and Chlodovech II were aged nine and six respectively. The long minority in both Neustria and Austrasia allowed Pippin to strengthen his own power, and make his office hereditary, preparing the way for the deposition of the Merovingian *rois-fainéants* in favour of the vigorous and capable Carolingians.

On the death of Pippin of Hersthal, Charles, his son, became Mayor of the Palace both of Neustria and Austrasia. A capable administrator and a skilled general, the crowning moment of his life was when he defeated the Saracens at the battle of Tours (Poitiers) in 732, and was hailed by western Europe as the champion of Christendom. Pope Gregory III, hostile to the Emperor of the East over the question of image and relic worship, and harassed by the Lombards, sent to Charles the keys of S. Peter's tomb, and offered to transfer the dominion of the city from the Greeks to the Franks. Charles refused the tempting offer, because at that time Franks and Lombards were on friendly terms and the latter expected ultimately to conquer Rome.

Once again fortune favoured Rome. Pippin, son of Charles, decided to become a king not only *de facto* but also *de jure*, king in name as well as in power. Accordingly he addressed to the Pope this question, "Ought not he who rules be ruler?", and the reply came "He ought". This incident alone shows what hold the papacy had on the secular affairs of the Franks. Subsequent events improved it. A national council of Franks approved the deposition of the Merovingian sovereign and the accession of Pippin. He had taken the oath of allegiance to Childeric III. He therefore sought to be absolved therefrom by the Pope, and was anointed with "holy oil" by the Bishop of Rheims. These two religious ceremonies fastened the chains of the Church more securely on the rulers of Francia.

The sanction of the Pope to the accession of Pippin had been given because the bishop of Rome desired the aid of the Franks against the Lombards. The latter had taken Ravenna and approached Rome. The Pope fled to Pippin, who vowed to assist him. "A bargain was struck. The king of the Franks should defend S. Peter with the sword against all and sundry, but especially against the unspeakable Lombards. S. Peter for his part would nominate the king 'Patrician of Rome', and would confirm the sovereignty over the Franks to him and his house for ever."<sup>1</sup> In 754 Pippin invaded Lombardy and subdued Aistulf, king of the Lombards. A second invasion two years later resulted in Frankish envoys receiving and handing over to the Pope, Ravenna, Rimini, Pesaro, and other towns with their dependencies. "Thus

<sup>1</sup> Fletcher, *The Making of Western Europe*, pp. 229-230.

did the Pope become an important secular prince by taking over the old Byzantine dominion in Central Italy."<sup>1</sup> It has been stated, though on somewhat doubtful authority, that as a result of these events the three black frogs on the Frankish banners and insignia were transformed into three golden lilies—the fleur-de-lys—and that Pope Paul I, out of gratitude for deliverance from the Lombards and the donation of the States of the Church, ordained that this emblem should be borne for all time in the centre of the papal arms.

We have now traced the rise of the supremacy of the Pope and the development of the military power of the Franks. We have seen how with his conversion Clovis found a spiritual Father and the Pope a military champion. We have followed events which brought these forces more and more into conjunction, so that all was ready for the sequence of incidents which culminated in the coronation of Charlemagne, king of the Franks, in the cathedral of S. Peter on Christmas Day, 800 A.D.

### THE HOLY ROMAN EMPIRE

In the year 800 Pope Leo III fled before the ravages of the Lombards, and sought refuge with Charles, king of the Franks. Charles, like his father Pippin, crossed the Alps, defeated the Lombards, and restored the Pope to his temporal possessions, he himself being crowned with the iron crown of the Lombards at Milan. One good turn deserves another, and on Christmas Day, 800, while Charles knelt at mass, the Pope took a golden crown, placed it on the head of the Frankish king, saying, "God grant life and victory to Charles the Augustus, crowned by God, great and pacific emperor of the Romans". The cheers of the Roman populace and the clang of spear on shield of the Teutonic warriors showed that the coronation received general approval. Charles affected to be surprised, but it would appear that the surprise was due not to the coronation so much as to the method. Did he, like Napoleon later, desire to crown himself? His biographer hints that this was the case; no emperor in the west had ever yet received his crown from the Pope. Certain it is the action of the Pope was made the basis of claims in the future which divided Europe into two hostile camps. It was true then as was recorded of another emperor in a Roman couplet three centuries later:—

"Rex venit ante fores, jurans prius urbis honores,  
Post homo fit Papae, sumit quo dante coronam"

i.e., "he becomes the vassal of the Pope and takes the crown as his gift"<sup>2</sup>.

What right had the Pope to crown Charles? None whatever. The Emperor of the East still claimed a vague overlordship over the west. But it so happened that just at that time an empress

<sup>1</sup> Oman, *The Dark Ages*, p. 331.

<sup>2</sup> Fletcher, *The Making of Western Europe*, p. 257.

ruled at Constantinople, and the authority of a woman was denied by the Pope. Since no emperor ruled at Constantinople, who had so great a right as the bishop of Rome, head of the Church, to elect a new emperor for the west? Who so fit to be emperor as the king of the Franks, able and willing to defend the Church alike from heathen and heretics?

### **The Empire of Charlemagne**

With the coronation of Charles the Great, Charlemagne, commenced the concept of the Holy Roman Empire. "A new age commences in Europe with the coronation of Charles the Great. The reign of pure barbaric force is ended, there follows a time when the history of Europe is complicated by the strife of ideas no less than by the strife of armed nations. For the future one must always be on the watch to detect the influence on politics of the ideal conception of Christendom as a great empire under a single ruler chosen by God to sway the sword and the rival conception of it as a great Church under a single Patriarch at Rome appointed to hold the keys of heaven and hell and to guide kings in the way they should go."<sup>1</sup> The Holy Roman Empire started with the conception that the Emperor should be the protector and overseer of the Church; it ended by making the Pope the overseer of the State.

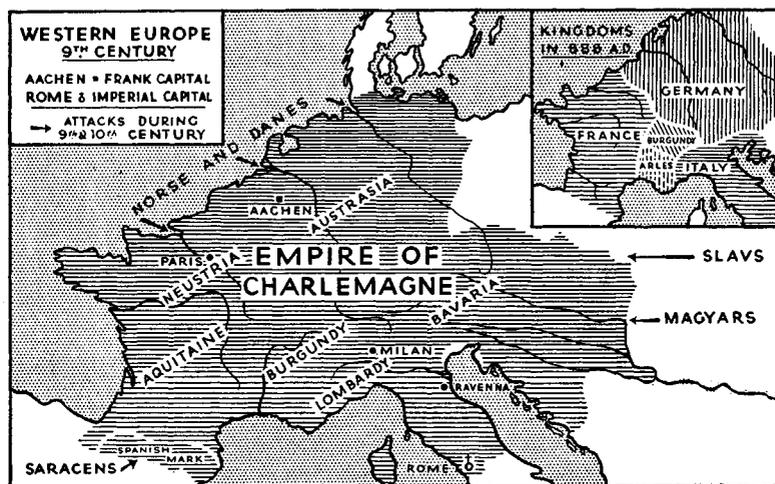
The immediate result of the coronation of Charles by the Pope was a great advance in the prestige and influence of the Church. Henceforth the wars of Charles were "crusades" against the heathen, and his method of conversion typical of the persuasive methods of the Church militant. Thus the Saxons on the lower Weser had long been a source of annoyance to the Franks. Charlemagne determined to subject them to the Franks and bring them within the fold of the Church. Accordingly, by his superior troops, he drove them into the rivers, then he told them to come out and to consider themselves baptized into the true faith. Little by little the Frankish Empire penetrated into the forests of Germany and beyond the Pyrenees into Spain, and with it the ecclesiastical power advanced also, if indeed the missionary were not actually the pioneer of the soldier. At the death of Charlemagne the Carling Empire stretched from Brittany to beyond the Elbe and from the North Sea approximately to the Ebro and the Tiber.

The Holy Roman Empire thus established by Charlemagne did not long survive him in reality, though it continued in theory. Its collapse was due partly to the Frankish custom of dividing lands among all the children instead of the inheritance passing only to the first-born,<sup>2</sup> and partly to the attacks of the Norse, Danes,

<sup>1</sup> Oman, *The Dark Ages*, pp. 376-377.

<sup>2</sup> The Settlement of 888 is of special interest, because it divided the empire into *five*—Carolingia (France), the Teutonic realm (Germany), Burgundy, Arles, and Italy—which are distinguishable throughout the whole history of Europe. Compare the five-fold division of the western empire, see p. 51.

Slavs, Magyars, and Saracens during the ninth century. The chaos of this period enabled dukes and counts, on whom fell the real burden of defending the Empire, to repudiate the authority of the sovereign, to establish themselves by castles and cavalry as overlords of their districts, and to enslave the population, who in return for protection (!) surrendered themselves and their property to the service of a lord. This is "the feudal system", the political counterpart of the ecclesiastical system, which held sway till the nineteenth century.



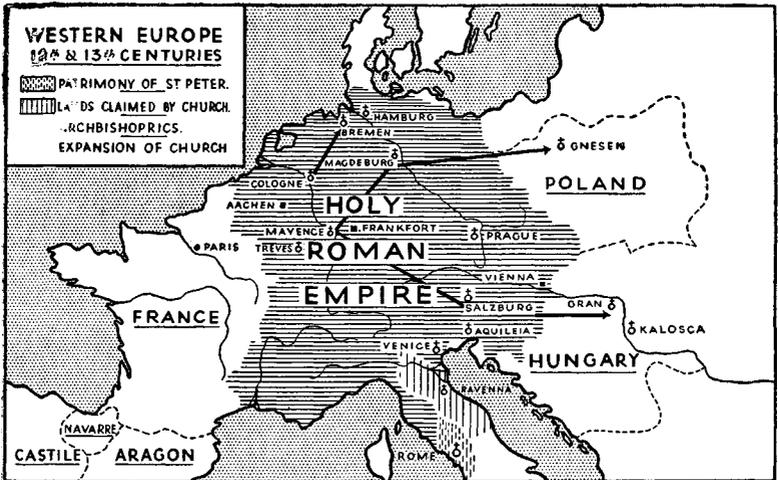
Map 6. Western Europe, 9th Century.

### The Empire of Otto

One result of the storms of the ninth century was the complete and permanent severance of France from the other lands which had formed part of the Holy Roman Empire of Charlemagne. Consequently, when Otto I, king of Germany (936), revived the idea by establishing his authority over the dukes of Germany, by conquering the Lombards of north Italy, and by being crowned Emperor by the Pope, it was a Holy Roman Empire shorn of its western area and essentially German in character. To Otto III (983-1002) such an empire seemed to materialize his visions of a kingdom of God on earth, in which Pope and Emperor ruled in harmony over a world that enjoyed perfect peace and idyllic happiness.

### The Expansion of the Empire and the Church

The expansion of the Empire was essentially eastwards, and illustrates the dual character—political and ecclesiastical—of rule in the Middle Ages. The expansion of the Empire followed that of the Church. Thus, in the early days, from the archbishoprics of Rheims and Treves, Christianity spread to the Rhine, and bishoprics were established on the west bank at Cologne and Mayence. From these the influence of the Church spread to the Elbe and the Danube, Cologne and Mayence becoming archbishoprics, Bremen (with Hamburg), Magdeburg, Salzburg, and Prague becoming



Map 7. Western Europe, 12th and 13th Centuries.

bishoprics. These sent the emissaries of the Church further eastwards, the bishoprics became archbishoprics, with rule over the bishoprics (among others) of Gnesen, Gran, and Kalocsa. These latter ultimately became archbishoprics, with their provinces still further east and south-east. Thus did the Church advance its bishoprics eastward, but every one of these foundations, besides being a lamp in a dark forest of heathenism, was a buttress of the civil power of the Frank ruler. By the middle of the eleventh century Poland, Bohemia (including Moravia and Silesia), and Hungary had not only been Christianized but had been made fiefs of the empire. "With a row of vassal kingdoms extending to the extremest eastward limits of Roman civilization, the Holy Empire was fast becoming in a very real sense the mistress of the world."<sup>1</sup>

<sup>1</sup> Tout, *The Empire and the Papacy*, p. 61.

### The Rival Claims of Pope and Emperor

Whatever may have been the ideals of Otto III regarding the unanimity of Pope and Emperor for the peace of the world, a very different state of affairs arose in practice. No useful purpose would be served by recounting the events which marked the rivalry of the two heads of Christendom. A typical period is the one covered by the life of Hildebrand, some particulars of which will aid in the interpretation of the Apocalypse. It must always be remembered, however, that the spiritual authority of the Pope extended beyond the limits of the Empire to western Europe, giving him added power and prestige, though it involved him in conflicts not only with the Emperor, but with the sovereigns of England, France and Spain.

In 1056 Henry IV, a child of six, succeeded to the imperial throne. The long minority enabled the princes of Germany to increase sovereign rights over their own districts and to repudiate many of their obligations to the Emperor. The portion south of the Alps, secretly encouraged by the Church, broke away and became subject to the Pope. No opportunity was lost by Hildebrand, "the power behind the chair of S. Peter", to strengthen the Pope and weaken the Emperor. He made an alliance between the papacy and the Normans, who held Sicily and south Italy, and thereby attached to the cause of the Church a warlike people who had little sympathy with the Emperor and his Germans. In 1073, the year which commenced the personal reign of Henry IV, Hildebrand was elected Pope as Gregory VII. His ideal was "to reform the world by establishing a sort of universal monarchy for the papacy"<sup>1</sup>. He wrote: "Human pride had created the power of kings; God's mercy has created the power of bishops. The Pope is the master of emperors. He is rendered holy by the merits of his predecessor, S. Peter. The Roman Church had never erred, and Holy Scripture proves that it never can err. To resist it is to resist God".

At the Synod of Rome, held in 1075, Hildebrand declared a policy which carried the domination of the Church a step further. "If anyone henceforth receive from the hand of any lay person a bishopric or abbey, let him not be considered as abbot or bishop, and let the favour of S. Peter and the gate of the Church be forbidden to him. If an emperor, a king, a duke, a count, or any other lay person presume to give investiture of any ecclesiastical dignity, let him be excommunicated."

Thus commenced the great "Investiture" contest, which lasted two hundred years, and which embodied in a very material form the rival claims of Pope and Emperor. No monarch could allow the lands of the Church within his territory to be entirely outside his jurisdiction.<sup>2</sup> No Pope, who followed in the slightest degree

<sup>1</sup> Tout, *The Empire and the Papacy*, p. 126.

<sup>2</sup> It is probable that the lands of the church at one period comprised the greater part of western Europe.

the Hildebrandine policy, would ever allow ecclesiastics to be amenable to the ordinary secular courts. Henry IV roundly denied such papal claims, and forthwith was excommunicated. Excommunication freed all nobles of their oath of allegiance, and Henry IV found himself so insecure on his throne that he could not afford to ignore the papal bull, and was compelled to seek forgiveness. The Pope at the time was at the castle of Canossa, and thither in 1077 Henry proceeded. But Gregory intended to humble him, and the proud Pontiff kept the suppliant Emperor three days amid Alpine snows, clad only in his shirt, before he condescended to grant an interview. Peace, for the moment, was patched up, but the defeat of Henry by his rival Rudolf in a civil war, was followed by a confirmation of the bull of excommunication. Gregory detracted not a whit from his claims of papal domination. Indeed, at this very time he declared to the clerics assembled at Rome: "Act so that the world shall know that ye who have power to bind and to loose in heaven can grant or withhold kingdoms, principalities and other possessions according to each man's merits. And if ye are fit to judge in things spiritual, ought ye not to be deemed competent to judge in things temporal"!

Henry IV subsequently defeated the rival emperor in Germany, proceeded to Rome, deposed Gregory, and appointed another pope in his place. Thus, in 1080 the world beheld two popes and two emperors, for both defeated pontiff and emperor refused to give up their titles. It is fairly obvious from this typical period of the struggle that neither Pope nor Emperor could command the unquestioned obedience of the world. The majority of men regarded them as equals, the one a world-priest, head of the Holy Roman Church, the guardian of men's souls, the other a world-king, ruler of the Holy Roman Empire, the protector of men's bodies. Occasionally the Church was supreme, as when the Crusades brought all the chivalry of Europe under the influence of the Pope,<sup>1</sup> or when, from 1250-1273, there was no emperor. At other times the Pope became a mere puppet in the hands of the emperor, or a prisoner of the king of France at Avignon. Still, it must not be forgotten that western Europe presented a unity, and that unity was impressed by *Latinity*. The universal language and religion were Latin, the culture and scholarship were Latin, and almost every person who could read and write was a Churchman. In such a situation the Pope was supreme, though in matters secular he was stoutly opposed by kings and Emperor. It is for this reason that we must regard the Middle Ages as under a dual control, a striking illustration of the statement that "the whole of European history is embodied in the formula which couples together the rule of Christ and Cæsar"<sup>2</sup>.

<sup>1</sup> The great orders of chivalry were the Knights Templars, Knights Hospitallers, and Teutonic Knights. These, in addition to their vows of knighthood, took also the vows of a monk.

<sup>2</sup> Freeman, *Historical Geography of Europe*, p. 575.

### THE BEAST OF THE SEA

Having considered the trumpets and the results of their blasts upon the eastern and western sections of the empire, it is necessary to turn to what we have styled the appendix to the trumpet period. This is found in the 13th chapter. The matters there set out are amongst the most difficult of the whole book to apprehend. The symbols are peculiar; the relationships of the Beast of the Sea, the Beast of the Earth, and the Image of the Beast are so intimate that care is needed to see that a proper discrimination is made in rightly applying the prophecy to the history. The principles already laid down, that the great theme of the Book is Rome v. Zion, and that the former is represented in varying phases by different symbols, are of primary importance here. At the same time another principle must be noted, viz., that when different symbols are used there must be some reason for the diversity, and we must not apply to one phase what is particularly mentioned in reference to another.

The foregoing historical review will enable us to see the background against which the symbols have to be placed. After many vicissitudes Rome had been reduced, politically, to a second-rate city in the empire. This fact, together with the other causes which have been alluded to, had enhanced the position of the ecclesiastical head of the city, the bishop or Pope, not only in Rome and Italy, but throughout all the lands of the west. The decree of Justinian, who had overthrown the Gothic monarchy, gave a legal status to the papacy, so that it was this power which filled the scene at the time with which we have to do in identifying the Beast of the Sea.

#### **The Likeness to a Lion, a Leopard, and a Bear**

This animal, as described in the words of John, is a peculiar one. He says: "I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy. And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion; and the dragon gave him his power, and his seat, and great authority". This description makes it necessary for us to enlarge our already broad principle as to the continuity of Rome being involved in the scheme of the Apocalypse. Anyone familiar with the book of Daniel, reading these particulars of the Beast of the Sea must be reminded of the vision which Daniel had of certain beasts which arose out of the stormy waters of the great sea (Dan. 7). Without attempting proof of the matter, it may be stated that it is admitted by most interpreters of prophecy that the four beasts which Daniel saw were emblematic of four great empires (which were to arise on the world's theatre, setting forth a general

outline of the history of mankind. Those empires were Babylon (the lion), Media-Persia (the bear), Greece (the leopard), and Rome (the unnamed fourth beast). It will be seen that each of these four beasts is associated with the Beast of the Sea. Its mouth was like that of a lion, its feet as those of a bear, its general resemblance was a leopard, whilst the fact that it had ten horns associates it with Daniel's fourth beast. It must be apparent that this adoption of parts of the various beasts indicates a connection between the Beast of the Sea and the four world powers of the past ; in other words, it is not only necessary to allow for a continuity of Rome, there is also in some sense a continuity in the various phases of the Kingdoms of men. All, of every age and place, are in essence one ; they represent human dominion as opposed to the Kingdom of God ; and if the latter is finally to prevail it must be by an end being made of the kingdoms of men or the kingdoms of men being made into the Kingdom of God (Rev. 11 : 15). The truth of the principle will be even more apparent when we come to deal with the third appendix.

### **Seven Heads and Ten Horns**

The seven heads and ten horns of the beast also identify it with the great red dragon of the first appendix. There is, however, one difference which is important as indicating the era of the prophecy. The dragon had crowns upon its heads ; the beast of the sea wore crowns upon its horns. We must, therefore, apply the symbol to the time when horn kingdoms had arisen on the body of the beast, that is to say, after the ending of the sway of the seventh (Gothic) head and the establishment of the barbarians as independent sovereignties on the territory of the Empire.

### **The Name of Blasphemy**

There remains one other mark of identity to which reference must be made before attempting to define the system represented by the beast of the sea. "Upon his heads was the name of blasphemy." What is blasphemy? In answering this question we must be guided by Scriptural usage of the word ; the common meaning is not always reliable in respect to such a term. In Ezekiel the children of Israel were charged with blasphemy because they offered sacrifices in unauthorized places and in unlawful ways (Ezek. 20 : 27 and 28). Glorifying in their antagonism to the land of Israel, that is, God's land, and speaking lies in relation thereto was the basis of a charge of blasphemy against Edom (Ezek. 35 : 12). In the Apocalypse it is declared to be blasphemy for people to profess to be Jews (i.e., literally Christians) when they were not (Rev. 2 : 9). Any system, therefore, which consists of people who profess to be Christians, whilst in reality they are not, which persecutes those who are really such (such persons being thereby God's people, just as Canaan was God's

land), which invents a way of its own to worship God, instead of worshipping Him in the way He has appointed, and which speaks lies in the name of the Lord, may be styled "Blasphemy". The name on the heads of the beast of the sea indicates that it is guilty of such practices. No difficulty is likely to be found in applying such particulars to Papal Rome during the times sketched in the earlier portion of this section.

### **One Head Wounded and Healed**

As John beheld the beast, he saw one of its heads wounded to death. As in a later portion it is declared that five of these heads had fallen already (Rev. 17 : 10), it could only be the sixth or the seventh head which was to be subject to this fate. Between these two there is little room for doubt as to which is referred to in the symbol. The seventh head was only to continue for a short space. This was the Gothic, which passed away after a brief existence and did not return. The imperial head, the sixth, was wounded when the western Roman Empire fell before the barbarians under the fourth trumpet blast, but it was afterwards revived when the Gothic was overthrown by Justinian—"its deadly wound was healed".

We can now endeavour to trace the parallel between the history and the terms of the prophecy. When the Eastern Empire triumphed over the Gothic kingdom it was, as has been seen, the ecclesiastical head of Rome which mostly profited by the change. When Justinian decreed "We ordain that the Most Holy Pope of the elder Rome be the first of all Priests", the triumph of the papacy was assured, for as the imperial power receded the papal power was certain to increase. It was by creating the position that caused this development that "the dragon—the power enthroned in Constantinople—gave him (the beast of the sea) his power, and his seat, and great authority." When in the next century, Phocas, the "brutal ruffian", as Gibbon terms him, issued the decree making the Pope Universal Bishop, the process was carried a step further. In this case also, it will be observed, the "dragon" was the giver. Thus the deadly wound was healed in the revival of Rome in the hands of its ecclesiastical-political head, the Pope. By placing secular and political power in the hands of its bishop, Rome again dominated the world, especially in the western section of the lands around the Mediterranean Sea, and "all the world wondered after the beast".

In verses 5 to 8 a number of particulars are given whereby we may test the accuracy of our identification. That the papacy answers to the mark of identification expressed by the name of blasphemy will be apparent to all who know its claims and pretensions. "And there was given unto him a mouth speaking great things and blasphemies." The little horn of Daniel's fourth beast also had a mouth, and in view of the suggested continuity

and identity we may note the character of the sayings which proceeded therefrom. Its mouth (and eyes) distinguished it from the other horns. It spake "great things", "great words against the Most High". The beast of the sea "opened his mouth in blasphemy against God, to blaspheme His name, and His tabernacle, and them that dwell in heaven". No power could ever speak like the papacy. Out of its Babylonian lion-like mouth it has issued its decrees and blasphemies. By these it has made kings and nations to tremble, and caused the peoples of the earth untold sufferings by the things it has said. Was a king denounced by that mouth? —the whole nation might be deprived of all religious exercises and made to tremble with dread forebodings of what should happen to the individuals of that nation after death.

### Forty and Two Months

"And power was given unto him to continue forty and two months." Forty-two months consist of 1260 days (30 days per month). On the principle of a day for a year (see Ezek. 4 : 6), this would be equivalent to 1260 years. We should therefore conclude that when that length of time had elapsed from the full development of the papacy by the decree of Phocas, there should be an end to its existence. Such was not the case, for it still stands. What John really said was something quite different. The Greek word translated continue (*poiesai*) means to make, build, or construct; other derived meanings are to effect, do, or perform; to render, make, or appoint; to deal with, etc.; it is never elsewhere rendered continue. The system had power to do something during 1260 day-years; it might continue much longer. What was it that it was to do? The context supplies the answer. "It was given unto him to make war with the saints, and to overcome them; and power was given him over all kindreds, and tongues, and nations." If we apply this to the facts regarding the papacy, it is found to harmonize therewith. Phocas reigned from 602—610. Add to this 1260 years, and we get a terminal epoch in 1870, when the power of the papacy to effect anything against the saints ceased. Doubtless the decree was issued prior to 610, but against this it must be borne in mind that the persecuting power of the papacy was very slight indeed immediately prior to 1870; that date is only referred to as marking the full end of the temporal power.

War with the saints has been a notorious feature of the papacy. Persecution has been its constant procedure against those who advocated every form of teaching adverse to its own pretensions. Death in its most painful forms and suffering of the most awful kind have been used by it for the furtherance of its ends. Its power over all nations is equally notorious. It has been the object of adoration of those whose names are not written in the Lamb's book of life.

Thus the details of the prophecy fit in with the facts of history, and the papal system of the west (Latinity it might be called) stands before us as the beast of the sea.

The persecution of the saints by the power represented by the beast of the sea, aptly gives rise to the encouragement given by the verses which immediately follow the various marks of identification. "If any man have an ear, let him hear. He that leadeth into captivity shall go into captivity; he that killeth with the sword shall be killed with the sword. Here is the patience and the faith of the saints."

When the saints suffered under papal persecution, these words must have consoled them. They indicated to them that the slayer should himself be slain, and that their deliverance was sure. This feature is even more impressive when it is linked up with its repetition in Rev. 14:12. There the Lamb is represented as standing on Mount Zion, with the redeemed; the doom of Babylon (the lion-mouth) and the worshippers of the beast is announced; then again we read "Here is the patience of the saints".

### THE BEAST OF THE EARTH

After describing the beast of the sea and giving particulars of its activities, John says: "I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon". In considering the uprise of this beast we are taken away from the Mediterranean area to a territory styled "the earth". The characteristics of the beast are peculiar, they are a combination of lamb and dragon, the latter being particularly affirmed of its speech. It assumed the power which had hitherto rested with the beast of the sea, and yet instead of detracting from the honour of that beast, he exalted it so that he "caused the earth and them which dwell therein to worship" the beast of the sea. These particulars will suffice to guide us in applying the prophecies to the historical facts already narrated.

#### Lamb-like and Dragon-like

The conjunction of the likeness to a lamb and to a dragon will require a little consideration. In the Apocalypse the lamb is unquestionably the symbol of the Lord Jesus Christ, having especial relation to him in his mission as the Lamb of God to take away the sin of the world. For a beast to be like unto a lamb there must be some feature of it suitably associated with this point. There must be some religious element in the power symbolized, and it should be sufficiently noticeable to attract the attention of observers. On the other hand the speech of the beast is draconic. We have already had occasion to identify the dragon with Constantinople, or rather the power which had its headquarters there; in the days with which we are now concerned that

power was the eastern Roman Empire. To speak as a dragon involves that the beast of the earth must issue decrees as an empire ; it will be still more appropriate to find it doing so in the name of a Roman empire.

### **The Dual Character of the Holy Roman Empire**

The facts which have been recorded concerning the Holy Roman Empire will supply the historical parallel to the Apocalyptic symbol. That Empire did not arise out of the Mediterranean area, but out of the lands of north-west Europe. In no other organization since the days of Israel had there ever been such a combination of kingly and priestly rule as existed in the empire founded by Charlemagne. " It was a great empire, from one point of view a state, from another a church ; the supreme power of both kinds in the hands of one man . . . Charles found the church towering in her pride above the stunted tribal sovereignties ; the peculiarity of his life work is that he created a state by extending the church, that he fused together peoples hitherto loosely federated or independent of each other, by making his power the representative of that religion which they held in common."<sup>1</sup>

It is said of him that he thought of himself not only as the successor of Constantine, but also as inheriting the theocratic powers of David, king of Israel. The position has been summed up by Bryce, who, speaking of the joint rule of pope and emperor, likens the former to a " spiritual emperor ", and the latter to a " secular pope "<sup>2</sup>. The dual character of the constitution is also indicated by the titles which the emperor bore, such as Head of Christendom, Defender and Advocate of the Christian Church, Temporal Head of the Faithful, Protector of Palestine and of the Catholic Faith, etc.

### **Worshipping the Beast of the Sea**

Such a constitution was bound to result in the glorification of the church. The Empire, as the beast of the earth, caused all to worship the first beast. It was necessarily so, for to allow anyone to question the spiritual claims of the papacy would be to question the very power to which Charlemagne owed his exaltation to imperial power. At all events, that is how it would have appeared to the people of his own times. In the course of his reign, as we have seen, he extended the bounds of his Empire over lands hitherto quite outside the reach of Roman or papal influence. The conquered peoples were required to become " Christians ", and the orthodoxy of Charlemagne ensured that they should be of the Catholic type. In the language of the symbol, they had to " worship the first beast whose deadly wound was healed ", and the means by which this was accomplished is referred to as making

<sup>1</sup> Davis, *Charlemagne*, p. 16.

<sup>2</sup> Bryce, *Holy Roman Empire*, p. 105.

“fire to come down” in the sight of men. Fire and the sword were the methods of persuasion whereby the bounds of the church were extended as described. The essential feature of the Holy Roman Empire, whether under Charlemagne or his successors, is the progress and protection of the church in alliance with the state—the pseudo-lamb and the dragon.

### THE IMAGE OF THE BEAST

One thing more remains to complete the prophecy of this chapter. The beast of the earth was to cause “them that dwell upon the earth to make an image of the beast which had a wound by the sword and did live”, that is, an image of the beast of the sea.

When Charlemagne crushed the Lombards in Italy he handed over their territorial possessions to the Pope, who was fully established, by imperial gift, as a temporal prince with an earthly



Map. 8. Approximate areas of Apocalyptic Symbols.

state. By this action Charlemagne prevented the uprising of a united Italy and, what for our purpose just now is more important, he “firmly established the temporal power of the papacy, a curse to blast Italy for a thousand years”<sup>1</sup>.

It will be seen that by this course a situation was created which answers to the requirements of the chapter. In the east the dragon was enthroned at Constantinople. In the west there was the beast of the sea with the name of blasphemy, with the Latin kingdoms deeply influenced by the Pope, whose authority and importance had grown with the times, everything apparently

<sup>1</sup> Oman, *The Dark Ages*, p. 244.

happening most fortunately for the papacy to this end. In the centre and to the north there was the beast of the earth, the Holy Roman Empire, hand in hand with the papacy, and causing, though not perhaps intending, the constant increase of its prestige. Finally, there were the States of the Church, an ecclesiastical temporal dominion, which, though small in extent, was of great power and influence, and was a real earthly kingdom—an image of the beast.

### The Image made to Live

The results of the combination were such as might have been imagined, the increase of the power of the church. For the image was not a lifeless block of stone or metal. "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." These words need to be carefully noted. It was the beast of the earth, the Holy Roman Empire, which gave life to the image. Its temporal power was the gift of the Frankish kings, Pippin and Charlemagne. It was the same source from whence the power of speech came. But it was the image itself that, having life, caused that those who would not worship it should be killed.

The living power of the papal dominion is aptly suggested in the following extract. "The power of the great Latin patriarchate was a form, the ghost, it has been said, of the older empire . . . but really vital because capable of wonderful adaptation to the character and wants of the time."<sup>1</sup> The parallel between a *living image* and a *form that was vital* is obvious. How the living image caused all to worship it history abundantly testifies. The religious persecutions of the Middle Ages need not be recounted.

As the lines of pope and emperor developed they were found to be conflicting. The triumph of the spiritual over the temporal was inevitable. The secular state was the body, the spiritual was the soul. The theology of the times, with its doctrine of the immortality of the soul, emphasized the relative positions of the two powers thus described. The triumph of the spiritual power was never more dramatically exhibited than in the incident at Canossa.

The living image was long the supreme power in the world. Under a succession of strong and masterful popes it towered above all other organisations. When it "spoke" the world had to listen. It claimed to dispose of, at will, all the lands and kingdoms of the

<sup>1</sup> Hallam: *Europe during the Middle Ages*, p. 368.

Hallam's allusion is to Hobbes' comparison in *The Leviathan*: "And if a man consider the original of the great Ecclesiastical dominion, he will easily perceive that the papacy is no other than the ghost of the deceased Roman Empire, sitting crowned on the grave thereof; for so did the Papacy start up on a sudden out of the ruins of that heathen power."

earth. From the time of Innocent III to Boniface VIII (1198—1303) "Rome inspired . . . all the terror of her ancient name. She was once more the mistress of the world, and kings were her vassals"<sup>1</sup>.

Boniface may be taken as an illustration of the popes of the period. "The church", he declared, "is one body, and has one head. Under its command are two swords, the one spiritual, the other temporal; that to be used by the supreme pontiff himself, this by kings and knights by his license and at his will. But the lesser sword must be subject to the greater and the temporal to the spiritual authority." He declared the subjection of every human being to the See of Rome to be an article of necessary faith. This same Boniface seated upon a throne, arrayed with sword and crown and sceptre, proclaimed, "I am Cæsar, I am Emperor".

"In many ways, indeed, the Church was comparable to the Roman Empire of old, whose territorial and administrative organization it had taken over, and whose official language, Latin, it still maintained in its services, records and literature. Both were international in character. Everyone recognized the Pope as everyone had worshipped the Emperor. The Church had its legal system and courts . . . Its missionaries and crusaders on the frontiers of Christendom were like the ancient legionaries on the Roman borders. Its monasteries were scattered over the face of the land as thickly as had been the administrative bureaucracy of the Empire, and at the head and centre of it all, watching over the whole world, interfering in everything, exercising temporal as well as spiritual power, receiving reports and questions and appeals from all quarters, and reserving to himself the settlement of all questions in the last resort, sat Innocent III, with an authority quite comparable with that of a Trajan or a Diocletian."<sup>2</sup>

### The Trade Mark of the Image—The Sign of the Cross

This same living image of the beast "caused all to receive a mark", and decreed 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". The idea underlying the passage is the practice which prevailed in early times of branding slaves, soldiers, and others with the name or mark of their owners or masters. It is well known that the system represented by the image has a mark which it impresses upon all its devotees. It is the sign of the cross which is made at baptism. Without this anyone is outside the pale of its church, he cannot either buy or sell its spiritual commodities, the sale of which is a profitable concern so far as this world's goods

<sup>1</sup> Bryce, *Holy Roman Empire*, p. 418.

<sup>2</sup> Thorndyke, *Mediaeval Europe*, p. 414.

can make it so. This sign is everywhere in and upon their churches. It is supposed to be a representation of the cross on which Christ was crucified. They call it "the blessed cross", a striking contrast to the scriptural association of a curse, not a blessing, with the fact of hanging on a tree (Gal. 3 : 13). The cross as a sign is not a christian institution at all. It existed in various forms long before the death of Christ. In Egypt it was, in one form, the symbol of life, and was associated with the worship of Osiris. In South America Catholic missionaries were astonished to find it as the symbol of the god of rain. In early christian times it was not found at all. It started with the first letters of the name of Christ XP., as already shown, and did not assume its present form until some centuries had elapsed. The moral underlying this fact will be more apparent when we come to deal with chap. 17.

### The Number of His Name

The final point of identification is found in the "number of his name"—666. It has long been recognized that this number can be found in the word Lateinos, giving the various letters the numerical value they possess in the Greek. This application has been recognized as far back as the time of Irenæus. Irenæus was a disciple of Polycarp, who was contemporary with the Apostle John, so that the suggestion is of some weight. It was adopted because it harmonized with the fourth beast of Daniel. The value of the Greek letters is as under :—

L	..	..	..	30
a	..	..	..	1
t	..	..	..	300
e	..	..	..	5
i	..	..	..	10
n	..	..	..	50
o	..	..	..	70
s	..	..	..	200
				—
				666
				—

It would be difficult to imagine anything more remarkable than the parallels which history furnishes to the symbols of this chapter of the Book of Revelation. The whole period is extraordinarily involved, even as history. Yet the symbols are found to be in exact accord therewith ; indeed, the more the history of the period has been realized, the more appropriate the symbols have been found to be. Nothing could more deeply impress the mind with the fact of the divine origin and inspiration of the Apocalypse.

## ADDENDUM

### The Renaissance and the Reformation

The student of history will notice in this, and certain other, expositions of the Apocalypse a considerable break in the continuity of the events recorded. As is stated in the Preface to this edition, the author has long regarded this break as a weakness, particularly having regard to the title "The Apocalypse and *History*". Yet in the development of the subject there is a break of something like 350 years, during which nothing is recorded except passing allusions to events that occurred during that period. The existence of this break cannot be regarded as satisfactory.

Following the fall of the Roman Empire in the west in A.D. 476, the Dark Ages, as they are called, settled down over the countries that had been subject to the dominion of Rome. There was, of course, a revival under the rule of Charlemagne in those countries included in the Holy Roman Empire, but as has been written, "As in the fourth and fifth centuries barbaric invasions had shattered and overthrown the Roman empire, so during the ninth and tenth centuries the empire of Charlemagne staggered under the blows of new hordes of invaders, whose opportunity came with the fratricidal wars which rent the empire. Vikings ravaged, burnt, and plundered the coasts of the north and west; Saracens captured and occupied many islands and headlands of the Mediterranean, Magyars poured through the Vienna Gate to harass Bavaria and the German lands up to the Rhine; Slavs threw off their allegiance and attacked the eastern marches".<sup>1</sup>

In this brief summary something will be seen of the conditions that prevailed in the lands that had been subject to Rome. "Where the barbarian came he made a wilderness; chaos and ruin were his sign marks." "Ignorance, if not complete, was vast and wide-spread."<sup>2</sup>

In the east, where the emperors who ruled in Constantinople held sway, a semblance at least of learning survived, and under Justinian (527-565), law was codified, and though the lot of the people was far from what it might have been, it was far better than that of those who lived among the barbarians of the west. Comparing the two regions Gibbon points out that storms of barbarians overspread the provinces and extinguished the Empire of ancient Rome, while the weakness of the east was concealed by the conquests of Justinian. The lot of the people may not have been very happy, but the Empire of the East continued to exist, though in a restricted territory, until the fall of Constantinople in 1453. It passed through many vicissitudes, but it remained alive.

The Eastern Empire was Greek, not Latin, and the use of the latter language had given way to the Greek, a fact of considerable

<sup>1</sup> Barker and Rees, *The Making of Europe*, p. 31.

<sup>2</sup> Stubbs and Blich, *Sixty Centuries of Health and Physick*, pp. 86 and 87.

importance in the incidents that followed. Those are the incidents to which this addendum is mainly devoted.

One of the historical phenomena that marked the period to be covered, was the Crusades. These undertakings, ill-conceived and unsuccessful as they were in the end, for they finally failed to rescue the Holy land or the Holy city from the Mohammedans, had some effect in bringing a little light into the darkness of the West. The contacts with the Eastern Empire, and with the Saracens, that resulted shewed the people of the West something of what they had lost. There was another factor working to the same end. The Saracen conquest of some of Western Europe, particularly of Spain, brought some light to those lands. The Saracens had developed a civilization of their own, partly Greek and partly Persian, and it was a civilization far in advance of anything that was to be found in Western Europe at the time. They built large cities and founded universities, and that at a time when Western Europe was lying in darkness.

“To the Arab we owe the use of the decimal system and the invention of the pendulum, besides numerous developments in trigonometry, optics, astronomy, and other sciences. Their knowledge of medicine was considerable; they were acquainted with anæsthetics, and could perform some of the most difficult surgical operations. Arab scholars also discovered many new substances as alcohol, potassium, nitrate of silver, nitric and sulphuric acids. Among the arts and crafts in which the Arabs excelled we may mention their work in gold, silver, copper, bronze, iron and steel; the manufacture of textiles, glassware and pottery; dyeing, leather-dressing; the making of tinctures, essences, and syrups; the extraction of sugar from the cane; and the making of wine. Their caravans and boats traded with the whole of the known world.”<sup>1</sup>

The foregoing will give some indication of the civilization with which the Crusades and the Arab conquest made Western Europe acquainted.<sup>2</sup> The effect was remarkable. Trade began to revive and to enlarge its bounds. Knowledge began to be disseminated; travel increased, and with these movements the Renaissance commenced. It introduced a time full of interest to the student of history.

The Renaissance and its effects cannot be easily summed up for the movement had many phases. It has been said, “What the word Renaissance really means is new birth to liberty—the spirit of mankind recovering consciousness and the power of self-determination, recognizing the beauty of the outer world and of the body through art, liberating the reason in science and the conscience in religion, restoring culture to the intelligence, and establishing the principle of religious freedom”. The tendency of the Middle Ages, controlled almost entirely by ecclesiasticism and clerical predominance, had been to build up a centralized unity in which clerics reigned supreme; the tendency of the Renaissance was towards individualism. It was the first blow at the undisputed supremacy

<sup>1</sup> Barker and Rees, p. 59.

<sup>2</sup> See Map 4.

of clericalism. Men began to study independently, and literature revived.

The period coincided with a decline in the Holy Roman Empire ; peoples began to realize their nationhood ; men began to think in national groups and to render to kings some of the loyalty that had been given to the church ; national literatures began to take form, and the people, or some of them, were able to secure the first steps to independent political life. Architecture, painting, and the arts revived, so did music and poetry. Life succeeded death that had arisen from the stagnation that had overwhelmed the world.

There was another side to the matter, a side that will find full expression as the Apocalyptic scene unfolds itself. To again quote what others have written, " The discovery of gunpowder and the revolution it effected in the arts of war, are inextricably bound up with the military system". There was no phase of human life that was not affected to some degree by the Renaissance.

In the preceding pages the outline of the history of Christendom has been traced as far as the year 1453, when Constantinople fell before the Turkish flood, and the Crescent took the place of the Cross on the Cathedral of St. Sophia. It is from that point that it is necessary to take up the thread of history. One effect of the triumph of the Ottoman Turks, and one that helped in the development of the new state of things that was finding expression in the west, was the flight of large numbers of scholars who left Byzantium to find a home elsewhere, for the Ottomans were very different from the Saracens who had a civilization of their own, and did much to improve it. The Turk was a desolator, and an Ottoman Constantinople was no place for the development of the arts and other refinements that had survived in that city under the last of the Eastern Emperors. The fugitives took with them all they could of the recorded learning of the times, and what was of the utmost importance that learning included a knowledge of Greek, the language in which the Scriptures of the New Testament had been written, and into which the Old Testament had been translated some two hundred years before the birth of Jesus Christ. This was one of the outstanding advantages that followed the seeming tragedy of 1453.

Five years after the fall of the city the public teaching of Greek commenced in the University of Paris ; before the century had finished it was being taught in Oxford ; the first Greek grammar to be published in the west was issued in 1476 while the first Greek lexicon appeared in 1480. Instead therefore of Englishmen being compelled to trust in a translation of the Latin Vulgate version of the Bible, they could translate direct from the Septuagint, the Bible of the early church, or, in the case of the New Testament, from the language in which the original gospels and epistles were written. This aspect of the effects of the Renaissance and the dissemination of knowledge is particularly interesting to students of the Apoca-

lypse. The debt they owe to the Renaissance cannot be over-estimated.

Other great developments followed the Renaissance. Among them were the great voyages of the navigators of the times in an endeavour to find a way to the East without having to run the gauntlet of the Saracen dominions. Some sought a route southward, others sailed westward on these quests. Prince Henry of Portugal reached the Cape of Good Hope ; Vasco da Gama went further and reached India by that route. Christopher Columbus sailing westward, reached the West Indies and Central America. The Cabots discovered Newfoundland and North America. The world was stirring, and a train of events was being started that was to result in a tremendous political upheaval, and the breaking of the shackles that ecclesiasticism had placed upon human intellect. Thought was liberated, and men began to think and reason for themselves.

Just at an opportune moment another important event occurred—the art of printing was discovered. There is some discussion as to the particular individual to whom the world is indebted for this great advance in the pursuit of knowledge. The name of the individual is immaterial ; it was the fact that mattered. Instead of manuscripts having to be laboriously copied letter by letter to produce a single copy, thousands could be printed off once the type was set up. It has been estimated that by the end of the Fifteenth Century nine million printed books were in existence on the Continent of Europe. By the same time Bibles were circulating in various languages which the people of different countries could read—German, Italian, French, Dutch, Russian, Slavonic, Bohemian and Spanish. Men could read them and talk about them to their fellows.

They could talk, talk of the differences between the teaching of the Bibles they read and the things they were told by the clerics of the day, who claimed to be the sole teachers of religion and interpreters of the Bible. The outcome was an event that staggered all Europe—the Reformation.

Although the leading individuality in the Reformation is admittedly the one-time monk, Martin Luther, its seeds were sown a long while before his day. John Wyclif in England, Huss in Bohemia, the Albigenses and the Waldenses, to whom reference is made in the section dealing with the Witnesses, all had a part in preparing for the movement. The notorious corruption that existed in the church also paved the way, while the new discoveries enlarging men's minds and the increasing knowledge of the Greek and Hebrew languages, and the discussions to which these matters gave rise, all assisted to make the Reformation more or less inevitable. Papal pretensions had reached their limit ; men were rebelling against them, while the known profligacy of large numbers of the clergy

and the scandals of the open sale of indulgences to sin, made it more or less inevitable.

It is worthy of note that something of this is recognized by Roman Catholics. "With the ecclesiastical organization fully developed, it came to pass that the activities of the governing ecclesiastical bodies were no longer confined to the ecclesiastical domain, but affected almost every sphere of popular life. Gradually a regrettable worldliness manifested itself in many high ecclesiastics. Their chief object, viz., to guide man to his eternal goal, claimed too seldom their attention, and worldly activities became in too many cases their chief interest. In the Papal Curia political interests and a worldly life were often prominent. Many bishops and abbots (especially in countries where they were territorial princes) bore themselves as secular rulers rather than as princes of the church."<sup>1</sup> Add to this confession the laxity of morals among the clergy, which was notorious, and it will be recognized that the stage was set for the Reformation.

The individualism to which reference has been made in relation to the Renaissance rebelled against these phenomena and gave rise to discussions on many matters beyond ecclesiastical conduct, and out of such discussions the movement associated with Martin Luther was born, although it was the open sale of indulgences that led to his first move. He had in those days no idea of attacking either the Pope or the church, though both were forced upon him as the movement developed.

The history of the Reformation is far too large a subject to be dealt with here, and its main features are, no doubt, well known to the majority of the readers of the Apocalypse and History. The crisis came when Luther nailed to the castle church of Wittenburg his thesis attacking the practice of Indulgences. That was in 1517. Thirteen years later Pope Leo X excommunicated Luther and the rift was complete. The rulers of Europe, and of the Holy Roman Empire as it existed at that time, were divided; some held with Luther, some with the Church. There is no doubt that the Reformation was assisted by a recognition of political advantages which some of the German rulers saw in the position as it was developing, but whatever may have been the case in individual cases, the Reformation had come to stay, and from that time, instead of one practically universal catholic church controlling everything in the west, that world became divided into jarring sections represented by Roman Catholicism and Protestantism.

Of the doctrines associated with the Reformers nothing need be said. In many respects they differed little from the dogmas of the Catholics, for the top-stone dogma of the infallibility of the Pope did not follow for some centuries.

<sup>1</sup> *Catholic Encyclopedia.*

Passing over the question of doctrines taught by the Reformers, which differed to some extent in the various countries and amongst the various sects, there was one great outcome of the Reformation to which some attention must be given—the translation of the Scriptures into the languages spoken by the peoples of various countries, and the free circulation of those Scriptures, together with a more or less general recognition of the right of freedom of conscience. One Protestant leader proclaimed that the Bible alone was the religion of Protestants, and though the saying is far from true in detailed application, it indicates the spirit that moved those who were concerned with the movement.

In England the Reformation was represented by men like William Tyndale. One of his sayings is well known, but can never be too frequently repeated. Being engaged in a discussion with an opponent on one occasion, the opponent remarked that it would be better to be without God's law than to be without that of the Pope. To this Tyndale rejoined, "I defy the Pope and all his laws; if God spare my life, ere many years I will cause a boy that driveth the plough shall know more of the Scriptures than thou dost". From that time he devoted his life and all his energies to the task of enabling Englishmen and Englishwomen to read the Scriptures in their own language. The work cost him his life, as he anticipated it would do, and his closing prayer was "Lord, open the king of England's eyes". The final answer to that prayer may be seen in the incidents that led to the issue in 1611 of the Authorized Version of the Bible, which bears on its title page the words, "Translated out of the Original Tongues . . . by His Majesty's special command".

Luther and Tyndale stand for episodes in the Reformation; there was a good deal of display on Luther's part; Tyndale went on with his work in his quiet English way, carrying on the task he had undertaken, though he could speak out with devastating words when occasion called for them.

That the Reformation falls far short of what it might have been is only too true, but the combined movements of the Renaissance and the Reformation have contributed an immense influence towards the formation of the world that emerged finally from the throes of the French Revolution that followed, which really grew out of them. "The Renaissance, the invention of printing, the discovery of America, and the Reformation, changed the face of Europe, and still conditions the civilization and outlook of the modern world. The result was a moral and intellectual revolution on so vast and complicated a scale that it is impossible to say that any particular development was an effect of one only of these four causes."

.....

What is the relationship between these two great movements and the great drama revealed in the Apocalypse? So far as the majority of the works usually studied by readers of the Apocalypse and History the answer must be, Nothing; apart from a reference

to two witnesses, their testimony and their death, there is little to bridge the time between the Fall of Constantinople and the outbreak of the French Revolution. Yet, as has been seen, the period was marked by events of very great importance.

Such a phenomenon is quite different from the general character of the book, as will be seen from an examination of Sections 1 to 8 of this volume. The seals carried the reader through the events that happened from the time the Apocalypse was given to the triumph of Christianity in the Empire and the accession of Constantine as the "first Christian Emperor", however little he may have been entitled to be so regarded. That led to the year 324.

After a short interval trumpets began to sound, when Goths and other barbarians attacked and subdued the Western Roman Empire, the final act being seen in the deposition of Romulus Augustulus, the last Emperor, in 476. Then the fifth and sixth trumpets followed, dealing with the uprise of Mahomet on to the triumph of the Turks in the capture of Constantinople. After such a continuous historical drama, why should there be a practical break of one-third of a millennium? Thirteen hundred years of history shown in symbol, then a break! What makes the difference so startling is the fact that from the outbreak of the Revolution to the end of the programme there is, particularly in the times immediately following the Revolution, a succession of symbolic prophecies reaching to the days in which we live, marked by a steady progression of events.

In certain other schemes of interpretation of the Apocalyptic symbols this unexplained break does not occur, the gap is bridged. It has been seen already that religious aspects of the historical drama are exhibited in what have been termed appendices, and this may very well be the case here. On the other hand the symbols which others have used to cover this period of human history occur in due order, and not as an appendix. That chapter is the tenth, and it is noticeable that the ninth ends with the Fall of Constantinople in 1453 and the eleventh introduces the Witnesses who lead the story on to the Revolution at the end of the Eighteenth Century.

In Elliott's *Horae Apocalypticæ* the tenth chapter is taken to set forth in symbol the events connected with the Reformation. In that chapter an angel appears bearing in his hand a little book. The leading events of the period certainly conform to that element of the vision, though there are obvious difficulties in applying some of the symbols to that time.

The leading events that have been pictured above led to the rediscovery of the Bible to the peoples inhabiting the Apocalyptic stage, and in making it an open book. It had been closed for generations; scarcely known by the worldly clergy, and forbidden to the laity. The purport of the proclamation by the angel who held the little book, was, "In the days of the voice of the seventh angel when he shall begin to sound, the mystery of God should be

finished, as He hath declared by His servants the prophets". The circulation of the open Bible led to a wide recognition of this aspect of Scriptural truth, caused a strong belief in many quarters in the return of Jesus Christ to the earth, and a recognition of the great consummation, when "the kingdoms of this world" shall "become the kingdom of our Lord and of His Christ, and he shall reign for ever and ever".

In the vision John asked to be allowed to have the "little book" and was told, "Take it and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey". John took it, and the result was as the angel had said. He was then given, in his representative capacity, the promise, or commission, "Thou must prophesy again before many peoples, and nations, and tongues, and kings".

The commission has been accepted by the representatives of John. The Bible has been translated into something like a thousand tongues and dialects, and in the course of the history of that great work, and the making known the rediscovered purpose of God, John's experience has been repeated. As with him, so with his followers, reception of the doctrine of the "little book" has often been followed by bitter experiences, but in their endeavours to "read, mark, learn and inwardly digest" its teaching they have realized the statement of the Psalmist, "More to be desired are they (the statutes and judgments of the Lord) than gold; yea, than much fine gold, sweeter also than honey and the honeycomb".

The "bitterness" was not experienced only by individuals who accepted the doctrines of the open Bible; there were political bitternesses also. In France there was a religious war as seen in the events associated with the Two Witnesses.<sup>1</sup> The Thirty Years' War, as it is called (1618-1648) was essentially a religious one, and caused much bitterness to those affected by it, and the Protestant "heresy" was stamped out in several countries by bitter persecution.

. . . . .

There is wide scope in applying Apocalyptic symbols to the events of history, and the foregoing is put forward more in the nature of a suggestion than as a definite interpretation. It fills in a break in the continuity of the historical interpretation, and justifies the title of this work, "The Apocalypse and *History*".

<sup>1</sup> See page 102.

## Section 7

### THE TWO WITNESSES

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#### **Christendom**

- a* A fusion of political and religious ideas ; government in the hands of Cardinal-Statesmen.
  - b* Two-fold opposition to the claims of mediæval sovereignty.  
1. Religious. 2. Social and Political.
  - c* The Spirit of the 18th Century and the outburst of the French Revolution.
- 

**The Temple** measured and the **Holy City** trampled underfoot forty and two months.

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#### **Lightstands—Witnesses**

- a* The dual character of the Witnessing.
- b* The testimony against the existing dominion of the political and ecclesiastical State.
- c* The death of the Witnesses—St. Bartholomew's Day (A.D. 1572). Revocation of the Edict of Nantes (A.D. 1685).
- d* Three Days and a Half.
- e* The Resurrection of the Witnesses in the movements connected with the French Revolution (A.D. 1789-92).
- f* A great Earthquake.
- g* The Reign of Terror.

### CHRISTENDOM

Christendom during the Middle Ages, as we have said, was under "the rule of Christ and Cæsar", the governing classes being nobles and ecclesiastics—"the men who fight and the men who write". The great mass of cultivators of the soil—"the men who dig"—remained in serfdom, glad to catch the few crumbs which fell from the rich men's tables. "The pen is mightier than the sword", and certainly the real power derived from government fell into the hands of ecclesiastics. The pope held large territories in Central Italy, while in Germany and on the Rhine were many prince-bishops, who, like the archbishops of Mayence, Treves and Cologne, made their progresses

"With many a cross-bearer before,  
And many a spear behind".

Elsewhere, cardinal-statesmen held the reins of government. In England the long line from Dunstan to Laud included Lanfranc, Anselm, Becket, Langton, Wolsey, and Cranmer. In France the names of Richelieu and Mazarin are more immediately associated with our present subject. So great was the power of the church that no one was permitted to think or to act for the state unless he had "the mark of the beast in his forehead and in his hands".

#### Opposition to Claims of Sovereignty

It has been pointed out that neither the rule of Cæsar nor the rule of Christ (as interpreted by the church) could receive the unquestioned obedience of all members of society. There were those who opposed the political organization and those who repudiated the dogmas and claims of the church. Frequently the two forces of opposition—religious and political—combined to accomplish their several objects. Thus in England John of Gaunt, who opposed the church on political grounds, joined with Wyclif, who protested on religious matters. In Bohemia the protestant principles of Huss had a political effect, and later led to one of the most terrible religious-political wars that ever ravaged Europe (the Thirty Years' War, 1618-1648).

One can well imagine that under the shadow of these greater forces of opposition there would also be that passive resistance exercised by the true believers in Christ. They would benefit by the success of Wycliffites, Hussites, etc.; they would suffer with them when the tide turned. Their teaching would be misunderstood and misrepresented. To the church they would be heretics of the heretics; by the state they would be regarded as secret plotters against the government. How true this might be can be realized from the statements of those who are adverse to the Truth to-day. The attitude of true Christians to church and state must remain the same, whether in the first or the twentieth century, until the true church and state are established under Christ Jesus.

“In the second century there are found instances in which Christian writers apply to Rome the description and denunciation of Babylon from the Jewish scriptures and the Apocalypse. There are instances also—Tertullian was one—of Christians who openly exhorted their brethren to abstain from all worldly duties and from all service to the state, if not actually to rush forward and denounce the state as an organization based upon evil. Again, though there were many pious and valiant Christian soldiers in the ranks of the army, there were a few instances in which men of the new faith openly refused military service.”<sup>1</sup>

The religious revival during the Eleventh Century led to numerous sects—some warlike—who “rejected the authority both of the church and of the state. Instead of the ordinary offices of the church, they had a sort of spiritual baptism called *consolamentum*, which was reserved to the perfect believers. Apart from their religious heresies they were frankly hostile to the whole order of society”.<sup>2</sup> Why did men reject the tenets of the church? Because they dared to read the Bible. Here is the lament of “S. Bernard”: “The Catholic faith is discussed in the streets and market places. We have fallen upon evil times”.

### The Waldenses

The sect of the Waldenses of Vaudois deserves special mention. Peter Valdez, a rich merchant of Lyons, in the Twelfth Century began to preach, and obtained a translation of the Bible in the vulgar tongue. Before his death in 1197 he had followers in Bohemia, Lorraine, Southern France, Aragon, and North Italy. “The poor men of Lyons . . . rejected all priestly ministrations, and included in one sweeping denunciation prayer for the dead, six of the seven sacraments,<sup>3</sup> military service, and property.”<sup>4</sup> Throughout the thirteenth century, and for many centuries afterwards, they were persecuted and their lands harried by “crusades”. Even so late as the middle of the Seventeenth Century Milton called for vengeance against Rome for the persecution of these Waldenses of Piedmont.

“Avenge, O Lord, Thy slaughter'd saints, whose bones  
Lie scatter'd on the Alpine mountains cold,  
Even them who kept Thy truth so pure of old,  
When all our fathers worshipt stocks and stones  
Forget not : in Thy book record their groans

<sup>1</sup> Fletcher, *The Making of Western Europe*, p. 13. It is also instructive to note by way of contrast that a Council of Gallican bishops at Arles, in the time of Constantine, when the church had declined from its primitive purity, declared that Christianity was *not incompatible* with military service (*Ibid.*, pp. 54-55).

<sup>2</sup> Tout, *The Empire and the Papacy*, p. 216.

<sup>3</sup> The seven sacraments were : Baptism, penance, the eucharist, confirmation, matrimony, orders, and unction.

<sup>4</sup> Tout, *The Empire and the Papacy*, p. 215.

Who were Thy sheep, and in their ancient fold  
 Slain by the bloody Piedmontese that roll'd  
 Mother with infant down the rocks. Their moans  
 The vales redoubled to the hills, and they  
 To heaven. Their martyr'd blood and ashes sow  
 O'er all the Italian fields, where still doth sway  
 The triple tyrant ; that from these may grow  
 A hundredfold, who, having learn'd Thy way,  
 Early may fly the Babylonian woe."

Some of the " heretics " joined the church, but others remained for the most part humble-minded quietists, whose highest aspiration was to live in peace.

### **The Huguenots**

Hitherto we have merely showed that there was opposition to church and state, and that there are grounds for believing that the saints were grouped by their oppressors with those that openly and violently opposed the established systems, partaking of their oppression and, less frequently, sharing their privileges. Probably out of the many " heretical " and protestant sects of southern France sprang the Huguenots,<sup>1</sup> who in a special way exemplified the opposition to church and state which we are describing. Moreover, to their influence may be traced the great political, social and economic upheavals of the eighteenth century, to which we shall refer later. We cannot enter into the political questions which made the suppression of the Huguenots seem a necessity. Sufficient that a massacre of a number who had assembled for worship at Vassy in 1562 plunged France in the first of many civil wars. An incident of this year is worth recording as illustrating the attitude of the Huguenots and showing that they were able to give as much as they received. A body of French protestants emigrated to Florida, which at that time belonged to Spain, which was then in alliance with Catholic France. An expedition sent from Cadiz captured a number of these Huguenots and hung them, affixing to the trees labels bearing the words, " Hung, not as Frenchmen, but as Lutherans ". The next year a young Huguenot adventurer arrived with a band of followers, and seizing the Spaniards, hung them with the label, " Not as Spaniards, but as murderers ".

### **The Edict of Nantes**

As a result of the three civil wars of 1562, 1567 and 1568 the Huguenots gained many privileges. Then followed the crowning act of ecclesiastical and political treachery. The king was persuaded by the Catholic party that his life was in danger, and that it was essential to give his sanction to the arrest and execution of leading Huguenots. The king yielded, and at a given signal Paris became

<sup>1</sup> After the Reformation they were, as a rule, Calvinists.

a veritable shambles. So well had the plot been laid that few Huguenots escaped the horrors of the day of S. Bartholomew, 1572. From Paris massacre spread to the provinces, and once again France plunged into civil war. From 1572 to 1593 civil war followed civil war, until in that year circumstances called Henry of Navarre, a leader of the Huguenots, to the throne. Anxious to conciliate the Catholics, he became converted to Romanism. "So fair a city", he said as he rode through Paris, "is well worth a mass." However, such a Catholic could not but tolerate the religion of his old colleagues, and in 1598 religious feuds were temporarily settled by the Edict of Nantes, which allowed the Huguenots to retain their strongholds and gave them the right to the free exercise of their religion, definite rights of public worship, and opened to them all the offices of the state, and sundry other privileges.

The seventeenth century saw many of these privileges taken from them. Louis XIII forbade their holding political meetings, though they still retained religious freedom. Cardinal Richelieu determined on their complete suppression as a political party, if not as a religious community. His work, like that of his successor Mazarin, paved the way for Louis XIV, who in 1685 felt himself strong enough to revoke the Edict of Nantes.

The revocation of the Edict of Nantes is epoch-making. Apparently, free and liberal institutions were crushed in France and the power of the king made absolute. From 1685 to 1789 to all outward seeming the real France was dead. Huguenots who could have made France the first commercial and industrial nation of Europe, fled elsewhere, taking their arts and crafts with them. Not only did they go to England, but many crossed the ocean to America and South Africa, taking thither their industrial acumen and their sense of freedom.

### The Approach of the French Revolution

The eighteenth century is noteworthy in other respects. The great wars from 1689 to 1783 built up the empire of Britain and hid, for the moment, the hollowness of France, where, under the seeming calm, discontent was seething and awaiting its opportunity.<sup>1</sup> "In France the eighteenth century has just as little greatness (as the same period in England), but it has unity; it is intelligible; we can describe it in one word as *the age of the approach of the Revolution.*"<sup>2</sup>

<sup>1</sup> The great wars of the century were: (a) King William's War, 1689-1697; (b) Spanish Succession, 1702-1713; (c) Austrian Succession, 1740-1748; (d) Colonial, 1740-1763; (e) Seven Years', 1756-1763; (f) American Independence, 1776-1783. The causes and the combatants differed in each, but in every case Britain and France sooner or later entered the war, and on opposite sides.

<sup>2</sup> Seeley, *The Expansion of England*, p. 21.

Silently, throughout France and in a lesser degree throughout Europe, changes in the thought and temperament of the people were taking place which were soon to remove "the rubbish of feudalism" and the burden of ecclesiasticism. The mediæval system had become irksome, and could only be maintained by oppression and through the ignorance of the populace. Sovereigns were autocrats always, and at best but "benevolent despots". The country was often administered as the private estate of the king, and territories were divided and united by the monarchs of Europe without in any way studying the wishes of the people. Even in advanced England the great reforms which enabled the voice of the people to be heard in Parliament had not been brought in; the French Parliament, or rather States General, was not called at all between 1614 and 1789. Further eastwards the voice of the people in state affairs was less and less heard, until in Poland and Russia it is true to say it did not exist at all.

Many able French writers attacked these feudal principles of statecraft, and their writings but expressed the growing feeling of the nation. Exiled from home, they carried on their work in other countries, Switzerland, Germany, Prussia, and thus spread the revolutionary opinions which were permeating France. The attacks were made not only on the political organization, but also on the social conditions. The feudal system developed "caste", a wealthy ruling class of nobles and ecclesiastics, a poverty-stricken mass of peasants. True, in France during the eighteenth century the lot of the peasant was a vast improvement on that of the peasants of Europe generally, otherwise the principles of the revolution could never have taken root. What, for example, could a peasant, or rather serf, of Poland or Hungary do when his condition is expressed in this appeal? "Most Merciful Emperor, four days forced labour for the seigneur; the fifth day fishing for him; the sixth day hunting with him; and the seventh day belongs to God. Consider, most merciful Emperor, how can I pay dues and taxes?" For be it remembered, he received no wages, he had to do all these things for his lord in return for certain village lands, which he must cultivate (often by moonlight) for himself and family.

Against such a system the spirit of France was steadily rising. Already the French people were socially and intellectually in advance of other states. French economists showed how the real wealth of the state depended on the cultivation of the land, thereby giving the peasantry an exaggerated notion of their importance, while the great wars of the century had taught the nation its value to the state. Furthermore, the successful struggle of the American colonies against Britain, a struggle in which many hundreds of Frenchmen took part as volunteers, showed what a people could do if determined. It encouraged the French to overthrow their own monarchy and to establish a republic over which Liberty should stretch her protecting wings.

### The Outbreak of the Revolution

We thus see why France became the centre of revolutions and the teacher of new ideas to Europe. "What France does to-day, Europe will do to-morrow", became an aphorism. All that she required was the opportunity. That opportunity came when Louis XVI in 1789, on account of his financial difficulties, called together the States-General. The estates of the realm had not met for 175 years, and much had happened during that time. Over the election of the Commons, or Third Estate, the country went wild with excitement. Even the unenfranchised peasants and artisans felt stirred by the elections, and looked to the citizen class immediately above them to advance their cause.

At the outset of legislative proceedings a conflict arose between the privileged classes—nobles and clergy—and the Commons. According to the procedure of two centuries before, voting should be *by orders*. On any particular matter each *order* registered one vote only. Thus the two aristocratic bodies could always out-vote the Third Estate by two votes to one, no matter what its number of representatives. The Commons determined on a change. They refused either to accept the old arrangement or to be dissolved. They took an oath to stand by each other, and declared themselves to be a *National Assembly*, to which they invited the two other orders. An incident in Paris showed they had the support of the capital. The Bastille—a state prison in the heart of the city, little used then, but a grim reminder of the old order that was rapidly passing—was stormed, and in one night, August 4th, 1789, France broke her shackles. King and aristocracy gave way to the demands of the National Assembly, and it became the accepted form of legislature. Feudal privileges and all titles were abolished, and the lands of the church confiscated. The spirit of the eighteenth century had quickened the people of France to a new life. As might be expected, the nascent forces triumphed, after a few periods of reaction, over those that were decadent. Feudalism and ecclesiasticism, with their roots deep down in the past, yielded in men's minds to democracy and religious toleration, ideals which formed the lodestar of the future. "You may say that the revolution was the expression of a spirit far more real than any theory; that this spirit is no more susceptible of analysis or definition than is the personality of a single human character, and that this reality was in conflict with another reality, to wit, the Catholic church. You may even, as some minds by no means negligible have done, pass into the field of mysticism and assert that really personal forces, wills superior and external to man, demons and angels, drove the revolution against the Catholic church, and created the republic to be an anti-Catholic force capable of meeting and defeating that church, which is not a theory, but the expression of a personality and a will."<sup>1</sup>

<sup>1</sup> Belloc, *The French Revolution*, p. 221.

Without endorsing the "doctrine of demons" suggested in this quotation, we may see in it a summing-up of the contending forces which clashed in the period of the French revolution.

### THE TEMPLE AND THE HOLY CITY

In introducing the section which occupies the eleventh chapter of the book, and which forms a portion of the second woe, John informs us that there was given to him a reed like unto a rod, with which he was to measure the temple of God, and the altar, and them that worship therein. The "temple" does not refer to the whole collection of buildings and courts, but the central feature thereof, called in the Greek *naos*, a word which signifies "to dwell". It is the dwelling-place of the Deity, and represents the saints, of whom it is said: "Ye are the temple of the living God; as God hath said, I will dwell in them and walk in them; and I will be their God and they shall be my people" (2 Cor. 6:16). No measurements are given, so that we may reasonably conclude that it was something in the nature of a general principle that was intended to be conveyed by the symbol. Evidently the fact signified is that the saints, being measured, are individually parts of a planned whole, that they are not the subjects of mere chance or caprice, but that in relation to them all things are pre-arranged. Though, therefore, they may suffer in the course of the events enacted in the fulfilment of the things seen by John, they may rest assured that when the end is reached it will be seen that all things have worked together for good to them that love God, to them who are called according to His purpose.

In relation to the temple with which John would have been familiar, there was a "court of the Gentiles". So in this Apocalyptic one "the court which is without the temple" was seen. That was not measured. It was given to the Gentiles, who were to tread the holy city under foot for forty-two months. This holy city is in contrast to the great city, Babylon, also called in the chapter "Sodom and Egypt". It consists of those who under another symbol will constitute the bride (Rev. 21:9-23). The beast of the sea who, as we have seen, was to wage war with the saints would carry on that process until the time his power should come to an end in 1870. The forty-two months, or 1,260 day-years, will be seen to be concurrent with the period of the supremacy of the papacy from the era of the Emperor Phocas. It is significant that there should thus be a parallel between the saints as the anti-typical holy city and the holy city itself, which as Christ foretold was to be trodden underfoot until the times of the Gentiles should be fulfilled (Luke 21:24).

### THE WITNESSES.—Why Two ?

In addition to the down-treading of the holy city, John saw another series of events which is thus referred to. "I will give power unto my two witnesses, and they shall prophesy a thousand

two hundred and threescore days, clothed in sackcloth." The association of ideas suggests that there is a necessary connection between the holy city and the witnesses, and yet the entirely different character of the symbols equally suggests that there must be a real difference between them. The consideration of the actual circumstances will indicate that this requirement of the symbols is met. The first question that calls for attention is: "Why two witnesses?" It is particularly to be noticed that the absence of unity rules out any idea that the two witnesses represent the saints; or rather, they cannot represent the saints alone. Where they are concerned unity is preserved, as in the case of the woman who fled into the wilderness, the holy city trodden under foot, and finally the bride. In each of these instances there is an essential idea of unity. Some have suggested that the number two was selected to impress upon the readers of the book the fewness of those who could be described as "My Witnesses". Such a reason causes the symbol to lack the definiteness that we have hitherto found in all that has been considered, and may be dismissed. To maintain the remarkably accurate character of the symbols as hitherto disclosed, we should find a dual testimony in progress, and the witnessing carried on under conditions which will justify the parties being described as prophesying "clothed in sackcloth", the garb of mourning and suffering.

### Olive Trees and Lightstands

The two olive trees and the two candlesticks, or lightstands, standing before the God of the earth, referred to in verse 4, remind us of a somewhat similar vision accorded to Zechariah. But whilst there are resemblances between the two the differences are remarkable. Both refer to two olive trees, but in all other elements there are divergences. Zechariah saw one lightstand with seven lamps, connected by seven pipes with the branches of the trees. John saw two lightstands and says nothing of bowls or pipes. Then the trees and lightstands seen by John stand before, or, as the word used, implies, in the face of, the God of the earth. When witnesses stand "in the face of" anyone, it implies that their witnessing is directed against that one. It is worthy of note that this is the only place in the Apocalypse where the "God of the earth" is spoken of, God Himself being called the "God of heaven" (verse 13). The God of the earth is evidently the God whom the earth worshipped. This has been seen to have an application to the papal constitution, where the pope, seated in the (supposed) temple of God, declares himself to be a God (2 Thes. 2:4). Thus Gregory the Second, writing to the Emperor in Constantinople in the eighth century, said, "All the lands of the west have their eyes directed towards our humility; by them we are considered as a God upon earth".<sup>1</sup> The imagined power of this "God" is so

<sup>1</sup> Ranke, *History of the Popes*, vol. 1, p. 13.

great that his ministers are supposed to be able to make a god out of a piece of bread, by mumbling over it some form of words whereby they profess to transform it into the body of Christ, the second person of their Trinity.

### **The Dual Character of the Witnessing**

It will now be possible to attempt to fit in the symbols which are before us with the records of history. It has been already shown that the principal feature of Christendom during the main portion of its existence has been the combination of church and state. Both developed a spirit of bitter persecution against all who would not submit to their allied despotism and claims. It has been seen, too, that against this combination there has been a two-fold opposition : (a) religious, and (b) social and political. Whenever such opposition has been found its position has been that of sackcloth witnessing, whether it be Lollards in England, the Albigenses and Waldenses of France, the Hussites of Bohemia, or, so far as the territory of the beasts of the sea and earth are concerned (with some exceptions), Protestants generally. Wherever people have raised their voices against Rome and its "god" they have felt the persecuting power of that system.

At the same time, Rome has not been able to have it all her own way. Though the stronger party during the greater portion of the time, the papacy has suffered much at the hands of the religious-political rebels who have been raised up from time to time to question its authority and to carry on a warfare against it. Of course, the best known illustrations are those connected with the Protestant reformation, which introduced a state of war lasting thirty years in which all parties suffered severely. This furnishes an example of what is recorded of the witnesses : "And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies : and if any man will hurt them, he must in this manner be killed". Such a statement excludes the idea of the saints being represented by the witnesses. They cannot kill their enemies. Their Lord and Master has commanded them : "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you" (Matt. 5 : 44). He himself left an example that they should follow his steps (1 Peter 2 : 21), that example being that "When he was reviled, he reviled not again ; when he suffered, he threatened not ; but committed himself to him that judgeth righteously".

### **"My" Witnesses**

What is to be conveyed then by the combination of the "Holy City" and the "Two Witnesses", and why should Christ term them "My Witnesses"? The answer is to be found in the fact that apart from the testimony and the fighting of the witnessing people, the saints would have been entirely subdued by the beast of the

sea and the image of the beast. Unable themselves to retaliate, they must have perished had not events been so manipulated that there were those who stood for liberty of conscience and speech against the religious and political tyranny of Christendom. As at the very beginning of the 1,260 days the earth helped the woman when the dragon sought to drown her by his flood, so it has been ever since. Rebels against all human authority, heretics of all shades, even atheistical agitators, and the extremest of democrats, have been for the help of the woman. Under the measure of protection which they afforded, the woman, or the holy city, though often persecuted and downtrodden, has been able to testify against the iniquity of "this present evil world", and bear witness to the gospel of the kingdom of God, for the coming of which she has both waited and prayed. Such considerations are helpful as indicating the way in which God arranges for the assistance of His servants, sometimes from the most unlikely quarters and in most unexpected ways.

### The Witnesses Slain

But a time was to come when the testimony of the witnesses should be silenced, for "the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them and kill them". The beast that ascendeth out of the abyss (which is the more correct term) may be associated with the beast of the sea. Western Latinity manifested intense opposition to the rebels against the papacy and their political allies. France and Spain especially signalized themselves in this warfare, and it was in the former country that in 1572, on S. Bartholomew's day, the massacre of protestants took place which practically silenced the voice of the protesters, or witnesses, in that country. It is interesting to note that this is 1,260 years after the accession of Constantine, the Christian "champion", who became the persecutor of all who would not conform to the particular form of Christianity which he had adopted. Later on some relief was given by the Edict of Nantes, but when this was revoked in 1685 the churches of all protesting sects were demolished, all non-Catholic ministers had to leave France within fifteen days, and a most terrible persecution was instituted against the people who refused to worship the Roman god. They were driven to Mass at the point of the sword, subjected to every indignity, horror, and violence. Over a million emigrated. So far as France was concerned the witnesses were dead.

They were dead, but not buried. There remained isolated remnants, but they had no vital power. Their bodies lay in the street of the great city, spiritually called Sodom (for its wickedness) and Egypt (for its persecution of the people of God). The "street" is *plateia* in Greek, which means wide, broad—a Broadway, or the broad place, a suitable description of France in its relation to the territories of the beast of the sea, the Latin west. Their death

gave great satisfaction to the papalists, who had a medal struck to celebrate the joyful event; they "rejoiced over them". They had caused their unwelcome prophesying to cease, and doubtless thought that now they would be free from all the inconvenience which their testimony and the fire which proceeded from their mouths had caused to the worshippers of the beast.

### **Three Days and a Half**

It is at this point that we are confronted with one of the difficulties in the exposition of times. Their dead bodies remained for three and a half days, after which time the "spirit of life from God" entered into them. The events which answer to the resurrection of the witnesses did not take place within three and a half years, as we should have expected from time calculations elsewhere in the Apocalypse. We have, however, already come across one exception to this principle of interpretation. The half-hour's silence in the heaven (Rev. 8 : 1) lasted fourteen years, in which case an hour was equal to 30 years. There is therefore no reason why the case before us, if for any reason the symbols require it, should not be another exception. Dr. Thomas,<sup>1</sup> following Mr. Bicheno, a Baptist minister of Newbury, has suggested that the days here should be considered as lunar-days or months, three and a half of which would be equal to 105 days or years. Such a method of interpretation will be found to fit in with the history. But why should the time be represented in this exceptional way? Because the nature of the symbol necessitates it. It would have been quite incongruous to have represented dead bodies lying in a street for 105 days, consequently time is represented on a smaller scale, which enables it to be given in terms which are appropriate to the figures used.

### **The Resurrection of the Witnesses**

The revocation of the Edict of Nantes took place in 1685. Add to this 105 years, and we reach 1790. As soon as we look at the events which were then transpiring in the earth, we find them to be such as might well be represented by the symbols, and to be taking place just where they should be happening. The witnesses were killed in France, their unburied dead bodies remained there, consequently their resurrection must occur in the same place. And in 1790 we find France in the throes of a revolution, in which the elements that had been included in the opponents of church and state revived, and stood upon their feet ready for the programme which the Apocalypse had indicated. Belloc in his essay on the French revolution has a significant sentence which will illustrate the three and a half days death-state and its ending in the revolution. "The Huguenots, though no longer permitted to exist as a

<sup>1</sup> Thomas, *Eureka*, vol. II, p. 655.

state within a state, remained for the hundred years between the revocation of the Edict of Nantes and the outbreak of the French revolution a powerful and ever-watchful body."<sup>1</sup> No longer alive as a state, they were yet a "body", not a mere decomposed mass, and were ready when the hour struck to be resurrected so as to co-operate with the democratic political element which carried the revolution through.

In the years preceding 1789 discontent grew more and more acute in France. Influences were at work which roused the spirit of liberty. The antipathy which existed between France and England led the former to give assistance to the American revolt. Men thus imbibed the ideas of liberty and equality, and returned to France ardent champions of those ideals, with the results narrated. When the Third Estate proclaimed themselves the National Assembly, the people, the democracy, became supreme in the state. Thus they, the resurrected witnesses against the arrogance and tyranny of church and state, "ascended up to heaven—the political firmament of France—in a cloud, and their enemies beheld them" (Rev. 11 : 12).

### A Great Earthquake

"And the same hour there was a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of names of men seven thousand."

An earthquake is a trembling or shaking of the earth. Frequently earthquakes are heralded by preliminary tremors. These are followed by a shock or a series of shocks, during which damage on the largest scale may take place, and the whole appearance of a neighbourhood be altered. After the main shock there are sometimes a series of minor disturbances. The wider the area affected, and the shorter the time occupied, the more violent are the effects that follow. In the revolutionary period there were preliminary indications of what was coming. Underground rumblings told of forces pent up, ready to burst forth with destructive violence. From the taking of the Bastille by the mob of Paris to the execution of the king and queen the revolutionary forces went from one extreme to another, till the whole political constitution of France was levelled to the dust as by an earthquake.

The symbol is particularly apt. In Carlyle's *French Revolution*, referring to the rumblings which foretold what was ahead, he says: "And the answer, too, will come—in a horror of great darkness, and shakings of the world, and a cup of trembling which all the nations shall drink". He speaks of the whole matter "as the Sansculottic earthquake"; and yet again says: "How is our bright era of hope dimmed, and the whole sky growing bleak with signs of hurricane and earthquake!" The earthquake

<sup>1</sup> Belloc, *The French Revolution*, p. 231.

resulted in the fall of a tenth part of the great city. The city is Rome, not as an actual city, but as a state or empire. A tenth part will be one of the ten kingdoms, that of France. An examination of the places in Revelation where the "Great City" is referred to suggests that it is particularly in the ecclesiastical sphere that this symbol is used. It is that great city Babylon (Rev. 14 : 8 and 18) which will later on be found to apply to the Romish church, the woman riding on the seven-headed beast. This feature was very pronounced in the revolution. The status of the clergy was completely altered. In the very year 1790 (105 years after the revocation of the Edict of Nantes) the civil constitution of the clergy was decreed, church lands were sold for the benefit of the revolutionary state, and all clergy had to be elected. The orthodox clergy were looked upon as the enemies of the revolution ; they were persecuted, and if a priest refused to take the oath prescribed by the revolutionaries, he was transported. The church and state of France had fallen, and king, nobles and clergy were engulfed in the overthrow effected by the earthquake. All titles were abolished (the "names of men", see Revised Version), and in the reign of terror which ensued the "remnant were affrighted". No such world-shaking event had taken place before. The world look on aghast at the events which were transpiring. In France the power descended more and more into the hands of the declaimers against all orders and authorities. To be an aristocrat meant death, to be a suspect meant death, a breath of opposition to the course of events meant death. More and more expeditious was the tribunal which passed the sentence, and under the rule of Robespierre the guillotine had its quota of victims every day. It was an orgy of death, in which the friends of the revolution themselves paid the penalty of their power, becoming in turn victims of the processes they had inaugurated for the aristocratic party and their sympathizers.

In the midst of it all a decree was passed declaring a belief in the "Supreme Being". They therefore "gave glory to the God of heaven", but it was unaccompanied with any real desire to serve Him.

Amid the sufferings, the terror, the warfare of the epoch, we hear the words : "The second woe is past ; and, behold, the third woe cometh quickly".

### **Some Results of the Earthquake**

Before leaving this subject, there is one aspect that deserves attention. The French revolution had far-reaching results, not only in France, but throughout the world. It shattered ecclesiastical despotism. Men were free to think for themselves. Enquiry and debate became the order of the day, and prepared the way for a renewed proclamation of the Gospel of the Kingdom of God. Many agencies were at work in this connection, and the

result may be seen in the attention which has been given during the past hundred years to the teaching of the Scriptures regarding the Second Coming of Christ and the widespread interest in the signs that herald his coming. It is significant to find such a witnessing arising out of the circumstances which resulted from the resurrection of the politico-religious witnesses who testified against the autocrats of state and church, and inaugurated the era of democracy. The earth and the woman have outwardly much in common. The enemies of the one are generally the enemies of the other. At the same time the differences between them are fundamental, and it becomes the constituents of the woman ever to remember their separate estate, and whilst thankful for the assistance they receive, to maintain their saintship in the midst of the peoples. Their "lot" was not secured by the great earthquake of 1789, it is related to another great earthquake such as "was not since men were upon the earth, so mighty an earthquake and so great" (Rev. 16:18). Till then they wait in humble confidence the day when the Lord shall be revealed from heaven to effect the mighty change which is described in the immediate context of the prediction we have just considered. "The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever."

## Section 8

### THE FIRST THREE VIALS

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#### **The French Revolution**

- a* The fall of Feudalism. The attitude of the Third Estate towards Church and State.
- b* The Reign of Terror.
- c* France and England. Naval Wars.
- d* France and the Empire.

#### **Vials 1 to 3**

- a* The introductory Vision—Rev. 15.
- b* First Vial. A malignant ulcer. The effects of the French Revolution : A.D. 1792.
- c* Second Vial. Naval Wars of Britain. The Sea as the Blood of a Corpse : A.D. 1793.
- d* Third Vial. The Rivers and Fountains of Waters. Napoleonic Wars in and around Northern Italy : A.D. 1796.

## THE FRENCH REVOLUTION

The revolutionaries of France directed their energies into so many and diverse channels that the reader would do well to keep three aspects of the revolution always in mind ; the upheavals at home which were directed against both State and Church, the dangers abroad which enabled the republic to strike at the Empire and the Papacy, and the naval wars which followed Britain's entrance into the struggle.

When the Third Estate proclaimed themselves a National Assembly there was nothing in the action to indicate that it would lead to such disaster and bloodshed as is now associated with the very term " The French Revolution ". Other countries have had constitutional changes as drastic and as radical, and have accomplished them almost or altogether peacefully. In France the change was effected with much horror. Louis XVI himself was not averse to reform, but he was weak and vacillating. First he listened to the court party and determined to maintain the royal prerogatives, then he inclined to the Assembly and promised a constitution. The result was that he fell under the suspicion of both parties, and gave occasion for riots and mob rule. The enthusiastic, but inexperienced, theorists of the National Assembly were ill-fitted to frame a form of government which should guarantee " liberty, equality, and fraternity " to the subjects and at the same time security to the realm.

### The Fall of Feudalism

The National Assembly could destroy, however, if it could not build up. It abolished feudal privileges ; it did away with the ducal (which were also tribal) divisions, and divided the country into eighty departments for local government ; it confiscated the property of the Church, it established religious toleration. The ancient regime was replaced gradually by a liberal government, Louis becoming merely the ornamental figure-head of the state. Many of the lower clergy and small landowners united with the constitutionalists, but the nobles of Church and State fled across the Rhine, with the object of stirring up the Germanic princes to invade France. From Belgium to Nice hostile armies prepared to march on Paris, though the danger was to some extent minimized by the number of revolutionaries within the frontier states themselves.

### Commencement of the Revolutionary Wars

In 1792 the French Government compelled Louis to declare war against Austria, and thus commenced that war of ideas and principles which was to divide Europe for many years to come—France the champion of liberty, nationality, and the sovereignty of the people ; Austria the bulwark of the old regime, and the mainstay

of reaction. At first the French armies suffered defeat, and a violent outburst of anger against the king and nobility, who were accused of treachery, followed. The infuriated mob stormed the Tuileries, the palace of the king, compelling Louis to seek safety with the Assembly, and proceeded shortly afterwards to murder in cold blood, in "the September massacres", the many aristocrats who had been imprisoned. Volunteers rushed to join the armies in a renewed effort to drive back the invaders, while the majority of the legislators determined on a change in the constitution and the establishment of a republic.

In September, 1792, two events of great importance happened. The French army defeated the Prussians at Valmy, and the National Convention, as the new legislature was called, met for the first time and assumed the direction of affairs. Of the cannonade of Valmy, Goethe, who was present, said: "Here and today a new epoch in world history is commencing"; and later events have proved the truth of his words. France went wild with excitement; it deposed Louis and established a republic. Successes continued to attend the French armies. Savoy and Nice were annexed, the Rhine provinces conquered, and by a victory at Jemappes (near Mons) the Austrian Netherlands (Belgium) were added to the territories of France. The conquest of the Austrian Netherlands filled the convention with the wildest enthusiasm. It declared all peoples its allies, all governments its enemies. Even countries like England, disposed to be friendly towards the republic, could not tolerate such an attitude, and France found herself surrounded by a ring of foes—England, Holland, the Empire, and Spain. In the foolishness begotten of enthusiasm the National Convention proceeded to the trial and execution of "Citizen Louis Capet" (the king). The deed gave the necessary pretext for an advance of the allies on France. Everywhere the untrained, undisciplined troops fell back, and Belgium was evacuated as rapidly as it had been conquered.

### **The Reign of Terror.—The Revolution and the Church**

The Convention attributed the defeat of the armies to the treachery of "aristocrats", both lay and ecclesiastic. The defence of the realm was placed in the hands of a Committee of Public Safety, and the Reign of Terror commenced (June, 1793—July, 1794). The horrors of that time can scarcely be realized. Red revolution ran riot. The Law of Suspects, the Revolutionary Tribunal, and the guillotine, filled and emptied the gaols at an alarming rate. Nevertheless the Committee of Public Safety accomplished the work for which it had been called into being. Revolts in La Vendée, backed by the priests, were ruthlessly suppressed. Indeed, the church suffered terribly. "The revolutionaries were determined upon a new earth. There went with this the last and most violent attack upon what was believed to be the

last remnants of Catholicism in the country, a hideous persecution of the priesthood, in which an uncounted number of priests died under the rigours of transportation or of violence. The reprisals against the rebels varied from severity of the most awful kind to cruelty that was clearly insane."<sup>1</sup> "The story of the relations between the revolution and the church, though wild and terrible, is simple. It is a story of mere persecution, culminating in extremes of cruelty and in the supposed uprooting of Christianity in France. The orthodox clergy were everywhere regarded by this time as the typical enemies of the revolutionary movement; they themselves regarded the revolutionary movement as being principally an attempt to destroy the Catholic Church."<sup>2</sup> One extract alone will suffice to show the extent of the horrors of *La Terreur*. "While such was the terrible state of things at the capital, matters were even worse in many of the other leading cities of France. The scenes at Nantes, Bordeaux, Marseilles, and Toulon surpassed in all the elements of horror the most awful conceptions of the terrific imagination of Dante. . . . By these various methods—'republican baptisms', 'republican marriages', and 'battues'—fifteen thousand victims were destroyed in the course of a single month. The entire number massacred at Nantes during the Reign of Terror is estimated at thirty thousand."<sup>3</sup> Conscription and the re-organization of the army stemmed the tide of invasion, and France became one vast arsenal, labour being directed either for the manufacture of munitions or for the cultivation of necessary food crops.

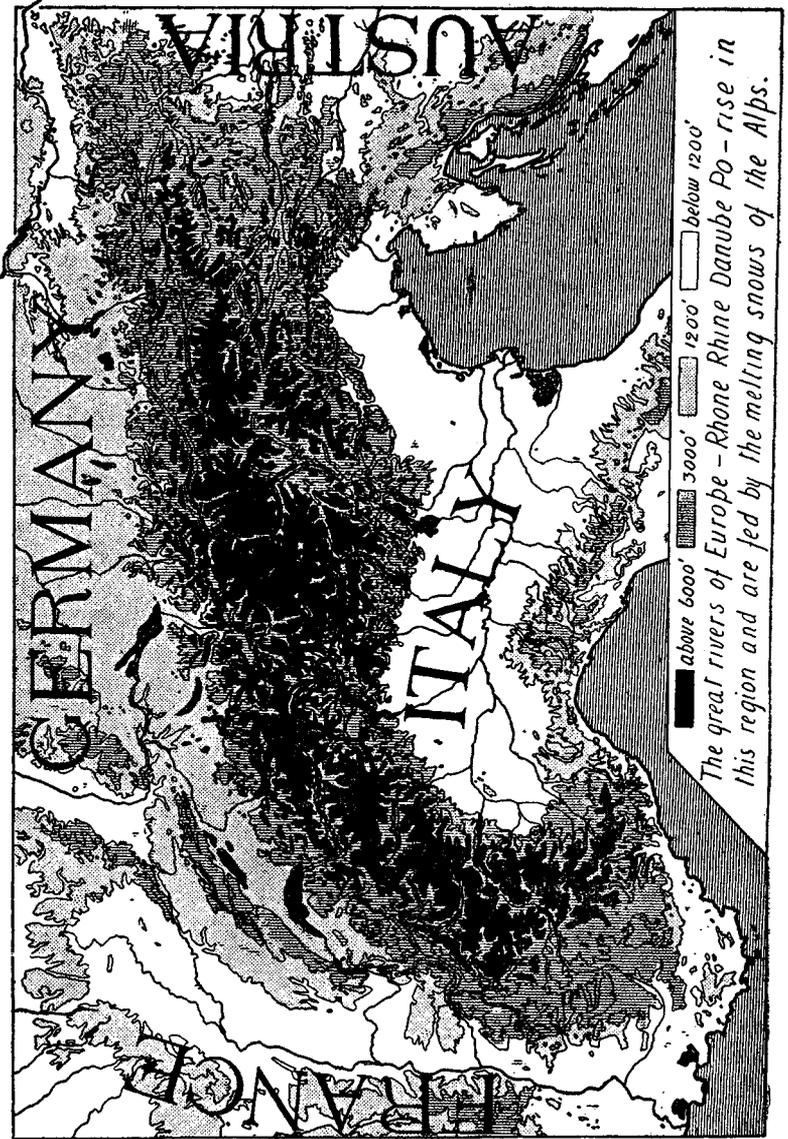
### France v. Austria

The immediate danger being passed, a revulsion of feeling set in against the leaders of the Terror. Robespierre, who had exercised practically the powers of a dictator, was executed, and France settled down to a more normal existence, the government being placed in the hands of five *Directors*. The attention bestowed upon the army was repaid by continual successes. Holland was conquered and constituted the Batavian republic. French troops crossed the Rhine into the Empire, and passed the Pyrenees into Spain. Prussia concluded peace with the republic, while Holland and Spain, jealous of British trade and colonial expansion, actually formed a French alliance. The task then before the Director in 1796 was to attack Austria on land and Britain on sea. No longer should France stand on the defensive, but with three armies she advanced on Austria, and with three fleets (Spanish, French and Dutch) she prepared to strike at Britain and British trade.

<sup>1</sup> Belloc, *The French Revolution*, pp. 136-137.

<sup>2</sup> *Ibid.*, p. 251.

<sup>3</sup> Myers, *Mediaeval and Modern History*, pp. 167-168.



Map 9. Switzerland and adjacent areas—the land of “rivers and fountains of waters”.

### War among the Rivers and Fountains of Waters

The little republic of Switzerland and the adjacent highlands may be looked upon as the dome of Europe, from which her great rivers and their tributaries take their rise—the Rhine, the Danube, the Rhone, and the Po. The territory round this dome in South Germany and Lombardy was directly or indirectly under the control of Austria. For French troops to reach Vienna it would be necessary to invade this land of "rivers and fountains of waters". An army under Jourdan advanced from Dusseldorf through Frankfort and Wurzburg to effect a junction with the army under Moreau which crossed the Rhine at Strassburg. The two together then intended to march on Vienna. Unfortunately for France, the Archduke Charles of Austria succeeded in establishing himself at Ingoldstadt before the two French armies could unite. By a series of brilliant strategic manœuvres he drove back first the army of Jourdan and then that of Moreau. The failure of these two generals was more than compensated for by the achievements of Napoleon, who had been entrusted with the army of Italy.

The territory to which we now turn has more than usual interest. It is the region where much of the drama of the fifth century, when the barbarians overthrew the Roman Empire, was enacted. Here in the great struggle between Pope and Emperor, the dual monarchs of the Holy Roman Empire had urged their adherents to open warfare. Here, too, in the valleys of the western Alps, Albigenes and Waldenses and many another protestant sect had suffered the terrible persecutions which in the seventeenth century called forth the wrath of Cromwell against the Pope and the Duke of Savoy. Now in the year 1796 French soldiers advanced in one campaign after another against the king of Sardinia (Duke of Savoy), the Emperor, and the Pope, bringing retribution upon all. The troops of Sardinia and Austria watched the routes from France. Napoleon struck the two armies at their weakest point, viz., where they joined ranks. He then turned on the Sardinians and forced them to capitulate. The Austrians retreated to positions north of the river Po, where they felt themselves secure. The numerous streams which rush down from the Alps to the Po in parallel courses could be made in turn a barrier to the advance of Napoleon. On their flank was the river Po, and in the rear, forming their base and last defence, was the "Quadrilateral" of fortresses—Mantua, Peschiera, Verona, and Legnago. Napoleon carried the streams one by one, capturing the Austrian territories and constituting them the Ligurian and Cisalpine republics, with constitutions modelled on that of France. He then determined on the reduction of the Quadrilateral. In spite of Austrian reinforcements the citadels surrendered, Mantua being the last to fall. The address of Napoleon to his soldiers, exaggerated as it probably was, will indicate the nature of the campaign.

“Soldiers, the capture of Mantua has put an end to the war in Italy. You have been victorious in fourteen pitched battles and seventy actions; you have taken one hundred thousand prisoners, five hundred field pieces, two thousand heavy cannon, and four pontoon trains. The contributions you have laid on the countries you have conquered have fed, maintained, and paid the army; besides which you have sent thirty million francs to the Minister of Finance for the use of the public treasury. You have enriched the museum of Paris with three hundred masterpieces of ancient and modern Italy which it had required thirty centuries to produce. You have conquered for the republic the finest countries in Europe. The kings of Sardinia and Naples, the Pope and the Duke of Parma are separated from the coalition. You have expelled the English from Leghorn, Genoa, and Corsica. Still higher destinies await you. You will prove yourselves worthy of them. Of all the foes who have combined to stifle our republic in its birth, the Emperor alone remains.”

As may be gathered from this speech, Rome had suffered in the general confiscation of property. Treasure to the value of £1,400,000 had been sent to Paris. Two years later, in connection with the Egyptian campaign, to which we shall shortly refer, French Troops entered Rome, and the civil authority of the Pope was declared at an end. The newly appointed consuls and quaestors obeyed in every detail the wishes of the man who had raised them to power, their chief duty, as Lucien Bonaparte caustically remarked, being to superintend the packing up of pictures and statues designed for Paris.

### **France and the Empire**

“The Emperor alone remains.” The fall of the Quadrilateral left the road open to Vienna. Napoleon crossed the Tagliamento river and marched to Leoben. Austria then negotiated for peace, the terms of which were settled in the treaty of Campo Formio. France virtually obtained the Rhine as her frontier. Austria recognised the Ligurian and Cisalpine republics which Napoleon had formed out of his Italian conquests. She also ceded Belgium to France, and received permission to compensate herself for her losses by annexing the republic of Venice.

### **War on the Sea**

What of the three fleets—Spanish, French and Dutch—with which the republic determined to attack Britain and British shipping? “England promptly declared war upon her (1795), and as a result many of the Dutch colonies fell into British hands. Cape Colony was occupied in 1795; Malacca, Ceylon, and part of the West Indies were conquered in the same year. . . . For a maritime power to enter into alliance with France was merely to expose itself to the attack of the British Navy. Thus Spain’s

declaration of war was immediately followed by the loss of Trinidad and the annihilation of her navy at Cape St. Vincent (1797). Holland suffered similarly at Camperdown in October. St. Vincent and St. Lucia (islands in the West Indies), taken by the French in 1795, were recaptured by Abercromby in 1796, and in December of the same year Hoche, the French general, failed in his descent upon Ireland.<sup>1</sup>

Hitherto the naval battles had been fought in the narrow seas round the British Isles or in the colonies. Now the conflict was to be drawn to the Mediterranean, and a new importance given to Palestine and the neighbouring lands. Napoleon's ambition was to build up a vast Eastern Empire. Such an empire would involve the loss of India to Britain. The key of the situation was the control of the Mediterranean, and this, in spite of his determined attempts, Napoleon failed to obtain. On his return from Italy to Paris Napoleon outlined a scheme by which Britain could be hit through India. He suggested the conquest of Egypt and Syria, which would leave the overland route open. Accordingly Napoleon sailed from France with an army. He succeeded in evading Nelson, seized Malta, and landed at Alexandria. But the British fleet soon had knowledge of the whereabouts of the French fleet and came upon it while at anchor in Aboukir Bay. The destruction of the fleet by Nelson meant that Napoleon was stranded in Egypt. He had burned his boats, or rather the English had burned them for him. Nevertheless he determined to win through. He conquered Egypt, defeating the famous horse-soldiers, the Mamelukes. He advanced into Syria, took Jaffa, and besieged Acre. This place received aid from the English admiral, Sir Sidney Smith, and was able to defy Napoleon, who saw his troops gradually dwindle by disease and famine. The raising of the siege of Acre marked the failure of the Egyptian campaign, and indicated the hollowness of Napoleon's boast: "If I had remained in the east I would probably have founded an empire like Alexander. I would have gone on a pilgrimage to Mecca".

### **Napoleon First Consul**

He did not remain in the east. He hurried back to Paris, leaving his army to do as best it could. He himself arrived at the capital in time to benefit by the overthrow of the Directory and the establishment of the Consulate. Indeed, he and his brother had much to do with the *coup d'état*, Napoleon becoming First Consul, practically Dictator of France. The task before the new government was similar to that which had faced the Directory. Austria had again prepared to strike a blow on behalf of the *émigrés* and the old regime, and Britain remained unconquered. As on a previous occasion, it was decided to attack Austria by marching

<sup>1</sup> Marriott, *The Re-making of Modern Europe*, p. 63.

armies to the north and south of the Swiss "dome" of mountains and plateaus. Accordingly Moreau crossed the Rhine into southern Germany, and Napoleon advanced into Italy. With his usual brilliant manœuvring Napoleon brought the Austrians to a pitched battle and defeated them at Marengo. Shortly afterwards Moreau defeated the Austrian troops at Hohenlinden. Once again the Emperor sued for peace, and by the treaty of Luneville (1801) the Rhine was definitely made the boundary of France, and Austria withdrew from the war.

Meanwhile Britain had retained her command of the sea, and rigorously exercised what she claimed to be her right of search of neutral ships. She bombarded Copenhagen because there was some danger that the Danish fleet might be used against her. Napoleon remained supreme on land, Britain on sea. A truce was proclaimed, and the treaty of Amiens was signed (1802), by which France promised to retire from southern Italy and leave to themselves the republics it had set up along its borders in Holland, Switzerland, and Piedmont. England recognized the French Government, and gave up her newly conquered colonies save Ceylon and Trinidad, acknowledged the Ionian Islands as a free republic, and engaged to replace the Knights of St. John in the Isle of Malta.

### THE VIALS

The French Revolution opened a new chapter in the history of the world. It is quite fitting, therefore, to find that in the Apocalypse we now enter upon a fresh series of symbols—the Vials. We have traversed the long period that elapsed from the giving of the prophecy to John in Patmos to the world-shaking events which occurred at the close of the eighteenth century. It is now necessary to consider the application of the Apocalypse to more modern times and our own days.

Out of the revolutionary proceedings in France influences went abroad to all the old Roman world, and so in the symbols, with the sounding of the seventh trumpet, out of the third woe there came the calamities and difficulties which were foreshadowed through the vials. But the objective of these judgments is most desirable, for when the seventh angel sounded his trumpet it was declared: "The kingdoms of this world are become the kingdoms of our Lord and of His Christ, and he shall reign for ever and ever".

### Angry Nations

Such a proclamation does not imply that the immediate result of the trumpet blast was to be the establishment of the Kingdom of God. After the announcement of the result we read: "And the nations were angry, and thy wrath is come, and the time of the dead that they should be judged, and that thou shouldst

give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great ; and shouldest destroy them that destroy the earth ". These events must precede the setting up of the Kingdom of God in which the saints are to receive their reward. It is another and striking illustration of the principle that whilst the end is revealed first, the events are then shown which are to result in the intended end.

"The nations were angry." If we were desirous of summing up the vial period into one phrase, no better could be found. The formation of nations, in the true and modern sense of the word, is an essential feature of the time covered by the vials ; anger amongst them has been the prevailing sentiment during most of the time. This anger is a part of the divinely controlled influences whereby the wrath of God is manifested on account of the attitude which men have adopted towards Him, His word, and His people.

### **Introductory Vision—Seven Last Plagues**

The wrath of God is particularly associated with the time in the introductory vision of the vials (chap. 15). "And I saw another sign in heaven, great and marvellous, seven angels having the seven last plagues ; for in them is filled up the wrath of God." There is a significance about this statement that must not be missed. They are "the last plagues", they "fill up" the wrath of God which is to come upon those who "worship the beast and his image, and receive his mark in their foreheads, or in their hands", who shall "drink of the wine of the wrath of God". But while they relate to such as these, their message is really for others. The worshippers of the beast pay scant attention to the Apocalypse. The servants of God, for whose benefit the book was given, pay due heed thereto, and to such the vials appeal with especial interest, for in the sixth of the series they hear the words of the Lord Jesus Christ : "Behold I come as a thief. Blessed is he that watcheth and keepeth his garments, lest he walk naked, and they see his shame".

### **The Temple**

The introductory vision also emphasizes the close connection that exists between the vials and the establishment of the Kingdom of God. John saw the temple filled with smoke from the glory of God, but he was told that "No man was able to enter into the temple till the seven plagues of the seven angels were fulfilled". A literal, as well as a figurative temple may be referred to in these words. The closing chapters of the prophecy of Ezekiel speak in great detail of a temple, a wonderful building, such as never yet has been erected, large enough to be a house of prayer for all the peoples of the earth. That temple cannot be built until human rule is ended. "The man whose name is the Branch" is to

build the temple of the Lord (Zech. 6 : 12). Of it Ezekiel says, " the glory of the Lord filled the house ", and through the prophet God proclaimed : " Son of man, the place of my throne, and the place of the soles of my feet, where I will dwell in the midst of the children of Israel for ever " (Ezek. 43 : 5 and 7). Of the figurative temple the epistle to the Church in Philadelphia speaks. " Him that overcometh will I make a pillar in the temple of my God " (Rev. 3 : 12). Both applications apply to the same time, and they indicate, in conjunction with the reference in the introductory vision of the vials, that these symbolic occurrences are associated with the establishment of the Kingdom of God.

It is significant that references to the temple become frequent as we near the consummation of the programme made known in the Apocalypse. Except for one allusion in the epistles to the Seven Churches quoted above, and one in the description of the blessings that are prepared for those who come out of great tribulation, and whose robes are made white in the blood of the Lamb, the temple finds no place in the earlier part of the book. In those sections which outline the future historical details the first reference is the one noted in the previous section, where the temple was measured (Rev. 11 : 1). Four times in this chapter, twice in the fourteenth, four times in the fifteenth, and twice in the sixteenth, it is mentioned. Until the vial period it is only referred to twice. Afterwards there are no less than fourteen references. We can hardly fail to recognize that as the times become more and more difficult and perplexing, the hope of the servants of God becomes more frequently directed to the end of their trials, when they will be as polished and lively stones in the temple of God.

### **The First Vial—A Malignant Ulcer**

The first development of the process which is to result in the establishment of the kingdom is thus expressed. "And the first (angel) went, and poured out his vial upon the earth ; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshipped his image." It is desirable to note the various expressions used in this symbol. "The earth " has already come before us in connection with other events. Whilst varying in its place of application, its relative idea is that of people as opposed to rulers. Hence in the vial period we must look for something that falls with severity upon certain peoples, particularly on the Catholics who "have the mark of the beast ". On such was to fall a noisome and grievous sore. "Noisome" represents a Greek word having the meaning " worthless, depraved, injurious ". "Grievous" is "hurtful, calamitous, culpable, vicious ", etc. As for "sore", the Greek is *helkos*, Latin *ulcos*, from which comes our word ulcer. Liddell and Scott define it to mean " an ulcer, especially a concealed sore, an abscess ". An ulcer such as

described is a very severe drain on the vitality of the body in which it exists. Thus putting the three words together we should find an injurious, hurtful or calamitous abscess, a concealed sore, which manifests itself not necessarily by outward show but by a draining of the vitality of the body affected by it.

Before attempting to fix on the application of this infliction it is necessary to note one point in relation to the time in which it is to take place. After having described the first, or Mohammedan woe, and the second with its twofold application of Euphratean Ottomans and French revolutionaries in the east and west respectively, John says, "the second woe is past; and behold the third woe cometh quickly", i.e., shortly, without delay, soon, or suddenly. As the third woe comes with the sounding of the seventh trumpet, and that sounding is prefaced with the words "the second woe is past", we are precluded from placing the third woe any further back than the point actually reached by the sixth angel, or the second woe. In other words, the earliest possible time is that which immediately succeeded the revolutionary earthquake, the consummation of which may be taken as 1792. On the other hand, it has to be noted that the vials come "without delay", therefore they must be expected immediately afterwards; as a matter of fact, they arose out of it. The revolution itself cannot be the ulcer.

A recognition of the requirements summarized above will enable us to fit the symbol in with the events of the epoch. The effects of the revolutionary movements were felt by various peoples in different ways; although there was one thing in common everywhere—they caused intense irritation and suffering, particularly in Catholic countries. In France, as already indicated, the effects of the ulcer were seen in local inflammation and the draining of the vitality of the people. Writers such as Voltaire and Rousseau had expressed views which found a ready reception, and caused the yoke of the church to be broken from off the people. Unfortunately men went much further; moral restraint was weakened, and the "concealed sore" lessened the vitality of the body politic. The period was one of intense suffering in all European countries, and like a grievous ulcer, the irritation of the times constantly spread the area of the trouble.

Outside France, the results were even more painful and weakening than they were in that country. The time prior to the revolution has been defined as that of the "benevolent despots". That is to say, the rulers of various countries, who possessed practically unlimited powers, used them for the benefit of their subjects. Such were Frederick the Great of Prussia, Catherine of Russia, the rulers of Sweden, Spain and Tuscany, together with Joseph, the ruler of the Holy Roman Empire. The outbreak of the revolution changed all this; reaction of the severest kind set in everywhere.

In Vienna, Naples and Madrid (where men worshipped the beast) cruelty, oppression, and tyranny crushed the people, and caused a draining of the national vitality. "After a momentary stimulus to freedom, it (the revolution) threw the nations themselves into reaction and apathy; it totally changed the spirit of the better governments, attaching to all liberal ideas the stigma of revolution, and identifying the work of authority with resistance to every kind of reform."<sup>1</sup>

Thus there was through these causes local inflammation in various sections of the body politic of the old Roman world, draining the vitality thereof as an ulcer would do in the natural body.

### **The Second Vial—The Sea as the Blood of a Corpse**

"And the second angel poured out his vial upon the sea; and it became as the blood of a dead man, and every living soul died in the sea." The revolutionary era was a period of commotion both within and without France. At first it was developed on land, but when France declared war against England the sea became involved in the conflicts, and the evils of the time were intensified. "England's entry into the war converted it from an affair of two or three campaigns into a struggle of twenty years, resulting in more violent convulsions, more widespread misery, and more atrocious crimes, than in all probability would have resulted even from the temporary triumph of the revolutionary cause in 1793."<sup>2</sup>

The outbreak of this war brought about a condition of things which answers to the second vial; the sea became as the blood of a corpse, and the inhabitants thereof died. Napoleon laid it down: "We must put all our strength upon the sea; we must destroy England, and the Continent is at our feet". As a result, however, England's sea-power was established in such a way as to lay the foundation of a century of Britain's unquestioned supremacy. Every hostile ship was driven from the sea. It will be remembered that in previous connections the expression "sea" has been associated principally with the western Mediterranean, where had been the dominion of the beast of the sea. It is not necessary to limit the term in this way in relation to the Second Vial; yet it will be found that it was on the nations of that portion of the world that it fell with greatest severity; indeed, other nations were only affected by it as they were found in association with France. The Latin races were the chief sufferers.

In view of the references to the naval wars on pages 124-125 it is not necessary to detail the various engagements which formed the outpouring of the Second Vial. They include the defeat of the French and Spanish fleets off Cape St. Vincent, the destruction of

<sup>1</sup> Fyffe, *A History of Modern Europe*, p. 73.

<sup>2</sup> Fyffe, *A History of Modern Europe*, p. 40.

the Dutch (Batavian republic) fleet at Camperdown, the victory of the Nile, or Aboukir, the seizure of Malta by England, the destruction of the Danish fleet at Copenhagen, and the final victory of Trafalgar. "Trafalgar was not only the greatest naval victory, it was the greatest and most momentous victory won either by land or by sea during the whole of the revolutionary war."<sup>1</sup> "Not only did it establish the naval supremacy of England, but it compelled Napoleon to adopt a policy which ultimately proved his ruin. With England indisputably supreme at sea Napoleon could strike at her only with economic weapons."<sup>2</sup> By such events the sea became as the blood of a corpse, stagnant, and none could live in it except the instruments by which the vial judgments were visited upon those for whom they were intended.

### The Third Vial—On the Rivers and Fountains of Waters

The third vial takes us to a different sphere of operations. "The third angel poured out his vial upon the rivers and fountains of waters; and they became blood." The term "rivers and fountains of waters" has been before us on a previous occasion. It was the scene of the operations of Attila under the third trumpet. There are, indeed, several interesting parallels between the trumpets and the vials. The Second, Third, Fourth, Sixth, and Seventh are especially to be noted in this respect.

It will not be necessary to dwell upon this vial at length. It has been pointed out that in and around the "dome" of Europe (Switzerland and its adjoining highlands), the great rivers of western Europe and their tributaries arise. There, and in northern Italy, rivers and lakes abound, so that the land of rivers and fountains of waters points to that portion of Europe as the seat of the Third Vial. In the campaigns which the French fought in this portion of Europe these rivers literally "became blood". Battle after battle took place on the various rivers of the district, and by the sides of the lakes. French, Austrians, Sardinians, even Russians, took part in these great conflicts, with terrible destruction of life, and great changes in the territories of the various nations concerned.

When these judgments were poured out "the Angel of the waters" gave expression to the words, "Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus. For they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy". The "angel of the waters" is evidently one who is associated with the district. It would be most natural to conclude from the angel's words that at some time or other cruel persecutions had taken place in the district, for which the events of the vial were an appropriate recompense. And such was the case, for the terrible

<sup>1</sup> Fyffe, *A History of Modern Europe*, p. 195.

<sup>2</sup> Marriott, *The Re-making of Modern Europe*, p. 79.

persecution of the Albigenses and Waldenses, referred to previously, had been enacted there. These people, dwelling in the land of rivers and fountains of waters, had been cruelly massacred by the papists. Simple-minded men and women, their sole crime was a desire to worship God according to their own conception of the teaching of the Scriptures. It is recorded of them that the labourer who worked all day learned or taught at night. They would not listen to other teaching, saying that all sermons which are not proved by the Scriptures were unworthy of belief. Among such people there were doubtless some who held the Truth in its purity, basing their belief upon the Scriptures which they evidently knew so well. These would suffer with the others in the persecution. The Third Vial came as an avengement ; it was a section of the third, or final, woe, which will be consummated when the full judgments upon the Babylonian system shall have been poured out, and the earth be made fit to be the scene of the Kingdom of God.

## Section 9

### THE FOURTH AND FIFTH VIALS

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#### **Napoleon**

- a* His attitude towards the Pope.
  - b* His attitude towards the Empire.
  - c* The turning of the Tide.
- 

#### **Fourth Vial**

- a* The "Sun"; scorching judgments upon the Empire.
  - b* Napoleon and artillery. A.D. 1805.
- 

#### **Fifth Vial**

- a* The "throne" of the Beast.
- b* Judgments against Rome and the Papacy.
- c* The unrepentant attitude of the Papal worshippers.  
A.D. 1808.

## NAPOLEON

One colossal personality dominates the years between the Treaty of Amiens and the battle of Waterloo—Napoleon, “the heir to the Revolution”. His greatness is due to two herculean tasks which he set himself, one of which he altogether, and the other almost, accomplished, viz., the re-organization of France and the conquest of Europe. Of the former little need be said. The years of peace which followed 1802 enabled Napoleon to drag France out of the financial and industrial chaos in which he found her. Industry, agriculture, education, religion—everything, in fact, that forms part of the life of a nation came under his personal supervision. So lasting was his work that Napoleon III said: “Our actual society is nothing more than France regenerated by the revolution of 1789 and organized by the Emperor Napoleon I”.

### Napoleon and the Pope

Reconciliation with the Church and the re-establishment of Catholicism were an essential to peace at home. At any rate, Napoleon made overtures to the Pope, but on the principle of “take all and give none”. The confiscated church lands could not be given back because they had already been in the possession of peasant proprietors for a number of years; exiled or *émigré* bishops could not be recalled because of Napoleon intended the members of the Church to be in future officials of the state. If the Pope did not wish to accept Napoleon’s offer to make Catholicism the religion of France, very well! A religion she must have, and he himself would work out a national one. Accordingly in 1802 the Concordat was signed, by which Roman Catholicism was reinstated, but confiscated lands were not returned and bishops were appointed only with the consent of Napoleon. Perhaps even at this time the future Emperor of France saw the prestige which the little phial of holy anointing oil would give him if he ever should be crowned. His coronation in 1804 is of special interest to students of prophecy. To all outward appearance a new Empire, modelled on that of Charlemagne, was founded. Napoleon declared, “I have not succeeded to Louis XIV, but to Charlemagne”. Again, to delegates from Lippe, he said, “Providence, which has desired that I should re-establish the throne of Charlemagne, has made you, with Holland and the Hanseatic towns, enter the bonds of the Empire”. History soon proved that instead of a fifth dominant empire there were to be, as prophecy required, kingdoms partly strong and partly broken (Dan. 2 : 42).

### His Coronation

The incidents of the coronation illustrate the general attitude of Napoleon to the Pope. The First Consul did not intend to adopt any of those forms of humiliation by which the emperors, through

fear or courtesy, had shown their respect to the Roman pontiff. The meeting of the two men was arranged as if by chance. Napoleon, with his hunting party, suddenly came across the Pope as the latter slowly journeyed in his carriage towards Paris. They both alighted and greeted each other respectfully. Napoleon's carriage came up, and as the Pope entered by the door on one side, Napoleon entered by the other, and occupied the seat of honour lest the incident should be turned by the papacy to important account later. The same desire to safeguard against any possible recurrence of the papal claims made under Hildebrand gave rise to a curious incident at the actual ceremony of the coronation. When the Pope reached that part of the service where he should take the crown and place it on the sovereign's head, Napoleon gently waved him aside and, taking the crown, placed it there himself.

### **Napoleon and Britain**

We now turn to the military campaigns of Napoleon. Broadly, we may group them into two series, the first his advance from Boulogne via Vienna to Tilsit (1805-1807); the second from Spain to Moscow and back to Paris and Waterloo (1808-1815). In the first he posed as the liberator of Europe, the champion of nationality, and was thus welcomed by the peoples in their struggle against their sovereigns. He was "able to marshal the popular impulse on his side. As the heir to the Revolution he had appealed, and not in vain, to the democratic forces which he had hypnotized in France, but sought to stir up in his favour abroad. Despite the efforts of Czartoryski and Stein to tear the democratic mask from his face, it imposed on mankind until the Spanish Revolution laid bare the truth".<sup>1</sup>

It had long been evident that the truce of Amiens would soon be ended between France and Britain. Napoleon prepared a vast army and flotilla for the invasion of England. Pitt worked hard to bring about the Third Coalition between Britain, Russia and Austria. The real defence of these shores, however, lay with the British navy. Despite all the efforts of Napoleon he was unable to unite the Spanish and Dutch fleets with those of France in order to gain command of the Channel. "Let us be masters of the Channel for six hours and we are masters of the world", he said. The crushing defeat of the French and Spanish fleets off Trafalgar by Nelson in 1805 removed all subsequent danger of invasion.

### **Napoleon and the Empire**

If Napoleon could not oppose his armies to the fleets of Britain, at any rate he could use them against the forces of the Third Coalition. The vast Boulogne army slowly began to move against

<sup>1</sup> Rose, *Life of Napoleon*, vol. II, p. 173.

Austria. From north-east France to Hanover troops marched southwards towards the Danube, in the rear of Ulm, where the main Austrian Army was stationed. Taken by surprise, twenty thousand of the army surrendered with scarcely any loss to the French. The road to Vienna lay open, and thitherward Napoleon rushed his troops. The capital surrendered, while the Austrian forces fell back towards Russia, whence they expected an army to come to their relief. At Austerlitz, Austrians and Russians determined to give battle. The result was decisive. Napoleon once again brought Austria to her knees and sent the Russians hurrying back home. By the treaty of Pressburg, Austria had to cede Venetia to the kingdom of Italy which Napoleon had formed, and the Tyrol to Bavaria. It was evident that the Emperor of the French determined upon the abolition of the Holy Roman Empire, or at any rate that the title of Emperor should be wrested from the Hapsburgs and bestowed on himself. Prussia he looked on with contempt. Austria he weakened, though he did not wish to destroy it. By reducing the four hundred states of Germany to forty, partly by confiscating the lands of the Church, partly by forming the Confederation of the Rhine, and enlarging friendly states as Saxony, Bavaria, and Wurtemberg, Napoleon destroyed what little dignity still attached to the title of emperor. Under such circumstances for a Hapsburg to call himself Emperor of the Holy Roman Empire was mere pedantry, and accordingly in 1806 the emperor abdicated the title and took that of Hereditary Emperor of Austria. Thus passed away, unhonoured and unwept, under pressure from the new Charlemagne, that Holy Roman Empire which came into existence when Pope Leo placed the crown of the western Roman empire on the head of Charlemagne.

### **Prussia and Russia**

It was now the policy of Napoleon to crush Prussia. That state, since its defeat at Valmy, had maintained an attitude of friendly neutrality towards France. By insult, violation of territory, and secret diplomacy, he sought to draw Prussia into his net. Perhaps he was torn between two ambitions at the time—the conquest of Europe and the establishment of a western empire, for he wrote to Prussia: “If your young officers and your women at Berlin want war, I am preparing to satisfy them. Yet my ambition turns wholly to Italy. She is a mistress whose favours I will share with no one. I will have all the Adriatic. The Pope shall be my vassal, and I will conquer Sicily”<sup>1</sup>. That he actually intended to carry out this scheme is evident from a letter he addressed to the Pope, in which he said, “I do not intend the Court of Rome to mix any more in politics”.

In 1806 Frederic William of Prussia declared war. Napoleon moved against him and crushed him at Jena. He entered Berlin

<sup>1</sup> Rose, *Life of Napoleon*, vol. II, p. 88.

in triumph, and imposed heavy penalties on the country. He then moved on towards Danzig, with the object of bringing Russia to reason. In the spring the indecisive but bloody battle of Eylau was followed by the victory of the French at Friedland. Russia offered to negotiate, and on a raft, splendidly fitted and equipped, moored in the river Niemen, the two emperors met. What a scene! The autocrat of all the Russias negotiating and arranging a division of Europe with the heir to the Revolution. By the treaty of Tilsit Russia and France came to an agreement on many subjects. "Napoleon is said to have exclaimed to the Tsar, with a flash of dramatic fatalism: 'It is a decree of Providence which tells me that the Turkish empire can no longer exist'. Certain it is that the most potent spell exerted by the great conqueror over his rival was a guarded invitation to share in some future partition of the Turkish Empire. . . . On the basis of a common hatred of England and a common desire to secure the spoils of the Ottoman Power, the stately fabric of the Franco-Russian alliance was reared."<sup>1</sup>

### **Britain and the British Empire**

The common hatred of Britain and the British Empire led Russia to join Napoleon's scheme for closing the ports of Europe to the commerce of Britain. The long wars on the Continent had not been without their advantage to England. "In order to stalemate her mighty foe, she pushed on her colonial conquests so as to control the resources of the tropics and thus prevent that deadly tilting of the balance landwards which Napoleon strove to effect. And fate decreed that the conquests of English seamen and settlers were to be more enduring than those of Napoleon's legions. While the French were gaining barren victories beyond the Vistula and Ebro, our seamen seized French and Dutch colonies and our pioneers opened up the interior of Australia and South Africa. To Napoleon's domination of the industrial resources of the Continent we had nothing to oppose but our manufacturing skill, our supremacy in the tropics, and our control of the sea."<sup>2</sup>

### **The Papal States**

Napoleon determined that the Papal States should come under his system and close the ports of the western Mediterranean and the Adriatic to English goods. Pope Pius VII was privately warned that the Emperor would brook no opposition to his cherished schemes. Christ had said that his kingdom was not of this world. Why then did the Pope set himself above Christ? Why did he refuse to render to Cæsar the things that were Cæsar's? On April 2nd, 1808, the Papal States east of the Apennines were annexed to the kingdom of Italy. Two years later, while at Vienna, Napoleon issued a decree striking down the temporal

<sup>1</sup> Rose, *Life of Napoleon*, vol. II, p. 130.

<sup>2</sup> *Ibid.*, vol. II, pp. 106-7.

power of the Pope, and annexed the remainder of the Papal States to the French Empire. A stipend of two million francs was granted to the Pope, and when he made protests against the confiscations he was merely arrested and removed to Florence.

### The Turning of the Tide—The Peninsular War

The commercial war proved to be the undoing of the Emperor of the French, though for a year or two more his power and prestige seemed still to increase. The closing of Europe to English goods, at a time when England was practically the only manufacturing country and the carrier of the world's produce, raised necessities to famine prices. Once again Napoleon had to tramp through Europe at the head of his armies, this time not against sovereigns but against the peoples of his own creation. Popular discontent broke out in 1809 in Portugal and Spain; in the former because of the close alliance since 1793 with England and the opposition to the political intrigues of France; in the latter because of the treachery of Napoleon in deposing the Spanish house and placing his brother on the throne. Britain seized this opportunity to send troops to the Peninsula under Sir John Moore, and later under Sir A. Wellesley (afterwards Duke of Wellington), in order to stiffen the resistance of the people. The surrender of 20,000 French to the Spanish insurgents at Baylen was epoch-making. "If Valmy proclaimed the advent of militant democracy, the victory of Spaniards over one of the bravest of Napoleon's generals was felt to be an even greater portent. It ushered in the epoch of national resistance to the overweening claims of the Emperor of the West."<sup>1</sup> As Napoleon said when an exile at St. Helena, "It was the Spanish ulcer which ruined me".

Napoleon marched into Spain to retrieve the disasters there. But he left in his rear, in Germany, Austria, and in France itself, discontent and revolt. When he endeavoured to suppress Spain the national reaction in Germany increased. "His influence was more and more oppressive. The final results of his commercial decrees on the trade of Hamburg were thus described. 'Of the four hundred and twenty-two sugar boiling houses few now stood open; the printing of cotton had ceased entirely; the tobacco-dressers were driven away by the government. The imposition of innumerable taxes, door and window, capitation and land taxes, drove the inhabitants to despair'. . . . Thus both in the abodes of learning and in the centres of industry men were groping after a higher unity and a firmer political organization, which after the Napoleonic deluge had swept by was to lay the foundation of a new Germany."<sup>2</sup>

<sup>1</sup> Rose, *Life of Napoleon*, vol. II, p. 170.

<sup>2</sup> *Ibid.*, vol. II, pp. 226-7.

Napoleon advanced into Spain in time to prevent Sir John Moore from marching to Madrid. That general beat a retreat towards Corunna, with the French close at his heels. During this pursuit Napoleon received news that Austria was again preparing to rise against him. Leaving the Peninsula, he hastened to Paris, and made preparations for an advance towards Vienna. The details of the campaign are of little interest to our purpose. The Austrian Army sent to oppose the French surrendered at Munich, leaving the route open towards the capital. Napoleon once again entered Vienna, pursued the enemy across the Danube, defeating him at Wagram. Austria was again brought to her knees, and sued for peace.

Shortly after the defeat of Austria, Napoleon considered the question of divorcing his wife Josephine, and a marriage with either a Russian or an Austrian princess. The diplomacy of Metternich was successful, and Napoleon married into the most dignified and honourable royal house of the Hapsburgs. "Napoleon's star had now risen to its zenith. After his marriage with a daughter of the most ancient of continental dynasties, nothing seemed lacking to his splendour. He had humbled Pope and Emperor alike; Germany crouched at his feet; France, Italy, and the Confederation of the Rhine, gratefully acknowledged the benefits of his vigorous sway; the Tsar was still following the lead given at Erfurt; Sweden had succumbed to the pressure of the two Emperors; and Turkey survived only because it did not yet suit Napoleon to shear her asunder; he must first complete the commercial ruin of England and drive Wellington into the sea."<sup>1</sup>

But Wellington refused to be driven into the sea, and was gradually preparing for that tremendous drive that should clear the French out of Spain. Napoleon's scheme, too, for the commercial ruin of England was rapidly crumbling by the defection of Russia. In order to compel the Tsar to return to the continental system, the Emperor of the French prepared his Grand Army, augmented by troops from Austria and Prussia, for the invasion of Russia.

In 1811 an incident of more than usual interest occurred. Napoleon had his new-born son and heir made "King of Rome". He determined that the old elective dignity should now be renewed in a strictly hereditary empire. Paris should be the new capital and Rome the second city. Future emperors should be crowned first at Paris and then at Rome. To prevent any dispute between future Popes and Emperors for supremacy, the papacy was virtually annexed and funds allowed for the upkeep of two palaces, "the one necessarily at Paris, the other necessarily at Rome"<sup>2</sup>.

<sup>1</sup> Rose, *Life of Napoleon*, vol. II, p. 208.

<sup>2</sup> *Ibid*, p. 228.

### **The Russian Campaign—Moscow and After**

The great move towards Russia commenced in 1812. The Russians refused to give battle, and Napoleon, much against his will, commenced the historic march to Moscow. The policy of the Tsar was to avoid pitched battles, and merely harass the columns and threaten the communications of the French. Moscow surrendered without a blow, but Napoleon found the city, which the Russians set on fire, untenable, and retreated through Russian snows back to the west. The disasters which befell the Grand Army on its return march had the effect of deciding Prussia to make a bold stroke for freedom, while Austria contemplated a rupture of her unwilling alliance with France. Napoleon by superhuman efforts filled his depleted ranks, and succeeded in defeating the combined armies of Prussia and Russia, first at Lutzen and then at Bautzen. During the short truce which followed the Allies endeavoured to win over Austria, who, piqued at the attitude of Napoleon, decided to join them. Gradually the armies of the Allies surrounded the French troops, and in the three days' battle of Leipsic—the battle of the nations—destroyed the last hopes Napoleon may have had of recovering his military ascendancy in Europe.

Almost simultaneously with the retreat from Moscow and the defeat at Leipsic, the French troops in Spain fell back before Wellington to the Pyrenees and into France, suffering defeats, first at Vittoria and then at Toulouse. Gradually the Allies pushed on to the Rhine and thence to France. Paris fell into their hands, and Tsar Alexander had the satisfaction of riding into the capital at the head of his troops, as Napoleon had done into Moscow. "And thus ended the great impulse which had gone forth from Paris since 1789, which had flooded the plains of Germany, the plateaux of Spain, the cities of Italy, the steppes of Russia, levelling the barriers of caste and creeds and binding men in a new and solid unity. The reaction against the great centrifugal and international movement had now become centripetal and profoundly national. Thanks to Napoleon's statecraft, the peoples of Europe from the Volga to the Tagus were now embattled in a mighty phalanx, and were about to enter in triumph the city that only twenty years before had heralded the dawn of their nascent liberties."<sup>1</sup>

### **Waterloo and St. Helena**

The story of Napoleon is almost told. "Cribbed, cabined, and confined" in the narrow isle of Elba, his brilliant genius sought once again to flutter over the broad fields of Europe. "The Hundred Days" was but an epilogue. He escaped from Elba and landed in France, and by his personality captivated the people,

<sup>1</sup> Rose, *Life of Napoleon*, vol. II, p. 422.

who acclaimed him again as their Emperor. Again he raised his armies and hurled them against the allies. It was all in vain! The slight victories at Ligny and Quatre Bras were but preliminary to the crushing defeat at Waterloo. Napoleon surrendered himself to the British, who, with the consent of the Powers, exiled him to St. Helena. The scene as he stepped on board the ship that was to convey him into oblivion "was rich, not only in historic interest and pathos, but also in historic import. It marks the end of a cataclysmic epoch and the dawn of a dreary and confused age . . . of promises broken and development arrested by the unteachable successors of Napoleon.

"But the march of Humanity is only clogged; it is not stayed. Ere long it breaks away into untrodden paths amidst the busy hives of industry or in the track of the colonizing peoples. The Muse of History follows in perplexity; her course at first seems dull and purposeless; her story, when it bids farewell to Napoleon, suffers a bewildering fall in dramatic interest; but at length new and varied fields open out to view. Democracy, embattled for seven sad years by Napoleon against her sister, Nationality, little by little awakens to a consciousness of the mistake that has blighted his fortune and hers, and begins to ally herself with the ill-used champion of the Kings. Industry, starved by War, regains her strength and goes forth on a career of conquest more enduring than that of the great warrior. And the peoples that come to the front are not those of the Latin race, whom his wars have stunted, but those of the untamable Teutonic stock, the lords of the sea and the leaders of Central Europe."<sup>1</sup>

### THE FOURTH VIAL

The history of Napoleon as just depicted will be found to fit the symbols of the Fourth and Fifth Vials, and need not be dwelt upon here. An interpretation of the symbols used will suffice to apply the history to the prophecy.

"And the fourth angel poured out his vial upon the sun; and power was given unto him to scorch men with fire."

#### The Sun

The sun as a symbol has already been noted. It was the clothing of the woman of chapter 12, the subject of eclipse under the fourth trumpet. In both cases it was found to apply to the imperial power of the Empire, and there is no cause to vary its meaning in the prophecy now before us. The interpretation is most natural, for the sun as the chief luminary in the natural heavens fitly represents the chief ruler in the political heavens.

From its establishment by Charlemagne in 800 to its overthrow by Napoleon in 1806 the Holy Roman Empire, despite its gradual

<sup>1</sup> Rose, *Life of Napoleon*, vol. II, p. 530.

shrinkage in size, was the principal political constitution in Christendom, and the Emperor the first secular sovereign in Europe. The dual control of Pope and Emperor, to which reference has been made, was reflected in the coronation of the Emperor at Aachen as the successor of Charlemagne, and the coronation at Rome as the successor of the Roman emperors.<sup>1</sup> The imperial dignity was elective, but from 1438 to 1806 the choice was almost invariably the rulers of Austria, so that during the last stages of the Empire it became customary to regard the ruler and forces of Austria as synonymous with the Emperor and armies of the Empire.<sup>2</sup> It was Austria, therefore, as the leader of Germany, which stood opposed to revolutionary France.

### Scorching Men with Fire

The wording of the prediction is peculiar. "Power was given to *him* to scorch men with fire." The use of the personal pronoun here seems to suggest the introduction of some great personality through whose instrumentality men should be scorched. That such a person did arise, and that he was the means whereby the "sun" of the empire suffered has been abundantly indicated. Napoleon Bonaparte, arising out of the revolution, caused intense and intolerable suffering to the empire. Crowned by himself as emperor of the French, having designs of renewing in his own person the glory of Charlemagne, he could not brook a Holy Roman Emperor. The scorching conflicts which he waged against Austria culminated in the abdication of the title by the ruler of Austria on August 6th, 1806, as already recounted. Thus the vial was poured upon the sun.

The campaigns of Napoleon against Austria, his occupation of the capital, Vienna, caused men, particularly the worshippers of the image of the beast, to be "scorched with great heat" (verse 9). Such disasters as befell the Austrian nation and its associated peoples should have caused them to examine the position, and thereby have led them to a recognition of their demerits in the sight of God, leading to repentance from the evil ways which had been characteristic of them for so long. It did nothing of the sort. They "blasphemed the name of God which hath power over these plagues". They would, no doubt, have repudiated such a statement, but, as we have seen before, "blasphemy" is a much wider term than is usually imagined, and no one who is familiar with the practices and beliefs of Catholic countries will have much difficulty in applying the scriptural definition of blasphemy to the works of the peoples of Austria and other Catholic lands. The failure to repent resulted in the continuation of the judgments and the further triumph of Napoleon, whose empire stretched from the English Channel to Turkey.

<sup>1</sup> The *election* was made at Frankfort-on-the-Main.

<sup>2</sup> Thus, though the election was at Frankfort and the coronation at Aachen, Vienna became the first city of the Empire.

### Fire and Artillery

There is a suggestiveness in the use of the expression "to scorch men with fire", whereby they were "scorched with great heat". Napoleon was an artilleryman, and in the course of his military career he developed and used that branch of the service to an extent far beyond what had been the custom before. He was nicknamed "the little grape-shot general". Artillery at that time helped to reform the art of war, and supplied a most appropriate indication of the meaning of the symbol.

## THE FIFTH VIAL

### The Throne of the Beast

"And the fifth angel poured out his vial upon the seat of the beast, and his kingdom was filled with darkness." The seat (Gk. *thronos*, throne) of the beast is essentially Rome, where "the dragon gave him his power and his seat and great authority" (chap. 13:2). Since the time when that seat had been first ceded to him, Rome and the papacy had passed through many vicissitudes. But the power of the Pope was still great. It had suffered much from the early revolutionaries in France, as has been seen; it suffered very much more from Napoleon, at whose coronation the Pope had assisted. The Pope himself had been at one time made a prisoner; he raged impotently at Napoleon, whom he excommunicated. But papal bulls had lost much of their terror, and Napoleon was not the man to be terrified by them, or moved from his purposes by the "thunders of the Vatican". The Papal States were taken away from the Pope, the temporal power ceased for a time. "His kingdom was full of darkness", that is to say, the royalty of the state disappeared, and "there was one sovereign fewer in Europe". There is no necessity to repeat what has been already recorded in reference to the relations of Napoleon and the papacy.

### The Unrepentant Attitude of the Papists

The eclipse of the papal kingdom caused its peoples and votaries to "gnaw their tongues for pain". But the judgments of the Fifth Vial upon the throne of the beast were no more successful in calling men to repentance than those of the Fourth had been upon the sun. "They blasphemed the God of heaven because of their pains and their sores, and repented not of their deeds". Nay, so far from repenting they went further and further in their Bible-nullifying traditions. Not content with the blasphemies which they had already propounded, they proceeded in 1854 to proclaim the doctrine of the immaculate conception. No one who understands the teaching of the Scriptures could entertain such a dogma for a moment. That teaching is too plain and unequivocal. "By one man sin entered into the world, and death by sin, and so death

passed upon all men for that all have sinned " (Rom. 5 : 12). All descendants of that " one man " partake of the physical consequences of sin. The question, " Who can bring a clean thing out of an unclean ? " is scripturally answered " Not one " (Job 14 : 4). Not one ! How then could it be said of Mary that she was by nature clean ? The immaculate conception is one of the last, and not by any means the least, of Rome's blasphemies. So far from Mary being immaculate, the son who was born of her, Jesus, himself partook of the nature of those he came to redeem. " Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same ; that through death he might destroy him that had the power of death, that is the devil " (Heb. 2 : 14). He was tempted in all points like as we are, yet without sin (Heb. 4 : 15). The divine plan for the redemption of men required that it should be so (Rom. 8 : 3), whereas the logical result of the doctrine of the immaculate conception is to make the salvation of anyone impossible. Such is the fearful result of Rome's inventions.

#### **Papal Blasphemy—The Infallibility of the Pope**

Even then the measure of Rome's iniquity was not filled up. The " mystery " (2 Thess. 2 : 7) was to be taken one step further. The corner stone was to be put upon the edifice of apostasy in 1870 when, despite the protests of many Catholics themselves, the dogma of papal infallibility was proclaimed to be a cardinal principle of the Catholic faith. It matters not that some of the Popes may have been men of the most depraved morals, it matters not that some of them have held heretical opinions, it matters not that their doctrines are utterly opposed to the teaching of the Holy Scriptures, the Pope is infallible when he speaks *ex cathedra*. Before his dictum reason must be dumb. Against his assertions the Scriptures count for nothing. He speaks and it is so ! What presumption ! Yea, what blasphemy ! And yet we need not be surprised even at this extent of papal pretensions, for it is a final proof that the papacy is the apostasy, which the Apostle Paul declared should come. When the Pope speaks *ex cathedra* and " infallibly " he is " as God " (2 Thess. 2 : 4). What remains for such a system but for it to be swept away when " the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God and that obey not the gospel of the Lord Jesus Christ, who shall be punished with everlasting destruction from the presence of the Lord and from the glory of his power " (2 Thess. 1 : 7-9).

## Section 10

# THE SIXTH VIAL

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### A.—The Influence of the French Revolution

- a* Liberty and Nationality.
- b* The Congress of Vienna.
- c* Reaction and Revolution.
- d* Louis Napoleon.

### B.—Turkey—The Great River Euphrates

- a* The Decline of Turkey.
- b* The Crimean War.
- c* The Russo-Turkish War.
- d* The Balkan Wars.
- e* Unique features of Turkish History.
- f* The Great River Euphrates.
- g* The dwindling Stream.
- h* Preparing the way for the “Kings of the East”. The “Sun of Righteousness” and “his beams”.

### C.—The Work of the Frog-like Spirits

- a* The Unification of Italy.
- b* Central Europe and the Unification of Germany.
- c* Three unclean Spirits like Frogs—Origin of the Symbol.
- d* The influence of the Frog-like Spirits in various quarters.  
French influence in Europe. Napoleon III.
- e* The effects of the Frog-like Spirits' work in the formation of nations.

### D.—Armageddon

- a* Modern Europe—peace under the shadow of war.
- b* The age of industry, luxury and scepticism.
- c* Colonial expansion and world problems.
- d* The Ottoman Empire. The importance of Syria.
- e* The last phase of the Sixth Vial.
- f* Rome and Modern Kingdoms.
- g* Signs which point to Armageddon : 1, Social ; 2, Political ;  
3, Ecclesiastical.
- h* The War of the great day of God Almighty.

### A.—THE INFLUENCE OF THE FRENCH REVOLUTION

The year 1815 marked in a very real sense the end of one era and the beginning of another. It was inevitable that a policy of reaction should follow the fall of Napoleon; it was just as inevitable that the spirit of the revolution should endeavour to reassert itself. "The history of the nineteenth century may be said to be the conflict between the reactionary policy adopted by the governments at the Congress of Vienna, and the expanding national and liberal ideas of the people themselves."<sup>1</sup> In place of liberty and equality the wider principles of liberalism and nationalism asserted themselves, and with the increase of material prosperity fraternity assumed a new form in socialism. In spite of the profession of the sovereigns at Vienna that the object of the Congress was to be "an enduring peace founded on a just redistribution of political forces", the century that followed was one of unprecedented wars, bloodshed, and misery. Revolution strove time and again to remove oppressive feudal and political grievances, civil war followed in most of the countries of Europe in the endeavour to satisfy the cravings for national unity, while socialism in some form or other added its quota to the unrest of the times. "It was due to the revolutionary wars that nationality, endued with a new and intenser meaning, became, during the nineteenth century, the principal force in moulding the political form of Europe. . . . The idea of national unity, once proclaimed, spread with astonishing rapidity, till in all Europe there was not a race with a grievance, real or fancied, against the established order but based its resistance on the natural right of 'a nation' to be mistress of its own destinies."<sup>2</sup>

#### Liberty and Nationality

"In internal relations the material expansion pressing against the barriers of privilege, whether of birth, wealth, or race, takes the form of the struggle for constitutional liberty; in external relations, broadly speaking, that of the struggle for national unity and independence."<sup>3</sup> It is this gradual separating of nation from nation that conflicts with the cosmopolitan aspect of the revolution wherein "all peoples were allies", and gives to the century its peculiar characteristic of peace cries in the midst of armed antagonism. "As we gaze at the revolutions and wars that form the storm-centres of the past century, we can now see . . . that, in the main, the cyclonic disturbances had their origins in two great natural impulses of the civilized races of mankind. The first of these forces is that great impulse towards individual liberty, which we name Democracy; the second is that impulse, scarcely less mighty and elemental, that prompts men to effect a close union

<sup>1</sup> Thatcher and Schwill, *A General History of Europe*, p. 490.

<sup>2</sup> Phillips, *Modern Europe*, p. 5.

<sup>3</sup> *Ibid.*, p. 5.

with their kith and kin; this we may term Nationality. . . . Democracy and Nationality have been the two chief formative influences in the political development of Europe during the nineteenth century."<sup>1</sup> These two influences, which should have made for peace and goodwill, have by a strange twist of events produced the reverse. "The nineteenth century opened with a vision of the brotherhood of man. It closed on the grim reality of armed nations face to face, guarding jealously their exclusive privileges, and justifying the ruinous burden of their armaments as the necessary insurance of their material welfare."<sup>2</sup>

### The Congress of Vienna

We return then to the sovereigns and diplomats assembled in solemn conclave at Vienna, whose deliberations were to result in an "enduring peace". Acting on the principle of the right of the conquerors to share the spoils of conquest, they rearranged the map of Europe to suit their interests, and ignored to a large extent the forces begotten of the revolution, crushed it may be, but not killed. Broadly speaking, the principle on which they acted was to restore "legitimate" monarchs to the thrones from which they had been deposed, and to repeal the greater number of the constitutional and other reforms due directly or indirectly to the work of Napoleon.

The chief sanctions of the Congress of Vienna may be summarized as follows:—

1. Alsace-Lorraine was granted to France, in spite of the warning of the Prussian Minister that war between France and Prussia would be inevitable until the Argonne Forest and not the Rhine was the boundary.

2. Belgium was united with Holland to form a new kingdom of the Netherlands as a barrier to French advance.

3. Switzerland became a federation of independent cantons instead of a united republic, its neutrality being guaranteed by the Powers for ever.

4. Norway was wrested from Denmark and handed over to Sweden.

5. Russia received Poland (except Posen and Galicia) and Finland.

6. The Germanic States were united into a loose confederation called the *Bund*, in which Austria exercised supreme influence.

7. Italy was restored to its numerous "legitimist" rulers, who were mostly under Austrian influence.

8. Prussia received Posen and numerous secularized states of the Church on the Rhine.

9. Austria received Venetia and Lombardy, giving to Bavaria certain Rhenish possessions.

<sup>1</sup> Rose, *The Development of the European Nations*, pp. 1-2.

<sup>2</sup> Phillips, *Modern Europe*, p. 7.

10. Britain obtained Malta, Heligoland, Trinidad, Mauritius, Tobago, Ceylon, and Cape Colony.

Such a re-organization, ignoring the new impulses which had sprung up during the last quarter of a century, necessarily invited trouble. "The instinct of nationality, which Napoleon's blows had aroused to full vigour, was now outraged by the sovereigns whom it carried along to victory. Belgium strongly objected to Dutch rule, and German 'unitarians', as Metternich dubbed them, spurned a form of union which subjected the Fatherland to Austria and her henchmen. Hardest of all was the fate of Italy. After learning the secret of her essential unity under Napoleon, she was now parcelled out among her

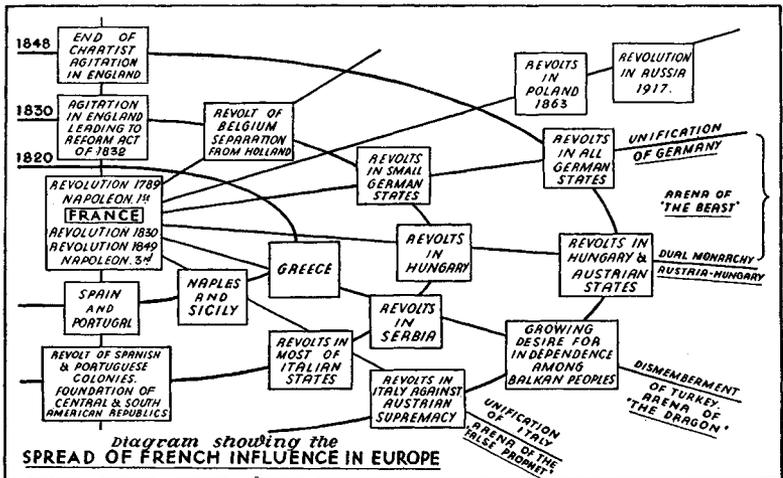


Fig. 5.

former rulers ; and thrills of rage shot through the peninsula when the Hapsburgs settled down at Venice and Milan, while their scions took up the reins at Modena, Parma, and Florence."<sup>1</sup> The consequence has been that Europe has for over a century, amid wars and rumours of wars, been destroying piecemeal the political edifice which, at Vienna, monarchs and ministers patched together. Scarcely one stone has been left standing on another. Alsace-Lorraine was wrested by Prussia from France in 1870, and a war of revenge followed in 1914, as a result of which those territories were once again handed over to France. Belgium revolted from Holland in 1830, and by the treaty of London, 1839—"a scrap of paper"—of which so much was said in connection with the Great War of 1914-18, the neutrality of both countries was guaranteed by the

<sup>1</sup> Rose, *Life of Napoleon*, vol. II, p. 438.

Powers. Norway separated peacefully from Sweden in 1905. Poland and Finland have been *Russified*, but after remaining sores in the body politic of Russia, they both attained their freedom as the outcome of the World War, and took their place amongst the nations of Europe. The *Bund* gave place to a German Empire under the leadership of Prussia. Austria lost the greater part of her Italian possessions, which were incorporated in the kingdom of Italy.

### Struggles for Liberty

The upheavals and the wars by which these changes were effected can be traced directly or indirectly to the influences of France. In 1820 the people of Naples, Spain and Portugal rose against their sovereigns and demanded the "Constitution of 1812",<sup>1</sup> which the restored monarch of Spain in 1814 described as "an anarchical and seditious constitution based on the democratic principles of the French revolution". The revolt of Greece against Turkey<sup>2</sup> (1821-29) was largely the outcome of those national and constitutional principles which revolutionary France had done so much to advertise.

### The Revolutions of 1830

In France, after 1815, the policy of reaction triumphed for a time, but the crowning act of folly was reached in 1830, when the king issued four ordinances, which abolished the liberty of the press, dissolved the legislative chamber, reduced considerably the number of its members, and deprived manufacturers of the vote by making it depend upon payment of the land tax. Paris revolted, and within a week the dynasty was overthrown. Louis Philippe, Duke of Orleans, was invited by the middle classes to take the throne, and as "citizen king" commenced his reign under conditions that were far from happy.

From France revolt and revolution spread to the capitals of Europe like ripples on a pond when a stone is thrown into it. Belgium broke away from Holland. Poland, not satisfied with her constitution, rose against Russia, and for a time defied the Russian armies. Then resistance broke down, the constitution was abolished, and the grip of the autocrat tightened. Elsewhere in Europe the influence of the revolution spread, but except in a very few cases it struggled hopelessly against the armed forces of the sovereigns. In Germany a few of the smaller states obtained a more liberal constitution. At first better success seemed to attend the arms of the patriots in Italy. "The revolution in France

<sup>1</sup> This was the constitution drawn up by the Cortes or Spanish Parliament in 1812 on the withdrawal of the French troops before the armies of Wellington. This constitution became the model for those of the many Spanish and Portuguese colonies of Central and South America which revolted at this time and formed the present republics south of the U.S.A.

<sup>2</sup> See also pp. 154-5.

which placed Louis Philippe upon the French throne sent a tremor of excitement and hope through all Italy, and the centre of the revolution was the Papal States."<sup>1</sup> "At Bologna and all the other towns of the Romagna, in Umbria, in the Marches, everywhere save in the Patrimony of S. Peter, the laity—civil and military—united in deposing the ecclesiastical functionaries, and proclaiming the abolition of the temporal power of the Pope."<sup>2</sup> A secret society, the Carbonari, had spread revolutionary doctrines throughout Italy, and had kept alive the spirit of revolt. Joseph Mazzini, too, had his ideals of a united Italy governed on utopian principles, and these had weight with certain classes. But the heel of Austria was too firmly placed on Lombardy and Venetia. The unruly states were crushed and Mazzini was exiled. Thus the year 1830 saw France and Belgium successful, Poland and Italy unsuccessful in this revolution for liberty and nationality.

### 1848—The Year of Revolutions

For another eighteen years the peoples of the Continent remained outwardly quiet; inwardly they were seething with discontent. In England men demanded "the Charter", the repeal of the Corn Laws, and factory legislation. France desired a socialistic state, with universal suffrage and national workshops where the state would find work for everyone. Other states wished for more liberal treatment and the recognition of national sentiments. France, as ever, led the way in revolutionary upheavals. Louis Philippe was not wise enough to conciliate the parties that could keep him on the throne. His enemies fanned the discontent into a flame, and a refusal to permit a socialistic banquet in Paris led to the first open act of revolt. A few barricades were raised, some soldiers fired upon the crowd, and the social revolution had begun. "The citizen king abdicated without attempting resistance, and the Orleanist monarchy, middle-class to the last, left Paris in a four-wheeled cab." The socialist party established some sort of a provisional government, but it was evident that if France was to be saved from anarchy and bankruptcy it was necessary for the moderate section of the community to exert themselves. A national ballot elected Louis Napoleon president of the republic, probably more on account of the magic of his name than any ability he might have, and once again it was made possible for a Napoleon ultimately to mount to imperial power on the chaos of a revolution.

"In Germany the fires kindled by the revolutionary movements of 1830 had been kept alive by the assiduous efforts of the reactionary powers to blow them out. . . . In Prussia, as in the rest of central Europe, the material had been piled high and dry for a conflagration, which it needed only a spark from Paris to ignite."<sup>3</sup> "News flew across the Rhine of the uprising in

<sup>1</sup> Myers, *Mediaeval and Modern History*, p. 684.

<sup>2</sup> Phillips, *Modern Europe*, p. 200.

<sup>3</sup> *Ibid.*, pp. 251-54.

France . . . the intelligence kindled a flame of excitement throughout Germany. The liberal party everywhere arose and demanded constitutional government. Almost all the princes of the minor states yielded to the popular clamour and straightway adopted the liberal measures and instituted the reforms demanded. In Austria and Prussia, however, the popular party carried their point only after demonstrations that issued in bloodshed."<sup>1</sup>

In Italy, Charles Albert, king of Sardinia, headed the popular movement, and declared war on Austria at a moment when her political system was being shaken by the revolution at Vienna, Pest, and Prague. Even papal troops at first joined Charles Albert, but the firm stand made by the Austrian general in Lombardy and Venetia caused dissension and defection in the "patriotic" army. The Pope was the first to withdraw. A war with Austria he declared to be "wholly abhorrent to the counsels" of a Pope who "regarded and loved with equal affection all peoples, races, and nations". This marked the end of the Pope's nationalism and of his popularity. The Austrians by their victory at Custoza (1848) and again at Novara (1849) had crushed for the moment the revolt in Italy. Victor Emmanuel, who succeeded to the Sardinian throne on the abdication of his father, made a humiliating peace. Austria established order at Milan and Venice, and restored the expelled princes to Tuscany, Modena, and Parma. Even at Rome, where the Roman chambers, under the guidance and influence of Garibaldi and Mazzini, had decreed the abolition of the temporal power of the Pope and proclaimed the Roman republic (Feb. 9th, 1849), the fruits of victory were snatched away and the Pope was restored by the arms of France.

"The February revolution in Paris was not the cause of the political upheaval which in 1848 convulsed Europe from Ireland to the banks of the Danube. It had been preceded by the victory of Liberalism in Switzerland, by the successful revolutions in Naples and Palermo, and by the proclamation of a Constitution in Piedmont. But flaming out in the very centre of the European system it was, as it were, the beacon fire which gave the signal for the simultaneous outbreak of revolutionary movements which, though long prepared, might but for this have been detached and spasmodic. The shock of the political cataclysm was felt in the remotest corners of Europe. Republican agitations in Spain and Belgium, Chartist gatherings in England, the revolt of young Ireland, seemed for a time to threaten to emulate the revolutionary victories in France."<sup>2</sup>

From 1815 to 1850 reaction and revolution had been in constant conflict, and had cast a pall of misery and distress upon Europe. The flight of the Austrian premier Metternich in 1848, however, from the angry mob of Viennese democrats, may be considered as

<sup>1</sup> Myers, *Mediaeval and Modern History*, pp. 671-2.

<sup>2</sup> Phillips, *Modern Europe*, p. 274.

emblematic of the flight of that system of reaction of which he was the champion before the rising force of democracy, with its catch-words of liberalism, nationalism, and socialism.

### LOUIS NAPOLEON

When the revolutionary forces of 1848 had spent themselves, overturning in many states the oppressive form of government against which the people had struggled since 1815, it was hoped that at last an era of peace would dawn on war-worn Europe. But it was not to be. Gradually separating themselves from the welter of strifes, three movements are discernible. (a) The continued decline of Turkey and rise of nationalities in the Balkans ; (b) the unification of Italy ; (c) the unification of Germany. All the wars from that time onwards can be traced directly or indirectly to one or more of these three movements, and in almost every case the outbreak was due to French intrigue or influence. Louis Napoleon, who had been chosen by an overwhelming majority of the votes of the people to be President of the new French republic, posed as the champion of the Church and of oppressed "nations", particularly those of Italy, Germany, Poland, and the Balkans, and ere long he involved Europe in war after war by his interference in the affairs of other countries. He was a veritable firebrand. "There were five projects with which public opinion all over Europe specially credited Louis Napoleon when he began his imperial reign.<sup>1</sup> One was a war with Russia. Another was a war with Austria. A third was a war with Prussia. A fourth was the annexation of Belgium. The fifth was the invasion of England."<sup>2</sup>

#### The Vain Hope for Peace

The Prince Consort of England, anxious to mark the new era of peace which it was believed would follow the great revolutionary period, gave his support to the project of an international exhibition in the Crystal Palace, as it was called, erected in Hyde Park (afterwards moved to Sydenham). "The Hyde Park exhibition was often described as the festival to open the long reign of Peace. It might as a mere matter of chronology be called, without any impropriety, the festival to celebrate the close of the short reign of Peace. From that year, 1851, it may be said fairly enough that the world has hardly known a week of peace. The *coup d'état* in France closed the year. The Crimean war began almost immediately after, and was followed by the Indian Mutiny, and that by the war between France and Austria, the long civil war in the United States, the Neapolitan enterprises of Garibaldi, and the Mexican

<sup>1</sup> By a *coup d'état* Napoleon overthrew the republic (Dec. 2nd, 1851), and had himself proclaimed emperor (Dec. 2nd, 1852).

<sup>2</sup> McCarthy, *A Short History of our own Times*, ch. 10.

intervention, until we come to the war between Austria, Prussia and Denmark ; the short sharp struggle for German supremacy between Austria and Prussia, the war between France and Germany, the war between Russia and Turkey, and our own various Asiatic and African wars. Such were, in brief summary, the events that quickly followed the great inaugurating Festival of Peace in 1851."<sup>1</sup>

### **The Spirit of Nationality**

How the influence of the French revolution and its movements for liberty affected likewise the spirit of nationality has already been referred to. It is necessary, however, to follow the matter further to see how it has affected various peoples and brought them into a position which answers to the requirements of the Apocalyptic symbols, and this will best be done by considering that influence as it was manifested in three separate channels : (a) Turkey, (b) Italy, and (c) Central Europe.

## **B.—TURKEY—THE GREAT RIVER EUPHRATES**

### **The Decline of Turkey**

The decline of Turkey, occupying as it does an important position in "the signs of the times", has been left for separate and special treatment. At its maximum the Ottoman empire extended northwards to the gates of Vienna, southwards to the Persian Gulf, eastwards to enclose the Black Sea, and westwards along the Mediterranean coasts of Africa. For the moment it would be well to direct attention only to the European territories and the causes which have led to the shrinkage of Turkish power and territory there. By the opening of the nineteenth century the Turks had withdrawn to the line of the Transylvanian Alps. But this of itself did not necessarily indicate decadence, it was merely a withdrawal under military pressure, and might, but for other causes, actually have resulted in increased strength by concentrating the Turkish forces within a smaller and better defined geographical area. "The force of Nationality, however, after moulding anew the boundaries and politics of Central Europe, sped eastwards to arouse to activity races that had long lain helpless under the heel of the Turk."<sup>2</sup> The national impulse that made Rome the capital of a united Italy and almost raised Frankfort to be the capital of a new Germany, resulted in the Balkans in the dismemberment of the Ottoman empire into its component racial elements. In its political aspect the decline of Turkey is "the Eastern Question" which "may be defined as the problem of filling up the vacuum created by the gradual disappearance of the Turkish

<sup>1</sup> McCarthy, *A Short History of our own Times*, ch. 9.

<sup>2</sup> Rose, *The Development of the European Nations*, p. 587.

Empire in Europe”<sup>1</sup>. “In a historical aspect it is the European ‘nationality’ movement; in a geographical aspect it is the shifting of the point of contact of Europe with Asia.”<sup>2</sup> “From the beginning of the nineteenth century the Greeks and Slavs, growing more and more restless under Turkish rule, have risen repeatedly to gain their independence. In these risings they have almost invariably enjoyed the sympathy and aid of Russia, for in the first place, the rise of the subject nationalities in the Balkans has fallen in with the Russian policy, which aims at the abasement of Turkey, and in the second place, the Russian people are linked with the Slav and Greek peoples by the common bond of the Greek church.”<sup>3</sup>



Map 10. The Decline of the Ottoman Empire.

### Greece

The first to throw off the yoke of the Turks were the Hellenes, or Greeks, in whose cause “the European peoples exhibited a sympathy which stood out in noble contrast with the apathy of the rulers”<sup>4</sup>. Still, it was due ultimately to the support of Britain and France, and the diversion created by the Russian attack, that an unsuccessful revolt was enabled to become a successful revolution. The treaty of Adrianople (1829) gave Georgia and the provinces of the Caucasus to Russia, granted autonomy to Moldavia and

<sup>1</sup> Miller, *The Ottoman Empire*, p. 1.

<sup>2</sup> *Nationality and War in the Near East*, preface, p. xx.

<sup>3</sup> Thatcher and Schwill, *A General History of Europe*, p. 537.

<sup>4</sup> *Ibid*, p. 494.

Wallachia, and guaranteed the independence of Greece. By the time of the death of Mahmud II (1839), who, by the way, really endeavoured to re-organize Turkey on constitutional lines, the process of dismemberment and decay was further indicated by the gaining of autonomy by Serbia, the loss of Algeria to France, the successful revolts in Bosnia, Albania and Egypt, the advance of Russia to the river Pruth, and her virtual protectorate of the autonomous principalities of Moldavia and Wallachia. Indeed, the Sultan, faced with dangers at home and abroad, actually sought for himself the protection of Russia. "A drowning man", he said, "will clutch at a serpent."

### **The Crimean War**

During the momentous times which culminated in western Europe in "the year of revolutions" (1848), matters did not improve in the Balkans. A crisis was reached in 1853. In that year Montenegro revolted, but the massing of Turkish troops on the frontier so threatened the very existence of the principality that Austria stepped in and compelled Turkey to agree to terms of peace. Had the Sultan refused there is no doubt Russia would have taken the opportunity to declare war. The Tsar knew that the dismemberment of Turkey was but a matter of time. "We have on our hands", he declared to the British ambassador, "a sick man—a very sick man; it will be, I tell you frankly, a great misfortune if one of these days he should slip away from us, especially before all necessary arrangements were made". The overthrow of the Ottoman empire, however, was not to be so sudden, and Britain at that time considered her best interests lay in the integrity of the Turkish possessions. That war actually broke out between Russia and Turkey was due largely to the attitude of Louis Napoleon. By taking up the cause of the Roman Church in its demand for the custody of the Holy Places of Jerusalem, he was able at one and the same time to gain the support of the Catholics, to turn public attention from the *coup d'état* which had placed him on the throne, to win glory for France and Napoleon III, and to humiliate his personal foe, Tsar Nicholas I. The outcome was the Crimean war, in which Turkey received the practical support of Britain, France, and later Sardinia, and the moral support of Prussia and Austria. After a long and costly war, all parties were ready to discuss terms of peace, and again the influence of Napoleon was seen in the fact that the congress assembled at Paris.

### **The Treaty of Paris**

The treaty of Paris practically left the map as before, except that Moldavia received the southern part of Bessarabia. The Sultan confirmed the privileges of his Christian subjects; the free navigation of the Danube was established, and Russia compelled

to withdraw from its shores. The Black Sea was neutralized ; no war vessels were to enter it, and no arsenals were to be established on its shores. Statesmen thought that at last they had settled the Eastern question. " But of the historic treaty of Paris not much has stood the strain of time. The creation and complete independence of Rumania and the independence of Serbia have made of merely antiquarian importance the clauses concerning the vassal principalities of 1856 ; Russia, so early as 1870, availed herself of the defeat of one of her Crimean opponents to repudiate the Black Sea clauses of the treaty ; Sebastopol saw in 1886 the re-birth of the Black Sea fleet, while Batum, still Turkish in 1856, has become a fortified port of the Russian Euxine. The strip of Bessarabia ceded to Moldavia at Paris was handed back to Russia at Berlin ; Kars has long been a Russian town. How the signatories of the treaty of Paris have observed their undertaking ' to respect the independence and the territorial integrity of the Ottoman empire ' may be seen by the Austrian annexation of Bosnia and Herzegovina, the Italian annexation of Tripoli, and the British occupation of Cyprus<sup>1</sup> and Egypt,<sup>2</sup> while the clause which pledged Russia and Sardinia to invoke the mediation of their co-signatories in the event of a disagreement with the Porte was disregarded by Russia in 1877 and by Italy in 1911, and Cavour's signature thus dishonoured. The blessings promised to the Sultan's Christian subjects . . . have proved to be absolutely worthless."<sup>3</sup>

### Rumania

The first of the blows to the treaty of Paris mentioned above, the creation and complete independence of Rumania, deserves a special note. At the opening of the war, Moldavia and Wallachia had been occupied by Russia, and on their evacuation, by Austria. At the congress of Paris Napoleon urged that these two principalities should be united into an independent sovereignty, which was accomplished in 1862. Thus " to the not very disinterested sympathy of Napoleon it was due, more or less directly, that this Italic race in the east, descended from Diocletian's legionaries, received a national existence. Still more important was the effect of the same influence in the original cradle of their tongue, if not their race, in Italy itself "<sup>4</sup>.

### Bulgaria

The disturbances in the Balkans never really ceased from the date of the treaty of Paris. But during the " seventies " events were approaching a climax. Hitherto we have been concerned with the

<sup>1</sup> Annexed December, 1914.

<sup>2</sup> Declared an independent Sultanate and placed under British protection, December, 1914. It is to-day a sovereign state in alliance with Britain.

<sup>3</sup> Miller, *The Ottoman Empire*, pp. 238-9.

<sup>4</sup> Phillips, *Modern Europe*, p. 360.

formation and development of Greece, Rumania, and Serbia, and the revolt of Montenegro. Now under the influence of Russia a long-forgotten, silent nationality sprang into prominence. The Bulgarians were Greek Catholics, and when the once powerful Bulgarian Empire came back again to the national memory, the people demanded first to be separated from the spiritual rule of the Greek patriarch and then to be granted autonomy, if not complete independence of the rule of the Sultan. In both these movements the Bulgarians were backed by Russia, who saw a chance of weakening Greece and Turkey and of strengthening herself at the same time. The first demand was granted in 1870, the second was not attained till after a war had been fought between their overlord and their would-be protector.

In the summer of 1875 there broke out in a small village in Herzegovina a revolt which set the whole of the Balkans in a blaze and agitated all the courts of Europe. The peasants of Herzegovina suffered terribly from their Mohammedan masters, often as much as two-thirds of their crops being taken to pay the taxes. In their struggle they were supported by their brothers of Montenegro and Serbia, both of which states declared war on Turkey. The Bulgarians seized the opportunity to assert their own independence, but the risings were put down with such indescribable barbarities that the "Bulgarian atrocities" sent a shudder through Europe. The eyes of the whole continent turned to the south-east, to the cruelly tormented state which was soon to rise from victim to conqueror, and take her place among the nations of the Balkans.

Meanwhile Serbia had been defeated and the road to Belgrade lay open, when Russia intervened and demanded an armistice. For a time there was a lull, during which a conference of the Powers met, first at Constantinople and then at London. They endeavoured to obtain a rectification of the Montenegrin frontiers and the autonomy of Bulgaria, Bosnia, and Herzegovina, while the Sultan called a parliament for the first time and promised to introduce a number of reforms. A revolutionary party in Turkey frustrated all these plans, and war became inevitable.

### **Russo-Turkish War, 1877-8**

Russia declared war, and obtained permission from Rumania to send her troops through that state, while the Rumanians declared their complete independence from Turkey. After varying fortunes, culminating in the fall of Plevna, the enemies of Turkey gradually closed round her. Montenegro advanced into Herzegovina, thence to Spizza and Antivari; Serbia entered Nish, and, crowning disaster of all! the Russians entered Adrianople. Then a series of events occurred which had far-reaching results. Turkey, with the Russian sword at her throat, made peace at San Stefano, near Constantinople. The treaty was a triumph for Russian arms and diplomacy. By it a Greater Bulgaria, practically independent

of the Sultan, would have divided Turkey into two distinct and unequal parts. Montenegro and Serbia would have been enlarged and given their independence. Rumania, against her wish, was to grant part of her possession in Bessarabia to Russia, receiving in return the marshy Dobrudscha. No one was satisfied with the arrangement except Russia and Bulgaria. The "big Bulgaria" offended Greeks and Serbs, who saw the opportunity of uniting their brothers with themselves completely disappearing. The exchange of the Dobrudscha for the fertile lands of Bessarabia angered the Rumanians, while the Powers strenuously opposed the treaty on account of the influence and prestige it gave to Russia. Further, Austria, backed now by Germany, saw her way to Salonika blocked by the new Bulgaria, while England feared the steady advance of Russia towards India. Accordingly the Powers demanded that the treaty of San Stefano should be discussed at a congress of the Powers at Berlin. Russia reluctantly gave way, and was by no means pleased with the treaty when it finally emerged as the treaty of Berlin.

### **The Treaty of Berlin**

The treaty of Berlin adjusted once more the disorganized affairs of the Sublime Porte, and bolstered up, as well as was possible, the "sick man". But he lost a good part of his estate. The absolute independence of Serbia, Rumania, and Montenegro was formally acknowledged. Bulgaria, north of the Balkans, was to enjoy self-government, but was to pay a tribute to the Porte. Eastern Rumelia was to have a Christian governor, but it was to remain under the dominion of the Sultan. Bosnia and Herzegovina were occupied by the Austro-Hungarian monarchy. Russia acquired some places in Armenia, and also received Bessarabia. By a secret convention Britain agreed to protect the Asiatic possessions of Turkey from the attacks of "another power", and for this purpose Cyprus was ceded to Britain as "a place of arms", to be held as long as Russia retained Kars.

### **Later Events**

The treaty of Berlin marks the close of another great crisis in nineteenth century Balkan history, but it does not close a single one of those movements before which the Empire of the Ottomans gradually gave way. In 1885 Eastern Rumelia formed a political union with Bulgaria, and threw off the direct rule of the Sultan. In 1908 the Young Turk party sought to gain power and remodel Turkey on the lines of a western state, but the chaos and revolution arising therefrom gave Bulgaria the opportunity to declare her independence and enabled Austria to convert her "occupation" of Bosnia and Herzegovina into absolute sovereignty. There were now *five* kingdoms—Greece, Serbia, Montenegro, Rumania, and

Bulgaria<sup>1</sup>—developed on the area which had formed the nucleus of the Eastern Roman Empire. When four of these formed the Balkan League (1912), a confederation of an intimate character seemed within the bounds of possibility. It scarcely stood the strain, however, of the first Balkan war (1912), and collapsed in the second (1913) over the division of the spoil. Nevertheless, the treaty of London, and afterwards the treaty of Bucharest, deprived Turkey of the greater part of her European territories and limited her to the land within the Enos-Adrianople-Media line. The outbreak of a general European war in 1914 merged the problems of the Balkan races in the larger problems affecting Europe and the Asiatic possessions of the Sultan.

### Unique Features of Turkish History

From a biblical standpoint it is of importance to note two features in the nineteenth and twentieth-century history of Turkey which are unique in the decline and fall of a nation. The first is the inability of the Powers either to overthrow or to uphold the Empire (whichever suited their purpose) and to prevent the gradual decline, through good fortune or ill, of the power and prestige of the Turk. The second is the imperceptible manner in which the sovereignty of the Sultan has been undermined, both in Europe and in Asia.

Towards the close of the eighteenth century there was a determined attempt to end the Ottoman rule in Europe. "The scheme of Pitt (Prime Minister of England) and Catherine (of Russia) to settle the Eastern Question by the restoration of the Greek Empire was a constructive proposal for dealing with a difficulty as yet not beyond solution by western statesmanship. . . . The great difficulty of jealousy as to Constantinople was dealt with by making Duke Constantine, a Russian prince who had been specially trained for the purpose, emperor of an independent empire. . . . No time was lost, and few mistakes were made in putting it into execution. . . . The treaty of Kutchuk-Kainardji, that closed the first campaign in 1769, went fully halfway to realizing the scheme in establishing what was practically a Russian protectorate over the Ottoman Rayahs. This treaty, which was confirmed and completed by that of Ainali-Kavak ten years later, amounted in effect to a declaration of independence by proxy of the Balkan peoples. . . . The next step, the substitution of the Greek Phanar for the Ottoman Porte, would have been no more formidable than was the framing of the American Constitution after the Declaration of Independence; for the government was already as Greek in the one case as it was colonial in the other. *But this second step was never to be taken.*"<sup>2</sup>

During the next half century the western Powers sought to bolster up Turkey, and received her into the comity of nations.

<sup>1</sup> Later a sixth—Albania—was formed.

<sup>2</sup> *Nationalism and War in the Near East*, pp. 65-7.

At Paris in 1857 they agreed "to respect the independence and the territorial integrity of the Ottoman empire". In 1877 the treaty of San Stefano would have reduced her to a shadow, but the following year Disraeli at Berlin declared they had not come to partition "a worn-out state, they were to strengthen an ancient empire essential to the maintenance of peace". In later years the general desire was for the "sick man's" early decease, but, like our king Charles, he was "an unconscionable time in dying".

The imperceptible character of the decay is noticeable in the difficulty of fixing dates in the partitioning off of territory and the curtailment of sovereign powers. Thus Russia had the right to act as guardian of the Greek Christians in Turkey and "to speak in favour of the Rumanian principalities"<sup>1</sup>. Her traders in Turkey were placed under the jurisdiction of their own consuls.<sup>2</sup> The progress, too, of the several states has been most imperceptible. Bulgaria will serve as an example. In 1870 a Bulgarian Exarchate was formed. In 1878 the land occupied by the Bulgars was divided into three: the northern, or Bulgaria proper, received autonomy; the central, or eastern Rumelia, was autonomous, but under the military rule of the Sultan; the southern, or Macedonia, remained entirely under the Porte. In 1885 East Rumelia joined Bulgaria and gained her autonomy. In 1908 Bulgaria declared her independence, and in 1912, with the aid of Greece, Serbia, and Montenegro, she liberated the Bulgars of Macedonia. Foreign aggression has followed the same imperceptible track. In 1878 Austria "occupied" Bosnia and Herzegovina, Britain received Cyprus "as a place of arms" conditionally. In 1882 Britain "occupied" Egypt. In 1908 Austria annexed Bosnia and Herzegovina, and in 1914 Britain did the same with Cyprus and Egypt.<sup>3</sup>

The Turk has withdrawn from his vast possessions, but he has done it slowly, neither hurrying nor unduly delaying, but in a manner which leaves no doubt as to the ultimate issue.

### THE SIXTH VIAL

It has been necessary to deal at some length with the history of the past century, and especially the later phases of it, for three reasons. Firstly, inventions and discoveries have brought all mankind into closer relationship with each other, with the result that movements are more complex than in the comparatively simple ages of the past. Secondly, the chief expositions of the Apocalypse were written many years ago. For example, Elliott's *Horæ Apocalypticae* was published in 1844-62, *Eureka*<sup>4</sup> was finished in 1868. Since then political events of the utmost importance in relation to Apocalyptic interpretation have happened. Thirdly, we

<sup>1</sup> The Treaty of Kutchuk-Kainardji, 1774.

<sup>2</sup> The Treaty of Adrianople, 1829.

<sup>3</sup> Egypt is now a sovereign state.

<sup>4</sup> Thomas, *Eureka, An Exposition of the Apocalypse*.

are dealing with a period with which we are personally connected, both by experience and destiny. It is under the Sixth Vial that Christ interpolates his warning, "Behold I come as a thief, blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame". These considerations endow the exposition of the Sixth Vial with special interest.

### **The Great River Euphrates**

The first section of this Vial has to do with the Euphratean power, the uprising of which was associated with the Sixth Trumpet (see Section 5). "And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared." The use of a river in symbolic prophecy is not new; Isaiah had used it some eight hundred years earlier. Rebuking Israel for their attitude towards the house of David, he said: "Forasmuch as this people refuseth the waters of Shiloah that go softly. . . . Now therefore, behold, the Lord bringeth up upon them the waters of the river, strong and many, even the king of Assyria and all his glory; and he shall come up over all his channels, and go over all his banks; and he shall pass through Judah; he shall overflow and go over, he shall reach even to the neck; and the stretching out of his wings shall fill the breadth of thy land, O Immanuel" (Isa. 8:6-8). The meaning is obvious. The military power of Assyria was to sweep like an overflowing flood through the land of Judah, spreading desolation around. The basis of the application is that the Euphrates (the river of the passage) was, in those days, an Assyrian river, just as the Thames, being an English river, might be taken to represent England. Jeremiah uses the same symbol, "Behold, waters rise up out of the north and shall become an overflowing stream, and shall overflow the land and all that is therein" (Jer. 47:2—R.V.). The principle underlying this usage is specifically noted in the Apocalypse itself. In reference to a later vision, that of the woman on a scarlet beast, it is distinctly stated, "The waters which thou sawest . . . are peoples, and multitudes, and nations, and tongues" (Rev. 17:15). If waters in the plural represent peoples, then a river must represent one particular people, who must be appropriately associated with the river named. There is a remarkable fitness about this; a river consists of multitudes of drops of water, yet is a unity; so a nation consists of a multitude of persons, but is a unity.

On the principle indicated it is an easy matter to identify the power represented by the great river Euphrates. That river rises in the Mountains of Armenia, runs through Khurdistan and Mesopotamia, and finally pours its waters into the Persian Gulf. At the end of the period covered by the Fifth Vial, when the Sixth Vial should be poured out, the whole of that territory formed a portion of the Ottoman empire.

There is a remarkable parallel between the application of the Euphrates in Isaiah and the Apocalypse. In the former it is particularly associated with the military power of the Assyrian empire, whose armies overflowed Judah. So in the case before us it refers to Turkey, not as a nation, but as a military power. For Turkey, as the term was usually applied during the period of the Vial, was not a nation at all. The Turks were merely in occupation of the lands which form the Empire. In the time of the first Balkan war it was said, "For the first time the man in the street has realized that Turkey is not in his sense of the word a nation, and that the Turks are, and never have been anything but, an 'army of occupation'"<sup>1</sup>. "The Turks were not a conquering *nation*, but a conquering *army* or Power."<sup>2</sup>

### The "Drying-up" Process

The symbol of the Vial, then, requires the evaporation of the Turkish power. It must be a drying-up process, not a sudden and overwhelming calamity ending the existence of the "river", either as regards its territory, power, or prestige. Moreover, it should be remembered that a river which is gradually drying-up disappears first of all at the edges, the central stream remains until the last. That is exactly what has happened in relation to the Turkish Empire. The history recorded will illustrate how the symbol has had its counterpart in the decay of the Ottoman power. At the same time it must be borne in mind that it is not territory in itself that is chiefly to be considered, but the military power and prestige of the people; the inward strength and vitality. Not that the shrinkage of territory is unimportant. It is the outward indication of the decay that is proceeding, and moreover it lessens the area from which the army may be recruited and inevitably affects the morale of the troops.

The position of the Vial in the apocalyptic scheme necessitates that the drying-up process should be in evidence about the time of the Napoleonic wars which formed the subject of the preceding Vials. As a matter of fact, as we have seen, the decline of Turkey commenced before then. There is no discrepancy in this. The symbol of a river lends itself to the facts as disclosed. At the time when the Turks reached their greatest power and Europe seemed threatened with complete Turkish domination, the river was in flood, overflowing its banks. But floods recede and leave the river in its natural channel. This process does not constitute a "drying-up" of the river. That process commences when or if, owing to further causes, the water gets less and less within the bed of the river, finally leaving but a trickle. This process, so far as the Turkish empire is concerned, may be said to have begun in the era of Napoleon. The peace of Tilsit in 1807 is

<sup>1</sup> Macdonald, *Turkey and the Eastern Question*, p. 11.

<sup>2</sup> *Ibid.*, p. 35.

recognized to have placed Turkey at the mercy of its then inveterate foe, Russia. Five years later the boundary of the Empire was moved back to the Pruth, and this may be considered to be the commencement of the Vial period.

It will be seen, from what has already been said, how the symbol has been fulfilled. The main stream of Turkish conquest from the Euphrates, through Asia Minor, and across the Bosphorus to Constantinople, has been maintained. It is in the outlying portions of the Empire that power and prestige, as well as the territory, have evaporated. All its African possessions have gone, all the lands north, west and south of Constantinople were severed from the Empire, to constitute the independent nations of Rumania, Bulgaria, Serbia, Montenegro, and Greece, while Bosnia and Herzegovina were united to Austria. These lands formed the kingdoms of Rumania, Bulgaria, Jugo-Slavia and Greece. From all these lands the army of occupation has retired, leaving the ground dry and free from the Euphratean flood. In most cases the forces of nationalism have triumphed. Elsewhere the vigorous nations of Europe have profited at the expense of the "sick man", whose goods were seized before his death by his natural enemies, Russia and Austria, and by his one-time friends, Britain and France. In Palestine and Mesopotamia a new political phenomenon arose. These lands were administered by Britain, acting as a mandatory power, appointed by the League of Nations; more recently a state of Israel has been established, and Mesopotamia under the name of Iraq is an independent power. Under these arrangements Turkey has ceased to control these areas.

### **The Dwindling Stream**

To-day the river occupies but a comparatively narrow channel compared with the flood of the past. Though the Turks are brave beyond question, the process must continue. In the war of 1914-18 Turkey's position was one of subserviency to Germany, and what she accomplished was mainly the result of German control. Since then, in conflict with Greece, she has shown some signs of vigour, and a promise of better things. Still, misfortune dogs her steps; destructive earthquakes have caused immense damage in Anatolia, and so further lessened the vitality of the country. Whatever the immediate future may be, the end is decreed: "the waters thereof were dried up".

### **The Way of the Kings of the East**

The disasters which have been drying up the Ottoman power are related to a purpose which is expressed in the words, "that the way of the kings of the east might be prepared". There is much more in this than the words themselves naturally convey. "Kings of the east" might conceivably mean certain potentates who should rule in the lands where the Turk once held sway.

Greece, Rumania, Bulgaria, and Jugo-Slavia might be intended as possible constituents of the "toe kingdoms" referred to in Daniel 2, or the "horn kingdoms" of Daniel 7. But such an application does not satisfy the language which is used. Literally rendered it means "the way of the kings from the sun's risings". Generally speaking, when we read in the New Testament of the east, the term used in the Greek is *anatole*, a word which contains the idea of rising, applied to the east because the sun rises from that quarter. In two instances, however, the word is connected with another, *helios*, the sun. These two passages are Rev. 7 : 2 and Rev. 16 : 12, the latter the passage before us. In the former of these instances the reference is to an angel ascending from the "sun's rising" in order to take part in the process of sealing the servants of God in their foreheads. That mission was performed by those who went forth proclaiming the doctrine of a crucified but risen Christ. It was the resurrected Jesus who gave them their commission to go forth proclaiming this doctrine. They thus became the sealing agents (the angel). He who sent them being the "Sun of Righteousness", they were as those who ascended out of the risings of the sun to proclaim the message of salvation to all mankind. "This same Jesus" is to reappear upon the earth, in accordance with Malachi's prediction. "Unto you that fear My name shall the Sun of righteousness arise with healing in his wings" (chap. 4 : 2). He is the prospective king of all lands (Psa. 2 : 8). His centre of administration will be Jerusalem, "the city of the great king". When he comes to take possession of the throne which has been promised to him (Isa. 9 : 6 and 7), others will be associated with him. These are brought before us in the Apocalypse singing a "new song", thus : "Thou art worthy to take the book, and to open the seals thereof ; for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation ; and hast made us unto our God kings and priests ; and we shall reign on the earth" (Rev. 5 : 9 and 10). Those who shall sing this song will be "kings out of a sun's risings". In the great majority of cases they will have been actually raised from the dead by the Sun of righteousness ; in every case they will have been raised to the Divine nature by the energy which is enshrined in him.

It is for these that the "preparation" has been going on. For ages the land of their coming exaltation has been in the hands of a desolator. During all that time they have prayed for the deliverance of that land in whose very dust they take pleasure (Psa. 102 : 14). With their petitions they "give God no rest till He establish and till He make Jerusalem a praise in the earth" (Isa. 62 : 7). In answer to their prayers, and in accordance with the programme declared in the scriptures, the Turk has weakened. So far as Palestine is concerned he is no longer an "army of occupation". As the Turk has declined the Jew has revived, and though

the day of Jacob's trouble (Jer. 30 : 7) is now heavy upon him, the end is certain. The land must be redeemed from all Gentile domination ; its rulers, together with the appointed monarchs of the earth, must soon appear upon the scene. The events of the last few years tell of the approach of the great crisis. Turkish decay has long been a notable sign of the times, reminding all who have ears to hear of the warning words of the Master, " Behold I come as a thief ".

### C.—THE WORK OF THE FROG-LIKE SPIRITS

#### The Unification of Italy

Resuming the historical view, we now turn to Italy. " The Congress of Vienna had divided Italy on the map, but she had made up her mind to be one. The Revolution had sown the seeds of liberty, and time only was needed for their maturing. . . . Napoleon's Kingdom of Italy, though equally delusive, had nevertheless inspired thousands of Italian patriots with the sentiment of national unity. Thus the French Revolution, disappointing as seemed its issue, really imparted to Italy her first impulse in the direction of freedom and national organization. . . . The Carbonari (a secret society), organized at first to oppose the tyranny in the Church, now turned its opposition against despotism in the State, and made national unity and independence its watchword."<sup>1</sup> Napoleon himself saw that a united Italy must be the outcome of the future. At St. Helena he wrote : " Italy is one sole nation ; the unity of customs, of language, and literature will, in some future, more or less remote, unite all its inhabitants under one government. . . . Rome is the capital which some day the Italians will select " . The Italian revolutions of 1820, 1830 and 1848, while they accomplished little politically, kept alive the national spirit which made the unification under Sardinia possible.

#### The Effect of the Crimean War

Prior to the Crimean war it had been impossible for Italian patriots to gain the ear, much less the goodwill of the monarchs of Europe. But the part played by Sardinia in the Crimean war had been a singular one. Without any ostensible cause of quarrel with the Tsar's government, and in all but open hostility to one of her allies, she had been pressed into the service of the coalition by the urgent need of not being outbidden by Austria for the goodwill of the western Powers. The result was that at the termination of the war, when the Congress at Paris assembled to discuss terms of peace, Count Cavour, representing Sardinia, met on equal terms with the delegates of other states. For the first time the cause of Italian unity was ably discussed in the councils of Europe, Britain and France especially taking a friendly view of the whole

<sup>1</sup> Myers, *Mediaeval and Modern Europe*, pp. 681-83.

matter. The emperor of the French, Louis Napoleon, whose pet schemes were to aid the Church and such small states as were struggling for existence, went so far as to form an alliance with Sardinia for the recovery of Lombardy and Venetia from Austria, conditionally on that power attacking Sardinia.

### **The Austro-Sardinian War**

The necessary condition was fulfilled in 1859, when Austria declared war on Sardinia on account of the military preparations being carried out by that State. "The die is cast", cried Cavour, exultingly, "and we have made history." True to his promise, Napoleon declared war on Austria, and led his troops in person to the aid of the Sardinians. A victory at Magenta gave Milan to the allies, and another at Solferino freed Lombardy. It would then appear that Napoleon feared the creation of a powerful Italy as a menace to France. Consequently he arranged terms of peace with the Emperor Francis Joseph at Villafranca. Austria retained Venetia, but ceded Lombardy to France on the understanding that it should be transferred to Sardinia. The treaty also provided that the rulers of Tuscany and Modena, who had fled on the outbreak of the national war, should be restored, and both emperors pledged themselves to promote a scheme of Italian federation under the presidency of the Pope.

Sardinia perforce agreed to these arrangements, ceding to France as the price of her aid the important strategic areas of Savoy and Nice. Fortunately for Italy no attempt was made by either Austria or France to enforce the restoration of the expelled rulers, and by a plebiscite Tuscany and Modena elected to be united with Sardinia. Thus in 1860, in spite of many disappointments, Victor Emmanuel opened a parliament at Turin which represented almost the whole of northern Italy.

### **The New Italy**

Meanwhile Garibaldi and his "Thousand Red Shirts" sailed, with the connivance of Sardinia, from Genoa to liberate the kingdom of Naples, where a movement had begun in the direction of Italian unity, since it was being universally realized that for Naples and Sicily liberty was only to be found by merging their existence in a larger unity.

The popular support which Garibaldi received enabled him to conquer easily first Sicily and then Naples, over which he made himself dictator. It was his intention to follow up these exploits by an attack on the Papal States and on Rome itself. If the intervention of the Powers was to be prevented, it was necessary for Sardinia to prevent any ill-timed attack on the "Eternal City". To an appeal of the king of Naples Napoleon had replied that the "national idea" must triumph, but it was not so certain that he would remain indifferent should the Pope himself be attacked by

a mere revolutionary like Garibaldi. "Under these circumstances Cavour decided that Piedmont must anticipate the action of Garibaldi, occupy Umbria and the Marches, and so place Italy between the red-shirts and Rome. . . . Within three weeks the campaign was at an end, and all the Papal States, with the exception of the small portion immediately round Rome—known as the Patrimony



Map 11. The Unification of Italy.

*Black—original kingdom of Sardinia ; the shading shows by lighter and lighter tints the additions made in 1859, 1860, 1866 and 1870.*

of S. Peter—were in the hands of the Italian Government. . . . The Italian Parliament was summoned, and the question of the destiny of the southern states was laid before it. On October 4th the Chamber, by an almost unanimous vote, gave power to the ministry to annex any of the central or southern states which

should declare by plebiscite for annexation. Plebiscites were at once held in Sicily and Naples, and showed an overwhelming majority for union."<sup>1</sup> Garibaldi surrendered his authority to Victor Emmanuel, and the two rode side by side into the city of Naples. Italian unity was now complete but for the province of Venetia held by Austria, and the city and district of Rome under the temporal power of the Pope. For a time Italy attached herself to the fortunes of Prussia, and in consequence received Venetia after the Austro-Prussian war (1866), and the city of Rome as the result of the Franco-Prussian war (1870-1).

"The securing of Rome as the capital of Italy completed the work of the liberation and national organization of the Italian people. They now formed a great nation,<sup>2</sup> independent of foreign masters and united among themselves. . . . Reform and progress have marked Italian affairs since the events of 1870 . . . the naval and military resources of the peninsula have been developed to such an extent that Italy, so recently the prey of foreign sovereigns, of petty native tyrants and of adventurers, is now justly regarded as one of the prominent powers of Europe."<sup>3</sup> There remained only the isolated "unredeemed" portions of the Trentino and Trieste, perhaps of Savoy and Nice, to complete the unity of the state within the well-defined geographical limits, and to recover certain of these Italy withdrew from her alliance with the Central Powers in 1915 to fight on the side of the Allies in the Great War which had commenced in 1914.

Consequent on the defeat of Germany and Austria the unification of Italy was carried a stage further after the conclusion of the war, for by the settlement that followed, Italy's northern frontier was extended so as to include the Trentino territory, and the peninsula of Istria was transferred to Italy, thus bringing Trieste within the kingdom.

It will be seen that the frog-like spirits (French) have been closely associated with the work of unification in Italy.

### Central Europe and the Unification of Germany

When we take up the story of Central Europe during the middle decades of the nineteenth century we find it so intricate and so complicated as to defy simple treatment. Throughout the Middle Ages there had been the nominal unity of the Holy Roman Empire. But "the Holy Empire, being by universal consent dead and buried—killed by Napoleon I in 1806—it fell to the Allied Powers at the congress of Vienna to settle what should succeed it"<sup>4</sup>. They

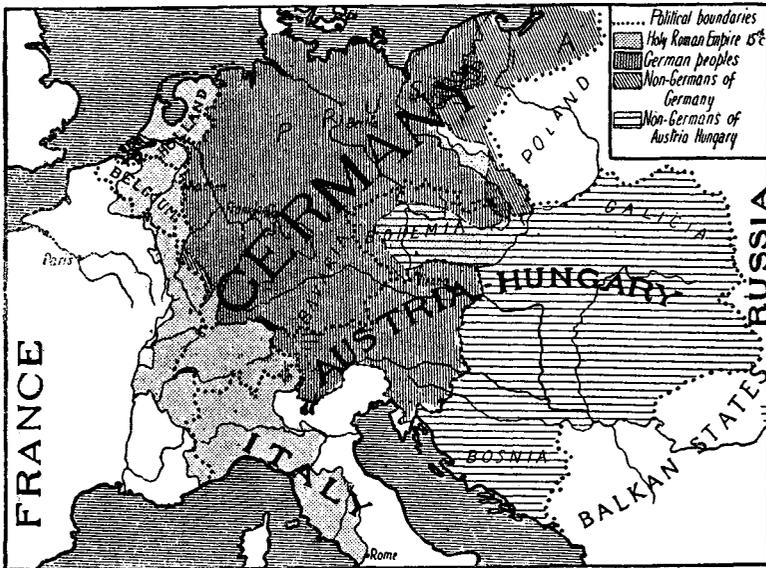
<sup>1</sup> Phillips, *Modern Europe*, pp. 386-7.

<sup>2</sup> Note.—Italy is not head to the *Beast*, for the new constitution of the country had no resemblance to that of the Roman empire. It was one of the new nations of Europe.

<sup>3</sup> Myers, *Mediaeval and Modern History*, p. 693.

<sup>4</sup> Phillips, *Modern Europe*, p. 38.

decided that the several Germanic states should be united in a loose Confederation or *Bund*, the perpetual presidency of the Diet to be granted to Austria, as befitted her dignity and past history. But here, as in Italy, "the great emperor (Napoleon) had unconsciously called into vigorous life the forces of democracy and nationality",<sup>1</sup> and these made such a confederation an utter impossibility. The interests of the Austrian Emperor were essentially *non-German* and *non-national*, since he was sovereign of a heterogeneous collection of races, among which were Germans in Austria, Italians in Lombardy and Venetia, Magyars in Hungary, and



Map 12. Germany and the Holy Roman Empire.

various Slavonic peoples in Croatia, Bohemia and Galicia. A national movement in Central Europe would inevitably shatter "the ramshackle empire", the German section being drawn into the new German state which would arise on the Rhine. At first it did appear that such a Germanic state would emerge from the revolutionary movements already referred to, and a National Assembly was actually called to Frankfort, the capital of the defunct Roman Empire.<sup>2</sup>

<sup>1</sup> Rose, *The Development of the European Nations*, pp. 2-3.

<sup>2</sup> The emperors were elected at Frankfort and crowned at Aachen. The Imperial Diet sat at Frankfort.

### **Prussia and Bismarck**

Prussia, also a non-German state, but with vast German possessions, was adverse to democracy and nationality, although she desired to see a united Germany under the hegemony of Prussia. The policy of Bismarck, the great Prussian statesman, was therefore first to overthrow Austria as the rival of Prussia in Germany, and then so to direct affairs that, in his own words, Prussia should not be "dissolved in Germany", but "the establishment or initiation of German national unity" should be "under the leadership of Prussia". From this point of view, "the German problem cannot be solved by parliamentary decrees, but only by blood and iron".

The outcome was the perfecting of the Prussian military machine and the successful prosecution of three wars within a decade. The Danish war (1864) gave to Prussia Schleswig, and afterwards Holstein; the Seven Weeks' war (1866) humbled Austria and permitted the formation of a north German confederation under the leadership of Prussia; the Franco-Prussian war<sup>1</sup> (1870-1) resulted in the definite alliance of Bavaria, Wurtemberg, and other south German states with Prussia, the formation of modern Germany, and the acceptance of the king of Prussia as Kaiser or German Emperor.

Is the process of unification in central Europe complete? It would not appear so.<sup>2</sup> Even from the Prussian point of view expansion must continue until the former limits of the Holy Roman Empire are reached. But there are evidences that nationalism is only crushed, not killed, and is gradually coming back to consciousness, and the outcome of the World War gave added emphasis to the movement. The Austro-Hungarian Empire was dissolved into the three principal constituent parts, or nationalities: Austria, Hungary and Czecho-Slovakia. A revived Poland imposed a barrier between Germany and East Prussia, its territory being formed out of the lands formerly included in the German, Austrian and Russian Empires. But the position was unstable. Conflicting national sentiments are in existence, and it is quite impossible at the moment to foresee the course of events likely to happen in the immediate future. If out of the present chaotic condition a united kingdom of the Germanic states were to be formed, Catholic in religion as they mainly are, there would appear in a modern garb, the Holy Roman Empire of the Middle Ages.

### **Three Unclean Spirits like Frogs**

The second phase of the Sixth Vial is concerned with certain

<sup>1</sup> In this, as in several previous wars, the attitude and interference of Louis Napoleon are plainly contributory causes, and, where Bismarck was concerned, gave that statesman his opportunities.

<sup>2</sup> This was written during the War of 1914-18.

events which culminate in a world-wide war preparation leading to Armageddon. "And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils (demons), working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty."

Animals in the Apocalypse usually have a national or political significance; they represent a people or an empire, the characteristics of which will accord with some feature or features of the animal referred to. They are not used arbitrarily, and regard must be had to the natural history of the creature in question to see that the historical application fits the case.

The frog is an amphibious animal; it can make itself at home in water or on land. It usually inhabits marshy lands. Some hibernate in holes in the ground during the winter, emerging therefrom in the spring to live their active life. In seeking for their counterpart in connection with the prophecy of the Sixth Vial this fact should be borne in mind; it will be found to have an application. Reference has already been made to the device of three black frogs emblazoned on the escutcheons of the Frankish kings.<sup>1</sup> The earliest item of evidence alleged in support of this statement is a medal which was found in the tomb of Childeric, a king of the Franks who reigned in the middle of the fifth century when the nation was still pagan. That medal bears the representation of a frog. It will be remembered that the conversion of the Franks to Christianity took place in the reign of their king Clovis. In a representation of a banner of his in a battle scene shown on a tapestry in Rheims cathedral there appear three frogs. On another representation, in Innsbruck, the three frogs and three fleurs-de-lis appear, with an inscription beneath stating that it refers to Clovis, the first Christian king of the Franks. This double device is particularly to be noted in view of the use made of the second form by Pope Paul I, as narrated in Section 6. It supplies the evidence that would otherwise be lacking, for the Franks became divided into two main lines, one of which, uniting with the Roman provincials of the west, became known as Francia, or France, whilst the other maintained the Teutonic element, and became in due time the basis of the Holy Roman Empire. The divided shield of Clovis and the papal use of the three lilies indicate which of the two lines is to be associated with the apocalyptic symbol. It must be the westward one which became modern France, where the three frogs of earlier days gave place to the three lilies.<sup>2</sup>

<sup>1</sup> See p. 77, note.

<sup>2</sup> For a general discussion of the evidence relative to the use of the frogs as a French emblem, see *The Christadelphian*, 1910, pp. 257, 363, 404, and 454 ff.

In further support of the interpretation it will be recognized that the frog is popularly identified with France. Thus, speaking of one of the most democratic elements of the revolutionary movement in France, Carlyle calls them "the frogs of the marsh", while "Nick Frog" is the name used in Macaulay's Essays (Frederick the Great) for the Netherlanders, the inhabitants of the original home of the Franks.

The foregoing considerations lead to two important points being established. Firstly, the nationality of the spirits like unto frogs is French. Secondly, the emblem is associated with France in days when kings did not claim to rule by divine right, but were hailed as such by the clanging of sword on shield by the people. In early times the frogs were therefore representative of an armed democracy under a war leader. The frog idea became apparent once more in the period of the Revolution, when armed democracy gave rise to the despotism of a Napoleon, and again in the uprising of Napoleon III. The application will be evident from the history already recorded of the period since the Fifth Vial. French influence may not always be *direct*; the frogs are really "three unclean spirits like frogs", and the symbol is as applicable to the *indirect* and perhaps more powerful influences as to those which are direct.

### **The Work of the Frog-like Spirits**

The history of the nineteenth and twentieth centuries has shown France to be a storm centre, the direct or indirect cause of most of the wars and revolutions which have happened since the closing years of the eighteenth century. The revolutions of 1789, 1830 and 1848; the wars of Napoleon I; the intrigues and diplomatic wars of Napoleon III; the later colonial enterprises and their resultant "crises"; are the result of the influences of the "frog-like spirits". The indirect influences are also evident, and have resulted in unprecedented armaments and war—the preparation of "angry nations" for the day of Armageddon.

Out of the apparently inextricable tangle, three principal movements are discernible, having to do respectively with the dragon, the beast and the false prophet, i.e., with Turkey and Constantinople; Central Europe and Vienna; Italy and Rome. The dragon and the beast have been before us in previous sections. The dragon power, since the establishment of Constantine's sole rule in the Empire, has always been connected with Constantinople, now called Istantbul. There the dragon was enthroned when he threw out a flood of water after "the woman" (Rev. 12: 15-17). From that city Justinian and Phocas issued their decrees, whereby the dragon gave to the beast of the sea "his power and his seat, and great authority" (Rev. 13: 2). In modern times the dragon territory has been in the possession of the Turk, and it is in connection with the Ottoman Empire that one of the frog-like spirits was to operate.

The beast might be the beast of the earth or that of the sea, both of which have been considered. Having regard to the third centre of activity, it is most natural to conclude that the reference is to the beast of the earth, which we found to apply to the Holy Roman Empire. The constitution of that empire having been dissolved, there may seem to be some difficulty in this identification. But although the constitution had been dissolved the elements of the beast remained. The Austrian element which had been enshrined in it continued to exist, and the Holy Roman Empire still exerted a political force in central Europe. The working of the frog-like spirits has resulted in entirely new political combinations, such as the object of the Sixth Vial requires, fraught with tremendous consequences in connection with the arming of the nations and the preparation for the great day of God Almighty.

The false prophet is a new actor upon the apocalyptic stage, or rather is an old one under a new name. The fact that a new name is adopted is in itself significant. A prophet is one who speaks for another ; particularly one who speaks for God. A false prophet is one who speaks falsely in the name of the Lord. Of no power which has arisen since the days when John was in Patmos could such a title be so appropriately used as of the papacy. It claims to speak for God, but its utterances are entirely false, both as regards doctrines and claims. In the past we have seen it represented as the image of the beast. Why is the symbol changed ? Because the prophecy of the Sixth Vial has to do with a time when the "beast-like" power of the papacy had gone, or at any rate was going ; and it no longer acted as a *sovereign* but as a *religious* power in the earth.

In and from three centres suggested by the symbols, French influence was to operate to the end that *nations* might be angered. The movements by which this has been achieved have been traced. They resulted in the formation of "nations", and these nations have been made angry in a way, and to an extent, never before imagined. Armageddon is still future, but the elements therefor are being actively prepared. The history need not be repeated ; all that is necessary is to point out how the "frogs" were concerned in the various processes.

### **Out of the Mouth of the Dragon**

During the period covered by the Sixth Vial the dragon-Euphratean power has passed through various crises, gradually losing its dominions and its power. French influence and intrigue at the time of the peace of Tilsit, in the events which led to the Crimean war, together with the influence of the revolutionary movements of 1789, 1820, 1830, and 1848, acting upon the peoples of the Balkans, produced movements which entirely changed the constitution of the old dragon territory. Instead of a consolidated

“ dragon ” power there are now “ nations ”, nations who have already shown more than once that they can be “ angry ”.

The entry of Turkey into the war of 1914-18 was more the result of the efforts of Germany than of France, but French influence was apparent in connection with the peace treaties. The territory held by Turkey to-day contains areas that had been originally assigned to Greece by the allies. The frog spirit work of France in making a separate treaty with Turkey, independently of the Allies, led to the re-emergence of an apparently vanquished Turk and the formation of a new Turkey. “ We are like one who has risen from the dead ”, said a Turkish politician in 1923.

### **Out of the Mouth of the Beast**

Simultaneously the peoples of the some-time Holy Roman Empire have been stirred, also by French activities or influence. War between France and Austria and the rivalries of Austria and Prussia for the leadership of the Germanic races have been narrated. From the time of Napoleon I the German national movement has existed, and has been from that time to the present a determining factor in the history of central Europe. It was born out of the French revolutionary movement ; it led to the Austro-Prussian war of 1866, which resulted in the humbling of Austria. Finally, the ill-starred campaign of 1870, when Napoleon III thought to overthrow Prussia, but which ended so disastrously for France, effected the consolidation of Germany. For centuries “ Germany ” had been but a geographical expression. From 1871 it has possessed a new and important significance in the formation of the German Empire. How much this phase of the work of the frog-like spirits has had to do with the intensification of war preparations and the glorification of war it is not necessary to speak. A people who have been dominated by war lords, who have flouted treaty obligations and drenched Europe with blood in a war such as has never been before, is a terrible illustration of what has been accomplished following the going forth of the frog-like spirits. It sets before us nationality in one of its worst forms, and it has caused preparation for war on an unparalleled and undreamed of scale. Every energy of man has been turned to war and its accompaniments. The whole movement is a most important part of the process which is to result in the kings of the earth and of the whole world being gathered together for the war of the great day of God Almighty.

The Great War resulted in a terrible humiliation for Germany, but even this did not lead to a cessation of the work of the frogs in relation to that nation. The imposition of an impossible, yet undefined, indemnity, the occupation of the Ruhr, all helped to keep alive the feelings of antagonism and hatred. By such means the essential characteristic of the Vial period has been continued—preparing for the end decreed.

### Out of the Mouth of the False Prophet

Finally, the false prophet is concerned in the process. The moving events of the nineteenth century have produced great changes in Italy. The nationalizing movement, which commenced as a result of the work of the first Napoleon, was helped on by the intrigues of Napoleon III, whereby the frogs were enabled to operate through the false prophet. Sardinia ceased to be a small Italian state, and became the rallying point for a united Italy. When Italians under Garibaldi threatened Rome, French troops came to the assistance of the Pope, and for a time the situation was saved. The act which saved the Pope's authority made the frogs supreme at Rome. They were in a special sense in the very mouth of the false prophet. It was but a fleeting phase. The French disasters in 1870 caused the evacuation of Rome by the French troops, and the king of Italy took possession of it and made it the capital of united Italy.

Italy has become one of the great nations of Europe. She took part in the Great War, and profited in consequence, though not so much as she hoped. Later manifestations of her activities accord with the objects in view in the work of the frog spirit, which emerged from the mouth of the false prophet. While the future may contain many surprises, the general trend is in exact accord with the Apocalyptic programme.

Thus the work of the frogs has resulted in the formation of nations, large and small. Consequent on the influence of liberty and nationality born of the French Revolution out of the democracy, or the earth, Europe became a collection of nations instead of a number of states attached to various dynasties. The primary result of the influences of the frogs is seen in the areas connected with the dragon, the beast and the false prophet. Out of the old state of things the nations of the Balkans, the German Empire, and united Italy emerged. The process is not yet completed. The Balkan nations have not settled down; Pan-Germanism may be expected to develop further; Imperialism has become a leading principle in the politics of Italy. Until these movements have completed their part in the preparation of the final crisis, the frog-spirits must continue their work of causing the kings of the earth and of the whole world to prepare for Armageddon.

### D.—MODERN EUROPE

#### 1870 and after—"Peace under the Shadow of War."

The Franco-Prussian war in the west and the Russo-Turkish war in the east serve to separate the period during which Europe assumed its present form from the more recent period of phenomenal development in industry and commerce. Not that the formative processes ceased at that time, but rather that they became secondary to the economic forces which have driven the "nations" on to

their destiny. One cannot but contrast 1870 with 1815. The sovereigns at Vienna sought to suppress the national sentiment aroused by Napoleon I; the wars of 1870 and 1878 marked the completion of the first stage towards the establishment of democratic nations in Europe. Between 1815 and 1880 the following countries were formed on the basis that was in existence at the outbreak of war in 1914; Greece (1829), Belgium and Holland (1830-9), Austria-Hungary (1866), Rumania (1866), Italy (1870), Germany (1871), France (1871), Serbia (1878).<sup>1</sup> These were followed at intervals by Norway and Sweden (1905), Bulgaria (1908), and Czecho-Slovakia, Jugo-Slavia and Poland as the outcome of the war of 1914.

The year 1870 also marked the end of the temporal power of the Pope, though his authority received a great increase in the Catholic world by the decree of papal infallibility, and among non-Catholics by the renewed proselytizing zeal of Catholics in general and of Jesuits in particular.

The year 1870 marked at once the triumph and the downfall of nationalism. In Italy, Germany, and Austria-Hungary the national principle had to some extent triumphed, but these new and powerful states, like Britain, France, and Russia, were able to turn the great inventions of the times to arrest the development of the national principle among less fortunate peoples, as the Poles, Finns, and Slavs. Mechanical science, the triumph of the engineer and the telegraph, are on the side of central governments against oppressed districts. And the nations of the west, as they emerged from the struggles of 1870, early showed that "a universal brotherhood of man" was no more likely under democracy and constitutionalism than it had been in the oppressive feudalism of the Middle Ages. The triumph of the national principle in and after 1870 was consolidated by means which tended to segregate the human race in masses, regarding each other more or less as enemies or rivals, alike in the spheres of politics, commerce, and colonial expansion.

The one great lesson of 1870 was the need for careful organization and preparation in peace time for the exigencies of war. Thus it happened that Europe became more and more an armed camp, the necessities of war being the chief factors in the remarkable advance of European countries in modern times. To guard against possible attack the great Powers increased and re-organized their armies on the basis of conscription; even Britain under the pressure of actual war felt the necessity of abandoning the voluntary system and introducing a measure of compulsion. The maintenance of vast armies and the possible conditions of war have necessitated an improvement in agriculture, the building of textile factories and ironworks, that the soldiers might be fed, clothed,

<sup>1</sup> It is difficult to give exact dates for states in the Balkan peninsula (see p. 160).

and armed—not only in times of peace but especially in times of war, when foreign supplies might be cut off and labour drawn from productive industry to the non-productive tasks connected with war. Strategic railways under the control of the State covered Europe in a veritable network, and Britain, last to be drawn into the continental system, was during a time of war, compelled to place the railways under the control of the State.

The result of this feverish preparation for war was a peculiar state of unrest and a “nervy” feeling that something was going to happen. Huge armaments became almost intolerable burdens, yet men hoped against hope that all would be well and that the enormous strain would soon be relaxed.

“Chief among the influences that drain away the vital strength from the brain to the muscles of the body politic, we may reckon the portentous growth of armaments, themselves an outcome of the national struggles of the nineteenth century. No strain is so continuous, exacting, and hopeless as this. Montesquieu, looking on at this symptom in its early beginnings, penned a passage which has a curiously modern ring: ‘A new distemper has spread itself over Europe; it has infested our princes, and induces them to keep up an exorbitant number of troops. It has its redoublings, and of necessity becomes contagious. . . . Each monarch keeps as many armies on foot as if his people were in danger of being exterminated; and they give the name of peace to this general effort of all against all’. What was true of the middle of the eighteenth century is trebly true of the dawn of the twentieth century. Viewing the matter broadly, we must admit that the present state of armed truce combines many of the worst evils of war and of an emasculating torpor. It is neither a state of rest which builds up the fabric of humanity, nor a time of heroic endeavour such as mitigates the evils of war. The powers of the race and of the individual are quickened rather by healthful repose or by a strenuous struggle on behalf of some great cause. Neither of these conditions has fallen to the lot of the great nations of Europe since the year 1878.

“The newly-made peoples, after leaping at one bound to manhood, have had to bow the neck to burdens heavy to be borne, and from which they see no other relief than the far-off glimmering hope that the increase of their own load may perchance discourage their adversary and prolong the armed truce. This state of things begets no joy in life—nothing but a feverish resolve to snatch at passing sensations. The individual is crushed by a sense of helplessness as he gazes at the armed millions on all sides of him. Though a freeman in the constitutional sense of the term, he had entered into a state of military serfdom. There he is but a bondman toiling to add his few blocks to the colossal pyramid of war, which imposes respect on some enemy away in the desert. From that life there can be no song. From those weltering masses, engaged in piling up work upon work against some remote contingency,

there rises, and will still more arise, a dull confused questioning murmur, whether the whips of fear which drive them on are not wielded by some malignant fury masquerading in the garb of peace—whether the whole gigantic effort is not a hideous nightmare, a game with men's lives doomed to end in stalemate.”<sup>1</sup>

### **The Age of Industry, Luxury and Scepticism**

The new age was one of great industry, which brought material prosperity to the workers. The standard of comfort rose rapidly, until the luxuries of a former age became necessities in the present, and new luxuries, some beneficial, some distinctly harmful, took their place. Mechanical inventions eased the toil of the craftsman, and gave him time to follow his own pursuits, while facilities for education, either through the press or in more academic ways, gave rise to a high attainment of knowledge, which led men of the middle and lower classes to attack and ultimately to control the parliament and the government, and also to repudiate the mediaeval claims of the Church and the authority of the Bible. Socialism, Communism, and Atheism have combined to create in the realms of politics and religion a chaos which defies any attempt to reduce it to order.

### **Colonial Expansion and World Problems**

The increasing needs of industry, both for raw material and for new markets, led to colonial enterprises by European nations on such a scale that the history of Europe has become the history of the world. The loss of Alsace-Lorraine in the Franco-Prussian war (1870-1) turned the attention of Frenchmen from military enterprises in Europe to colonization overseas, and this move on the part of France stimulated a similar one in Britain. America was closed to colonial expansion by the stand which the U.S.A. made on “the Monroe doctrine”, and Australasia was already occupied by Britain. There remained, therefore, Africa and Asia alone for the “peaceful penetration” of Britain, France and Russia—Germany and Italy being more concerned for the moment with the affairs of the newly-formed states. International politics dealt not only with the Rhine and Danube, but also with the Oxus, Euphrates, and Nile.

It was natural that France should endeavour to annex the lands of northern Africa on the opposite shores of the Mediterranean. It was as natural that Britain, working in from Cape Town and Natal should seize the southern limb of the “Dark Continent”. It is true that later on Germany and Italy shared in the “scramble for Africa”, and obtained small territories in both east and west. Nevertheless, the main fact is that France occupied lands north of the equator, and Britain those of the south.

<sup>1</sup> Rose, *The Development of the European Nations*, pp. 597-98. (1911.)

In Asia, France and Britain had a rival in Russia, and the three have seized upon "the peripheral projections of Asia as if they were the handles on a pilot wheel, and by them Europe has steered the course of Asia ever since"<sup>1</sup>. If we leave out of account the comparatively small possessions of France in Asia, then we may compare the rivalry of France and Britain in Africa with that of Russia and Britain in Asia. Russia has gradually extended her territories until she now is one vast compact empire occupying the north of Eurasia, driving wedges of Russian influence southwards and inwards. Britain, occupying a fringe of possessions in the south from Aden to Hong Kong, has pressed northwards and inwards. What is the result? More than once Britain and Russia have come almost to blows over problems relating to Asia—in Turkestan, Afghanistan, and Persia. Treaties and agreements, defining "spheres of influence", etc., settle for a time the disputes, but open conflict is almost inevitable when the pressure from both sides is sufficiently increased. "The Anglo-Russian Convention of August 31st, 1907, yielding to Russia all northern Persia as her sphere of influence, enables her to advance half-way to the Persian Gulf, though British statesmen regard it as a check upon her ambitions because England has secured the right to the littoral. But Russia, by this great stride towards her goal, is working with causes, satisfied to let the effects follow at their leisure. She has gained the best portion of Persia, comprising the six largest cities and the most important lines of communication radiating from the capital. This country will make a solid base for her further advance to the Persian Gulf, and when developed by Russian enterprise in railway building and commerce, it will make a heavy weight bearing down upon the coast. The Muscovite area which is pressing upon England's Persian littoral reaches from Ispahan and Yezd to the far away shores of the Arctic Ocean."<sup>2</sup>

### Turkey-in-Asia

Of recent years, the lands of the Sultan in Asia have assumed an ever-increasing importance in the European race for colonial expansion, with the result that in a very special sense the "Nearer East" has become the very centre of great world problems. Though the area has been desolate and barren for many centuries, its possibilities were early recognized. Thus the Report of the "Euphrates Expedition", 1835-7, in an appendix on the commerce of the Euphrates, says, "No power can hope to hold an exclusive interest on the Euphrates. A mighty stream of over two thousand miles from the Taurus to the Persian Gulf, running through the richest valley in the world with immense plains on either hand, it divides the east from the west. The seat of ancient empires, it

<sup>1</sup> Semple, *The Influence of Geographical Environment*, p. 145.

<sup>2</sup> *Ibid.*, p. 143.

was never, until desolate and strewn with ruins, under one sceptre, and must again become the home of the surplus population of Europe. The expedition has awakened the nations of Europe, and they will now discover the interest they have in the rehabilitation of the Euphrates, and, uniting in a more fair and cordial support of the Turkish empire—the only instrument for the purpose—make the valley of the Syrian river the path to the rich commerce and resources of the east". The Report also states: "The Asiatic possessions of the Turk comprise valuable lands. Although about half its immense extent is desert, steppes and mountain, the other half includes broad areas of exceptional fertility, which produce commodities of exceptional values—silk, tobacco, fine wool, and fruits. It would be difficult to find districts of greater national possibilities than the littoral valleys and great upland plains of Asia Minor, the plains of north and middle Syria, the interfluvial region of southern Mesopotamia, and the lower basins of the left bank affluents of the Tigris, with variety and wealth of unexplored minerals in Asia Minor and Kurdistan, an inter-continental situation, and a long seaboard indented with some of the finest natural harbours in the world".

### THE INFLUENCE OF FRANCE

It has been shown already how the Turk in Europe has gradually withdrawn towards Constantinople as a result of the nationality movement proclaimed by the French Revolution, taught by Napoleon I., and encouraged by Napoleon III. In the same way there has been a withdrawal from north Africa and the Persian Gulf, with steps just as halting and as uncertain as those with which the Turk withdrew in Europe. In Asia, as in the Balkans, French influence, directly or indirectly, is noticeable. France annexed Algeria in 1830, and thus set the example of annexation. Forty years later a French company had completed the Suez Canal, which readjusted the trade routes of the world and brought back to the Mediterranean the importance it had lost as a result of the discoveries of the fifteenth and sixteenth centuries. Britain opposed the canal scheme, but, recognizing the *fait accompli* and its importance relative to her possessions in the East, she was inevitably drawn towards Egypt. She purchased the Khedive's shares in the company (1874,) and when serious revolts took place in Egypt in 1882 she landed troops to restore order. The movement was made with the cognizance of France, who compensated herself by the annexation of Tunis; while even at that early date it was understood that Italy should be allowed to seize Tripoli (which she did in 1912).

The vast Ottoman territory in Asia appeared to be left intact, but in reality this was not so. Repeated financial difficulties of the Sultan led to heavy borrowings, particularly in France,<sup>1</sup> and loans

<sup>1</sup> At the opening of the war in 1914 the indebtedness of Turkey to France, Britain and Germany was in the proportion of 3 : 2 : 1.

always led to concessions to companies, who had the "backing" of their particular state. Thus France was granted the right of railway construction in Asia Minor; Britain enlarged her interests in the Persian Gulf, and a British company carried out extensive irrigation works in the neighbourhood of Baghdad. A German concession gave the right to construct a railway through Asia Minor to Baghdad.<sup>1</sup> In Iran, to the east, a similar process of disintegration was, and is, taking place. A convention defined the respective "spheres of influence" of Britain and Russia, and this is but precursor to "occupation" and "annexation". Further, among the numerous commercial undertakings of this region must be mentioned the Jewish colonies which have sprung up along the fertile coastal plains and in other parts of Palestine.

It is therefore evident that the authority of the Sultan in his Asiatic possessions was scarcely more than nominal, and his sovereignty honeycombed as the result of his commercial concessions. The various "fronts" of the Nearer East during the war of 1914-18 were the inevitable consequence of the pre-war peaceful penetration which created a complex of problems, becoming more acute as the dismemberment of Turkey in Asia became more inevitable.

### Britain and Russia

The importance of the area is not limited to its immediate surroundings. One obvious tendency has been the gradual approach of Russia and Britain towards each other. With a solid base in European Russia and Siberia, the "Colossus of the North" has been pushing southwards until he has met the "Mistress of the Waves", with her inner and outer ring of colonies. In China, Afghanistan and Iran, the land power has been met, or checked, by a sea power. In China the position is complicated by the ambitions of Japan. Sooner or later a struggle for supremacy seems inevitable, and the economic trend points to *the land of five seas*<sup>2</sup> as the region in which the elephant will meet the whale.

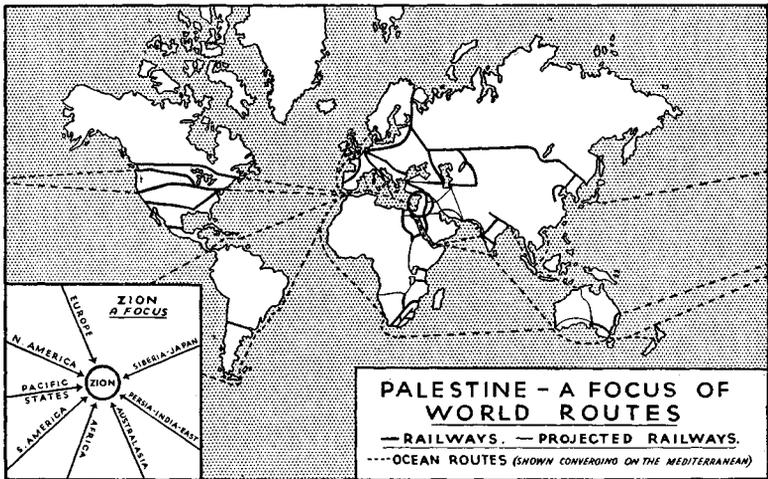
### The Importance of Syria

Ancient cartographers made Jerusalem the centre of the world, which they depicted as projecting outwards into the ocean like spokes of a wheel. It is interesting, in view of the importance of Asiatic Turkey, to see that modern mechanical science seems to be reproducing this idea. The great railways of the world, constructed or projected, together with the main ocean routes, focus on Syria and the adjacent territories, bringing within the bounds of possibility a conflict on the ancient battlefields where Assyria and Egypt, Christian Europe and Mohammedan Asia, fought for possession

<sup>1</sup> See Government publication, *The Baghdad Railway*.

<sup>2</sup> The area is that lying within the Caspian, Black, Mediterranean, and Red Seas, and the Persian Gulf.

of the hub of the world. "The history of Palestine may be read in epitome in the annals of the Vale of Jezreel, where the highlands of Palestine sink to a natural trough before rising again to the hill country of Galilee and the mountain range of high Lebanon. This was the avenue for war and trade between the Nile and Euphrates, between Africa and Asia. . . . Here was the open road for Assyrians, Egyptians, for Greek armies under Antiochus, and Roman armies under Pompey, Mark Antony, Vespasian, and Titus. Hither came the Saracens from the east in A.D. 634 to rout the Greek army, and later the crusaders from the west, to secure with castle and fortress this key to the Holy Land. Finally, hither came Napoleon from Egypt in 1799 on his way to the Euphrates."<sup>1</sup>



Map 13. Palestine—a focus of world routes.

Several battles took place in this region during the four years of the Great War (1914-18), resulting finally in the collapse of Turkey, a collapse which hastened the end of the war.

Many of the problems that have perplexed Europe since the opening of the nineteenth century—the disintegration of the Ottoman empire, the rise of new nations, their unparalleled arming, seem to be more or less focussed in Syria. Viewing the whole movement of history through all its tortuous paths from the Mediterranean of Roman times to the bounds of the earth and back to the Mediterranean, we might say as a writer said of British rule in India, "As time passes it rather appears that we are in the hands of a Providence that is greater than all statesmanship".

<sup>1</sup> Semple, *Influence of Geographical Environment*, pp. 545-6.

### THE LAST PHASE OF THE SIXTH VIAL

In turning our attention to the last phase of the Sixth Vial, we lose the advantage we have hitherto enjoyed of being able to place history by the side of the prophecy. Armageddon, the consummation to which the Sixth Vial leads, is still in the future, so that all that can be said about it is by way of anticipatory interpretation. Moreover, it will be necessary to extend our view, for the reference in the Apocalypse to Armageddon is so brief that, apart from the testimony of the prophets, little could be said.

#### Rome and Modern Kingdoms

In approaching this aspect of the matter it is desirable that a point mentioned in the first portion of our study should be again emphasized, because it is now that the fullest application of it becomes apparent. That point is the principle that the Apocalypse is a dramatic representation of the conflict between Rome and Zion. Rome has been with us all through ; it must find its place in the crisis of Armageddon. This may be seen by considering two visions recorded in the book of Daniel, which form a kind of basis for the Apocalyptic drama. In the vision of Daniel it was the fourth beast, with its little horn, that was destroyed when the ancient of days came. "The beast was slain and his body given to the burning flame" (Dan. 7 : 11). An even wider view is opened up by the vision of Nebuchadnezzar, "Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together" (Dan. 2 : 35). Clearly when the end is reached there is a sense in which the kingdoms of men co-exist in such a way that they can be broken to pieces together. From Babylon to Rome human dominion has passed through many vicissitudes, it is to be finally destroyed when Christ, the Stone cut out of the mountain without hands, shall come. The appropriateness of such a description as the "Babylonian-Roman dominion" will be discerned even more plainly when we come to consider the vision of the woman on a scarlet-coloured beast.

Even this is not all, for a still wider view is necessary to realize the widespread character of the Sixth Vial prediction. The "kings of the earth and of the whole world" are embraced in it. It is true that the word *oikoumenē* (the "habitable"), here translated "world", is often confined to the Roman Empire. Parallel predictions elsewhere show that in this case the widest application should be given to it. Britain and Russia come into the scheme ; and singularly enough, these are the two nations to whom, more than to any others, the downfall of Napoleon was due. British naval power and Russian land power both had a part in causing the disasters which culminated at Waterloo. These two peoples stand in especial relation to the land of Palestine, where Armageddon will be found. Russia, with her vast land possessions, approaches

it from the north, Britain with her sea power and her interest in the Suez Canal, is associated with Egypt to the south. Both have interests to conserve, and these interests clash just where the evidence of prophecy causes the student to anticipate that the final crisis will develop.

### **Signs which point to Armageddon—Social Problems**

Before we endeavour to sum up the Apocalyptic references that must be considered, it will be helpful if we first turn to the prophets. Three main phases should be considered—those which relate to social, political, and ecclesiastical affairs. All will be found to lead up to, and culminate in, the position which results in “the war of the great day of God Almighty”.

Taking the social aspect first, we cannot do better than note the words of the greatest prophet, the Lord Jesus Christ. Speaking of the days which were to witness his return to the earth, he said: “There shall be . . . upon the earth distress of nations, with perplexity; the sea and the waves roaring; men’s hearts failing them for fear, and for looking after those things which are coming on the earth” (Luke 21: 25 and 26). Speaking of the same time, Daniel says: “Many shall run to and fro, and knowledge shall be increased” (Dan. 12: 4). It is a restless, hurrying, anxious, perplexed, and troubled world that is to witness the inauguration of the events that lead up to, and culminate in, Armageddon.

During the last few decades before the World War, there seemed to be much progress, which many optimistically regarded as evidence that a humanly established ideal state was a possibility of a not very remote future. The age of industry, discovery, and invention brought about a prosperity which had previously been unknown. Wealth and luxury became more widely distributed, and pleasure became one of the main pursuits of life. But this outward glamour only served to hide the evil that remained beneath. From time to time the covering was removed, and the evil and trouble were revealed in all their ugliness—poverty, misery, crime, the evils of slum life, the daily grind of unnumbered thousands for bare subsistence, the hopeless outlook of a large section of the community. The constant effort to find a panacea for the ills of society is the best evidence of what has existed beneath the thin veneer of wealth and luxury. And the panacea has never been discovered. It is not to be expected, for the great crisis of Armageddon must break in upon a world perplexed, with “men’s hearts failing them for fear”.

### **Political Problems**

Of the political indications, especially those relating to international politics, little need be said here. For the moment it will suffice to call attention to the way in which two predictions of the prophets have been fulfilled in recent times; predictions

which are definitely associated with the time of the end. "Ho to the multitude of many people, which make a noise like the noise of the seas; and to the rushing of nations, that make a rushing like the rushing of mighty waters! The nations shall rush like the rushing of many waters, but God shall rebuke them!" (Isa. 17: 12 and 13). "The Lord hath a controversy with the nations, he will plead with all flesh; he will give them that are wicked to the sword, saith the Lord. Thus saith the Lord of hosts, Behold, evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth. And the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth" (Jer. 25: 31-33). No imagination is needed to show the appropriateness of such predictions in relation to events of the present time, whatever application they may have had to earlier events. Rushing nations remind us of rivers in flood, on a principle already shown. By them the "evil has gone forth from nation to nation", with the results we know only too well. Joel, too, speaks of a time when the nations shall prepare for war, beating ploughshares into swords, and pruning hooks into spears, even the weak saying, "I am strong" (chap. 3: 9-10). What Joel really said was, "Sanctify war", and this is just what the nations do. A war is "a holy war", "a righteous war", and both sides say the same. Priests and chaplains are ready to bless the combatants, both sides appeal to Him whom they sometimes call the "God of battles" to bless their arms and confound those of the other side. The aptness of the situation disclosed by Joel to-day is obvious, and again we note it leads to Armageddon (verses 12-14).

### **Ecclesiastical Problems**

Of the third aspect, that which refers to the religious or ecclesiastical outlook, much might be said, but it must be put very briefly. Of the days immediately preceding the rising again of Zion, it is declared, "Darkness shall cover the earth and gross darkness the people" (Isa. 60: 1 and 2). In the "last days" men shall have "a form of godliness", but will "deny the power thereof" (2 Tim. 3: 5). No more apt description of the present position could be imagined. Not only is Christendom astray in its doctrines, and thus is in "darkness", but to a very large extent it has rejected the source of light itself. Higher criticism, developed to the extreme by German "kultur", but adopted by many religious leaders in other lands, has tried to belittle the Bible and undermine its authority. The result has been seen in the general disregard of the Scriptures, and a scepticism and laxity which prevail on every hand. Yet there is "a form of godliness". Ecclesiasticism exercises considerable influence; there is much religion in the world, but the "power thereof", that is, the Scrip-

ture, is frequently denied. The Bible is reduced to the level of a man-made book, largely based upon myths and legends, instead of being accepted as the inspired and infallible Word of God.

### **Armageddon**

Having seen that the general predictions of the prophets with regard to the signs which were to herald the coming of the "day of the Lord" accord with those of our own times, we may now turn again to the Sixth Vial, and note the effect of the frog-like spirits in their final work. "And he gathered them together unto a place called in the Hebrew tongue Armageddon."

Armageddon has been so constantly referred to in recent years, and has been so misapplied, that it is necessary first of all to ascertain to what it really relates. Statesmen have been talking of its coming, and have applied it to the war which broke out in the summer of 1914. But that conflict, important as its results may have been, was not Armageddon. It was merely a preparation for the "war of the great day of God Almighty". The facts that Armageddon is said to be so called "in the Hebrew tongue", and is defined to be "a place", sufficiently indicate the error of the popular application of the name. It would be incongruous to speak of a conflict waged mainly in other countries by a name particularly associated with the Hebrew tongue. It must relate to a conflict in Palestine, where place-names in Hebrew exist.

In northern Palestine there is a "place" which has a name sufficiently like Armageddon to make it at least probable that it is the one intended. Other considerations confirm the probability. It is in the Plain of Esdraelon, in which the ancient city of Megiddo is situated. Megiddo is first mentioned as one of the places conquered by Joshua. It was the scene of the victory of Barak over the hosts of Sisera. Later it was the place where Josiah met his death when fighting against Pharaoh-necho. Esdraelon is the Greek form of the Hebrew name Jezreel. The great plain of Esdraelon stretches across central Palestine from the Mediterranean to the Jordan, separating the mountain ranges of Carmel and Samaria from those of Galilee. In post-biblical times it has also been the scene of conflict. Lord Kitchener, as a member of the Palestine Survey, has spoken of it as "the greatest battlefield of the world, from the days of Joshua and the defeat of the mighty host of Sisera, till, almost in our own days, Napoleon the Great fought the battle of Mount Tabor". Here is the place "called in the Hebrew tongue Armageddon", to which the armies of the kings of the earth and of the whole world must converge.

### **The War of the Great Day of God Almighty**

In previous editions of this book considerable attention was given to Old Testament prophecies, suggested by the allusions in the historic section to Russia and England. These prophecies certainly

relate to the development of the purpose of God in the earth, but as they are given in earlier Prophets and not in the Apocalypse they have been omitted. Various reasons have led to the conclusion that this is advisable; the principal of which are, (1) that they are not connected with the interpretation of apocalyptic symbols, and (2) that the object of this work is to trace the connection between the Apocalypse and History, and the events referred to have not yet passed into history. It is quite true that certain happenings of the future are mentioned in the final chapter, but these are of a general character, and relate to the finality of things as portrayed in the book of Revelation.

Readers who wish to follow the matters excluded will have no difficulty in doing so as they are treated at length in other publications issued from the same office.

One outcome of the Great War of 1914—1918 must be referred to, however, as it bears on the later stages of Apocalyptic developments, though it is not expressly referred to therein. It has its place in the preparation of the peoples for the War of the Great Day of God Almighty.

A most notable event following the victory of the allies was the formation of a League of Nations, and, arising out of that, the introduction of a new phase of political obligations—rule by mandate. None of the mandates can compare, in interest, with that which has to do with the land that includes the plain of Esdraelon, and therefore, Armageddon.

The text of that Mandate provided that it should be held by Britain, making that power responsible for the good government of Palestine. It has other provisions of which the following are material:

Article 4.—An appropriate Jewish agency shall be recognized as a public body for the purpose of advising and co-operating with the Administration of Palestine in such economic, social, and other matters as may affect the establishment of the Jewish National Home and the interests of the Jewish population in Palestine, and, subject always to the control of the Administration, to assist and take part in the development of the country.

The Zionist Organization, so long as its organization and constitution are in the opinion of the Mandatory appropriate, shall be recognized as such agency. It shall take steps in consultation with his Britannic Majesty's Government to secure the co-operation of all Jews who are willing to assist in the establishment of the Jewish National Home.

Article 5.—The Mandatory shall be responsible for seeing that no Palestine territory shall be ceded or leased to, or in any way placed under the control of the Government of any foreign Power.

Under the Mandate, and the pressure of world events, Palestine became the home of thousands of Jews and attained a measure of prosperity almost undreamed of in the past. Jewish colonies were established, and have prospered, and now provide a great temptation to an aggressor prepared to move against the land. All this is an appropriate preparation for the time when the warning of the Sixth Seal will turn from a warning to an accomplished fact.

**“ I come as a Thief ”**

The great event to which the Sixth Vial leads is that implied in the warning: “ Behold, I come as a thief ; blessed is he that watcheth, and keepeth his garments, lest he walk naked and they see his shame ”. It is an anticipation of the end to which the whole of the matters referred to in the book are intended to lead—the second coming of Jesus Christ ; a coming that is to inaugurate the final scenes of the book, the time “ when the tabernacle of God shall be with men ”.

Section 10a

THE SEVENTH VIAL

- a* A between-war World.
- b* A League of Nations.
- c* Unrest.
- d* A Second World War.
- e* In the Air.
- f* Rockets and Atom Bombs.
- g* Division of the Great City.

### THE SEVENTH VIAL

In previous editions of this book very little attention was given to matters connected with the Seventh Vial; the actual history could only be taken as far as the events that corresponded with the symbols used in the Sixth, with its serious warning: "Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame". There can be no question that the Great War of 1914-18 gave a keen emphasis to these words. During the years that have elapsed since the second edition was issued, many things have happened in the world that was the scene of the Apocalyptic drama, that is, the territory of the old Roman Empire. It is desirable, therefore, that something shall be said to bring the history up to date.

#### **A Between—War World and a League of Nations**

The Great War of 1914-18 was brought to a conclusion by the Treaty of Versailles, and certain other international documents. Practically all these agreements have proved valueless, as most thoughtful people anticipated they would be, and as students of the Apocalypse, and other Scriptural predictions, realized they would. Nations, like individuals, in the perilous times of the last days, have proved to be truce-breakers, or covenant-breakers (2 Tim. 3: 1-5). These agreements were to have brought peace to a troubled world; the League of Nations was to have settled all the problems that might arise among mankind, and so realize some part of the angel's song—"peace on earth", though few of those who were concerned in the preparation of these treaties, had much, if any, regard to the corollary statement, "Glory to God in the highest". Their failure to consider this necessary preliminary has had much to do with the failure of the various instruments to produce their intended results. At least one contemporary observer foresaw the inevitable outcome and described the treaty-making as the sowing of dragons' teeth. Subsequent history has proved his anticipation to have been only too true.

The war ended in the utter humiliation of Germany and her allies, the absolute disintegration of the old Austro-Hungarian Empire—the last surviving representative of the Holy Roman Empire—and the triumph of the combination of powers that were working with Great Britain and France, including the United States of America, though the latter, of course, were quite outside the old Roman world. Earlier, Russia had been equally humiliated by Germany, for the Treaty of Brest Litovsk recorded the absolute failure of the Czarist regime and the utter dependence, for a time, of that country on Germany, a dependence which was afterwards shaken by the final victory of the Western allies. Russia was ravaged by revolutions; crowned heads of Russia and other states disappeared in the general upheaval, thus recalling the words of

Jesus in his Mount Olivet prophecy, "The powers of heaven shall be shaken". Then the world attempted to settle down to an uneasy peace.

### Unrest

There was little peace, however; only unrest and uneasiness. Those who had been allies in the war began to drift apart; France, acting in accordance with the mission of the frog-like spirits, provoked the defeated peoples; Britain, on the other hand, relying on the victory that had been gained, pursued a policy of peace and disarmament, and gave no heed to the deep-seated desires of the military caste in Germany to avenge their failure. In the light of what has happened it may seem that the treaties had all been a mistake, and that the very severity of them caused the aftermath; yet careful watchers of the events speak otherwise. "The Treaties of Peace were made under the direction of three democratic statesmen, each possessing astonishing prestige—Wilson (United States), Clemenceau (France), and Lloyd George (Great Britain). Yet while each of these remarkable men exercised his specific influence on the treaties... the substance of the settlement was dictated by inexorable facts which these men were compelled to accept, and which no other set of statesmen, however enlightened, could have been strong enough to vary or disregard.<sup>1</sup>" The Apocalypse speaks definitely at this juncture—the times connected with the approach of Armageddon are definitely associated with "angry nations", not nations living in peace and amity. Hence the failure of the effort to make a permanent and a just peace.

In the new world that emerged from the treaties an old nation was revived, and new nations arose; not new in their people, but new in their political combinations. Poland was reconstituted a sovereign people; Czecho-Slovakia and Yugo-Slavia appeared; older states were given new borders; peoples were transferred from their older associations and given to new masters. Much of this re-organization of Europe was due to the break-up of the old "ramshackle Austrian Empire", thereby removing even the semblance of the Holy Roman Empire. Most of these new political combinations were supposed to be based on a new principle, the principle of self-determination; but the very fact of forming the peoples into new political units, produced as many problems as it solved.

It was out of such conditions that a new form of government arose in two of the great nations of Europe (three if Russia is included<sup>1</sup>)—totalitarianism—more accurately and simply described as dictatorships. In Italy and Germany Mussolini and Hitler rose to power, and the whole situation was changed. The careers of both these men might have been stopped if the peoples of the rest of Europe had been united, or had the League of Nations acted

<sup>1</sup> Fisher, *A History of Europe*, p. 1157.

in accordance with its professed principles. The peoples were not united, and the League did not act decisively. The result every reader knows. Just a quarter of a century after the commencement of what had been described as the War to end War, that is, in 1939, a fresh war commenced.

### **A Second World War**

There are certain aspects of this war that make it different from all the wars that have been before it. In the war of 1914-18 men spoke of the battle of the Somme; in this war the allusions have been much wider—the Battle of Belgium, the Battle of France and the Battle of Britain—not rivers or localities, but countries and nations; “the Battle of the Atlantic”, and “Global War”. Closely connected with this change is the fact that it was total war, a war in which all the people of the combatant countries were involved, while death and destruction rained from the skies. It is no mere imagination that sees in such things a reflection of the terms of the Seventh Vial. “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. 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.”

### **In the Air**

The allusion to the air is almost, though not quite, a new feature in Apocalyptic symbology, and it is very significant when it is placed beside the events of the present and the immediate past including the war years 1939 to 1945.

That sound has to do with the air has been known for a long time, but it is only comparatively recently that the possibilities inherent in sound waves have been realized. A word spoken in London may be heard in Paris, New York, Sydney, or Tokio, in fact, in all the capitals and cities of the nations. Over the air evil goes forth from nation to nation in a way that has never been experienced before. Propaganda by air, much of it sheer lying, has been part of the new warfare from the start, nay, it was in use before actual war commenced; propaganda is a part of war itself. Thus there has been war in the air in the efforts of the different belligerents to influence other peoples in their favour and against their opponents, or to influence the people of enemy countries by propaganda and the circulation of news, always misleading and generally false.

There was another, and in its personal effects, more potent phase of this war in the air. Twenty-five years earlier something of the possibilities of aerial warfare was realized, but all the attempts then made to fight in the air pale into insignificance beside those put forth in the 1940's. Huge fleets of planes, flying in formation, raided enemy countries, poured down death and des-

truction on men, women and children, on cities and on countryside. Battles took place in the air, just as in the past they were fought on land and sea.

Such facts, the "wireless" messages that pass through the air to all peoples, the increasing use of the air as a place of warfare, give a sense of literality to the predictions associated with the Seventh Vial. To quote the words of Tennyson, in his poem "Locksley Hall", one might have

" Heard the heavens fill with shouting, and there rain'd a  
ghastly dew

From the nations' airy navies, grappling in the central blue".

One has seen it from the streets of London and elsewhere.

Many nations fell before the German onslaught, an onslaught composed of campaigns of lies and threats sent out over the air; the most brutal tyranny and cruelty, unparalleled since the days of the ancient Assyrians; broken promises and agreements; the violation of the most solemnly-made covenants by modern covenant-breakers. In the latter phases of the War the Germans commenced to use flying bombs, and still later rockets which fell almost indiscriminately, doing much damage without regard to whether they fell on, or near, any military target. Death was in the air, not only over Britain and her helpers, but in an enhanced degree, over Germany and her eastern ally, Japan.

The War in the air was very real, though it can only be briefly summarized here. During the Battle of London and the Battle of Britain, immense damage was done, docks, warehouses, factories were destroyed; numbers of people were killed, maimed or injured, for there was no regard for the humble residences of men and women; they suffered with the great industrial buildings. In the end, however, Germany and her allies suffered even more from the War in the Air, when, acting on a plan, immense and systematic destruction overtook their cities, and the debt which they incurred in their drives into the West, and their invasion of Russia, when in the apparent triumph of the moment they seemed to be carrying all before them, destroying cities and factories, and devastating the country was repaid tenfold.

### **Atom Bombs**

It was aerial action that brought about the extension of the War and brought the United States of America into the fray. By an act of treachery, seldom equalled in the history of War, the Japanese dropped bombs on the American Navy at Pearl Harbour, and so prepared for the final stage in the long drawn-out hostilities when, again from the air, atom bombs caused the destruction of two Japanese cities, Hiroshima and Nagasaki, killing something like 120,000 people. This was, of course, out of the area covered by the Apocalypse, except in its widest allusions to "the kings of

the earth and of the whole world". The vial of the wrath of God was being poured out in the air.

### **Some Results of the War**

As in the case of the War of 1914-1918, the victory lay with Britain and her allies, but, whereas in the past, there had been some semblance of peace in the earth, this time there was nothing but unrest and suspicion, introducing a time such as that spoken of by Jesus in his description of the last days, "distress of nations in perplexity for the roaring of the sea and the billows, and fainting for fear, and for expectation of the things which are coming on the world".

The League of Nations being dead, a new organization took its place, the United Nations, but its history so far has been an uneasy one, frustration marking most of its endeavours to promote peace and good-will among men.

The allies who had achieved victory in the War found it impossible to agree on the course to be pursued in relation to the conquered territories and people. Russia became more than ever before the type of communism. America, on the other hand was strongly individualistic while Great Britain pursued an uneasy middle course in introducing a socialistic state, seeking a middle way, agreeing with neither, but depending on the help of the United States. When agreement was sought, Russia usually presented her one-time allies with a stolid objection, and little, or no progress could be made towards the solution of the many pressing problems that called for attention.

Most of them still await solution ; they are still problems, and only come into the view of History as problems, not as definite events ; they must therefore be left as problems here, with the recognition of the part they play in the distress of nations in perplexity faced with problems that defy human solution.

### **Palestine and Israel**

Although it may not be regarded as the greatest of the problems raised by the World War, that of Palestine and Israel is the most important from the point of view of a book concerned with the long drawn out conflict of Rome v. Zion. Reference has been made to the Mandate given to Britain to control the affairs of Palestine for the League of Nations. It proved to be an unsatisfactory charge: British policy was too much open to political differences, it changed from time to time ; sometimes it encouraged Jewish immigration, sometimes it discouraged it, sometimes it almost prohibited it. Feelings between Jewry and Britain gradually changed, and suspicion took the place of appreciation. The changing policy need not be recorded, it is well known. Events connected with the War brought matters to a crisis.

The atrocious persecution of the Jews in Germany under the rule of Hitler, extended its scope as German arms and policy seemed to triumph. The inevitable consequence was an enormous increase in the number of Jews who fled from the countries in which they dwelt and sought refuge in the land of their fathers, Palestine. The Jewish occupants welcomed them; the British Mandatory power sided with the objectors, and an intense ill-feeling arose. Finally the outcome was that Britain repudiated the Mandate, and left the Jews and the Arabs to settle their problem. Tension reached the breaking point, and fighting broke out between the two peoples of the country.

The Arab states adjacent to Palestine joined in the conflict but though greatly outnumbered Israel triumphed, and another uneasy peace followed, while the Jews, now greatly increased in numbers, proclaimed their nationhood—Israel in the land of their fathers which was now to be a national home, free from any controlling power. The United Nations recognized their claim, and thus, after nearly 1900 years, Israel took its place once more among the nations of the earth and commenced again a troubled national history. They were there not as a religious community, but as a political entity—Israel a nation. Discerning minds saw in the event a “sign of the times”; hence the mention of it here, though there is nothing in the symbols of the Apocalypse that directly pointed to it.

### **Things to come**

There are strange symbols in the rest of the statement about the Seventh Vial. The earthquake that is to take place in connection with it is said to be “such as was not since men were upon the earth, so mighty an earthquake and so great”. More than one earthquake has been mentioned; the Sixth Vial and the Sixth Trumpet were both associated with such a phenomenon, and both of these portended events of enormous importance. This one is to be greater still.

As for the division of the great city; the record says, “And the great city was divided into three parts, and the cities of the nations fell”. The division of the “great city” has been seen before; the threefold division was (1) the Latin west; (2) the Grecian, or Hellenic, east; and (3) the Hellenized east. In a general way these correspond with the Catholic, Greek, and Moslem worlds of the present day, that is, so far as the territory of the old Roman Empire is concerned. To-day, taking a wider view of the matter, in accordance with the comprehensive character of the reference to “the kingdoms of this world”, another threefold division may be discerned in the political organizations of men, a division of ideologies. Eastward, answering to the lands that were part of the Eastern Empire, with some small exceptions, and extending far beyond those limits, communism holds sway. Coming

westward another ideology is widely accepted, that of socialism coupled with nationalism, while in the extreme west of the world the idea mostly accepted is that of a capitalist state, where individualism holds sway. Time alone will indicate what the ultimate division will be.

The fall of the cities of the nations also awaits fulfilment, and must be passed over for the same reasons. Great Babylon's part in the catastrophe may find a brief allusion in the following section ; the strange symbols with which the Vial closes also wait for events to disclose their actual meaning : " Every island fled away, and the mountains were not found. And there fell upon men a great hail out of heaven, about the weight of a talent ; and men blasphemed God because of the plague of the hail ; for the plague thereof was exceeding great ".

Islands and mountains probably stand for large and small kingdoms ; all of which must disappear when the time arrives for " the kingdoms of this world to become the kingdoms of our Lord and of His Christ ". These things lie in the womb of the future, and wait for history to make them plain.

## Section 11

# MYSTERY, BABYLON THE GREAT

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### **The Papacy : its Influence on History**

- a* A political force.
  - b* The Jesuits.
  - c* Its Spiritual Power.
  - d* Its influence to-day.
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### **“Mystery”**

- a* The Papal System as revealed in the Scriptures.
- b* The Woman on the Scarlet Beast.
- c* “Babylon the Great.” Babylonian influence on Romish doctrines.
- d* The contents of the Cup. Their widespread reception.
- e* The position of Greek Catholicism and Protestantism.
- f* The Fall of Babylon.

### THE INFLUENCE OF THE PAPACY

Now that the historical survey has been brought down to our own times, it is advisable to take a comprehensive view of the whole period if we would appreciate the influence of the papacy on history and the opposition of Rome and Romanism to Zion and Zionism. State and Church have supported each other against revolution and heresy, and as secular and spiritual swords have destroyed the bodies and souls of men. For our present purpose the history of ecclesiastical Romanism may be divided into three periods: (1) From its origin to the outburst of the reformation and the foundation of the Society of Jesus, 1539; (2) from the foundation of the Jesuitical Society to its abolition by Pope Clement XIV., 1773; (3) from the re-establishment of the Order to the present day.

The first of these periods concerns us but little. The Church was supreme and few questioned its teaching. "Heretics" were suppressed with a brutality strangely at variance with Christian principles. To the masses who placed themselves under the clergy the Church was kind. It exerted its influence with nobles on behalf of slaves and serfs, while monasticism did much to teach the dignity of labour, that he who delved performed as honourable a task as he who fought. Absolute submission was the necessary condition on which the Church granted its protection and used its influence. The long struggle over the question of Investiture showed how great was the secular authority of the Pope and his minions. But all this we may pass over with the comment that the very structure of European society was based on Romanism.

#### The Jesuits

The uprise of Protestantism in the fifteenth century, and the break-away of peoples from the Church, and of states from the allegiance to the Pope, presented an entirely different aspect. The secular and spiritual authority of the Church was challenged. Henceforth the champions of Romanism, the great force at work on behalf of the Catholic church, was the body of spiritual knights founded by Ignatius Loyola, whose services were offered to, and accepted by, the Pope in 1540. The Jesuit Society spread the principles of Catholicism over the world, but their one object was conquest and power. "In Europe they gradually obtained great influence and power, firstly by establishing schools for educating the sons of the upper classes, who were thus won over to them; and secondly, by the confessional, which soon fell into their hands. . . . Their prodigious influence arose from the fact that at that time there was not a single prince throughout the whole Catholic world, nor indeed a minister or statesman, whose conscience was not in the keeping of a Jesuit confessor."<sup>1</sup>

<sup>1</sup> *Revolution and War*, pp. 5 and 6.

Heresy was to be completely stamped out. "Although the Jesuits did not actually originate the wars against the Huguenots, their influence at the court . . . enabled them to urge on these wars and to oppose any concessions to the Huguenots. . . . A Holy League was (later) formed for the destruction of all Protestants throughout the kingdom. This resulted in 1572 in the massacre of S. Bartholomew, and the Jesuit college in Paris was the gathering place of the men appointed to carry it out in that city."<sup>1</sup>

We have already pointed out how the Edict of Nantes granted freedom to the Huguenots and gave peace to France. Such a state of affairs could scarcely please the Jesuits, and they commenced again their intrigues at the court of France. Two of their most astute members became the confessors of the king, Louis XIV., and under their direction the most terrible persecution of the Protestants commenced. "This persecution began with the Dragonnades in 1681, the object being the extermination of the heretics, and it was followed in 1685 by the revocation of the Edict of Nantes, which led to the flight of nearly three-quarters of a million Protestants to England and other countries, while hundreds of thousands of others were subjected to horrible tortures, or to death, imprisonment, or the galleys."<sup>2</sup>

The Jesuits were the evil influences at work throughout every grade of society. Sir Edward Coke, at the trial of the conspirators in a plot against our James I., said: "I never knew a treason without a Romish priest, but in this there are many Jesuits . . . men that use the most sacred and blessed name of Jesus as a mantle to cover their impiety, blasphemy, treason, rebellion, and all manner of wickedness."

"Ever since the formation of the society the Jesuits had filled Europe with blood. The Thirty Years' War was due to them, and time after time, when peace would have been made, their malevolent influence caused war to be renewed, and when at last it was finished whole districts had been reduced to deserts and half Germany was depopulated. The devastation they caused in France was little less. The Huguenot wars, the massacre of Protestants following the revocation of the Edict of Nantes, were wholly due to them. By getting rid of the most industrious and intelligent of the French people, while the clergy with their huge estates and revenues absorbed a great portion of the wealth and productions of the country, the kingdom became impoverished, and this was one of the chief causes of the revolution of 1789."<sup>3</sup>

The French Revolution, as has been shown, struck a blow at the church and state systems which resounded throughout Europe. A new era commenced with the overthrow of Napoleon. The

<sup>1</sup> *Revolution and War*, pp. 5 and 6.

<sup>2</sup> *Ibid*, p. 11.

<sup>3</sup> *Ibid*, p. 22.

political aspect we have already noticed. Reaction was followed by revolution, revolution by nationality, and nationality by that complexity of international problems that has made Europe nothing but an armed camp and the whole world its battleground. Simultaneously with the political reaction of 1814-15 there was also a religious reaction. "Its religious side is represented by the wave of Catholic revival which spread throughout Western Europe, and which is not yet spent. The Ultramontane movement in France and Germany, 'Tractarianism' in England, the orthodox revival in the Lutheran churches, are all but variations of a common tendency, of which the outward and visible sign was the reconstitution, in September, 1814, of the Order of Jesus by Pius VII., a fact as momentous and significant as the foundation of the same Order in the sixteenth century."<sup>1</sup>

From the beginning of the nineteenth century Roman Catholics and particularly the Jesuits, have worked for the recovery of papal prestige.

### **The Policy of the Jesuits**

It is alleged that in the year 1825 the secret policy of the heads of the Jesuit Order was by accident overheard by a young Jesuit novice, and was afterwards published.<sup>2</sup> The following extracts from "The Secret Plan", quoted in "Revolution and War", will indicate the general policy of the Jesuits and, through them, of the Roman Church.

"What we aim at is the empire of the world".

"Let us lay to heart this maxim as the rule of all our effort— one sole authority, that of Rome; one sole order, that of the Jesuits. Whether our name be destined to perish, or finally to prevail over kings and nations, let it at least be synonymous with the loftiest reach of greatness and daring which the world has ever seen or will see. Yes, when future generations read our story and learn what we have been, let them be forced to assimilate us, not with mankind, but with those cosmogonic agencies which God only puts in motion *when it is his pleasure to change the laws of the Universe.*"

"Our chief concern must be to mould the people to our purpose. . . . The people are the vast domain we have to conquer. We shall know how, by marvellous stories and gorgeous shows, to exorcise heresy from the heads of the multitude. . . . Then the Bible, that serpent which, with head erect and eyes flashing fire, threatens us with its venom while it trails along the ground, shall be changed into a rod as soon as we are able to seize it; and what wounds will we not inflict with it upon these hardened Pharaohs and their cunning magicians; what miracles will we not work by its means! Oh, then, mysterious rod, we will not again suffer thee to escape our hands and fall to the earth. For you know

<sup>1</sup> Phillips, *Modern Europe*, p. 3.

<sup>2</sup> Leone, *The Secret Plan*, translated from the French (1848).

but too well that for three centuries past this cruel asp has left us no repose. You well know with what folds it entwines us and with what fangs it gnaws us ”.

“ Let us lay down this principle. In public to act as if we had nothing to fear from such a book, but rather as if it were favourable to us—in private to describe it as dangerous and hurtful.”

“ It is not enough for us to be aware of a great apathy (towards the Bible). We must do all in our power to encourage it ”.

“ If ever the aristocracy of our church shall be laid low, all other aristocrats will perish likewise. If ever the Catholic church be decapitated, all other monarchies will share the same fate. If ever our worship be despoiled of its pomp and grandeur, there will be an end of every other pomp and grandeur on earth. . . . Can you indeed deny that the present rage for innovation has arisen from the movement occasioned by throwing the Bible before the senseless multitude? The first thing to be done is to bring them back from the Bible to Catholic authority. . . . Lend us, then, we implore you, your aid to put down every obstacle to the mutual understanding of the two authorities, the church and the throne ”.

While avowing their intention to maintain the authority of kings, the Jesuits were to foment rebellion and revolution secretly. “ When the ebullition which we are secretly fomenting shall have reached a sufficient point, the cover shall be suddenly removed and we shall pour our liquid fire upon those political meddlers who are ignorant and unreflecting enough to serve as tools in our hands, and our efforts will result in a revolution worthy of the name, which shall combine in one universal conquest all the conquests that have been made ”.

“ Kings call upon us—they feel the need of our narcotic cup for their people ; but they shall drink it themselves also, and deeply. We will not, however, forget to bedew its rim with honey ”.

“ What we have to do, then, is to erect again upon its pedestal the prostrate Papal Colossus.”

Such are a few of the statements from “ The Secret Plan ” of 1825. Whether this Plan was a forgery or not, what it reveals is certainly true to the historic facts of the nineteenth century and the prophetic forecast of the Bible. The new age has been one of industry, luxury, atheism, and scepticism, and it cannot but be that, in the final conflict of nations which ushers in the Kingdom of God, Rome shall be supreme and apparently triumphant, in order that her fall may be the greater before the King of Zion.

### **Growth of Papal Power**

Throughout the century the influence of Rome, while in outward seeming it declined, steadily grew. “ The spiritual power of the papacy at the beginning of the new century is greater than it has ever been since the Middle Ages ”.<sup>1</sup> By methods as

<sup>1</sup> Phillips, *Modern Europe*, p. 485.

unscrupulous as they were subtle, the Roman clergy have wormed their way into the Protestant churches—both state and Nonconformist. By undermining the faith in the Bible and making full use of the love of show and pleasure, the Tractarian movement spread its influence in every direction. The late Cardinal Vaughan, speaking at a meeting of the Catholic Truth Society at Preston in September, 1894, said: " Contrast the churches of the Establishment of sixty or seventy years ago with the present churches, which are often distinguishable only with extreme difficulty from those belonging to the church of Rome. The doctrines of the (Roman) Catholic church, which had been rejected and condemned as blasphemous, superstitious, and foul inventions, have been re-examined and taken back one by one until the Thirty-nine Articles have been banished and buried as a rule of faith. The real presence, the sacrifice of the mass, offered for the living and the dead—sometimes even in Latin—not infrequent reservation of the sacrament, regular auricular confession, extreme unction, purgatory, prayers for the dead, devotions to Our Lady, to her Immaculate Conception, the use of her rosary, and the invocation of saints, are doctrines taught and accepted with a growing desire and relish for them in the church of England.

" A celibate clergy, the institution of monks and nuns under vows, retreats, fasting, and other penitential exercises—candles, lamps, incense, crucifixes, images of the Blessed Virgin and the saints held in honour, Stations of the Cross, the adoption of an ornate Catholic ritual, and now recently an elaborate display of the whole ceremonial of the Catholic Pontifical—all this speaks of a change and a movement towards the Church that would have appeared absolutely incredible at the beginning of this century. And what is still more remarkable is that the movement is stronger than the rankest Protestantism, and the movement continues and spreads until it is rapidly covering the country. Has there ever been a more marvellous change, and this within half a century ? " <sup>1</sup>

There is no need to comment on the attempts made by learned scholars and ignorant scoffers to undermine the Bible. It has been one of the main tendencies in the religious world for decades. It has disturbed many, and because of it persons of a religious turn of mind have sought consolation and satisfaction in the ornate ceremonial of the High Church or the Roman Church, and in the professed authority of the latter. Those who saw but the absurdity of these things became atheists and sceptics.

### **Political Objects**

But the religious movement has a political aspect. England as the stronghold of protestantism and toleration must be crushed. It is therefore not surprising that, following the precedent of the Middle Ages, the papacy and the Germanic powers should come

<sup>1</sup> Quoted in *Rome and Germany*, p. 15.

to an understanding, especially as, to the latter, England is an obstacle to their *Welt-politik*. Even Bismarck "had learned by experience, what all history should have taught him, that it is wasted effort to try and crush with the mailed fist a substance at once so tough and so elastic as conscience; he had realized, moreover, that the German Empire had in the growing forces of social democracy a more dangerous enemy than the spiritual pretensions of Rome, and that against this enemy no ally was likely to prove more valuable than the Catholicism which he had been combating. In short, he was preparing to come to terms with the Holy See"<sup>1</sup>.

Commenting on a mode of secret appeal (in the "Secret Plan") to Protestant rulers, showing them how, by bestowing favours to the Catholic clergy their gratitude would be earned, and by this means rulers would be able to mould the masses as they wished, the editor of "Revolution and War" says: "We see a fruit of this advice in the alliance between the present German Emperor and the Pope. The Kaiser has also repealed all the laws against the Jesuits, who we may therefore suppose are devoted to his interests. This alliance is ominous for this country, the humiliation of which is the object of German ambition, while as the stronghold of Protestantism Britain is also the chief object of Rome's hostility."

### The Papacy and War

And how do Catholics hope to gain their object when all their plans are complete? Cardinal Manning, speaking of the means to be used for the restoration of the papal power, said: "There is only one solution of the difficulty, a solution I fear impending, and that is the terrible scourge of continental war, a war which will exceed the horrors of any of the wars of the First Empire. And it is my firm conviction that, in spite of all obstacles, the Vicar of Jesus Christ will be put again in his own rightful place. But that day will not be until his adversaries will have crushed each other with mutual destruction."

Upon this subject the Rev. Hugh Price Hughes said: "I was simply horrified at the calmness with which he declared he would be willing to deluge the whole of Europe with blood in order to destroy the unity of Italy and recover the temporal power of the Pope."<sup>2</sup>

The Great War of 1914-18 was but a foretaste of greater conflicts to follow. Already the papacy has increased its prestige. There is scarcely a state that does not send its ambassadors to the Vatican and negotiate with the Pope on matters of great political import. As the Roman church spreads, the power and prestige of the papacy increases, until at last Rome will once again sit a queen and reign over the kings and peoples of the earth.

<sup>1</sup> Phillips, *Modern Europe*, p. 530.

<sup>2</sup> *Rome and Germany*, p. 29.

**“ MYSTERY ”**

Before we pass in review the scenes connected with the closing of the Apocalyptic scheme, it is again necessary to break in upon the continuity and consider a third appendix. This appendix occupies the same relation to the Vials as the others do to the Seals and Trumpets, and, like those, it deals primarily with the ecclesiastical element of history.

The experiences of the religious affairs of the human race teach us that degeneration and apostasy are to be expected. In the earliest dispensation “ all flesh had corrupted God’s way upon the earth ” (Gen. 6 : 12). After the flood one race was chosen to be the recipients of divine revelation and the custodians of the Oracles of God. With all their advantages (Rom. 3 : 1 and 2) they proved to be unfaithful. They “ went away backward ” (Isa. 1 : 4). Was it to be different when a new start had been made by the mission of Christ and the labours of the Apostles ? All the warnings of the Apocalypse (chaps. 2 and 3) show that the answer is in the negative. Years before Paul had told the elders of the Ephesian church, “ Of your own selves shall men arise, speaking perverse things, to draw away disciples after them ” (Acts 20 : 30). Peter, too, had written, “ There were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies ” (2 Pet. 2 : 1). The tendency had early manifested itself, for Paul had declared in one of the first epistles to be written, “ The mystery of iniquity doth already work ” (2 Thess. 2 : 7).

After a period of 280 years the “ woman ”, the church, gave birth to her “ man child ” (Constantine), as already recorded, and the separation between the two sections of the church ensued. The faithful fled as “ a woman ” into the wilderness, the degenerate Christians became another woman, in every respect dissimilar to her. The one was “ espoused ” as a chaste virgin to Christ (2 Cor. 11 : 2), qualifying by painful experiences for the time when she should be presented to him “ a glorious church, not having spot, or wrinkle, or any such thing ” (Eph. 5 : 27). That consummation is represented in the Apocalypse as the marriage of the Lamb to his bride, who shall be arrayed in fine linen, clean and white, which is the righteous acts of the saints (Rev. 19 : 7-9, R.V.). The other was a dissolute woman, manifesting her depravity by an unauthorized and adulterous association with the state. She had forgotten the warnings of the Apostle : “ Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God ? Whosoever therefore will be a friend of the world is the enemy of God ” (James 4 : 4). The seductions of the world proved too alluring ; she made it her friend, and gave herself up to its embrace.

This woman is introduced to us in the seventeenth chapter of the Apocalypse. The vision deals with the crisis of her fate, although it mentions identifying marks which will render it necessary to examine her past. The time is indicated by the fact that it was one of the seven angels who had the vials that showed her to John. This angel (doubtless the bearer of the seventh vial) described her as "the great whore that sitteth upon many waters; with whom the kings of the earth have committed fornication". The language is so definite that if we can but identify the system thus represented it will be absolutely certain that it is one which cannot with any semblance of truth be called Christian, unless it could be contended that a drunken harlot may be termed a chaste virgin.

### **A Scarlet coloured Beast**

In making an attempt to identify the woman we must note first of all the beast which carries her. It is "a scarlet-coloured beast, full of names of blasphemy, having seven heads and ten horns". Obviously the symbol is related to that of the beast of the sea, which also had seven heads and ten horns, with names of blasphemy upon his heads. The only difference between the two is that in the case before us it is declared to be scarlet in colour, and that the whole beast is full of names of blasphemy. That Rome is intended to be portrayed by the symbol is unquestionable. "The seven heads are seven mountains on which the woman sitteth." That Rome was established on seven hills is well known. "And there are seven kings: five are fallen, and one is, and the other is not yet come" (verse 10). The application of this has been shown in a previous section, in the seven forms of government which successively bore sway from the seven hills. The sixth (Imperial) was existent in the days of John, the seventh (the Gothic) continued for but a short space, for after Odovacar and Theodoric there was a revival of the Imperial in the formation of the Holy Roman Empire.

### **Was, Is not, Yet is**

The language used in connection with this beast symbol is very remarkable. "The beast that thou sawest was, and is not, and shall ascend out of the bottomless pit", or, as the Revised Version puts it, "The beast that thou sawest was, and is not; and is about to come up out of the abyss"<sup>1</sup>. Again, "And the beast that was and is not, even he is the eighth, and is of the seven, and goeth into perdition". The basis of such enigmatic language is evidently the principle that was emphasized in the commencement of our study—the continuity of Rome amidst all the vicissitudes of its career, and its differing manifestations. The empire passed away and was not, yet Rome endured, and even to-day "is". "The Eternal City" still exercises its influence, and in a far wider sphere than Cæsar ever dreamed of.

<sup>1</sup> It should be noted that there is no reference to the *pit* in this instance.

### The Woman

The next object requiring attention is the woman herself. Her identification with the great city is specifically indicated. In what particular aspect such a symbol is used has already been shown. If a "chaste virgin" represents "a glorious church", what can a drunken woman "with whom the kings of the earth have committed fornication" represent but an unfaithful church living in self-satisfied alliance with the world? If it be asked what church is there, essentially Roman, which has partaken in such an alliance, there is only one possible answer which can be given—the Roman Catholic church.

If we look at the various items which are mentioned in connection with the woman, we shall see their appropriateness in relation to the Roman Catholic system. She was arrayed in purple and scarlet. Purple is a colour which in the scriptures is associated with royalty, and the papal church has arrogated to itself supreme dominion over kings themselves. Purple and scarlet are actually found in the ecclesiastical garments of its hierarchy. Then she was "decked" (margin—gilded) with gold and precious stones and pearls. The literal application is evident. Thus, describing the tiara to be worn by the Pope, *The Times* newspaper said it was "a magnificent example of the goldsmith's and jeweller's work", and sums up that "altogether, without reckoning the six rows of valuable pearls, there are 146 jewels of various colours and eleven brilliants"<sup>1</sup>. The symbolic is even more striking. The marginal rendering "gilded" is most suggestive. Gold and precious stones are used to represent the most valued characteristics of the true saints of God (1 Peter 1 : 7, 1 Cor. 3 : 12). The Roman church professes to have them, but is really destitute of all true qualities so defined. She has therefore provided substitutes. By her doctrine of "merit" she professes to provide the "merits" of her so-called saints for those who can obtain them on her terms. They are thus "decked" or gilded with gold and precious stones, although they are without the real things.

Further, the woman was "drunken with the blood of the saints, and with the blood of the martyrs of Jesus". Little need be said as to the applicability of this language to the papal church. Her persecutions are notorious; her cruelties have been almost inconceivable. Imprisonment and torture, the rack and the stake, have been the arguments by which she has sought to cause men and women to accept her creed. The horrors of the Inquisition, wholesale massacres, and the most fiendish cruelties have been resorted to, and justified by, her adherents. She has even gloried in such deeds and struck medals to commemorate them. How many of the true saints have suffered under her cruelties it is impossible to say; estimates of the numbers of people of all kinds whom she has killed run into millions.

<sup>1</sup> *The Times*, 7th February, 1922.

### **Babylon the Great**

The brand upon her forehead next invites attention. "Mystery, Babylon the Great, the Mother of Harlots and Abominations of the Earth." "Mystery" at once connects the system with the "mystery of iniquity" referred to by Paul in 2 Thess. 2. Here again the signs are too apparent to be seriously questioned. "The day of the Lord shall not come except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he, as God, sitteth in the temple of God, showing himself that he is God" (2 Thess. 2: 3 and 4). It has been seen that the Pope, the "man of sin", sits "as God in the professed "temple of God". His devotees recognize him in this position. "Mystery" evidently points to the papacy, whose rites, ceremonies, and doctrines, are modelled on the "mysteries" of ancient paganism.

It is for this reason that the further title of "Babylon the Great" is applied to her. In the "earth", or constitution of things, which emerged from the judgment of the flood, the primary apostasy was connected with Babylon. Nimrod, the mighty hunter before the Lord, was evidently the head of that falling away from the truth. Of him Josephus records that he persuaded mankind not to ascribe their happiness to God, but to think that his own excellency was the source of it; that he soon changed things into a tyranny, thinking that there was no other way to wean men from their fear of God than by making them rely upon his own power. The Bible tells us that the beginning of his kingdom was Babel (Gen. 10: 10). Thus Babylon became the headquarters of apostate religion and the source from whence false doctrines and wrong practices emanated. This is not the place to review the evidence which indicates the similarity of the doctrines of Babylon and Rome. This has been done, and the close connection between the doctrines, rites, festivals, etc., of the Roman church and ancient paganism demonstrated. The leading doctrines of the Trinity, the immortality of the soul, the worship of the Madonna and child, the festivals of Christmas and Easter, are all of pagan origin<sup>1</sup> So far as the doctrines are concerned, they are directly opposed to the simple truths of the scriptures. The Bible plainly teaches the unity of God and the mortality of man. The festivals have been given Christian names to cover their heathen associations. That Jesus Christ was born, that he died and was raised from the dead, are truths of supreme importance, but the association of these facts with Christmas and Easter is quite unauthorized.

<sup>1</sup> See *The Two Babylons*, by Hislop.

### **The Mother of Harlots, etc.**

Thus "Mystery, Babylon the Great", stands for an apostate system of religion, masquerading in a Christian garb. What are we to learn from the rest of the name, "Mother of harlots and abominations of the earth"? Two applications may be made; probably both are intended. The use of the word "harlot" and kindred terms in the Old Testament in relation to Israel is very clear. Israel having entered into covenant with God were regarded as His people, just as a wife belonged to her husband. As an unfaithful wife left her husband and became a harlot (cf. the Book of Hosea), so the two houses of Israel, leaving the service of God, and adopting the heathen systems of their neighbours, became "lewd women" (Ezek. 23: 44), they "played the harlot" (Hos. 2: 5). Similarly in Christian times, for one to forget his calling and adopt the paganism that was gradually incorporated into Christianity was to be no longer a constituent of the "chaste virgin", but a partaker in the "lewd woman", whose principles were pagan, or at least semi-pagan, instead of Christian. Rome was the head of this movement. The papacy is "Mother Church" to all its deluded followers.

The further application is seen in the unauthorized and unhallowed union of Church and State, a union by no means confined to churches of the Roman communion. True Christians are called out from the world or nations (Acts 15: 14). Though living in the world they are not of it (John 17: 14 and 15). But churches which ally themselves with the state are evidently "of the world". They sit in its councils, they help to enact its laws, they bless its armies. They thus indicate their disregard of the declaration, "Whosoever will be the friend of the world is the enemy of God". Such churches answer to the "harlots" of the prophecy before us. Their identity in doctrine and practice with Rome is equally definite in indicating the "Mother" to whom they owe their being.<sup>1</sup>

Abominations is likewise an Old Testament term applied to false religious worship, and has a religious application in "the abominations of the earth", or those religious associations opposed to the Truth of the Bible. It becomes all who would free themselves from the contaminating influences of a Romish pedigree to see that the things they believe are those which are taught in the Bible and not the mere traditions of Rome. The latter are far more widely received than is generally recognized. In externals there is considerable difference between Rome and what are called the reformed churches; in essentials the differences are few. The Reformation was an acceptable improvement in regard to certain of the grosser features of Romanism, but it scarcely touched the

<sup>1</sup> The position of the Greek Church is practically the same as the State Churches of Protestantism, whilst its doctrines and practices are even more akin to those of Romanism than are theirs.

principles of the system. Let anyone consider the primary doctrines of the two in regard to God and Christ, human nature, the devil, the rewards and punishments of good and bad respectively, and it will be perceived that the essential principles are identical in most of the religious systems of the day. This is exactly what the figures of the Apocalypse require, for it is said "all nations have drunk of the wine of the wrath of her fornication" (Rev. 18 : 3).

It will be seen that all the lines of evidence converge to identify the Roman Catholic church as "Mystery, Babylon the Great". It has been well said, "If it was a Church of Christ that was convened on that night when the pontiff-king of Babylon, in the midst of his thousand lords, praised the gods of gold, and of silver, of wood, and of stone, then the church of Rome is entitled to the name of a Christian Church ; but not otherwise"<sup>1</sup>.

### " I sit a Queen "

This then is the system introduced to our notice in the vision appended to the Vials. It is the papacy, seated on the old Roman world in the crisis of its fate, in the midst of many waters, which represent "peoples and multitudes and nations and tongues". Two things are involved in this prophecy which the future must see developed. There must be some reconstruction of the Empire, and the position of the papacy must be one of religious supremacy, so that she may say, "I sit a queen and am no widow, and shall see no sorrow". Out of the present welter of human aims and struggles such a position may easily be reached. Times are ripe ; movements quickly materialize in these days, and the tendencies already to be seen accord with such anticipations.

It has not always been like this with the papal system. The powers have made her desolate and naked (Rev. 17 : 16), even to the ending of her temporal power, though the Vatican State has been reconstituted. Political power has grown exceedingly everywhere ; ecclesiastical power has waned for a long time. Ecclesiastics have been generally suspect of the people. But there are signs of a reaction which will provide the fulfilment of the predictions of the Bible, and the papacy will "as a queen" act in concert with the political "king" in the last struggles of the conflict of Rome versus Zion.

### Babylon's Doom

Babylon's doom is announced. It comes in association with the judgments of the Seventh Vial, but as it is still future it can only be referred to briefly now. "And after these things I saw another angel come down from heaven, having great power ; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen,

<sup>1</sup> Hislop, *The Two Babylons*, Introduction.

and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies." As Cyrus overthrew the political Babylon of the past, so Jesus, returned to the earth, will destroy the ecclesiastical Babylon with all her spiritual merchandise (Rev. 18 : 12 and 13) "And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all" (verse 21).

Such is the doom which awaits the great anti-Christian system, "that Wicked . . . whom the Lord shall consume with the spirit of his mouth and shall destroy with the brightness of his coming" (2 Thess. 2 : 8). Such warnings should be heeded. Roman Catholicism is "the Apostasy", "Mystery". Her judgment is certain. Meanwhile there is still opportunity to escape from her perilous circle, and the exhortation is, "Come out of her, my people". It is a call which invites all who heed it to escape from a participation in her judgments. Soon the last invitation will go forth, and in the period of her overthrow a last opportunity of escape be provided. Happier will be the lot of those who hear now, and leaving the stupefying draughts of Babylon's cup, imbibe the pure water of life which is to be found in that perennial spring of Divine Truth—the Bible.

## Section 12

# THE END OF THE VISION ZION TRIUMPHANT

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### **The Coming of the Lord**

- a* "He who is coming."
  - b* "Behold, I come as a thief."
  - c* "The time of the dead, that they should be judged."
  - d* The Marriage of the Lamb.
  - e* "Every eye shall see Him."
  - f* The Everlasting (Aionian) Gospel.
  - g* Christendom v. Christ.
- 

### **The Kingdom of God**

- a* The theme of Prophetic and Apostolic teaching.
- b* The ever-present end of Apocalyptic symbols.
- c* The Holy City, New Jerusalem.
- d* The Thousand Years.
- e* The Last War and the extinction of Sin.
- f* The Eternal beyond—"God all in all."

### THE COMING OF THE LORD

Any attempt to reconstruct a consecutive view of the events connected with the return of the Lord Jesus Christ and the establishment of the Kingdom of God as unfolded in the Apocalypse must take into account the construction of the Book. It has been pointed out that at intervals attention is directed to the consummation of the whole plan—the Kingdom of God. It will be evident, therefore, that a piecing together of these references is necessary if we would appreciate the whole programme. A certain amount of conjecture as to the order of events is inevitable, and any dogmatic arrangement is likely to be wrong, although by making use of testimonies from other parts of the scriptures a reasonable anticipation is within the reach of the student who is prepared to consider the evidence carefully.

The consideration of the Seventh Vial has caused us to anticipate somewhat the events of the period with which we have now to deal. It is proposed to look at the prophecies in connection with the second coming of Christ in an endeavour to get an approximate idea of the order of events.

The end to which the Apocalypse leads is stated in the opening chapter. "Behold, he cometh with clouds: and every eye shall see him, and they also which pierced him; and all kingdoms of the earth shall wail because of him." All scripture converges on that event. Covenants made with Abraham and David require it that they may be fulfilled. A large number of prophecies are meaningless apart from it. The parables of Christ require it. The ordinance in commemoration of the "last supper" points to it, for, said Paul, "as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come" (1 Cor. 11: 26). Finally, the Apocalypse practically closes with the thought: "Behold, I come quickly" (chap. 22: 7); "He which testifieth these things saith, Surely I come quickly; Amen. Even so, come, Lord Jesus" (verse 20).

#### Resurrection and Judgment

Taking our stand at the epoch of this event we may try to realize the programme to be carried out. In a personal warning in the Book Jesus says, "Behold, I come quickly, and my reward is with me, to give every man according as his work shall be" (chap. 22: 12). But many of those to whom it is to be given according to their works are asleep in the dust of the earth, dead, unconscious. Hence before anything can be given to them they must be raised from the dead. The power to do this is vested in Jesus Christ, who declares: "I am he that liveth, and was dead, and behold I am alive for evermore; Amen; and have the keys of hades and of death" (Rev. 1: 18). This event is also implied by a verse which was dealt with in Section 8. "And the nations

were angry, and thy wrath is come and the time of the dead that they should be judged, and that thou shouldest give reward to thy servants the prophets, and to the saints; and them that fear thy name, small and great, and shouldest destroy them that destroy the earth" (Rev. 11 : 18). Resurrection and judgment are therefore the first works of Christ at his coming. They are not of universal application. Many "sleep a perpetual sleep and shall not wake" (Jer. 51 : 39), "shall be as though they had not been" (Obad. 16). Accountability to the judgment seat of Christ is predicated upon knowledge (John 3 : 19; 12 : 48), and such as know the purpose and will of God shall, whether awake or asleep at that epoch, be arraigned before that tribunal.

No words can over-emphasize the solemnity of the occasion. All accounts closed; eternal destinies to be decided "according to that they have done, whether good or bad" (2 Cor. 5 : 10). Divided there as sheep and goats, they receive their reward or punishment. Some will be able to join in the great song of redemption. "Thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests, and we shall reign on the earth" (Rev. 5 : 9 and 10). Others driven from the presence of Christ will find their portion with the nations in a "lake of fire", suffering there, finally, the terrors of the second death. The thought of such a possibility is sobering, and urges every reflective man and woman to ascertain what his or her proper course of conduct should be in all the circumstances of life.

### **The Marriage of the Lamb**

For the righteous there is to follow an event of unimaginable joy. We have seen how, as "a chaste virgin", they were espoused to Christ. When the judgment has taken place, the time of espousals has passed. The marriage of the Lamb will have come, and his wife will be "ready" (Rev. 19 : 7). Arrayed in her beautiful garments, clean and white, the righteousness of saints (Rev. 19 : 8), all glorious within (Psalm 45 : 13), she will become one with her heavenly bridegroom. "This is a great mystery, but I speak concerning Christ and the Church" (Eph. 5 : 32). The ecstatic language of the Song of Songs may be regarded as an illustration of the joys of that time. It is fitting that the most intimate, the most endearing, of human relationships (when entered into on the basis of mutual love) should be chosen to represent the union of Christ and his church, when the anti-typical Eve, taken from the wounded side of the second Adam, is presented to him for an eternal association together in unity—the twain made one. The whole idea is too beautiful to be enlarged upon, it is more a subject for meditation and expectancy than for critical exegesis.

### “ Every Eye shall see Him ”

But there is work to be done. Whilst these events are taking place the political situation among the nations will develop preparatory for Armageddon. The final deliverance of Israel is to be effected by the appearance of the Messiah. This will be the first public manifestation of the returned Son of God, the first act in a series which will effect the fulfilment of the prophecy that “ every eye shall see him, and they also which pierced him : and all kindreds of the earth shall wail because of him ” (Rev. 1 : 7). Like a grain of mustard seed the Kingdom of God will have been re-established in the earth. The news of the uprising of this new power will be flashed throughout the world. The effects of the news will vary. Those who, by the proclamation of the gospel of the Kingdom, have been taught to consider such a circumstance as possible, if not probable, may be sufficiently impressed by the news to realize something of the transcendent possibilities of the event. Many will be hardened and will conclude that some new form of government has arisen in the earth, and will prepare to resist.

### Two Proclamations

In the uncertainty and expectancy of the times two proclamations will go forth. One will be national, the other general. The national is not specifically mentioned in the Apocalypse, but is plainly indicated elsewhere. “ I will say to the north, Give up, and to the south, Keep not back, bring my sons from far and my daughters from the ends of the earth ” (Isa. 43 : 6).

Of this proclamation, nothing is said in the Apocalypse, and it may be passed over here. The nucleus of a population is already in the Holy Land ; the events of the past few years have greatly increased its numbers, and the proclamation may be expected to increase them still more. But the whole thing is future, and as the main theme of this book is the Apocalypse and *History* the matter must be left in what seems an indefinite state.

The general proclamation is to be found in the Apocalypse. “ And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell upon the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to Him ; for the hour of His judgment is come ; and worship Him that made heaven, and earth, and the sea, and the fountains of waters ” (Rev. 14 : 6 and 7). Such a mission is most fitting. It will give a final opportunity for people to comply with God’s commands before the greater judgments of the ensuing epoch take place. It finds a parallel on a small scale in Jonah’s mission to Nineveh. In the main it will fall on deaf ears. In the great majority of cases the stupefying effects of the golden cup in the hand of “ Mystery, Babylon the Great ”, will prevent such a proclamation being heeded. Natural feelings will triumph. Rulers will not readily give up their suprem-

acy. Rather will they join together in a last gigantic struggle to retain power in their own hands.

### **War with the Lamb**

The second Psalm gives us an idea of the situation. "Why do the nations rage, and the peoples imagine a vain thing? the kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his Anointed, saying, Let us break their bands asunder, and cast away their cords from us" (verses 1-3). Heedless of consequences, and regardless of the advice to "kiss the Son", they will go forward in their mad career. These kings of the earth are those referred to in the vision of the drunken harlot. "And the ten horns which thou sawest are ten kings which have received no kingdom as yet; but receive power as kings one hour with the beast. . . . These shall make war with the Lamb, and the Lamb shall overcome them" (Rev. 17: 12-14.).

CHRISTENDOM VERSUS CHRIST! Such a headline aptly describes the conflict. Nothing could explain the situation except the fact that Christendom in the main has lost sight of the hope of the coming of Christ to answer the prayer he himself taught, "Thy kingdom come". The result is certain. "The Lamb shall overcome them." In another passage it is expressed: "And I saw heaven opened, and behold, a white horse; and he that sat upon him was called Faithful and True, and in righteousness doth he judge and make war. His eyes were as a flame of fire, and on his head were many crowns; and he had a name written that no man knew but he himself. And he was clothed with a vesture dipped in blood: and his name is called the Word of God. And the armies which were in heaven followed him upon white horses, clothed in linen, white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God. And he hath on his vesture and on his thigh a name written, KING OF KINGS AND LORD OF LORDS" (Rev. 19: 11-16). Before the might of omnipotence all defensive appliances will fail. Europe will become a "lake of fire". It is interesting to note that in an account of the first year of the war of 1914-18 a London daily paper used this very expression: "It is only by the sombre imagery of the Apocalypse that one can sum up the world-rending wrath which for a year has engulfed the vigorous manhood of Europe, rank by rank, in a veritable lake of fire."

The result of such events will be the recognition of the fact that the new power is really divine. With fire and sword the Lord will plead with all flesh until, from pole to pole, in the old world and in the new, the lesson will be fully learned. Then the thunders of war (the "seven thunders", Rev. 10: 4) will cease to roll and the lightnings to flash; the purpose of God will be nearing its consummation.

### THE KINGDOM OF GOD

The condition of things that supervenes is the theme of all the prophets. In symbol it is represented in the words of John. "And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled" (Rev. 20 : 1-3). "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 worshipped the beast ; neither his image, neither had received his mark upon their foreheads, or in their hands ; and they lived and reigned with Christ a thousand years" (verse 4). With sin restrained, bound with a chain, and all peoples ruled righteously, though with a rod of iron, chastened by the experiences through which they will have passed under the Seventh Vial, the conditions of life on earth will be so changed as to be beyond the utmost dreams of the most enthusiastic social reformers of the present age. Let us try to picture some of the leading features of the times. One king, Jesus of Nazareth, bears supreme sway over all the earth (Zech. 9 : 10). Having himself been made perfect through suffering (Heb. 2 : 10), he knows exactly what his subjects need for their highest welfare. Being now endowed with all power in heaven and earth (Matt. 28 : 18), nothing can possibly prevent the realization of his intentions. His princes and associates are men and women, who like him, have been tried and purified in the furnace of affliction, and who by obedience to him and his Father have been qualified now to command in his name (Isa. 32 : Matt. 19 : 28, Rev. 5 : 9 and 10). Profound and universal peace prevails in every land (Psa. 72 : 7), for swords and spears and such like destructive weapons have been beaten into ploughshares and pruning hooks and various implements of husbandry (Mic. 4 : 3). Plenty necessarily ensues, and the earth yields her increase (Amos 9 : 13 ; Psalm 67 : 6), even the desert being caused to blossom as the rose (Isa. 35 : 1). Quietness, assurance, and contentment prevail, and righteousness, instead of wickedness, is found on every hand (Isa. 32 : 17 ; Psalm 72 : 7). The people are happy and live long (Isa. 65 : 20-22), blessed in a thousand ways. The oppressor and the tyrant have gone (Psalm 72 : 4), for they, together with the false prophets, disappeared in the cataclysm which inaugurated the wonderful change (Zech. 13 : 2). People are no longer perplexed with the question of religion. A centre of worship exists in Jerusalem, a wonderful building capable of being used as a house of prayer for all people (Isa. 56 : 7). The people say, "Come ye,

and let us go up to the mountain of the Lord, to the house of the God of Jacob ; and he will teach us of his ways, and we will walk in his paths " (Isa. 2 : 3). The whole may be best summed up in the words of the angels, sung long ago on the fields of Bethlehem, " Glory to God in the highest, and on earth peace, goodwill toward men " (Luke 2 : 14) ; or in the promise of God, " As truly as I live, all the earth shall be filled with the glory of the Lord " (Num. 14 : 21).

The Apocalypse pictures the time in a variety of entrancing symbols which will be found in the closing chapters of the book. The nations walk in the light which streams from the Holy City, the Bride. A river of life flows through a forest of trees of life, the leaves of which are for the healing of the nations.

### **The Last War**

Amid such surroundings one might imagine the world would for ever rest content. Two reasons may be given that explain why the contrary should be the case. Firstly, because human nature is prone to evil ever since the law of sin and death found a place therein ; and secondly, because God has purposed that finally it shall cease to exist at all. For a thousand years a kind of " intermediate state " prevails. Immortal rulers reign over mortal peoples, in whom sin will exist, although it will be restrained. At the end of that period a last testing will come. The restraint caused by the control of the divinely appointed ruler will be removed. Human nature will be allowed once again to assert itself, and will take full advantage of the opportunity. A spirit of discontent will spread abroad. Probably, ambitious spirits will arise who will desire to emulate the men of renown of a past age, and by these the spirit of discontent will be fanned into a flame. " When the thousand years are expired Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle ; the number of whom is as the sand of the sea. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city : and fire came down from God out of heaven and devoured them. And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and false prophet were (not " are ", as in the Authorized Version), and shall be tormented day and night for ever and ever " (Rev. 20, 7-10).

### **The End. . . . God all in all**

Such will be the end of the most perfect state that ever existed on the earth since the time when " by one man sin entered into the world and death by sin " (Rom. 5 : 12). A resurrection and judgment of those who have lived and died during the millennial era will then take place. The wicked will be destroyed in the " lake of

fire". The righteous, raised like those who were found worthy a thousand years before, will be made immortal. It is the end of sin and all that is connected therewith. Only one expression, and that a scriptural one, suffices to describe it. "Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For he must reign till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. For he hath put all things under his feet. . . . And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all" (1 Cor. 15 : 24-28). "God all in all." One great divine unity, though with differences of glory (Rev. 21 : 1; cf. 1 Cor. 15 : 40 and 41), is the ultimate of the divine purpose. Beside this all the petty ideas of an apostate Christendom pale into insignificance. Well might the Apostle, quoting from a prophet, say, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit" (1 Cor. 2 : 9 and 10).

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"And the Spirit and the Bride say, Come. And let him that heareth say, Come. And let him that is athirst come: and whosoever will let him take the water of life freely" (Rev. 22 : 17).

\* \* \* \* \*

Who that understands the wonderful plan revealed in the scriptures and so interestingly unfolded in the Apocalypse, would not accept such a gracious invitation? To all who do so respond the Lord Jesus says: "Behold I come quickly. . . . Surely I come quickly" (Rev. 22 : 7 and 20). Happy will they be who can heartily respond, "Even so, come, Lord Jesus".

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