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# CLOTHED WITH THE SUN

OR,

*FROM OLIVET TO THE GATES  
OF GLORY.*

BEING

A HISTORICAL SIMILITUDE,

IN WHICH

GENUINE CHRISTIANITY IS PERSONIFIED IN THE FORM OF A  
GOOD AND BEAUTIFUL WOMAN JOURNEYING  
THROUGH A WILDERNESS THAT IS FULL OF DANGERS,  
AND WHERE SHE FINDS MANY  
DEADLY FOES.

BY REV. JOSEPH H. HILTS,

Author of "Experiences of a Backwoods Preacher," "Among the  
Forest Trees," etc., etc.

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## INTRODUCTION.

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THE many words of commendation that have been accorded to my books already published have led me to conclude that the people of this country are willing to give some attention to the production of authors whose brows are encircled by no academic laurels, and whose names are supplemented by no scholastic symbols.

Acting on this conclusion I have written "CLOTHED WITH THE SUN." And for it is solicited the same kind consideration that has been given, by a generous public, to its two predecessors, "*Experiences of a Backwoods Preacher*," and "*Among the Forest Trees*."

"Clothed with the Sun" is a historical similitude in which true Christianity is personified in the form of a good and beautiful woman, to whom is given the name of Ecclesia.

Under the Old Testament, the Church was called the "Daughter of Zion," a woman; and under the New Testament, the Church is called the "Bride, the Lamb's Wife," also a woman, so that the Church, being symbolized by a woman, is not a new or far-fetched idea. Many of the events recorded in secular and ecclesiastical history are presented as the experiences of Ecclesia in her long journey from Mount Olivet to the Gates of Glory; and these incidents found in history are claimed as the fulfilment of prophecy respecting the New Testament Church.

The book of Revelation contains a symbolical programme of the actions, experiences and sufferings of the true Church, or the

Lamb's wife, during her progress through the centuries. John gets this programme by object-lessons or symbols, and he gave it to the Church in word-pictures by describing the things that he saw.

These prophetic symbols are explained in "Clothed with the Sun," and the events that they represent are woven into the story of Ecclesia's doings and sufferings, so as to make the book read like a woman's biography. In the explanations given two facts are kept in view. One is, that a symbol found in the prophecies always means the same thing in its main features, so that by finding out what it means in one place, you have the key to its meaning in all places. The other fact is, that prophecy is only history written beforehand, so that the statements of history are the safest commentary on prophecy.

Mr. Deeming, the interpreter, is intended to represent the office of the Christian minister as a teacher; and the explanations that he is supposed to give from time to time are believed to be in harmony with the laws of human nature and the facts of history, and not at variance with common-sense and with sound theology.

The persons, institutions and systems that are represented as having a place on this prophetic programme, are now, or have been in the past, living factors and moving forces that have affected the interests of the Church and the destinies of the nations.

These are named and located by the interpreter, and their effects upon Ecclesia and the cause she represents, as well as their influence on general society, are pointed out.

In the prophetic narrative we have a sealed book described, and also the opening of the seven seals, and there are seven trumpets sounded and seven vials poured out, making twenty-one distinct events that occur in a regular chronological order, and each of them producing certain effects on the cause of Christianity or on one or more of its many foes.

And as time passed on, other symbols came on the scene and claimed a place on the divine programme. A woman clothed

with the sun is seen in the symbolical heaven. Then in the same heaven there appears a red dragon, having seven heads and ten horns. And then a beast is seen to arise out of the sea with seven heads and ten horns, and to him the dragon transfers his seat (or throne), his power and great authority. And later on, the same beast is seen with a rider on his back—a lewd woman, and she is drunk with blood of saints. And next a beast is seen to arise out of the earth having two horns like a lamb, though he speaks with the voice of the dragon, and exercises all the power of the first beast. These are all explained by the interpreter in harmony with the system of interpretation, to which reference has been made.

In working out these interpretations the commentators have not afforded much help. Having such varying systems for the explanation of the symbols, one of which is sometimes made to represent half a dozen different things, they are all at sea, and seem only to add confusion to the reader's wonderment as he attempts to follow them through the labyrinths of their imaginary fancies. And the most of them have been hampered by national prejudice, or by their creed, or by denominational influences, or by the bias of education. Protestants have sought to concentrate all the terrible denunciations of the prophet on the Roman Catholics, as though they were the embodiment of all the meanness and wickedness that is foreshadowed by these symbols. And the Catholics have tried to find all of this, and much more, in Protestantism.

Now, while it is true that Roman Catholic State-Churchism will have to take the lion's share, it is equally true Mohammedanism and Protestant State-Churchism will both come in for their part when the time of retribution arrives, for they are both symbolized in these prophecies.

David Robertson, minister of the Gospel at Kilmaurs, Scotland, gave a series of evening lectures on the Apocalypse in 1819 and 1820, some of which had been written in 1811, and in 1830 and 1831 he gave a series of evening sermons on the same subject. These discourses were published in three volumes in

1833, and were not very warmly received, on account of the radicalism of the author's sentiments, both as regards Church and State. The fact is, the author had projected himself seventy or eighty years ahead of his time. He will be more appreciated in the next century than he was in his own day. In 1882 this work was presented to me by a son of the author, viz., the late Peter Robertson, merchant, Kincardine, county of Bruce, Ontario.

After carefully reading the work, I came to the conclusion that Mr. Robertson had furnished a key to the symbolisms found in Revelation ; and his book has been used as a key in working out the explanations put in the mouth of Mr. Deeming.

Now, in conclusion, if "Clothed with the Sun" had been written as a piece of Church history, it would have found but few readers ; and if it had been written as an exposition of the book of Revelation, it would in all probability have been buried under mountains of learned theological criticism.

But by putting the work in the form of a historical similitude it is hoped that many readers will be found coming the pages that contain the story of Ecclesia's journey. And it is believed that theological and literary critics will show their gallantry by treating with manly courtesy and gentlemanly consideration the "Woman Clothed with the Sun."

JOSEPH H. HILTS.

APRIL, 1891.

## TABLE OF CONTENTS.

	PAGE
CHAPTER I.—PARTING COUNSEL . . . . .	9
Work to be Done—Words of Love—Enemies to be Met—A Constant Warfare—Another Woman—Unstable Friends —Not Left Alone—A Sad Parting.	
CHAPTER II.—FRIENDLY CONSULTATION . . . . .	23
Ecclesia Meets Her Attendants—Spirits Depressed—Words of Cheer—Cause of Human Suffering—Successful Effort —Venerable Strangers—Valueless Systems—Hopeless Prisoners—Mercy and Justice Meet—Glad Tidings— Offer Accepted—Many Made Free.	
CHAPTER III.—ENCOURAGING RESULTS . . . . .	38
Magnified Difficulties—Minimized Blessings—A Rejected Offer—Doubtful and Fearsome—An Excited City— False Imprisonment—Preaching in Court—Threats of Officials.	
CHAPTER IV.—CLOUDS GATHERING . . . . .	53
An Unexpected Deliverance—A Much-Desired Conversion —Hope for the Gentiles—Palsy Cured—Death of a Needle-Woman—Called Back to Life—Paul's Labors— A Beleaguered City.	
CHAPTER V.—THE CLOUDS ARE THICKENING . . . . .	67
Love of Home—The Song of Hope—The Roman Eagles— Unwelcome Visitors—Mr. Braveheart—Dismissed In- truders—Another Surprise—Last Visit to the Temple— Farewell Song—Gethsemane and Calvary—Judaism and Christianity Compared.	
CHAPTER VI.—HOMELESS WANDERERS . . . . .	82
Going to the Gentiles—Off to Egypt—Conservatism of the Egyptians—Three Strongholds—More Persecutions— Books Found—The Prophet Comes—Truth's Questions —The Rights of Woman—An Impostor Described.	

	PAGE
CHAPTER VII.—SYMBOLS EXPLAINED . . . . .	97
Truth's Responsible Mission—A Book of Wonders—Mr. Deeming the Interpreter—Rules of Interpretation—Symbols and Parables Compared—Things that Now Are—Trajan's Change of Policy—Definition of the Church—Candlesticks and Stars.	
CHAPTER VIII.—A SEALED BOOK . . . . .	111
John in Heaven—The Beasts in Heaven—The New Song in Heaven—Who Can Open the Book—The Lion of Judah—Man an Epitome of All Creation—A Visitor from Rome—Nero's Torches—Nero's Song.	
CHAPTER IX.—A CONQUERING HORSEMAN . . . . .	127
First Seal Opened—A White Horse and His Rider—Christianity as a System—Church Work—Teaching by Symbols—A Red Horse—Imperialism—Its Persecuting Work—The same in All Ages and in All Countries—An Appeal to History.	
CHAPTER X.—THE DARK HORSEMAN . . . . .	142
The Balances—The Proclamation—The Defection of the Clergy—Spiritual Famine—The Enemy Named Ecclesiasticism—The Man of Sin—Test of History.	
CHAPTER XI.—THE ROAN HORSE . . . . .	157
Another Enemy—Claims Relation to all Three of His Predecessors—Kills with Sword, Famine, Pestilence, and Wild Beast—His Name is State-Churchism—Paganized Christianity the Worst Enemy of all Protestants of the Fourth Century—History Again.	
CHAPTER XII.—DISAPPOINTED PEOPLE . . . . .	172
Ecclesia much affected—Fifth Seal Broken—Souls Under the Altar—Call for Justice—Characters Vindicated—Servius Comes from the Bishops—Fulsome is Sent by the Emperor—Ecclesia Refuses to Join Hands with the State.	
CHAPTER XIII.—SADNESS AND LAMENTATIONS . . . . .	186
Sixth Seal Opened—The Sun Darkened—The Stars Fall—The Moon Turns to Blood—The Mountains Remove—The Heaven Departs—The Terror of Pagans—Was Constantine a Christian—Ecclesia's Final Decision.	
CHAPTER XIV.—COMING EVENTS FORESHADOWED . . . . .	201
Between Two Storms—More Wonders—All Parties Baffled—Sealing God's Servants—Last Seal Opened—Scathing Fire—Seat of Government Moved—A Saucy Prelate—A Penitent Emperor.	



CONTENTS.

vii

PAGE		PAGE
97	CHAPTER XV.—ECCLESIA AND THE DRAGON . . . . .	217
	A Wonder in Heaven—The Dragon—Conditions of Church Membership—Heaven and the Heaven—The Stars—The Moon—Constantine's Double Character—The Dragon's Tail—The Falling Stars.	
111	CHAPTER XVI.—THE TEN-HORNED BEAST . . . . .	232
	A Difficult Subject—The King of Rome a Pagan Priest—Daniel's Fourth Beast Not Identical with this One—His Wounded Head—How it was Healed—He Finds a Rider—The Woman in Scarlet—Historical Test Again.	
127	CHAPTER XVII.—ECCLESIA GOES TO THE WILDERNESS . . . . .	249
	The Donatists and Novationists—Empire in the Breakers—Michael Fighting the Dragon—Daily Sacrifice Taken Away—Ecclesia Disfranchised—She Goes to the Wilderness, as She Came Out of Jerusalem, with a Song.	
142	CHAPTER XVIII.—SOUNDING THE ALARM . . . . .	263
	Torn and Bleeding—A Burning Mountain—Mohammedanism—Not Pagan, Jew, or Christian—A Politico-Religious System, or a sort of State-Churchism—Another Trumpet The Star Wormwood—St. Peter's Appeal to France.	
157	CHAPTER XIX.—DARKNESS GROWING DARKER . . . . .	279
	Mr. Hatesham—Bad Things Must Go—The Tide of Events Changes—Another Trumpet—The Pope All-powerful—Historical Results Again—The World's Dark Midnight.	
172	CHAPTER XX.—BLOW FOR BLOW . . . . .	294
	Euphratean Horsemen—A Return Visit—The Aryans—Gunpowder—Bajazet Defeats the Confederates—The Turks to Remain in Europe 391 Years—God was Done with them 1672.	
186	CHAPTER XXI.—THE TWO-HORNED BEAST . . . . .	309
	Not the Ten-horned Beast but Very Much Like Him—What Shall We Call Him—Protestant State-Churchism—A Persecuting System—Instances to Prove it—Henry VIII. and Queen Elizabeth.	
201	CHAPTER XXII.—LONG YEARS OF MYSTERY . . . . .	325
	The Daily Sacrifice—The Court of the Gentiles—The Two Witnesses—Killing the Witnesses—The British Revolution—The Resurrection of the Witnesses.	
	CHAPTER XXIII.—CALLED FROM THE WILDERNESS . . . . .	341
	Druid Sacrifices—God's Great Mystery—An Angel's Oath—The Prince of Orange—The First Vial—Ecclesia's Reminiscences—The Prince of Orange Stands for Equal Right to All and Special Favors to None.	

CONTENTS.

	PAGE
CHAPTER XXIV.—DAYS OF RETRIBUTION . . . . .	368
A Square Fight Between Christianity and Paganism Under the Seals—All Changed During the Trumpets—The First Vial Poured Out Brings the British Revolution—Second the French Revolution—The Third Cleanses the Teachings of Protestantism—Light Increases Under the Fourth Vial.	
CHAPTER XXV.—THE DAYS OF DOOM . . . . .	378
Jesuits and the Inquisition—Fifth Vial, a Kingdom full of Darkness—A Dried-up River—Armageddon—The Earthquake—The Mountain of the Lord, the Stone Mountain of Daniel, and the Gospel Mountain, or Armageddon, all the same thing.	
CHAPTER XXVI.—THE WORLD'S NOONDAY . . . . .	390
The First Persecution was in Babylon—A Wedding Song—A Funeral Dirge—A Coronation Song—The Coming Era—The Letting the Dragon Out of Prison—He Leads the Army of Resurrected Sinners Against the Camp of the Saints—The Final Judgment—Ecclesia's Song of Victory.	

PAGE  
368

378

390

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# CLOTHED WITH THE SUN.

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## CHAPTER I.

### PARTING COUNSEL.

“**D**ID I understand thee rightly? Dost thou mean to say that through all the coming years of trial I shall have thy presence with me? Thou didst speak recently of the persecutions and tribulations that I shall meet with in my journey through the wilderness to the home that thou art to prepare for me. Thou didst point out some of the things that will oppose me as I try to do what thou hast commanded me to do. Wilt thou really be with me to encourage me by the way, and to help me in my work, while I persuade as many of my neighbors as possible to go with me to the great city?”

These questions were asked by a most beautiful woman, as, standing on the top of an eastern mountain, she looked tearfully into the face of her Lord, who was on the eve of his departure to a far-off country to receive a kingdom, and to prepare a mansion in the imperial city for as many of old Adam's children as would come along with his affianced wife to share in the glories of that home of surpassing beauty.

Fixing upon the troubled face of the woman an eye that was full of love and tenderness, he answered, in a soft and reassuring voice, saying, "Thou hast heard correctly, Ecclesia. My presence shall go with thee. But not my corporeal presence; for however pleasing it might seem to thee to have me always visible to the eye of sense, nevertheless it is expedient for thee that I go away. But, if I go away, I will finally take thee to myself, so that where I am, there thou mayest be also. And again I say, thou shalt have tribulations; but be of good cheer, for I will be with thee."

"How canst thou be with me after thou hast gone from me?" inquired the woman.

"My words shall be impressed upon thy memory, my image shall be stamped upon thy heart, and my spirit shall commune with thy spirit. Be not troubled about this. I will find a way to communicate with thee, in all conditions, and under all circumstances, so long as thou shalt remain true to me, and shalt follow my directions."

She sobbingly replied, "Oh! how could I ever be untrue to thee? Thou art to me the chiefest among ten thousand. Thy favor is more than life to me. No! no! I cannot think it possible that I should ever be untrue to thee."

"Let not thy heart be troubled, Ecclesia, neither let it be afraid," he replied. "I shall never lose sight of thee, though deep, dark valleys lay across thy pathway, and high and steep mountains intercept thy course; still my care for thy safety and thy comfort shall be as ceaseless as my love for thee is undying."

"Wilt thou not tell me, my beloved," asked Ecclesia, "why is it expedient for me that thou shouldst go away? It seems so hard to part with thee now, just at the beginning of a long and tedious and wearisome journey through the wilderness, where I do not know the way that I am to travel, nor do I know anything about the foes that I shall meet with on the road."

"If I were to remain with thee," he answered, "my human sympathy would prompt me to provide for all thy wants with such profusion that thou wouldst not know what want means; and thou wouldst receive all thy supplies with so little care on thy part, that faith would be a thing unknown to thee; and having such an abundance of good things crowded into the present, thou wouldst forget to look into the future, and hope would cease to influence thy actions, and would die in thee. And where faith is dormant and hope is dead love can hardly exist, so that thou wouldst be found destitute of these three cardinal graces; and without the courageous strength of faith, the cheering buoyancy of hope, and the enduring constancy of love to accompany thee, thou wouldst be but poorly fitted for what lies before thee."

"What will be the nature of the difficulties that I shall encounter? And who will be my opposers in the wilderness? Will they be open enemies or secret foes?" queried she.

"These difficulties will be of various kinds," he answered. "Some of them will result from the weaknesses and infirmities of thy human nature; some will arise from the instability and uncertainty of everything earthly, and others will be caused by the perverseness and wickedness of those around thee. But by a steady perseverance in the right, and a resolute refusal to become entangled in the sinful or senseless customs and pleasures of the world, many difficulties may be escaped, and others may be overcome. But always keep this in mind, that no trial can be so severe, and no difficulty can be so great that thou mayest not bear up under the one and overcome the other, by thinking of me and doing as my words direct."

"Thy enemies will be numerous and powerful," he continued. "They will be both human and satanic, visible

and invisible, open and secret. Men and devils will hate thee because they hate me, and they will strike at me through thee, for they will know that thou art dearer than my life to me. When thou art least expecting danger they will be plotting thy destruction. When thou art least prepared for them they will be dogging thy footsteps. They will come to thee singly and in companies. Sometimes they will attack thee by violence and at other times by flattery. When they cannot terrify thee by threats and frowns, they will try to entice thee by smiles and blandishments. If they fail to conquer thee by force, they will try to subdue thee by professions of ardent friendship. Thou wilt need unceasing watchfulness. Thy safety can only be secured by exercising the patience of a Job, the wisdom of a Solomon, the faithfulness of a Daniel, the courage of a Joshua, and the earnestness of a Jeremiah, for thy enemies are bent on thy destruction in some way."

"How can I know my enemies when I meet them?" asked Ecclesia.

He answered, "Whoever or whatever shall in any way influence thy mind against me is an enemy, either openly or in disguise."

#### ENEMIES POINTED OUT.

"What classes of society will my enemies belong to, and how will they make their attacks upon me?" she inquired.

He replied, "They will be found among all classes and in all conditions of life. From the beggar to the prince, and from the slave to the emperor, thou wilt meet with them; and from the huts of mud to the palaces of marble they will come forth to oppose thee in thy work."

"But why should I meet with so much opposition



and ill-treatment from those whom I have never harmed in any way? I am sure that I would not, knowingly and willingly, injure any person in the wide, wide world," she said.

"As to that," he answered, "it is not what thou hast done that will call forth their hatred and opposition, but they will hate thee because thou wilt not join with them in fighting against me. They hate me and all that is mine."

"And why," she inquired, "do they bear such malice against thee? What hast thou done to them that so provokes their wrath?"

"Hast thou not heard, Ecclesia," he answered, "of the ancient enmity between my Father and their father, and between my kingdom and their kingdom? I love light, but they love darkness. I love purity, but they love pollution. I love freedom, but they love bondage. I love holiness, but they love sin. And I love life, but they love death."

"How long since this warfare commenced, and how and when will it end? Canst thou tell me?"

"It commenced when the angels rebelled and were driven out of heaven. It can only end in the entire overthrow of the powers of darkness. But when it shall end has not been told," said he.

#### A HOPELESS WARFARE.

"What do they expect to gain by this warfare against thee and thy cause, and why should they continue the strife so long?" inquired Ecclesia.

"At first," he replied, "it seems they hoped to gain the throne of empire from my Father, but being foiled and driven out of heaven, mostly through me, they have been carrying on a hopeless struggle ever since; and although they know that every rebellious act will only sink them deeper into doom at last, yet they have

given themselves up to sin to such an extent that it has become a necessity of their nature to run into evil. And is it not a strange thing that man, who was made in the image of his God, will follow such leaders to certain destruction? They have learned by a bitter experience that I am their conquerer. In the last conflict they marshalled all their powers and staked everything on the issue, but when they thought that I was overthrown to rise no more, and just as they were preparing to celebrate the victory by claiming my crown and kingdom as their own, I rallied my forces, broke through their lines, and scattered their legions in all directions; turning what they thought to be a great victory into a disastrous and disgraceful defeat."

"Thinkest thou that they will ever try to carry war into heaven again, or will they ever make another attack upon thee personally?" she inquired, with deep feeling.

He answered, "They will not again get near enough to the celestial city to carry the battle to its gates. And they were so signally defeated in their last effort to conquer me, that they will hardly make another attempt to measure their strength against mine in a personal combat. Henceforth they will make their attacks upon thee, and where thou art will the fiercest battle rage. They will hope to conquer thee since they cannot conquer me."

"And since thou only art able to withstand their onsets, how can I expect to stand against them if they came so near conquering thee? Will they not assuredly be too strong for me?" she asked, falteringly.

"Do not be deceived, Ecclesia," he said; "I did not say that I was almost conquered; but they thought that I was. They did not know that the arm that they were trying to break is the arm that holds the stars in their places. They did not understand that

the hand from which they were vainly trying to wrest the sceptre is the hand that guides suns and planets in their courses. And as to being able to withstand them, thou art not to forget the race is not always to the swift, nor the battle to the strong. The question as to who is right and who is wrong is vastly more important in this contest than is the question who is strongest. God is always on the side of right, and they that are right have God on their side, and they that have God with them are always in the majority."

"Will my enemies always remain the same, or will they change with times and seasons? And if I withstand them in one mode of attack, will they adopt new methods of hostilities?" she inquired, with great earnestness.

"They will vary their methods, as times and circumstances change," he replied. "And they will improve every opportunity to worry thee, and persecute thee, and destroy thee. When thy friends are few and poor thy own people will cast thee off. When thou art weak and apparently defenceless, kings and rulers will persecute thee and kill thy friends. When thou art prospering and thy friends are many and wealthy, the world and its people will fondle around thee and flatter thee; and when thou art succeeding in thy work and many helpers offer to assist in the work that thou hast in hand, thy workers will be bribed, by offers of wealth and position, to neglect thy work and follow after vanities and empty titles and the pomp and glitter of worldly grandeur. And the time will come when those who do the greatest harm will be held in the highest esteem by the world and its people."

"And will the world be the only opposer that I shall meet in the form of human instrumentalities?" she asked.

## ANOTHER WOMAN.

“Not by any means!” he answered. “Numerous forms of opposition and a great variety of agencies shall make thy journey through the wilderness an exceedingly unpleasant and dangerous one; and when thy work seems to be prospering, and many friends have gathered around thee, an impudent impostor will push thee aside and claim thy place, and the multitude will forsake thee and follow the other woman, because she will offer to them the fullest freedom in the pursuit of sensual pleasures and worldly objects. She will become great and powerful, and kings and princes, rich men and poor men, lords and nobles, statesmen and scholars, priests and prelates, and merchants and bankers, all shall accept of her and cast thee off.\* And of all thy enemies, this pretender will be the most bitter and cruel. She will hate thee and persecute thee in all places where she can find thee. Her very brain will be a workshop for inventing instruments of torture with which to torment thee and kill thy friends. Her breath will be like the simoon of the desert, that bligh<sup>t</sup>s whatever it touches. Her home will be the grave of every good and holy aspiration, and her teaching shall be like poisoned waters, in which death is hidden.

“By her sorceries and her smiles and enticing words she will captivate her dupes until she gets them in her power, and then she will make them the veriest slaves that ever lived upon the earth; and when they find their bondage grievous and try to break their chains, she will lash them with a whip of scorpions until they are forced to obey her.”

“And why will she hate me so, and how can she be so cruel?” asked Ecclesia, while her voice trembled with deep emotion.

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\* See Rev. xvii. 4, 5.

“Because usurpers are always cruel and tyrannical, and by injuring a person, we in time come to hate the injured one. The consciousness of the meanness of such conduct keeps before the mind of the guilty person an image of the injured one, and in time that image becomes hateful, and from the hating of the picture it is an easy thing to learn to hate the person represented by it.

“And another reason for this hatred is found in the fact that guilt always hates innocence; and this woman will hate thee because the lustre of thy blameless life, shining on her actions, will make her character appear not only heinous, but odious, even to herself.

“But, instead of repenting of her sins and forsaking them, she will try to hide them; and failing in this, she will deceive herself into the belief that thou art, in some way, the cause of her spiritual leprosy and moral deformity, and hence she will hate thee with an undying hatred. And while thou wilt be a standing reproach to her, she will be a constant menace to thee.” He ceased, and Ecclesia replied :

“Thou hast told me much about my foes, wilt thou not tell me something about my friends? Will they always be true and faithful? Can I trust them at all times?”

#### UNSTABLE FRIENDS.

“Yes,” he answered, “I will tell thee of thy friends, for I want thee to know just what may be expected in thy journey through the wilderness. Many of thy friends will be true to thee in all things. They will stand by thee at all times, and, when necessary, will die in the defence of thy cause. They cannot be driven from thee by danger or persecution, nor can they be enticed from thee by the prospects of ease or wealth, or high position among men, or the pursuit of worldly pleasures or worldly lusts, nor by anything else.

"These will stand by thee and help thee in thy work. They will be the salt of the earth, a city set on a hill, the light of the world. But these will have to endure much for thee and for the truths which thou wilt teach; and for the same reasons that thou wilt be hated by that other woman, these will be hated and opposed by the world and its people. Do not forget, Ecclesia, my enemies will be thy enemies, and the enemies of thy friends also. And moreover, these are all the enemies of my Father, who is greater than all."

"But why should they be his enemies, since he has always been good to them, and has never harmed them in any way?" asked she, in surprise.

"They hate my Father because they know that his laws condemn their ways, and they find fault with the law-maker, and justify their actions by complaining that the laws are too strict, and the author of them too severe; for sinners of all kinds are disposed to throw the blame of their punishment upon the makers and administrators of law more than on themselves, who are its violators.

"But while a part of thy professed friends will be true to thee, another part will be false to thee. They will profess to love thee; they will promise to be very diligent in thy work; they will pretend to be very active in thy service; and until the time of trial comes it will be difficult to tell who are the true and who the false. They will seem so much alike in many things that, like the wheat and tares in the same field, they can be fully known only when their real character is allowed to develop itself. And just when thou wilt need them most, and when thou art hardly able to do without them in resisting the onsets of thy many and mighty foes, will be the time when they will desert thy cause, and show their real character. When their desertion can do the most harm will be the time chosen

by them to leave thy work and turn their backs upon thee. When their leaving thee and going over to thy foes will help them most, thy false friends will join thine enemies."

"Will those traitors be found among the leaders of my people, or will they be persons of humble positions in the ranks of the workers in my cause?" she inquired.

"They will be found," said he, "among all classes; but mostly among those in high position, and persons of more or less influence with their associates. Such will be more exposed to the temptations of the world. Being persons of note, special efforts will be made to induce them to desert thee and go over to the enemy's ranks; and some of these traitors will be among the most daring and ungenerous of thy opposers. Having turned their backs upon thee, they will do all in their power to lead others to follow their example. And being acquainted with thy people, they will know who the weak ones are, and hence they will be better able to do thee harm than they could have been if they had never been among thy friends."

With an anxious and uneasy look, and with a choking voice, Ecclesia answered:

"How shall I ever be able to stand in the face of so many difficulties? Open foes and false friends combined to oppose me and to destroy me, will most assuredly be too much for me to withstand in my long and wearisome journey through the wilderness. Can no other way be found by which the beautiful city may be reached? Must I and all my friends pass over a road so dangerous, or never reach that home of beauty and delight?"

With tenderness and love manifested in the tones of his voice, he replied to her questions:

"My way is the only way by which the city can be reached. And to the true and faithful the way through

the wilderness is not so very dangerous, after all that may be said about it. To be sure, there are rivers to ford, mountains to scale, valleys to cross, various foes to meet, and difficulties to overcome. But I shall leave my footmarks all the way through the desert, and by following my track thou wilt be safe. And, as to the opposers who will try to intercept thy way, thou must remember that I have conquered every one of them, and they cannot conquer thee so long as thou trustest in me. In my name thou mayest triumph over all of them, and even death itself cannot harm thee then."

"Canst thou not send an escort to protect me and my friends in the times of danger?" she asked.

He answered, "Thy best protection will be found in obedience to my commands, adherence to my cause, and perseverance in my work. Thy safest escort will be the teachings of my word, which shall be attended by an invisible presence that will go with thee to the end of thy journey. But for thy comfort and convenience I will give thee a seer and an interpreter. When an thing of importance is to come upon thee, or when some new enemy is about to attack thee, the seer will give thee warning of it by presenting a picture or image of the fresh adversary. And the interpreter will explain the thing to thee so that thy plans may be laid for safely withstanding the onset. Besides the seer and interpreter, I will send along with thee for companions thy four friends, Truth, Faith, Hope and Love. With these for thy companions and daily associates thou canst hardly be lonesome by the way. And with these at thy side continually, thou wilt be all the better able to keep the right path and to bear up under the burdens that may be laid upon thee. For if, under the pressure of adverse circumstances thou shouldst be tempted to practise deception, Truth will speak words of caution to thee. If thou



shouldst at any time become afraid to trust my words of promise, Faith will speak to thee and warn thee against the sin of unbelief. If, when the clouds are thick and dark, thou shouldst be inclined to yield to despair, Hope will point to the beautiful bow that spans the clouds, and will tell thee that the sun still shines and the worst of the storm is past. And when, in thy intercourse with the cold and selfish world, thou art in danger of becoming cold and selfish, Love will speak to thee in tones of melting tenderness, reminding thee of the sufferings and sorrows that surround thee. With these for thy attendants thou canst not be unhappy."

"Canst thou tell me how long I shall be in passing through the wilderness, and will my lot be a hard one all the way through?"

"The time of thy stay, and the length of thy years upon the earth, is one of the secret things that is not for thee to know, Ecclesia," he answered; "but there will come a time when, to escape thine enemies, thou wilt flee to the wilderness. Thy stay there will be for the period of twelve hundred and sixty days. Thy seer and thy interpreter will let thee know when the time comes for thy flight, and also for thy return. But thy stay on the earth will be a great deal longer than that; thy passage through the world will be more or less hard all the way. But it will not be equally difficult at all times. But thou must not forget that thy work in the world will not be done until the time that I shall come to take thee with me. But when I come I shall find thee waiting for my appearing; and thy journey through the wilderness will be ended, and thy exaltation to a place beside me on my throne will follow, as the reward of thy faithfulness in doing and suffering my will in this world."

"Will the world ever cease to fight against thee and thy Father and me?" she asked.

“Not entirely,” said he. “There will be some that will not accept of thy teaching so far as to live in obedience to my laws. But they will be few, and their influence will be small. People generally will be so decidedly in my favor that a sinner will be a disgrace to himself and his friends; these will look upon him as healthy people look upon a man who is a leper, as one to be pitied but still to be shunned.” He continued, “The time has come, Ecclesia, that I must take my departure. Do not forget my parting counsels. Be faithful to the end, and my blessing be with thee. Farewell!”

She looked, and he was disappearing in a mist or cloud that seemed to settle down upon the mountain. With a feeling of sadness and eyes red with weeping, Ecclesia slowly came down from the place where she would gladly have stayed forever, if only her Lord and Master could have tarried with her. To her the world never had looked so gloomy and dreadful before. As she descended the hill-side she sung to herself in mournful accents, and with an inaudible voice:

“I must pass through a country so sad and so dreary,  
I must journey alone o'er this wilderness land,  
Till I come to a place where the way-worn and weary  
Find comfort and rest on the heavenly strand.

“I must walk through the desert, not hearing nor heeding  
The growling wild beasts that along my path lay,  
I must pass through dark valleys with hands and feet  
bleeding,  
Being torn on the briars and thorns by the way.”



## CHAPTER II.

### FRIENDLY CONSULTATION.

WHEN Ecclesia came down from the mountain she repaired to an old city that stood about a mile from the place where she had parted with her Lord. Here she met her four friends and others who were attached to her. With these she formed an agreement that they would all remain together until the time should come for her to enter upon the work committed to her hands.

Her mind of late had been so preoccupied with the thought of the absence of her beloved Lord, that she had not fully realized the greatness of her task and the weight of the burden that rested on her shoulders. She had only thought of the loneliness she should feel when left alone in the world ; but now she had time to think the matter over, and to take a survey of the field that she had been left to cultivate. And what met her view, as she scanned the scene of toil, was enough to make her feel her inability for such a work.

Not only was the field a large one, but it was also a rough one ; and to this must be added the hardness and unevenness of the ground to be broken up. And more than this, there were great difficulties to be overcome before the work of cultivation could be properly commenced.

Large boulders that had been hardening in the summer suns of centuries, covered the soil so thickly, that in places they seemed to almost crowd each other. Great stumps of the former occupants of the ground stood like monuments of effete and departed systems, uttering their voiceless protests against any invasion of their possessions. Thorns and thistles disputed the right of soil with the great variety of noxious weeds which covered the ground with a coat of many shades. Some of these bore beautiful flowers, which arrested the eye of the beholder, and made it seem almost like vandalism to destroy them. When all these elements of discouragement are taken into account, it is no wonder that Ecclesia should look with feelings of dismay upon the scene of her future struggles, and should shrink back, and say, "Who is able for this work? All this rubbish to be taken out of the way before I can do anything. Surely my task is too great for my strength." And she sat down and wept as though her heart was crushed and hope was dying within her. Such an array of difficulties as never before had met the gaze of any toiler was enough to dishearten one of more self-reliance than she possessed. And yet this was the work that her inexperienced hands must do.\* This was the task given her to perform.

For some length of time she sat in her abject grief. Presently a soft hand gently touched her shoulder, and a sweet voice spoke her name.

Looking up, she saw a pair of bright eyes, that seemed to sparkle with buoyant cheerfulness, fixed lovingly upon her. Hope had stepped up to her unnoticed, and it was her eyes that met Ecclesia's when, in response to the touch and the call, she lifted her head.

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\* A very inadequate picture of the world that the Church was told to evangelize.

"We are here," said Hope, "to try and help you. Seeing our mistress, for such we call you, in deep trouble, my sisters and myself have come near to speak words of comfort to you."

## CHEERING WORDS.

"I am sure," said Ecclesia, "that I need some words of cheer to drive away the gloomy feelings that weigh so heavily upon my heart. What could be more discouraging than is the outlook, when I try to forecast the future and see such mountains of difficulties rearing their lofty summits across my way?"

"Mountains and molehills are the same  
To Him, who bids the work be done ;  
And trusting in His glorious name,  
Our foes we vanquish one by one.

"Looking to Him we need not fear,  
Though mountains tower and reach the sky,  
For He with help is always near  
To those who on His words rely."

Such were the words that Faith, with a sweet, clear, ringing voice sang to her troubled mistress. And as she ceased, Ecclesia seemed to catch the sentiments of her friend's utterance, and repeated, as if to herself, the last line, saying, "To those who on his words rely."

She continued, "I had almost forgotten his promise. He told me among the very last things that he said to me, that he would never lose sight of me, no matter how dark the shadows might be that fell across my path, nor how deep the valleys might be through which I had to pass. It is strange that I should be so forgetful of his blessed promise."

"Though the road be rough, and although the work be hard, yet it is pleasant to toil for those who are dear

to us. And what can be more delightful than it is to do the will of him who has been so very kind and good to us. The work that he has given you to do is his work, but the benefits of it will be for others. By obeying him you will lift the burdens that set so heavily upon the throbbing heart of suffering humanity." This time it was Love that spoke; and when she touched upon the sufferings of humanity her voice trembled, and her eyes filled with tears.

"Humanity suffers because humanity has sinned," said Truth, who till now had been a silent listener.

"That is well spoken," answered Faith; "and if humanity will listen to your teaching and yield to the sweet influences of our sister Love, then our beloved mistress will have no difficulty in opening the door of the prison in which Justice has shut up the guilty, so that our sister Hope may enter to cheer and comfort those who sit in sadness and thickest gloom."

"And, oh, how willingly I would go into the darkest dungeon if I might carry light and gladness with me," replied Hope. "I would lift up the desponding and the perishing, if only I might have access to their lonely dwellings. But with stern, judicial aspect the door of their prison is so guarded by one whose glittering sword is uplifted to strike whoever might attempt to enter there without the password written in blood. And there is only one hand in all the world that can write that password, and that is a bloody hand."

"Yes," said Truth, "and there is, in all the world, only one heart that can empty all the treasures of its love upon such unworthy objects as those prisoners are, and that is a pierced heart."

"What is that password?" asked Ecclesia, with earnestness.

"He hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound," answered Truth.

"And if the prisoners are willing to hear this and accept it as a message from the king, then the door is open, and Faith and Hope and Love may all freely enter the prison and bring them out, so that you may take them and train them for citizenship in the great city."

"Oh," said Love, "how good it would be if we could take these poor, unhappy and sinful creatures, and influence them to a better way of living than is the life of a condemned convict, and lead them at last to a home in the glory land."

#### A SUCCESSFUL EFFORT.

"I think," said Ecclesia, "that it is time for us to prepare to commence the work that has been given us to do. We will all go together to the gate of the prison yard, and see if we can gain an entrance. If we succeed in this, we will then try the door that opens into the prisoners' rooms. If we can only get among the inmates of the prison, and if they will let us do it, we will soon break their fetters and set them free."

Love inquired what kind of fetters were on these unhappy prisoners.

Truth replied, "There are various kinds. Some of them are inherited from their ancestors—such as general depravity and inherent tendencies to certain kinds of sin. Some of these fetters are placed on them by society, and are the result of surrounding influences, such as customs and maxims, and false teachings in regard to duty and destiny. Others are forged by themselves and placed on them by their own acts, such as vicious practices and sinful or filthy habits, and a voluntary submission of their will to the wicked one, that they may be led captive at his will. But whatever may be the kind of fetters that bind

them, or whatever their cause, they may be made free if only they will accept the teachings of Truth, and will allow Faith and Hope and Love to abide in their presence."

After some further conversation, they all proceeded to the gate of the prison yard. Ecclesia walked in the centre, Truth was in front of her, and Faith and Hope on either side, with Love following behind. She chose this position because, she said, "Love always prefers others to herself."

When they came up to the gate they saw standing by the side of it four old men, with hair white as wool and long, flowing beards. They were venerable to look upon, and there seemed to be a look of sadness and disappointment upon their faces. These men were each different from the others. One was white, one was black, one was a reddish-brown and the other tawny.

As Ecclesia came up one of the old men addressed her, saying, "Fair lady, whither goest thou with thy maidens, and what seekest thou in this place?"

"I come," she answered, "with a message from the King of the great city, for the unhappy creatures shut up in yonder prison. Myself and my friends are seeking admission to the inner prison that we may deliver our message, which is one of glad tidings to them if they will receive it."

"We," said the man who had spoken before, "are the representatives of the family of man. We all have friends in the prison. We would fain make them free, but we have no means of meeting the demands that an officer of the prison, called Justice, makes upon them. We have been long here, and we have tried every way in our power to bring Justice to terms of agreement; but we have all failed to do so."

"Who are you, and where do you all come from?" asked Ecclesia.



"I," said one, "am a son of Shem, and in my family have been found the leaders of the religious thought of the world; but no system has yet been devised that will satisfy Justice. When I have pointed to the Mosaic system, and have shown him the bleeding victims and smoking altars of our religious service, he has simply shaken his head, and said, 'For it is not possible that the blood of bulls and of goats should take away sin.' And my friends are still in the prison," he said, in tones of sadness.

Another said, "I am a son of Ham, and I came from the land of the Pyramids. But all the genius and wisdom of those mighty builders have failed to find any way to secure the freedom of our friends—they are still in prison."

A third said, "I am a son of Japheth, and I came from the land of Homer, Herodotus, and Hippocrates—the home of poetry, philosophy and physic. But none of our wise men have been able to find the means by which to relieve our unhappy countrymen; they are still in prison, and the worst of it is, they are willing to stay there. Having intellectual culture, they are too proud to believe that any one can tell of anything better than they already have."

The fourth said, "My home is toward the rising sun; my home is far away. My family, in its various branches, embraces more than one-third of the human race. We are widely scattered, and some of my kindred are far down in the scale of nations. We are called Turanians sometimes, and sometimes Moguls or Mongolians. Our origin is somewhat doubtful. We differ from the other races very much. We claim to be descended from Noah, a man who had large experience as a ship-builder and sailor, and we think that our ancestors were born to him after his long voyage on a shoreless sea. We think this because in his first dividing-up of his large estate among his

three elder sons, no mention is made of us. And further, we think so because of a tradition that we have of an old man and his family who travelled eastward and founded a kingdom that still exists."\*

During this conversation, the gate-keeper was an attentive listener. When they ceased speaking, he came forward with the key in his hand, saying, "My sympathy for the suffering prompts me to open this outer gate, through which you may all pass into the prison yard, and may you be successful in persuading the officer to open the door and let you bring out the prisoners."

Here Truth came forward and said, "My mistress has no need to use persuasion in the case of the officer at the door. She has with her a command to go to the prisoners, and that is from the King himself. It is imperative, and it implies an obligation to open the door and let her and her friends enter, and Justice cannot refuse the ransom price that has been paid, which fully meets all his claims. And, beside this, she has a passport written with blood, which authorizes the liberation of all the prisoners, so that Justice would be unjust if he should refuse my mistress admission."

One of the old men said, "You spoke of a ransom price that has been paid for the liberation of these prisoners. What was this price, and by whom was it paid?"

Truth replied, "Your questions are very natural ones, but to fully explain all that is involved in the case would take too much time at present. But in a word, these prisoners had violated the law. The penalty for transgression was very heavy. Justice was very stern in demanding the execution of the law in

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\* Some ancient historians say that Noah was so displeased by the growing wickedness of his sons that he went off and found China.

the infliction of the penalty on the guilty, and our sister Love interceded and asked for mercy to be shown, and when it was proposed to redeem the condemned ones by giving an equivalent, Justice fixed the price so very high that the case seemed to be a hopeless one. But at length, in response to the pleadings of Love and Mercy, Wisdom devised the plan by which the demands of Justice could be fully met, and the King himself provided the redemption price. Now, Justice can not only consent to the liberation of the prisoners, but he can join with Mercy in asking for their release."

When Truth ceased speaking, Ecclesia said, "We will present our passport at the door of the prison, and if all is well, we will at once enter upon our work of leading out the prisoners."

"Dear mistress," said Faith, "be bold and courageous in your work, and trust in the promised presence of your Lord, and you shall be more than conqueror in every conflict."

Love spoke up, saying, "My heart seems to be already warming towards these poor sufferers. I am thinking the time long until our dear mistress shall commence her mission of proclaiming liberty to the captives, and the opening of the prison to them that are bound."

By this time they had reached the prison door where stood Justice with unrelenting aspect. He looked with sternness upon the company that was now composed of Ecclesia and her attendants, with the four old men, who were interested listeners to all that was said.

"Did I hear," said Justice, "some one speak of opening the prison doors? That is a thing that has often been tried, but never with success."

As he spoke, the face of Justice seemed to become rigid as a face of marble—his eyes became passionless,

and his compressed lips betrayed an unbending determination to resist every effort.

BUT JUSTICE YIELDS TO MERCY.

As he stood with his hand upon the lock of the door, Ecclesia came forward and handed him a piece of parchment, on which was the command to go into all the world and tell the people of the redemption of the prisoners of sin and death through the payment of the price demanded. "Here," said she, "is my commission and my passport, you will surely not withstand the orders of my Lord the King."

Justice read the parchment, and turning it over, he found written upon the back of it the words, "He bare our sins in his own body on the tree. He suffered, the just for the unjust; and he died for our sins and rose again for our justification."

The face of Justice became bright and sunny as he turned to Truth, and said, "Are these things really so?"

Truth answered, "Look at the margin, and you will find the King's signature written with a bloody hand, and below it in the same handwriting the words, 'For without the shedding of blood there is no remission.'"

The last trace of sternness left the face of Justice, who now looked beautiful as an angel. He turned to Ecclesia, and said, "I am satisfied; my demands are fully met. The door is opened; go in to the world's great prison-house, and unbind and set loose those who were appointed to die. Tell them now that Justice and Mercy both join in seeking their liberation. May your loving labors be crowned with glorious success."

Ecclesia and her friends looked around them, and were astonished to note the change that had come over the appearance of their surroundings. The prison was

not only thrown open, but its massive walls seemed to be thrown down, so that all restraint upon their actions was gone. They were at liberty to go wherever their sense of duty led them.

But as they let their eyes roam out over the field of vision, a sad and sickening scene presented itself to their view.

As far as they could see, in all directions, was a numerous host of piteous objects of wretchedness and woe, and want. All ages and all conditions in life seemed to be in the same state of unrest, and suffering from the same hopeless afflictions. The old man and the little child, the matron and the maid, the servant and the master, the rich and the poor, the strong and the feeble, the noble and the vile, the ruler and the ruled, all, all alike, were carrying their burdens of sorrow and sickness and pain, as the outcome of sin.

As Ecclesia stood contemplating the sad picture before her, Love came to her and said, with sighs and tears, "From the crown of the head to the sole of the foot there is no soundness in them; oh, how I long to help these poor sufferers! How gladly would I raise them up into joy and gladness could I but do so."

Truth here spoke, and said, "Darkness hath covered the earth and gross darkness the people. They know not, neither will they understand. They walk on in darkness; such as sit in darkness and in the shadow of death, being bound in afflictions of iron; because they rebelled against the words of God, and contemned the counsel of the Most High."

"Yes," replied Faith; "but, let the wicked forsake his ways, and the unrighteous man his thoughts, and let him return unto the Lord and he will have mercy upon him; and to our God, for he will abundantly pardon."

Hope here caught the word pardon, and she said: "Were it not for the fact set forth by this one word, I

could never send one ray of light upon the darkened pathway of a sinner; but by the forgiveness of transgression every obstacle is removed, so that to those who are pardoned I can become like an anchor to the soul, sure and steadfast."

"I am glad," said Ecclesia, "that you all understand your parts so well, and I hope by your assistance, along with the Master's help, to work great changes in the conditions and prospects of the millions to whom my mission calls me."

"I now see," said one of the old men, "why all our systems have failed to satisfy the demands of Justice. We made no provision for the pardon of transgressions in our teaching and worship. All our hopes for the future were based on the idea that a man's sins were punished in this world, and that, if there be another world, his condition in it is not the outcome of the life he lives here, so much as it is the result of the number of the gods whom he adores; so that the more altars a man builds, the greater will be his chance to enter the elysian fields, providing there be any such."

"Our system, both of teaching and worship," said Truth, "embraces the belief in human responsibility, and future reward and punishment. We are confident that our conduct here will affect our condition there; and because we believe this, we are greatly in earnest about ourselves and others."

While this conversation was going on, the people began to gather around them in crowds, having learned that strange words were being spoken by the company of strangers; and as the numbers kept increasing until some thousands were around them, they entered at once upon their great mission.

#### THE OFFER ACCEPTED.

While Truth, who was the spokesman on this memorable occasion, was speaking to the astonished

multitude, her words seemed to burn like coals of fire upon the hearts and consciences of his hearers. Nothing like it had ever fallen on their ears before. She told them of the fetters that bound them, and of the long imprisonment of the race. She told them what Love and Mercy had done for them, and of what it had cost to open the door of their prison and to take down its walls.

She informed them that the chains that bound them now were mostly those of their own forging, because emancipation from the guilt and thralldom of ancestral sins had been proclaimed when one of earth's greatest prophets, as he stood on the banks of the sacred river, cried, "Behold the Lamb of God that taketh away the sin of the world."

Then lifting her voice like a trumpet, she said to the multitude, "Listen to the words of invitation sent to every one of you, 'Look unto me and be ye saved, all the ends of the earth; for I am God and there is none else;' and again, 'Come unto me, all ye that labor and are heavy laden, and I will give you rest;' and again, 'Him that cometh unto me I will in no wise cast out.'

"Come, now, every one of you. Let the self-sufficient Pharisee, who thinks more about tithe and cummin than about faith and forgiveness, come. Let the scheming lawyer, who thinks more about his law-books and briefs than he does about personal obedience to law, come and be saved. Let the hardened sinner, whose life has been one long series of rebellion, lay down his burden and his guilt, and come and be forgiven. Let the impulsive Peters, the clear-headed Jameses, the affectionate Johns, the meek-eyed Marys and the busy Marthas, come. And ye poor afflicted ones, come. If ye have no feet to walk, ye have eyes to see, and to you he says, 'Look!' Ye who have no hands to lift up, yet ye have tongues to speak,

and to you he says, 'Call upon me in the day of trouble, and I will deliver you;' and if ye can neither walk, nor see, nor speak, you have hearts to feel, and to you he says, 'In the day that ye seek me with all your hearts, I will be found of you.'"

When Truth stopped speaking the vast audience was swaying like a forest shaken by a mighty wind. Men and women were weeping like children. Some were crying for mercy, others were shouting for joy and gladness. When she sat down, thousands rose to their feet, as if by common consent, to testify their determination to accept the invitation to become free, by renouncing all the hidden things of dishonesty and by following after that which is good.

The four old men were astounded at what they saw and heard, for among the crowd of people were some of their own countrymen. These had been carried away by the mighty words of Truth to which they had been listening, so that they were among the number of the new adherents that Ecclesia and her friends gained in this their first effort to carry out the Master's orders, and call the world to a higher and happier way of living, and to a brighter and more hopeful future prospect.

Presently the four old men entered into conversation among themselves concerning the things that they saw and heard.

Nahor, the Shemite, said, "In all my past life, which is now more than four-score years in length, I have never heard such words as we have listened to to-day. Henceforth my lot, for weal or for woe, shall be cast with these people. My friends have long been looking for some wonderful person who should change the aspect of society and redeem Israel, and I believe that what we witnessed to-day is a proof that he is come."

Nebo, the son of Ham, replied, "These locks of hair on my head are white with age, yet I have not



seen and heard anything like this. The pillars and tombs of Egypt give no records of words so strange as we have heard to-day. I have strong hopes that the people of Egypt and Ethiopia may yet be free."

Nearchus, the Japhethite, spoke and said, "I have crossed wide oceans, and visited lands far apart; I have mingled with men of many countries, and heard the languages of different peoples, yet the words that have fallen on my ears this day are the most remarkable and thrilling words that I ever heard; and the strangest thing of all is the fact that in my own tongue I hear these new ideas set forth."

Ningta, the Mongolian, said, "My mind is eclipsed, my tongue is paralyzed, my eyes are dazzled by the seeing and the hearing of this day. My people have outgrown their religion and are beginning to despise all their teachers, and every man is trying to find out a way of his own and to invent a god for himself. But although among my people are found some very low types of humanity, yet I believe there is hope for them, if what we heard to-day is true."

Ecclesia and her friends closed their first day's work by chanting an impromptu song of encouragement:

"The Lord who has this work begun,  
Will make it spread from shore to shore,  
Till sin and woe are found no more  
Beneath the circle of the sun.

"Then let us all fresh courage take,  
And strip and harness for the fight—  
And labor on with all our might,  
Since all is for the Master's sake."



### CHAPTER III.

#### ENCOURAGING RESULTS.

HAVING commenced their work with such encouraging tokens of success, Ecclesia and her friends resolved to press onward with all possible diligence. Feeling that the success of their efforts depended on prompt and faithful service, more than on numbers or personal influence, they committed themselves fully and without reserve to their task.

And the effects of their first engagement with the powers of the world stimulated them to put forth stronger efforts to bring the people out of darkness into light, and out of bondage into liberty. They had already seen enough to convince them that a strange, mysterious influence came upon the listeners while the words of Truth and Hope and Love fell upon their ears; an influence that seemed to take them by surprise and conquer them as by magic. And the strangest thing of all seemed to be found in the transforming effects of this mysterious force. Under it the proud sons and daughters of wealth and affluence became willing to associate with the hard-handed children of toil. The profound scholar could mingle, without repugnance, with the unlettered and ignorant. The master and the servant could kneel at the same altar, and the mistress and her maid could eat at the same table. A person who had been known as the Nazarene had re-

cently proclaimed the doctrine of brotherhood among his followers, and had condemned all class distinction.\* But to reduce such teaching to practice in every-day life is no easy task, until the pride of wealth and position is taken out of the hearts of men and women.

But enough had already been done to convince the candid mind of Ecclesia that in the fulfilment of the command of her Lord she would become a great blessing to the world. And being greatly encouraged by what had been done, she determined to call up all her energies and exert all her powers in the performance of duty. And in order to do this most successfully, she assigned to all of her friends the part to be taken by each. Truth was to show the people their errors and sins; Love was to convince them that this was done in kindness, and not in a spirit of censoriousness; Faith was to lift them up out of the regions of doubt into that of belief and trust; and Hope was to shed light and beauty upon their future prospects. When these plans were announced by Ecclesia, and as her friends learned what was to be expected of them, they

#### HAD SOME FRIENDLY DISCUSSION

as to the comparative difficulties of their duties. And in this conversation it was made apparent that none of them fully understood their strength. They had not as yet tested their powers by actual contact with opposing forces; but they were all agreed that each should help the other in all possible ways, so that their chances of success were much better than they would be if separate and independent action had been determined on.

"My work," said Truth; "will be of an unthankful kind, so far as exposing wrong-doing is concerned.

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\* See Matthew xxiii. 8-12, where this doctrine is clearly taught.

People hate to have their sins and follies pointed out even to themselves. Hence I shall often be blamed unjustly, and censured when I ought to be commended.

"That is true," replied Love; "but then, my sister, do not be at all disheartened. Think of the great advantage it is to know the truth, for the Master said, 'The truth shall make you free.' And he also said that 'when the spirit of Truth has come, he will guide into all truth.' Is it not a blessed thing to lead the people out of darkness into light, and lift them from wretchedness and ruin into joy and gladness?"

"And my work," said Faith, "will be very much affected by the success or failure of sister Truth. It is my duty to lead men into belief and trust. Now, I could not honestly tell them to believe what I knew to be false, or to trust in what I did not know to be true. I will stay close to sister Truth in our journeyings and labors, and as soon as people show a willingness to listen, I will inspire them to believe and trust."

"You will need my help, too," said Love, "for Truth 'worketh by love.' But my work is so nearly allied to the work of my sisters, that I seem to have but little to do aside from helping them. And this is all right, for it is my delight to serve others when I can. Whenever people receive the truth 'in the love of it,' they have need of me, and when they find faith springing up in their hearts, they have need of me, for I am Faith's instrument in purifying their natures."

"My work," said Hope, "will sometimes be very difficult. I shall often have to fight with a monster called Despair. He is old and crooked, and lame, but still he is hard to conquer, for it is wonderful how quickly he can move about, although a cripple, and it is astonishing what a load he can carry, although so old. Always he carries about a load of optical instru-

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ments by which to delude people. By placing one sort of a glass to a man's eye, everything will be magnified, and by using another kind of glass, everything will be minified. In this way people's trials are made to look like mountains, and their blessings are made to appear like grains of sand. I shall have enough to do in saving men and women from the delusions of this monster, because

"Men looking through these glasses see  
Nothing as it ought to be,  
Till with fainting hearts they say  
Everything has gone astray.  
Then the work that I must do  
Is to try and lead them through  
All the gloomy regions where  
They might sink into despair."

"And who could ask for a nobler work?" responded Truth.

"I see," said Ecclesia, "more than ever, the importance of the duties that each of you has to perform in helping me to fulfil my mission in the world. Let us all do what we can, and whatever comes, let us keep together and be true to each other and to him who has given us our work to do."

"Aye, aye; let it be so," replied each and all of them.

#### A REJECTED OFFER.

Soon after the conversation above noticed, Ecclesia saw two men approaching. They came hobbling along as though their feet were very sore. They both had long staffs, on which they leaned heavily. In fact, they seemed to be unable to stand without something to hold them up. As they came up, one of them said, in a low, soft voice, "Fair lady, we have heard of these four lovely maidens and their beautiful mistress. We have been told of the work that you are engaged

in. We know something of its dangers, and we have sought you out to offer our friendly offices, as we think we can be of great service to you."

"Ecclesia and her friends were not prepossessed in favor of the men. They did not like their appearance. Something whispered to Ecclesia to beware of alliances with strangers.

Truth was the first to speak. She asked them their names and whence they came. One of them answered, "We came from the land of false pretensions, the home of shams and deceptions. We are well informed in all the arts of the hollow-hearted and bare-faced deceivers that are met with in the world. We are twin brothers, and are members of a numerous family. My name is Fearsome, and my brother's name is Doubtsome. You may have already observed that my knees are weak, and I may tell you that my brother has sore eyes, so that he cannot bear a very bright light. So we keep at a safe distance from danger, and never go where the light is too strong."

Ecclesia said, "I do not see in what way you could be of service to us in our work."

"We would be of great service to those to whom you minister, if not to you," replied Fearsome.

"In what way?" inquired Ecclesia.

"I," said Doubtsome, "would keep people from believing too much."

"And I would keep them from expecting too much," remarked Fearsome.

Here Truth came forward, and with great earnestness said, "Dear mistress, do not have anything to do with these impostors. Do you not see how they would embarrass our work. One of them would interfere in the work of Faith, and the other would paralyze the efforts of Hope; and whatever tends to hamper people in their belief of truth, and to weaken their trust in promises, and to minimize their expectations

of future good-will, in the nature of things neutralize all our efforts, and render full and complete success an impossibility."

"The young woman is too censorious," spoke up Doubtsome. "I think a little more charity for people's opinions would become her much better than the unfriendly words she has just uttered."

"Charity," said Love, "can cover a great many things; but even charity itself cannot ignore stubborn facts. Your brother has just now told us that you have sore eyes, and cannot bear the light very well. My sister Truth has eyes as bright as a sun-beam, and as strong as the eyes of an eagle. Would not reason say that she can see things more clearly than you can."

"We only wish to avoid extremes by taking a middle course of moderation," answered Fearsome; "and in working out this plan, we teach men to believe nothing that they cannot comprehend, and to trust in nothing that they have not tested. Is there anything wrong in that?"

"Simply this," replied Truth, "if men are to believe only in what they fully comprehend, and trust only what they have fully tested, then there is no place for faith in anything beyond their own knowledge and experience. On this theory, all transactions that depend on the words or promises of others would be ruled out; and faith and hope would be banished from the world. 'But, without faith it is impossible to please God.'"

#### THE CASE DECIDED.

"I am convinced," said Ecclesia to the two men, "that we have no need of your assistance in our work. Truth is our chief speaker, she tells the people what they are to believe; Faith helps them receive the truth, and trust in it; Hope fills them with fond anticipations

of future good, and Love begets in their hearts feelings of deep gratitude for unmerited favors freely given. They show their love to the Giver of these mercies by obedience to his laws. They become co-workers with him and fellow-workers with us in fulfilling our mission of love and mercy to the world."

"Well, lady," said Doubtsome, "if we are not permitted to work with you, we will have to do what we can in our own way, and on our own responsibility. You will find out in time that our influence over men is not to be despised. You will hear from us again."

"I expect opposers and enemies," she said; "and if you range yourselves among them and fight against me, that may be my misfortune, but it is not my fault. I have my directions to follow, and it is not left for me to make doubtful alliances or to adopt questionable methods in doing my Lord's work."

"Be it so," replied Doubtsome; "but remember that my brother and I have many friends, and we shall use our influence with them to get them to oppose you in your exclusive notions."

With this threat, the two men turned and went away toward the setting sun.

"There will be trouble with these men yet," said Truth; "but it is safer to meet their opposition than accept their help."

"Help such as they would render would do more harm than good; and, if I am not very much mistaken in the estimate that I have put on them, they are the representatives of a band of very bad enemies who will do all in their power to hinder us," said Ecclesia.

"They say that they belong to a numerous family," replied Truth.

"Yes," said Faith, "and I noticed the sneering look that passed between them when our mistress declined their offered assistance, and as Doubtsome said you will hear from us again. It seems to me that the way



he spoke the word *us*, it must mean more than two. But let it mean many or few, our business is to go straight forward in our work, and leave our enemies and opposers to be dealt with by our defenders."

#### AN EXCITED CITY.

As Ecclesia and her attendants were one day approaching the gate of the city, they heard a confusion of voices, and, as they looked up the principal street, they saw people hastening toward a large building that stood on an eminence. Everybody seemed anxious to get there before his neighbor, and all the people were trying to outrun each other in the race.

"What has happened?" inquired Ecclesia of two men who ran past her just after she had entered the city.

The men did not stop to answer her question; but one of them called back to her, after they had gone some distance from her. She could only understand one word of what he said; that was the word *miracle*.

Passing on till she came to a street corner, she fell in with an old, venerable looking man. "Rabbi," said she, "could you tell me what the people are running together for; has anything unusual taken place?"

"A miracle has been wrought on a man that never walked a step in all his life, and the man is well known to all the people of the city, and thousands from all parts of the country who frequently come to the city to attend the festivals. This man is now past middle age, and he has sat at the gate called Beautiful from his boyhood, seeking help from those who might pass by. And this morning, about the middle of the forenoon, two plain-looking men, who were dressed like fisherman, were walking past the cripple. As they did so, he asked for help. They stopped and looked at him for a few seconds; then one of them said to

him, 'We have no money to give you, but we will do what we can for you. In the name of the Master whom we serve, arise to your feet and walk.' And the lame man arose to his feet and began to walk and leap like an athlete, to the astonishment of all the people."

The old man continued, "There was one of the rulers of the people who came along just when the man told the cripple to rise up and walk; he rushed up to the speaker, and in anger, said, 'Thou impostor, thou Galilean fisherman, durst thou offer such an insult to a poor helpless creature? Wilt thou mock his miseries by pretending to remove them? Does not every one know that the pretended worker of miracles is dead, and has been ever since the last Passover, when the Romans killed him?'

"But while the ruler was speaking, the lame man sprang to his feet, saying, 'Impostor or no impostor, I am cured,' and got up and did as I said before."

Ecclesia and her attendants went forward in the direction that the throng was moving. Presently they saw the man who had performed the cure on the cripple, and she at once recognized him as one who had acted a very prominent part on the day when she commenced her mission, and so many were led to join with her.

She went up to where the men were standing in the midst of a group of friends. When they saw her, they saluted her and she returned the salutation, and then she said to them, "I am very much delighted to meet with two such honored servants of my Lord, and I hope you may both be spared for a long and faithful service in his cause. We are all really workers together with him in trying to save and bless the world."

"That is true," said Cephas, "and in suffering, as well as in work, we shall be one. The world will hate us and try to destroy us, because we belong to him whose kingdom is not of this world, and because we

have a good hope for an inheritance that is incorruptible, undefiled, and that fadeth not away, reserved in heaven for us."

The people, meanwhile, gathered around the man who had been cured. Many questions were asked of him, which he was unable to answer. But every one knew that he had been a cripple all his life; and every one could now see that he was cured.

While the man was trying to satisfy the people's curiosity, an officer of the Sanhedrim came forward, and

#### MADE A PRISONER

of the man who had cured him, and led him off to prison. The men who witnessed the arrest uttered some protests at the way the man was treated, more especially when a second officer came and took his companion and led him away also. The crowd followed the officers and their prisoners to the gaol door. Some of the more resolute ones offered to assist in a forcible rescue. But the man Cephas entreated them not to attempt anything of the kind, urging that he deserved to be treated roughly as a punishment for his own cowardly ingratitude on a late important occasion, when he not only refused to speak for his friend and benefactor, but he had actually denied being at all acquainted with him. The men were locked up for the night, to await the meeting of the Sanhedrim next morning.

As the news of the miracle spread through the city, people came in crowds to see the man who had been cured of his lameness.

At the usual time, in the morning, the court assembled. The prisoners were brought in tied together. As the presiding judge looked upon them he recognized them as persons whom he had seen among the followers of the Nazerene the day that he had driven

the money-changers and merchants out of the temple. With a stern aspect and a knitted brow, he turned to Cephas, and said, "Thou apostate from the teachings of Moses and from the faith of Abraham, what hast thou to say for thyself? Thou art here charged with practising magic in the cure of an old cripple. What hast thou done and how hast thou done it? Answer quickly, or by the beard of Aaron, I will smite thee on that blasphemous mouth of thine."

"Neither by human nor by satanic power, nor yet by magic or incantation has this thing been done," was the calm reply of Cephas.

"By what agency, then, has it been done?" demanded the judge.

"By divine power through human agency," was the laconic reply.

"And by what means was the power and the agency connected?" asked the judge.

"By faith in the name of one who was murdered by the Jews and Romans not many weeks ago," was answered.

"Look here, man!" said the judge, in anger, "dost thou mean to insult the court by telling us this work has any connection with the name of that Galilean impostor, whom Pilate told his soldiers to crucify?"

"I mean to say, that by faith in the name of him who was crucified and slain through the malice of the Jews, with the connivance of the Romans, it was done; for every one knows that Pilate only yielded to the Jewish clamor, for the blood of an innocent person, after he had been threatened with being reported as an enemy to Cæsar. Then he washed his hands, as he said, from the blood of this just man, and handed him over to death, as a lamb in the hands of its slayers," was the fearless answer of Cephas.

"Thou art a bold apostate to talk like that to men who have thy life in their hands," said the judge.

Cephas with many words spoke to the members of the Sanhedrim, warning them of the danger that lay in their way, and exhorting them to turn from their old superstitions to serve the living God in spirit and in truth.

"We might condemn thee to death, or to perpetual imprisonment," said the judge; "but we fear that public opinion would not sustain us in imposing such a sentence upon thee; therefore, if thou wilt promise to abstain, in the future, from doing as thou hast done, we will let thee go."

"We cannot but obey our orders," said Cephas; "and when God speaks, men should keep silence. We cannot but testify to the things that we have seen and heard."

"Go!" said the judge, "and see that thou art not brought here again."

As the men came out of the hall of the Sanhedrim, Ecclesia and her attendants were waiting to speak to them.

"Thou hast done well," said Truth, "in this thy first encounter with our opposers. I am pleased that thou hast stood up for me in the face of threatening danger, and I am glad that thy courage has not failed thee."

"Yes," said Cephas; "I did better this time than I did on a former occasion, when I became a coward, and told falsehoods in the presence of a crowd of people, scared by a servant girl."

"You needed my help on that occasion," said Faith. "If you had been more strong in your faith you would not have shown such weakness of character, neither would you have thrown away such an excellent opportunity to bear a noble testimony in favor of truth; but that is passed, and cannot be helped now."

"If I had been with you," said Hope, "I think I might have saved you from taking such a despairing

view of our Master's cause as to lead you to deny him in the presence of his foes."

"Or," said Love, "if you had been favored with my presence, you would not have given pain to our dear Master, by turning from him in the hour of severest trial; for love beareth all things and endureth all things."

"I am hourly becoming more fully convinced," said Ecclesia, "of the great necessity of the strictest unity among ourselves. We are all more or less dependent upon each other. This should teach us to bear one another's burdens, and so fulfil the law of the Master. But we shall need all the strength that we can get in the conflicts that await us, for I feel that what we have seen and heard to-day are only the prelude to a terrible onset, and the first blasts of the coming storm."

Ecclesia began to attract the attention of her neighbors. Both friends and foes began to recognize her as a person of growing notoriety and increasing influence, so that she could no longer be ignored in the community. Her friends were every day becoming more numerous, and around her were gathering the very cream of the population. The steady light of her pure and holy life shone like a bright star, sending its rays into the surrounding darkness. Her warm-hearted benevolence and unostentatious kindness, together with the sublimity of her moral precepts, and the excellence of her exemplary life, all together gave her a potency in society that made her the object of admiration to her friends and of jealous hatred to her enemies. Coming thus into public notice, she could hardly expect to be allowed to go on in peace, to the renovation and elevation of humanity, so long as the leaders of society were in sympathy with the low and impure.

After Cephas and his companion were dismissed from the court, they attracted much attention wher-

ever they went. Public sentiment was strongly in their favor. After the curing of the lame man, many were influenced by them and their friends to leave their worldly, sinful ways behind and start on the journey to the Great City to which Ecclesia and her associates were travelling. This only intensified the feeling of hatred among the opposers, and made them more determined than ever to crush the movement at all hazards.

Not long after this, one of Ecclesia's friends came to her, and said, "Your enemies are on the move. They have put Cephas in prison again, and he will doubtless be put to death, as our dear brother Stephen was a few days ago."

"Is Stephen dead?" inquired one who stood by.

"Yes," replied the messenger; "the Jews cast him out of their city and killed him, while he was praying for his murderers.

"They must have come from the most ignorant class of the people," said the questioner.

"By no means," was the answer; "or, at least they were not all of that class; for I know as a matter of fact, that one of the finest scholars in the city, a pupil of the celebrated Gamaliel, young Saul of Tarsus, stood by and kept the coats of the men, and encouraged them in their murderous and cruel work."

"I have heard of that young man," said Ecclesia. "He is said to possess one of the finest intellects in Asia; but the bitterness of his hatred to the new religion is said to be so great that his very breath is like a blighting mildew upon the infant cause."

"What a pity," said Truth, "that such a man is not on our side. What a champion he would be in our cause!"

"Well," answered Hope, "he may yet be one with us, since all things are possible with God."

“Amen ; so let it be,” said Ecclesia, who retired for the night, after having sung the following :

“ We bring our burdened hearts to Thee,  
Great Three in One and One in Three ;  
We ask Thee now some way to find  
Into that proud young Hebrew’s mind,  
That he with us may soon be found  
Spreading the glorious light around.”







## CHAPTER IV.

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### CLOUDS GATHERING.

WE closed the last chapter with the death of Stephen and the imprisonment of Cephias; but between these two events dark deeds had been performed by the enemies of the new religion.

The calm and logical James had been coolly murdered by the king, and the people took this as a signal for a general attack upon Ecclesia and her friends, so that everywhere they were abused and ill-treated. Young Saul had grown into a most active and cruel persecutor, going everywhere and making sad havoc wherever he went. The bitterness of his hatred was equalled only by his activity and energy in trying to destroy the objects of his hate. Everywhere his name was a synonym for feverish restlessness in the work of persecution. The dread of him spread through the land among the adherents to the new faith. Whenever he made a forward movement, it was for the purpose of finding other scenes for destructive operations. Whenever his footsteps were heard, they were mingled with the cries of distress from the victims of his cruelty. Whenever his hand was put forth, it was for the purpose of striking down some hapless friend of the system that he was trying to destroy. On he went, until he subsequently met his match and his master on his way to Damascus.

But to return to Cephas. When Ecclesia heard of his imprisonment, she requested a number of her friends to meet her at a convenient place where they might hold communion together and spend the night in prayer. They met at the appointed place, and after securing safety from intrusion by fastening the door, Ecclesia addressed the company to the following effect: "My cherished ones, we have need of fortitude and firmness in our present time of trial. Dark days have come to us, and I fear darker ones are in store for us in the not distant future.

"In the death of Stephen and James we have lost two able leaders, and our cause has been deprived of two very strong supporters; and the bravest of our brave adherents is in the hands of our enemies. They will show him no more mercy than they did the others. Now the Master told me before he left me that in all my trials I could depend on him for help, even in the deepest gloom of night as well as in the brightest day. What think you of sending up our petitions right here for the deliverance of Cephas?"

"Well-spoken words, dear mistress," said Faith. "While our foes are calling on earthly rulers to help them in their opposition to us, we will call on the great King for help and deliverance, and according to his word he will hear and answer us, for has he not said, 'Call on me in the day of trouble, and I will deliver you?'"

"Yes," said Truth, "and he further says, 'Whatever ye shall ask in my name it shall be given you.' Now, if we ask for the deliverance of Cephas, the Lord will hear us, and in his wisdom will find a way to fulfil his own promise."

Who led that prayer-meeting we are not told. We are simply informed that at the house of Mary, the mother of John Mark, many were gathered together praying. And while the fate of Cephas was weighing

on their hearts, and while they were lifting their hearts to God in prayer, the wished-for, but hardly hoped-for answer came. Even before the amen was said, Cephas stood at the door, knocking for admittance. And when the quick ear of the damsel, Rhoda, detected his voice through the door, she forgot to open it in her joy. And when she told the people that their prayer was so soon answered, they said she was crazy.\* When Cephas persisted in knocking, they at last allowed the damsel to open the door and let him in.

They then saw that the wings of the divine messenger that brought the answer to their prayers had so far outstripped the laggard movements of their faith and expectations, that the answer came before they believed that the request had reached the ear of the all-loving Father. When Cephas related to them what had been done for his deliverance, they were filled with joy and gratitude to the great helper of the needy, for such a clear proof that he could hear and answer prayer.

"This," said Ecclesia, with tearful emotions, "is the fulfilment of the promise that he made to me before he left me; he told me that in every trial, if I called on him for help, it would be granted. Now, I am more than ever certain that my position in the world is not a hopeless one, although it may be a difficult and trying one."

#### GOOD NEWS.

While they were rejoicing over the deliverance of Cephas, a man of Damascus came up to them and said, "I am sent to tell you that the daring persecutor is conquered. Saul is converted and is now proclaiming his adherence to the new religion in the oldest city

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\* See Acts xii. for the account of this.

in the world, even in Damascus, and hundreds are accepting the new ideas set forth in his wonderful discourses. There is a force in his logic that makes his words irresistible, and his fervor of spirit makes his earnest appeals to the people reach the hearts and consciences of many of all classes. He is, in deed and in truth, a burning and a shining light."

The news of the conversion of this proud Pharisee, and the fact that he was already making his influence felt on the side of right, filled Ecclesia and her friends with great joy. They clasped hands in token of undying attachment to each other. They pledged themselves anew to faithfulness and fidelity in their work. After many words of congratulation to each other, they joined in a song of praise and thanksgiving to the Ruler of earth and heaven. We give a part of what they sung :

"Great Ruler of the world, to Thee  
We bow the humble suppliant knee,  
And with our hearts and voices, raise  
To Thee a song of grateful praise :  
Happy to know that Thou canst find  
A way to reach all human kind ;  
Bring down the haughty, raise the meek,  
And save all who Thy favor seek."

"Who would have thought," said Hope, "that the man who hated us and our cause with such cruel hatred would ever become one of us? With such an able defender of our precepts and practices we shall be able to convince our opposers and subdue the hatred of our enemies."

"Dear sister," replied Truth, "do not be over confident in this matter. The more we expect from anything in this world, the greater are our chances of being disappointed, and by allowing our expectations to rise too high, the more crushing our sorrow when we fail to realize our anticipations. I know, my sister,

that you are apt to paint the future with many beautiful shades of color, and make the very best of everything that comes within the range of your clear-eyed vision. But, my dear, it is well to mix a few sombre hues with your brighter colors, lest your pictures become too brilliant. And it is best to pluck a few feathers from the wings of fancy, lest it soar too high and get into the region of the unreal and the impossible to us in this world."

"I think," put in Faith, "that if there is a danger in expecting too much, there is also a dangerous possibility of expecting too little from the human instrumentalities that may from time to time be placed in the field as auxiliaries in this conflict. We contend with forces that are visible and with forces that are invisible, and the invisible forces operate through instrumentalities that are visible and tangible. The spiritual works through the corporeal, the superhuman manifests itself through the human. We are contending not only against principalities and powers in their organized condition of existence, but we contend with spiritual wickedness, or the wicked spirits who are the pervading and moving forces, that urge them on to oppose us in our good work.

"On our side also in this conflict, there are spiritual forces working through human instruments. Only ours are mightier than are the invisible helpers of our foes. We have on our side the Great Ruler of all worlds. He can use the weak things of this world to confound the mighty, so that it is folly to attempt to measure the potency of any instrument, however impotent in itself, when it is wielded by the hand of Omnipotence. This being the case, the man of whom we were speaking may become 'mighty through God to the pulling down of strongholds of the enemy.'"

"Oh, I am so glad," said Love, "that the heart of this young man has been changed from hatred to love,

and from darkness to light. What he once destroyed he will now defend, and what he formerly pulled down he will now help to build up; I am rejoiced at this." And Love's eyes filled with tears of gladness.

"I am told," said Ecclesia, "that the name of this young man has been changed from Saul, which means *lent*, to Paul, which means *little*. Probably this is because of the low opinion he seems to have of himself. He calls himself the chief of sinners, and says that he is the very least of all the leaders in our cause.\* It seems that the heart that lately had room for a very large amount of haughtiness and self-laudation, now has room for as large an amount of humility and self-abasement. I remember reading in an old book that I love very much, that, 'he that humbleth himself shall be exalted.' Now this young man's humility may be only the preparation for great usefulness and high honors. His work, I am informed, is to be among the Gentiles, where he will find no paths that others' feet have made, and where he will find no work that the hands of others have performed. His is to be pioneer work from first to last."

"Probably no man among all of our friends is so well adapted to that kind of work as he is," said Truth.

"He has in him the elements that command respect and secure success," replied Ecclesia.

"He has clearness of conception, fixedness of purpose, honesty of intention, fervor of spirit, unflagging energy, and an unbending will, all directed by an intellectual force that has but few equals and no superiors in the world of thought. Such a man is an acquisition to any cause. Such a man is able to defend our doctrines in the courts of princes, in the halls of science, in the schools of learning, in the arena of religious disputation, and in all places where a defence is

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\* See 1 Timothy i. 15 ; and 1 Corinthians xv. 9.

needed. I am truly thankful that such a man has been given to us at the very time he is most called for."

"You spoke of this man going to the Gentiles," said Love." "It fills me with joy to think that they are to be invited to take the journey to the Great City as well as we, who have hitherto considered ourselves as the favored ones. But are you sure, dear mistress, that there is not some mistake in this. Are these outcasts really to be invited to share the glories of that promised inheritance?"

Truth answered, "There can be no longer a doubt on this point, Cephas has already carried the offer to the Gentiles. Some of them have gladly accepted the invitation, and are enjoying the same privileges that we have. What a wide field of operation this opens up before us. The many millions of the Gentiles to be invited will require a great many messengers to go into all the world and tell them the good news."

#### THRILLING TIDINGS.

While the little company were rejoicing over the conversion of Paul, a messenger came from the land of Dan, who told them of what Cephas had done in that country, to the great astonishment of the people living there.

As Cephas was journeying he came to the city of Lod. There he came across a man who had been laid up with paralysis for eight years. This man had spent much money in trying to get cured of his affliction; but all to no purpose. Medicine did him no good. He and his friends despaired of his ever being any better.

When Cephas came to the man, he asked him if he had ever heard of one whom the Jews and Romans had crucified at Jerusalem, of whom it was affirmed that he was risen from the dead.

Æneas, for such was the man's name, replied that he had been in Jerusalem when he was a well man ; but since he was stricken with palsy he had not taken any interest in public affairs. There might have been scores of people crucified and he hear nothing about it. But he once heard a man talking to some Egyptians about a person called Jesus, who was crucified under Pontius Pilate, and of whom some strange rumors were afloat a few years ago.

Then Cephas said to Eneas, "This same Jesus maketh thee whole. Arise, and make thy bed!" and the man was healed from that moment. Everybody was surprised to see the bedridden man moving about with all the sprightliness of youth. But still stranger things were about to happen.

In the neighboring city of Joppa, the President of the first Dorcas Society in the world, was dead. The needle-women and the widows were very sorrowful at the loss sustained by their sewing circle in the death of Tabitha. They were Christians—Tabitha had been one, too. In their sore trial they wanted a Christian minister. The nearest one they knew of was Cephas, who was still at Lod, where hundreds were being converted through his ministrations. A delegation was sent to ask him to come and see the distressed disciples at Joppa. After due consideration, he placed the conducting of the revival work into the hands of a competent leader, and went with the messengers to Joppa. When he came to the house where the body of Tabitha was, he was conducted to an upper room. There he found a number of the women and widows, who had been associated with the departed in the praiseworthy work of clothing the destitute and feeding the hungry. On the faces of these were many tears, and from their lips fell many eulogies of the work and character of the dead. Garments that her hands had made for the children of the poor were shown to



Cephas as an evidence of the usefulness of her life. And while they wept and talked the heart of Cephas was touched, and he felt a divine impulse come upon him. He went forward to where the dead woman lay, and taking the cold and stiffened hand in his, said, "Tabitha, arise!" And from the home of departed souls the life returned to the pulseless heart, and once more set it in motion, sending the warm current of blood through every artery and vein of the body. On opening her eyes she saw Cephas, who assisted her to her feet, and presented her to the astonished company alive and well.

All the city was moved at this wonderful event, for Tabitha was well known and much respected by her neighbors. As the result of this display of miraculous power on the part of Cephas, many were led to inquire into the teaching and the claims of the new religion; and, as had been the case in Lod, hundreds were converted and joined in with Cephas and his friends.

Ecclesia was very much pleased on hearing what was going on in the land of Dan. She began to hope that probably her path through the world might not, after all, be so rough as she had feared that it would. But in this she was mistaken, as we shall see further on.

#### EARNEST LABORS.

The same restless spirit that had given so much energy to Saul while he was persecuting the adherents of the new religion, now manifested itself in the young man as Paul, the Apostle to the Gentiles. After his conversion, on the road to Damascus, he commenced at once to proclaim the doctrines and precepts of the new faith with astonishing success. He commenced his work of building up the cause in the same place where he had intended to tear it down—in the city of

Damascus itself. Many of the people believed the words spoken by Paul, and became converts to the faith; but it was there as it is everywhere, when good is being done. The powers of darkness were let loose, and the enemies of the truth commenced the work of persecution, and carried it on with such vigor that Paul escaped with his life by being let down from the top of the walls in a basket by his friends. The gates of the city were watched day and night to prevent his escape, so determined were his opposers to destroy him. When he got out of Damascus, he and his friend, Barnabas, came to Ecclesia, at Jerusalem, to join their lot with her; but some of her people were afraid of Paul, having known him only as a persecutor, but on learning from Barnabas what he had done in Damascus, they willingly gave him a place among them, and for a number of years he was the most prominent person in the number of Ecclesia's friends, as well as the most laborious and the most successful. His name became like a household word in the churches of Assyria, Asia Minor, Phœnicia, Greece, Gaul and Rome. He founded churches in many cities, and was the most scholarly person among Ecclesia's friends. But he was not permitted to go on his way unopposed. At Philippi he had many stripes laid on him, and he and his companion were put in prison. He tells us that he was in stripes and imprisonments—in stripes above measure, in prisons more frequent—of the Jews, five times he received forty stripes, save one. Three times was he beaten with rods; once was he stoned. Thrice he suffered shipwreck. He was a night and a day in the deep. He was in journeyings often; in perils of waters, in perils of robbers, in perils by his own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren. Such was the story of his toils and sufferings in few words, as he told it to his friends at Corinth.

After this, Paul was sent from Jerusalem, as a prisoner, to Rome, where he died as a martyr to the faith, under the Emperor Nero.

By this time the new faith had gained many adherents, both in Asia and Europe. They were found almost everywhere, and in all classes of society. From Egypt to India, and from the Persian Gulf to the British Isles, there were to be found more or less of those who, by this time, were called Christians. They were hated everywhere, and still everywhere the numbers increased. They were hunted from place to place, and still they became more influential as time passed on. Hated by the Jews, despised by the Greeks, and execrated by the Pagans, but still they were everywhere gaining ground. Opposed by fire and sword on every hand and at every point, in spite of all they went on their way, caring for none of these things.

From all directions came the tidings of success on the one hand, and of the most determined opposition on the other. Ecclesia was in doubt often as to what would be the final outcome of all these conflicts. While she and her friends were in consultation one day on the prospects of final success to their cause, a man was seen on the wall of the city, crying at the top of his voice, "Woe! woe! woe to the city!" People ran in all directions. The confusion became so great that the Sanhedrim was called together to consult on the strange occurrence.

Ecclesia went into the temple. There the multitude were startled by a man crying out in a loud voice, saying, "A voice from the east, a voice from the west, a voice from the four winds, a voice against Jerusalem and the holy house, a voice against the bridegroom and the bride, and a voice against the whole people."\*

The people became much disturbed by this man's cries, which is said to have been continued for seven

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\* See Josephus, "Wars of the Jews," Book VI., chap. 5.

years, and they commenced when the city was in perfect peace. Up and down the streets and lanes of the city, by day and by night, this solemn cry was heard. Many other strange signs were seen just before the commencement of the war that terminated in the destruction of the city, and a number of false prophets arose and deceived the people, making them believe that God, who had so often in times gone by rescued their fathers from their oppressors, would help them to throw off the Roman yoke.

One day the inhabitants of the city were astonished and frightened to see a flaming sword suspended over the temple. One night, when the city was full of people from the country, who came to the feast of unleavened bread, at the middle of the night a great light shone around the temple for half an hour, making everything look as bright as day. On another occasion, as the priests were going into the inner temple to perform their sacred duties, they heard a great noise and many voices, saying, "Let us move hence." These and other signs were the harbingers of coming woe upon the devoted city, as subsequent events showed.

Ecclesia called her friends around her for consultation, and to determine on some plan of action in view of what seemed, in the near future, coming upon the city. That the city was doomed to destruction was the opinion of persons who best understood the old prophets, and that the time was near at hand seemed evident from the signs of the times.

"I think," said Ecclesia to those around her, "we will do well to be prepared for whatever may occur in regard to the fate of the city. I have just heard that the Romans are coming with an army, and that they are within a day's march of the city. They are incensed at the conduct of the rulers of the country, and it is not likely that any favors will be shown by them to Christians more than to the Jews."

"What do you propose to do, dear mistress?" inquired Hope.

"We will listen to what Truth has to say on the subject before we decide," said Ecclesia.

Truth spoke as follows: "The latest prophecy concerning Jerusalem in this: 'Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.'"

"I remember," said Ecclesia, "that the Lord said before he left me, 'And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. Then let them that are in Judea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter therein. For these be the days of vengeance, that all things which are written may be fulfilled.'"\*

"Yes," said Truth, "and did he not once weep as he looked on the doomed city?"

"He did," replied Ecclesia; "he wept, saying, 'If thou hadst known, even thou, at least in this thy day, the things which belong to thy peace, but now they are hid from thine eyes. For the day shall come upon thee that thine enemies shall cast a trench about thee and compass thee round, and keep thee in on every side, and shall lay thee even with the ground and thy children within.'"†

"Our duty, it seems to me," said Faith, "is to watch the signs of the times, and when the time comes, act upon the instructions given, and leave the place before we are shut in so that we cannot escape."

"That is well said," replied Truth, "we must do as our dear mistress has been directed, at all hazards."

"If we do so," said Hope, "we shall escape the destruction that seems to be coming on the city."

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\* See Luke xxi. 20 and following verses.

† See Luke xix. 42 and following verses.

"I am so sorry," said Love, "for the people who are to be so severely punished for their sins. I cannot help it; though it is just, after all that they have done."

"It is hard, sometimes," replied Ecclesia, "for us to get our feelings to harmonize with our judgment and conscience. We are not responsible for their sins, nor are we accountable for their punishment."

The next morning after the conversation above mentioned, the inhabitants of the city saw a sight that made many a heart sick, and made many faces to turn pale. The Eagles of Rome were fluttering in the breeze and glinting in the light of the morning sun in all directions. Down in the Kidron valley, up on the hill of Gareb, out on the potter's field, away down the Damascus road toward Bethany and Jericho, and along the roads to Bethlehem and Joppa, everywhere were the hated emblem of the world's enslavement, which told but too plainly that the Romans were there in large numbers.

When Ecclesia saw the Roman Eagles, she said to her attendants, "We must leave the city and make our way to a place of safety, where the Romans will not be likely to follow us, or where we will escape the destruction that may come upon the city."

Just then a man came up to them, and said every gate is guarded, and every road barricaded, so that there is no way to get out of the city or to come into it. We are besieged, and no one can tell how long it may last, or what will be the end of it, said the man, as he ran away to tell others the unpleasant news.

"Truly," said Ecclesia, "dark days are upon us; but he has promised that no trial can be too hard for him to help me through; and I am sure just now I feel, as I never felt before, the need of his help."

"Never fear," said Faith, "his promise cannot fail to them who trust in him."

Hope said, "Darkness may be for a night, but light returns with the morning."



## CHAPTER V.

### THE CLOUDS ARE THICKENING.

STANDING one day on the threshold of an old homestead, I saw coming up the walk a venerable looking man accompanied by a lady. They were past the meridian of life, as was evidenced by the sprinkling of silver that glistened among the tresses of the one, and in the closely cropped hair of the other. That they were nearly related would appear to the most casual observer. That they were children of the same parents was the conclusion that I came to as they drew near to me. I had never seen them before.

Bowing to me as he approached, the man said, "You, I presume, are the present owner of this place?"

I assented, and inquired what I could do for them.

He answered, "What we want will cost you but little. To us, however, it is worth a good deal. We have come many miles, and we have crossed seas and mountains to reach this place, so that our eyes might once more look upon the scenes that were once so familiar to us. We were born in this house. Our baby voices once echoed through the rooms of this old home. Our childish feet once pressed these walks, and our youthful footsteps often wandered among the shadows of these spreading trees. But five and thirty years have passed, and carried a generation with them, since last we stood where we are standing now. For

reasons that need not now be explained we left this place when we were grown to maturity, and went to a distant country. My sister and I have each a good home, a kind companion, and loving children. But as the time passed by we felt an increasing desire to come and see our old home once more. Would it be asking too much to solicit the privilege of staying here a day and a night that we may on this, to us, sacred spot, commune with the memories of the past?"

As a matter of course, the privilege was granted, and highly appreciated and greatly enjoyed.

But the incident may be taken as illustrating that feeling in our common nature, that is almost as undying as is the consciousness of our identity—love of home, especially the home of our childhood.

Some feeling kindred to this had kept Ecclesia lingering around Jerusalem. She knew that the city was devoted to destruction from the day that the Master had said to the Jews, "Your house is left unto you desolate." She made her home in this city, even though she felt that she was not recognized as one who was entitled to the rights of citizenship. Perhaps she thought that her presence in the place might do a little good to some of the doomed people. Whatever was her reason for remaining so long, she now found herself in a very trying position. As has already been said, the Romans had come and the city was so completely invested that escape now seemed out of the question. And what made matters worse for Ecclesia and her friends was the fact that the Romans made no distinction between the Jews, as such, and the Christians. And although the latter had nothing to do in provoking the war, it now seemed as though they, as well as the Jews, must suffer all the terrible consequences of the siege, and final overthrow of the city, and the destruction of the Jewish nation.



Ecclesia called her friends together, to consider the situation in which they were placed. Faith and Hope spoke words of encouragement, and said many things to cheer up the drooping spirits of their mistress and her friends; then Hope sang the following:

“When the cares of life oppress you,  
 And its burdens bear you down;  
 When the present scenes distress you,  
 And the future wears a frown;  
 When the days are dark and dreary,  
 When the nights are cold and bleak;  
 When with limbs benumbed and weary,  
 You turn, a resting-place to seek:

“Then will His arm be thrown around you,  
 Then will His hand your footsteps guide;  
 There can no enemy confound you  
 While resting calmly by His side.  
 Then cast away this gloomy sadness  
 And let the light shine on your heart,  
 And let your words be words of gladness,  
 For He will always take your part.”

#### HELP NEEDED.

“These are helpful words, Hope,” said Ecclesia with some degree of confidence in her tone of voice. “I feel like chiding myself sometimes because I am inclined to look at the dark side of things. I know that it is not right or wise to do so, but sometimes I cannot help it.”

Here Faith spoke, quoting from the Psalms of David; “God is our refuge and strength; a very present help in trouble: therefore will not we fear, though the earth be removed; and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled; and though the mountains shake with the swelling thereof.”

“Amen,” said Truth. “That settles the question of safety on the part of those who have God for their

portion, and who are trusting in him. Just then they saw two old men approaching. As they came up, Ecclesia recognized them as the two men that had sought to form an alliance with her, viz., Doubtsome and Fearsome. They have changed since we last saw them; but there is the same scowl upon the face of Doubtsome, and the same scared look on the face of Fearsome. "How is the fair lady and how are her maidens?" said Fearsome in a tone of feigned sincerity; "I had greatly feared for your safety. Are you still engaged in your work of persuading people to give up one religion and take up with another?"

"My mistress," said Truth, "is bringing people out of darkness into light. She leads them from their idols to serve the living God; to throw off their superstitions and give up their sins and be free and happy."

"That sounds nice in words, but it don't hold good in fact," put in Doubtsome, in reply to what Truth had said.

"It holds good everywhere," said Faith, with emphasis. "Thousands all over the country, as well as in the cities, have come to the light and are now rejoicing in the light. Besides, many in the last two scores of years have testified with their dying breath that this Gospel is the power of God unto salvation."

"That is questionable at all times," said Doubtsome; "but just now is not the time to discuss the truth or the error of your theories. But there is one thing that I can assure you, thousands all over the country are turning back to their old religion; some to Paganism, and others to Judaism. The coming of the Romans has shaken the foundations of the faith of many, and they justly conclude that they will be safer to be as far as possible in harmony with the conquerors."

"The coming of the Romans," said Faith, "goes to prove that our belief is founded in truth, for our

prophets have declared that they would come, and the Master has said that they would come. Now they are here, and those predictions are fulfilled. Instead of shaking people's faith, these facts ought to strengthen it."

"What ought to be and what is are very often entirely different things. For instance, you ought to have left the city before the Romans came. Now they are here, and you cannot get away," said Doubtsome.

"We were told to leave the city," Ecclesia replied, after we saw it encompassed with armies. To have gone before that would have been contrary to our orders."

"What about your order now?" put in Doubtsome. "You waited for the sign before you obeyed the order. Now you see the sign, the city is encompassed with armies, but you cannot obey the order now."

"In some way or other," said Truth, "there will be an opportunity to obey that order yet, for the Master never would command what would be impossible to do."

"Perhaps he did not know that the impossibility would come into the arrangement. Maybe he could not see so far ahead as that; but it is now quite certain that you cannot obey the order."

"We shall not need your counsels any more," said Ecclesia; "for come what may, I shall not give up to despair. In some way we shall get out of the dilemma in which we now seem to be placed."

"Excuse me," said Fearsome, "but I am very much alarmed for the inhabitants of the city. These Romans have nowhere found men who could successfully contend with them. What chance is there, then, for a city hedged in on every side, and whose population is two-thirds women and children?"

"What is that you are saying?" inquired a voice.

On turning toward the speaker, they saw a man cast in no ordinary mould. He was the embodiment of every manly quality. His every look seemed to indicate strength of character. By looking into his face, the most timid seemed to catch an inspiration akin to courage. In his every step might be seen the movements of a conqueror, and the tones of his voice sounded like martial music in the hour of victory.

"Who are you?" scornfully asked Doubtsome.

"My name," said the stranger, "was given me on the field of battle where I first saw the light. I am called Braveheart. Whether rightly or wrongly so, it is not for me to say, but somehow I always find that my courage is equal to the occasion. And I learned that Ecclesia is in a strait and in need of safe counsellors, so I came to offer my services, if she will accept them."

"That I will do with pleasure," said Ecclesia. "I have around me some faithful and true friends in whom I place implicit confidence. But in a time like this, when difficulties like great mountains surround me, I cannot have too many true friends."

"That may mean," Doubtsome said, spitefully, "that I and my brother are not true friends."

"That much is implied in my words, though I did not say so. How can I look upon any one as a true friend who tries to shake my confidence in my Lord as you have just been doing?" was her calm reply.

Mr. Braveheart turned to Doubtsome and Fearsome, saying, "I am not surprised to meet you here, I have often met you before, although you feigned not to know me when I came up. You are frequently found where there is trouble of any kind. You seem to take delight in worrying people with your gloomy and desponding statements. You seem to enjoy the sight of the sufferings of others and to gloat over their misfortunes; but in this case you are simply wasting your time and making yourselves appear ridiculous."

"How can I serve you, now that you have consented to take me into confidence?" said Braveheart, turning to Ecclesia.

"Stay with me and my friends until these dark days are past," she answered.

"Well, then, we will consider that settled," replied he.

The consternation in the city increased every day and every hour. The Romans were constantly getting nearer to the citadel and the temple. These were the main objective points with the Romans, as they were the two points of greatest importance in the estimation of the citizens and soldiers. And the case was made more hopeless by the dissensions that sprung up among the leaders of the people. They were divided into factions, and the force that should have been directed against the common foe was largely wasted upon each other. And some of the more thoughtful among the people said that these calamities were sent upon them as a punishment for the murder of two innocent persons, viz., Jesus of Nazareth and James the Just. These rumors coming to the ears of the rulers, so incensed them against Ecclesia and her friends, that they were in as much danger from the Jews as they were from the Romans.

And to add to the forebodings of evils that were pressing upon the spirits of the people, there could no tidings be got from the country outside. What was the condition of the other cities and villages of the land was a question that none could answer.

#### ANOTHER SURPRISE.

One morning, not long after the incidents above mentioned, both Jews and Christians were surprised when they arose from their couches and looked to where the Roman encampments had been. Not a

single tent or banner could be seen. All had gone during the night, and nowhere could the eager eyes of the inhabitants of the city see any trace of them. Where had they gone, and why? were the questions that each asked of his neighbor; but none could answer.\*

When it became quite clear that the Romans were gone, Truth said to Ecclesia, "We should now make our escape from this doomed city, for it will not be long before a greater man than Cestius Gallus will come and bring an army that will sweep everything before them, and this city shall be destroyed, and its walls levelled with the ground, and the temple will be razed to its very foundations, and hundreds of thousands of its inhabitants will perish by famine and by pestilence and by sword." †

"Yes," replied Ecclesia, "I am now convinced that the time has come when we must leave Jerusalem forever. What memories shall I carry with me in my wanderings. Although my connection with this city has been betimes of an unpleasant kind, yet I would not have it otherwise than it has been. In the temple I first saw him whom I love more than life itself. On the streets I have seen the multitudes following him. In many of its dwellings I have held sweet converse with him and with his friends, and in its environments many, many pleasant hours have been spent. But all this is past, and I can never enjoy those pleasant scenes again. I do not complain, however, it will all come

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\* After the Roman army had laid waste many of the cities of Judea, Cestius Gallus came to lay siege to Jerusalem, but for some reason, not explained, he raised the siege and retired. Then the Christians escaped.—"Wars of the Jews," chap. II., sec. 19.

† All this was literally fulfilled. Vespasian and Titus came, and after a terrible siege took the city, and destroyed the temple and scattered the people, after 1,100,000 had been destroyed, and broke up the nation and laid the place in ruins.

right at last, for has he not said that all things shall work together for good to them that love him? And whatever doubts I may have about other things, I have none on this point, for I know that I love him and, if need be, I think that I could die for him."

"A thing that many of your friends will have to do," said Truth; "for has he not said so? 'Ye shall be hated of all men for my name's sake,' is what he told us before leaving us. And he said the time cometh when whosoever killeth you will think that he doeth God service. Yes, dear mistress, your friends are doomed to suffer in this world. You, too, will suffer, but it will be through your friends. Your life they cannot touch, for it is hidden in the bosom of God, where the wicked cannot come to it. Your person and your life are sacred to him, and no power can do you serious injury while you have this protection, for he has said that the gates of hell shall not prevail against you. But many a time your poor heart will bleed on account of the sufferings of your friends."

"I have already suffered in that way," said Ecclesia.

"The faithful Stephen, the cool and logical James, the brave Cephas, and the eloquent Paul, one after another have fallen victims to the blows of persecutors. All of my former leaders are gone except John; and he is hunted from place to place like a wild beast. Life to him is a precarious blessing. He never knows when he is safe."

"He is safe until his work is done," put in Hope.

About a week after this conversation there came a man from Damascus, who said that Vespasian and Titus were coming with a large army, and that they were only two days' march from the city.\*

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\* Eusebius and Epiphanius, as quoted by Dr. A. Clarke, says, that when Vespasian was approaching with his army, all who believed in Christ left Jerusalem and fled to Pella, and other places beyond the Jordan, so they all escaped the general shipwreck of their country; not one of them perished.

Ecclesia now called her friends together, and made the finishing preparations to leave the place and seek safety in some other quarter.

To her it was a sad day. After all was ready for a start, she went to the temple to take one more look at that sacred edifice. When she stood for the last time in that building, she could not refrain from weeping, and to her it was the saddest hour of her life; more sad, because less hopeful, than the hour when she parted with her Lord. She sang to herself in a sad tone of voice, and in a minor key :

“ How fast my tears are falling,  
 My heart is sad to-day ;  
 I hear a sweet voice, calling,  
 My loved one, come away.  
 Come, leave this doomed city,  
 No more to see its wrongs,  
 And, though your heart may pity,  
 No more to hear its songs.

“ How many generations  
 Have met and mingled here,  
 While many a distant nation  
 Has envied our good cheer ?  
 Our solemn sacrifices,  
 Our joyous festal days,  
 Once led men from their vices  
 To walk in virtue's ways.

“ But now the voice of mourning  
 Is heard in every street,  
 For startling words of warning  
 Are borne on swiftest feet.  
 The Romans now are nearing,  
 Those men of iron mould,  
 Whom all the world is fearing,  
 And they won't be bought with gold.

“ My eyes are sore with crying,  
 My heart is sad to-day,  
 I see my nation dying,  
 Her people chased away.



Their feet once trod those pavements,  
While they did what was right ;  
But now through sin's enslavements  
They sink in hopeless night."

She walked out of the temple with bowed head, feeling that the sun of Judaism was setting to rise no more, and realizing that henceforth her home must be among the Gentiles.

Gathering her people in a group, they started on their uncertain journey, not knowing where they would go to. They intended to cross the Jordan and find some retired place where they could remain until the war-cloud should pass away, and things settle down in something like a normal condition.

They went out of the city, not far from the pool of Bethesda; then turning southward, they passed on between the Garden of Gethsemane and the hill Calvary. When they came to the garden, they found that it was not guarded, and the gate being on the swing, they went in.

Ecclesia walked about for awhile, till she at last came to the spot where the disciples slept on that memorable night, when the Lord was wrestling with the world's guilt and divine justice, trying to destroy the one and to satisfy the claims of the other.

"Here," said she, "is the place where they slept;" and going on a little farther, she pointed to a little knoll, and said, "there is where he knelt in prayer. This ground was moistened by his sweat-drops," said she, as she took up a handful of the soil.

They came out of the garden and passed on a little distance, and then they stood near to Calvary. They all stood with heads uncovered, as they took a view of that memorable spot.

"It is proper and right," said Ecclesia, "that, in going forth into the world, we should take with us the recollections of these two spots, around which so

many thrilling associations cluster. The eyes of millions will one day be turned to Gethsemane and Calvary. In the ages to come, men will journey from the uttermost parts of the earth to stand where we now stand, and to see what we now see."

"Yes," said Truth, "and the time will come when men will attach more importance to these localities than they will to the events that transpired here. They will think more of seeing Calvary and Gethsemane by the eye of sense, than of seeing him who suffered here, by the eye of faith."

Leaving here, the company passed over the valley of Jehoshaphat and took the road that goes to Bethany and Jericho. When they got on the Mount of Olives, they stopped to look about them. Turning toward the city, they could see the place quite distinctly from where they stood. Looking over the city, Ecclesia said, "It was here that he sat when he gave the description of the last scenes in the history of Jerusalem. Here is where he sat when he gave the warning on which we are acting in leaving the doomed city to escape to the mountains, as he said that we should do."

"Where are we going?" inquired Hope. "Are we to leave the country entirely and go to Arabia, or into Egypt, or shall we go away off into Assyria, or Elam, or India?"

"Not any of these places just now, but to all of these places in due time," replied Ecclesia; "for henceforth our life is to be a life of action, and our home in future is to be where our work is, and that will be mostly among the Gentiles. Our country now is to be the world, and our countrymen are to be the human race. Our mission reaches as far as the foot of man has marked the soil of earth."

"Can we ever reach all the nations?" inquired Love.

"Yes," replied Truth; "for the Master has said, 'Go into all the world and preach the Gospel to every

creature.' We know that he would not give an order that could not be fulfilled. What he commands, we ought to do, and what we ought to do we can do; for duty and ability are always equal. We can do what we ought to do, and in all good works we ought to do what we can do."

Looking away over the city, in the direction of Damascus, Ecclesia saw the Roman eagles borne aloft on their flagstaves, and along with them an immense army was approaching the city from the north and west.

"Now the decisive hour has come," said Ecclesia; "We must away over the Jordan, into the country of Reuben, and hide away among the mountains there until this terrible struggle is over."

The company started on in the direction indicated, led by Braveheart, followed by the rest—Ecclesia and her four attendants, Truth, and Hope, and Faith, and Love, keeping close together, while others marched a little in the rear. This order was observed in all their future journeyings. They reached a place of safety, where the enemies of their country did not disturb them for awhile. We will leave Ecclesia for awhile, as the representative of the Christian Church, and devote a little time to the consideration of the fate of the now obsolete Jewish Church; and in so doing, we shall find that the fate of the Jews, both civilly and religiously, had been so fully described by their own prophets, that in outline, the history of their own overthrow was written ages before the thing was done.

The Church and the State were so closely connected, and their institutions and interests were so interwoven that the two must stand or fall together. When the Mosaic economy gave place to the Christian system, and Moses gave place to Christ, then the Jewish religion died, and with it the Jewish national existence

died. It is true that God, in organizing or instituting the Christian Church, has incorporated into it all the best elements of the Jewish Church; in fact, all that could be utilized in the new order of things in the Christian dispensation have been given a place in the institutions and ordinances of the Christian Church. All that was intended to be permanent in the laws and ordinances given by Moses was saved in the laws and ordinances of Christianity.

But much of the Jewish system was like the scaffolding of a building. They were temporary helps in the production of something better than themselves. The law, we are told, was a school-master to bring us to Christ. The ritual law was the scaffolding used in the building up of a better structure. The symbolic services under the ritual law, and the rites and ceremonies in connection with them, were all intended to prepare the way for something beyond and better than themselves.

The world has been a great gainer by the substituting of Christianity for Judaism. The religion of the Jews was a centralizing force. It was intended to make Jerusalem the religious centre of the world, and the temple the only place in the world where acceptable worship could be offered to the Divine Being. It said to the nations: "If you want our religion you must come to Jerusalem for it, and you must accept our nationality with it." This kept the Jews a distinct people, as was intended by the founder of their religion, until the Messiah should come. Then something better was to be given to the world.

Christianity is a diffusive force. It scatters what it gathers. It is not intended for one people or one country, but is for all people and for every country; hence all nations have an interest in it. It does not, like the Jewish religion, denationalize its converts. It does not interfere with national existence or curtail national privileges.

Christianity adapts itself to all conditions of human life, correcting what is wrong, strengthening what is right, and helping the weak and erring to build upon the only true foundation, so that they may stand secure in the day of trial.

So that, however much we may admire the religion of the Jews, we must and do claim that it never could have done for the world what Christianity is doing.

But it is sad, indeed, it is heart-sickening, to read the harrowing accounts given by historians of terrible sufferings of the Jews when their temple, their city, their national existence and their religious system all went down together. That many of them, as individuals, retain their racial distinctness is a fact that cannot be disputed; that so many of them have survived the unjust severity with which they have been treated by almost all nations, is a mystery that it would be difficult to solve; and that they are still blindly waiting for the coming of their Messiah is one of the wonders of our age.





## CHAPTER VI.

### A HOMELESS WANDERER.

WE have, before now, seen the destruction of the home by fire—everything gone. The family escapes only with life. The accumulations of years of toil and privation gone in smoke within an hour. Articles of utility or of adornment, family heirlooms and souvenirs of friendship; cooking utensils and family apparel; costly works of art and baby play-things; volumes of rarest value and toy books for children, all gone together—and that on a cold winter night. The family gather in the barn and wrap themselves in blankets, that are taken from the horses in the stables, to keep from freezing, and there they have to stay until friendly neighbors come and bring them clothing, and offer them the timely shelter of their homes.\*

Similar to this was the condition of Ecclesia. Hitherto she had made her home in Jerusalem, but now she must find a home elsewhere. But where should that be? Long ago it had been said that the Lord's chosen one should be given as a light to the Gentiles, and Paul had said to his countrymen, the

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\*This is no fancy picture, but was a real occurrence with a family in the Township of Osprey, in Ontario, some years ago.

Jews, "Seeing ye count yourselves unworthy, lo we turn to the Gentiles." And the Lord said to Paul, "I send thee far hence among the Gentiles." The work of Ecclesia henceforth was to be mostly among the Gentiles.

After the destruction of the city, and the dispersion of what was left of the Jews, it became a matter of importance to Ecclesia and her friends to decide where to make their centre of influence, their headquarters, and the base of their operations.

The Christian religion, of which Ecclesia was the representative, had already gained considerable notoriety, and a knowledge of it had spread over a large part of the Roman empire. But the persecution of Ecclesia and her friends had mostly been confined to the Jews until a short time before the dispersion of that people.\* But now the Jews were not in a position to harm the Christians much. But the rancor of the Pagans was greatly increased, and a general persecution, ordered by the Emperor, was only the beginning of a series of acts of cruelty by the Pagans toward the Christians, that scarcely find a parallel in the annals of the world's crimes and cruelties.

Ecclesia and her friends were misunderstood by the Pagans, and hence the bitterness with which they were hated. Refusing to acknowledge the gods of the heathen, or worship their idols, they were looked upon as atheists by their neighbors, and as enemies to the state by those in authority. It will be remembered that Pilate was unmoved by all the accusations that the Jews brought against the Founder of Christianity until they brought the charge of sedition, on

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\*The first pagan persecution was under the notorious Nero, and commenced about A.D. 64, being six years before Jerusalem was destroyed. Paul and Peter suffered death under Nero in 66. The one was beheaded and the other crucified.

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the ground that he was an enemy of Caesar, which meant that he was against the State.

"Where shall we find a place to which we can go and be safe from persecution?" asked Hope.

"There is no such place on the earth," said Truth.

"Has it become as bad as that?" inquired Love.

"Yes," said Ecclesia; "it is as bad as that. We need not expect to find a place where we will have no opposition. What we want to do is to go where the opposition will least retard the progress of our work. We must expect opposition and persecution; for did not he say, 'In the world ye shall have tribulation, and the world will hate you; because ye are not of the world. For if ye were of the world, the world would love its own. But the world hated me before it hated you.' From this we may see that not in this world shall we find a place of rest until this world is conquered by us."

"When shall we start for our new field of toil?" inquired Hope.

"We will go first to Egypt and stay awhile in the city of Alexandria, to establish an organization of our people there. They are there already, but I understand that they need to be instructed in the doctrines and precepts of our religion and encouraged in the practice of its duties."

"They will listen to the teachings of our sister Truth," said Hope.

"Yes," replied Love; "and our sister Faith will help them to accept of the teachings of Truth, that they may grow strong thereby."

"Yes," said Faith, "and our sister Love will help them to obey the precepts of the truth, for has it not been said by our brother Paul that 'love is the fulfilling of the law?'"

"This conversation reminds me," said Ecclesia, "of a matter of very great importance to me, and to all who,



in the years to come, may be friendly to me and to my work."

"What may that be, dear mistress?" inquired Truth.

She answered, "Before they went to the home beyond, the men who were the first messengers sent out by him, and who were the witnesses when he espoused me as his future wife, have left behind them writings in which they give a full account of the doings and sayings of the Master while he was among them. And besides this, my friend Paul, before he laid down his life for the truthfulness of his teachings, wrote letters to many of the visible churches that he founded, or that were in existence when he was in Rome as a prisoner. Now we must diligently search for these writings, and when we find any of them we must carefully preserve them, for in the ages to come there will be much disputing about what our doctrines and precepts are, and these writings will be very useful to settle these questions; in fact, they will be all-important, and will become the only standard of appeal, in conjunction with the Jewish Scriptures, on all questions of faith and practice."

Truth answered, "There is already the need of some standard of appeal to which we can apply for the decision of disputed questions. There is one Cerinthus, a disciple of Simon Magus, who sought to purchase from Cephas the power to dispense divine gifts, with money. This man Cerinthus is misleading many simple-minded people in different places."

"There are other false teachers among the people who profess to be his followers," said Ecclesia. "The people called Gnostics are doing all they can to corrupt the truth and to so mix it up with Jewish superstitions and Pagan philosophy, that the beauty and force of the teachings of the Master is lost in the darkness of the one or the hazy mists of the other."

The first place that Ecclesia and her attendants went

to was Alexandria. There they found things very different from what they had been accustomed to in Jerusalem. The Egyptians were as much unlike the Jews then as they were when Jacob and his sons resided there. They were a conservative and nonprogressive people. In their social and domestic life they were what their fathers had been for ages; but it was with them as it is with people of that description everywhere, when once they give up their antiquated notions, there is no telling where they may drift to. This seems to have been the case with the Christians of Egypt, for Alexandria was the birthplace of Arianism and other heresies that disturbed the Christian world for centuries.

The three strongholds of Christianity now were Alexandria in Egypt, Antioch in Syria, and Rome in Italy. One in Africa, one in Asia, and one in Europe.

Ecclesia spent most of her time in one or the other of these cities. From these central points she sent out her helpers in all directions; but the time was near at hand when she was to be severely tried by

#### MORE PERSECUTION.

Nero, the embodiment of cruelty, after he had subjected the Christians to such tortures as the world had never heard of before, killed himself and ridded the earth of one of the greatest human monsters that ever desecrated its soil or disgraced its history. Vespasian and Titus had come on the stage of imperial life and had gone where all must go. Domitian, another unmerciful tyrant, had come to the imperial throne. He must needs distinguish himself in some way, and to him it appeared that the easiest way to do it was by entering upon a crusade against the life and liberty of that part of his subjects known as Christians; and

accordingly the Christians were persecuted.\* Every-where now the friends of Ecclesia were in danger. The comparatively mild reigns of Vespasian and Titus had left them in peace, mostly, to pursue their work of love in mitigating human misery, and in elevating the masses of the people to the dignity of Christian manhood and Christian womanhood; and the world was being made better every day by the untiring and successful efforts of Ecclesia and those who were working under her direction.

“What is to be the end of all this, Braveheart?” said Ecclesia, addressing the person named.

“The end of it will be what the end always is when the kings and princes of this world set themselves against the Lord and against his anointed,” was the prompt reply.

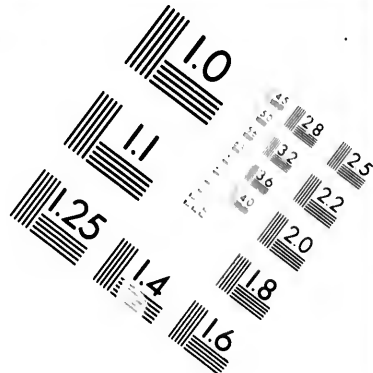
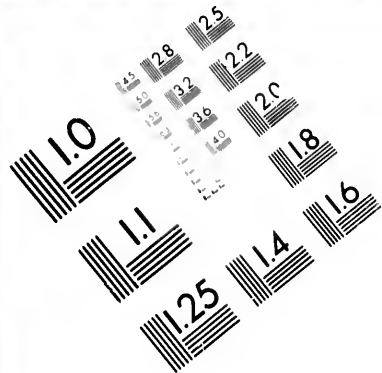
“You think, then,” inquired Love, “that this storm will pass over like the last, and that the cause of our mistress will outlive all the opposition of the world?”

“Most assuredly,” said Braveheart; “for are there not many promises to that effect, and have we not already had ample proof that persecution cannot destroy our cause? How was it under Nero? The more Christians he killed the more they increased in numbers, until it seemed as if the whole city was turning to be Christians. When Nero gave Paul the privilege of defending himself and his religion before a large concourse of people, the tyrant did not know that he was striking one of the heaviest blows at paganism that ever had been struck in Rome.† He did not know

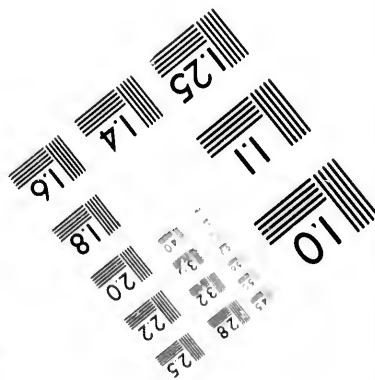
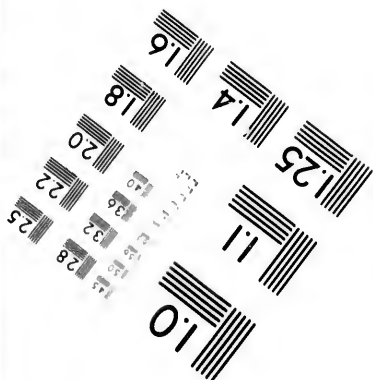
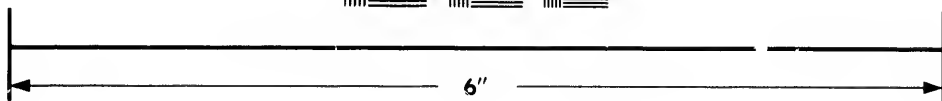
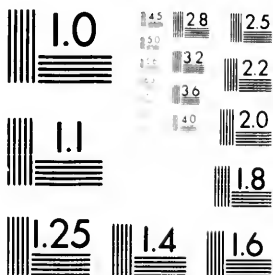
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\* The second general persecution under the pagan emperors commenced about A.D. 95. It was then that John was banished to the Isle of Patmos, where he wrote the Book of Revelations as a supplement to the prophecies.

† It has been said that old Seneca, the philosopher, and his pupil, young Clement, were in the audience that day, and received impressions that resulted in giving Christianity a friend in the one, and future bishop in the other.



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that one of the most scholarly, thoughtful men in Rome, and one of the most promising youths in the city, were to be swayed that day in favor of the prisoner and his religion to such an extent that they never afterwards could be satisfied with the religion of their fathers; and when the same tyrant killed Peter and Paul, he did not know that the death of these good and great men sent a thrill of horror into the homes of many of the citizens of Rome. O! no, persecution cannot destroy our cause. I feel like singing:

“An emperor is full of wrath,  
And tells us to surcease our preaching;  
An empire stands across our path,  
And tells us to give o'er our teaching.

“With these demands we can't comply,  
For we have got a great commission,  
To go into the world and cry,  
Turn from your sins and seek remission.

“Then heaven will overlook the past  
Through Him who gave His life to save you;  
And you may rise to heaven at last,  
To see that Saviour who forgave you.”

#### BOOKS FOUND.

One morning a stranger approached Ecclesia, having a roll of manuscript written on papyrus. As he came up to her he made the usual salutation, saying, “Peace be with you!” Then he began to unfold the rolls that he had in his hand; and as he did so, he said to her:

“Lady, I have here something that may be interesting to you, as a Jewess, since these manuscripts speak of your expected Messiah, or rather of one that claimed to be such. They are of no use to me, as an Ishmaelite, so I will sell them to you for one shekel.”

Ecclesia took the roll from the hand of the man, and when she looked at it, she found it had been writ-

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ten by a former custom-house officer whom the Master had, one day, found at the receipt of custom. This man, on invitation to do so being given, left his calling and became one of the number who followed him from place to place, and who wrote an account of the sayings and doings of his Lord.

Upon being asked where he got the roll, he said that he found it in a vineyard through which some Jews had passed while escaping to the country to get away from the Romans.

The shekel was paid to the son of Ishmael, who knew not the value of the article. But Ecclesia was delighted to be able to obtain this record of the doings and sayings of her Lord. This was one of the sacred books, which were written by various persons, and by divine inspiration. These books were collected by Ecclesia and her friends, and by her carefully preserved, to be known in later times by the title of the New Testament, which, in connection with the Jewish Scriptures, or Old Testament, make the book now known as the Bible, which Christians still hold very dearly, believing it to be the word of God.

Startling news now spread over the country, and Ecclesia and her friends were again disturbed by the intelligence that the Christians were being slaughtered by thousands all over the empire. And the heaviest blow that fell upon them was the statement that the old Bishop of Ephesus, the Apostle John, had been, by imperial orders, sent a prisoner to Patmos, a barren island in the Ægean sea, there to close his useful and exemplary life in solitude and silence.

“I am sorry to hear of John’s banishment,” said Ecclesia, “but he has done good work for the Master for many years. Cephas and James used to be his special companions in the long ago. But they finished their work more than thirty years since. And still John lingers in the field of toil like the belated work-

man whose task is still unfinished when the sun goes down. He will likely finish his course soon, now that the hand of persecution has fallen upon him."

"The enemies of our cause are making terrible work in some countries," said Truth. "In fact, in every place where Christians are found they are being killed by the hands of our enemies; and are thrown to wild beasts in the amphitheatres of the large cities in various parts of the empire. And I am informed that thousands of our people are hidden away among the Catacombs at Rome, and others are hunted like wild beasts in the forests of Germania and Gaul."

But they were all mistaken in supposing that John's work was done. The banishment of John was made use of by the Master to fulfil a promise that he made to Ecclesia, before he left her. Then it was said to Ecclesia, that a prophet, and an interpreter or explainer, would be given her, so that she might learn what was before her in the world in which she must stay until she accomplished the work given her to do.

#### THE PROPHET COMES.

One day, as Ecclesia and her friends were talking over the rumors that were flying in all directions, they saw approaching them, from the direction of the sea, an old white-headed man leaning upon the arm of a man a good deal younger and stronger than himself. When he came near to them they saw that his face shone with a brightness that made them think of Moses when he came down out of the mountain after his interview with the Lord.

With a voice, that to them seemed like the voice of an angel, he addressed them, saying, "Little children, peace be unto you, and may the benedictions of the Highest and Holiest be with you evermore. Amen!"

At the sound of his voice, Ecclesia remembered him. It was none other than John himself.



"I come to you," said he, "at the Master's bidding, that I may leave with you the words that have been spoken to me, and the symbolical pictures that have been shown to me while I was in banishment. Being alone on the Island of Patmos, my mind was much disturbed about the condition of things in connection with the Master's cause in these times of trial and persecution. You know, Ecclesia, that you stand before the world as the representative of that cause in which I and my fellow apostles labored so hard, and for which we suffered so much; so that it was about yourself really that my fears arose, for if you should be destroyed, or if you should, under any circumstances, prove untrue to my Master, he would be without an acknowledged human agency in all the world. Having these thoughts and entertaining these fears, it is not to be wondered at that I should feel uneasy in regard to these things. And these Revelations were given to me to encourage the Church in all the coming years."

"How did you escape from Patmos?" asked Ecclesia, who was much interested in what he had been saying.

"The Emperor Domitian is dead, and Nerva is in the imperial palace. He is a mild-tempered man, and does not like to destroy his subjects. He ordered the suspension of operations against the Christians. And I took advantage of his clemency to come and deliver up to you what I have for you, not knowing how soon there may be a change of emperors, as the present one is old and feeble."\*

Truth said to John, "Thou venerable man of God, may I be permitted to ask one or two questions? Pardon my boldness, but it is not through any idle inquisitiveness that I seek for light, and it is less for

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\* Nerva only filled the imperial throne about two years, but under him the Church had rest.

myself than for others, that I venture to take such liberty."

"Ask what you will if it has connection with our Master's work," answered John.

"My first question is this," said Truth; "in the selection of a symbolic representation of his Church, why did the Master make choice of a woman rather than a man?"

He answered, "To a true man there is nothing so dear as his wife, if she be a true woman, and if their union has been of the Lord. Now, the Master has styled the Church his Bride, which means a woman married to a man. And in selecting this symbol the Master intends to show us that nothing is so dear to him as his Bride, which simply means the true Church. That does not apply to visible organization of any particular type, but it refers to the invisible relation that exists between the Master and the members of his mystical body; or, in other words it shows that the relation between himself and those who are his by adoption and grace is as close and endearing, in the spiritual sense, as the closest bond known on earth is in a natural sense. A man that is worthy of the name of husband will risk his life to save his wife. The Master has given his life to save the Church—his Bride. With his own heart's blood he has written his name upon her forehead and upon her garments. And as the wife is depending on her husband for support and protection, so the Church—the Bride—looks to her Lord for everything she needs."

"What an encouraging thought," said Faith to Ecclesia; "you need have no fears for the future, the Master will take care of you."

"Yes," said Hope; "these dark days will be ended some time, and you will be honored and loved all over the world."

"Will not that be delightful?" put in Love, who had been an earnest listener to all that had been said.

"What is your other question?" asked John, turning to Truth.

"It is this, venerable instructor," she replied; "in reading the records of the Master's life, as they are given by three of his followers, I fail to find an instance where a woman said an unkind word about him, or performed an ungenerous act toward him; and yet some who have examined the books written by Paul, say that he teaches that woman should take no part in the public worship of the great God. How is this?"

"The women always treated the Master with kindness, because they knew by intuition that in him they had a friend. No system of either philosophy or religion ever assigned to woman her true position until Christianity was given to the world. And whatever Paul intended by his restrictions on woman, he could not have intended to be thought wiser or better than the Master. Who was the last object of his solicitude when in the agonies of death? His mother, a woman. Who was the last at the cross and the first at the sepulchre? A woman. By whom did he send the first glad tidings of the resurrection? A woman. Paul could not mean to contradict the Lord; and the Lord never gave the slightest intimation that he would close the lips and silence the tongue of woman, or tie up her hands, so that she might not speak and sing and work for him: The last face that he looked upon as he closed his eyes in death was the face of a woman; and the first face that he looked upon after he rose from the dead was the face of a woman; and the first eyes that looked into his as he came out of the sepulchre were the eyes of a woman. He could not intend to debar woman from her share of Christian work."

"What are the things that were revealed to you in Patmos?" asked Ecclesia.

“I saw and heard many things which I cannot now explain to you, but they will be made clear to you at some time in the future. This roll that I have in my hand, contains an account of what I saw and heard. Many of these things are most wonderful. They present an outline of the plans of the Master in regard to the future of his Church or Bride in the world. Part of these revelations were made to me in words, and part were given by symbolic representations. Many of these are a little difficult to understand, but by patient study and careful investigation, by comparison with the other sacred writings, and a close observance of the teachings of history as the world grows older, these revelations may be made clear enough to become of great importance in your contests with the sins and follies of men. Yourself will be seen as a woman clothed with the sun and with the moon under her feet, and a crown of twelve stars upon her head. And a great red dragon will appear upon the scene, and from his presence you will flee into the wilderness to remain for many days.

“And further on, another woman will appear riding on a scarlet-colored beast with seven heads and ten horns. This woman will claim to be the King’s Bride, and she will hate you and supplant you in the estimation of the nations and kings of the earth. She will enter into your dwellings and assume your name and claim your rights; she will personate you everywhere as far as it is possible for falsehoods to personate truth, and for deceit to personate honesty, or for vice to personate virtue, or sin to personate holiness. Everywhere, except in the affections of your friends and in the estimation and love of your Lord, will this vile woman and her co-workers crowd you out of your place. She will call you all sorts of bad names, and make the world believe, for a time, that you are the false woman and she the true one; and the world,

acting on this belief, will kill your friends by thousands and by millions. And her deceptions will be carried so far, and her frauds will be so successful that, if it were possible, she would deceive your truest and most faithful friends. She will so blind and bewilder the nations with her sorceries that they will do whatever she tells them to do, no matter how cruel or wicked or degrading it may be."

"How shall I be able to bear up under all this, and live through it?" inquired Ecclesia, with deep feeling.

"You can bear it all and more, if need be," said Braveheart; "for has not the Master said that his Church is founded upon a rock, and that the gates of hell shall not prevail against it?"

"There is the hope," said John, "and that is the true statement of the case. Weak in yourself, but in him you are strong. You will always find help when you need it."

"How shall we be able to understand the symbols and figures of speech found in the book that our mistress has from you?" asked Truth.

"The Master has made provision for that by sending an uninspired interpreter, who will stay with you and give his explanations as the symbols are unfolded. For the book is to be unfolded page by page, and each one will be different from all the others, and will need an explanation of its own. There are three series of events, with seven in each of the series, making twenty-one in all. The first one is the opening event, and the next ten events will mean, in some way, disaster to the Master's cause, and to his Bride the Church. The other ten events mean, in some way, success and advancement to the Master's cause and prosperity to his Church. Then there will appear a great red dragon, and a beast with seven heads and ten horns, on which the bad woman is riding. Then a two-horned beast appears on the scene. And there are a number of other

representations, all of which will be explained. Now, I have delivered my message and finished my work in this respect, and I must take my leave of you and return to my home in Ephesus."

He laid his hand on the head of each of them and gave them his parting counsel, saying, "Little children, love one another." When he came to Ecclesia he bowed reverently, and said, "In standing before you I feel that I am in the presence of royalty, for it is only a question of time when you will sit with your Kingly Lord in the imperial mansion. Well do I remember the intensity of love that his eyes revealed that day on the sloping side of the mountain, when he looked upon you just as he began to climb the fleecy clouds up to his throne in the highest heavens."

Then he walked away, leaning on the arm of his friend, leaving Mr. Deeming, the explainer, with Ecclesia and her friends.

After they had watched the departing figure of the old apostle until he disappeared in the distance, Hope commenced to sing in a soft sweet voice :

"I seem to hear the angels saying,  
Thou venerable man, come home ;  
Long time thy singing and thy praying  
Have echoed up to Heaven's dome.

"But now thy work is nearly ended,  
Thy steps so feeble, eyes so dim,  
'Twere better that thy footsteps wended  
Up to thy Lord, to rest in Him."

"Amen," said Love ; "I wish the good old pilgrim was done with the shadows of earth."



## CHAPTER VII.

### SYMBOLS EXPLAINED.

AFTER John had gone away, Ecclesia stood for a few moments in deep thought. Then turning to Truth, she said, "I shall depend on you to see that no errors are allowed to creep into the teaching of our doctrines and precepts, for you must know that men are so in love with novelties that there is danger that our cause may be made to suffer through a false presentation of our system of religion, especially in the explanations given to the statements found in our sacred books; you will need to be on the watch. These books have been written by different men, and under a variety of circumstances, and amid different surroundings, so that great diversity of language and modes of expression may, and likely will, be found in them. But there must be an agreement in their teaching, for they are all written by the inspiration of the same Spirit, and, consequently, they must harmonize one with the other."

"That is true," said Truth, "and I shall need sister Faith to help me in this work; for unless men have faith in what is true, they cannot be expected to reject what is error, or to discriminate between facts and falsehoods."

"My work," said Faith, "is not to teach men what is worthy of belief, so much as it is to help them to

believe what they are taught. My office is to stimulate the mind to believe and to trust the truth presented to it; but I shall do all in my power to help on the good work in which our mistress is engaged."

"How do you propose to proceed in the unfolding and explaining the book that has been given to me? Now that the latest production to be given by divine inspiration is in my hands, I feel that a great responsibility is resting on me, and on those who undertake to speak for me, in the explanation of these sacred books." This was said to Mr. Deeming, the interpreter.

"Our first attempt will be to explain some of the symbols found in this book; for without some clear understanding of these there can be no intelligent explanation given. These symbols are drawn from various objects in the natural world, and are intended to illustrate some fact or series of facts, by using an object of sense to illustrate an object of thought. It is simply giving an object-lesson, either by presenting something tangible to the eye, or by describing in words something that has been seen by another. In this way we can use something that can be seen to give an idea of something that cannot be seen. For instance, we cannot see anger; but we can prove its existence by pointing to an angry person, and using him as a symbol of anger. We cannot see ferocious cruelty; but we can point to a wild beast that is known to possess these traits of character as a symbol of ferocious cruelty. We cannot see cunning and craftiness; but we can point to a fox or to some other thing that is cunning and crafty, as an emblem of them. We cannot see tenderness, and innocence, and kindness; but we can point to a dove, or a lamb, or to something else that is remarkable for one or another of these, as an emblem of them. We cannot see purity; but we can show a white, clean object, as a symbol of purity."



They were all very much interested and greatly pleased by Mr. Deeming's explanations. The conversation on symbols had been going on for some length of time, when Truth proposed another question for Mr. Deeming to answer.

"In what way can a woman be a symbol of the Church? What are the points of resemblance between a woman and the Church?"

"The resemblance between the Church and a good, true woman may be illustrated in many ways. The woman depends on those whom she supposes to be stronger than herself for protection; so does the Church look to its great Head for defence and supplies. And the tenderness of woman towards the weak and feeble may set forth the sympathy of the Church for the poor and the lowly.

"And the unselfish mother-love, sometimes called the maternal instinct, which is found in the heart of every true woman, whether she be married or single, makes a woman a very fit symbol of the Church in its unselfish toils for the world's salvation.

"A woman's native modesty makes her an apt representative of the Church in its calm and unassuming aspect in the world. And the inherent love for little children, that seems to be an element in the heart of woman, makes her a good symbol of the Church; and as the care of children is given to women, so the Church is to care for all the world, and to try to do good to all."

"Your explanations seem very reasonable, and I am sure that they are interesting, at least, they are so to me," said Ecclesia, as Mr. Deeming ceased speaking.

"I like them very much," said Love. "They seem to draw the Church closer to the race of sufferers; for I am sure that if a woman's love for children is a picture of the Church's love for those who are placed under her care, they will by no means be neglected."

Mr. Deeming spoke again, and said: "While the true Church is symbolized by a true woman, a back-slidden and corrupt church is symbolized by a woman that is false to her husband and untrue to her children. An unfaithful wife and unnatural mother, that has proved herself to be a traitor to every endearing relation subsisting in the family circle, is the well-selected emblem of an unfaithful and corrupt church."

"Are there any such churches now in existence?" inquired Hope.

"Probably none that have gone the full length of entire apostasy as yet; but the time will come when the pretended church will be very aptly represented by the bad woman that we have supposed; but we will find enough of that before we get through with the prophecies to be found in the revelations that John got on the island. Meanwhile we will wait for further developments."

#### A BOOK OF WONDERS.

After this conversation on the subject of symbols, they commenced to talk about other matters in connection with the condition and prospects of the Church that Ecclesia represented. Truth was particularly interested in the question of what would be taught in the book that had been written on Patmos. Hope was buoyant and enthusiastic; Faith was placid, and unemotional; while Love was forgetful of difficulties and dangers in her earnest desire to do something in some way to help some one out of trouble.

"The book that Truth speaks of," said Ecclesia, "is not the only book whose teachings are of great importance to us, and which it is needful that we should understand, in order that we may be prepared fully for our work in the world."

"What books have you?" inquired Faith.

She replied, "I have a number of them. I have three letters from John himself, which were written some thirty years ago, and besides these he has written a record of the Master's life. Then I have the life of the Master, written by the publican, one by a physician, and one by a travelling companion of Cephas. Then I have no less than fourteen letters from Paul, in which are many things hard to be understood. I have also a letter from James, and two from Cephas, and one from Judas, and a short history of the acts of my early and faithful friends before the Romans destroyed our ancient city. Besides all of these, I have the books of Moses and the Prophets, as well as the poetical books of olden times; so you see that I have a good deal of literature of a very instructive and elevating character to present to the people with whom I may come in contact."

"Do you think, Mr. Deeming, that you will be able to explain all of these books?" asked Truth.

"As to that," replied Mr. Deeming, "it would require an inspired interpreter to make clear all that will be found in these books. There are so many subjects treated of, so many different writers, and such a diversity of style, that it can hardly be expected that any one person, unless divinely inspired, could explain everything; but by a careful and prayerful study of the books, and a knowledge of the times and circumstances under which they were written, we may come to pretty safe conclusions as to their meanings."

"Which of these writings are most difficult to explain?" inquired Ecclesia.

"The prophetic writings, especially the symbolical parts of prophecy," was answered. "Plain statements of future events are simply history written before the events described come to pass; but explaining predictions of future events by symbols is very much more difficult, because we have a two-fold task—first,

to understand the language of symbols ; and second, to give its exact meaning in words—that is, to find an exact equivalent for it in plain language.

“ Now, in explaining John’s Patmos production, we cannot see the symbolic representations as he saw them. We have to take his written description of what he saw, and make out what is meant by them. This is, perhaps, more difficult than it would be if we could see just what John saw, and as he saw it.”

“ There are many things for us to learn from these books, and it is desirable that we should willingly and thankfully receive the instruction given to us by our friend,” said Truth.

“ It seems to me,” said Hope, “ that the subject of these mysteries is like a sun-lit cloud. Though it is dark on the one side it is light on the other.”

Ecclesia said, “ In response to what Hope has been saying, let us all join and sing :

“ Mysterious depths seem all around me,  
And hidden wonders oft appear ;  
But nothing ever shall confound me,  
Long as I have my Helper near.

“ Still onward then by faith I travel,  
Though darkness gathers o’er my way ;  
Knowing full well He can unravel  
And make each mystery plain as day.”

“ Amen !” said Braveheart, “ let ‘ Onward, ever onward,’ be our motto ; and let our watchword be ‘ The Lord is our helper, and no foe we fear when he is near.’ ”

Ecclesia said, “ Perhaps we had better hear something more from Mr. Deeming on the subject of symbols before we begin to unroll the Patmos Revelations.”

“ The subject,” said Mr. Deeming, “ is a deep one, and an extensive one, because the symbols are gathered

from such an almost unlimited range of objects. From the sun in the heavens all the way down to the small flowers that grow under the shadow of our homes, objects are found that are used as symbols, and to understand the meanings of each one in the connection in which it is found, is no easy matter. A symbol cannot agree, in every particular, with the person or thing for which it stands. It is only in one or more particulars that the resemblance is found.

"A man cannot be a symbol of himself, nor can he be a symbol of another man. He may fully represent another, but, being a man, he cannot be the symbol of a man."

"What rule have you for the interpretation of symbols?" inquired Truth.

"One rule, and it seems to be a safe one, is this," replied Mr. Deeming: "Seek for an explanation that will apply to the same symbol in every case where it is found in the sacred books. The symbols of Scripture never mean one thing in one place and something else in another place. By keeping to this rule we shall avoid confusion and contradictions in our interpretations."\*

"That seems to be reasonable," said Ecclesia.

"Another rule is to seek the most striking points of resemblance between the two things compared, for there really is a comparison implied if not expressed."

"What is the difference between a symbol and a parable?" inquired Ecclesia.

"In a parable, one thing is said to be like another thing, but in the symbol, one thing stands for another. For instance, in a parable, a bold and strong

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\*The writer is quite well aware that this rule would be an inconvenient one for those who make the symbols to mean one thing here and another thing there, just to suit a caprice or a dogma or preconceived notion, as the case may be, but we are not writing for such.

man might be said to be like a lion ; but in the symbol a lion would stand for a bold, strong man. In the parable, a cunning, crafty man would be like a fox ; but in the symbol the fox would stand for cunning craftiness."

"I see the difference," said Truth, "though I had not thought of it before. In the symbol the true meaning lies further from the surface, it seems to me, than it does in the parable."

"That is true," replied Mr. Deeming, "and for this reason it is more difficult to explain the one than it is the other."

Hope spoke, and said, "I am expecting to be very much interested and greatly profited when we come to the explanations of these symbols that are found in the sacred books."

"I am ready now," said Mr. Deeming, "to commence the study of the Patmos Revelations ; I suppose you have them with you ?" turning to Ecclesia.

"Yes, they are here, just as I got them from the hand of John," she replied.

"Well, you will read, and I will try to give the meaning of what you read."

#### THINGS THAT NOW ARE.

Ecclesia opened the book and began to read how John had been in Patmos. On the Lord's-day he had a visit from no less a personage than his Lord and Master, who told him to write a book and send it to the seven Churches which are in Asia.

"Before going any further," said Ecclesia, "there is one thing that I should like to ask you, and it is this, If I am a symbol of the Church, how can there be seven Churches while I am only one ?"

"That is a very natural question," said he, "and I am not sorry that you have called it up now, for we

will find frequent occasions in which we shall meet with the same seeming difficulty—I say seeming, because there is no real difficulty in the case. The word church has different shades of meaning, and it is used to convey ideas that are by no means identical. First, it may mean a building in which people meet for religious worship; second, the people who worship together in one place, a congregation; third, a number of congregations holding the same doctrines and having the same form of government—called a denomination; fourth, all Christians everywhere—the Church universal or catholic; and fifth, it has a specific and restricted meaning, in which it applies only to persons who are living members of the household of faith, who are adopted into the family of God. This is called the invisible Church, and its members may be found in all of the branches of the visible Church. This is the Church of which you are a symbol.

“The visible Churches may be many or few; they may be filled with ardor, or dull with apathy; they may be warmed with love and zeal, or chilled with cold inaction and indifference.”

“Can a person be a member of the invisible Church and not belong to any of the visible Churches?” inquired Love.

“Yes,” said Mr. Deeming; “it is possible to be a member of the invisible Church and not of the visible Church. The one Church is of divine origin and is divinely instituted; the other one is a human organization, arranged with divine permission for the purpose of assisting us in our work of serving the Master and securing and retaining a membership in the invisible Church. Certain ordinances and rites have been given to the Church by its founder. These have been made the common property of all the Churches, by permission to use without abusing them.”

“Thank you,” said Ecclesia, “for these explanations.

I am sure they are interesting to me, and I think to my friends, also. I will now resume my reading." She read on till she came to a passage that said, "The seven stars are the angels of the seven Churches, and the seven candlesticks which thou sawest are the seven Churches."

"What is meant by these allusions to stars and candlesticks?" inquired Ecclesia.

Mr. Deeming replied, "The candlestick is for the purpose of holding a lighted candle so that the light may shine in all directions and fill the house with its rays. The candlestick, with the lighted candle in it, is a very appropriate symbol of a living Church planted in a city. No place that is not the better by having a Christian Church in it. The removing of the candlestick means the taking away church privileges and church influences."

"Then a Church that is cold and dead would be like a candlestick without a candle? It would not be of much use in any place," said Truth.

"That is so," replied Mr. Deeming. "The candle could shine without the candlestick, but the candlestick could not give light without the candle; so light and truth can live and spread by their own inherent force; but a Church without spiritual life and light and truth can be of but little use anywhere."

"Well, what about the stars?" asked Ecclesia.

"The stars mean the ministers of the churches," replied Mr. Deeming. "They might more properly be called planets, in this connection. The stars, proper, shine by their own light, but the planets shine by the light of the sun, so the ministers of the Church are supposed to be enlightened by the Sun of Righteousness, and to reflect this light as the planet does the light that it borrows from the sun."

"We will do well to remember these things," said Hope, "as we may need to apply these explanations in the future."



While they were talking so earnestly they had not noticed two lame old men approaching them, but now their attention was called to the fact. Ecclesia at once knew that her former visitors were coming again; for the new-comers were our old acquaintances, Doubtful and Fearsome.

As they came up, Mr. Fearsome said, "You do not know, fair lady, how much my friend and I am pleased to see you again. We have often talked about you since we left you in Jerusalem in so much peril. We admired your fortitude at the time, but we thought that you had no chance to get out of the city alive. How did you succeed in making your escape?"

"We simply obeyed our orders given to us by the Master. We went out of the city when the Romans retired from before it, so that when they came back we were all away from danger, and not one of our people were destroyed,"\* she answered.

"That was very fortunate," put in Doubtful, "and it shows that fate never forsakes the brave."

"It shows that Divine Providence never disappoints those who submit to his guidance," said Truth, with some degree of warmth.

"Well," said Doubtful, "we will not contend about what name to call the cause of our lady's safety. It is enough to know that she is safe so far, at all events, whatever may be awaiting her in the future."

Hope commenced to sing, while the rest listened to her:

"The future as the past shall be  
Not subject to some blind decree  
Of fate, but to a Father's will,  
And we will trust His guidance still.  
Then let the doubters pass along  
And sing their melancholy song,  
And in their frenzy let them prate  
Of actions done by senseless fate;

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\*It is said that of eleven hundred thousand that perished in the destruction of Jerusalem there was not one Christian.

We sooner trust a higher power  
Whose wisdom guides us every hour.

"Well done, sister Hope," exclaimed Truth; "you have covered the whole ground in a few words; for I am sure that we all will sanction what you have said."

"That is very fine talk," said Doubtsome, bitterly; "but things are taking a sudden turn with the Emperor. For some reason he has changed his whole deportment towards your people. The clemency and kindness with which he has treated them since the commencement of his reign he has thrown aside, and he has inaugurated a policy of stern persecution.\* All over the empire the Christians are being hunted like beasts of the forest. Your young maidens may have to sing a different kind of song before long."

"I am very much alarmed, for your safety is very doubtful," said Fearsome to Ecclesia. "If the Emperor should decide on your death and the entire extermination of your people, it would be a terrible event. Nothing more heartrending has ever taken place in the history of the empire, because your people have become so numerous. From letters written to the Emperor by the governors of provinces, it is found that the Christians, as they are now generally called, are found everywhere and in all conditions of life. To exterminate your friends would be to destroy millions of people."

"If what you say is true in regard to the change in the Emperor's treatment of my friends, it is a sad thing, indeed; but I do not see that there is anything that I

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\*The third general persecution of Christians began about A.D. 107, under Trajan. In a letter to the Emperor, Pliny says, "That the temples of pagan worship had been nearly deserted when this persecution commenced, but by allowing the Christians to live if they recanted, many were induced to relapse into idolatry."

can do to change the course of events one way or the other," said Ecclesia.

"What he says is true in regard to the change in Trajan's policy. Some of our most useful and honored friends have recently been put to death by his order,"\* said Truth.

Fearsome said, in reply to Ecclesia, "There is one thing that you might do that would go a long way towards mitigating the rigor of the law that has been passed, by which your people are entangled. The Emperor has not passed the law against Christians, so much as against secret societies. And it is on this point that the law gets hold of your people. You might escape persecution by divulging your secrets, and let the world know just what you do in your so-called religious meetings."

Ecclesia answered, "We have nothing either in our teaching or in our practices that we would be ashamed to let all the world see and hear, so far as these things are concerned. If we hold ourselves aloof from the world, it is because we cannot do as the world does; and if our meetings are held in secret places, it is because the hostility of the world has driven us to such places. If the world would treat us with justice, we would give the world our confidence, and then it would soon be seen that we have been fearfully misunderstood."†

"This has been a lengthy digression from the subject that we were discussing when we were interrupted by our unexpected and uninvited visitors," put in Mr. Deeming.

"If we are intruders," said Doubtsome, "my friend and I will withdraw at once. But, in the innocence of

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\* The reign of Trajan was disgraced by the death of Ignatius, who had been Bishop of Antioch forty years.

† The early Christians were charged by their enemies with the most atrocious deeds. Among other things, they were accused of sacrificing their infants to devils.

our hearts, we supposed that our lady would be willing to hear the truth ; but, if it be otherwise, it is our misfortune to have made an awkward mistake, and to have come where we are not wanted."

"For what truth you have told me I am thankful ; but for your pretended solicitude, and for your gratuitous advice, there is no necessity," replied Ecclesia, with more of sarcasm in her words and manner than she was in the habit of exhibiting.

The two friends went off together with a look of disappointment upon their faces. They were heard to say one to the other, "We have failed once more ; but, never mind, we will circumvent that woman yet."

"We were talking about stars and ministers," said Mr. Deeming ; "and we will return to the subject if you have no objection."

"Very well," said Ecclesia. "The stars and the candlesticks we are told represent the ministers and churches. Now, I would like to know which is of the most importance, the Church or the minister ; or, in other words, is the Church the property of the minister, or is he the property of the Church ?"

"In the sense of proprietorship, neither owns the other," replied Mr. Deeming ; "but there is a sense in which each belongs to the other. The minister is the servant of the Church, and labors for its advancement every way in his power ; while the Church is his field of toil, as well as his patron and provider."

"We sometimes see stars falling ; what would that symbolize ?" asked Faith.

"We shall have to defer the consideration of that question till some future time ; in the meantime we will prepare for the opening of the books which Ecclesia has in her hands," said Mr. Deeming. "Then we shall have time to go into the whole subject of the relations between the Church and her ministers, and the duties and prerogatives of each."



## CHAPTER VIII.

### A SEALED BOOK.

“WE are now on the margin of a field of wonders,” Mr. Deeming said to Ecclesia, as they came together again at their usual place of meeting.

“Yes, that is so,” she answered; “I have been looking into this Patmos Revelation, and it becomes more mysterious the further I get in it. We shall find a great many things that will need to be explained before we are through the book.”

“Read some more from the roll, commencing where you left off before,” Mr. Deeming said.

“I will pass over the messages to the seven Churches,” she said, “and will read about what John saw in heaven when he went there, through what seemed to him like an open door. He says a voice called him, and he at once, in spirit, went into the presence of one sitting on a glorious throne.”

Truth inquired, “What is meant by the term heaven as it is found in the sacred books?”

Mr. Deeming replied, “The term has a variety of meanings. It sometimes signifies the throne of God, sometimes the home of angels and redeemed men, sometimes the imperial city of Jehovah’s empire, sometimes the starry firmament or sidereal heavens. But

in symbolical language, it often refers to the Church of God both in its militant and triumphant state. When it applies to the Church in this world it is used to distinguish between things sacred and things secular; between ecclesiastical organizations and civil governments.

"In the case before us, I think it is to be understood that John really got to see into the unseen world, and obtained an insight into some of the conditions of things there. And from that high vantage ground he looked down upon the struggling Church, and saw things as they then existed, in relation to her connection with human society."

She read on until she came to where it is said that four and twenty elders were seated around the throne, and in the midst of the throne and around it were four beasts; she turned to Mr. Deeming, and said, "I cannot understand this. Who are these elders, and what are these beasts doing so near the throne?"

Mr. Deeming replied, "The scene described here is both prophetic and symbolical. The elders represent the heads of the twelve tribes of Israel, who here symbolize the Jewish Church, and the twelve apostles, who symbolize the Christian Church. These are all giving glory to him who sits on the throne, and all seem alike in appearance, as they seem to be one in spirit."

"You say that this scene is prophetic as well as symbolical. What is prophesied by it?" asked Truth.

"The fact that the representatives, both of the Jewish and Christian Churches, are together around the throne, is a proof that the two Churches are one in heaven, although they differed so much here. And this being the case, we may be sure that, finally, all the pious Jews and all the genuine Christians will make one glorious Church in heaven. As in the present state of the Church here, there is neither Jew

nor Greek, so in the Church triumphant there will be neither Jew nor Christian. This is the thing prophesied," said Mr. Deeming.

## BEASTS IN HEAVEN.

"What are these beasts, and why are they in heaven?" asked Ecclesia.

"Two words are used in this book in describing animal life. One means ravenous beast, and the other means living creature. Now, a ravenous beast before the throne would be a strange sight; but a living creature would not be out of place even before the throne. Probably these belong to the class with Ezekiel's living creatures, or it may be that they are intended to represent the emblematic figures on the banners of the four grand divisions of the Israelitish camp. But whatever they were, they could not have been either animals or angels. They must, in some way, be associated with humanity, for they join with the elders and with the innumerable company in saying that the Lamb had redeemed them to God, and washed them in his own blood out of every kindred and tongue and people."

"What do you think is meant by singing a new song? Can there be anything new in heaven?" inquired Hope.

"There is a song that was not always sung in heaven," said Mr. Deeming. "The song of redemption was not sung until the first saved human soul went there. There are some songs that are appropriate for either men or angels, but angels cannot sing 'He hath redeemed us,' for it would not be true. But men can sing that new song, and it is true they have been redeemed."

"Does it not say that the angels joined in the song along with every creature that is in heaven and on the earth and in the sea?" asked Truth.

"The angels joined in the chorus," said Mr. Deeming. "If you read carefully what is written, you will see that there is nothing said of being redeemed in the song that the angels join in and take a part. They, in common with all creation, except the fallen angels, give glory and honor to the great Creator and to the Lamb as a chorus to the song of redemption. This they could properly do after listening to the song sung by the redeemed from earth. They are as much interested for the divine glory as men, and they have as much right to praise him as creator and benefactor as men have. And when they hear men praising God for all that they can praise him for, and for redemption besides, they are glad, and they honor him accordingly."

"What about the other kind of animals besides the living creatures?" asked Ecclesia.

"There are two words used by which animal life is set forth in the sacred books. One means living creature, the other is beast. But in symbolism, living creature may mean any creature that lives, whether it be animal, man or angel. But the term beast, as a symbolism, means something that gives trouble to the Church of God—some persecuting power that can be represented by a fierce and blood-thirsty wild animal, such as a lion, bear, leopard, and the fabled dragon."

"One of the living creatures that stood before the throne was like a lion; how could that be if that animal is a symbol of ferocious cruelty?" inquired Truth.

Mr. Deeming replied, "The lion is placed at the head of animal nature, and is called the king of beasts—his strength and courage are the noblest traits of his nature. These are not the outgrowth of the beastly nature, as cruelty, ferocity, bloodthirstiness and savageness are. These living creatures were on a sea of glass, which seems to encircle the throne. There



is also an eagle on this sea of glass. The eagle is the king of birds as the lion is of beasts. Another living creature that stood on this sea of glass was like an ox. Here, then, we have the symbols of strength and courage, patient endurance, and speed of flight and clearness of vision in these three representatives of the animal creation; but they have lost the merely brutal parts of their natures, and have retained the parts that are adapted to living creatures in any place or to any condition of existence."

## WHO WILL OPEN IT?

Ecclesia read on a little further, to where John saw a book in the hand of him that sat on the throne that was encircled by a sea of glass. Then she read that the book was sealed with seven seals; then an angel calls for some one to come forward and open the seals and read the book. But no one was found worthy to open the book or even to look on it.

John was so much affected because no one was found anywhere that could open the book, that he wept much. Then one of the elders told him not to weep, for the Lion of the tribe of Judah and the root of David had prevailed to open the book and unloose the seals thereof.

"What book do you think that was?" asked Ecclesia. "Was it a book that had never been seen before, or was it some old book that was about to be reopened?"

Mr. Deeming answered, "The book in the hand of him that sat on the throne is one that was sealed up many years ago. One of the old prophets saw it and read a part of it. It is a prophetic history of what is to happen to God's people in the coming times. The old prophet read on till he came to a certain point

of time, then he was told to go his way, and then the book was closed and sealed up.\*

Truth inquired what prophet was it that had seen this book, and why was it sealed up at the time?

"It was Daniel, the statesman prophet," said Mr. Deeming. "He had presented to him a prophetic history of four great kingdoms that was to arise one after the other. All of them were to be, more or less, the enemies of the Jews, who then were the representatives of the Church. All of these kingdoms were symbolized by wild beasts, which shows that they were persecutors of God's people."

"What kingdoms were those whose history the prophet saw symbolized by the wild beasts? Were they kingdoms that have passed away, or are they yet to arise in the future?" inquired Ecclesia.

"They were kingdoms, three of which have lost their power, and the fourth now rules the world," said Mr. Deeming. "Two great empires had passed away at the time that Daniel wrote—the Chaldean and the Assyrian—so that these come not within the range of his vision. When Daniel wrote his prophecy, he and his countrymen were captives in Babylon, which was the capital of the Babylonian empire. This was symbolized by a lion. After this came the Medo-Persian empire, which was symbolized by a bear. The third was the Greek or Macedonian empire, symbolized by a leopard. The fourth was the Roman empire, symbolized by a beast that is not named or classified, but is described as one that is great and terrible, and having teeth of iron and claws of brass. This is the beast that has to do with the Christian Church, as the others had to do with the Jewish Church."

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\* See Daniel xii. 9. Daniel's visions seem to have reached to the end of the Roman Empire, and the Revelations take up the thread of prophecy where Daniel left off.

"Was not Egypt a persecutor and an oppressor of the people of God?" asked Truth.

"Yes; Egypt was the greatest oppressor that the Jewish Church ever had to contend with until the Romans came. But Egypt had been a part of the Babylonian empire for many years before the times of Daniel, so that it was part of the kingdom symbolized by the lion in the visions," was Mr. Deeming's reply.

"And you say that the fourth beast is the Roman empire, that is now the ruler of the world, or nearly so,"\* said Truth.

Ecclesia was much affected by this conversation, and with a trembling voice she sang:

"And can it be that I must fight  
A beast so terrible and great;  
That I, who have so little might,  
Must try this monster to defeat?  
How can I stand before a power  
That tramples all the kingdoms down,  
Which mountains, seas and valleys scour,  
For trophies to bedeck its crown?"

Here Faith and Hope joined together, and sang for the encouragement of their mistress:

"'Tis not the swift that wins the race,  
Nor does the strong the battle gain;  
And beauty's charms and winning grace  
Cannot secure from care and pain:  
But there's an arm that's mightier still  
Than haughty Rome with all her pride;  
And He who wields it surely will  
Take care of her He calls His Bride."

Ecclesia commenced again to read, and she read on till she came to where John saw standing in the midst

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\* It appears that Rome never conquered Parthia nor China and other Eastern countries.

of the throne, and of the four living creatures, and of the elders, a lamb as though it had been slain; and the lamb had seven horns and seven eyes.

She stopped reading, and turning to the interpreter, said, "What is the meaning of this? A lamb in the midst of the throne, and in the circle of the living creatures and the elders; and the lamb had been slain. Who does this lamb symbolize? for I feel confident that it represents some person or thing other than itself."

He answered, "The lamb here seen, and the lion of the tribe of Judah, who is to open the book, both symbolize the same person, but they do not represent the same facts in connection with that person."

"Who is that person?" asked Truth.

Mr. Deeming replied, "He is the world's Redeemer, our Lord and King. The lion represents his strength and conquering power; the lamb represents his tenderness, his sinlessness and his love. The seven horns set forth the perfection of his power in government, for seven is a perfect number in the sacred writings, and the horn is the symbol of governing power. The eye is the symbol of wisdom, hence the seven eyes mean that he has the perfection of wisdom. The throne symbolizes the seat of government. The lamb being in the midst of the throne shows that he takes an active part in administering the government of the kingdom."

"How is it that the lamb appeared as if it was slain?" inquired Ecclesia.

"This symbolizes the atoning work of the Redeemer in dying for the sins of the world, and the appearance of the lamb as it was slain, all stained with its own blood, is a standing memorial of the sacrificial suffering and death of him who became a sin-offering for us."

She read again until the Lamb is said to have taken the book out of the hand of him that sat on the

throne. Then the four living creatures and the four and twenty elders fell before him and sung a new song, saying, "Thou wast slain and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation. And thou hast made us kings and priests unto God, and we shall reign on the earth."

Ecclesia stopped again, and in great earnestness said, "I confess that I am at a loss what to make of all this. My mind is bewildered, and I am confused. The lion and the lamb, and the living creatures, and the elders, all in a group around the throne, and then a vast multitude of people all singing and praising God and the Lamb."

"And besides all this," said Truth, "they are all standing on the sea of glass that surrounds the throne upon which God and the Lamb are sitting. What does all this mean?"

Mr. Deeming replied, "I will try to tell you what they mean, so far as I am able. The sea is a symbol of society under the regimen of some sort of religious teaching, and influenced by its restraints on man's religious nature. Clear, fresh, living water represents truthful teaching, and pure, and good, and elevating influences; and the bitter, distasteful and unwholesome waters of the salt sea represent the corrupt, false and misleading doctrines of false teachers, and the unholy, degrading, and soul-destroying influences that follow such teaching.

"To avoid confusion, the sacred writers make the rivers and fountains of water symbolize truthful teachings and goodly influences. This distinction is carried through the sacred writings; and the salt, bitter waters mean the opposite.

"Now, one of the old prophets tells of a river of clear, fresh water that runs into the sea, and the water of

the sea is healed thereby.\* The fact set forth by this sea of glass, or glassy sea, seems to be simply this: The truths of the Gospel are so solid and its influences so pure, that the redeemed millions who yielded to the one and trusted in the other find themselves at last standing before the throne upon a foundation clear and transparent as crystal and hard as glass.† It represents a state of society not under a sea of errors and superstitions, because the healing waters of the river of divine truth have flowed into the corrupt sea of human falsehoods in religion and philosophy, and have healed its poisoned and polluted waters."

Truth spoke now, and said, "I do not wish to be too inquisitive, but can you tell me why all creation seem, from the reading of this roll, to be so much interested in the subject, that when the Lamb took the book out of the hand of him that held it, a universal chorus broke forth in heaven among the angels, and every creature in the sea and on the earth and under the earth joined the song of praise to him that sitteth upon the throne and to the Lamb?"

"This," said Mr. Deeming, "is a very interesting subject, and one around which cluster some of the sublimest truths that ever occupied the attention of men or of angels. We must remember that man is placed on the middle ground between two creations—one above him and the other below him. He stands between the spiritual and the corporeal; the angel and the animal join in man, so that he contains in himself the nature of both. In fact, man is an epitome of the universe. Angels look down to him as a younger brother, animals look up to him as standing at the head of

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\* See Ezekiel's vision of the holy waters, where these explanations are strongly supported. (Chapter xlvii. 8.)

† If the reader can find a better explanation the writer would be very thankful to hear from him.

the animal creation. Angels look upon him as one who has carried their nature into a region where they never could have carried it; animals look upon him as one who has lifted their nature to a dignity that they never could have reached. So 'that all creation is interested in human redemption.'

"Where has man carried the nature of angels into a region that they never could have carried it?" inquired Truth.

Mr. Deeming answered, "The intellectual and moral nature of man is what he has in common with the angels, his physical, corporeal nature he has in common with the animals; from this union is developed an emotional nature that seems to be exclusively human, since there is no evidence that it is found either in angels or in the animals. Hence human nature has something a little lower than the angels, and something higher than the animals. So the angel can say, 'My brother has got lower down than I could get,' and the animal might say, 'My brother has got higher up than I could go.' Man has carried the angelic nature into the region of corporeal existence, and he has carried animal nature into the domain of intellectual life, without losing the identity of either."

They had been so deeply interested in what Mr. Deeming had been saying, that they did not notice that a stranger was approaching, but such was the case. On looking around, they saw a man of noble bearing, and somewhat past middle life. None need to be told that he was a Roman. Every feature and every movement proclaimed that he was a citizen of that country that was mistress of the world. Coming up to them he respectfully addressed Ecclesia, saying, "How is it with my patrician lady and her attendants. I am Scribonius, and I am lately from Rome. I am a Christian, and I bear to you the greetings of your suffering, persecuted friends."

"Are they suffering much?" asked Ecclesia, in a faltering tone of voice.

"Yes," said Scribonius; "when the sword fell from the palsied hand of Trajan, Adrian took it up, and the work of persecution still goes on. I am sick at heart when I think of the noble men and women that I have known, who have been put to death in a more heartless and cruel manner than they would have been if they were the greatest criminals on earth. While Bishop Clement lived he exercised a sort of modifying influence over the public sentiment of Rome, so that less barbarity was practised than had been in vogue in the times of Nero and Domitian; but since the death of Clement there is no one to fill his place as an advocate of the rights of the Christians, and they are suffering severely."

"You spoke of Nero; do you remember anything about him? You would be quite young at the time that he sat on the imperial throne," said Ecclesia to Scribonius.

He answered, "I was a boy at the time, but some of the scenes that I witnessed impressed themselves so indelibly upon my memory that I shall never forget them while I live."

"Did you ever see any Christians put to death in Rome?" inquired Mr. Deeming.

"Oh, yes," said Scribonius; "before I became a Christian myself, I often witnessed the execution of Christians."

"Were you not sorry for them?" timidly inquired Love.

He answered, "I used to be sorry for some of them, especially the children; but at the time I really thought that they deserved it."

"Did you say that children were sometimes put to death?" asked Truth.

"Yes, they were often put to death with their



parents. Whole families were sometimes killed," replied Scribonius.

"Which was the most heartless and cruel in his treatment of the Christians, Nero or Domitian or Trajan?" inquired Truth.

"No emperor that ever sat on the imperial throne in Rome could equal Nero in barbarous cruelty, or compare with him in devising ways and means of torture whereby to inflict the extremest suffering upon his helpless victims," replied Scribonius.

"What was it that so incensed Nero against the Christians?" inquired Ecclesia.

He replied, "The emperors have all been opposed to the Jews, and the Christian religion started from Jerusalem, and the Romans did not make any distinction, at first, between Jews and Christians. Then, as the Christians became better known, the blameless purity of their lives was a standing reproof to the wickedness of the Pagans and Jews with whom they were surrounded.

"But Nero was cruel and vindictive by nature, and besides this, he had another reason for hating the Christians. It was this: When Paul was a prisoner the first time he had a good many opportunities to come in contact with the citizens and explain to them his religion. After about two years the Emperor gave him a public hearing, and allowed him to explain what he believed, what he taught, and what he hoped for. At that time impressions were made on the mind of old Seneca, the Stoic philosopher, who had been Nero's tutor, and young Clement, the son of one of Rome's proudest patrician families, that never left them. The old man was killed shortly after by his former pupil Nero; and the young man, after an honored and useful life, has recently died as Bishop of Rome. Hundreds of others that heard Paul on that occasion forsook their idols and became Christians. The enemies of

Christianity declared that by allowing the orator from Jerusalem to speak in public, Nero had filled Rome with Christians. This came to the Emperor's ears, and it so enraged him that he declared that he would rid the city and the empire of the hated sect.

"Nero had been so much impressed with Paul's manner and address that day that he set him at liberty, and Paul left Rome and went away to visit and encourage the Churches. But now, Nero sent and arrested Paul, and he was brought to Rome and beheaded. Cephas was put to death at the same time; but, not being a Roman citizen, he was crucified with his head downwards."

"What other methods did Nero practise of annoying and destroying the Christians?" asked Truth.

"He had many devices," replied Scribonius. "Sometimes he would cast them to the hungry wild beasts in the amphitheatre. Sometimes he would have them tied to the tails of wild horses and then turn them loose, so that the frightened animals would kick them to death. Others he would have built into stone walls as chinking. But it seemed to me that none of his methods was so utterly heartless as using the Christians as torches for his courtesans to have light to dance by."

"Did he do that?" inquired Love, with a trembling voice.

"Yes, frequently," was the reply. "And I remember one terrible night for the poor Christians, when hundreds of them were burned to death as torches. Nero had had a dispute with his mother, who had chided him for setting fire to the city, and then he laid it on the Christians. He stabbed and killed his mother. Then he declared with an oath that he would make Rome too hot for the Christians. He ordered a grand carnival, when all the pimps in the city were invited to come on a certain night and join the licentious

retinue of the Emperor in the imperial gardens to witness a grand illumination.

"A number of long poles were set up, to which were attached chains and pulleys; and in a back yard were some hundreds of Christians of all ages and both sexes. They were wrapped up to the middle in flax dipped in pitch. As the night came on, and before it was fully dark, Nero called to his lictors, saying, 'It is time to light the torches.' 'And,' said he to Servetus, the chief lictor, 'if you regard your head, see to it that we do not lack for light on this auspicious occasion.' At this command some twenty-five or thirty Christians were carried in on stretchers, and the chains were fastened around under their arms. They were then lifted by the chains and pulleys to the tops of the poles. As they were ascending the pitchy flax was set on fire. The confusion of sounds that followed this exceeded anything that ever I heard. Some of these Christians were only children. Their cries for help to the parents who themselves were among the sufferers, were most heartrending. Some of the victims prayed for themselves, and for the Emperor, and for the deluded throng. Others seemed to be forgetful of everything, and died in silence; while others still sang songs of praise to God, who had counted them worthy to suffer for him."

"How long did they suffer?" inquired Ecclesia.

Scribonius answered, "From ten to twenty minutes from the time the fire was lighted they were all dead."

"What next was done?" asked Truth.

"They were taken down, and others took their place," he replied.

"How long did this thing go on?" was asked.

Scribonius answered, "Until past midnight; then the crowd dispersed and the Emperor retired."

"Did the spectators keep silence while the Christians were dying?" inquired Ecclesia.

“By no means,” replied Scribonius. “As soon as the first lot of Christians were fastened in the chains, and the flax set on fire, the Emperor ordered the music to start. He commenced to play the violin as few can play it, for he was an excellent musician. Then the pimps and courtesans commenced the dance, and kept it up for six or seven hours, changing sets every time the victors renewed the torches. One time when there was a little lull in the proceedings, Nero started and sang as follows :

“Higher, still higher, goes the smoke,  
Brighter, still brighter, glows the flame,  
We now bring down a heavy stroke  
On all who bear the Christian name.  
Still louder let the music blare,  
And let the wine-cup freely flow,  
And let the dancers all take care  
And do their best to please Nero.

“To-night we'll make the name of Rome  
A terror to the praying band,  
And every house and every home  
We'll search, and drive them from the land.  
And when from them the city's freed,  
Our temples we again will throng ;  
Then I myself will take the lead  
Among the crowd in mirth and song.”

“He took the lead as a murderer; he killed his mother, he killed the Christians, then he killed himself.”



## CHAPTER IX.

### A CONQUERING RIDER.

ECCLESIA was greatly moved by the recitals of Scribonius; and when they met again for conversation, she asked him if there was any prospect that the present persecution is going to cease shortly, "For," said she, "it seems to me that my heart will break if these things continue."

Scribonius answered, "Nothing but the death or the conversion of the Emperor will stop the persecution. We need not expect the sword of the persecutor to remain long in its scabbard until we have a Christian on the imperial throne, surrounded by Christian officers of state; then, and not till then, can we look for rest from the hand of the destroyer."

Mr. Deeming spoke to Ecclesia, and said, "Perhaps we may now turn our attention again to the Patmos revelation."

She commenced to read at where she had left off, and read on till she came to the place where the Lamb opened one of the seals of the book that he had taken out of the hand of him that sat on the throne. One of the living creatures said, as with a voice of thunder, "Come and see." Then a rider was seen to come forth, sitting on a white horse, and he had a bow, and a crown was given unto him, and he went forth con-

quering and to conquer. She stopped reading, and said, "I am anxious to know what this may represent. Can you explain this, Mr. Deeming?"

He answered her, and said, "I will try to give the explanation to the best of my ability. What John saw was a pictorial representation of what he describes to us. To him it was an object-lesson, but to us it is a word-picture. What he saw was not only a picture in the ordinary sense, but it was also a symbol of something else. As a picture it simply represents a man on a horse with a bow in his hand and a crown on his head; but as a symbol it represents a higher and grander object. Whether John really saw this horse and his rider, as if living and moving, or whether he saw them in a picture in the opened book, does not change the symbolical character of the representation. In whatever way his mind received the impressions that he so vividly describes, the meaning is the same."

"What do you think is symbolized by the horse in this picture?" asked Eccelsia.

"The horse," replied Mr. Deeming, "is remarkable for four things—swiftness, strength, energy, and obedience to his rider. His usefulness makes him one of man's greatest favorites all over the world—especially is this the case with warlike people, and among those who depend largely on the chase for the means of supplying themselves with food. Here the horse is used to symbolize something that is strong, and active, and quick, and yet something that is in obedience to law. We will see more of this presently, when we come to speak of the whole representation."

"What does the color of the horse mean?" asked Truth.

Mr. Deeming answered, "White is the symbol of purity and innocence. It means freedom from moral defilement. Hence, one of the old-time servants of the Lord said, 'Wash me and I shall be whiter than

snow.' And under the old dispensation the Levites were clothed in white linen, as an emblem of purity."

"What does the bow in the hand of the rider represent?" inquired Ecclesia.

"The bow," said Mr. Deeming, "is an instrument of offensive warfare; and it is used either in war to send arrows into the persons of enemies, or in the chase to send arrows into the retreating or flying game."

"Well, what about the crown that was given to the rider on the horse?" Scribonius inquired.

"The crown is a symbol of conquest and of government," said Mr. Deeming. "A conqueror is crowned, as is the case at the Grecian and Roman games, as an emblem of victory. The ruler wears a crown as an emblem of power."

"Now," said Ecclesia, "tell us what is symbolized by the horse and his rider all taken together. I am waiting to hear what this may mean."

Mr. Deeming replied, "The horse and his rider go out to conquer. They represent some mighty force that is thrown into human society, and one that will have to meet and conquer other forces that will oppose it. I think it symbolizes the system of divine truth embodied in the teaching of Christianity, together with the divine influences accompanying that truth. The truth is to mix and mingle with the religious thought of the world, and in the end it is to overthrow and trample down and root out of human society every other religious system under the sun. The same fact may be stated in another way. The white horse means the pure teachings and hallowing influences of the Gospel. And the rider with a bow and a crown represents Christ, the King in the Gospel, going forth to the conquest of the world, and hastening to the time when he will reign King of nations as he now does King of saints. We will now condense these ideas, and say that the white horse and his rider symbolizes in their entirety

## THE CHRISTIAN SYSTEM

and the spiritual forces that accompany it in the world. And when we think of the condition of things at the time that these revelations were given, we see the propriety and the necessity of some such a manifestation as was given in this grand symbol of the white horse and his rider. The Church had already waded in blood through two general persecutions, and now she is suffering from a third that has already lasted longer than either of the two that is past, and there seem to be no symptoms of a cessation."

Ecclesia seemed to be very much interested in Mr. Deeming's description of the persecutions of the Church. They had all listened with the most rapt attention to the explanations given by him, and they were charmed with them.

But Faith seemed to be a little confused on one point, and she asked Mr. Deeming for information. She wanted to know how it was that a crown was given to the rider before the conflict was ended.

He answered, "The word has two meanings; one refers to triumph, and the other to dignity and power. One is won by a conqueror and the other by a ruler. Now, the crown that was given to the rider on the white horse was not the royal diadem or crown worn by kings, but was the conqueror's crown. And although the conflict still goes on, this rider might properly receive the crown of conquest, for he has gained some great victories already. He has conquered death and hell and the grave; and, having done this, may he not now wear a conqueror's crown, even though many foes are yet to be subdued?"

"We will say, then, that the white horse and his rider symbolizes the Christian system, which has been devised by Divine Wisdom and given to the world as the



one grand agency by which the world is to be brought to a knowledge of salvation."

Ecclesia inquired, "Is the Christian system and the Gospel one and the same? If not, what is the difference between them?"

He answered, "The Gospel is good news, and the term is applied to that part of Christianity that consists in telling the good news of salvation or in preaching the Gospel. But the Christian system implies more than simply preaching the Gospel; it implies the ordinances and sacraments that were instituted by its founder, and the helpful, saving influences that attend the faithful preaching of the Gospel and sincere attention to the word preached, and the intelligent using of the ordinances and services that have been appointed. The whole is greater than any of its parts; so the Christian system is greater than the telling of good news."

Truth said, "Will you tell us the difference between the Christian system, as you have just explained it, and the Church that is symbolized by Ecclesia, our mistress?"

Mr. Deeming answered, "The Church represented by Ecclesia is the depository of the system of religious teaching, and the administrator of the divinely appointed religious ordinances embraced in Christianity. The Church is the trustee or guardian of what has been deposited and left with it. You will do well to bear in mind these distinctions between the Church and its work. There may come a time when she will be hindered from doing her work; but no power on earth can take from her the sacred truths and the blessed influences of Christianity. She may be prevented from publishing the Gospel, and publicly administering the rites of the Christian system; she may have to hold the truth in the face of many difficulties, and defend it by the sacrifice of many

precious lives. But while she is true to herself and to her Lord, she shall be preserved, for he has said that the gates of hell shall not prevail against her."

These discussions became more and more interesting to Ecclesia and her friends. They were becoming more interested in the explanations given by Mr. Deeming, and they began to see the beauty and importance of symbols as they never had before. And every one felt that these conversations were leading them to higher and grander conceptions of the Christian religion, and giving them clearer views of the work that had been committed to the Church. Ecclesia was cheered at the prospect of final conquest by the rider on the white horse, for she knew that conquest for him meant victory for her. She asked them all to help her sing:

"Go forth, victorious Conqueror, go,  
Till all Thy foes are beaten down,  
And Thou alone shalt wear the crown  
Of empire in this world below.

"Thy footsteps we will humbly trace,  
And do what Thou wouldst have us do;  
Be active, faithful, pure and true,  
Until we meet Thee face to face."

Truth spoke to Mr. Deeming, and said, "There is one thing I would like to ask you, if you have no objection."

"I am quite willing to answer any question that is within my power to answer," said he.

"My question is this," said Truth, "Do two or more different symbols ever apply to the same subject?"

Mr. Deeming replied, "Yes, frequently they do; but it is seldom that they apply to the same part of the subject. For instance, we found in our former investigation that the lion of the tribe of Judah, and the lamb in the midst of the living creatures and the elders, both symbolized the Lord and Saviour; but the one

represented his conquering strength and the other his atoning sacrifice. And if we look into the Scriptures, we shall find that he is called a sun, a star, a rock, a rose, a lily, a root, a plant, and other names. All of these symbols are applied to him, but they refer to different things in regard to him. So it often happens that the same subject is represented by different things that illustrate it, some in one way and some in another."

"Another question, if you please," said 'Iruth. "Does the same symbol ever apply to two or more different subjects, so that it might mean one thing to-day and something else to-morrow?"

He answered, "The same symbol may apply to different subjects of the same class, but not to different classes of subjects. But this may be taken as a safe rule in the explanation of symbols: They generally mean the same thing whenever they are found in the sacred writings. Where there are exceptions, the nature of the case will make it clear that it is an exception.\* Symbols are pictures to represent ideas, the same as words are intended to describe them. Now, if words had no settled meaning, what would language be worth? So if there are to be no settled principles of interpretation as applied to symbols, they are more likely to confuse the mind than to illustrate facts."

#### ANOTHER HORSE AND RIDER.

At their next meeting for conversation and mutual improvement, Ecclesia commenced to read again from the Patmos roll. She read to where John saw the second seal of the book broken, and another page

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\* The overlooking or disregarding of this rule of interpretations is one reason why the commentators have got into such confusion in their explaining the book of Revelation.

opened. He heard one of the living creatures say, "Come and see." On looking, he saw a red horse and his rider; to this rider it was given to take peace from the earth, so that they should slay one another, and to him was also given a great sword. She stopped reading, and said to Mr. Deeming, "We will hear your explanation of this red horse and his rider before we proceed to read further."

"This," said, Mr. Deeming, "like the white horse and rider, is a compound symbol, and we will explain one thing at a time, first, and then put the different parts together. The color of the horse was red; that means bloodshed, slaughter, and waste of life. In this connection it seems to imply persecution of the Christians as well as war in general. To the rider it was given to take peace from the earth, meaning that he shall cause disturbance, strife, turmoil, confusion, hatred, war, plunder, oppression, and every other thing that is at variance with peace and quietness. And there was given him a great sword. The sword is a weapon of either offensive or defensive warfare, and as a symbol it seems to mean the power of judicial vengeance or punishment; and in the case before us it seems like a terrible threat to the Church. We will now put together these different parts, and consider the horse and his rider as one complete whole.

"This horse goes out in pursuit of the first one, and his rider goes out in opposition to the rider on the white horse. Now, as this white horse and his rider symbolizes the Christian system, so this red horse and his rider must symbolize some system that will be opposed to Christianity. And that system was in the world before John saw these visions, as Christianity was in the world before he saw these symbols of it and of its foes."

"What do you think it means?" inquired Truth.

"I am sure that it must be something terrible," said

Love, "since it stands against the best and kindest system that the world has ever seen or heard of."

"And you might say that in opposing Christianity it stands against the truest teaching that the world has ever heard," said Truth.

"And the time will come when the world will yield to this teaching," put in Hope.

"Whatever it may be or whoever it may be, the effort to overthrow the rider on the white horse must in the end prove fruitless," said Faith.

"I fear," said Ecclesia, "that it means long ages of conflict and an untold amount of suffering on the part of my cherished and most beloved friends, before my heart's desire shall be realized in the complete subjugation of the nations to the mild and gentle reign of my adored Lord."

"The enemy that is set forth by the red horse and his rider is one that has lived in the past," said Mr. Deeming, "but he was symbolized by something else. But now he is brought in contact with a system represented by a man on horseback, and to contend with that system he needs the fleetness of the same kind of helper.

"I am inclined to think that the thing here meant may be summed up in one word; that word is *imperialism*. This word, understood in a despotic sense, so completely harmonizes with what is said about the red horse and his rider, that I think we need not look any farther for an explanation of the symbol. This rider was to take peace from the earth. To settle the question, Who shall rule the rest? has drenched the earth in blood. It has thrown nation against nation; it has destroyed cities by scores and hundreds; it has depopulated large tracts of country; it has blot' d out nations; it has uprooted kingdoms, and it has overthrown empires. What other system has ever been such a universal enemy to peace? In

imperialism ambition has found aid for its most extended operations, and it has found scope for its largest desires of conquest, and it has found a ladder with which to climb to the highest possible heights of earthly power. In it the soldier has found the means of gratifying the brutal instincts of war; in it the miser has found the means of getting his hoarded heaps of unused and unneeded gold; in it the human animal has found the means of gratifying to satiety the low passion and filthy longings of his beastly nature. In fact, we can scarcely name a vice or a crime possible to human nature that has not been encouraged and strengthened where the will or the caprice of one has become law to the many."

"You spoke awhile ago of another symbol that has represented imperialism in the past," said Ecclesia; "what was it?"

Mr. Deeming replied, "A dragon was sometimes used to symbolize the same thing that the red horse and his rider does here. The old prophets used to give it in that way;\* but more of this further on."

#### AN APPEAL TO HISTORY.

We will now take Mr. Deeming's interpretation of this symbol, and inquire whether the facts of history will bear him out.

It must not be forgotten that imperialism as a despotic system had existed since the founding of the old Chaldean empire by the mighty hunter of Babylon, about 2,300 years before Christ, and the kingdom of Egypt seems to have been founded 400 years earlier. From that time the spirit of imperialism was in the world, and it made its presence felt among the nations.

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\* See Ezekiel xxix. 3. Here the dragon is personated by Pharaoh, who shows the spirit of imperialism. See also Rev. xii. 3, where the same spirit is seen.

The stream of despotism that took its rise in the ambition of Nimrod ran through all the old empires, the Chaldean, the Assyrian, the Babylonian, the Medo-Persian, the Greek or Macedonian; and at the time of these visions, it was at the zenith of its power, and it manifested itself in the proud emperors of Rome. And in all these ages and in all the countries in which it was found, or where it is found to-day, imperialism is the foe of godliness, and it must be so as long as it ignores the fatherhood of God and the brotherhood of man. I do not say that all rulers, whether they be kings, or governors, or magistrates, are the foes of godliness. That would be a sad condition of things, indeed; but I say that the very spirit of imperialism is sufficient to drive all feelings of piety and of human equality from the heart in which it finds a resting-place. How can a man whose head is dizzied by the high position that has been gained, devoutly say, "Thou art my Father, and I am thine, to be, or to do, or to suffer whatever thy will may be?" How can a man inflated with the pride of empire say to the poor man, "Thou art my brother, and I will help thee bear thy burdens?" As soon as these feelings would spring up in the heart the spirit of imperialism would die in that heart. The two dispositions could not live together, any more than a lamb and a dove could live in safety with the wolf and the hawk.

This is a plant that can live and grow in any climate and in any country where it is allowed to take root. And everywhere it becomes the upas tree of civil society.

A wiser than Solomon has said, "A tree is known by its fruits." I think we have a right to judge any system of government, religion or philosophy by its results, and decide its value by the kind of character that it develops in those who are influenced by it. What has been the character of the Pharaohs of Egypt,

the Cæsars of Rome, the Czars of Russia, the Sultans of Turkey? Besides these, the Nimrods, the Nebuchadnezzars, the Alexanders, the Louises and Napoleons, and scores of others whom it would become tedious to name. Let history answer. And we must not forget one important fact; that is this, the spirit of imperialism is the same wherever it is found, whether it reigns in the heart of an emperor ruling over nations and kingdoms, or in the heart of some petty princeling ruling over a few townships of territory and a few thousands of subjects. The thing is the same in modern times that it was in ancient times. But in our times it is somewhat held in check by the growing influence of the masses in national affairs.

This spirit is manifested in every form of despotism; and the contest to-day between the spirit of imperialism and the spirit of democracy is shaking the thrones of many lands, and that contest must go on until every form of despotic rule shall be driven from human society.

At the time that these revelations were given to John on Patmos, the second general persecution of the Christians was at its height. The third persecution began in 107, and continued under Trajan and Adrian.

The fourth general persecution began about A.D. 163 under Marcus Aurelius, who proved himself to be a second Nero, as an enemy to the cause of the rider on the white horse. Under his reign, Justin Martyr, one of the earliest writers of the Christian Church, was beheaded for the Christian religion, A.D. 167. The same year Polycarp, Bishop of Smyrna, who had been a disciple of St. John, was burnt. The next year Pius and Anicetus and Soter, three of the Bishops in Rome, were put to death. The fifth persecution began A.D. 202, under Severus, and was carried on with great barbarity. The sixth persecution of Chris-



tians began A.D. 226, under Alexander Severus. The seventh persecution began A.D. 250, under Decius, and was continued under Galius and Valerian. The seventh was followed by the eighth, A.D. 257, under Valerian and Gallienus. The ninth persecution began A.D. 273, under Aurelian. The tenth and last of the persecutions under the pagan emperors, began A.D. 284, under Diocletian. This was one of the most terrible periods that the Church ever passed through. This man seemed to be furious toward all who bore the Christian name. He issued an edict against them in A.D. 303, more cruel than anything that had been since the time of Nero. He ordered to pull down their churches, to burn all their books and writings, to deprive them of their civil rights and privileges, and to make them incapable of any honor or civil promotion. In A.D. 304 another edict was published; by it the magistrates were ordered to force all Christians, without distinction of rank or sex, to sacrifice to the gods of Rome, and all sorts of tortures were authorized to drive them into this act of idolatry.

According to this edict the Emperor demolished churches, and filled the prisons with bishops, presbyters and their flocks. And it is said that he put his own wife and mother to death for being Christians. This persecution lasted till A.D. 311. In 312, Constantine came to the imperial throne. He shortly after became a professor of the Christian faith, and put an end to the persecutions by the Pagans. The Church has very cogent reasons to remember this red horse and his rider. We now turn again to Ecclesia and her friends.\*

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\* The number of Christians who were made martyrs under the pagan emperors must remain an unknown quantity till the records of eternity shall make it known. But it must run high into the millions.

## SAD MEMORIES.

When Ecclesia and her friends came together again, it was noticed that there was a careworn look upon her face, and a sort of languid expression of her eye. Her steps seemed feeble, and her deportment in general was that of one who was tired and exhausted. Her voice, when she spoke, was weak and trembling, and traces of recent tears were discernible on her cheeks. She seemed downcast and sad, and her thoughts seemed to be out of harmony with her present surroundings.

Love was the first to notice the troubled aspect of her mistress. Placing her hand softly upon Ecclesia's shoulder, and looking her lovingly in the eye, she said, with great tenderness, "My dear mistress, what is it that is troubling you? We can all see that some heavy burden is resting upon your shoulders; some weight of woe is breaking your tender heart. What is it? Can we help you in any way?"

"My heart is almost broken to-day, because of what I have seen and heard," she answered. "That terrible enemy, shown by the red horse and his rider, has almost torn my heart asunder by his merciless and cruel treatment of my people. Every blow that he inflicts on them has a rebound that strikes upon my very soul. Every groan and sigh that he extorts from my beloved ones seems to echo in tones of thunder and reverberate through all the avenues of my very being. Oh, why does he hate me and mine with such an undying hatred? Oh, why does he oppose the cause of my Lord and King with such bitter and unmitigated fury? These are questions that I cannot understand, much less answer."

"There is no need for you to answer these questions," said Truth; "but the time will come when history

will answer them. In the meantime, you must walk by faith and not by sight, nor by sense."

Here Mr. Braveheart spoke and said, "The enemies who threaten you are only men, and they are of a very low type of manhood. What kind of man must he be who will do as Nero did when he murdered his own mother Agrippina and his own wife Octavia? Or Diccletian, who killed his mother and his wife for being Christians? Such men are mean, cowardly creatures, whether their homes are in the wayside hut or in the imperial palace; or whether they be clad in rags or in imperial purple. Such men are a disgrace to humanity wherever they are found."

"Nevertheless," said Ecclesia, "they are able to do much harm to me and mine, and I dread them worse than I would the wild beasts that roam the forest."

"These men," said Mr. Deeming, "are very properly symbolized by ferocious wild beasts."

Hope and Faith now came forward, and addressed a few consoling words to Ecclesia, and then they sang:

"We will not cease to journey on  
Towards the land we have in view,  
Though foes their warlike garbs may don,  
And friends turn back and prove untrue.

"For He has told us not to fear,  
But travel on with willing speed,  
And we shall find Him always near  
To help in every time of need."

"At our next meeting another wonder will be found," said Ecclesia, as they retired.



## CHAPTER X.

### THE DARK HORSEMAN.

WHEN Ecclesia and her friends came together again, she seemed more cheerful than she had been at their last meeting. Her eyes were free from all appearances of tears, and her face wore a sunny smile, that seemed to be the index of a happy frame of mind. Her voice, when she spoke, was firm, and clear, and melodious, and her whole manner was that of a person who is at peace with sea and with God, and who would gladly be so with all the world if the world was in harmony with what is right, and pure, and good.

Mr. Deeming asked Ecclesia to read the next passage in the roll. She complied, and read of a black horse that came forth when the third seal was opened, and he that sat on him had a pair of balances in his hand. And a voice was heard from the midst of the four living creatures, saying, "A measure of wheat for a penny, and three measures of barley for a penny."\*

She paused, and looked at Mr. Deeming for a moment, and then said, "This roll seems full of mysteries, and if this contains a sketch of my future experiences,

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\* See Revelation, vi. 5, 6.

it is well that we have you to give us some insight into the meaning of those things that are so hard to understand. The rider on the red horse made a very powerful impression on me when I came to understand that it meant an enemy to myself and to the cause of my beloved Lord. I do hope this new apparition does not forbode trouble, like the last one.\*

"My dear lady," replied Mr. Deeming, "I cannot deceive you. This is, on the whole, a more dangerous enemy than the one you just now spoke of. He is less frightful in his aspect, but he is no less to be dreaded on that account. He is an enemy that comes nearer home; he will arise from within your own household, and the time may come when, like the man in olden times, you will say, 'It was not an enemy that reproached me, then could I have borne it; neither was it he that hated me that did magnify himself against me, then would I have hid myself from him; but it was thou, a man mine equal, my guide and mine acquaintance. We took sweet counsel together and walked to the house of God in company.' (Psa. lv. 12.) And again, 'Mine own familiar friend in whom I trusted, which did eat of my bread, hath lifted up his heel against me.'" (Psa. xl. 9.)

"That is dreadful to think of," said Ecclesia.

"Yes," said Mr. Deeming; "but when it comes it will be more dreadful to endure, and come it surely will, for it is symbolized in this black horse and his rider."

"What do you understand this symbol to represent?" inquired Truth.

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\*Twenty-one events are shown in the three times seven—seven seals, seven trumpets, and seven vials. These will take place in regular chronological order. The first was the white horse and his rider; the other six seals and the first four trumpets mean disaster to the Church; the last three trumpets and the seven vials mean something to the advantage of the Church in an increasing ratio to the end.

"Whatever it is, it will sometime be overcome," said Hope.

"That is so," said Faith.

Here Mr. Braveheart spoke, and said, "If this horse and his rider represent some human foe, I am not afraid to meet him; but if it be some invisible agency or some unrighteous system, courage and skill in combat might not avail much; but, on any supposition, we need not fear but that he can be successfully withstood."

"It very much depends on what you would call success," said Mr. Deeming. "That he will be finally conquered is a moral certainty, but that he will be readily and easily destroyed is by no means a hopeful case."

"Is it not a shame," said Love, "that our mistress must be pestered with such enemies, when she is so kind and good to every one who comes within her reach?"

"Kindness and goodness in a world like this often fail to secure civil treatment," said Truth.

Mr. Deeming said, "We now turn our attention to this horse and rider. This, like the other two, is a compound symbol. We have the horse, his color, the rider with his balances or scales, and the proclamation. Then, what it means as a whole will demand our study.

"I need not tell you the horse is a symbol of speed, strength and obedience. That was explained before.

"The color, black, means scarcity, suffering, despair, disease arising from famine, and death. It points to a time of great want, when food will be exceedingly hard to obtain.

"The man with the balance in his hand symbolizes legal precision, indicating a time of scarcity, when the seller is careful not to give too much, and the buyer is particular not to take too little. The one seems to

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fear that the measure is too large, and the other seems to think that it may be too small, so the article is sold by weight as well as by measure, a double process not thought necessary when the thing is plentiful. When a thing is very scarce and the price exceedingly high, men are more particular about quantity than they are about quality; but when a thing is plentiful and cheap, more attention is given to quality than to quantity. This seems to be one of the anomalies of traffic, and it holds good in the case before us."

"Well, what about the proclamation that was made?" inquired Ecclesia.

"The proclamation," said Mr. Deeming, "is of an encouraging character rather than the reverse. Coming as it did, from the midst of the living creatures, shows it comes as a voice of mercy from the throne of him who sat in the midst of the circle of elders. 'A measure of wheat for a penny, and three measures of barley for a penny,' means great scarcity, but not absolute starvation to those who are willing to work for their board.

"The measure spoken of here was about one quart, and it was the common allowance of food for a hired servant. The penny was worth about twelve and a half cents, and was the price of a day's work,\* as we may learn from the Lord himself in his parable of the man who hired laborers in his vineyard. The men are told where they can get a day's food for a day's work, but they could have nothing for clothing nor to carry to their families."

"That would surely be a sad condition of things. Who could bear up for any length of time under such trials as that would be?" said Ecclesia, with much feeling.

Mr. Deeming said, "There will come a time when the great majority of men will have to endure hard-

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\* See Matt. xx. 2.

ships in spiritual things fully as bad as this is represented to be in natural things.

"Three measures of barley for a penny seems to indicate that food for animals was cheaper and more plentiful than food for men; as barley was used mostly for feeding cattle and other stock. Perhaps this may indicate that it is always easier to get supplies for the physical part of human nature than for the spiritual part."

"Now, tell us what the whole may mean," said Ecclesia.

"Before doing so," said Mr. Deeming, "I wish to say a little more as to the work of this enemy. I have already intimated this symbol portends a time of great scarcity. But the kind of scarcity set forth is described by one of the old prophets a great deal better than I could do it, in the following striking words: 'Behold the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord: and they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the Lord, and shall not find it.'\* That is the kind of famine presaged in the case of the black horse and his rider."

"Well, what will be the cause and the occasion of that famine?" inquired Truth.

"I am not quite done with the proclamation yet," said Mr. Deeming. "There is another thing brought out in the closing sentence, 'and the oil and the wine hurt thou not.'

"The oil and the wine (not intoxicating) are symbols of divine blessings. And here they seem to indicate that God will not withhold the heavenly influences that he has promised to his people who serve him and trust him. So that no matter what other things may

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\* Amos viii. 11, 12.



fail, his help shall not fail. Men may change and systems may change, but God changes not.' And this intimation is very properly given in connection with the black horse and his rider. The rider on the red horse, with his great sword, designated an enemy to the Church; but it was one who had never been a friend, so that in his case there was no treacherous desertion of former associations.

"This horse and his rider, on the contrary, designates a professed friend acting the part not only of an enemy, but of a deceiver also. The pledge that the oil and wine should be protected is a promise that, however much earthly helps may fail, the divine assistance shall never be withheld when that help is sought for."\*

## AN ENEMY NAMED.

"Are you ready now to tell us what this symbol means?" asked Ecclesia. "We are all very much interested in this matter, and are getting almost impatient to hear the conclusion of it."

"Well," said Mr. Deeming, "you do not well to be impatient, for bad tidings always come too soon, and this symbol is like a piece of bad tidings. You have here the beginning; but long years of anxious waiting and weary watching will be yours before the conclusion will be reached. But it will come in due time, 'For he must reign until all his enemies shall be subdued and all things be put under him.'

"But I will not keep you longer in suspense; I will tell you whence this enemy comes, and who he is.

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\* This rider comes on the scene at a time when men's minds were in a condition to be affected by the question of supply in an unusual way. The famines that had been endured in the times of Commodus and the two Severuses, would be subjects of but recent date, when this spiritual famine was presaged by this symbol. It is said 2,000 died of famine in one day in Rome.

He shall arise from among your friends; from among those who are trusted and placed in responsible positions; in a word, from among the ministers of the Church. I see you startle, and turn pale, and well you may; for this enemy shall be more terrible in his work than imperialism, with its great persecuting sword, because it will be an enemy inside the camp. These are always more dangerous than outside foes."

Ecclesia became so much affected that she wept, and her attendants gathered around her, to try to speak words of comfort to her; but she was so absorbed in thought and feeling, that she seemed lost to everything but the one giant fact that stood out like an unnamed monster before her, namely: she had become aware that an enemy was arising from within the circle of her friends. She began to sing in a soft, minor tone, and in a low, sweet voice:

"And is it true that I must meet  
Such enemies on every hand,  
Both on the sea and on the land,  
Where'er I turn my weary feet?"

"Can they find nothing else to do  
Than torture me for doing right,  
While they are using all their might  
To make my friends, to me, untrue?"

"O that I had an eagle's wings,  
That I might rise and soar away  
To that bright land of cloudless day  
Where joy comes from unpoisoned springs."

When she ceased, she turned to Mr. Deeming, and said, "I am ready to hear the worst of it. Tell us who or what this black horse and rider means."

"As in the other cases, it means a system rather than any one person or organization. For want of a more specific term we will style the enemy represented here Ecclesiasticism. This name is given here more

with a reference to the future than the present, for the thing here set forth is not a stationary thing by any means, any more than a man on horseback may be supposed to be stationary. The meaning is an Ecclesiasticism developing into a spiritual tyranny, that will become an established institution, that after ages will call priestcraft and prelacy. The Lord before he left his disciples, told them that they were all brethren. And again, 'let him that would be chief among you be your servant.' But this system will place a social barrier between the clergy and the laity in the Church, and also it will divide the ministers into different classes, known as superior and inferior clergy."

"Where does this thing originate, and when did it first manifest itself?" inquired Truth.

"It originates in the inordinate ambitions of the human heart, and it first showed itself in the Christian Church when an elderly woman came to the Lord and wanted to secure the best positions for her two sons; the other disciples became displeased, and the Master gave them the following counsel, 'Ye know that the rulers of the Gentiles lord it over them; and their great ones exercise authority over them. Not so shall it be among you: but whosoever would become great among you shall be your minister, and whosoever would be first among you shall be your servant.' That is the rule laid down by the Master for the guidance of his servants in all the years to come."

"Yes," said Ecclesia, "I remember distinctly the time when these words were spoken by him. It was the mother of James and John who made a request that her two sons might sit, one on the right and the other on the left of the Master in his kingdom. And among the twelve who were there that day, James died first and John the last."

"That is correct," said Mr. Deeming. "James was killed by King Herod, A.D. 44, and after a long and

useful and eventful life, John died at Ephesus A.D. 100. If the sons of Zebedee failed to realize the maternal desire while they lived, in their deaths they touched the two extremes of apostolic obituaries; and there is no doubt but they are at home with their Lord and Master, where ambition's fires kindle no spirit of rivalry among equals."

"In what way will this system that you have named Ecclesiasticism affect the Church adversely, either now or hereafter?" asked Truth.

Mr. Deeming answered, "By causing her ministers to become so much secularized in their views and feelings that they will care more for wealth and position than they will about personal piety or public usefulness."

Ecclesia spoke with great pathos, saying, "Do you mean to tell me that a class of men who have given so many martyrs to the flames, and to the rack, and to the wild beasts, will become so worldly and so wicked as to neglect their work to the injury of the Church?"

"If this symbol means anything, it means that," said Mr. Deeming. "And there are other reasons for this belief. The apostle to the Gentiles saw this enemy coming in his day; he said that it was then held in check by some power that he did not name. But there is not much room to doubt that power is pagan imperialism as it now exists in the Roman empire. When that is changed or taken away, then this enemy will be revealed as a mystery of iniquity."\*

"How will these men be led into this departure from the true way; will it be through fear of persecution or for personal aggrandisement?" asked Truth.

Mr. Deeming answered, "Both of these considerations seem to enter into the reasons of this apostasy. The change comes on so gradually, that only the most

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\* See 2 Thess. ii. ; 2 Tim. iv.

observing will notice it much at first. There will be at first an effort to make the officers of the Church correspond, as far as may be, with the civil officers of the State. This is done for two reasons: first, it is thought that the Pagans will be pleased by this course, and will be flattered into good-nature by the Church imitating them as far as she can. In this, however, it seems they are mistaken.

"The other reason is, the power and influence that it gives to those who are placed in these higher positions."

"If your explanations are anything near correct," said Truth, "our mistress has more to dread from this enemy than from the last."

Hope said, "I could almost wish that our friend is mistaken, but it looks so plausible that I can see no grounds to expect anything very much differing from what he has said."

"There is a hand behind all these threatened disasters that will make all of them and all other things work for the good of those who love him," said Faith.

"How sad it is," said Love, "that people can be led off in search of something that cannot be found. To think of a man who stood as the ambassador of the great King being so foolish as to run out after the short-lived pleasures of the world; it is sad, indeed."

Mr. Deeming went on to say, "The time will come when this enemy will have grown to such giant-like proportions that he will stand like a menacing monster in the pathway of the Church, neutralizing her teaching, paralyzing her efforts, and corrupting her morals, and vitiating her practices in the affairs of every-day life. Then, but not till then, will the full force and import of the symbol of the black horse and his rider be fully realized."

"If this be true," said Ecclesia, "troublesome times and dark days are before me; but I shall not fear nor

be discouraged, for he told me before he left me that I would be hated by enemies and deserted by friends, and this will only be the fulfilment of his words. And he told me not to be alarmed at these things, for he would take care of me while I remained true to myself and to him."

"You cannot be false to him unless you become untrue to yourself," replied Truth, "for your happiness and the best interests of his cause are so connected that they will stand or fall together; so that while you are true to him, your safety and comfort will be special objects of his care."

#### WHAT SAYS HISTORY?

We will again appeal to history, and see how it will harmonize with Mr. Deeming's explanation. As has been said already, prophecy, whether it be expressed in words or couched in symbols, is simply history written before the events transpire. This being the case, it is clear that history is the best commentary on fulfilled prophecy. Now, what does history say about this subject of clerical defection and ecclesiastical tyranny?

Robertson, of Kilmaurs, says, "In the writings of the early Fathers, that portion of the Church which was under the inspection of one bishop is often called a parish, but never a diocese. A bishop was chosen by the universal suffrage of his people; that these were all personally known to him; that the poor among them were the objects of his immediate and personal attention; that when the bishop dispensed the Lord's Supper all the people under his charge were present, and could all see and hear when he preached; that when censure was inflicted on an offending brother, or when the penitent sinner was restored to brotherly fellowship, all the flock of the bishop's cure were

present. It continued to be the practice of some bishops so far down as the age of Cyprian (who himself practised it), to do nothing and permit nothing to be done by the clergy in the affairs of the Church without first asking and obtaining the consent of the people.\* A worshipping assembly of Christians, though small and situated in a small village, had its bishop. The Christian bishop was the pastor of one church (in some cases not amounting to more than two hundred souls), having only one place of worship."

Dionysius, who was Bishop of Alexandria in the third century, describes distinct congregations, in remote parts of the city, as still under his charge. And the number of Christians increasing, and their zeal declining, those of them who lived in remoter districts of a congregation began to desire a place for public worship nearer home. In order to avoid the charge of schism, they sought and obtained permission of their bishop to erect a chapel, which was to continue under his jurisdiction, and in which a presbyter of his appointment was to officiate. Thus they voluntarily relinquished the choice of their own teacher, and the right of choosing the bishop. The Pope subsequently claimed and exercised the right of appointment to all vacancies in the bishoprics.

Here, in the simple circumstance of a congregation consenting to accept a pastor not of their own choosing, we find the rise of that polluted stream of clerical domination and papal tyranny, whose poisoned waters, like a sweeping flood, have rolled down through the centuries, undermining the thrones of kings and engulfing empires as in a whirlpool of destruction.

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\* Cyprian was Bishop of Carthage—one of the principal fathers of the Church. He was born in the beginning of the third century at Carthage, and was beheaded there September 14th, A. D. 258, under Valerian.

How true it is that great things sometimes spring out of what looks like a mere trifle. Someone has said on this subject :

“A pebble in the streamlet scant  
Has turned the course of a mighty river ;  
A dew-drop on the baby plant  
Has warped the giant oak forever.”

Time and space will not permit the following of this horse and rider through the period that intervened between the twilight of this dark system and its full culmination in the midnight of the world. All that can be done here is to touch on a few points that will illustrate its progress through the ages.

In Dowling's "History of Romanism" we find the following trenchant statements :

“In the sixth century, the public teachers seemed to aim at nothing else than to sink the multitude into the most opprobrious ignorance and superstition; to efface from their minds all sense of the beauty and excellence of genuine piety; and to substitute in the place of religious principles a blind veneration for the clergy and a stupid zeal for a senseless round of ridiculous rites and ceremonies. This, perhaps, will appear less surprising when we consider that the *blind led the blind*; for the public ministers and teachers of religion were, for the most part, grossly ignorant, nay, almost as much so as the multitude whom they were appointed to instruct.”

We see from the above extracts how the ministry of the Church had changed very much in their treatment of the laity since the times of Cyprian. But having ignored the teachings of the Lord, who said, “He that would be great among you, let him be your servant,” they soon became, as a class, disposed to lord it over God's heritage, and came to believe that the Church belonged to them.



The next step in the development of this system is found in the fact that these men who had brought the people under their authority were themselves subjugated to one of their own class, in the person of the Pope of Rome, who claimed superiority over all the clergy as well as the laity of the Church. And more than this, the Pope claimed, and still claims, to be infallible. Bellarmine, an Italian Jesuit and writer of note, says on this subject, "If the Pope should err by enjoining vices or prohibiting virtues, the Church, unless she would sin against conscience, would be bound to believe *vices to be good and virtues to be evils.*"

Another Roman Catholic writer says, "We can believe nothing, if we do not believe with a divine faith that the Pope is the successor of Peter *and infallible.*" (Down, "History of Rome," p. 153, in note.)

We have in these extracts a view of the Church under three aspects. There is Christian equality, clerical superiority, and papal supremacy. Starting with the pure doctrines and simple precepts and practices of early Christianity, and gradually deviating from the apostolic methods and spirit, the so-called Church reaches a condition in which she has but little Christianity left beside the name.

The system symbolized by the black horse and his rider is no mere myth, as the blood of millions of God's slaughtered children will testify when the great reckoning time shall come.

When Ecclesia and her faithful friends came together again, a change was noticeable in her appearance. There was the same look of quiet resignation, the same benign smile upon her face, the same sweet music in her voice, and the same kindly manner towards her friends as before, but there seemed to be an influence in her very presence that all could feel, and there was a brightness that shone in her face, and

an expression in her eye that was new to her beholders. They all noticed it, and they that stood nearest to her claimed, afterwards, that they were fully persuaded that some invisible presence was standing beside her at the time.

Love seemed to be affected more than the others. She clasped her arm around Ecclesia's waist and said, "Dear mistress, I think that I could die for you, I love you so."

Ecclesia turned to her enthusiastic friend, and said, "My dear, many have died, and many more, I greatly fear, will have to die before my Lord shall have 'the heathen for his inheritance, and the uttermost parts of the earth for his possession.'" Then turning to the rest, she said, "What shall we sing, for I feel like singing?"

Hope led in the following song of consecration and confidence :

"Our lives, our all, to Him we give,  
No more our own but His to be ;  
To love and honor while we live,  
And, dying, rise His face to see.

"This world is cold and dark and sad,  
But He can cheer us on our way ;  
His presence always makes us glad  
In darkest night and roughest day.

"Then why should we give place to fear,  
Or dread the foes that may arise?  
We know our Friend is ever near,  
To guard and guide us to the skies."



## CHAPTER XI.

### THE PALE HORSE.

"I AM waiting with a good deal of expectancy for the next scene in the descriptions of the Patmos roll," exclaimed Hope, when again Ecclesia was about to read.

"Have patience, sister, as well as expectancy," advised Faith.

Mr. Deeming said to Ecclesia, "You may read the next passage whenever you are ready to do so, and I will try to explain it, if I can."

She commenced, and read, "And when he had opened the fourth seal, I heard the voice of the fourth living creature say, Come and see. And I looked, and behold a pale horse, and his name that sat on him was Death, and Hell followed with him. And power was given unto them over the fourth part of the earth, to kill with the sword, and with famine, and with death (or pestilence), and with the beasts of the earth."

Turning to Mr. Deeming, she said, "Now we will wait for your explanation of this horse and rider, before reading any more."

"That is well," he answered. "We will take all the time needed. There is so much of the future foreshadowed by these four horsemen, that we cannot be too careful in seeking to know what is meant by each and all of them. This horse is really another enemy;

though, from his having some white in his color, many will, at first, take him for a friend; thinking that he must be related to the white horse which carries his rider in his career of conquest.\*

“What do you make of this horse and rider?” queried Truth.

“We will do with them as we did with the rest; that is, we will consider them as a compound symbol. The horse, as I have said before, means strength, speed and obedience. The color of this horse is the most difficult part of the symbol, because he differs so from the others. They were of one shade, and each one had his own color. But this fellow is a mixture, and he has as many colors as the other three. This means that his work will be various, and he is going to mix himself up with the work of each of the others. He will profess to be a friend to the white horse and rider. This is shown by the white that enters into his color. He will at the same time assist the red horse and his rider in providing the subjects for destruction by the great sword of persecution. He will help the black horse and his rider by professing to feed the people with wholesome food, while he will be filling them with putrid and unwholesome diet, producing a spiritual famine among the flock of Christ. Perhaps we may call him a roan horse, instead of a pale one. This color is made up of gray with a sprinkling of red; and gray is made of a mixture of black and white. This color is darker than white and not so dark as red or black, hence he is called pale. Some say that he should be called a green horse; but

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\*When this horse and rider came forth, all parties were deceived. The Christians thought that they had a friend and ally in the thing symbolized by them, and the Pagans feared that they had in it an enemy, and an avenger of the wrongs done to Christians by the ten persecutions already past. The fifth and sixth vials respectively show the feelings of both.

I think that from the kind of work that he will do, no color can be more suitable for him than roan."

"What I understand you to say," Ecclesia said, "is that this enemy will use the same weapons as the others, and will join with them in opposing the rider on the white horse, so that in the contest there will be three against one and one against three."

"That is the true state of the case," he replied, "and he will use other weapons as well; for he shall kill with the sword, and with famine, and with death (or pestilence), and by the wild beasts of the earth. We see from all this what a dangerous enemy this one is to be."

Truth inquired, "How will he kill by the sword, when it is in the hand of the rider on the red horse? and how can he kill with famine, when that is the work of the rider on the black horse?"

Mr. Deeming answered, "Your questions are very natural and very proper; but we will inquire a little further into the character and work of this rider before answering them, because we shall then have more light on the subject."

"What do you think of his name?" inquired Faith.

Mr. Deeming answered, "It says his name was Death. Death is the absence of life, and there are as many kinds of death as there are of life. But the kinds of life affected by this rider I apprehend to be, first, natural life; second, religious life, derived from communion with God; third, eternal life, that is given to those who are the children of God. Now, this enemy will kill the body, starve the soul into spiritual death, and consign both soul and body to eternal death. Well may his name be called Death."

"It is said in the words of John that Hell, or Hades, followed with him. What does that mean?" asked Truth.

"Hell, or Hades, is the place of the dead, in its literal

meaning. This may mean either the grave or the place of departed spirits. I think that here it means a place of graves, and the idea presented seems to be this: Wherever this enemy goes he is a grave-digger. He is a maker of graveyards, wherein lie buried the dead bodies of civil rights, of religious privileges, of freedom of thought, of liberty of conscience, of the right to worship God as judgment dictates, and the right to choose his associates in church-fellowship, and the right to control his own affairs, and the right to enjoy the entire and fullest confidence of his own wife, and to demand what God has given to every husband, unbroken fidelity to the marriage vow. And besides all these, his graves will contain the dead bodies of millions of martyrs of his killing."

#### STATE-CHURCHISM.

"That is a dreadful catalogue," said Ecclesia; "and I am waiting to hear what title this enemy will be known by in coming years. He must have some other designation than that given him by John."

Mr. Deeming replied, "As has been said before, every one of these horses and riders symbolizes a system. The others we have called Christianity, Imperialism and Ecclesiasticism. This one before us now we will call State-Churchism, because it is an institution formed by uniting imperialism and ecclesiasticism, which union results in a compound that differs in some respects from both of its component parts; but at the same time, it has in itself some of the elements of its two constituents. Like imperialism, it claims the right to control civil society, and like ecclesiasticism it wears the garb of religion and claims the exclusive right to teach the people what to think and what to do. Thus an attempt is made to unite Christ and Cæsar in a partnership for

the management of things secular as well as sacred. Caesar gets into the Church and controls what belongs to Christ, and priests and bishops and other clerics get into the councils of state. The first effects of this will be that the State will control the Church; but in course of time the Church, so-called, will throttle the State and force it to obey its dictum."

"When will this enemy make his appearance?" inquired Ecclesia, with much earnestness.

"No point of time has been spoken of so far as I know,\* but it cannot now be very far in the future, judging from the signs of the times; and when it does come, and when this rider begins his work, it will be a sad day for yourself and your friends everywhere. It will be the beginning of a long and deadly strife between the true and the false, between honesty and dishonesty, between the true Church and a counterfeit one—in a word, between Christ and Anti-christ. And in this struggle many shall be slain by the sword and by famine and by pestilence and by the wild beasts of the earth."

"Now we are ready to answer your questions," said Mr. Deeming, as he turned to Truth.

"You wanted to know how State-Churchism could kill with the sword, inasmuch as that was the work of the red horse and his rider. In answer to that, I may say what a person causes to be done is said to be done by him.

"Now this enemy, in his relation to the Church, will tell people what they must believe, and if any refuse to obey his orders, either as to faith or practice, he will hand them over to the secular arm to be put to death by the great sword of the State.\* In this way

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\* This was commenced to be realized about A.D. 313, when the Emperor Constantine carried imperialism into the Roman Catholic Church.

he makes himself the destroyer of God's children by killing with the sword."

"Well, how can he be said to kill with famine, since that is the peculiar work of the black horse and his rider?" asked Truth.

Mr. Deeming replied, "In his twofold character, as representing in himself both the Church and the State, he mixes so much that is secular and worldly with the religious doctrines that he allows the clerics to teach the people, that they starve for want of wholesome food for their minds and hearts. And worse still, he gives them poisoned food got from the larders of paganism, until the people in their longings for something better turn away in disappointment, and perish for lack of knowledge. They asked for bread, but they were given a stone. They asked for an egg, and got a scorpion. They asked for a fish, and he gave them a serpent. They inquired for the light, and he gave them the dungeon. They wanted liberty, and he handed them to the tormentors."

"How did he kill with pestilence and with the wild beasts of the earth?" inquired Truth.

Mr. Deeming replied, "Before answering the questions it will be necessary to explain more symbols. In prophetic symbols, earth means civil society under secular rulers, without any reference to religious conditions; a wild beast means some persecuting power; the air means public opinion; a blowing wind, which is simply air in motion, means public opinion in a state of agitation, or changing.

"This rider kills with pestilence, which frequently accompanies famine, and it generally arises from

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\* The Church always claimed that she did not kill heretics, but at the same time she hunted them as the blood-hound hunts the deer, and when she found them handed them over to the tender mercies of heartless persecutors, who did what she ordered.



corrupted food and polluted atmosphere. It is a well-known fact that starving men don't often stop to think what they are eating; anything that promises to appease their hunger and satisfy the cravings of their famishing natures is taken without asking is it wholesome or not. In this way much of the elements of disease is taken into the system, and pestilence and contagion is the result. And once this is started the air is soon filled with the germs of disease, and the wind spreads these into many homes and thousands are swept away, as has been the case recently in Rome and other countries. When public opinion becomes corrupted and filled with dangerous and deadly errors, it is aptly illustrated by a pestilence-producing atmosphere, so that this rider having to do with the promotion of public opinion, if he fills it with the germs of spiritual disease and death, may very properly be said to kill with pestilence."

During these explanations Ecclesia listened very intently. After a few moments of thought she commenced to sing:

"Dark days are still in store for me,  
Steep mountains I have yet to climb,  
And nothing will restore to me  
The unmixed joys of olden time.

"'Tis not so bad as that, said Faith,  
For good will out of evil come;  
For listen what the Master saith,  
"I'll lead, and save, and bring thee home."

Truth said to Mr. Deeming, "What is the meaning of the saying that this rider had power given him over the fourth part of the earth to kill with the sword? Why has he power over only a fourth part?"

He answered, "The division of men into classes does not always imply numerical divisions. The four horses and their riders go out to do certain work; each

one of them does his own work. In doing this, each one operates on some part of mankind, who are made better or worse by the contact. But this does not mean that equal numbers will always be affected by each; sometimes one will outstrip the others, and sometimes another. But each of them will do his best to reach as many as he can. The meaning, I think, is simply this, this horse and his rider represents one of the four great agencies that act upon human society, and he has the power to kill his part with the sword, and with famine, and with pestilence, and with the wild beasts of the earth. As a matter of fact, he will do more than one-fourth of the killing, for he uses the means employed by his friendly rivals, and in addition he has pestilence and the wild beasts of the earth."

"What about the killing with the wild beasts?" inquired Truth again.

He answered, "As a symbol, a wild beast represents a persecuting power. It may be an empire, or it may be a kingdom, or it may be some petty state. But whether great or small, a persecuting civil government is like a ferocious life-destroying wild beast."

#### THE TEST OF HISTORY AGAIN.

Again will we test Mr. Deeming's theory of interpretation by an appeal to history. If the explanations are founded in truth, history will back them up; if they are not thus founded, it will condemn them as fanciful and false.

Two forces were at work in opposition to the pure and simple Christian system at the time that the Emperor Constantine professed to be converted and cast in his lot among the Christians. These forces antagonized each other in some things, but both of them were working against the rider on the white

horse. They had done a great deal of harm to the Church—one as an outside, open enemy; the other as a professed friend. But he had been kept in check, so that the Church had not felt the full force of his power, and it was not until after the antagonism between Imperialism and Ecclesiasticism ended in the conversion of the Emperor that clerical defection and ecclesiastical tyranny could fully develop itself. But no sooner had the Emperor proclaimed himself a Christian, than a connection was formed between the State and the Church, and the result of that union was the birth of the man of sin that St. Paul speaks of. Now let history speak as to the character of this thing called "State-churchism."

In the person of Constantine we see the head of Paganism carried into the Church. Robertson, of Kilmaurs, says, "The title, the ensigns, and the prerogatives of Pontifex Maximus, or Supreme Pontiff of the Pagan system, which had been borne by his predecessors were retained by him and six Christian emperors who succeeded him. Gratian was the first who refused the robe and office of Sovereign Pontiff of Paganism, as being inconsistent with the profession of Christianity.\*"

And further, the same author goes on to say, "To show that the Pagans had suffered little or nothing directly from the Christian government of Constantine, we may mention that they not only invested him with the office of Supreme Pontiff, while he lived, but by a decree of the Senate they gave him a place among their gods after his death."

From this it appears that Constantine was at one and the same time, the Supreme Pontiff of Paganism and the head of the Church, and claimed to be above the officers of the Church.

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\* Gratian was one of the most virtuous and pious of emperors. He was assassinated in A. D. 383, at the early age of 24.

Mr. Robertson says again, "Then the Emperor began to call assemblies, to sit, speak, and judge in them; to assume the title of bishop of bishops, to act as supreme judge in ecclesiastical, as well as in civil and military affairs; and to usurp other prerogatives of Christ." And right here this plain, old Scotch divine goes on to say, "She who then took the title of the Church, the Holy Catholic Church, and the Church of Rome, is no longer spoken of as the Church of Christ or his spouse, but is rejected by him and stigmatized as a faithless prostitute who, looking to the kings of the earth for support and protection, and, by submitting to their authority, admits them into the place of her only head and husband. In no expression of this book of the Apocalypse does Christ afterwards acknowledge her as his. She is thenceforward a persecutor, a slayer of saints, and a drunkard."

Not only was the head of Paganism carried into the Church in the person of Constantine, but the system of Pagan worship was mingled with the Christian services as well.

I can only make room for two short quotations from Dowling's "History of Romanism" on this head.

"That the policy of conciliating the heathen nations, by adopting their pagan ceremonies into Christian worship, had been adopted previous to the epoch of papal supremacy, A.D. 606, is abundantly evident from the instructions given by Gregory the Great to Augustine, his missionary in Britain, and to Serenus, the Bishop of Marseilles, in France, both of whom had written to the Pontiff for advice."

"In his advice to Augustine, Gregory says, among other things, 'Whereas it is a custom among the Saxons to slay abundance of oxen and sacrifice them to the devil, you must not abolish that custom, but appoint a new festival to be kept either on the day of consecration of the churches or the birthday of the

saints whose relics are deposited there; and on these days the Saxons may be allowed to make arbors around the temples—changed into churches—to kill their oxen and to feast as they did while they were still Pagans, only they shall offer their thanks and praises not to the devil, but to God.”

Another quotation is as follows, “The Franks who had settled in the south of Gaul had been indulged, at the time of their conversion, in the use of images, and that indulgence had insensibly brought them back to idolatry; for turning the images of Christ into idols, they paid them the same kind of worship or adoration after their conversion which they had paid to their idols before their conversion.”

Two facts appear from these quotations. The first is, that the Church was brought into partnership with secularism in regard to its government; and the second is, that she was brought into touch with Paganism in regard to her worship. And when the government and worship of the Church is secularized and paganized, what have we left that deserves the name of church? With its government gone into secular hands, and its worship partly idolatry and partly a formal Christianity, has it not lost its identity as the Church of Christ, and has it not become a mere human institution, without spiritual life and power?

#### THERE WERE PROTESTANTS THEN.

This condition of things was not acceptable to all the Christians at that time, any more than it is acceptable to all Christians now. In 311, the Donatists separated from the Church of Rome, because they had appointed over them a bishop that they had no voice in electing. They were called by this name from Donatus, their leader. He was an African bishop of talent and influence. These Christians were not

charged with error in doctrine even by their enemies, neither were they accused of sinful practices. Their fault consisted in their refusing to acknowledge the Emperor as the head of the Church, or, in other words, they protested against the union of Church and State, "the roan horse and his rider."

These people were persecuted and petted by turns, as the temper of the emperors, and other circumstances might dictate, for the time being. But they increased in numbers and influence, until they became a mighty force in Africa and other parts of the empire. Robertson says, "The only errors charged upon the Donatists by their adversaries, is their uncharitableness in refusing to grant that their persecutors were the servants of Christ, and employed in doing God's service, and in saying that they themselves were the true Church of Christ. It is admitted that in doctrine they were Scriptural, and in Christian practices, exemplary."

Threats and imprisonment, or banishment, or pain, or death, failed to bring many of the Donatists into alliance with the State Church. Presents and flattery were equally unable to subvert these stern protesters from their principles.

And in spite of all that the Catholic Church, with all its wealth and influence; in spite of all that the State, with the Emperor at its head; in spite of the red horse, and the black horse, and the pale or roan horse and their riders, could do, the Donatists grew stronger and more numerous as time passed on.

In A.D. 411, the Emperor Honorius sent a tribune to meet a council at Carthage, with full power to settle the dispute. At that meeting there were present 286 Catholic bishops, and those of the Donatists were 279. The Catholics had a majority of only seven. The Donatists had been a separate community just one hundred years. The fact that they were able to

meet their opponents with such a number of bishops, notwithstanding their persecutions, shows that they must have had wonderful vitality at all events. Where was the true Church, the Bride of Christ, then? With the State Church? No. With the Donatists? So far as she was in any organization, yes; for she had not yet gone into the wilderness.

Another thing that followed the union of the Church with the State was the fact that the two combined became a persecuting power, so much so that the persecuting work of the Pagans before the conversion of Constantine was continued and intensified by this new enemy.

Shortly after he came to the throne Constantine issued an edict from Milan. This was in 313; in this edict he grants liberty of conscience and freedom of public worship to Christians in general; but in this it was declared to be the Emperor's pleasure that the sects or heretics be left out. The immediate effect of this action on the part of the Emperor was to make the Catholic the established Church.

From this time on those outside of the Catholic Church have been fit subjects of persecution, whenever and wherever her connection with the State has given her power to persecute. And wherever the pale horse and his rider can wield the weapons of his predecessors, and where the Church is in alliance with the State, there is trouble for Dissenters and outsiders; no matter whether said State Church be called Catholic, Greek, Lutheran or Protestant, for State-churchism is a persecuting system wherever it is found. This pale, or roan, horse and his rider don't belie themselves in any country nor in any age. It is a dyed-in-the-wool persecutor of those who differ from it. Mr. Robertson very properly says, "From the time of Constantine in his imperial city, to that of James II. in London,

Established Churches have rested on the same principles and have been supported by the same means."

We now see in these three horses and their riders the three great enemies of Christianity. Imperialism, Ecclesiastism and State-churchism, like three foul spirits, have hounded the white horse and his rider down the stream of time; and as systems, they are in the world to-day, although their action is somewhat modified by the enlightened freedom of the nineteenth century. They have changed their form and appearance sometimes, as we shall see further on. But their spirit and object is unchanged during the eighteen centuries since the first one made his appearance, to be followed in quick succession. We shall find them further on associated with other forms and other surroundings, but they will lose neither their identity nor their mischievous tendencies in whatever garb they may appear.

"Have you heard the news?" inquired Hope of Ecclesia at the next meeting for reading from John's Revelation.

"What news do you refer to?" asked Ecclesia.

"The change that has come over the Emperor," Hope answered.

"What has the Emperor been doing and how has he been changed?" asked Truth.

"He claims to be converted, and says that henceforth he will live the life of a Christian, and do the work that the Church may give him to do. Is that not encouraging news?" said Hope.

"I am so glad to hear that the Emperor, the head of the great Roman empire, is going to be on our side," put in Love.

"It is all well," said Faith, "if he comes as a sinner, seeking peace and pardon in the same way that others have done; if he leaves his idols, and his pride of office, and his licentious way of living, and comes and casts in his lot with our mistress and her friends, then



I shall be most happy to welcome him, and to assist him in every way I can. But if he comes, bringing his imperial dignity, and depending on his position as the ruler of the nations that compose this mighty empire, thinking that therefore he has a right to control the actions of our beloved mistress, then I, for one, will be very sorry that he has come at all."

"It is always best to look at the bright side of things, and to make the best of everything," said Hope, who was somewhat elated by the thought that the Emperor, in future, would be found on the side of the Christians.

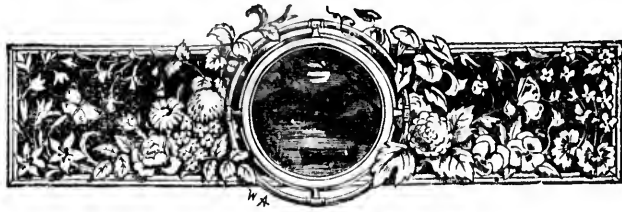
"We must not be carried away by appearances," said Mr. Decming; "the conversion of the Emperor may be the prelude to the appearance of the roan horse and his rider. For what is more natural than that the Emperor will try to form an alliance with the Church, and introduce the very thing we have been talking about, State-churchism?"

They were all somewhat startled by the voice of Ecclesia in clear, ringing tones, as she started to sing the following lines:

"My mind is troubled by this thought,  
That often comes to me unsought,  
Will others seek to take the place  
Of Him who proffered me His grace,  
When standing on the mountain side,  
He owned and claimed me for His bride?

"Will they invite me to forget,  
That solemn hour when last we met,  
On Olive's summit that sad day,  
When from my sight He passed away  
Into the heavens to fit a place,  
Where I again may see His face?

"No! sooner let my being end,  
Than treacherous prove to such a friend;  
Better a thousand times that I  
Should in some dungeon starve and die;  
For death to me would then be gain,  
And I should go with Him to reign."



## CHAPTER XII.

### A DISAPPOINTMENT.


ECCLESIA was powerfully affected by the intelligence that the Emperor had really and publicly united with the Christians. But she kept her thoughts pretty much to herself, awaiting the developments of the future. She said to Mr. Deeming, "I am ready to go on with our readings at any time that suits you."

"Very well," said he, "you may commence at once if it pleases you."

She read, "And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held: 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 on 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."

Mr. Deeming said to Ecclesia, "You may stop there for the present."

"How is it that no living creature calls the attention of John to the opening of this seal?" inquired Truth.



Mr. Deeming replied, "There were but four of the living creatures, and each one of them has done its work by introducing one of the horses and riders into the arena of the great contest. They have disappeared for the present; but that does not interfere with the effects produced by the opening of this seal."

"Why are these souls of the martyrs under the altar, instead of being before the throne along with the elders and living creatures, and the multitude of worshippers?" inquired Ecclesia.

"We will come to that after awhile," said he; "but first, we will notice what was the condition of things at the opening of this seal."

"When the first seal was opened we saw Christianity as a system, with the glory of Christ shining through it and out of it, going forth to the conquest of the world, and to bring men into harmony with God and with each other. No sooner was his work begun than another horse and rider starts out with a great sword to take peace from the earth; and he kills with the sword in the hands of state authority, those who have yielded to, and been conquered by, the white horse and his rider."

"Then another horse and rider comes on the scene, and joins in the conflict; and he kills with famine, by starving the souls of men as effectually as his ally kills their bodies with the sword of persecution. But still the Christian system gained in influence year by year, until it climbed the imperial throne, and laid its hand upon the sceptre of the mistress of the world."

"But during these years of conflict millions upon millions of Christians perished; and the only comfort that their friends had, or that the Church could have, was the Christian hope of a future life. But who had ever come back to tell the story of that life? Here they are found under the altar. The altar was a place of security among the Pagans; and if a person accused

of any crime could only get to their altar of worship and take hold of its horns he was safe, as it would be sacrilege to tear him away from an altar of the gods. A Pagan would understand this to imply that these souls had found a place of safety and rest. The Christians would see it in a different light; to them it would be an evidence that these souls under the altar were safe, being covered by the blood of the slain Lamb, that had once been offered in sacrifice for their sins, and that now he stood before the throne as the evidence of their salvation. These are the souls of martyrs whose bodies had been destroyed by the Jews before the overthrow of their city and nation, and by the Pagans during their ten general persecutions of the Christians."

"Why did they cry from under the altar? Why not stand before the throne and make their appeal for justice to themselves and to their murderers?" asked Truth.

"They are speaking, not to men but to God," said Mr. Deeming; "and it was fit and proper that they should speak to him from under the altar, or, in other words, through the blood of the slain Lamb."

"Why was their prayers not answered, being, as you say, offered through the blood of atonement?" inquired Truth.

"They were, but not in the way and at the time that these souls expected," he answered. "Though this scene is laid in heaven, it has an intimate relation to earth. We do not think that prayer is one of the exercises of heaven. But these souls are still in touch with the earthly period of existence, and they are asking for the straightening out of some things on earth. They had left this life under a cloud. They had been condemned and executed as criminals. Their names had been cast out as evil, and their characters had been aspersed, and their reputations ruined in this world, while their enemies had gone on and prospered."

"How did the opening of this seal lead them to think that the time had come for the divine interposition in this case?" asked Hope.

"They were misled by the appearance of the roan horse and what followed it. When Christianity got hold of the helm of state, in the person of a professed Christian emperor, these souls, as well as others who were still in the body, thought the time had come when there would be a change. They expected that persecution for religion would be a thing of the past, and they wanted themselves to be vindicated, and their persecutors to be forced to confess their sins in putting them to death.

"The soul and the life sometimes mean the same thing, and the two words are sometimes used as equivalents. The life in the body is in the blood. Therefore, to shed the blood is to shed the life. Now, if life and soul are the same, the shedding of the blood is the giving of the life or soul. God said to Cain, 'The voice of thy brother's blood crieth to me from the ground.' This means the brother's life.

"Now, these people had sacrificed their lives on the altar of truth, and for the cause of the Redeemer they had suffered the death of the body. From under that altar their blood, or life and soul cries to God for justice. In the name of truth, the altar of their sacrifice, they cry for justice for themselves and upon their slayers. I do not give either of these explanations with a certainty that it is the true one; but it is the best that I can do, seeing that the subject is beset with difficulties, in whatever light we may view it. And the opening of this seal was not the cause of these cries. It was the drawing aside of the veil, so that John saw and reported what was going on, and had been going on since the roan horse made his appearance at the time that Church and State clasped hands, and were joined in wedlock."

“What is the meaning of the saying that white robes were given them?” queried Truth.

Mr. Deeming replied, “White is the emblem of purity, of freedom from blots or anything that is like pollution. Hence, to be clothed in white and clean garments means an unimpeachable character on the part of the person to whom the white robe is given.

“These people had not only been killed, but their reputations had been ruined in the communities where they had lived. Their neighbors had pronounced them bad, and had killed them. Their friends had to put up with the taunts and jeers of the Pagans. They wanted the stigma taken from their names. That was all that earth could do for them, and they wanted that much to be done.

“They were given white robes; that is, their characters were vindicated. Public opinion was entirely changed toward them. The same government that had persecuted and killed them now erected monuments to their memories. The populace that, as Pagans, had hounded them to the death, now, as Christians, not only exonerated them from all blame, but they honored them as saints. They wiped every stain from their reputation, and gave them a place in their records among the very noblest of the race. Their characters were made white on earth by the verdict of public opinion, and their robes in heaven were made white in the blood of the Lamb.\* So that their prayers were answered in a way differing from the way they expected. But God often does that way in answering the prayers of his people.”

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\* We know as a matter of history, that this feeling was carried so far in after ages that the graves of martyrs were desecrated by the hands of superstitious and ignorant Christians. And wherever a bone could be found, or a piece of cloth that had once been a part of one of their garments, these sold for enormous prices, and were held to possess some sort of miraculous power.

## MORE PERSECUTIONS TO COME.

"Why were they told to rest for a season, until their fellow-servants and their brethren also should be killed as they were? Do you think there will be any more persecutions, now that the Roman Emperor is converted?" Ecclesia asked.

"They thought that the time of persecution was ended," said Mr. Deeming, in answer to Ecclesia. "But in this they are mistaken. They are told to rest for a season. That is, to quietly wait for further developments under the new order of things. It was very natural for them, as it is for others, to suppose that the Christians who had been so severely persecuted by the heathen would never think of persecuting one another, especially since Christianity is essentially a religion of peace. But the declaration made to these souls under the altar dispels that supposition. We must not forget the fact that under the old order of things only one of the enemies was a persecutor by the sword. The rider on the red horse killed with the sword of state for their religion. But the rider on the black horse killed with famine. These were not killed *for* their religion, but they were starved to death *with* their religion. But under the new order of things there is the third enemy that will be a persecutor, and he will hunt up the victims for the first; so that we shall have still one who will deprive men of strength and courage by starving their souls, and another one hunting the strong and resolute ones, and handing them over to the rider on the red horse, to be killed with the sword."

"Really," said Truth, "this roan horse and his rider has changed the aspect of things very materially, if your interpretations are correct."

"The inference is drawn from the statement that

their fellow-servants should be killed, as they had been. That certainly means death by famine, sword and pestilence," said he.

Just then one of the Christians from Rome, named Servius, came to them, and addressed Ecclesia, saying, "Peace be with you and all your friends."

"Whence comest thou, Servius?" she said, for she was not a stranger to him.

He answered, "I am recently from Rome; I am sent by a convocation of leading bishops to tell you that the Emperor has united with the Church, and he wishes to form an alliance, both offensive and defensive, between the State and the Church. The bishops are delighted with the proposal, and they want you to come at once, so that a treaty or compact, or whatever it is to be called, may be ratified. They say it will be a great advantage, as it will place the officers of the Church on a level with the officers of the State. Besides that, they say that it will give you, as the representative of the Church, a position almost as dignified and important as that of the Emperor himself. And further, they say that when the State and the Church unite and work together paganism can be driven out of the world, and the heretics can be punished as they deserve. They can be dealt with as the Christians were under the pagan emperors."

Ecclesia had been strangely affected while Servius was speaking. Sometimes tears would be seen glistening in her eyes; then a flush of indignation would redden her cheeks. At times her chin would drop, as though all her strength and fortitude were gone. Then again, her lips would be compressed and her teeth set together, as if some fixed and unalterable determination had taken possession of her mind and heart and will. A nervous twitching about the mouth, and a sort of convulsive movement of the hands, evidenced the depth of feeling and strength and force



of the wild hurricane of emotion that then swept over her soul. The decisive moment had come; and now it was for her to settle, once for all, the question of her relation to her Lord and Master and to the world.

Presently she spoke, and it was evident that her words, spoken with deliberation, were the exponents of her thoughts. And when once spoken they would not need to be repeated. Her resolution was unalterably taken, and from it she could not be driven.

She said to Servius, "Go back to the bishops and tell them, from me, that I cannot and will not enter into any alliances with the State. My work in the world has been marked out for me, and to that work I shall confine myself now and always. I am willing to help the Emperor to save his soul; if I can, and I am ready to help him in promoting the moral and spiritual interests of his subjects. And I shall be thankful if he sees fit to tolerate and protect my people from the hands of persecutors; but I cannot look to him for direction in my movements, nor can I receive dictation from him as to my work. All I want from him is equal rights with other citizens; but I claim no special favors."

Faith spoke, and said, "That is well, my dear mistress; I am more than pleased, I am delighted to hear your decision on this very important question."

Truth said, "Do you know, dear mistress, that this is the most momentous question that you have had to do with since the day that our dear Lord and Master took his departure from you, when he went away to prepare a place for you, and for all your faithful friends. And I am so glad that you have decided not to entangle yourself in any doubtful alliances."

Hope was just about to speak, when they saw two old men coming toward them, and only a few steps from them. "Now," said Ecclesia, "for more senseless and useless arguments."

The old men were none other than our old acquaintances, Doubtsome and Fearsome, whom we once saw in Jerusalem.

"If I may judge from the perplexed look on all of your faces, my friend and I are just in the nick of time to help you solve some weighty problem," said Doubtsome, as he looked smilingly into the face of Ecclesia.

"The problem is already solved, so that you need not trouble yourself," answered Ecclesia.

"May I ask what was the nature of the question which you were discussing?" asked Fearsome.

"You may tell him if you like," Ecclesia said, turning to Servius.

He said to the two inquirers, as he looked them steadily in the face, "The Emperor has become a Christian. And he and the bishops, or I should say a part of them, are wanting to form an alliance. And they have sent for Ecclesia to come to Rome, so that the compact may be ratified."

"I am doubly glad to hear it," said Doubtsome. "Of course, you will go at once, lest the Emperor may change his mind, and you would miss, in that case, the best opportunity that has ever offered itself to you," he said, turning to Ecclesia.

"Our mistress sees this thing in a different light; and we are all of the opinion that she is right," answered Faith.

Doubtsome replied, "It is a mere matter of opinion, or I should rather say, it is only a matter of sentiment; and it is no mark of wisdom to let sentiment control the judgment."

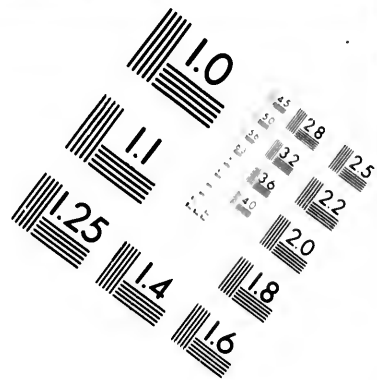
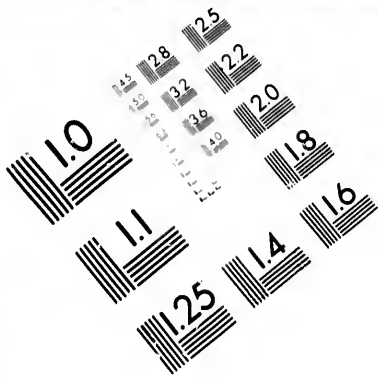
"That is true," said Fearsome, "and it is not safe to allow sentiment to lead us to shut our eyes, so that we cannot see the dangers which may be in our path. It seems to me there is only one alternative in this matter, either accept the Emperor's kind and friendly offer, or make an enemy of him for all time to come. Perhaps

you all remember what my friend and I advised, when last we met. But our advice, given from the best of motives, was disregarded. The consequences of that rejection is terrible to think of, and I greatly fear that consequences still more dreadful will follow a refusal to comply with the very reasonable request of the Emperor."

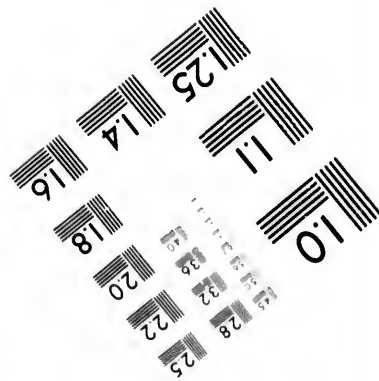
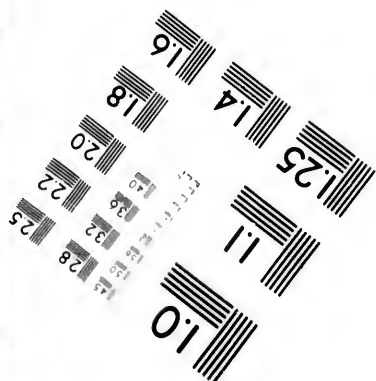
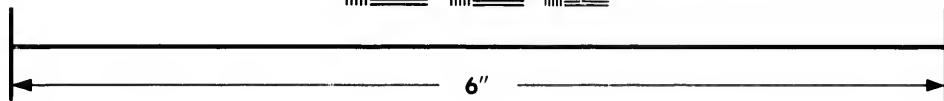
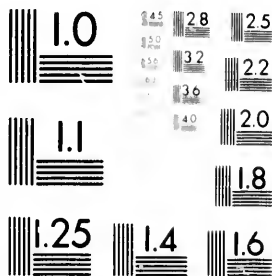
Truth spoke with a good deal of emphasis, saying, "Do you two old men know what you are doing? What would you say of a wife who would prove false and treacherous to her husband, if some man with high-sounding titles and plenty of wealth would offer her his support and protection on the condition that she deserts her husband and betrays the confidence that he reposed in her when he left her as his representative, until he should return to take her with him?"

"You use a strong figure to illustrate the case," said Doubtsome; "but I do not think that a woman would be so very much to blame if, after her husband had been a long time absent, leaving her largely to depend on her own resources, she should make the best arrangement she could for herself, and especially as she could have no certainty of her husband's return. But that is not a parallel case."

"It is exactly a parallel case," said Truth. "My mistress sustains the same relation to her Lord that a woman does to her husband. Paul says, 'For the husband is the head of the wife, even as Christ is the head of the Church. Therefore as the Church is subject unto Christ, so let the wives be to their own husbands in every thing. For this cause shall a man leave his father and mother and shall be joined unto his wife, and they twain shall be one flesh. This is a great mystery: but I speak concerning Christ and the Church.' You see from this, that the case of my mistress is as the case of a wife to her husband. And if she should form this alliance with



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the State, she would be acting like a woman who deserts her lawful and rightful husband to become the adulterous wife of another man."

"I am very much afraid," said Fearsome, "that if she stubbornly refuses to comply with the Emperor's request, that the great sword of state will again be unsheathed and martyr-blood will flow again, as it has done in the past. I think it is very inconsiderate on the part of your mistress to expose her people to needless persecutions, when by simply entering into this alliance she might save them from pains and death, and herself from much perplexity and trouble."

While Fearsome was delivering this last little speech of his, they were all somewhat taken by surprise by the approach of a stranger. He came up to them with a confidential air, and with a bland smile upon his face. He looked first at one and then at another of the little group. Then he introduced himself in an easy, off-hand manner, that made a favourable impression on the company. It was evident from his manner that he was a diplomatist by profession. He said, "My name is Fulsome, I am one of the Emperor's confidential friends; he sends me to settle some of the most delicate and difficult cases of diplomacy; I am direct from Rome. Two days ago I dined with Constantine at his own table. I am here on a mission of great importance to the empire as well as to the Church. My commission I have directly from the Emperor's own mouth, so that there can be no reason for doubt or hesitancy in the case."

Then turning to Ecclesia, he said, in a most conciliatory manner, "I presume Lucius has already told you what is going on in Rome in reference to the union of the Church with the State."

She answered, "Lucius has told me that some of the bishops are desirous of forming an alliance with the State; but the bishops are not the Church, any more than the Emperor's body-guard is the empire."

"Do not the bishops exercise authority over the Church?" asked Fulsome, in some perplexity.

"They exercise authority in the Church, but not over it," was her answer.

"Where, then, is the source of ultimate authority in and for the Church?" he asked again.

"With the great Head of the Church, who has purchased it with his own blood, and who is now in heaven, preparing a home for his Church, which is the Lamb's wife," she answered.

"May I ask, of whom is the Church made up? or, in other words, who are its members, and what relation do you sustain to the Church, and to him whom you claim for the head of it?" said Fulsome, with some asperity.

She replied, "Those who are saved from their sins, and who are living soberly, righteously, and godly in this present world, whose names are written in the Lamb's Book of Life.

"My relation to the Church is simply this, I stand before the world as its living representative, acting for it, so that what I do the Church does, and what I refuse to do, the Church refuses to do. In a word, I am the Church personified.

"My relation to the head of the Church is that of a wife to her lawful husband. While I am true to him he is my director and defender, and while acting under his directions, I am acting as his representative, so that what I, his wife, does he may be said to do; and, on the other hand, what I refuse to do, he refuses to do. So you see I need to be very cautious in my movements in regard to all kinds of alliances."

Fulsome replied, "Supposing the bishops and the Emperor should conclude to unite, and then the Emperor should legalize the organization formed by the bishops, and should proclaim it as the established Church of the empire, what effect would it have

upon yourself, and the Church that you claim to represent?"

"If the bishops and the Emperor should see fit to form a Church of their own, that could in no way affect my relation either to the true Church or to its Head, though I think it would be a great injury to the cause of Christianity."

Then Ecclesia asked Mr. Deeming what he thought of this movement. He answered, "As the interpreter of the roll in your hands, I have feared this; though it is not unexpected by me, yet I cannot but deeply regret that your bishops have so easily fallen into this trap; for I can look at it in no other light than that it is a deep-laid plot to inveigle the Church into a dangerous, if not fatal, entanglement with the world; and I am certain that the book of truth, given for your guidance, will not tolerate any such union."

Fulsome said, "Do I understand, then, that you decline the offer of assistance and protection which the Emperor has, in the kindness of heart, seen proper to make you? Is that what I am to tell him? Think well before giving your final answer. Remember that the kind offer of an emperor is not often rejected, and never is it done with safety to the rejecter. I wait for your answer, and I hope it will be reasonable."

"The same answer that I made to the messenger from the bishops I now make to the Emperor's messenger. It is this, and it is final: I cannot, and will not enter into any worldly alliances. I respect the Emperor, and I am not ungrateful for his offer; but on no condition can I accept it."

Fulsome and Lucius went away together, and Doubt-some soon followed their example.

After they were all gone, Mr. Deeming said, "This is only the beginning of the work of the roan horse and his rider. I am afraid that he will be very troublesome to you in the years to come, but there is no need



to be frightened, you will come out all right in the end."

Hope began to sing in a strong, clear, and ringing voice:

"The gilded bait has been rejected,  
And I am glad that it is so;  
Fear not but you will be protected,  
Whate'er the Emperor may do.

"The Master promises to guide you  
Into all truth, and peace, and joy;  
And he will ever stand beside you,  
And for your help his might employ.

"No power on earth can stand before him,  
When he makes bare his conquering arm;  
Long as you worship and adore him,  
He will protect you from all harm."





## CHAPTER XIII.

### SADNESS AND LAMENTATION.

AFTER the messengers from Rome had left them, Ecclesia and her friends remained in seclusion for seven days. Her mind had been so tossed and tortured by the incidents already recorded that she needed rest; and she also wanted time for meditation and prayer. She felt that dark days were in store for her—days when the sun would be obscured by thick clouds of threatening blackness. She thought of the change that had so suddenly come over her situation and future prospects. Hitherto her ministers and bishops, as a rule, had stood by her in all her tribulations; but now she feared that many of them were being turned from her by the prospects of worldly gain. How many she could not tell, as yet, but from what had been told her, she believed that the defection was widespread, and that probably most of the more prominent of her ministers and bishops would go into the Emperor's new organization, which would, in all likelihood, take upon itself the name of the Church in Rome. And it required all her fortitude and all her faith to bear up under the burden of worry and perplexity that at that time weighed upon her spirits; but at the end of the week she had regained sufficient composure and self-control to resume the study of the

interesting subject that had been so profitable to them all.

"Shall I go on again with the reading?" she said to Mr. Deeming, as they found themselves together once more.

"Yes, if you are ready," he answered.

She read as follows, "And I beheld when he had opened the sixth seal, and lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood; and the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind. And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman and every free man, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne and from the wrath of the Lamb: for the great day of his wrath is come; and who shall be able to stand?"

"That," said Ecclesia, "is a startling picture, from first to last. But the cry of these people is a very different cry from that which was heard under the fifth seal. Then the cry was for judgment on the persecutors, now the cry is to be saved from judgment on themselves."

"Yes, that is true," said Mr. Deeming. "The fifth seal showed the hopes of the Christians, when the roan horse and his rider made their appearance. And the sixth seal shows the terror of the Pagans when the throne of empire was filled by a professed Christian, and the State and the Church formed an alliance and came under one head."

"When this seal was opened, the first thing men-

tioned as the result of it is a great earthquake. What does that mean?" asked Ecclesia.

Mr. Deeming replied, "In the symbols used in prophecy, the earth means civil society under State government. An earthquake means a great civil commotion, through the effects of which changes are effected in the powers of government. It may be the overthrow of an empire or a kingdom; it may be the dismemberment of an empire; or it may be great political changes in the principles of government."\*

"What do you think is meant by the sun being darkened, so as to be black as sackcloth of hair?" asked Truth.

Mr. Deeming answered, "The sun as a symbol is found in other places in the sacred writings, as well as in this book. And it will be best for us to spend a little time right here in trying to find out what is meant by it.

"We are told in the Psalms that 'the Lord God is a sun.' (Psalm lxxxiv. 11.) Isaiah says to the Church, 'Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee;' and again, 'but the Lord shall arise upon thee, and his glory shall be seen upon thee. And Gentiles shall come to thy light, and kings to the brightness of thy rising. Thy sun shall no more go down; neither shall thy moon withdraw itself: for the Lord shall be thine everlasting light. (Is. lx. 1, 2, 3, 20.) 'To you that fear my name shall the Sun of Righteousness arise with healing in his wings.' (Mal. iv. 2.) Now, from all these and other passages that

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\* This earthquake seems to have taken place in the reign of Constantine. He effected radical changes in the condition of the empire, and in the government of all the provinces. He instituted a new form of civil and military administration. He gave a new capital to the empire, by changing the seat of government from Rome to Byzantium, to which he gave the name of Constantinople.

might be quoted, it seems to me that we may safely say that the sun, in prophetic symbols, means divine light, emanating from the Father of lights, through the Lord Jesus Christ and the Holy Spirit, upon the Church of Christ, and through the Church upon the world. Jesus said of himself, 'I am the light of the world.' And he said to his disciples, 'Ye are the light of the world.' The Psalmist says, 'Blessed is the people who know the joyful sound. They shall walk, O Lord, in the light of thy countenance.' John says, 'God is light, and in him is no darkness at all. If we say that we have fellowship with him, and walk in darkness, we lie, and the truth is not in us.' (1 John i. 5, 6.)

"From all these Scriptures we may conclude that the sun symbolizes the light that comes from God, or divine light shining on objects capable of receiving and reflecting it."

"How, then, can this light be darkened? It says that the sun became dark," remarked Truth.

He answered, "The sun is not darkened in itself, but the darkness is caused by something that intercepts the rays of light. A thick mist or a dense cloud gets between us and the sun, so it is dark where we are. But the sun shines as brightly as ever, only its rays do not reach us, because of the mist or cloud that hides it from us."

"The Sun of Righteousness cannot be darkened. The keenest eye can never see a dark spot on it, but its rays may be intercepted. Clouds are something that float in the air, and intervenes between the sun and ourselves."

"Now the air, as I have already told you, symbolizes public opinion. And clouds may represent the fanciful notions, and fatal errors, and mischievous theories that start up and are borne on the ever-changing currents of public opinion, until they hang, like dense clouds, over the mental and moral perceptions, and leave men in thick darkness."

“The darkness in this case is confined to two classes—the Pagans and the promoters of the scheme of the Emperor, and the bishops who have joined with him in the uniting of the Church, so-called, with the State. To the true Christian there is no darkness. Like the cloud that followed the people of God in olden times, it is light to them while it is darkness to their enemies. To the Pagans this forebodes evil; to the State Church party it promises wealth and preferment, and to the faithful followers of the Lord Jesus it means the fulfilment of the prophecies.

#### MOON AND STARS.

“What is meant by the moon becoming as blood?” inquired Ecclesia.

“The moon and stars,” said Mr. Deeming, “are symbols drawn from the heavenly bodies, and they always represent something within the religious realm, or some spiritual matter. The moon shines by the light of the sun that falls upon it; without this it would be dark and invisible to the inhabitants of earth. As a symbol, it must represent something that gets its importance from outside of itself, and yet something in connection with spiritual things.”

“What is this,” inquired Truth, “that can be said to get its significance from something outside of itself; something that is meaningless in itself, as the moon would be dark in itself, can you tell?”

“I think,” replied Mr. Deeming, “that if we take the ordinances that the Lord gave to the Church to be practised by the Church in perpetuity, we will find, on examination, that they will meet the requirements of the case. The two sacraments of Baptism and the Lord’s Supper, together with the public and private worship of God, are what we understand to be divinely appointed means of grace and ordinances in

the Church, to be used by it in helping men to work out their personal salvation.

“Take the sacraments, for instance. The act of taking a bit of bread and a sip of wine has no more significance in itself than eating bread and drinking water at our dinner has. But when the light that is shed upon it by the Sun of Righteousness illuminates the symbol and brings to view its hidden meaning, then it commemorates the work of atonement, and by it we show our faith in him. ‘For as often as ye eat this bread, and drink this cup, ye do show forth the Lord’s death till he come.’ (1 Cor. xi. 26).

“And the act of dipping a person in water, or of sprinkling water upon him, has no more significance in itself than there is in falling into a river or getting wet in a shower of rain.

“But when the light of divine truth falls upon it, then the symbolic act becomes an outward visible sign of an inward spiritual grace.

“Take the public worship of God—one of the appointed means of grace. The mere fact that a number of people meet together at a certain time and place, in itself is not of much significance. But when the meeting is called and takes place in answer to a divine command, ‘Forsake not the assembling of yourselves together,’ and in the expectation of the fulfilment of a divine promise, ‘Where two or three are gathered together in my name, there I am in the midst of them,’ then it becomes full of meaning to those who go there to worship the Father of spirits in spirit and in truth. We may learn from all this that things that are in themselves of little moment, are full of significance when they get their importance from something outside of themselves, as the moon gets its light from the sun. I conclude that by the moon, in this passage, is meant the ordinances of religion and the means of grace in connection with the services of the Church.”

"Well, that seems reasonable," said Ecclesia; "but about the moon being like blood. What does that set forth?"

Mr. Deeming said, "We will consider blood under two aspects; then I think we shall be able to see the force and propriety of the symbol. The blood, in its proper place and in its normal condition, is the most essential part of the animal economy. While it is in the arteries and veins and in a healthy state the life is in the blood, and it carries strength and vigor to every part of the body. But no sooner is the blood out of its place, or out of the veins, than it loses the life that was in it, and it becomes a putrid mass fit for no place but the dung-hill. Having lost its true relation to the system, it ceases to be useful, and it often becomes hurtful.\*

"So it is with the ordinances. When used in the proper spirit and in their true relation to the gospel system, they assist in promoting spiritual strength and growth in grace. But when they are put out of their proper place, and are put in wrong relations to the gospel system, they lose their spiritual significance, and are merely dead, useless things. And to a spiritually minded person they are as loathsome and useless as the blood of a dead man is to a living one. The Church that the Emperor and the bishops have originated in connection with the State having turned away from the Christ and substituted the Emperor as its head, has lost its spirituality, and with it a taste for spiritual things. So that to it the ordinances have become a dead form, and are powerless to promote spiritual life and growth in grace."

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\* In view of the abuses that have crept into the use of the two sacraments in some branches of the Church, we can fully endorse the explanation given above. In one case a piece of wafer becomes a god; in the other case water baptism is substituted for regeneration, thus placing it in the room of repentance and faith.



"Well, what is to be understood by the stars falling from heaven\* to the earth?" asked Truth.

He replied, "The heaven, in prophetic symbols, means the Church, in the same sense that the earth means the State. The former means a society bound together by spiritual ties, the latter is bound or held together by secular considerations. The one is supposed to stand on a higher plane of morality, and to live in a purer atmosphere than the other. The officers of the one have to do mostly with spiritual things, and as they are supposed to be chiefly interested in the welfare of the souls of men, their calling is considered a sacred one. On the other hand, the officers of state have to do with secular and material things.

"A star is one kind of heavenly body, and it symbolizes the officers or ministers of the Church, who are supposed to shine as lights in the world. (Phil. ii. 15.) 'Let your light shine' is the word of Christ to all his people. (Matt. v. 16).

"The falling of these stars simply means the falling of ministers from their place in the heaven, or Church, to a secular position in the State, as many have recently done. In obedience to the Emperor's demands, they laid aside, in whole or in part, their sacred offices, and have become mixed up with the affairs of state. This is what is meant by the stars falling out of their places in the heaven. This prophecy is being fulfilled now in connection with the ministers of the Church."

"What is the meaning of the saying, that 'the heavens departed as a scroll when it is folded up?'" inquired Ecclesia.

"The heaven is the same one from which the stars have fallen, and it means the Church of Christ—the true Church—the Church symbolized by the woman clothed with the sun, that we shall hear a great deal about further on in this prophecy."

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\* In the Revised Version "the heaven" is the rendering.

Mr. Deeming continued, "The Church departing or being removed is to be understood as withdrawing or retiring from the scene of conflict, and from the contact with the state into which many of her bishops and ministers have entered. Her being removed is her refusing to enter into the Emperor's plans, and forming any entangling alliances.\* Or, in other words, the King's Bride refuses to become the partner of another man, and he removes her from contact with those who would betray her into such a false position."

During these explanations Ecclesia seemed to be in deep thought, and she at length said to Mr. Deeming, "I did not know when I refused to enter into the alliance with the Emperor, that I was fulfilling prophecy; but from what you have said it must have been so, and I know that I was assisted by a strength greater than my own in doing what I did. My way has seemed brighter, and my mind has been clearer, and my movements have been freer from restraint since then. I believe that I did what was right."

"No doubt of it," replied Mr. Deeming. "You did just what the Lord of the kingdom himself has done, for has he not said, 'My kingdom is not of this world;' and again, 'It is hard for a rich man to enter into the kingdom of God;' and once more, 'the kingdom of heaven is within you?' All these and many more Scriptures go to show that the relation of his kingdom to the world is spiritual, and not carnal or secular; and the Church, which is his Bride, must keep free from worldly alliances. Yes, you did right; but it will cost you a great deal before it is all over."

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\* I am well aware that some commentators and expositors have applied this to the departure of the system of Paganism, but how any man can call the bloody and obscene rites of Paganism heaven, is passing strange to me. They must allow the imagination to run wild.

"Who is it that removes the heaven from these dangerous environments," asked Truth.

"It is the Lord himself who withdraws his Church or Bride, for the same reason that the careful mother withdraws her child from a dangerous position to save it from harm."

"Can the Church be safe while its members are persecuted and put to death?" asked Truth.

"Yes, while the Church adheres to the truth, it is founded upon a rock, and the gates of hell shall not prevail against it," he answered.

"How can the members of the Church be destroyed and the Church be said to be safe?" inquired Faith.

"The Church is an organization made up of individuals; any of these may die, and still the Church lives on. And as long as there are two members left standing on the true foundation rock, the organization still remains. The Church is not depending on the numbers of its members, but on the characters of them."

"Why is it said that the heaven was removed like a scroll when it is rolled up?" asked Truth.

"A scroll," said Mr. Deeming, "is a writing on paper or parchment, formed into a roll. While it is rolled up it cannot be read, no matter what the writing may be; until the roll is opened it remains a secret to all but the writer, or to the one who dictated it. When it is taken away and hid before it is opened, its contents remain a secret. The heaven, or Church, was withdrawn from the contamination of state-churchism before its real character was understood, either by the newly converted Emperor, or the world-loving stars, who fell from their place in the heaven to a position in the state-founded church, so called; and it will only be after the struggles and developments of long ages that the real character of the Church of Christ is to be fully known and appreciated. But the time will come when it will shine with a brightness, and reflect a glory that will astonish, if it does not captivate, the world."

“And, if any should contend that the State Church is what is meant; that it was removed from its old to its new position, even in that case the illustration holds good. It would be like a scroll rolled up. For who could read its future record from what could be seen and known of it at the time? Who could have foretold the blood marks that would stain its pathway through the ages?”

“What is to be understood by the mountains and islands being moved out of ‘their places?’” said Truth.

Mr. Deeming replied, “We have already stated that the earth means civil society. A mountain is an elevated part of the earth; and as a symbol it means some elevation in civil society. I think it means the governing power, whether that be imperial, monarchical or republican. If this be correct, then the moving of the mountains will be the removing or changing of the governments. When one government is done away with and another one takes its place, a mountain is removed.

“And I told you that the sea, as a symbol, means civil society under the influence of religious errors and superstitions. It may be idolatry, or it may be a degenerated Judaism, or it may be a corrupted Christianity, or it may be some other form of false religion, that is unfit to allay thirsts and meet the needs of the human souls, as the salt and bitter water of the sea is to satisfy the thirst of the body. An island is an elevation of land or rock above the level of the surrounding waters. Islands as well as the mountains were removed. The islands and the hills may be taken for smaller governments, perhaps the provinces of the empire are meant here.”\*

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\*There seems to have been a general remodelling of governments in the provinces of the Roman empire towards the end of Constantine's life and reign. And these changes affected all the institutions of the country, both civil and religious.

"I read here," said Ecclesia, "that the kings and chiefs, and other great men of the earth, and every bondman, and every free man, and the rich and the captains hid themselves in the caves and in the rocks of the mountains; and wanted the rocks and mountains to fall on them and hide them from the face of him that sitteth upon the throne, and from the wrath of the Lamb. Why are all these people in so much dread that they would sooner be crushed to death than that they should face the Lamb?"

Mr. Deeming answered, "These people were still Pagans, and when they saw a Christian on the imperial throne and surrounded by Christian counsellors, they thought that now was the time of their visitation. They were not strangers to the manner in which the Pagan emperors had persecuted and ill-used the Christians. They thought that the measure that had been meted out to the Christians by the Pagans would now be measured out to them by the Christians. These people were terrified by the rider on the pale, or roan horse. When this horse and rider made their appearance at the opening of the fourth seal, the Christians thought that the time had come for God to avenge the death of the martyrs. This expectation is exhibited under the fifth seal. But as they were mistaken then, the Pagans are mistaken now. The time has not yet come to avenge the past, and to correct the present.

"Paganism is something that has got too strong a hold on the masses to be so soon eradicated from the thoughts and feelings of the peoples composing the Roman empire. A long struggle will go on, and many a Christian martyr will yet suffer before the dark night of superstition and ignorance and cruelty shall give place to the brightness of that day proclaimed by ancient prophets."

"Do you not think that the Emperor, by the advice

of the ministers and bishops of the new organization, that they call the Church, will entirely destroy Paganism in the empire, and make Christianity the only religion upheld by the State?" inquired Truth.

"No, not yet," said Mr. Deeming. "Constantine is too shrewd a schemer for that. He wants to secure the support of the Christians. But he does not want to lose the good-will of the Pagans.\* He seems to have got on the border-land, so to speak, between a belief in one God, and a belief in many gods—between the old idolatry and the new Christianity. He seems to be somewhat like the man whose eyes Jesus touched once, and the man said he could see 'men as trees walking.' He could see some things, but not in their proper proportions. So it is with the Emperor; he can see a difference between the two systems of religion, but his spiritual eyes need another touch before he can see clearly the utter deformity and repulsive ugliness of the one, and the admirable symmetry and attractive beauty of the other. He has ceased to be an out-and-out Pagan, but he is not as yet a thorough Christian. He needs to be washed in the blood that cleanses from all sin before he can stand as an example of consistency before the world."

"Do you think that he is acting the part of a deceiver?" asked Ecclesia.

"By no means; that is, he is not doing so intentionally and consciously. He thinks that he is sincere, and he thinks that he is a Christian as good as the best," said Mr. Deeming.

"How, then, can he be a Christian at all if he is not

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\* As a matter of fact, Constantine never renounced Paganism himself. At the same time that he was head of the Catholic Church, he was supreme Pontiff of the Pagan worship. It was not till seventy-five years after Constantine's conversion that Paganism was ruled out of the State by the senate under Theodosius the Great in A.D. 388.

one entirely? Are we not told that we cannot serve God and mammon?" inquired Truth, with much earnestness.

Mr. Deeming replied, "The case of the Emperor is peculiar. His father, Constantius, was always favorable to Christians, and in the time of the Diocletian persecutions he had, in many ways, proved himself to be friendly to them.\* And Constantine had learned to look on Christianity with complacency, even before he had been made acquainted with the sterling morals of the Christian soldiers found in one of his legions, which was largely composed of such, and which, on account of its coolness and courage in the heat of battle, received the cognomen of the 'Thundering Legion.'"

Mr. Deeming continued, "Constantine came to the imperial throne with no prejudices against Christianity; nor yet had he any strong preferences in favor of Paganism. He saw much to approve of in the one, but he did not see that everything in the other was to be condemned. I think that he is sincere in his views and actions so far as he has gone, but he has not gone far enough. He endorses the Christian religion because it is to his advantage in a worldly sense to do so. He has seen that Christians can help him to consolidate the empire and strengthen his position. But he has not yet seen that he needs Christianity to help him to save his soul. That, I think, is about where the Emperor stands at present."

Ecclesia said to Mr. Deeming, "You spoke awhile ago of persecutions yet to come upon me and my friends. Will the Pagans ever regain what they have lost, and again shed the blood of Christians?"

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\* It is said that when Diocletian entered upon the work of persecution of Christians, he did it to save Paganism from extinction, since almost one-half of his subjects were Christians, and Constantius did what he could to help them.

"These persecutions will not come from Pagans; but Christians themselves will persecute and destroy each other. That is, the State Church will do so to all who do not join in with it."

"Why will that Church persecute our mistress and those who adhere to her?" inquired Truth.

"Because what the State commands the subject to do, it is either sedition or rebellion to refuse; and the State and the Church being under one head, what is ordered by the Church is commanded by the State. The Church will order all men to think as she thinks, to speak as she speaks, and to act as she acts; and the State will command them to do so. Those who refuse, disobey both the Church and the State, and are liable to pains and penalties."

"If the Church order any of the Christian people to do what their conscience and judgment forbid them to do, would the State still insist on their doing it?" inquired Truth.

"Yes," said Mr. Deeming, "the right of private judgment is not allowed by the State Church, and a person claiming that right would only add to the penalty by doing so."

Ecclesia, on hearing these words from the interpreter, started to sing resolutely :

"I never would such bargain make,  
A thousand deaths I would sooner die,  
Than that imperial hand should take  
From me what rubies could not buy.

"Freedom of conscience is my own,  
And I shall never let it go;  
For He that sitteth on the throne  
Did on me this choice gift bestow."





## CHAPTER XIV.

### COMING EVENTS FORESHADOWED.

WE have seen the storm-cloud pass over with its wind and rain and thunder. We have looked at it as it was retiring in the distance, when upon the back of it was painted the rainbow of hope, and the idea has been awakened in our mind that the worst was over. We have seen the flashing of the lightning and heard the peals of the distant thunder, and we have said it is over now, and we are safe.

But just then our ears catch the sound of heavy thunder in the opposite direction, when, lo and behold, another storm-cloud, darker and more threatening than its predecessor, hangs on the western horizon. We find that we are standing between two storms, and while looking and listening we can catch the meaning of the poet's lines:

“ Storm howled to storm,  
And lightning, forked lightning, crossed,  
And thunder answered thunder,  
Muttering sounds of sullen wrath,”

in a way that we never caught it before.

But where we are standing all is calm, serene, and beautiful. Not a fleecy cloud intercepts the bright rays of the mid-day sun, the shower-drenched earth is beneath our feet, and from the leaves the sparkling

rain-drops are falling, like the tears of bereavement, on everything around us. But the forces of nature seem to be so nearly balanced that not a breeze is felt, not a leaf is seen to move; all things are hushed into ominous silence, listening to the echoes of the storm-god's voice, as he comes raging and tearing over the western hills.

Similar to this was the condition of society, civilly and regliously, between the events described in our last chapter, at its close, and what is to follow the opening of the seventh seal. Under the fifth seal we saw what was the state of public sentiment among the Christians; under the sixth seal we saw the state of terror that tortured the Pagans. Both parties were disappointed, as we shall see further on.

#### MORE READING.

When Ecclesia and her friends met again, she said to the interpreter, "I have been looking through this manuscript since our last meeting, and I find that there are wonderful and startling things to be met with all the way to the end of it. It will take us a long time to go through it with our reading and explanations."

Mr. Deeming replied, "We shall not have time to take up every part of this roll, in regular order. No doubt, it is all very interesting, and it would all be very profitable to study, but for want of time and opportunity we shall have to content ourselves with taking up the parts that more directly refer to yourself and your Lord, and to the enemies of his cause."

"Well, I find here something that interests me very much; shall I read it?" said Ecclesia.

"Yes, if you please," said the interpreter.

She read, "And after these things, I saw four angels standing on the four corners of the earth, hold-

ing the four winds of the earth, that the winds should not blow on the earth, nor on the sea, nor on any tree. And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads."

"What does this all mean?" asked Ecclesia, after she had finished the reading.

Mr. Deeming replied, "We have now reached a very important era in your history, an era that has some dark pages in the records of your experiences; but it opens some still darker scenes in the prophecies of the future. You have already waded through some deep waters, but deeper waters are still before you, ere you reach the golden shore of perfect rest and perfect fruition."

"Who are these angels that hold the winds and stand on the four corners of the earth?" inquired Ecclesia.

"Angels are God's messengers, and they may be men or spiritual intelligences, or they may be irresponsible beings made use of by the Divine Ruler of the world in carrying out his purposes. These four angels have to do with the winds. I have already told you that the air as a symbol means public opinion. Wind is air in motion, and it may be taken as a symbol of public opinion running in certain directions. What seems to be presented here is the fact that public opinion is suspended or held in check by some controlling forces called angels, to indicate that God was overruling events in favor of his people. At the opening of the fourth seal, all parties were mistaken in their estimate of the real character of the pale horse and his rider. Both Christians and Pagans have now found out their

mistake, and they are completely baffled, and cannot attempt to solve the problem as to the future course of the enemies, or the friends, of both Christianity and Paganism.

"The two parties seem to be waiting for further disclosures before deciding upon any course of action. The State Church and the Pagans are watching each other. And the true Church is intensely earnest in its desire to penetrate the mystery that now hangs over the question of what the future has in store for the State and the Church in their married relations. Will this union result in the production of a Christianized Paganism, or of a Paganized Christianity? Will this union give to the world something a little better than Paganism as a substitute for pure, unadulterated Christianity?"

"These are questions that none but God can answer. We shall have to wait for the developments of the coming years before deciding them.\* Everything is held in suspense."

"What about the angel that ascends from the east, and tells the four angels that are standing on the four corners of the earth to suspend their operations until the servants of God are sealed in their foreheads?" inquired Ecclesia.

Mr. Deeming replied, "The four corners of the earth means the whole of it. The earth here means civil society, and the lesson taught by the four angels is, that the whole of civil society is affected by the suspense hanging over public sentiment.

"The angel ascending from the east, or from the rising of the sun, means that he came clothed with the light. He had the seal or signet of God, showing

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\*The years have come and gone, and the system of a Paganized Christianity has had time and opportunity to develop itself. What has it done for the world? Let history answer.

that he spoke by the divine appointment. He cries, with a loud voice to the four angels, 'to hurt not the earth, nor the sea, nor the trees'—this means civil society, under superstitions, and errors, and also magistrates, and governors—'till we have sealed the servants of our God in their foreheads.'

"What does the seal on their foreheads mean? Can you explain this?" inquired Truth.

The interpreter answered, "A seal is an acknowledgment of obligation arising out of a contract made between two parties; hence, after important documents are signed they are stamped with the seal. And a seal is a mark of ownership.

"Now the Lord God sees in the distance the coming storm that is going to sweep over society like a demon of destruction, and before which the empire itself will fall into fragments. And in the convulsions that wreck the State and set the sea to boiling like a heated caldron, men will be tried as in a furnace of fire. And besides this, the time is nigh at hand when the State Church will think a great deal more of organized numbers than it will of individual character. And more effort will be put forth to induce men to assume the name of Christ, than to lead them to the faith that works by love and purifies the heart. But God looks to character more than to numbers or appliances, therefore he will have a separated people."

"What is the mark of separation; is it the seal spoken of by the angel?" asked Ecclesia.

"I think so," replied Mr. Deeming; "Paul tells us what this seal or mark of separation is. 'The foundation of God standeth sure, having this seal, the Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity.' (2 Tim. ii. 19.)

"This is the seal that is stamped upon the heart or inner life, and upon the forehead or outer life, of his

children. By this impression made upon his heart by the Holy Spirit a man has proof that he belongs to God; and by its being stamped upon his forehead, where all may read it, he gives evidence to others that he is a child of God. And this seal or acknowledgment is at once a pledge of fidelity on his part and a promise of protection on the part of God. Whatever the State and Church may do, or whatever they may fail to do, the true Christians, the sealed ones, have nothing to fear, for 'God is their refuge and strength in times of trouble.' Whatever fears may alarm and distress others, the children of God are safe, even though it were 'amid the wreck of matter and the crash of worlds.'"

These explanations were listened to by the whole group with an intense interest. And when Mr. Deeming ceased speaking, Ecclesia sang:

"May I be thus kept and defended,  
While walking these dark paths of sorrow;  
And, when life's toilsome day is ended,  
Find rest and gladness on the morrow.

"May I through every storm be guided,  
And kept through all opposing forces;  
May all things be for me provided  
By him who gave the stars their courses.

"Then, when the battle cry is ended,  
I hope to tell the victor's story,  
With shouts and songs of conquest blended,  
High on the sunny hills of glory."

"Amen; may we all be there," said Mr. Deeming, with much emphasis.

"We will all be there; and what a joyful meeting that will be," said Hope.

Faith exclaimed: "Yes, we will be there; but it will only be after a fearful struggle, for 'they that would live godly in Christ Jesus must suffer persecu-

tion;’ and those that are already there came out of great tribulation.”

“Why is it that the tribes of Israel are named among the sealed ones?” inquired Truth.

“The pious Jews, along with the Christian martyrs, have gone from this world into the home above. But they are spoken of to show that with God there is no past or present in the selection of his children. And this also shows that, whether here or there, all his children are sealed or separated ones. Both Jews and Gentiles are saved in the same way. They were from the twelve tribes to show that from all the branches into which the visible Church is divided, God knows those who are his. And there are genuine saints or sealed ones in all of them. And the one hundred and forty-four thousand from these tribes is simply using a known quantity to represent an unknown one; taking a definite number to represent an indefinite one.”

“It is somewhat remarkable that Dan and Ephraim are left out in the count, and Levi and Joseph are named to fill up the number. Probably this is because Dan and Ephraim had been ringleaders in idolatrous worship, and each one of them had furnished a place for Jeroboam to set up his false gods—one at Dan and the other at Bethel. On the other hand, Joseph and Levi had been faithful and true to their religion in the hour of temptations.”

#### THE LAST SEAL OPENED.

Ecclesia commenced to read again, saying to Mr. Deeming, “I am acting on your request to pass over a part of what is written, for want of time to consider the whole of it.”

She read on, “‘And when he had opened the seventh seal, there was silence in heaven about the space

of half an hour. And I saw the seven angels which stood before God; and to them were given seven trumpets.' What does this silence mean, and when will it be, or has it already been?" she asked, when she ceased reading.

Mr. Deeming replied, "We saw a little time ago the state or condition of things in the State, when the angels standing at the corners of the earth held public opinion in suspense. In this case we are shown the condition of things in the Church, for this silence was in heaven. Both refer to the same time, and arise from the same circumstances. There is perfect stillness in the State and perfect silence in the Church. All parties were deceived when the roan horse and rider came on the scene. All parties have found out their mistake, and now no one in the State dare to form an opinion, and no one in the Church has a word of either praise or censure that he cares to take the risk of uttering. I think that the time referred to is in the past now, so far as the silence is concerned."\*

Ecclesia read again, "And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne. And the angel took the censer, and filled it with fire of the altar, and cast it into the earth: and there were voices, and thunderings and lightnings, and an earthquake. And the seven angels which had the seven trumpets prepared themselves to sound."

Mr. Deeming went on to explain what had been

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\* By Constantine's first edict he abolished all the persecuting laws of his predecessors, but by his edict of Milan, A. D. 313, he excluded a number of the smaller sects from the benefit of this. Perhaps the suspense of public opinion in Church and State refers to that time when doubts as to his future course prevailed everywhere.



read, as follows: "At the opening of the fifth seal we heard of the souls of the martyrs under the altar crying to God. Now we have an angel standing at an altar, not the same one, with a golden censer full of incense, which is to be offered with the prayers of all saints—that is, all good people. This incense and these prayers are offered to God. And, as in times past God answered by fire, the fire that came down upon the Jewish altar and consumed the sacrifice on which a sinner had laid his guilt, represented the divine justice consuming the guilt with the sacrifice. When the fire of divine justice meets the sinner at the altar all is well; but if this justice overtakes him away from the altar, woe betide him.

"But this is the golden altar of incense, and is not to be confounded with the altar on which bloody sacrifices are offered. This altar and the services connected therewith, are more expressions of praise and thanksgiving than confessions of guilt. This altar is in the holy place, and seems nearer to God. The persons coming to this one to offer incense of praise have been cleansed from guilt through the efficacy of the blood shed for them upon the altar of sacrifice. From off this consecrated spot, and while the prayers of all saints, mingled with incense, go up to God, the angel is permitted to take fire, the symbol of God's consuming justice and burning wrath, and fling it scathing and scorching into civil society throughout the Roman empire. And it is no wonder that there were voices of lamentations and words of astonishment to be heard on every side. And the air is thrown into confusion; flashes of indignation and the thunder's hoarse bellowing are only the natural results of the excited state of public opinion now. The Emperor and his State-made Church have fully declared themselves in reference both to Paganism and to Christianity outside the established Church. The Pagans learn

that their idolatry is not yet in immediate danger from Christianity, because the Emperor is to be the legal head of both systems; and Ecclesia, as the representative of pure Christianity, sees what she may expect in future, since the red horse, and the black horse, and the roan horse, and their riders, have all united with the empire (elsewhere symbolized as a fiery dragon) in the work of persecution. If her old enemies, under Pagan rule, have stricken her with whips of cords, these new tormentors will lash her with whips of scorpions.

“The earthquake here is probably the same as is described in a former talk, or it may be the first shock of a greater one that will shake the empire into fragments. An earthquake is a symbol of the downfall of governments.”

#### SOUNDING TRUMPETS.

Ecclesia read on again, “And the seven angels which had the seven trumpets prepared themselves to sound. The first angel sounded, and there followed hail and fire mingled with blood, and they were cast upon the earth; and the third part of trees was burnt up, and all green grass was burnt up.” (Rev. viii. 6, 7.)

Mr. Deeming commenced by saying, “There were seven seals, and there are to be seven trumpets, and afterwards seven vials. Each one of these twenty-one events affects, in some way, the interests of the Church of the living God in its work and condition in the world. The sounding of a trumpet is a signal for conflict, and may be looked on as a call to arms. It is suggestive of the marshalling of forces.

“At the opening of the first seal, we saw Christianity, in the person of its head and author, going forth to the conquest of the world, in the symbol of the white horse and his rider. The next three seals,

as they were opened, revealed three enemies who would oppose him—Imperialism, Ecclesiasticism and State-Churchism—represented by the red, black and pale horses and their riders. These were three systems; but at that time only one of them had a tangible instrument in any then existing organization. In the Roman empire, whose old-time symbols had been the feet and toes of the great dream-image of Nebuchadnezzar, and the fourth great beast of Daniel, and a great red dragon, Imperialism found an agent and an instrument, with which it has been fighting the white horse and his rider for many years. But the other systems were in different circumstances. In fact, the one was only in its babyhood, and the other was not yet born. Their careers, at the time of those visions, were in the future; but Ecclesiasticism was a child of rapid growth, and in the primitive simplicity of the Christian Church it found a congenial atmosphere, and ample room for expansion. Unsanctified ambition, working through divinely appointed instrumentalities, soon gained a prominent place in the councils of the Church. And when secular ambition, in the form of Imperialism, and religious ambition, in the form of Ecclesiasticism, became mutually enraptured with each other and united their destinies, the thing produced was different from either. And the two parents being so nearly related, it is not to be wondered at that their child, State-Churchism, is a monster. These three enemies are now fairly organized for war; and the conflict is to continue through the periods of the seven trumpets and the seven vials. The trumpet period will be a long and tedious one."

"What is the hail spoken of in the text that was read?" inquired Truth.

"Hail," said Mr. Deeming, "is congealed water, and water is the symbol of religious doctrines and teaching. Pure, clear water means unadulterated religious

truth ; foul and impure water means corrupt religious teaching. Hail means water with all the warmth taken out of it, and a cold element thrown into it. It may mean here a war in which all the ordinary sympathies of humanity have died out of the hearts of the combatants under false notions of religious truths.\* Possibly the Aryan heresy that has been polluting the streams of religious truth for seventy-five or eighty years may be charged with having much to do with the rigor of this storm."

"What are we to understand by the fire mingled with blood?" inquired Ecclesia.

"The fire is the same that the angel took from the altar of incense and cast into the earth, or civil society, and it means the divine justice taking hold of transgressors. In a general sense fire, as a symbol, seems to represent the divine presence. And we must look outside the symbol for the reason of the display of God's presence on any particular occasion. If this presence is for the purpose of protection, he is 'a wall of fire.' (Zech. ii. 5.) If it is to purify his people, it is 'a refiner's fire.' (Mal. iii. 2, 3.) If it is for the punishment of offenders, he is 'a consuming fire.' (Deut. iv. 24, and Heb. xii. 29.) Many more instances might be cited, but space will not permit. From all these, it may be seen that fire symbolizes the divine presence among men for various purposes."

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\* This hailstorm, in all its strength, burst upon the Roman empire about A. D. 395, when, under the leadership of Alaric, the semi-Christianized barbarians issued from the northern forest. And when, A. D. 399, Trilgald led his Ostrogoths, like a desolating storm, over the wealthy provinces of Asia Minor. When Genseric, king of the Vandals, wrested Africa from the empire. And when, A. D. 441, under Attila, the Huns ravaged the Eastern empire to the very gates of Constantinople. In fact, the Western empire, under the continuous peltings of this pitiless storm of hail, mingled blood and fire, fell into fragments.

"But what about the blood that mingles with the fire?" inquired Ecclesia.

"Blood," said Mr. Deeming, "represents life. This terrible combination of hail and fire—the two extremes of heat and cold—falling upon society like a legion of destroying angels, many of the people are killed. And the fire burns up the trees and the grass. The trees mean the men who are elevated to the high positions in the secular realm, and not the trees of the Lord's right-hand planting beside the rivers of water. They are earthly rulers, from kings and emperors down to the lowest officers of State."

"What does the grass represent?" asked Truth.

Mr. Deeming replied, "As the trees stand for the officers and rulers, the grass represents the masses of the people. The meaning seems to be that the effect of this storm is felt by all classes, from the highest to the lowest; and that the destruction of life was very great."

#### HISTORICAL TEST AGAIN.

Again, we will inquire how far history will corroborate or harmonize with the explanations given. The period of time covered by the seventh seal and the sounding of the first trumpet will be about one hundred and sixty years. It probably commenced about A.D. 313 or 314, when Constantine united with the leaders of the Christian Church to form the State Church, and lasted till the downfall of the Western empire, A.D. 474, after it had stood as an empire five hundred and seven years.

The opening of the fifth and sixth seals give us to see the state of public opinion as to the results that was likely to follow the doings of the Emperor. The opening of the seventh seal is a prelude to the sounding of the trumpets as a sort of preparation for the new series of events which were to follow. Not con-

tent with establishing the connection between the State and the Church, Constantine removed the seat of empire from Rome to Byzantium, to which he gave the name of Constantinople. Thus he gave to the mistress of the world a new capital as well as a new religion. But that was not all. He divided the empire into four prefectures, and each of these he also divided into dioceses; and each of these again he cut up into proconsular governments. These divisions necessitated the creation of three grades of officials.\* The army was reorganized. The standing army was composed of six hundred and forty-five thousand men stationed on the frontiers; and as the Roman citizens had lost their taste for war, this force was made up mostly of barbarian mercenaries.

Is it to be wondered at if the public mind would be so paralyzed that no one would venture the expression of an opinion as to what was to be the outcome of all these changes? Probably the four agents or angels, seen standing on the four corners of the earth and restraining the winds, may be none other than the prefects who governed the four parts into which the empire was divided.

Constantine found trouble everywhere toward the end of his reign. His sons and relatives gave him trouble. His mercenaries gave him trouble. The barbarians north of the Danube gave him trouble. He died in 337, after dividing the administration of public affairs between his sons and nephews. He reigned thirty-one years.

Constantine commenced his reign by putting to death all those whose rank or abilities made them at all dangerous as rivals.

From the death of Constantine till the end of Con-

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\* See McCabe's "Illustrated History of the World," p. 406 and following.

stantius' reign, there seems to have been an almost continual internal strife in the empire. Then Julian, a cousin of Constantius, succeeded him in A.D. 363. He reigned only twenty months, and was succeeded by Jovian, a Christian, A.D. 367. He reigned eight months and died, and was succeeded by Valentinian. He reigned about eleven years, and was succeeded by his son Gratian.

From this time till the downfall of the Western empire, history has little else to record than one continual strife for the mastery among those who ruled and those who wished to rule.

And then commenced a succession of invasions by barbarians and semi-barbarians under powerful leaders. Under these the empire was invaded from so many different points, that successful resistance became impossible. The repeated heavy blows that old Rome received from these stalwart warriors caused her first to stagger and then to fall. The hail and fire, mingled with blood, that commenced to sweep over the empire, did not cease until the feet of the image of the dream-vision of the Babylonian king were pounded into fragments. These successions of northern blasts continued to chase each other until the head of the terrible beast of Daniel was battered into ten fragments, that stood like horns upon the seventh head of the same beast and its counterpart the dragon, seen in Apocalyptic visions. It needs no strain of the imagination to see in the last hundred years of the old Roman empire a full realization of the glowing descriptions of what was seen, in prophetic vision, in connection with the seventh seal and the first trumpet.

But what about the Church during this stormy period? What about State-Churchism?

That the State Church had held its own may be gathered from an instance that is recorded in connection with the Emperor Theodosius and St. Ambrose,

Bishop of Milan. The Emperor had authorized an indiscriminate massacre of Thessalonians, because of some tumult at a circus, where some of his officers had lost their lives. The bishop was so displeased, that the next time Theodosius came to Church, he was met at the door by the incensed prelate and told that he should not take any part in the sacred services of the Church until he made a public confession of his guilt. After remaining under this interdict for eight months, he acknowledged his crime in the garb of a penitent, and was again received into communion at Christmas, A.D. 390.







## CHAPTER XV.

### ECCLESIA AND THE DRAGON.

WHEN Ecclesia and her friends met again for the study of the sacred rolls, she said to the interpreter, "In looking over this writing, I find that after the sixth trumpet is sounded there is a break in the narrative of proceedings, and a number of wonderful things are introduced. And among these is an angel standing on the earth and on the sea, with a book in his hand, which he raises towards heaven and swears that time shall be no more. And then there is a description of two characters called witnesses, and the way they were treated. And after the seventh trumpet sounded, there are a woman, and a dragon, and a terrible beast with seven heads and ten horns seen in the vision. If there are no objections, I would like to read about the woman, and the dragon, and the other beast, before we follow up the records of the sounding of the other trumpets."

Mr. Deeming answered, "That is well thought of, and for different reasons it will be best for us to introduce the woman, and the dragon, and the beast here. As I have already said, the trumpets run over a long period, and the most trying time of this woman's history will be in this period. The dragon and the beast will join with her other foes, and follow her all through the time of the sounding of the trum-

pets, and it is well that we are made acquainted with her and these two newly discovered enemies now. Then we can trace the footsteps of the woman down through the dark days that are coming over her pathway with greater satisfaction, and we can better understand the work and character of her enemies if we are made so well acquainted with them that we can identify them wherever we meet them. You may now read what you have selected for our lesson to day."

She commenced and read the following very interesting passages from the twelfth chapter of Revelations:

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

"This woman," said Mr. Deeming, "represents the true Church of Christ,\* and surely nothing in the

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\* The most proper place to introduce this symbol, as well as that of the ten-horned beast, is at the commencement of the warfare between them. Up till near the time of the first trumpet the woman had been at home in the Churches instituted by the Apostles and apostolic fathers; and the ten-horned beast had not been independent of the dragon. But now the woman leaves the State-made Church, and the beast assumes the exercise of all the powers of the dragon, warring against her.

world could more properly be used as the symbol of the Church than that of a good and true woman. It was through woman's instrumentality and agency that the world of mankind was involved in sin and ruin; it is through the agency and instrumentality of the Church that sinners are to be brought back to God through Christ. What could be more in harmony with the fitness of things than that the agent in the one case should be the symbol of the agent in the other? Can anything be more seemly than that she who used her mighty influence over man to get him into trouble, should be sanctified and then used as a beacon light to point men into the way to get out of trouble, by representing to them the Church of the Living God, that has been placed in the world as an uplifting force to raise the fallen to the status of the children of God?

"In prophetic symbols a woman represents the Church. A true and faithful wife stands for the true Church; a false and unfaithful wife represents an unfaithful church; and a wife that leaves her husband for another man is the symbol of a church that turns away from Christ, its rightful head, and forms an alliance with some State government, and submits to civil rulers instead of to Christ.

"The true Church is composed of many individuals. These may be found in organizations with different names, and having different forms and creeds, or they may be found in connection with no visible organization. Simple connection with Christ by a living faith is the only condition of membership in this great family, which is called the 'household of faith.' (Eph. ii. 19.) These are members of Christ's body (Eph. v. 30, and 1 Cor. vi. 15), and they are one in him. These are the component parts of the great spiritual building that God is fitting up in this life to stand before the universe as an exhibition of the glories of

redemption, in the grandeur and magnificence of the Church triumphant."

"Why is this woman said to be in heaven, if she is a symbol of the Church, and is not heaven sometimes a symbol of the same thing?" asked Truth.

Mr. Deeming answered, "Heaven, as a symbol, may mean simply an ecclesiastical organization in contrast with the secular organization of the State which, in symbol, is called the earth. But when the term heaven is applied to the true Church that is represented by the symbol of the woman, there is a distinction made between it and the mere ecclesiastical heaven. For instance, we are told that the stars of heaven fell to the earth when the sixth seal was opened, and then it is said that '*the heaven departed as a scroll.*'"

"I understand that heaven, in which the sun was darkened and from which the stars fell, was the ecclesiastical organization called the Church, and in which the woman had her home until the darkening of the sun and the falling of the stars made it impossible for her to remain there any longer. Then *the heaven* and its symbol, the woman, departed; the one fled from the darkness of a sunless, starless institution, and the other flees from the dragon, for the sake of her children."

"Why is this woman said to be clothed with the sun, and what does that mean?" asked Truth.

He answered, "I do not know of any more attractive subject of contemplation than a consecrated and sanctified woman; I know of nothing that can symbolize the true Church of Christ as a holy and devoted wife and mother can. Her love for her husband and her implicit trust in him for counsel and protection very strikingly sets forth the love for Christ on the part of his Church, and its confidence and trust in him for all needed blessings. And as the true wife is careful of her husband's honor and interest, so the true Church

is careful of the honor of Christ and the interest of his cause. And as the mother will do anything in her power for her children, and make any sacrifice for their comfort and safety, so the Church—the true Church—will do all that is possible for it to do to save its members.”

“We will now answer your question,” said Mr. Deeming to Truth. “I have already told you that the sun, as a symbol, means divine light, or the rays that come from the Sun of Righteousness; and as the light of the natural sun is composed of different colors, so this light is made up of different elements, among which truth and love are predominant. Truth to enlighten the mind, and love to warm the heart and to quicken the conscience, so that the whole man may be said to live and walk in the light.

“To be clothed with the sun means to be so completely enveloped in this divine light, that the whole person seems to become radiant with the splendor of its golden rays. If you can imagine a woman clothed with burnished gold, and the sun shining on her in all its brightness, and making of her an object that dazzles the eyes of the beholders, you may form an idea of what the woman clothed with the sun would look like if we could see her as she appeared to the prophet.”

“What is meant by the twelve stars upon her head?” inquired Truth, who had been listening very attentively to the explanations given.

Mr. Deeming answered, “The Jewish Church was composed of the twelve sons of Jacob and their descendants; the Christian Church is composed of the twelve apostles and their successors.\* The Church is

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\*The successors of the apostles are not confined to any denomination of Christians, but some of them are found in all Christian communities that build upon Christ as the great foundation. And if the Lord should call his people now, there would be the cream of every Church taken, and there would be more or less refuse found in all the Churches.

said to be built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone. (Eph. ii. 20.) This foundation means the truths and doctrines taught by the apostles and prophets. Stars, as you have already been informed, mean religious teachers and officers of the Church. These stars that crown her head represent the twelve apostles, and she wears them as a crown to show that she is in no way ashamed of either them or their teachings, but she glories in their doctrines and precepts as 'Paul gloried in the cross.'"

"What is to be understood by the moon being under her feet?" inquired Truth.

"The moon, as you have been told before, is a symbol of the ordinances of religion in the Church. As the moon is dark and lustreless in itself, and only shines by the light of the sun that falls on it, so the ordinances are meaningless until the light of truth falls on them and reveals their relation to the gospel scheme. The moon under her feet means, not that she has conquered the moon, but that her feet rest upon it for ease and comfort. Like a foot-sore traveller who takes the hard sandals from his blistered feet, and washes them and anoints them with a healing ointment, and rests them on pillows of down, so the Church finds rest, and ease, and comfort in the ordinances of religion that have been appointed by her head.\*

"Now," said Mr. Deëning, enthusiastically, "let us take a look at the woman as she is here described. Standing upon the moon, clad in dazzling sunlight, and wearing a crown of twelve bright shining stars, the most beautiful woman that ever stood on this old

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\* How often does the weary toiler in the fields of human industry find sweet, and refreshing, and invigorating rest in the means of grace and the ordinances of the Lord's house during the sacred services of the holy Sabbath-day.

earth since the days of sinless innocence, when mother Eve walked among the blooming flowers and inhaled the spice-laden atmosphere of Eden; ere sin's foul breath fell upon that enchanting scene, like a blighting sirocco from the Libyan deserts, sweeping the freshness and beauty from the face of the first human sinner, and wasting the odor and fading the bloom of every flower in paradise."

Then, turning to Ecclesia, Mr. Deeming said, "Can you recognize yourself in this woman clothed with the sun? Do you know that you are the Queen of the kingdom over which your Lord and head is going to reign until all of his and your foes shall be subdued, and peace and righteous shall rule the universe?"

Ecclesia stood wrapped in thought. She did not seem to hear the words addressed to her; her eyes were looking towards some distant object. Those around her waited for her to answer the questions put to her by the interpreter; after some moments of this doubtful silence, she commenced, in a soft, sweet voice, that was tremulous with emotion, and sang, as if only to herself:

"Surely I ask for nothing higher,  
If I may wear His honored name;  
And I can face the smoke and fire,  
When He stands with me in the flame.

"And when the foes are gathering round me,  
And nights of darkness hide my way,  
While trusting Him naught can confound me,  
Until I reach the nightless day.

"Then let the beast and dragon chase me  
Down through the ages if they will,  
My Lord and Master will encase me  
In armor that defies their skill.

"And why should I be found complaining  
About the burdens I must bear,  
While he in earth and heaven is reigning  
And I, at last, His throne shall share."

## THE GREAT DRAGON.

Truth said to the interpreter, "We are all very anxious to hear your explanation of the great red dragon that appeared in heaven."

Mr. Deeming answered, "We are now face to face with one of the most difficult subjects to be found in this book. Who or what this dragon represents is a question that perhaps no one but the Allwise One can answer with certainty, but we will do the best we can with the question."

The dragon itself was a fabled monster of olden times—its existence is only a myth. But it is sometimes used in Scripture symbols for Satan, and other enemies of God's people (Isa. xxvii. 1; li. 9); and sometimes it refers to persecuting rulers (Jer. li. 34; and Ezek. xxix. 3); sometimes it means desolations, and ruins, and distractions (Isa. xiii. 22, and xxxiv. 13; Jer. ix. 11, and li. 37). Different explanations may be given to this symbol, but I think the most likely and reasonable one is that the dragon here is a symbol of Paganism in connection with the civil government. This dragon is seen in heaven—that is, the Church. John does not say anything about where it came from, neither does he notice its existence in any way until he sees it in the Church, the domain of the woman. But John does not go outside of the things pertaining to ecclesiastical matters in his descriptions. And, therefore, he does not notice this enemy of the Church until he finds him actually intruding himself into the sacred precincts of the woman's home, the organized Church of Christ. As soon as this is done the prophet notices him, and portrays his character and his works." \* But

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\* This dragon has been the source of many conjectures among commentators. Some say it means the Roman empire under



though John only introduces him as making his appearance as an opposer of God's cause and God's people so lately, he is really an old enemy, antedating the history of Rome by many centuries. Hoary with age as he is, he has not lost any of the vigor of his earlier years. His time runs back to the time of the Nimrods of Babylon and the Pharaohs of Egypt. This same dragon prompted the destruction of the male children of God's oppressed people in Egypt; he helped to kindle the fire in the furnace to burn up the three young Hebrews, when God refused to let them burn; he helped to pitch Daniel to the hungry lions, which were more merciful than legalized Paganism, for they refused to eat a good man's flesh, or to crush his bones. This enemy makes common cause with the red horse and his rider in fighting against the conquering rider on the white horse, by persecuting the woman and killing her children, but still he is an independent personage, because there may be Paganism where there is no Imperialism, and there may be Imperialism where there is no Paganism. We will take it for granted that the dragon here spoken of is a symbol of Paganism in alliance with civil or State government, and the dragon that is the persecutor of the woman in the present case is Paganism in connection with the Roman empire."

"What is to be understood by the seven heads and ten horns, and seven crowns upon his heads?" inquired Ecclesia.

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the Pagan emperors, and others say it represents its entire history; and that the divided state of the empire is the horns of the dragon. But it had its ten horns before the Roman empire, as such, had an existence. Daniel saw it, a beast great and terrible, when the Roman state was under its first form of government—the kingly form, its first head. The beast had ten horns then, though only one head; therefore the horns are older than the seventh head, and could not spring out of that.

Mr. Deeming answered, "The description here given applies to the Roman empire, through which the dragon has so completely and perfectly diffused himself that he controls and directs its movements. If a demon dwelt in a man, and we were asked to describe the demon, we could only do so by describing the man in whom he dwelt and whose actions he controlled. The dragon, in this case, uses the Roman empire as his instrument; but the dragon is only a fabulous monster, which is supposed to represent certain traits of character, and to exhibit these through any agent that may be available for the time being. The Roman empire is that instrument or agent in the present case, hence what belongs to the empire is said to belong to the dragon."

"What do the heads and the horns represent in connection with the empire?" asked Truth.

Mr. Deeming replied, "These seven heads mean seven forms of government through which the Roman state will have passed from its beginning till its ending. These may be named in order: kings, consulate, dictatorship, decemvirate, triumvirate, Pagan emperors, Christian emperors.\*

"Why is there a distinction between the empire under Pagan emperors and under Christian emperors? Was it not the same system under both?" inquired Truth.

"No," he answered; "the form of government was still Imperial, but the details of the administration of government were entirely changed. The seat of empire was changed, and it was moved from Rome to Constantinople; the State religion was changed in name, at least, from Pagan to Christian, and such material

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\* When John wrote the Revelations five of these had fallen or passed away. One then was, and one had yet to come. (See Rev. xvii. 9, 10.)

changes were made, in all departments of government, that every province in the empire felt the effects of them. In fact, the difference between Christian Rome and Pagan Rome was fully as great as was the difference between Pagan Rome as an empire, and Rome as it existed seven centuries before as a kingdom, in so far as civil society and State government are concerned."

"There is a question I would like to ask, if I may do so without seeming to be too inquisitive," said Faith, who always likes to have a good foundation for what she believes.

"What is your question, my thoughtful friend?" said Mr. Deeming.

"How can the dragon represent Paganism in the Christian empire the same as it did in the Pagan empire? Has not Christianity driven Paganism out of Constantine's government? How can you settle this difficulty?"

The interpreter answered, "This difficulty comes from a natural misconception of the real facts of the case. The conversion of Constantine, and his entrance into the Christian Church, materially affected both Christianity and Paganism in their relation to the empire, and in their relation to each other. Before this Paganism was a part of the established institutions of the empire, and upheld by the powerful influence of the State. Now it is simply tolerated by the State, and protected as the religion of a very large portion of the population."

Paganism and Christianity stood in direct opposition to each other until now. The ten persecutions of the Christians under the heathen rulers shows how often this dragon had made his power felt by the Christians, while his spirit animated both rulers and subjects. But they are now brought together as they never were before—one person stands at the head of both. Con-

stantine carried Paganism into the Church, for he was *Pontifex Maximus*; chief priest of the Pagan religion as long as he lived, he was the supreme Pontiff of Paganism and the head of the Christian Church,\* presiding in its councils, deciding its disputes, explaining its laws, and expounding its doctrines at the same time that he was conducting the affairs of the empire, "and standing at the very head and front of Paganism in the empire."

#### WHEN AND HOW.

"When did this dragon get into heaven, and how did he get there?" inquired Truth.

Mr. Deeming answered, "You already understand that heaven is often made a symbol for the religious realm, or the visible Church, in contrast with the earth, or secular domain of civil government. Now, if the Emperor had gone into the Church simply as a converted Christian, the same as any other man might have done, and then if he had exerted himself and given his influence in favor of Christianity, all would have been right. But when he went into the Church, and the office of Supreme Pontiff of the Pagan system of worship was still held and practised by him, Paganism, as symbolized by the dragon, went into heaven, the Church of Christ, and became an intruder into the domain of the woman."†

"How does the dragon draw the stars of heaven by

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\* Six of his successors on the imperial throne held the same office, and filled the same double position of head of Paganism and head of the State Church at the same time.

† The woman, representing genuine Christianity, did what she could to restrain her leaders and office-bearers from forming an alliance with this intruder. After carrying on an unequal contest for a little more than a hundred years, she flees to the wilderness, to remain 1,260 years.

his tail and cast them to the earth? What does this mean?" asked Truth.

"The tail may be the last part or the last end of any thing. We speak of the tail end of a thing when we mean the latest acts of it. The first act here described is the dragon getting into heaven, the domain of the woman, for the purpose of war. The stars mean religious teachers. The ministers and teachers of Christianity were up to this time the helpers of the woman. But we see the evidence of the power of the dragon when, by a sweep of his tail, he cast down one-third of these stars to the earth. This is the same falling of the stars that we noticed at the opening of the sixth seal. There we were told that they fell as thick and fast as blighted figs fall from the tree when it is shaken by the wind. Then we were told how they fell. Now we are told why they fell. They were swept to earth by a stroke of the dragon's tail. The meaning is, that ministers of religion are attracted from their sacred calling to mix themselves up with the offices and pursuits of secular life and form an alliance with the State."

"This dragon is said to have ten horns on his heads. What do those horns mean?" Ecclesia said.

"These horns may represent the empires and states over which the dragon ruled, and from which it received support before it became identified with the Roman empire. These may be put down as follows: Egypt, Chaldea, Assyria, Babylonia, Medo-Persia, Greece, Tyre, Carthage, Troy and Rome. I think these were the dragon's horns, nine of which he had before Rome came into existence. These kingdoms will embrace the same territory that the empire did in its palmiest days, and among them they exercised all the power of the empire that was so long the home of the dragon. And which he had much to do in keeping together under one head so long."

Truth said, "The dragon stood before the woman . . . to devour her child . . . and her child was caught up unto God and to his throne. And the woman fled into the wilderness, where God hath prepared a place for her; that they should feed her there a thousand two hundred and sixty days. What does all this mean?"

"The child there spoken of," said Mr. Deeming, "is a representative of the family, where by a figure of speech a part is taken for the whole. It may apply to any of those who are born into the kingdom of heaven, or converted to the true Christian faith and practice. The object of the dragon is to exterminate the Church by destroying her children. These are taken under God's protection, and so are safe. For if they are persecuted, he sustains them in it. And if they are made martyrs for the truth, he takes them to himself, for is it not said by the Lord himself that 'he that overcometh shall rule the nations with a rod of iron?' (Rev. ii. 27.) And 'to him that overcometh will I grant to sit with me on my throne.' (Rev. iii. 21.) The woman does all she can for the good of her children, and the dragon does all he can against them. The contest is going to be a long and bitter one. But God will take care of the woman and her children, and they will conquer all their enemies. Or rather the Lord will do it for them, and they at last shall rule the world."

"The woman fled to the wilderness," said Truth again. "Is that a past event or is it still in the future?"

"That is in the future," replied Mr. Deeming. "The woman and the dragon are now face to face in heaven, that is, the religious domain, or in the territory of the Emperor and his State Church. There are some true Christians even in the State-made Church, and there are some of the so-called heretical sects that still retain

the ordinances, and much of the true teaching of a pure Christianity. These are doing all they can to oppose the dragon, and stay the tide of corruption that is rolling in upon the Church. But the contest is an unequal one. With the Jews and Pagans and the State government in alliance with a Paganized Christianity all to oppose her, she will have to fight against great odds. The time has not yet come for the woman to flee to the wilderness, but when that time has come, she will be notified of it by her Lord; as was the case when she fled from the city of Jerusalem."

Ecclesia said to the company, "I feel assured of one thing, and that is this, he who promised to stand by me in all my struggles will not forsake me nor leave me in the power of his enemies and mine. And right here I wish to sing:

"Whate'er the coming years may bring,  
I'll onward go and gladly sing,  
The praises of the Lord I love,  
Till I shall reach my home above.

"Then, with the King of Glory crowned,  
While happy millions gather round  
To hear the welcome words, 'Come home!'  
No more in desert lands to roam.

"Then old things will be lost to view,  
And all things will be fresh and new;  
And from its ashes earth shall rise  
In all the bloom of paradise."

There is a sequel to this chapter found in the seventeenth chapter of Revelations, which will be found to throw some light on this subject, when two other striking characters appear on the scene along with the dragon. When we come to that we shall find that Ecclesia has so many friends and such powerful helpers, that she will be fully able to carry on the war against all her enemies, and to drive the dragon out of heaven and cast him to the earth.



## CHAPTER XVI.

### THE TEN-HORNED BEAST.

**M**R. DEEMING said to Ecclesia, when again they met for the purpose of pursuing their investigations, "Have you selected anything in particular for our examination to-day?"

She answered, "I find here another frightful monster, more terrible, if possible, than the dragon himself."

And she began to read, "And I stood upon the sand of the sea, and I 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.

. . . And there was given him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months. And he opened his mouth in blasphemy against God to blaspheme his name and his tabernacle, and them that dwell in heaven. And it was given unto him to make war with the saints and to overcome them; and power was given him over all kindreds, and tongues, and nations."

She stopped reading, and said, "I think the further



we go in these prophecies the darker everything looks. The dragon was bad enough, but here is one that is worse, for he has all the power of the dragon and his own as well. And this combination of powerful forces are to be used against me and mine for forty-two months. What do you make this monster out to be?"

Mr. Deeming replied, "We have here one of the most difficult passages in all the sacred books. To identify and characterize this ten-horned beast is a task that will require very patient investigation and very careful comparisons.

"We see that he comes up out of the sea. This shows that he comes from a state of civil society flooded by religious errors and superstitions. If he had come out of the earth, which means civil society without any reference to religious conditions, we would say at once that he symbolizes some ruler or some system of civil government. But coming, as he does, from the sea, we cannot think that he can represent any form of state government as such."

Truth here interposed a question, and said, "Perhaps this beast is the same that Daniel saw, and which is admitted by all to represent the Roman empire."

Mr. Deeming answered, "Let us investigate this, and see if the two beasts can be identical; and if so, do they symbolize the Roman empire? Both beasts come out of the sea, showing that both had the same origin. But there is one fact that we must not overlook. When Daniel saw the visions in which four beasts appeared representing four kingdoms, Rome was a small kingdom. Daniel saw this great beast come up from the sea about 537 years before Christ. The last king of Rome with all his family was banished before Christ 508 years. And Rome never had another king in secular matters, and the Romans never acknowledged another king in civil concerns.

"The king, however, had been charged with the duty of offering certain sacrifices, and the name was accordingly retained in the office of the king for offering sacrifice. It was enacted that this king whom they considered it their duty to create, that the gods might not miss their accustomed mediator, should be disqualified from any further office, so that this official was at once the first in rank, and the least in power of all the Roman magistrates.\*

"We find here that although the Romans banished their king from the arena of politics and all secular affairs, they still retained the office in the religious realm. And with this they connected the office of a priest or sort of supreme pontiff in religious matters. Here we find a connecting link between the Roman state and Paganism.

"Daniel's beast had ten horns; but this one has seven heads as well as ten horns. Daniel's beast was great and terrible, and different from all that went before it, and had nothing in common with any of them. This beast appears with one of his heads wounded unto death, and would have been comparatively harmless had not the dragon given him his power and seat and great authority. I do not think that this beast is identical with Daniel's beast."

"What do you think became of Daniel's beast?" inquired Truth.

"My opinion is," he replied, "that Daniel's beast is nothing more nor less than the dragon of John. And it represents the complete system of politico-religious institutions that runs through the whole period of the Roman state. Daniel does not attempt to describe the beast; for anything that he says to the contrary, it might have been a sea monster, or it might have been some flying monster of a ferocious kind. He simply says it was great and terrible."

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\* McCabe's "Illustrated History," p. 331.

"Where did the dragon get his seven heads, if he and Daniel's beast are identical?" asked Truth.

Mr. Deeming replied, "When Daniel saw his beast in the religious realm of the Roman state that state was under its first form of government, the kings. That was the first head. But when John saw it the Roman state was under its seventh head, the imperial form, so that the same beast that appeared to Daniel with one head could appear to John with seven heads, to correspond with the seven forms of government of the Roman state."

"If this beast that John saw come out of the sea is not identical with the one that Daniel saw, who or what do you make him out to be?" inquired Ecclesia.

Mr. Deeming answered, "What he is you will find out to your sorrow before you are done with him. But as to who he is it will take a longer time to explain. He belongs to the same class with Daniel's beast; but he is not that beast. It is remarkable that all four of the beasts that Daniel saw, as well as this one, came up out of the sea. They were, so to speak, amphibious animals. They could live in the sea or on the land, intimating that they possessed a dual nature.

"If our interpretation is correct, that the sea as a symbol, means a state of society under a system of false or corrupt religious sentiments, then these beasts coming from the sea shows that they are more closely identified with the religious elements of the nation than with the secular."

"You think, then, that these beasts are the outcome of mistaken religious sentiments, and erroneous religious teaching?" remarked Truth.

"That is correct," said Mr. Deeming. "There can be no civilization where there is no religious belief and no sense of moral obligation. A man of no religion would be a man with no conscience, and a man with

no conscience would simply be an intellectual animal with a large percentage of devil in his nature—a veritable demonized savage, that could not be made to fraternize with his fellow-men so far as to form civil society, even in its rudest aspect. Bad as the world is, it would be infinitely worse only for the religious elements in human nature.

“These beasts possessing a dual nature, they represent, in themselves, the two grand factors in human society—namely, the religious and the secular. The Babylonian lion, the Persian bear, the Grecian goat, the Roman dragon, and the ten-horned beast of John, all represent the duplex politico-religious systems of those respective countries. All but the last one, he is a sort of triplicate, as we shall see further on. This beast cannot be the dragon, for the very good reason that he comes after him and receives the dragon’s power and seat and great authority.”

“How far does the ten-horned beast’s power extend, and how long will it last?” asked Truth.

“His power will extend into all countries over which Daniel’s four beasts ruled. This may be inferred by the description that is given of him. He is like a leopard, he has the feet of a bear, and the mouth of a lion, along with the power of the dragon. That is, he will be like the Babylonian lion for strength, like the Medo-Persian bear for cruelty, like the Grecian leopard for activity and fierceness, and like the Roman dragon for conquering and subduing power.

“And as to the term of his existence, we cannot tell how long he may live. But the saints of the Most High are to be given into the hands of Daniel’s beast for a time, times and the dividing of time. That means one year, two years and a half, which is forty-two months, which, allowing thirty days to the month, is just 1,260 days. John says the ten-horned beast is to blaspheme God and make war with the saints, and

overcome them, and to have power over all kindreds and tongues and nations for forty-two months, or 1,260 days. And John says that the woman is to remain in the wilderness 1,260 days. These are prophetic days, each one standing for a year. These different statements all refer to the same period of time. What these did before this period began, or what they may do after it ends, does not concern us just now."

#### THE BEAST IDENTIFIED.

"You told us that this beast is not identical with Daniel's ten-horned beast. Will you now tell us what you think he is?" inquired Ecclesia.

Mr. Deeming said "This ten-horned beast is to be dealt with in the same way that the others have been. He does not represent one person or any one locality. We found that in the horses and their riders, each of them represented a system."

The white horse and his rider represented our Christianity against the world. The red horse and his rider meant Imperialism against Christianity. The black horse and rider represented Ecclesiasticism or priestcraft against Christianity. The pale, or roan, horse and his rider symbolized State-Churchism against it, and the red dragon was declared to represent Paganism in alliance with the civil government. Now this fellow that we are after represents a system the same as the others.

"He is worse than any one of them. In fact, he is a compound made up of a mixture of all of them. He represents in himself Imperialism, priestcraft, and a Paganized Christianity. He is a sort of triplet, begotten by a union of unholy ambition and greed of gain."

"You think that he represents in himself about all that was represented by the three horses and their riders, and the great red dragon. Is that the way you look at him?" inquired Truth.

“The roan, or pale horse, and his rider was the symbol of a mixture of Imperialism, Ecclesiasticism, and Christianity, which combination we called State-Churchism. This beast is the ally of the red horse and his rider; he is the successor of the pale, or roan, horse and his rider; and he is the delegate of the great red dragon, for the dragon gave him his power and his seat, or throne, and great authority; hence you see this beast represents a system that is very difficult to name. The world has never seen anything like it. The old systems of government, and the antiquated systems of religion, are all represented in this unique system of a politico-religious alliance. We will not name this system otherwise than as John has named it. We call it the *beast*, because no other term can more clearly describe its character.

“We will look at the beast as he rises out of the sea. This indicates that, like all of his predecessors, he is amphibious—has a dual nature. He can breathe in the atmosphere of social and political life, and he can live in the denser medium of the salt and bitter waters of religious errors and superstitions; he can figure in the courts of the princes, and live in the hovels of the poor; he can sit beside the monk in his lonely cell, or he can be at home in the doubtful precincts of the convent. This strange character can abide in any climate and make himself familiar with any class of people; his movements will not be limited by national boundaries, nor can his actions be restrained by the treaties of diplomacy. His cruelty can only be checked by danger to his person, and his ambition can only be restrained by the want of ability and opportunity to gratify it.”

Ecclesia stood by herself listening to these explanations with an intense interest; the tears would glisten in her eyes and her cheeks would be red and white by turns, as faith and fear alternately predominated in

her thoughts and feelings. Her lips and chin would quiver, and everything about her appearance indicated the greatness of the inward struggle through which she was passing. Those around her were moved with sympathy when they witnessed her disturbed state of mind. Love was moved to weeping, when she saw the look of her mistress; even Mr. Deeming stood in profound silence, as if awe-stricken to stand in the presence of such intense mental suffering, with no ability to offer the smallest relief.

The silence that prevailed among the little company was becoming unbearable, when Ecclesia, in a bold, confidential tone of voice began, and sang as if she meant every word she said :

“The beast, the beast, the dreadful beast,  
Stands up before me full of wrath;  
From south to north, from west to east,  
His shadow falls across my path.

“Would it be right for one like me,  
A weak and timid faith to show;  
And like a coward turn and flee,  
To get away from such a foe?

“I will not do it, though my life  
Be called for now without delay;  
Remembering I'm a prince's wife,  
I won't dishonor him to-day.”

#### THAT WOUNDED HEAD.

“The beast is said to have one of his heads wounded as if it was unto death. Then it seems to have been healed again,” said Truth. “What do you make of that, can you explain that in any way?”

Mr. Deeming answered, “I do not propose to give an infallible answer to your question, but I will give my opinion. This beast came up with seven heads; now, these were not his own originally, because it is

explained in another place by John that these had a double meaning, one of which was that they represented seven kings, or, as we have seen before, seven forms of government through which the state of Rome passed from its beginning to its ending. When John saw these visions five of them had fallen or passed away, and Rome was under the sixth, which may be called the Pagan-Imperial. The seventh head was the Christian-Imperial, inaugurated by Constantine, when he changed the seat of government and changed the State religion, and gave a new constitution and a new code of laws to the empire. This seventh head was wounded while it was belonging to the dragon, and it still was wounded when the dragon gave it to this beast. We are told that the dragon gave to this beast his seat, or throne, along with his power and great authority, which he was to exercise in persecuting the woman and her seed, or children, for the space of forty two months, which is 1,260 days. This corresponds with the 1,260 days that the woman spends in the wilderness, to which she fled from the face of the dragon. It would seem that the dragon could not follow the woman to the wilderness but the beast can, therefore the dragon gives his delegate everything that can be handed over from one to the other, even including this wounded head.\* He gave the beast his

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\* John saw these visions A. D. 95 or 97. Paganism then ruled supreme in the empire. Constantine carried Christianity into the imperial government and Paganism into the Church A. D. 313. The empire was divided between Valerius and Valentinian A. D. 364. It was again united by Theodosius the Great, A. D. 392. The transfer of power from the dragon to the beast was probably made during this division. (See Historical Chart).

Whether the ten horns of this beast are the same as the horns of the dragon or not, is a question that would be hard to settle. The horns of the dragon existed before the Roman empire existed, and therefore they could not be a part of it. And if these horns represent ten kingdoms that sprung up on the down-



prestige, his throne, his power, his persecuting instincts and, by some sort of magical transformation, he gave him his heads, including the wounded one.

"Or, I have another way of explaining the case of the wounded head, that is probably more in harmony with facts that actually occurred. When Constantine inaugurated his new *regime*, and virtually united Paganism with Christianity, by posing as the supreme pontiff of the one, and the bishop of bishops of the other, thus, in his own person, representing both, he gave the dragon his seventh head. This head differed from those that came up before it, in the fact that it contained a new element, namely, Christianity. This seventh head remained intact through the reigns of six of Constantine's successors. But when Gratian refused to sustain this dual character, and proclaimed that he would not be the supreme pontiff of Paganism any longer, then this head was wounded by taking off a part of it. Then the head was wounded apparently unto death; and in this wounded state the beast received this head from the dragon,\* but when the beast assumed the control of the State and the State-made Church, Paganism was restored to a position in the latter, and through it obtained a place in the councils of the State. This restoration of Paganism to a position in the Church and State, is the healing

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fall of the empire, as is generally supposed, they must have come out of the eighth head of Daniel's beast which, it is said, was this ten-horned beast himself, and, consequently, they could not be identical with the dragon's horns. But what ten kingdoms may be symbolized here it would be hard to tell, for the map of Europe has been so often changed (see Rev. xvii. 10 and following verses) that it would be impossible to speak with certainty.

\* The political division occurred A.D. 364. Gratian separated Paganism from Christianity, as a part of the State religion, A.D. 375. Thus, the head was divided politically first, and eleven years later it was divided religiously. That is probably the wounding of it that is spoken of by the prophet.

of the wounded head; and the whole earth, that is civil society, wondered after the beast. As in the case of the pale horse, men failed to understand his real character at first, but when they learned that the dragon had transferred his power to this beast they worshipped the dragon, the symbol of Paganism, and then they turned to the beast saying, 'Who is like unto him, and who is able to make war with him.' If the dragon was all-powerful both in the religious and in the secular realms, who could withstand this fellow that has all that the dragon had, and along with that he has all that Christianity can give him. Let it be understood that in all our future discussions, when we speak of this particular beast, we mean always the system of Paganized Christianity in alliance with State government—the working out of the idea of State-Churchism. We mean this, and nothing more or nothing less."

#### THE BEAST FINDS A RIDER.

Ecclesia said to the interpreter, "In looking at another place in the roll I find either this same beast or one like him. But he is under entirely different circumstances. And I would like very much to know what you think about him."

Mr. Deeming replied, "You may read to us the passage you refer to, and we will then see what we can make of it."

She read on as follows: "And he carried me away in the spirit into the wilderness; and I saw a woman sitting on a scarlet-colored beast, full of the names of blasphemy, having seven heads and ten horns. And the woman was arrayed in purple and scarlet, and decked with gold and precious stones and pearls. . . . And upon her forehead a name written, *Mystery, Babylon the great, the mother of harlots and of the*

*abomination of the earth.* And I saw the woman drunken with the blood of the saints, and with the martyrs of Jesus. . . . And the angel said unto me, . . . The beast that thou sawest was, and is not, and is about to come up out of the abyss and to go into perdition. . . . The seven heads are seven mountains on which the woman sitteth; and there are seven kings; five are fallen, one is, and the other is yet to come; and when he cometh he must continue a little while. . . . And the woman whom thou sawest is that great city, which reigneth over the kings of the earth." (Rev. xvii. sundry verses.)

Ecclesia said, when she had finished the reading, "I remember, that on the day that my Lord left me, he told me of another woman that would come in course of time, and supplant me in the estimation of the world; and drive me away from her presence, and claim my place, and do everything in her power to destroy me and all those who would show me any friendship. Can it be that this is the one?"

Mr. Deeming answered, "This is the woman of whom he spoke, without a doubt. But we will leave her for a little while, and talk about this beast.

"This is the same beast that we found described in the other place. (Rev. xiii.) There it appeared as the successor of the dragon. Here he is the servant of the bad woman that is riding him. In the other place the beast had a wounded head. Here there is no such thing seen. There he was important because of his relation to the dragon. Here he is prominent because of his relation to this woman. It is said of the beast in the other place that his seven heads represented seven kings. The heads of this one represents seven mountains, on which the woman sitteth; and they are seven kings, or, as we have already seen, the seven forms of government through which the Roman state passed. Five of these it said are fallen, one is, and the

other is yet to come. John wrote these words, and described these visions about A.D. 95, and at that time five of these had fallen, and the sixth was then present in the form of the Pagan empire. But before this beast made his appearance the seventh head, or the Christian empire, came into existence. This beast is an eighth head. This beast was, and is not, and is about to come up out of the abyss, or the bottomless depths, and go into perdition.

"I understand this to be the beast that was wounded when his seventh head was divided by the stroke of Gratian, when he refused any longer to represent Paganism, by retaining the office of chief pontiff of that idolatrous system. This wound was healed when the State Church incorporated so much of the old superstitions of Paganism into the teachings, and rites, and ceremonies of it, as to make its service almost as much like the Pagan worship as the Christian, thus introducing a new thing altogether. But although the head is healed, the beast will, in the end, go into perdition, or utter destruction.

"That this interpretation will hold good, we infer from what is said about the beast in the two places. When the deadly wound was healed, we are told that the whole earth wondered after the beast. And in this case that they that dwell on the earth shall wonder at the beast that was, and is not, and yet is—all whose names are not written in the book of life. I think the same thing is referred to in both cases."

"Who is the woman that rides upon the beast, and seems to have such complete control of him?" inquired Truth.

"Her character is shown in strong colors," repeated the interpreter. "The words that John says were written on her forehead tell what she is. A bad woman and the mother of bad women, and not only so, but also of the abominations of the earth.

"A fallen woman in prophetic symbols means a fallen Church. This woman symbolizes a fallen Church, and the abominations of the earth, or civil society. But she is the mother of bad women. She has daughters, and each one of them will represent a fallen Church. But we shall not inquire after them now; we shall probably meet some of them at a future time.

"A fallen woman riding on a beast means a fallen Church that is upheld and supported by the authority of the State. Now, we will put these ideas together and get them in form.

"The beast represents a politico-religious system of State government, composed of Paganized Christianity and the authorities that grow out of civil society. This woman represents a system of Paganism and Christianity organized into a so-called Church, that has got complete control of the State, and it has mounted the State as a rider would mount his horse. This woman has the mastery of her beast, and she guides him and drives him where she will."

"I propose," said Truth, "that we call her Jezebel."

"We will do that," said Mr. Deeming; "in the future she shall be known by that name whenever we meet with her."

#### HISTORICAL PROOFS AGAIN.

We will again appeal to history for confirmation of Mr. Deeming's explanations, and we could fill a large volume with statements on this point; but we can find time for only a few quotations here. And we will at the outset propose this question: Does history bear out the claim that enough of Paganism was carried into the State-made Church to give it the character described in these explanations?

We quote first from "Downing's History of Romanism:—"

“In tracing the origin of the corrupt doctrines and practices of the Romish Church, we have frequent occasion in the preceding chapters to allude to the fact that most of the anti-Scriptural rites and ceremonies were adopted from the Pagan worship of Greece, Rome and other heathen nations. The scholar, familiar as he is with the classic descriptions of ancient mythology, when he directs his attention to the ceremonies of papal worship, cannot avoid recognizing their close resemblance if not their absolute identity. The temples of Jupiter, Venus, and Diana, or Apollo, their altars smoking with incense, their boys in sacred habits, holding the incense box, attending upon the priests. Their holy water at the entrance of the temples, with their *aspergilla* or sprinkling bushes, their *thurobula* or vessels of incense, their ever-burning lamps before the statues of their deities, are irresistibly brought before his mind whenever he visits a Romish Catholic place of worship and witnesses *precisely the same things.*”

Again, “After the conversion of Constantine, in the fourth century, when Christianity was taken under the protection of the State, this sinful conformity to the practices of Paganism increased to such a degree that the beauty and simplicity of Christian worship were almost entirely obscured, and by the time their corruptions were ripe for the establishment of the Popedom, Christianity, the Christianity of the State Church, to judge from the institutions of its public worship, seemed little else than a system of Paganized Christianity.”

Here is a summing up of a number of instances in which Pagan rites and ceremonies were transferred into the State-made Church :

1st, Worshipping toward the east ; 2nd, the burning of incense ; 3rd, the use of holy water ; 4th, the burning of wax candles in the day-time ; 5th, the votive

offerings; 6th, the adoration of idols or images; 7th, the gods of the Pantheon turned into popish saints; 8th, road gods and saints; 9th, the Pope and the Pontifex Maximus, and the kissing of the Pope's toe; 10th, processions of worshippers and self-whippers; 11th, religious orders of monks and nuns.

Dr. Middleton, from whom this list is taken, continues as follows: "I could easily carry on this parallel through many more instances of Pagan and popish ceremonies, to show from what spring all that superstition flows, which we so justly charge them with; and how vain an attempt it must be to justify by the principles of Christianity a worship formed upon the plan and after the very pattern of pure heathenism." ("Hist. Romanism," p. 114 and following pages.)

Mosheim says, "The barbarous nations who received the Gospel looked upon the Bishop of Rome as the successor of their chief Druid, or high-priest; and as this tremendous Druid had enjoyed, under the darkness of Paganism, a boundless authority, . . . so the barbarous nations, upon their conversion to Christianity, thought proper to confer upon the chief of the bishops the same honors and the same authority that had formerly been vested in their Archdruid."

The Romans had a college of pontiffs, and over these a sovereign pontiff, . . . whose function it was to prescribe the ceremonies with which each god was to be worshipped, compose the rituals, direct the vestals, and for a good while to perform the business of augury. . . . And among the Romanists the Pope is styled the Sovereign Pontiff." (Buck's "Theological Dic.")

We only give one more quotation, from Rutter's "Church History." Speaking of the Church in the fifth century, he says, "The emperors, who, during the last century had constituted themselves heads of the Church, and had suffered themselves to be addressed by the impious titles of 'Your Divinity,' 'Your Eter-

nity,' 'Your Godship,' 'Supreme Master,' 'Everlasting King,' had still reserved to themselves supreme ecclesiastical power."

Quotations might be added to almost any extent to show that a sufficient amount of Paganism was carried into the State-made Church to give it the character of a Paganized Christianity. In fact, unless we are prepared to ignore the teachings of history, we must admit that through the corrupting influence of foreign mixtures, Christianity lost its vitality to an alarming extent, and that the so-called Church was little better than a sort of revised Paganism.

And with the exception of some of the doctrines of the Gospel that were retained, it might be truly said, that the faith for which apostles and martyrs shed their blood was lost in the State Church.

We do not want to be uncharitable or too severe; but truth must stand, and facts are such stubborn things that we cannot unmake them, do what we may.

And is it not a fact, that she who proclaimed herself to be the only Church, outside of which there could be no salvation, became an instrument for the persecution unto death of those who differed from her, rather than a helper of men in the way to heaven? And until that Church changes its character and eliminates from its teachings and practices the elements of Paganism and heathen superstitions, we can only pity its faithful adherents and condemn the teachers who are deceiving them and keeping them in darkness.





## CHAPTER XVII.

### ECCLESIA GOES TO THE WILDERNESS.

SHORTLY after their talk about the beast and his rider, Ecclesia and her friends met again for conversation and consultation. She looked careworn, and seemed to be a little dispirited. The discoveries made to her, in the last two chapters, added to what she had suffered before, had weighed her down to such an extent that, to her friends, it became a matter of considerable uneasiness, since it was becoming quite evident that she was losing her cheerfulness of mind and buoyancy of disposition, and they feared that she might at last give way to melancholy.

Love said to her, "My dear mistress, I am greatly distressed to see you in so much trouble. Were I as strong and courageous as our old friend, Mr. Braveheart, I feel as though I might do something to help you stand for your rights against these powerful foes that are threatening you on every hand. But as it is, I can only sympathize with you. I wonder where Mr. Braveheart is. We have not seen him for a long time."

Truth answered, saying, "Mr. Braveheart and an old friend of his, one Mr. Littlefear, will be with us as soon as our mistress sends for them. They are both true and good men, and they can be relied on in any emergency. They are away in other parts, collecting information in reference to the movements of our enemies."

Faith said, "It is a good thing that our mistress can find such truthful and learned men as the two brethren who have been named, to furnish her with reliable information, not only of the doings of our enemies, but also of the movements of our friends. For those who oppose are not contented with misusing us, but they also misrepresent us and our opinions and practices."

Mr. Deeming said, "That the Donatists and Novationists and others had been misrepresented by their opponents both as to doctrines and practices. The Donatists broke off from the State Church on a matter of government. They denied the right of the State authorities to appoint the bishops in the Church. And the Novationists were driven out of the Church because they denied that the Church could remit the sins of those who relapsed into Paganism after they had been converted. But those people all held the true doctrines of the Gospel, and lived Christian lives in every sense. But they are dealt with as the vilest heretics by the authorities of the dominant Church."

Hope inquired if they were all right in regard to the belief in future rewards and punishments, stating that she had heard that most of the heretics were not sound on these questions. Faith answered and said, "These people were very often charged with being in the wrong when they were in the right. The Church of the State has recently engrafted into its creed the doctrine of purgatory, and all who will not accept this doctrine are set down as heretics by the heads of the Church. And it is very likely that this story about the Donatists \* and others has originated in that way."

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\*The Donatists separated themselves from the Catholic Church before the conversion of Constantine on some difficulty that arose on the question of the election of bishops. They stood aloof from State alliance till after Africa was wrested from the empire by the Vandals.

While they were engaged in this conversation they saw two men approaching them. They noticed the men walked as though their feet were very sore, and in other ways they seemed to be fatigued and careworn. As they came nearer, the company knew that one of them was none else than our former acquaintance, Mr. Braveheart. When they came up, Ecclesia was delighted to see her faithful friend and helper again. In fact, the whole company was pleased, for he was a general favorite among them. He seemed to be a little changed in his complexion since last he had been among them. But that was not to be wondered at, seeing he had been in Africa the greater part of the time. He introduced his companion as Mr. Littlefear, who, he said, had been with him through many hardships and had stood by him in the midst of many dangers.

Mr. Littlefear was a man in middle life. He was of medium size. He was a Greek by nation, an Egyptian by education, a Roman citizen by purchase, and a Christian by conversion. He was a man of quick discernment, of rapid movements, a sharp, bright eye, and a keen, shrewd intellect. He could see danger at a distance and provide the best means of averting it. He was just the man to see through false pretensions and expose them; to discover the secret plans and bad designs of an enemy, and circumvent them. He was the man to chase a flying rumor to its source, and find out whether it be true or otherwise. Had he lived in our day he would have been made chief of the detectives, and in that capacity he would have become the terror of scoundrelism everywhere in the circle of his field of operations.

Ecclesia gave them a warm welcome, as did all of her companions.

Mr. Braveheart said, in answer to a question put to him by Truth, "My friend and I have had some very

checkered experiences during the last ten or twelve months. We have been in different countries and among various races of men. We have seen life in almost all its aspects and conditions ; and we find the nations seem to be in a state of unrest almost everywhere."

"What are the conditions of the various branches of dissenters in the places where you have been?" asked Ecclesia. "Are they becoming more in favor with the dominant party, or are they still persecuted, as of old?"

Mr. Littlefear answered this question by saying, "We are sorry to be the bearers of unwelcome intelligence. But the truth must be told, however unpleasant it may be. The fact is, we came here at this time to give information on this subject. There never has been a day since the Emperor and the bishops formed the alliance between the State and the Church that things looked so hopeless for the cause of the dissenters, and for unadulterated Christianity, as at the present time. Everywhere, thinking men are looking for great changes in the near future that will affect every interest of society. And it seems as though the empire itself is like a ship that is in the breakers, and being driven on the rocks"

Ecclesia said, "Can you tell if any changes are taking place among the Novationists and Donatists? Are they holding out, and keeping up their regular meetings, and administering the ordinances as has been their custom?"

Mr. Braveheart replied, "The Novationists are almost blotted out of existence. Their churches are all destroyed or taken from them, and they are forbidden to assemble for any religious purposes whatever. As an organization, they can hardly be said to exist.

"And as to the Donatists, they have been taken

under the protection of the Vandals, who have wrested the Province of Africa from the empire, and set up an independent government. The Donatists have formed an alliance with the State, and is now a State-guided and persecuting Church, and is doing to the Catholics what they have done to many others.\*

"That is sad intelligence, indeed," said Ecclesia. "Do you know of any Christian organization anywhere that is left free to worship God outside of the State churches? Can you tell of one place in the world where my friends can enjoy the rights of conscience to worship their God and Saviour without breaking human laws enacted specially against them?"

Mr. Braveheart replied, "There is no such place that I know of. I know, as a fact, that on this broad earth there is not a single country or city where people can meet and hold religious meetings, and administer the ordinances of the Lord's appointing, without incurring pains and penalties, unless they are connected with the State Church. Rome has determined that there shall be but one Church, and wherever the empire extends its authority it upholds and enforces that determination."

Mr. Deeming said to Ecclesia, "Will you read to us what is said about the woman fleeing to the wilderness from the face of the dragon?"

She commenced and read, "And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days. And there was war in heaven.

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\* This was about the year A.D. 428, and 115 years after the alliance between the Catholic Church and imperial Rome. The Donatists constituted the largest and most powerful, and most orthodox branch of the dissenting churches, and when they became a State Church, and began the work of persecution, pure, unadulterated Christianity was left without an organization, and the woman went to the wilderness to remain there 1,260 days.

Michael and his angels fought against the dragon, and the dragon and his angels fought and prevailed not, neither was their place found any more in heaven. . .

. . . And so the woman was given two wings of a great eagle, that she might fly into the wilderness into her place, where she is nourished for a time, and times, and half a time from the face of the serpent."

Mr. Braveheart said, when she stopped reading, "I think that this war will be a hard one. The old enemy, the serpent, and his associate, the dragon, together with his delegate, the beast, form a trio of fearful force and of diabolical activity. But who is Michael that, with his angels, fights against the dragon and drives him out of heaven?"

Mr. Deeming replied, "In answering this question, I must repeat what has been said before in regard to heaven as a symbol. It means the Church or an ecclesiastical organization called the Church.

"Under the Pagan emperors, the war that was waged against the Church was carried on by outside foes. There were no traitors in the citadel; but when Paganism, in alliance with the empire, got into the Church, then the opposing forces met face to face in what had hitherto been a sacred enclosure for divinely appointed services. Here was the domain or home of the woman. This was her home, and against this intrusion she protested and struggled.

"And this unequal contest was carried on for a while, until she found herself unable to defend herself against her foes. Then she came out of the State Church, and found a temporary home among the dissenting churches.

"Then Michael, which means arch, or chief angel,\*

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\* He is spoken of by Daniel (x. and xi.) as one of the chief princes, and in xi. 1 he is called the great prince; and in Jude, verse 9, he is called the archangel.

appears on the scene to take the woman's part. When the dragon found that the woman had so powerful an ally, and that she had withdrawn from the domain that has been polluted by his foul presence, he was full of wrath, and he sent a flood of false accusations and false doctrines out of his mouth after her to try and drown her; but the earth (civil society) opened its mouth and swallowed up the flood before it reached the woman. So the earth helped the woman. The war now assumed a new aspect. Before, it was between Christianity pure and simple, on the one hand, and Paganism pure and simple, on the other hand. Now, however, the fight is to be between pure, unadulterated Christianity, on the one side, and on the other side, a Paganized Christianity in alliance with the State."

#### THE BASE OF OPERATIONS CHANGED.

"When the dragon saw that the woman had left the State Church and gone into less conspicuous places, and that she had left the lines of Christianity *versus* Paganism, and had retreated to the smaller organizations, where he could not follow her, he found that he must have some other agent or instrument to do his work. As Michael was to fight him in the domain of State-Churchism, he must find some way of following the woman into her retreat, and attacking her there.

"Then he gave the beast his seat, or throne, and his power and great authority, so that he might hunt the woman from place to place during the long period of forty-two months."

Mr. Braveheart here spoke, and said, "Will this war be going on between the dragon and his angels and Michael and his angels while the woman is in the wilderness? And if so, what will the conflict be about after the woman has gone into the wilderness?"

"When the dragon drives the woman from the

domain of the Church he not only deprives her of the rights of conscience, but he also takes from her the rights of citizenship. She loses at once her religious liberty and her civil rights, so that when the State Church will condemn her as a heretic, the civil authorities will punish her as a criminal. That will be her condition during the time she remains in the wilderness."

Mr. Littlefear here inquired, "If she is thus entirely disfranchised, why follow her any further? Why is the beast sent out to hunt her down as if she were some terrible monster?"

Mr. Deeming answered, "The reason is found in the fact that her enemies wish to exterminate her from the world, so that her truthful teachings and exemplary life may not be a standing protest and reproof against the wicked and corrupt State-made Church."

Truth now wanted to know if the woman that they saw on the beast, as his rider, would in any way be mixed up in this strife. "Could she forget that the woman that the beast was after was her sister, and that she owed to her the kind sympathy that nature prompts one woman to show another in sore trouble?"

Mr. Deeming replied, "You mean Jezebel, I suppose. As for her, she will hate with a more bitter and unrelenting hatred than either the dragon or the beast is capable of.\* The hatred of such an one as she is more cruel than the grave, and unrelenting as the pit of woe. And she will be the leading spirit in the work of persecution. The war between Michael and the dragon is about the woman's right to regain her place

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\*I believe that this woman symbolizes the Latin Church. The beast himself represents a system in which a Paganized Christianity is in alliance with the civil power. This woman who rides him is a symbol of the most fallen and polluted State Church that ever had an existence. She makes the system serve and obey her, as a horse does his rider.



in the religious realm. The dragon saying she never shall, and Michael defending her rights, even in her absence, and also he protects her in the wilderness from the beast and his rider, so far that she is not entirely crushed out of existence."

Truth said to the interpreter, "What are we to understand by the wilderness into which the woman is said to flee? Is it a literal or symbolical one? Will she go to the wild forests of Germania, or into the African deserts?"

Mr. Deeming replied, "The wilderness into which she goes is an ideal or figurative one. A person in a wild, uninhabited locality is deprived of civil, social and religious privileges, and is subjected to many deprivations and hardships. This is to be the condition of the woman. She will be deprived of her civil, social and religious rights and privileges. It means a state of disorganization and distress in regard to Church privileges—where there are no regular religious services performed, and no administration of the ordinances permitted; all outside of the established Churches being legally disqualified to perform the rites and enjoy the privileges of Christians and citizens. And, besides this, they will be compelled to sustain the established Churches, or else be the subjects of persecution by fire and sword. And in this disorganized condition every one of the rights of humanity will be taken from Ecclesia and her friends. Civil, social, domestic and religious rights will all be disregarded by Jezebel and her assistants, while fighting against the Church in the wilderness, during all these dark and gloomy twelve hundred and sixty days, or forty-two months."

Ecclesia inquired of the interpreter if there is any way by which it could be definitely known when that time commenced.

Mr. Deeming answered, "Daniel commences the

1,290 days of which he speaks at the time of the taking away of the daily sacrifice and setting up of the abomination that maketh desolate. This very likely includes the 1,260 days of John, and though it will terminate later, yet the two dates start together.

“Jesus tells his people that when they shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, then they are to flee to the mountains. (Matt. xxiv. 15.) Luke, speaking of the same discourse of the Lord, says, ‘When you see Jerusalem encompassed with armies, then you know that the end thereof is nigh. (Luke xxi. 20.) The disciples had asked a mixed question, and Jesus gives his answer in accordance with their question. They wanted to know when would be the destruction of the temple and city, and what would be the sign of his coming, and of the end of the world. That part of his answer that refers to Jerusalem seems to have a double meaning. One speaks of the Jewish city; the other refers to the Christian Church. Luke speaks of one of the meanings and Matthew of the other. The Roman army that destroyed the city that God had abandoned to its fate, is not the same as the abomination of desolation standing in the holy place, as Matthew puts it; or standing where it ought not, as Mark has it. (Mark xiii. 14.)

“After our Lord turned from Jerusalem, and said, ‘Your house, or temple, is left unto you desolate;’ ‘Your temple and its worship is God-forsaken now,’ is what I understand him to mean. After this, the temple, or the city, is nowhere called the holy place, by the Lord.

“The holy place means something that belongs to the Church of Christ, and something that had an existence after the city and temple were destroyed, and it means something that was symbolized by the holy place in the temple. What else can it be than

the place where pure and acceptable worship is offered to God, in his own appointed way? Where from sincere, loving hearts daily sacrifices of praise and prayer are offered upon the altar that is sprinkled by the atoning blood of the Son of God. This is the daily sacrifice that Daniel said would be taken away, and from which he commences his 1,290 days."

Truth asked, "What are we to understand by the abomination of desolation standing in the holy place, and standing where it ought not?"

Mr. Deeming replied, "It was not the Roman army around Jerusalem, for they were just where God had arranged that they should be, for the accomplishment of his purposes. And if they were where God wanted them, for the punishment of the rebellious nation, it could not be said of them that they were where they ought not to be, nor that they were in the holy place.

"The abomination that maketh desolate is very probably the same thing that is symbolized by Daniel's beast, that he said was great and terrible. That is, as we have seen, Paganism in alliance with the civil government of the Roman State. He got into the holy place, and is now standing where he ought not to stand, in the Church. He got there when the office of the *Pontifex Maximus*, or chief Pope of the Pagan world, was carried into the Church, with Constantine. Then the desolation of the Church of Christ commenced, and it is carrying on its work of desolation now, and it will continue to do so until finally excluded through the prince of the angels, Michael, who I think, is none other than the Lord himself.

"When the dragon got into the Church (Catholic), then the true Church, symbolized by the woman clothed with the sun, left it and retired to more obscure places, among the orthodox dissenters, and the daily sacrifice of prayer and praise, and the administration of Christian ordinances continued. But now,

they are taken away by being prohibited everywhere by the laws of all countries where they are known."

Ecclesia said, "You think, then, that the time has come when I must go into the wilderness, there to remain until Michael prepares the way for me to return?"

Mr. Deeming, though a strong man, was visibly affected as he answered her question, by saying, "Your places of worship are all confiscated or destroyed, and thus your temple has been closed by the hand of the State. Your assemblies and religious services are suppressed everywhere. Your friends are being persecuted and hunted and slaughtered by Jezebel, and her beast, and the dragon. There is not a place anywhere that you can gather a congregation for the worship of God, without violating some civil or church law. Sad as the thought may be, there seems to be nothing left for you but to choose between going to the wilderness, or into the State-made Church."

She stood listening with an intensity of interest that seemed to absorb all her thoughts and feelings, until Mr. Deeming stopped speaking. Then she straightened herself up, and to those around her she seemed to have grown taller and stronger than she had ever been before, while with a determined look and an unwavering voice, she said:

"I will never go into the State Church; it would be treachery to my Lord. Let me take to the wilderness. I remember I came out of Jerusalem with a song. I never was in Babylon, so that I cannot come out of it. But I will turn from it with a song, and I want you all to help me sing it."

"Don't talk to me of stately towers,  
And lofty spires and spacious domes;  
Of dignity and kingly powers,  
And palaces and princely homes.  
I much prefer a lowly cot  
In some blest land, where sin is not.

- “ Don't tell me of your gardens fair,  
 And orchards bending down with fruit ;  
 Of flowers with odors rich and rare,  
 And beauteous objects of pursuit.  
 I'd rather have a little spot  
 In some blest land, where sin is not.
- “ But I would fain be left alone  
 To do the work He left with me,  
 Just in the way He wants it done ;  
 And then go home His face to see.  
 But I could bear a hermit's lot  
 In any land, where sin is not.
- “ Then to the wilderness I'll go,  
 Dismissing all my needless fears—  
 Facing wild beasts, and robbers, too,  
 Through all these long and lonesome years;  
 For I can bear the hardest lot  
 In any land, where sin is not.
- “ Ye need not tell me I shall fail;  
 Because I know and trust His word  
 Which says, the truth shall yet prevail  
 And spread the knowledge of my Lord;  
 Meanwhile I bear with any lot,  
 And seek a land where sin is not.”

## IN SECLUSION.

In a lonely valley, away from the city and out of hearing of the noise, and out of sight of the hurry and bustle of city life, and where the setting sun painted the long shadows of the tall trees upon the face of the limestone rocks that rose like a protecting wall on the eastern side of the vale, Ecclesia and her friends had gathered for a season of communion with God, and with each other.

As they stood at the roots of one of the giants of the forest, Ecclesia addressed them, saying, “Here is a temple that the State has not yet shut up against us. And our Father in heaven will hear our prayers,

and songs of praises going up to him, from under the leafy canopy over our heads to-night, just as readily as he would from the domed ceiling of the finest structure that the art of man ever built. And these trees, pointing to the star-lit skies, are just as good to bear our songs aloft as the tallest steeples could be. I am thankful that we have this place left to us, and I hope we shall be content with this till a more attractive place can be secured. There is one comfort, at all events, there is no Paganism here.”\*

Mr. Deeming said, “You may prepare yourself for a long period of this kind of life. Sometimes things may be a little better; but often they will be a great deal worse; for, if I am not entirely mistaken, this will last through the whole of the trumpet period, which will be a long time.”

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\*This part of the divine programme is in Rev. xii., and the circumstances of the woman in the wilderness is given after the events occurred, and in connection with the sounding of the seventh trumpet. That is the time that she came out of the wilderness. But that the reader may better understand the order in which the events in her life in the wilderness occurred, I have thought it best to introduce the subject here, and to follow her through the trials and struggles through her 1,260 years of conflict.



## CHAPTER XVIII.

### SOUNDING THE ALARM.

ECCLESIA met her friends one morning in such a pitiful plight that they all cried out in alarm at her appearance. She was bleeding from many wounds. Her hands were torn, her face was bruised, and blood was issuing from a number of cuts and scratches. Her hair was dishevelled and stiffened with mud, and her clothing was badly torn and hanging in shreds about her person. Her eyes were red with weeping, her feet were sore and blistered, and everything about her seemed to point to some fearful conflict recently passed through.

They stood around her in mute astonishment; everyone appeared to be struck dumb by the touching sight.

Love was the first to break the silence. Weeping and sobbing as though her heart was breaking, she threw her arms around Ecclesia's neck, saying, "My dear mistress, who has done this? Who could be so cruel as to treat like this one who is good, and kind, and true? What demon have you met with, my dear, good mistress; pray, tell us?"

She answered, saying, "That woman and her beast has done it."

"Do you mean Jezebel?" asked Truth.

"Yes, Jezebel and her dreadful ten-horned beast,"

she replied. "I met them, and when Jezebel saw me, she said, 'I have found you for once without your body-guard, my sanctimonious lady, and it shall not be my fault if you ever see again those friends of yours who stick to you like your shadow. You think yourself to be so much better than your equals, but you will soon learn that I am more than a match for you.' Then she directed her beast to run over me and trample me into the ground. I ran away from him; but he overtook me and caught me on his horns and tossed me about on them for awhile, and then threw me on the ground. Then Jezebel told him to jump on me with all his weight, and to finish me at once. I thought my time had come. But just as the beast was about to place his two great front feet upon me I seemed to feel an arm thrown around me, and I was lifted to my feet. At the same time, I distinctly saw a hand catch the beast by one of his horns and it held him still, so that I got away."

"You have had a narrow escape, dear lady," said the interpreter.

Truth remarked that Ecclesia would need to be careful, to keep as near as possible to the directions that had been given her, and not to expose herself needlessly.

Faith said, "Paul fought with beasts at Ephesus, and he conquered in the end, and our mistress will do the same."

Hope pointed upward, and said, "Let not your heart be troubled, neither let it be afraid, for above the storm-clouds of this world there are many mansions, bright and fair, awaiting you and all your friends."

Ecclesia listened to them attentively until they ceased speaking, then she gave vent to her feelings as follows:



"When torn and tortured by my foes,  
 I greatly need some sweet repose ;  
 Is there no spot where I may find  
 A place of rest for heart and mind ?  
 Nowhere beneath the circling sun  
 To which for safety I can run ?  
 Yes ! where my Lord has pledged to meet me,  
 And kindly angels oft-times greet me.  
 Yes ; in the place of praise and prayer  
 My heart finds rest and comfort there."

Mr. Deeming said to Ecclesia, "When you are ready to go on with our studies I am ; and if it meets your views, we will turn back now to where we were before we commenced to talk about the dragon and the ten-horned beast of the sea."

"I am ready," she replied, "and it will be a relief to me to have something to think about that will divert my mind from the gloomy thoughts and experiences of the last few hours." She read as follows :

"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 there died a third part of the creatures which were in the sea, even they that had life ; and the third part of the ships were destroyed." Turning to the interpreter, she said, "Can you tell what is the meaning of this ?"

Mr. Deeming replied, "A mountain means an organization composed of secular elements, for the purposes of government, and for anything else that may be deemed necessary. In its primary meaning as a symbol, it is an organized government, whether it be a kingdom, an empire, or a republic. And I have told you that fire is a symbol of divine presence, either for purposes of protection, mercy, or judgment, as the case may be. The sea means civil society flooded with religious errors and superstitions. A burning mountain thrown into the sea means that some foreign

power or organization is put where it was not before, and also that it is put where the peoples are under a false, or a greatly corrupted system of religion; and the fire shows that the divine presence is there for some purpose, to execute God's orders. The mountain is not destroyed by being cast into the sea, but the sea is greatly affected, so much so that one-third of the life that was in the sea was destroyed. Salt and bitter sea water is bad enough, but when it becomes blood it is much worse to drink. And a third part of the ships were destroyed; the meaning is that some foreign element is thrown into human society that will be very destructive to life, to religion, and to commerce. In the first trumpet we found hail and fire mingled with blood, which was cast upon the earth; or, as we have seen, civil society. That affected State government. This one brings blood and fire, and destruction to the sea, or Ecclesiastical government."

#### HISTORICAL SUPPORT.

The events symbolized by this trumpet very probably took place early in the seventh century, and there can be but little doubt that it foreshadows the rise and ravages of Mohammedanism. This trumpet affected the Eastern empire in the same way that the first one did the Western empire, although not quite to the same extent.

Mohammed commenced his career a few years after the Pope assumed and was granted the rights of temporal power, and shortly after the Pagan Pantheon at Rome was dedicated as a Christian Church. He claimed that God had commissioned him to restore the ancient religion, and bring man back to the religion of Adam, Noah, Abraham, Moses, Jesus and all the prophets, by destroying the gross idolatry into which a majority of his countrymen had fallen; and

weeding out the corruptions and superstitions which the Jews and Christians had introduced into their religion, and bringing them back to the purity and simplicity of former times, when they worshipped only one God.

The religion of Mohammed was propagated by the sword, and has never been received into any country except those which its votaries overcame by force of arms. The system crystallized into a sort of civil government resting on military strength, whose main object seems to have been the extension of their religious dogmas, and the gratification of sensual lusts.

The Mohammedans were like their kinsmen of old—their hand was against every man—Pagan, Jew, or Christian, was all the same to them. They have not changed in this even to our day. They are not idolaters, they are not connected with Paganism, they are not Jews, they are not Christians, and they have made a stand against all of these for more than 1,250 years; and the effects of this system will continue under the name of the false prophet until, with the dragon and the beast, he shall fall under the seventh vial at the great battle of Armageddon.

Mohammedanism is an amalgamation of the religious and secular elements of government and, therefore, it is a species of State-Churchism, and hence it works on the same line with the rider on the pale, or roan, horse, and is the foe of the woman clothed with the sun.

Mohammed says in the Koran that "Jesus Christ was a prophet, and that we must seek forgiveness of sins through him: and that he is a king and a lawgiver. But with strange inconsistency he denies that any atonement was made by Christ; and declares that he himself was a greater prophet and better qualified for the exercise of government as a king." (Robertson of Kilmaur.)

This trumpet brought disaster to the true Church. Mohammedanism is a persecuting system. And, as such, it is an ally of the dragon and the ten-horned beast in resisting and destroying the pure Christianity as it is set forth in the Gospel. We have room here for one or two instances of their intolerance.

“In Jerusalem the Mohammedan conquerors treated the professed friends of Jesus with inhuman cruelty. In Cæsarea they massacred seven thousand Christians in one church. About the year 700 they slew in Isauria one hundred and fifty thousand Christians and reserved seven thousand captives for slaves. . . . For all the cruelties which Homer, the Mohammedan prince, inflicted on the Christians he apologized by saying that he was only destroying idolatry and punishing the worshippers of images. In the rage and cruelty of the Saracens we may see the righteous judgments of God on backsliding and degenerate Christians. . . . The men who called themselves Christians were idolaters, and the Saracen empire was the rod of divine justice to correct them for their iniquity. Falling among men of this description, the great flaming mountain of the Mohammedan empire is with great propriety and justice said to be cast into the sea.” (Robertson.)

That is, it was thrown into civil society, flooded with impure, false and idolatrous religious teachings. And though it set the sea boiling, it made no change for the better. And it turned the sea into blood, by infusing into its waters an element of animalism and brutality that was not in it before.

#### ANOTHER TRUMPET.

Ecclesia and her friends continued their conversations on the readings found in the Patmos roll. Mr. Deeming asked her to read some more, which she did as follows :

"And the third angel sounded, and there fell a great star from heaven, burning as it were a lamp, and it fell upon the third part of the rivers and fountains of water. And the name of the star was called wormwood: and the third part of the waters became wormwood; and many men died of the waters, because they were made bitter."

"What does this falling star represent, and why was it called wormwood?" asked Ecclesia, when she ceased reading.

The interpreter answered, "According to our mode of interpretation, a star must be some ecclesiastical character. Some person whose sphere of operation has been in the religious realm. Some one who has to do with sacred things; in a word it must be a minister of religion, a teacher of the people in the things that are connected with their spiritual interests.

"Such a thing as political heavens and political stars, are found only in the vain imaginings of men whose peculiarities have handcuffed their judgment, making them seek for interpretations that will fit in with their sectarian notions or political leanings.

"A falling star symbolizes some minister or ecclesiastic that falls from the Church or religious realm, to the earth or secular realm. I think that, in this case, it represents some one that is high up in the State Church falling from his position, as a religious teacher and leader of the people's devotions, to become a political leader or a secular ruler. If the Pope of Rome should become a temporal ruler it would fulfil all the conditions involved in this falling star. And I am of the opinion that, that is what is meant by this symbolic description."

Ecclesia inquired, "What does making the waters bitter mean, and why is only one-third part of them affected?"

Mr. Deeming answered, "In the time of Constan-

tine, the Bishop of Rome, along with others, fell from their place in the Church of Jesus Christ to a position in the State-made Church. But they fell to the earth, or civil society, when they met with the Emperor and others on the secular plain, and organized the new Church, and established the system of State-Churchism. And though Paganism was allowed to take its place in the new Church, and though its practices are very much corrupted and its precepts seriously vitiated, still its doctrines were not materially affected by these falling stars.

“But this star falls on the rivers and fountains of waters and makes them bitter. That is, it injuriously affects the doctrines of religion, on which the salvation of men so much depends. The truth that makes men free is eliminated from the teachings of the Church, and for it is substituted dogmas that befog the intellects and enslave the consciences of men; hence we are told many men died, that is, they fell from the enjoyment of spiritual life by drinking the bitter waters.

“One-third of the waters were made bitter. This may be explained in two ways. Christianity, Moham-medanism and Paganism, at this time, divide the religious teachings of the world. Now, the falling of this star affected none of these but the latter; or, it may be taken in another way, and which, I think, is the correct one.

“The falling of the Bishop of Rome does not affect the teachings of the Eastern or Greek Church, and it does not affect the teachings of the true Church, or the woman clothed with the sun; but it does affect the teaching of the Latin or Western Church. One-third here does not refer to numbers, but it simply means one of the three divisions into which Christian teaching is divided at present.”

“I am very thankful,” said Truth, “that the true

Gospel of the kingdom is not subject to the changefulness of men's caprices, nor does it need to be sustained by legal enactments of State laws."

Mr. Deeming said, "Already three important dogmas have crept into the teachings of the Latin Church. The doctrine of purgatory, the worship of images, and the adoration of saints. These are all fictions, but the people accept them as truth. And the anathemas of the Church are hurled against any one who expresses a doubt about the propriety of trusting in any of them."

Ecclesia said to Mr. Deeming, "I hope all of my enemies are discovered and named by this time. Surely there are no more to be revealed. Can you give us an inventory of them as they have appeared one after the other?"

He replied, "Yes, I think so. The red horse and rider, representing Imperialism; the black horse and rider, representing Ecclesiasticism; the pale, or roan, horse and his rider, representing State-Churchism; the red dragon, representing Paganism in alliance with the State; then his ally and delegate, the ten-horned beast.\* Then his rider, Jezebel, representing the Latin Church; then the burning mountain, representing Mohammed and his system; and last, the falling star, representing the Church controlling the State—a sort of Church-Statism. The Pope will control his temporal dominions by the help of Jezebel and her beast. These are the foes that are in the field against you. Later on you will find another little beast that will give you trouble, but it will be time enough to talk about him when he comes on the scene."

"I expect trouble so long as I have to remain in the wilderness," Ecclesia answered.

"Yes," said Truth, "you will have trouble all

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\* Paganized Christianity in alliance with the State.

through those dreary years, but in the end your foes shall all be subdued; for the mouth of the Lord hath spoken it."

Hope said, "Darkness may last for a season, but the light shall surely come and chase it away. And though weeping may endure for a night, yet joy cometh in the morning. There is no cloud so thick that above it the sun is not shining; and there is no night so long or so dark but that the dawn of the morning will chase its shadows to the land of forgetfulness."

"Will this new enemy be as relentless and as cruel as the others have been?" asked Ecclesia, with earnestness.

Mr. Deeming replied, "Yes, this new system of civil government, with the Pope of Rome as its head, will be more completely under the control of bigotry and intolerance than even Paganism itself. The Papal States, as this new government will be called, will be the most servile instrument in the hands of Jezebel that she has ever had or can have. In fact, by using the Pope's temporal power for a fulcrum, and the Church's spiritual tyranny as lever, she will overthrow thrones and kingdoms as remorselessly as a peevish boy scatters his playthings when he is out of temper."

#### WHAT SAYS HISTORY?

The Church of Rome claimed supremacy over all other Churches from the time of Constantine; and although it had powerful rivals, it managed to maintain a controlling influence among the other Churches until the downfall of the Western empire. After it lost the support of the Emperors of the West, it found itself beset with difficulties arising out of the unsettled state of European politics. The Goths and Vandals, who overthrew the empire, were a rude, uncultured



people, and they were hard to control at the first. The Eastern emperors seem to have been friendly to the Western Church; but its powerful rival at Constantinople stood in the way, so that they were held back from doing what, under other circumstances, they might have done to further the designs of the bishops of Rome. But for three centuries the Pope continued to gain influence among the Gothic kingdoms, until, at length, his mediation was sought in the settlement of disputes among the different countries, and his advice was listened to by the most powerful potentates of the times.

Always on the watch for opportunities to advance the interests of the See of Rome, he at length found himself ruler of the Papal States by the favor of the King of France. Pepin conferred on him the dukedom of Rome, and gave him the exarchate of Ravenna, A.D. 754. In 774 the son of Pepin, Charlemagne, overturned the kingdom of the Lombards and gave part of their territory to the Pope. Thus the Papal States found a place on the map of Europe.

In the language of the world, the Pope rose to the dignity of a king; but in the language of Scripture, he fell, like a star from heaven, into the low position of a time-serving apostate, and the effects of this fall gives history some of its darkest pages, both as to the Church and to the State.

Robertson says "In the Church, superstition and idolatry prevailed to such a degree that ignorant men, though calling themselves Christians, were bowing down to molten images and graven images. And there was not in the Catholic Church any place of public worship unpolluted by these objects of idolatry. . . . What was called Christian worship, now abounded in splendid images and imposing ceremonies, processions of clergy and clouds of incense. The heathen idols themselves were in a sense admitted into the pretended

Church of Christ. The same image which had been worshipped under the name of Jupiter or Mercurius was baptized by another name, and adored as a tutelary saint or a holy apostle. . . . No individual and no Church was reckoned orthodox that trusted only to the Son of God as a Saviour. Every one was placed under the protection of a tutelary saint, to whom an image was erected and forms of worship addressed. . . . In selecting saints to be worshipped, the Catholic Christians showed no great fastidiousness. Pagans, atheists, and imaginary persons who never existed, have all received religious homage in the Church of Rome." (Vol. II., p. 95, etc., "Robertson.")

The imposition of compulsory ties was one of the results of the temporal power of the Pope. The union of Church and State gained its completeness in the fall of the Bishop of Rome from the ecclesiastical to the secular realm.

In the year 787 a general council was convened, which is called the Seventh General Council. The number of bishops who attended it was 350.

At that council it was decreed, "That holy images of the cross should be consecrated and put on the sacred vessels and vestments, and upon the walls and boards of private houses and in public ways; and especially that there should be images erected to the Lord God, our Saviour Jesus Christ, of our Blessed Lady the Mother of God, of the venerable angels, and of all the saints; and that whoever should presume to think or teach otherwise, . . . they should, if bishops or clergymen, be deposed, or if monks or laymen, excommunicated. They then pronounced anathemas upon all who should not receive images, or who should apply what the Scriptures say against idols to the holy images, or call them idols." (Downing's "Hist. of Romanism," p. 170.)

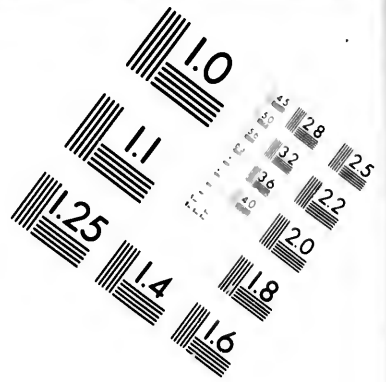
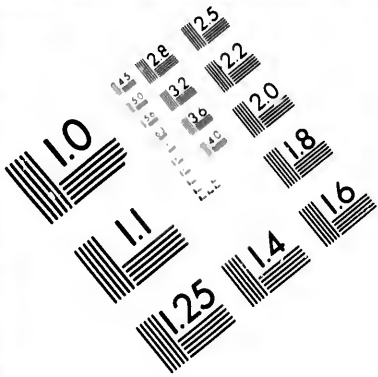
Claiming to be the successor of St. Peter, the Pope,

when hard pressed, wrote to Pepin, in the name of Peter, to come to his assistance. He said to the French king, "If you care to be cleansed from your sins and to earn eternal reward, hasten to the relief of my city, of my Church, of my people committed to my care. . . . It has pleased Almighty God that my body should rest in this city; the body that has suffered for the sake of Christ such exquisite torments can you, my Christian sons, stand by unconcerned and see it insulted by the most wicked of nations? . . . MY LADY THE VIRGIN MARY, MOTHER OF GOD, *joins in earnestly entreating*, nay, commands you to hasten, to run, to fly to the relief of my favorite people. . . . My vicar might in this extremity, have recurred, and not in vain to other nations. But with me the French are, and ever have been, the first, the best, the most deserving of all nations; and I would not suffer the reward, the exceeding great reward that is reserved in this and the other world, for those who shall deliver my people, to be earned by any other." ("Hist. Rome," p. 171.)

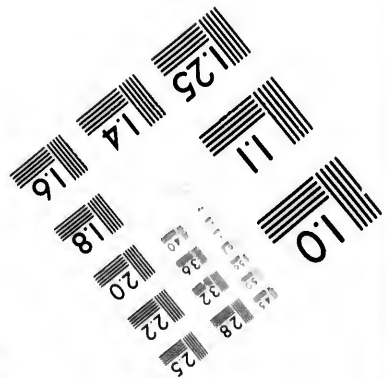
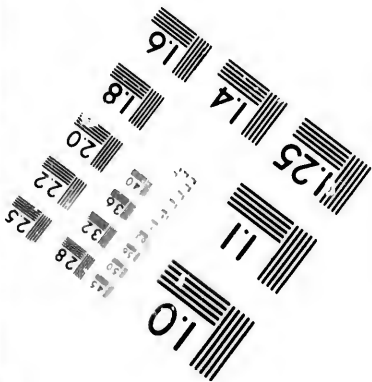
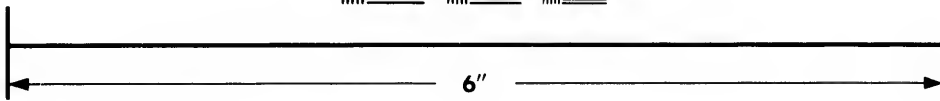
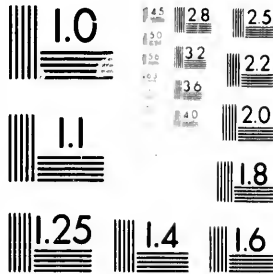
This touching appeal moved the heart of the French king so effectually that he hastened to Rome to avenge the insult offered to the bones of St. Peter, and to divide up the territory of the Lombards between himself and the Pope, so that the Papal power became firmly established among the states of Europe.

#### THE EFFECTS ON TRUE CHRISTIANITY.

If we inquire as to the effects of this trumpet, and the events that followed it, on the cause of the woman in the wilderness, we shall find that it brought little else than disaster and suffering from first to last. Still hiding from the face of the dragon, still fearing the claws and horns of the beast, still hated and hunted by the woman in scarlet, still dreading the heat of the burning mountain, and still trembling and tossing



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like a wind-driven vessel on a stormy sea, the woman seemed illy prepared to face this new enemy in the field of conflict. From this time on, for some centuries, her path led through deep waters. But perhaps the events of no one of the centuries fell, with such crushing weight upon the already burdened shoulders of the sun-clothed woman as did those of the eighth. The Gothic systems of government had, by this time, become fairly well established, and Ecclesiasticism, with the Pope at its head, had got complete control of most of the courts of Europe. The little horn of Daniel, in the form of the Papal States, had been planted in the midst of surrounding kingdoms, and the bad woman on her scarlet-colored beast, like Alexander of old, hunting for new conquests, and with Mohammed and his fanatical followers burning with lust, and with unholy religious zeal, all facing her and fighting against her, it seemed sometimes, as though the eighth century had set in motion such a combination of forces that the woman in the wilderness could not survive the onset. And the attack of these allied forces was something terrible. Looking on the human side of the subject, it often seemed to be only a question of time when the Church in the wilderness should be blotted entirely out of being.

Christianity was introduced into Britain at an early date, some say by the Apostle Paul; others claim that primitive Christianity was introduced into Britain from Byzantium in the third century, and that it came from the Apostle John, and not from Paul or Peter. However this may be it seems certain that the type of Christianity that was found in England, Scotland and Ireland, when Augustine and his forty monks came to England as missionaries from Rome, was entirely different from the Paganized mongrel that they brought with them from Pope Gregory to force upon the British and Irish Christians. These British Chris-

tians had a regularly constituted Church, with an institution of learning for the training of ministers and teachers on the borders of Scotland. Their doctrines were Scriptural and their practices were in harmony with the precepts of the Gospel. It was among these people that Alexander Succat, who became the St. Patrick of Ireland, got his religious training for missionary work in Ireland.

When the missionary from Rome came to the British islands, these people were there in considerable numbers. Being driven from their places by the soldiers at the instigation of the papal missionaries, they fled into Wales; they were followed by the soldiers. While 1,200 of them were at Bangor, engaged in prayer, they were cruelly massacred to the number 1,150 ecclesiastics. (Lyman's "His. Chart.")

The Pope's temporal authority having been established, and the payment of tithes in his own dominions secured, Charlemagne began to think of converting the Saxons, . . . and as soon as any of them submitted to his authority he gave them new laws. He made it a capital crime to refuse to be baptized, to be baptized under false pretence, to murder a priest, or to eat flesh in Lent. . . . By these and similar means—particularly extensive bloodshed and massacres in some provinces, by removing all the inhabitants from others and settling Franks in their room—they succeeded at last in getting inhabitants who bore the Christian name. When the Saxons consented to assume that name it was with obvious reluctance, and merely as the means of saving their lives. The Emperor's missionaries excelled chiefly in enforcing the laws about the payment of church dues on the Saxons, even before they professed any regard to Christianity. Obedience to these was now accounted the chief part of religion; the payment of tithes made a *Christian land!* . . . Four thousand five hundred of the Saxons

were beheaded on one spot, and after thirty-three years of war they submitted to be baptized." (Robertson.)

From the falling of the Pope to the rank of a temporal ruler, it made no difference to him and his myrmidons, whether his victims were unwashed Pagans or blood-washed Christians; all outside the Established Church were not only shut out from salvation, but they were deprived of all civil, religious and secular rights, and that in the name of Christianity.







## CHAPTER XIX.

### DARKNESS GROWING DARKER.

ONE morning not long after the conversation recorded in the last chapter, the friends of Ecclesia missed her from among them. They were in a lonely mountainous region, in the country called Piedmont. While they were looking for her and beginning to become a little uneasy about her, they heard the voice of song coming from the mouth of a cave not far from them. As they listened, they knew the voice to be that of their mistress. Presently she came to them with a look of resignation upon her face, and joy beaming in her eyes. They asked her to repeat for them the words she had been singing, so that they might hear them. She complied with their request, and sang :

“ Now here must be my lonely dwelling,  
While hiding from my foes away ;  
No matter though my heart is swelling,  
Saddened with grief here I must stay,  
And be with many cares encumbered  
Till all these dreary years are numbered.

“ These sounding trumpets seem to rally  
My foes in one united band,  
The dragon and the beast, his ally,  
Their minions send through all the land ;  
While a great mountain red with burning,  
The ocean into blood is turning.

“And now the bitter star in falling  
On the clear waters that men drink,  
Seems most distressing, most appalling,  
Since into death so many sink;  
While Jezebel, like some mad fury,  
Kills without either judge or jury.

“What though by all of them I am hated,  
While through the wilderness I roam,  
Not hindered by them, nor belated,  
I shall in safety reach my home;  
Then I will tell redemption's story  
While standing on the hills of glory.”

“I think,” said Mr. Deeming, “that we may venture, in this secluded spot, to hold another conversation.”

Truth said, “It seems to me that our mistress becomes more determined and courageous as enemies multiply and difficulties increase. The sun never looks brighter than when it shines through a rift in the cloud that obscures it, and the brilliancy is increased by the dense blackness of the cloud. So the woman clothed with the sun never looks so beautiful, nor appears to be so lovely and pure, as when she is standing like a grand picture, outlined on a background of surrounding darkness.”

“That is true,” said Mr. Littlefear; “and how untidy and unwomanly the rider on the ten-horned beast appears when placed in contrast with our mistress, even though she does live in the wilderness.”

“Yes,” replied Mr. Braveheart; “with all her paints and her flaunted trappings, her vanity and her blandishments, her bewitching smiles and her winning tones, there is something about the woman in scarlet that puts modesty to the blush and sends honesty to seek for more congenial companionship. But there is at least one consolation, the world will understand that bold, bad woman some day.”

“That is so,” said a voice behind them. On turning

to the new comer, they saw a man well up in years, with an honest, open and expressive countenance, a sharp, penetrating eye, and a brave, fearless manner, standing only a few steps from them.

"My name is Hatesham," said the stranger, "and I came up in time to hear a part of your conversation. I live not far from here, in Antifraud Cottage, where, with my good wife Sincerity, I live in quiet retirement, and where my friends come now and then to spend a few days with me, when the false pretences of the world around them become unbearable."

"We are happy to make your acquaintance," said Mr. Braveheart, "and we will be glad to have your company when you can find it convenient to spend an hour or two with us."

"That I shall do with the greatest of pleasure, feeling that the association will be very much to my advantage," said Mr. Hatesham. "But how long do you expect to be in these parts?"

Truth answered, "We cannot tell. Our mistress has been driven into the wilderness by a great dragon and other enemies. We cannot tell how long we must stay here, but it will be a long time."

The stranger said, "Is your mistress the woman clothed with the sun, that is being so often spoken of among the better sort of people?" Then looking Ecclesia fairly in the face, he said, "I need not ask such a question; I can see its answer in that truthful, honest, kindly face. I am more pleased than I can tell you, in having found a company that meets my views of life and its duties so perfectly. I shall spend much of my time among you, if you will permit it."

Mr. Braveheart said, "We shall be pleased to have you with us at any time; and when you came to us our mistress was about to read to us out of a book that we all think a great deal about. Perhaps you can listen for awhile and hear her read?"

Ecclesia opened the roll, and read, "And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; so as the third part of them was darkened, and the day shone not for a third part of it, and the night likewise. And I beheld, and heard an angel flying through the midst of heaven, saying, with a loud voice, Woe, woe, woe, to the inhabitants of the earth by reason of the other voices of the trumpet of the three angels, which are yet to sound!"

When she stopped reading, they all looked at the interpreter and waited for his comments. Mr. Deeming spoke as follows: "The first of the trumpets affected the earth, or civil society. Under it the Western empire fell to pieces. The second trumpet cast a burning mountain into the sea; it affected society under a false or corrupt religious system. Under it Mohammed started his career of conquest and cruelty. The third trumpet cast the star wormwood upon the rivers and fountains of water. This affected the doctrines and precepts of the Church, and made the waters bitter. This cast the Bishop of Rome from the spiritual to the secular realm.

"Now, this trumpet affects the heavenly bodies, showing that the Christian religion will be, in some way, influenced by it.

"The darkening of the sun and moon and stars is intended to show that the gloom that has been gathering and thickening under the seals and trumpets will be increased under this one. The sun, as we have said before, means divine light, or the glory of Christ in the Gospel. Now, anything that prevents this light from shining on the minds and hearts of men is said to darken or eclipse the sun. But in reality the sun is not darkened; it is the object upon which the sun usually shines that is darkened, by being deprived of the light. The Gospel, under this trumpet, will seem to lose its enlightening and its saving power.

"The moon, representing the ordinances of religion, is said to be darkened. Now, the moon gives no light of its own. It simply reflects the light of the sun, so that to darken the sun is to darken the moon.

"Christian ordinances are like the moon, they have no light in themselves. They are all meaningless until the light of the Sun of the Gospel falls upon them. When seen in the light of God, they are beautiful and very significant; but when deprived of that light, they are obscure, and without use or beauty. But these ordinances are lost in darkness when men lose the knowledge of their import, or when they attach to them a wider significance than the founder of Christianity intended. Jesus said that the Lord's Supper was intended to show forth his death until his coming again. But the doctrine of the real presence subverts this ordinance, so that instead of the bread and wine in this sacrament, as a sign, showing forth the death of Christ till he come, it is claimed that, in these elements, the body, soul and divinity of the Saviour are present. This changes the whole meaning of this ordinance.

"Again, baptism is defined to be an outward, visible sign of an inward, spiritual grace; but to change the *sign* of this inward grace into the *cause* of it, as the doctrine of baptismal regeneration does, is to darken the moon, as it is said in the prophecy."

"What about the stars being darkened?" asked Truth. "You have already told what a falling star means, but what does a darkened star represent?"

Mr. Deeming replied, "Darkness is a symbol of ignorance. A star is the symbol of a minister. A darkened star means an unenlightened minister of religion.

"The obscuration of the sun and moon and stars points to a time when the rays of divine light shall come to men through such a thick mist of superstition,

that the day shall be only like a twilight. The ordinances are hidden by being lost in the doctrinal falsehoods that are attached to them, and the ministers so ignorant that they are not able to teach the people. And the people are in such a compound ignorance that they do not know they are in darkness. This is the condition of things indicated by the darkening of the heavenly bodies as spoken of under this trumpet."\*

#### THE COURSE OF EVENTS CHANGED.

Ecclesia said to the interpreter, "What do you understand to be the import of the proclamation of the angel saying, 'Woe, woe, woe, to the inhabitants of the earth because of the trumpets yet to be sounded?'"

The interpreter answered, "There are twenty-one distinct events foreshadowed by the seven seals, the seven trumpets, and the seven vials. Christianity going forth to the conquest of the world is one of these events; this leaves twenty, or twice ten. Now the first ten of these events, that is, six of the seals and four of the trumpets, each in its turn, brings disaster to the cause of Christ in some way. To use a comparison, in the first ten conflicts the rider on the white horse seems to be worsted by his allied foes. But this proclamation indicates a change in the tide of events. The foes are now to have the worst of it; they are to feel the weight, and to realize the strength of that conquering arm as they have not felt it before. The three trumpets that are yet to sound mean three

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\* Under the fourth and fifth trumpets, the darkness became so dense that scholarship and learning seemed to be banished from the Christian world. The period of time from the ninth to the thirteenth century has been termed the midnight of the world. To use an Old Testament phrase, it may be truly said, "That darkness covered the earth, and gross darkness the people."

successive woes to the enemies of the rider on the white horse, and the last one of the woes will include all the terrible effect of the seven vials of wrath that are to be poured out upon the world."

Ecclesia said to Mr. Deeming, "What class of people will be mostly affected by the woes, or will all suffer alike under them?"

He replied, "The angel proclaims the woes to the inhabitants of the earth; that means civil society, without reference to religious condition. False religions and fallen Churches will come in for their share of punishment, but they and their doom will be found foreshown by other prophecies in this book. In the woes pronounced here they will be on the same list with the other members of civil society.

"We may understand this to refer, first, to persons living in a community; and secondly, to customs and institutions that prevail in society. An inhabitant is one that has a legal, permanent residence in any place; but an inhabiter is a dweller in a place, either as an inhabitant or as a temporary, transient resident. The inhabitant is more intimately associated with the interests of society than the mere temporary dweller or transitory inhabiter is expected to be. My opinion is that the woes pronounced here will be felt by wicked people in the destruction of sinful customs and institutions that have been sources of gain or pleasure.\* Whatever exists in society that is detrimental to its best interests is, in one sense, an inhabiter, and will be affected by these woes. A civilization based on Christian principles, and guided by Christian teach-

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\*The abolition of slavery, that brought such woe upon those engaged in it, is a case in point; and if we do not entirely mistake the teachings of this book, the liquor traffic, landlordism, inordinate or extravagant interest will ultimately fall under the crushing weight of these woes.

ing, and developed under Christian influences, would bring back the harmlessness and happiness of Eden, and make this world a fit type of the heavenly state; and that is what the rider on the white horse is contending for, and that will be the final outcome of his conquest over all the foes that oppose his progress and impede his work. What the six seals and four trumpets have done to build up false systems of religion and of government, will be undone by the three trumpets yet to be blown, and the seven vials that are to be poured out, one by one, on the enemies that have been brought on the scene of conflict, who shall be weakened until they all meet their doom at last on the bloody field of Armageddon. Then there will be a time of peace and happiness, such as this world has never seen since man sinned his way out of Eden."

Ecclesia said to Mr. Deeming, "We will pass on to the next trumpet, and see what we find in connection with that."

#### ANOTHER FALLING STAR.

At the interpreter's request, she read from the ninth chapter of Revelation, "And the fifth angel sounded, and I saw a star fall from heaven unto the earth: and unto him was given the key of the bottomless pit.\* And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit. And there came out of the smoke locusts upon the earth: and unto them was given power, as the scorpions of the earth have power. And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal

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\* The new version has pit of the abyss, which is the better rendering.



of God in their foreheads. And to them it was given that they should not kill them, but that they should be tormented five months: and their torment was as the torment of a scorpion, when he striketh a man. And in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them."

Mr. Deeming said, when Ecclesia closed the book, "we have here another falling star and more darkness; but the darkness this time is caused by smoke, and not by the darkening of the heavenly bodies themselves. The air, too, is also made dark by this smoke."

"What does the air and the smoke symbolize?" inquired Ecclesia.

"Mr. Braveheart said, "I hope, for the sake of our mistress, that they do not represent some new enemies. She has enough and to spare of these already."

Mr. Deeming said, "Air is a symbol of public opinion. The air is affected by heat or cold, by moisture or drought, by darkness and light. Air in motion we call wind, and the violence or otherwise of the motion makes the difference between the gentle breeze and the fierce tornado. Nothing could better illustrate the changefulness of public opinion than air.

"Smoke is no part of the air, but it floats in it and affects its conditions, so that the air becomes hurtful to the lungs and painful to the eyes, and in this way it is injurious to both health and vision. Anything that is seen through a smoky atmosphere is not distinctly seen. Whatever beauty there may be found in an object seen in a pure clear air, if the same thing is looked at through smoke the beauty will be gone, and the feeling that is begotten in our mind will be one of aversion instead of delight.

"Smoke is a symbol of something that influences public opinion; and I think it means delusions, illusions,

and fantastic notions that are the outgrowth of errors in the teaching that men have been subject to."

Truth said, "What do you think this falling star represents?"

Mr. Deeming replied, "According to our method of interpretation it must represent some one that falls from the ecclesiastical to the secular realm. Some minister in the Church who leaves his position there to become something that is connected with secular affairs—it may be in civil life, or it may be military life, or it may be both combined.\* My opinion is that it means the man who is at the present time stirring Europe from centre to circumference by his powerful appeals to the various potentates, to influence them to lead their armies to the Holy Land to rescue the Christians of that country from the Turks and Saracens. He is filling the air with smoke that issues out of the pit of the abyss; that is, he is filling the minds of the people with delusions and fantastic notions of duties and obligations, and he is making them believe that heaven itself can be gained by falling in such a righteous cause as that of fighting against the infidels, And thousands are ready to go on this expedition.†

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\*Peter the Hermit, preaching up the Crusades would just meet the requirements of this interpretation. He was at different times monk, pilgrim, commissioner of Pope Urban, and military leader in the First Crusade. Died A.D. 1100. This trumpet sounded before that date.

†Mr. Robertson says, "The wonder is that this enthusiastic spirit had been kept alive so long, that six generations should have persisted amid disasters and failures in the same delusions." Annie, the daughter of the Greek emperor, in writing their history, employs the images of locusts, leaves of the trees, the sands on the sea-shore, and stars of heaven, to represent the immense multitudes, and she exclaims, "Europe was loosened from its foundations and was hurled against Asia!" Of their character and morals much need not be said.

What do you understand by the pit out of which the smoke and the locusts issued?" inquired Ecclesia.

He answered, "This falling star has given to him the key of the pit of the abyss.\* Not the key of the bottomless pit, but the pit or well leading to the abyss. Now we read in one of the miracles of our Lord, when he commanded the devils to go out of a man, they entreated Jesus that he would not command them to depart into the abyss. (Luke viii. 31, New Version.) In another place, where the same transaction is recorded, it is said, "And besought him much that he would not send them away out of the country." (Mark v. 10.) Here we see that the Evangelists have used the term abyss, and out of the country, as meaning the same thing. Out of the country of the Jews meant to go into the country of the Gentiles. To a Jew the abyss was the Gentile world. To go far hence among the Gentiles would be to go into the abyss. And the opening of the pit or well of the abyss simply means to make a way for the Gentile world to pour its millions of fanatical adventurers into the land of Palestine, which was the home of God's ancient people, and the birthplace of Christianity. And out of the strong delusions that have spread over the public opinion of Christendom these Crusaders go forth like great swarms of locusts out of the smoke.† And the locusts will go forth during the period of five months, or 150 years."

"Why were they told not to hurt any green thing, nor any tree?" inquired Truth.

Mr. Deeming replied, "The trees represent the kings and potentates and subordinate rulers of society.

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\* New version, which is much better.

† The first of the bands went forth in A.D. 1099 and the last or sixth, which was the last that accomplished anything, was in 1249. This was 150 years, or five months, which is the time given the locusts in the prophecy.

These the locusts would naturally take. But they were forbidden to act in this according to the laws of their natures, and commanded to spare the very thing that they could live upon as food. These Crusaders are not commissioned to prey upon the inhabitants of the countries through which they pass, nor are they permitted to overturn any kingdom or government that bears the Christian name. They might not kill even those whom they were allowed to torment for five months.\* The locusts have power to torment and make the enemies of Christianity very uncomfortable. But they cannot destroy them.

#### HISTORICAL RESULTS.

The fifth trumpet must of necessity come after the fourth and before the sixth. By the fourth trumpet the union of Church and State was made complete. In the fall of the Pope to the position of an earthly potentate, and still retaining the status of Supreme Pontiff in the Church, the states of Christendom were brought into a condition of vas-alage that would have been an impossibility had the Church and State remained separate. As king of Rome, and having Lombardy and Ravenna as a part of his territory, he became one of the leading potentates of Europe; and as such his opinions and wishes would command the attention and demand the respect of the other rulers. He could make his influence felt in the diplomatic circles, and in all international questions the same as others. And above and beyond all this, he was the spiritual ruler of the millions of people who adhered to the Church that acknowledged him as

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\* It is a remarkable fact that in all the struggles of the Crusaders during a century and a half they were not able to subdue the Mohammedans nor to materially change things in Palestine.

its head. So that it came about that his word had more force than the words of any ten men in Europe. In fact, under this trumpet, the Pope was all-powerful. If he lifted his finger, all Europe stood waiting to see in what direction it would be pointed. If he expressed a wish, scores of crowned heads would be rushing past each other to gratify his wish. If he uttered a threat, Europe trembled and turned pale. If he gave a command, millions of soldiers were ready to die on the battle-field to enforce that command. If he said there must be war, there would be war. And if he said there must be peace, there would be peace.

When royalty and papal supremacy centred in one man, he was placed on a high vantage ground, both in civil and ecclesiastical affairs. Being at the head of the State, he could bind men's bodies, and being the head of the Church, he could bind their consciences. So that in the administration of affairs, both temporal and spiritual, he claimed to have divine authority—for, that kings reigned by divine right was the prevalent notion among both rulers and ruled until a recent date; and, in fact, the notion is not dead yet in many countries. And it is easy to see what temptations a man is exposed to when placed in such a position. With absolute power in his hands, and being placed above State parliaments and Church councils, it is not at all to be wondered at that human nature so often asserted itself in the actions of the Popes. With Imperialism, Ecclesiasticism, State-Churchism and Absolutism, all combining to make a man tyrannical and selfish, the wonder is that the Popes of Rome had a particle of humility or generosity left in any of them. And it is only charitable to say of them, those that were bad among them were so in consequence of their unfavorable surroundings; and those that were good, were so despite a bad system, and they had to fight against tremendous influences to keep from being

carried away by the ever-changing circumstances that entered into the warp and woof of their public and private life and duties.

And it is worthy of note, that after one hundred and fifty years of unrest, and turmoil, and upheaval among the countries and peoples of Europe, the political map of the country was left unchanged. No new state arose and none of the old ones were overthrown. The locusts were not to hurt the grass and trees in human society. And the Crusaders destroyed none of the institutions and overthrew none of the rulers in the Church nor in the State during this time of action. During the time of this trumpet, the darkest hour of the world's midnight came and passed away. The moral darkness that characterized this period was only equalled by the intellectual darkness that prevailed everywhere and in all classes of society. Ignorance of the first rudiments of school learning was very common, even among those whose wealth and position placed them among the leaders of the people. And in the Church it was the same. Many of the clergy were unable to read or write, and were men of the lowest intellectual type. Their qualifications for the clerical office consisted mostly in a blind adherence to the teachings, and an implicit obedience to the dictates of the See of Rome.

And the duties to be discharged by them was to mumble a few Latin sentences which neither themselves nor their auditors could understand; to attend the auricular confessions of penitents; to look after the collection of tithes; to hunt for heretics and denounce them, and to enjoy life among their brethren in whatever way suited them.

But dark as was the world's midnight under this trumpet, the events that took place during its sounding brought the dawning of a brighter day. The pit of the abyss that was opened to allow the smoke of

western delusions to escape and darken the eastern sky, also gave a passage-way to the rays of eastern light and literature to penetrate the western darkness and chase away some of the thickest of its gloom. The crusading locusts that entered the eastern countries through this pit or passage-way, if they lived to return to their western homes they brought with them the geruinal ideas of a new literature and an improved civilization. So that the cause of true Christianity was not injured by this trumpet.

Although the riders on the red and black and roan horses were stimulated under this trumpet, yet they were not strengthened, and the reflex influence of these Crusades weakened them. And the downfall of these enemies of the rider on the white horse commenced when this trumpet was sounding. And this downfall will be greatly accelerated under the next one, when the Euphratian horsemen are let loose upon the Christian countries. But more of that further on.

The course of events are now changed in the prophetic history, and every important event in the world's progress in some way strengthens the cause of Christ and weakens that of His enemies.

This is to continue until the last enemy of our blessed Lord shall bite the dust on the fields of Armageddon.



## CHAPTER XX.

### BLOW FOR BLOW.

“NOW,” said Mr. Deeming, at their next meeting, “we are done with the smoke and the locusts, we will see what comes next in the order of our studies.”

“All are waiting to hear what the next great move is to be,” said Mr. Hatesham.

“I hope it will not be so much about war and fighting as some of the past ones have been,” said Love.

“We can hardly expect peace while so many foes are plotting against our cause and trying to overthrow it,” replied Truth.

“These enemies will one and all be finally conquered, and the Master’s cause will triumph over all the world in the end,” put in Hope.

“Yes,” said Faith, “for is it not said that He shall reign till all His enemies are put under Him, and none of the promises of God can fail.”

Ecclesia stood listening to this conversation till they ceased, and then she commenced to read from the book in her hand :

“One woe is past ; and, behold, there cometh two woes more hereafter.

“And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God, saying to the sixth angel which had the trumpet,



Loose the four angels which are bound in the great river Euphrates.

“And the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men.

“And the number of the army of the horsemen were two hundred thousand thousand: and I heard the number of them.

“And thus I saw the horses in the vision, and them that sat on them, having breastplates of fire, and of jacinth, and brimstone: and the heads of the horses were as the heads of lions; and out of their mouths issued fire and smoke and brimstone.

“By these three were the third part of men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths.”

“That is dreadful!” said Love. “Only to think of it makes me shudder. Horses sending fire and smoke and brimstone out of their mouths—it is something terrible.”

“Mr. Deeming, can you make out the meaning of all this?” inquired Ecclesia.

“We will talk it over, and try to come to some conclusion as to the meaning of the symbols,” replied the interpreter.

“The Euphrates is the chief river in Asia Minor, and it figures in ancient history more, perhaps, than any other river in the world. Babylon, and Nineveh and Ashur stood on its banks. The name means ‘to make fruitful.’ Abram had to cross this river in going from the home of his people, in Mesopotamia, to Canaan.

“The angels that are said to be bound in the river, mean some powers or forces to be found in the country of Euphrates that God will use for the furtherance of his plans. An angel frequently means something that fulfils the threatenings or the promises

of God. Under the last trumpet, the pit of the abyss was opened to furnish a passage-way for the hordes of Europe to send their crusading armies into Asia, and especially into Syria and Palestine. Now the echoes of the trumpet are heard on the banks of the old time-honored river, and the peoples whose lands are made fruitful by its flowing waters are let loose to follow their leaders into the countries of the recent invaders of their own homes. The Crusaders are to receive a return visit from their friends the Turks."

"Who do you think are represented by the four angels that are set at liberty?" asked Truth.

"They are the four governments into which the empire of the Turks is divided, and under the four Sultans of Bagdad, Aleppo, Damascus and Iconium."

"What is understood by their slaying one third part of men for an hour, and a day, and a month, and a year?" asked Ecclesia.

"The time is prophetic time," he replied. "Allowing 360 days for a year, and 30 days for a month, and 24 hours for a day, this would be equal to 391 years and 15 days that they are to continue their conquests."\* They are to slay one third part of men with the smoke and the fire and the brimstone that issued out of their mouths.

"These are horsemen, and their number is put down as two hundred thousand thousand, or two hundred millions.

"The third part of men may mean that the world is divided into three classes in regard to their religion, viz., Christians, Mohammedans and Pagans. In this case the slaughter of Christians may be intended; or the division may be on racial lines. The ancient

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\* From the taking of Katuha, their first, to the taking of Camœnia, the last of their conquests, is exactly 391 years; and probably the fifteen days would be found if we had the precise dates.

world has been classified as Hamites, Shemites and Japhethites, or Aryans, to whom was given Europe and the Isles of the Sea. The slaying here spoken of will be among the Japhethite Christians in Europe, so that on either of these suppositions the third part or division of men will be subjected to this slaughter."

"Are those Aryans a very numerous race of people?" asked Truth, who seemed greatly interested.

"Yes," replied Mr. Deeming, "to that race belong the blonde Norwegians, the dark-eyed Spaniards, the mercurial Celts, the self-appreciating Anglo-Saxons, the polite Frenchmen, the Sclavonic Russians, the dreamy Hindoos, the meditative Germans, the proud Persians, the restless Greeks, and the organizing Romans. All these are proved to be emigrants from one home, and to have once spoken a common language."\*

"One would suppose that a race so numerous as this would be able to repel any attack that could be made upon it," put in Braveheart.

"You must not forget that the race is not always to the swift, nor the battle to the strong," replied Mr. Deeming; "besides this, think of the numbers and the weapons of these horsemen. Two hundred millions of men, well armed, and on fleet war-horses, would be a force that it would be very hard to withstand, even if they had only the old-time armor and weapons of war. But a new mode of warfare seems to be pointed out in the prediction, as well as a new kind of weapons. Fire, and smoke, and brimstone are certainly not found among the old-time methods of killing men in battle."†

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\* Brace's "Manual of Ethnology," page 60.

† Gunpowder was invented in 1340, at Cologne. The Turks passed into Europe in 1341. Cannon were first used in 1342, and muskets in 1370. These were first used in the wars under this trumpet.

When Mr. Deeming ceased speaking, Ecclesia commenced singing in sweet and cheerful tones :

“Advancing columns everywhere  
Into the fearful conflict run,  
While clouds of smoke eclipse the sun,  
And burning brimstone foul's the air.

“These horsemen rushing to the fight,  
Their steeds begrimed with sweat and dust,  
Their swords made red with blood and rust,  
Are harbingers of coming light.

“Soon the world's midnight will be o'er,  
Ages of darkness soon will end,  
And God will raise me up a friend  
To give me back my place once more.

“Meanwhile, I will securely rest  
In my secluded shadowy home,  
Until the brighter times shall come  
When I with freedom shall be blest.”

#### EXPLANATIONS AND HISTORY.

In the year 1341, the Turks passed into Europe to assist the Greek emperor, and in 1346 Orchan obtained the emperor's daughter in marriage, and being soon after invited into Europe to assist his father-in-law with his troops, he passed over with ten thousand horsemen and insensibly filled Chersonesus with a Turkish colony. He refused likewise to give up the fortresses of Thrace which he had defended or taken from the enemy. Thus the first settlement of the Turks in Europe was obtained by perfidy.

Amurath, who succeeded Orchan, was indefatigable in pushing his European conquest, and having subdued the whole of Thrace, he fixed on Adrianoplé for the capital of his government, and of the Mohammedan religion in Europe. He overcame the Slavonian nations between the Danube and the Adriatic; sub-

duced the Bulgarians, the Servians, the Bosnians, the Albanians, and left the Greek emperor with little more than that which was enclosed by the walls of Constantinople

The next ruler of the Turks was Bajazet. . . . He kept his numerous armies of horsemen continually on the move through the extent of his dominions, from the Danube to the Euphrates. . . . In Europe, the cities which till then had adhered to the Christian emperor were forced by him to acknowledge a Mohammedan master. He imposed a regular form of servitude on the Servians and Bulgarians, he sought new enemies and acquired new subjects in Moldavia beyond the Danube; he subdued part of Greece beyond Thermopylæ and stationed a fleet at the Hellespont to prevent any succors of the Latin princes from reaching Constantinople. Sigismund, King of Hungary, when attacked by him, procured assistance from the west. Numerous armies came to his help, containing the bravest knights in Germany and France. But at Nicopolis, in the year 1396, Bajazet defeated the confederate army of above one hundred thousand Christians; the greater part of whom were slain on the field or driven by the Turkish horsemen into the Danube. . . . His cruelty to the prisoners after the battle cannot be detailed here. They were brought before him. All of inferior rank who refused to embrace the Mohammedan religion were beheaded in his presence. A few of the higher ranks were dragged about his camp, and after many objections and delays, were set free for a very great ransom.

Mohammed II. spent a considerable time in preparations for the fifth siege of Constantinople. This city had been the capital of the Greek empire from the time of Theodosius the Great. But it had lost its prestige, and its inhabitants had lost their valor and their soldierly manhood. On the sixth day of April,

1453, the Turk sat down before Constantinople with an army of 300,000 men and 300 ships. Among the weapons used in this siege it is said that one of ordnance was capable of throwing six hundred pounds of metal. It was made by a Hungarian at Adrianople, and it took a team of sixty horses to draw it. Two hundred men walked beside it to keep it from rolling off the waggons, and two hundred and fifty men went before it to level the way and repair the bridges. It required two months to take this cannon 150 miles.\*

We hear it said that history repeats itself. So it does. And sometimes it reverses itself, as in the case under the fifth and sixth trumpets. Under the fifth trumpet the Crusaders rushed by hundreds of thousands to wrest the city that God had repudiated, and the sepulchre which Jesus had vacated, out of the hands of the Mohammedans, and to regain the control of the territory whose soil had been pressed by the feet, and moistened by the sweat-drops of the world's Redeemer. But after the strifes of 150 years, and after six or seven vain attempts to accomplish the work they had undertaken, they left things as they found them, or nearly so.

But under the sixth trumpet the tide is turned, and the Turks enter Europe; and the Christians find themselves unable to defend their own cities and institutions against the invaders. And after many years of conflict and the loss of many thousands of lives, the invaders take Constantinople and overthrow the Eastern empire, after it had lasted through the strifes and struggles of more than a hundred decades. And the Turks are in Europe still; and although their commission ran out in 1672, God has permitted the jealousies and competitions of the Christians of Europe to keep them there still. God was done

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\* See "Great Sieges of History," p. 392.

with the Turks in Europe—when the 391 years had expired. But the Christian nations still need them as a sort of go-between to keep the crowned heads of Europe from striking against each other in the scramble for the territory now occupied by the Turkish empire. Under this trumpet, Tamerlane, who was of Turkish descent and a relative of Genghis Khan the Mogul, founded an empire with Samarkand as the capital. It included Turkey in Asia, the northern part of Arabia, Persia, Hindostan, independent Tartary and the western part of Thibet.\* He died on his way to China, and his empire was soon weakened and destroyed by dissensions. Russia was overrun, and Moscow taken by him A.D. 1396. It is said of this cruel monster that when he invaded Persia and took Ispahan and slaughtered the inhabitants, he burned pyramids of human heads. The purposes of the great Ruler of the universe in allowing the Turks to stay so long in Europe after the 391 years of their commission was expired is one of those mysteries that can only be explained by the developments of the future.

#### A CONVERSATION ON FACTS.

As Ecclesia and her friends were passing through a field one day, Mr. Braveheart struck his foot against a round piece of hard metal. He stooped, and, taking it into his hand, he held it up for the rest to look at.

"What is that?" asked two or three at once.

"That," said a voice from behind a cart-load of barley, "is a cannon ball, there are a good many of them around here; I have frequently turned them up out of the ground when ploughing the fields."

The speaker was an elderly farmer, who was engaged hauling in grain out of the field, through which Ecclesia and her friends were passing.

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\* See "Lyman's Historical Chart."

"I suppose," said Mr. Braveheart, "that this was once a battle-field, from what you say?"

"Yes," replied the farmer, whose name was Andronicus; "this was one of the places where the Turks and Christians had a battle about a hundred years ago, during the conquest of Nice and Nicomedia."

"A battle-field is a monument of human ambition and human wickedness," put in Ecclesia.

"That is true," replied Andronicus; "but in this case, the one party was simply trying to defend their homes against the invaders of their country, and they had no choice but to fight or submit to foreign rule, both civilly and religiously."

Mr. Braveheart replied, "They would be less than men, they would be undeserving the rights of self-government, and of liberty of conscience, if they would allow their country to be thus subjected without a struggle, and, if need be, a desperate struggle, to defend their homes and altars."

Andronicus said, "Great as has been the conflicts between the Greeks and the Mohammedan Turks, there have been harder conflicts between the Turks themselves, and between them and other Mongolian tribes. For instance, my father was over the battle-field of Angora a few months after the conflict between Tamerlane and Bajazet, when the latter was taken prisoner, and the former became master of the whole Turkish dominions. He is said to have built a pyramid of skulls at Ispahan. According to accounts he might have built a dam across the River Kizil, on whose banks the battle-field is found, with dead men's bones. This man had won so many victories, that he claimed that three parts of the world was under his control. It was a good thing for humanity when his ambitious career was suddenly brought to an end while on his way to conquer China.



## WHAT THE TRUMPETS DID.

"Six trumpets have been sounded," said Mr. Deeming, "and there is one more yet to sound, and that is to introduce the third great series of events—the pouring of the seven vials of wrath."

"Yes," said Ecclesia, "according to the reading of this book there is to be one more trumpet, and then will commence the vials."

Mr. Deeming said, "Would it not be well for us to take a look over the trumpet period, and see what changes have been made in the constitution of society, and in the conditions of the Christian world since the last of the seals was opened?"

"I have sometimes thought of proposing the same thing," said Ecclesia. "A brief survey of the past will help us to prepare for the future."

"The trumpet period has been a stormy period," said Truth.

"Yes, that is so," exclaimed Hope. "But it is probable that the worst of the storm is past, and that the world will have sunshine in future."

"The world will not have settled calm and sunshine for a long while yet," Truth answered. "There are great changes to come yet before the enemies of our Lord and His Bride shall be crushed and driven from the field."

"That day will come," said Faith, "and then the world will know how vain it is to contend with the Lord's Anointed, for we are told that He that sitteth in the heavens will laugh, and the Lord shall have them in derision."

Mr. Deeming said, "We will now turn back, and glance over the events that have been the subjects of our discussion, and then we can contrast the past with the present, and see what changes have taken place."

The opening of the first seal showed us a white horse and rider, which we decided to represent the system of Christianity, with Christ at its head, going forth to the conquest of the world.

"We next saw Imperialism, symbolized by a red horse and rider, and using the Roman empire as an instrument of persecution to overthrow the Church or Bride of Christ.

"Then we saw a black horse and rider, with a yoke in his hand, which represents Ecclesiasticism imposing the yoke of priestly tyranny and superstitious ceremonies; selling the Gospel for money, and starving the souls of men with spiritual famine.

"Next we saw a pale or roan horse and rider, who kills both with the sword and with famine, and also with the beasts of the earth, or persecuting State governments. This was a symbol of State-Churchism.

"Then when the fifth seal was opened we saw how the Christians mistook the real character of the roan horse and his rider, by supposing him to be a friend.

"And when the sixth seal was opened we saw the terror of the Pagans when the roan horse made his appearance on the field. They took him for an enemy, although he was their friend, as they learned later on.

"Then we have the beautiful symbol of the woman clothed with the sun, signifying the true Church enveloped with divine light, and being free from all pollutions from contact with the world.

"After this we saw the great red dragon in the presence of the woman, signifying Paganism in alliance with the State getting into the State Church, and forming the system of State-Churchism, as symbolized by the roan horse and his rider.

"The woman flees from the face of the dragon when she refuses to go into State alliances and she lingers among the dissenting Christians for more than a century, and at last flees to the wilderness. Then the

dragon tries to destroy her by sending a flood of false doctrines after her. This is swallowed up by the earth, so that the woman is not affected by it.

"Then the dragon sends the beast with seven heads and ten horns after the woman, to hunt her and torment her during the forty-two months of his reign."

Truth remarked, "Is it not a striking coincidence that the forty-two months of the reign of the beast and the twelve hundred and sixty days of the woman in the wilderness are so exactly equal in time, and they seem to measure the same period?"

"Yes," said Mr. Deeming, "the woman existed before she went to the wilderness, and she will continue after her return from it. So the beast existed from the time that Paganized Christianity became allied with the State, but so long as the dragon himself could control the State, he did not need the services of the beast to persecute the woman. But Gratian, the emperor, refused to continue to hold the double office of *Pontifex Maximus* of Paganism and Bishop of Bishops in the Church, A.D. 375; and then the senate, at the close of the century, abolished Paganism by law, so it became necessary to change the mode of attack upon the woman and her friends. It also became necessary to find a new instrument of persecution. For although Paganism was still found in the teachings and ceremonies of the State Church, yet it had lost the control of the State. The dragon, therefore, gave to the beast his seat or throne, his power and great authority, and he commenced to reign when, as a system of Paganized Christianity, he got control of both Church and State."

#### THE TRUMPET PERIOD.

"When did the first trumpet begin to sound?" inquired Mr. Braveheart.

Mr. Deeming answered, "It began about 406 or 408, but its heaviest blast was heard about 476, when the Western empire fell and the Gothic system was set up on its ruins. True, the empire was greatly shaken before this, but its final fall then took place.

"It was during this trumpet, about A.D. 428, that the Church went to the wilderness, and the reign of the beast began."

"What was done under the second trumpet?" inquired Truth.

"The Mohammedan religion and the Saracen empire were set up under this trumpet. They were symbolized by a great mountain burning with fire cast into the sea. They formed a connection similar to that between the Church and the State. The Koran or Mohammedan Bible is their code of laws, both civil and religious. The rider on the roan horse was strengthened and encouraged by the setting up of the Mohammedan system of State-Churchism. (This was about A.D. 612.)

"The third trumpet," continued Mr. Deeming, "showed a burning star falling on the rivers and fountains of waters. This announces the fall of the Pope of Rome from the spiritual to the secular realm when he became a temporal ruler. This strengthened the rider on the black horse. (About A.D. 755.)

"Under the fourth trumpet the sun and moon and stars are darkened, showing that great ignorance prevails in both Church and State. An angel now proclaims that the three trumpets yet to sound are woe trumpets to the inhabitants of the earth, which indicates that the current of events is about to change, and that better times are coming for the woman in the wilderness.

"The fifth trumpet was heard in the abyss, and the well or pit of the abyss was opened to make a passage for the Crusaders to go into Syria and Palestine. A

faint dawn of light comes from the east about the end of the crusading period, A.D. 1250.

"The sixth trumpet lets loose the four angels of the Euphrates, or the four Turkish Sultans. The numerous hosts of Turkish horsemen spread in all directions and overrun many countries, and by the taking of Constantinople and scattering the Greek language and literature among the more westerly nations, they also serve to increase the light that had begun to dawn."\*

"It is a long time since I fled to the wilderness from the face of the dragon, and the 1,260 days must be drawing towards an end," said Ecclesia, when Mr. Deeming finished his review.

"Yes, that is true," remarked Faith; "and in all these dismal years we have heard from you no complaints, and no finding fault with the hardness of your lot."

"Always thoughtful and always hopeful, and sometimes cheerful and sometimes happy amid the checkered experiences and ever-changing conditions of these long and tedious years, we have all found our mistress to be," said Truth; "and I have often wondered at the fortitude that she has shown under the most trying circumstances, and in times of the greatest danger."

Ecclesia replied, with much feeling, "How could it be otherwise, when I have been in possession of so many helpers? I have the Truth that makes me free, and the Faith that overcometh the world, the Hope

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\*The hour, and day, and month, and year had not been completed when the Reformation commenced. From 1281 till 1672 the Turks were in Europe by divine appointment, after that they remained through divine forbearance. Luther began the Reformation about A.D. 1517, and before the end of the Turkish period the two-horned beast of the earth had arisen and began his career, and had taken a part of the dominion of the first beast.

that is as an anchor to the soul, and the Love that casteth out fear; each and all of them with me all the time? And besides all these, I have been sustained by an arm that is stronger than the beast or dragon, Pope or potentate, Turk or Mohammedan. How can I fail with such assistance and such environments?" And she gave vent to her hopefulness in the following words:

"Methinks I hear some distant echoes,  
Come floating on the troubled air,  
Which seem to speak of coming heroes  
Who shall for my return prepare.

"For my return to rights once taken  
From me by an imperial hand,  
To be restored while earth is shaken  
And wrath is falling on the land.

"Methinks I hear a voice like thunder,  
Proclaiming that the time has come,  
When yielding nations, filled with wonder,  
Will give me back my rightful home.

"I think I see a Prince arising,  
Who will defend me with His life;  
Who, all my enemies surprising,  
Will end this long and cruel strife."



## CHAPTER XXI.

### A TWO-HORNED BEAST.

AFTER the reminiscences of the last chapter, Ecclesia and her friends met one day at the home of Mr. Hatesham. At that meeting there were present Mr. Braveheart, Mr. Littlefear, Mr. Hatesham and his family, and Andronicus, besides the four attendants who were always with her. At this meeting they had a visit from two strangers. One of them was a Hollander, named Vontresser, and the other was a Frenchman named Richere. They were both ranked among the heretics by the State Churches. They came for the purpose of gaining information, and with a desire to form an acquaintance with the other friends of Ecclesia. These men were willingly received by the company, and invited to make themselves at home with them as long as they remained in the vicinity.

Mr. Deeming proposed that they should have the benefit of one of the conversations on the teachings of the book that they all loved so well. To this proposition both of the strangers gladly consented. In fact, at the mention of the book they seemed to be greatly pleased. They had both heard the book read in their own countries. But neither had ever had one of his own.

Ecclesia read as follows: "And I beheld another beast coming up out of the earth, and he had two horns like a lamb, and he spake like a dragon.

“And he exerciseth all the power of the first beast before him. . . . And he deceiveth them that dwell on the earth, . . . that they shall make an image to the beast which had the wound by a sword and did live. . . . And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, and in their foreheads: and that no man might buy or sell, save he that had the mark or the name of the beast, or the number of his name. Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is six hundred three score and six.” (Rev. xiii. 11-18.)

When Ecclesia stopped reading, the one who first spoke was Love. She said, with much earnestness, “I am so much disappointed. I thought that we were done with those savage beasts. But here we have another one of them. And though he does not seem so terrible to look at as the dragon, or the ten-horned beast, he seems to be just as real as either of them.”

Faith replied, “We must not be doubtful if things do not come as we would like to have them. All will come right at the last.”

“That is true,” Hope answered, “and we may cheer ourselves by looking to the things that are to be ours in the future. We need not mourn over the past, nor repine about the present.”

Here Truth came forward, and said, “We must make every allowance for Sister Love. She is not strong like Faith, so that she can meet difficulties and overcome them by force of character; and she is not buoyant as Hope, so that she can lift herself above the clouds and storms when trouble comes. She has often to do her work in the low grounds of sorrow, and on the depressed level of human sin and human suffering.”

“That is well stated,” Mr. Deeming said. “But



though Love is weak and tender, she will be at the funeral of Faith and Hope, for there will come a time when Faith will be lost in sight, and Hope will end in full fruition, but Love will live on forever."

Ecclesia said to the interpreter, "Can you make out what this two-horned beast represents?"

"I think so," he answered. "This beast differs from the ten-horned beast in some ways, and yet he is like him in some other ways. He is like him in that he is a symbol of a system of persecution for religion. He is like him in that he is in some way related to the dragon, for he speaks with his voice. He is like the first beast in that they both have a measured period in which to exercise their authority, and do their work. And they both have horns as the symbols of their power."

"Well," said Mr. Hatesham, "will you tell wherein the two beasts differ?"

Mr. Deeming answered, "The first beast arose out of the sea, this one comes out of the earth. The first one had seven heads and ten horns, this one has one head and two horns. The first one exercised a delegated authority received from the dragon; this one exercises a usurped authority, taken partly from the first beast, and partly from the woman clothed with the sun. The first one came on the stage of action at a certain point of the world's history; this one did not make his appearance till about one thousand years afterwards. The number of the first beast was 1,260 years, the number of this one is 666 years."

"There are striking differences, and there is not much danger of mistaking one for the other," said the Hollander.

"Do you think," inquired Truth, "that in both cases the numbers are to be taken in the same way. Is there not some mysterious meaning in the 666 not found in the 1,260?"

"But

"I can see no reason why prophetic numbers should not be always understood in the same way, unless the Divine Spirit intimates the contrary," was the reply.

"Have not some interpreters said that these figures represent the letters that spell out the name of some man?" inquired Truth.

"Yes," said Mr. Deeming, "and others have said that they represent the letters that spell Latin Kingdom, and others still make them represent the word Latin Church.\* But we saw the symbol of the Latin Church in the woman on the scarlet-colored beast, and we named her Jezebel. † And we have seen the kingdom of the Pope was symbolized by the star that fell on the rivers and fountains of water under the third trumpet."

The Frenchman here remarked that a late writer in France had explained the 666 to mean the duration of the kingdom of France.

Mr. Deeming replied, "By ingenious handling, the numbers can be made to mean almost anything. If a man sets out to find some mystical hidden meaning in these figures, he can find almost anything he wishes for."

"You seem to think," said Truth, "the identity of this beast is more important than the mystery of his name."

"Yes," said Mr. Deeming. "We want to know what he is and who he is, so that we may be able to estimate him at his real value."

"How can we find him out?" inquired Ecclesia.

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\* "Mr. Robertson says, the numerals in Latonus, Ludovicus and a hundred other names amount to 666. Others multiply or divide the numbers or extract the square root of them; and by similar processes we may find 666 in any name that was ever named among men."

† The ten-horned beast symbolizes the Church and State, and the woman on it represents the Latin Church.

Mr. Deeming answered, "By looking at the marks that have been put on him by the Holy Spirit. First, he is a beast; that represents some system that persecutes for religious differences. Second, he comes up out of the earth; that means he originates in State government. Third, though he is opposed to the first beast, yet he causes the State to make an image of him. Fourth, he has power to give life to the image; that is, he makes it an efficient force, and uses it as an instrument in working out his plans. Fifth, he is intolerant; those must be killed who will not worship the image of the beast, and he causes all to be disfranchised who have not the mark of the beast in their hand or in their forehead, or who have not the name of the beast or the number of his name. Sixth, he did all this in the presence of the first beast without his consent. And lastly, he is a compound of harmless innocence and ferocious cruelty; he looks like a lamb, the symbol of innocence, but he speaks like a dragon, the symbol of Pagan idolatry. He seems to be a combination of good and bad, in which the good predominates."

## WHAT SHALL WE CALL HIM?

Ecclesia said that she did not think she had ever heard before that the two-horned beast was not a friend and ally of the ten-horned one.

Mr. Deeming replied, "That may be all true; but have you ever studied the character of this little harmless-looking creature?"

She said, "I have never been in a position to see him in his worst moods, so that I have not learned much of the bad that may be in him."

Mr. Deeming replied, "It is in his best moods that he antagonizes the ten-horned beast, more than at any other time; in his worst moods he is so much like the other beast that they might be taken for twin brothers,

only for the fact that the one has ten horns and the other has only two, and the one has a woman on his back and the other has not."

"Well," said Ecclesia, "what do you call this thing that is so much like the first beast in some things, and so unlike him in others?"

"Protestant organizations in alliance with the State, or Protestant State-Churchism," replied Mr. Deeming.

"That is a strong charge to make against the reformed Churches, and it should be made only on the clearest proof," said Truth.

"Let us see," said Mr. Deeming, "if these establishments do not fill out the outline given of this beast. If they do, they should be willing to look at their own likeness, and they should not find fault with the hand that paints it.

Mr. Braveheart said, "That is reasonable; no one should object to look at his own picture."

"Yes," said Ecclesia; "but this is a startling statement, and it differs so widely from the received opinions of those who have written on the subject. We thought it must, of necessity, be in some way connected with Roman Catholicism. It is hard for me to think that Protestantism, young as it is, has anything in it that can ally it in any way with the symbols of persecution seen in the apocalyptic visions."

Truth said, "If Protestantism is at fault, the responsibility rests more upon its environments than upon itself. We must not forget that human society is just emerging from the darkness and superstitions of centuries; the world's midnight, it is true has passed away. But behind it lingers many dark and thick clouds, that hang, like the smoke of the lake of fire, above the mountains and cast their shadows in the valleys, shutting out the illuminating rays of much of the light that is shining in the eastern sky. It is not wonderful if they have made mistakes."

Mr. Deeming said, "I do not wish to be at all uncharitable towards any system or any of the Churches; but, as an honest seeker after the truth, I cannot ignore what to me seem like important facts and striking coincidences."

"Will you name some of these facts and coincidences, so that we may weigh and compare them?" said Truth.

"Most willingly," replied the interpreter.

"To begin with, the beast came up out of the earth, showing that he is a symbol of a system that has its origin in the State government. The states of Europe had been so long and so closely connected with the Church that it had, with them, become an accepted axiom that the State could not exist without the Church, nor the Church without the State. But these states had been so long under the tyrannical control of the rider on the ten-horned beast, that they shook her off and declared themselves free from her rule. But they could not conceive it possible for the State to be safe or prosperous without some kind of connection with the Church, so they organized protesting Churches under State control and dependent on State patronage. That is what I mean by Protestant State-Churchism."

Truth asked, "Do you think this is as bad as the other instances in which the religion of a people is upheld and enforced by statutory enactments?"

Mr. Deeming answered, "By no means. Paganism and Mohammedanism are State religions in some countries; a corrupted and Paganized form of Christianity, with a sprinkling of Judaism in it, is the State religion of some other countries. But the religion of the Protestants has very much more of truth and less of error than these have; still when in alliance with the State, and when it is upheld and controlled by secular authority, it becomes a part of a State-Church

system, and then it loses its right to be regarded as the representative of pure and unmixed Christianity."

"Do you think," inquired Truth, "that Christianity will ever be permitted to have a plan for the quiet enjoyment of its doctrines and its services, unless it is in connection with some State government?"

"Most assuredly," he replied. "The woman is not always to stay in the wilderness. She will come out of it some day, and then she will have the rights of citizenship and liberty of conscience accorded to her by the State; not as an act of patronage, but as an act of justice, and on the ground of equal rights to all citizens and special favors to none."

Ecclesia had listened attentively to the conversation. When Mr. Deeming balted, she commenced singing as if to herself:

"I would rejoice if I could know  
The dawning of that day is near,  
When God will all my foes o'erthrow  
And make my future pathway clear.  
Then I could stand before the world  
Regardless of its taunts and jeers;  
Then would Love's banner be unfurled  
And truth would fall on willing ears."

"That time is not far distant now," said the interpreter, with a glowing face on which a complacent smile rested. "I feel," he continued, "the day of deliverance is near, and I believe the man is already in the world who will call the Church out of the wilderness."

"What do you think is meant by this two-horned beast speaking like a dragon?" asked Truth.

Mr. Deeming answered, "He speaks like a dragon when he sends out his orders and proclaims his statutes, with the high sanction and secular authority of the State. In the rearing of the Protestant establishment but little was done by the people or the

clergy; but mostly everything was done by the State governments."

"Why is this two-horned beast said to be like a lamb, even though he speaks like a dragon?" inquired Truth.

Answer by Mr. Deeming: "This beast has more of the lamb in his constitution than any of his associates. By receiving and maintaining evangelical doctrines he may be said to look like a lamb. But when these doctrines are embodied in creeds, that are made binding by State enactments, they are like streams issuing from the mouth of the dragon. Nevertheless these waters produce in those that receive them much of the evangelical meekness and holy dispositions of the lamb."

"Why is it said that he exercised the power of the first beast?" asked Truth.

Mr. Deeming answered, "By the Acts of Supremacy and other laws the Protestant nations have deprived the Pope of all power in their dominions. And what they took from him they have given to their own civil rulers.\*"

"And in all other Protestant states this two-horned beast usurped and exercised all the power and authority of the first beast."

Truth again inquired, "What is meant by his making an image of the first beast?"

Mr. Deeming answered, "What is the Lutheran doctrine of consubstantiation, but an image of the Roman transubstantiation? What is the English and other Protestant hierarchies but an image of the

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\* This might be largely illustrated from the laws of Henry VIII. and Queen Elizabeth, who exercised more complete lordship over the consciences of men than ever the Pope did in England. Therefore the Church of England speaks with the imperious voice of the secular government, and scarcely ever speaks but through the throat of the dragon.

Roman? And the image has a striking likeness to the ten-horned beast in its Acts of Uniformity, and severe persecutions of all Nonconformists. The image has a resemblance to the original in the enforcing of patronage and tithes, in dividing the land into parishes for gain, and maintaining the connection between Church and State, and the magistrates' power in religious matters. Oh, yes! this image is so artistically made that any one who has seen the original will have no difficulty in discovering a striking resemblance between the genuine article and the imitation."

"It is said that as many as would not worship the image of the beast should be killed. What does that mean?" asked Truth.

He answered, "The term worship, as used here, does not seem to mean religious worship, such as is due to the Supreme Being. But it means to venerate with religious rites, to pay civil reverence to, to treat with highest respect. This beast is a persecutor of the saints. He not only excluded dissenters from buying or selling, thus depriving them of civil rights, but he put some to death."

We select a few instances in confirmation of this statement. Michael Servetus was put to death at Geneva, in 1553; Valentine Gentilis was beheaded at Berne, for heresies in 1566; one Felix, an Anabaptist, was put to death by drowning at Zurich, in 1526; in 1571, John Sylvester, a superintendent of a church at Heidelberg, being accused of Arianism, was put to death by the Elector Palatine.\*

The Socinians, the Roman Catholics and the Anabaptists were all persecuted, and much of the Anabaptist blood was shed in the Lutheran states. In Holland they suffered imprisonment, banishment and death. Although the government was a republic, and

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\* Rev. D. Robertson, of Kilmaurs.



the State religion Presbyterian, the right of conscience was not fully understood in Holland in those days. The constitution of that country tolerated the Roman Catholics, the Lutherans and some other Protestants, but this toleration was only a partial one.

When the Arminians arose, the toleration laws of Holland could not protect them. The three chief leaders of the sect, Oldenbarnevelt, Grotius and Hogerbeet, were imprisoned. The Synod of Dort, in 1618, found them guilty of heresy, and excluded their clergy from the Church, and asked the Stadtholder and other magistrates to execute the decrees of the synod. No sooner was the synod over than Oldenbarnevelt was taken from the dungeon to the public scaffold, and there beheaded. Grotius and Hogerbeet were condemned to perpetual imprisonment.

"Did all the Protestant states agree in this spirit of persecution?" inquired Truth.

"Yes," said Mr. Deeming. "The Dutch had risen above other nations of that day in understanding and realizing civil and religious liberty; but they were far below what the law of Christ enjoins, and the rights of conscience demand. Holland was then possessed by the two-horned beast. And there, as in all other places, he spoke as the dragon, and punished all who would not worship the image of the former beast which he had set up."

"What was the condition of things in other countries? Did the two-horned beast speak like a dragon in every place? Was, and is he the same every where?" inquired Truth.

"The same everywhere," answered Mr. Deeming. "No sooner had he made his appearance in England, and in the person of Henry VIII. usurped the power of the first beast, than he began to speak as the dragon, and to imitate the first beast by putting heretics to death. It is even said that Henry burnt Papists and dissenting Protestants both in the same fire.

“Archbishop Cranmer, who was afterwards burned at Smithfield, had a hand in the condemnation of John Lambert, and consented to the death of Ann Askew, both of whom were burnt in the flames.

“Under the bloody Mary the ten-horned beast returned to England. She burnt Cranmer, Ridley and others.

“But under Elizabeth, the two-horned beast, like a lamb, supplanted him again. She set up the image again in the Act of Uniformity, and proceeded to persecute all who would not worship it. Thirty-seven of the clergy were suspended for refusal, and a hundred more in 1572 for the same crime. Eleven Dutchmen were condemned to the fire as Anabaptists; nine of them had their sentence changed to banishment, and the other two were burnt. And two Puritan ministers, Thacking and Copper, were hanged for nonconformity.

“In the reign of Charles II. it is said that not less than eighteen thousand Scotch Presbyterians suffered death or banishment for denying the authority of the bishops and the headship of the king over the Church.”

Mr. Braveheart said, in regard to the name and number of this beast, “What is the difference between having the mark of the beast, or the name of the beast, or the number of his name?”

Mr. Deeming replied, “Those who have the mark of the beast are the sincere and conscientious friends of the system, and who cannot believe that anything good can be found among dissenters, and who would be willing to risk everything, even life itself, to hunt heretics from the earth; who would shut heaven against their souls, and exclude their bodies from consecrated graveyards. They are those who will go through thick and thin for Church and State, for tithes and taxes.

“Those who have the name of the beast are those who care but little for religion of any kind, but who

adopt the name of this or that State Church for the sake of prestige, and because they do not want to be called heathen. But one Church would do them as well as another, if it was only respectable and influential.

"Those who have the number of his name are the adherents who are not in Church connexion. They care but little for either the doctrines or practices of the Church. They only care for the number of its name, that is, they want to know whether its name stands first or second or third or fourth on the list of Churches in the community. They want to know its relative standing in public estimation. These people will hardly ever be found adhering to a Church whose name is below number two in the town or city.

"The number of the beast is the length of time that he will exist, but the number of his name means the relative position of the State Church as compared with other denominations. The number of the beast is the number of a man, I understand that to mean that as the years of a man's life are numbered from his birth to his death, so 666 years is the measure of the existence of this two-horned beast. What I mean is, the number of his name is a relative idea, and refers to his position among other Churches; but the number of the beast himself is a positive idea, and refers to his duration."

"That being the case," said the Frenchman, "would it not be possible to tell just when this beast will come to an end, or rather, when the system that he represents will end?"

"As to that," said Mr. Deeming, "we might, if we had the exact date when he commenced his existence, be able to tell when he would come to an end; but it would be unsafe, perhaps, to fix on any particular time." \*

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\* It seems that Albert, Duke of Prussia, established Lutheranism in his domains A.D. 1525, and Augustus I. of Sweden

"Will the two beasts end their days at the same time, or will the two-horned one outlive the other, and the older one?" inquired Vantressor.

"They will both die together," replied the interpreter. "When the system of State-Churchism ceases, these symbols will lose their significance, and will be destroyed with the other enemies of Christianity."

"Do you think, then, that both of these beasts represent the same system, only under different conditions and with different environments?" asked the Hollander.

"That is what I think," replied Mr. Deeming. "The experience of your own countrymen, as well as that of other people, might go far towards settling that question. Have they not both been persecutors of those who differed from them in religious doctrines and in church polity? And was there any difference in the severity of death or imprisonment between Catholics or Protestants? Did not the same system manifest itself in both establishments? In both cases was it not spiritual tyranny enforcing its dictates by the sword of a secular despotism or, at least, by an obsequious civil government? And has not the same spirit been exhibited in all these persecutions, whether they were ordered by a Pope, or an Archbishop, or a Presbyter? The work done is the same by both parties."

"Do we understand, then, that the woman will have to remain in the wilderness until the final destruction of both of the beasts?" inquired the Frenchman.

"Not at all," replied the interpreter. "The first beast is to hold control and rule for forty and two months; that is, three years and a half, or 1,260 days,

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made it the religion of his country A.D. 1528; and in 1533 it was established in Denmark by Christian III.; and in 1536 Protestantism was established in the half of Germany, and Queen Elizabeth established the Church of England about 1564. ("Historical Chart.")

meaning the whole time that the woman is in the wilderness; and it is because of his ruling that she remains so long in her seclusion. What I mean to say is this, the system of State-Churchism that was first symbolized by the rider on the pale or roan horse, and then by the ten-horned beast alone, and latterly by the two beasts conjointly, was to have power to sway and determine the civil and religious destinies of Christendom for the period of 1,260 years. The ten-horned beast lived before he had supreme control, and he will live after he is deprived of this control. The two-horned beast began to live when first the Protestant Church formed an alliance with, and became established by, the State. It did not commence its existence at the same time with the other beast; but they will both be present at each other's death, and they will end their days together on the bloody field of Armageddon."

"You seem to think," said Truth, "that the general course of events will be in the direction of increasing liberty of conscience and of individual freedom of action, until the time of complete and permanent emancipation from the dragon and the two beasts, and all the other enemies that have come within the range of our studies."

"I sincerely wish that time was already come, so that our beloved mistress could once more stand before the nations as the recognized Bride of the King, the real queen of the kingdom," Love exclaimed.

"Our sister Love is so anxious that she forgets her usual good manners by breaking in before Mr. Deeming had time to answer Truth's question," said Hope, good-naturedly.

"Oh, I beg pardon, I forgot myself," Love said, with some confusion.

"It is all right," said Mr. Deeming; "and in answer to the question, there may be slight reactions, and the

ten-horned beast may, and very likely will, make every attempt possible to regain its lost prestige and power; and I am aware that the Jesuits will leave no stone unturned to accomplish this, but their efforts will finally prove of no avail."





## CHAPTER XXII.

### LONG YEARS OF MYSTERY.

ONE morning, as the September sun was climbing above the mountain peaks, and casting weird-looking shadows in the valleys below, Ecclesia and her friends were assembled in an antiquated building which had survived the destroying influences that so often swept the valleys of Piedmont, levelling many a more pretentious structure, and leaving a track of desolation behind them to tell the tale of cruel persecutions during the world's dark midnight. The old church stood under the shadow of the mountain ledge, that reared its craggy head above the weather-beaten spire, that had pointed ten or twelve generations of so-called heretics to the land where popes and prelates cease to trouble those who are not of their own persuasion. Tall forest trees spread their branches above the eaves, and the woodbine and the ivy climbed its sides, and met and clasped hands across the summit. Mosses and lichens covered the walls in many places, and rust had gathered in thick layers on its locks and hinges.

The old church had been the scene of not a few events of more or less importance to the dwellers in the locality. But these we must not dwell upon at present.

Ecclesia commenced the conversation, by saying to Mr. Deeming, "I have been looking up some passages that I would like to have your opinion on. They are not found together in one place, but still they seem to be in some way connected. Shall I read them for you?"

"You may do so, and we will see what they are, and what we can do by way of explaining them," was the reply.

She commenced to read from the book of Daniel, "And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand and two hundred and ninety days." (Dan. xii. 11.)

And again, "But the court, which is without the temple, leave out and measure it not; for it is given unto the Gentiles, and the holy city shall they trample under foot forty and two months." (Rev. xi. 2.)

"And I will give power to my two witnesses, and they shall prophesy a thousand two hundred and three score days, clothed in sackcloth." (Rev. xi. 3.)

"And the woman fled unto the wilderness, where she had a place prepared of God, that they should feed her there a thousand two hundred and three score days." (Rev. xii. 6.)

"And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent." (Rev. xii. 14.)

"What I would like to know," said Ecclesia, "is this, do all these passages refer to one period of twelve hundred and sixty years, or are there more than one such period of time spoken of in the prophecies?"

Mr. Deeming answered, "I am of the opinion that



these all run over the same period of time. And I think that the time, times, and the dividing of time, that measures the duration of the power symbolized by the little horn of Daniel's prophecy, runs over a great part of the same period. The reign of the Pope, as a temporal ruler, commenced later than the woman's flight into the wilderness, and will last till after her return. But the two facts synchronize for more than a thousand years; and it may well be said, that period is a time of mysteries."

"What is meant by the takings away of the daily sacrifice, spoken of by Daniel the prophet?" inquired Truth.

"There appears to be two distinct takings away of the daily sacrifice spoken of by Daniel. One seems to refer to the suppression of the Jewish worship in the temple at Jerusalem by Antiochus Epiphanes, when he 'sold the High Priesthood to the highest bidder, captured Jerusalem by assault, gave it up to pillage and massacre, polluted the temple in the most shameful manner, and stripped it of its treasures to the amount of 1,800 talents.'\* That would weigh 167,469 pounds avoirdupois, and, in gold, it would be worth about 612,000 pounds sterling, or over two and three-fourth millions of dollars. This occurred B.C. 170. This was to continue for two thousand three hundred evenings and mornings, or natural days, then the sanctuary was to be cleansed. This seems to have been done by Judas Maccabeus, who 'regained Jerusalem, cleansed the temple and restored the services, B.C. 164.' I take this to be the fulfilment of the prophecy about the daily sacrifice in the eighth chapter of Daniel."

"What do you make of the taking away of the daily sacrifice spoken of in the twelfth chapter?" inquired Truth.

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\* McCabe's "History of All Nations."

"I think," said Mr. Deeming, "that is the starting point for the 1,290 days of Daniel and the 1,260 days of Revelation."

"Do you think this prediction referred to the destruction of the temple and the overthrow of the Jewish system of worship, by the Romans?" inquired Ecclesia.

Mr. Deeming answered, "I do not think that it has anything to do with that, except as an allusion by way of illustration. The Jewish Church was succeeded by the Church of Christ. To the Jew, the offering of sacrifices in the temple was the central idea of his religion; and to take away the daily offerings was to him taking the life out of the whole system of worship.

"To the Christian, the central idea of his daily offerings of prayer and praise is holiness to the Lord, producing in him the fruits of good living.

"To the Jew, the only place of acceptable worship was in Jerusalem. To the Christian, acceptable worship can be offered anywhere; for 'God is a Spirit, and they who worship Him acceptably must worship Him in Spirit and in truth.'"

"Yes," put in Ecclesia, "that is so; for I have heard that he once said to a woman of Samaria, that the hour cometh, and now is, when the true worshippers shall worship the Father in Spirit and in truth, for the Father seeketh such to worship him."

"As the symbol of the divine presence was the glory of the tabernacle and the temple," said Mr. Deeming, "so the Holy Spirit leading and energizing Christian worship makes any place a temple and an altar, where daily sacrifices may be offered to the Father through the Son."

"But where the Holy Ghost is not present the pretended worship will be like a skeleton, without life or beauty; for forms and ceremonies are not Christian

worship, any more than gold and costly apparel are the soul of the man who wears them."

"You spoke," said Truth, "of a taking away of the daily sacrifice, other than the one already explained. What do you understand that to be?"

Mr. Deeming replied, "I was just leading up to that question. Among the Jews the daily sacrifice was a burnt-offering of two lambs every day, morning and evening. According to the Jews' belief the morning sacrifice made atonement for the sins committed in the night, and the evening sacrifice expiated the sins of the day. This was a daily acknowledgment of the need of an atonement by the pious Jew. To take away this sacrifice would be to remove the atonement for the sins of daily life.

"The lambs symbolize the atonement by the death of Christ, through which the Christian not only obtains the forgiveness of sins that have been committed, but also receives grace to help him to live right and to hold on to that whereunto he has attained."

"Well," said Truth, "if the prophet Daniel in the twelfth chapter does not refer to the daily sacrifice in the Jewish temple, to what does he refer?"

"That it could not refer to the destruction of the temple by the Romans is evident from this fact: the Jewish sacrifices were all rejected by God after the death of Christ, and their whole system of worship was superseded by the Christian religion and its services and ordinances. And more than this, the prophecy seems to speak of a time some years after Jerusalem was in ruins. Besides, when the daily sacrifice was taken away something else was set up in its place, called the 'abomination that maketh desolate.' But the Romans destroyed the temple and its services, and they left nothing in its place."

"You think, then, that this prophecy is intended to

apply to something in connection with the Christian Church?" said Truth.

"Certainly I do," replied Mr. Deeming; "I think that the taking away of the daily sacrifice, the measuring of the temple, and the leaving out the court of the Gentiles, all refer to the Christian Church, and that they are illustrated by these allusions to the Jewish system of worship. The daily sacrifice was taken away when the Church left the simplicity of a purely spiritual worship for the more imposing ceremonies of a Paganized system. The abomination that maketh desolate was set up when the Emperor of Rome put himself at the head of the Church. The Christian temple was measured when God applied the measuring line of truth, and found the secularized system wanting, and separated from it, true, unadulterated Christianity, and closed the doors of the Christian temple against all corrupted forms of religious teaching and worship. And because God would not allow these false systems to come into the temple of truth, the State governments forbid the people to enter that temple, and for twelve hundred and sixty years the nations had to content themselves with what they could get of religious truth in the outer court of the Gentiles, where it was trodden under foot. And this abomination, standing where it ought not, soon made the Church of God the spiritual Jerusalem, to be a lonely wanderer in the wilderness."

"You seem to think the court of the Gentiles, where the holy city, or spiritual Jerusalem, is trodden down, are Paganized systems, found in the State Churches, where more is made of forms and ceremonies than of true worship?" said Truth.

"Yes," said he, "by rejecting the doctrines and practices of pure Christianity and spiritual worship, they may be said to tread the holy city, the true Church, under their feet."

When Mr. Deeming ceased speaking, Ecclesia and her maidens commenced to sing the following impromptu lines :

“What foolish fancies fill the brains  
Of men who will not have the truth,  
Who falsehoods force on age and youth  
By cruel penalties and pains.

“In vain historic pages glow  
With instances of hopeless fight,  
Where wrong has sought to crush the right,  
And truth divine to overthrow.

“False systems shall at last give way,  
And truth and righteousness shall stand  
With banners spread o'er every land,  
And hail the bright millennial day.”

#### THE TWO WITNESSES.

Truth said to the interpreter, “What do you understand by the witnesses prophesying in sackcloth?”

Mr. Deeming replied, “Sackcloth is an emblem of sadness, distress, mourning, mortification and anguish. To prophesy in sackcloth means to testify to the truth in sadness of heart, and under the most trying and discouraging circumstances. To stand for the right, as Elijah and Daniel did, when whole nations were opposed to them, would be prophesying in sackcloth. This is what the witnesses are said to do for twelve hundred and sixty days.”

“Who or what were the witnesses?” inquired Truth.

“I think,” said Mr. Deeming, “that the two witnesses mean water baptism and the blood of the martyrs. John in his epistle tells us that there are three that bear witness on the earth: the spirit, the water, and the blood. (1 John v. 8).

“The Spirit bears witness to the believer himself, of his sonship and heirship; but the water of baptism

testifies to the world that the subject is a professed Christian ; and the blood of the martyrs testifies to the faith, and fortitude, and sincerity of the professed followers of Christ.

“To prophesy in sackcloth may also refer to the seclusion and obscurity of the Church during its abode in the wilderness ; and I think that the same power that protected the woman in the wilderness, kept the witnesses alive during the term of their obscurity.”

“It is said that these have power to shut heaven that it rain not, and to turn the waters into blood, and to smite the earth with every plague. What does this mean ?” inquired Truth.

Mr. Deeming replied, “We must not forget that heaven means the ecclesiastical realm, or society under ecclesiastical rule. Rain is a symbol of spiritual blessings on the earth, as water baptism is a sign of spiritual grace, or blessing, to the individual. The earth means civil society, and the meaning here seems to be that the truths presented by these witnesses which were accompanied by spiritual blessings, failed to reach civil society. Genuine Christianity having been driven from the State Churches, they could not bestow or convey spiritual good to the nations ; and civil governments having formed an unholy alliance with the State Churches, the true witnesses and the lessons they taught, were rejected—hence the nations suffered for want of the spiritual influences symbolized by rain.”

#### THE WITNESSES KILLED.

Truth again inquired, “How can they turn the waters into blood, and smite the earth with plagues ?”

Mr. Deeming replied, “The two witnesses are given a personality here to show that they have a connection with human society, and that their influence on it is just as real as the influence of Moses and Aaron was in bringing the plagues upon Egypt.

"We have said before, that rivers and fountains of water mean religious teachings. When false teachings and doctrines are substituted for the true, it is like turning water into blood. When these witnesses were driven out of any country, they left the inhabitants without the pure doctrines and teachings of the Gospel, and left them to drink from the polluted fountains of corrupt and dangerous teaching, that may aptly be compared to water turned into blood. And from this condition of things, it is easy to see that spiritual disease, and famine, and death would plague the nations, as the result of the two witnesses ceasing to testify among the people."

"What is meant by the killing of the witnesses? How could water and blood be killed?" asked Truth.

Mr. Deeming replied, "I think that in this case the abstract is put for the concrete. The witnesses are water and blood, and these may be said to testify to certain facts in connection with those concerned in the case. They testify for Christ and his true followers; they testify against all manner of false teaching and corrupt practices in the name of religion; and they testify to the governments and people found in the countries where they are permitted to have a hearing. They do this by and through the persons of those who by baptism publicly profess faith in Christ, and who, by a willingness to go to a martyr's death sooner than to give up the truth that has made them free, give to the world the most striking proof of their sincerity.

"Now, a person may cease to live for certain purposes, and still not be dead absolutely—for instance, a man may die officially, or he may cease to live as a politician, and yet he may be alive as a man. In common life, to kill a witness does not necessarily mean to take away his life, but to destroy the force of his testimony. This may be done by suppressing it, or by proving it to be of a doubtful character, or by refusing to listen to it.

"These witnesses did not die or refuse to testify, but they finished their testimony, and then the beast overcame them and killed them, not absolutely, but as witnesses. This he did, partly by suppressing their testimony and partly by refusing to listen to it."

"At what time do you think this killing will take place, or has it already been done?" asked Ecclesia, with great earnestness.

The interpreter replied, "My opinion is, that the killing of the witnesses is not now very far in the future. The beast is to reign among the nations forty-two months. The outer court of the temple and the holy city are to be trampled under foot forty-two months. The woman is to be in the wilderness twelve hundred and sixty days, and the witnesses in sackcloth for the same length of time. These are all equal periods, and they begin and end together, or nearly so.

"The holy city will continue after the trampling under foot is ended. The beast will live on after the period of his ruling the nations has terminated. The woman will come out of the wilderness, and live on in future ages. And the witnesses will be raised to life again, and continue to testify to the truths of Christianity until the end of time. Baptism by water will continue in use. And although the blood of martyrs will cease to flow, yet it will speak, in tones of thunder, on the pages of history all down the ages. In this way the witnesses will continue to prophesy of better things to come, and testify to the truth as it is in Jesus; but they will continue no longer to be in sackcloth."

"What will be the method adopted in the killing of the witnesses?" inquired Truth.

"The beast will make one last and desperate effort to crush out all evangelical teaching, and to destroy all who do not agree with him. In doing this, he will excite such a turmoil and get up such strife and



confusion among the nations, that the voice of the witnesses will be unheard; or what will amount to the same thing, it will be unheeded."

Mr. Deeming replied, "Martyr-blood will still flow, but it will be so intermingled with the blood of the soldier, that in their mad fury, the nations will not hear or heed its testimony. In this way the witnesses will be killed, so far as bearing testimony is concerned; though their forms or bodies will still be seen in the streets, or public ways of the great city, where the nations look upon their dead bodies and refuse to allow them to be buried out of their sight. That is, they still wanted the presence of the witnesses, even though they heeded not their voices. The last years of the reign of the beast will be marked by the terrible bitterness with which he shall persecute the woman and seek to destroy her friends, and to kill the two faithful witnesses who have been her allies in all the gloomy period of her sojourn in the wilderness. He will kill the two witnesses but they will come back to life in time to take their place in the procession that will accompany the woman when she comes from her lonely place of obscurity."

"What is meant by the city in the streets of which the bodies of the two witnesses lie unburied?" again inquired Truth.

Mr. Deeming answered, "The city alluded to is Rome. But the freedom of citizenship was frequently extended to other cities in the empire. The city of Tarsus, where St. Paul was born, was one of these. And all the inhabitants of these cities were entitled to certain privileges and securities not granted to others. But as these freed cities paid extra taxes, their numbers were increased by the emperors, until at last Caracalla, who sat on the imperial throne from A.D. 212 till A.D. 217, extended the privileges and the taxes of Roman citizenship to all the inhabitants of

the empire. And from the edict of Caracalla the city continued in a legal sense of the same extent as the Roman territories.\* The city is called Egypt, because of its idolatries; and Sodom, because of its gross wickedness; and Jerusalem, or the place where the Lord was crucified, because of its persecuting spirit.

“And the peoples, and tribes, and tongues, and nations that look upon their dead bodies mean the inhabitants of the Roman empire; and the merrymaking and rejoicing that took place means the gladness that filled the rulers and members of the State Churches at a time dissenters were supposed to be put down everywhere.”

#### THE TEST OF HISTORY AGAIN.

We will try Mr. Deeming's interpretations by an appeal to the facts of history once more.

The tenth persecution of the Christians under the Pagan emperors of Rome was the most severe and cruel of any that ever took place under Pagan Rome. The dragon seemed to throw all his energies into one last great effort to exterminate Christianity, and to stamp out of existence the cause of the Redeemer in the world; but finding himself foiled in this attempt, he found an ally in the ten-horned beast of the sea, and they together fought against the woman until she fled to the wilderness. Still the beast followed her, after the dragon tried to destroy her by the flood of false doctrines that he cast out of his mouth; and, “like a staunch murderer, steady to his purpose,” the beast hounded her footsteps through the centuries for 1,260 years. During these years the witnesses prophesy in sackcloth, and toward the end of these years the two-horned beast of the earth makes his appear-

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\*Robertson, of Kilmaur.

ance and commences to imitate the ten-horned one; and though they confess to no alliance, yet they do the same kind of work. This makes the situation of the woman more trying, and the position of witnesses more critical.

As the time of the reign of the ten-horned beast grew short, his rage increased; and the closing years of the 1,260 were marked by the most bitter and general persecutions. The Catholics persecuted the Protestants, and the Protestants persecuted those who dissented from the established Churches. We know the Romish Church was always a persecuting Church; and from the time that Queen Elizabeth established the Anglican Church, A.D. 1564, till the Revolution of 1688, the English Church was a persecuting Church in Britain, and the Lutherans in Germany, and the Presbyterians in Holland were not free from the charge of shedding martyr blood. But at the time of the Revolution, the right to kill for conscience' sake ceased to be exercised, in public at least. Since then the foul spirit that thirsts for martyr blood has been shut up in secret places, where it has been nourished in the dark by bigoted priests and plotting Jesuits.

Let us look at a few of the facts recorded in history. In 1685, Louis XIV. of France revoked the Edict of Nantes, which was promulgated by Henry IV. in 1598, giving freedom of conscience to the Huguenots in France. The result of this act was to send out of France from five to eight hundred thousand of the best of its citizens. Previous to this the Jesuits had taken advantage of the infatuation of the king for Madame de Maintenon, whom he wished to marry, after the death of Maria Theresa. Assisted by the king's confessor, who was a Jesuit, she induced "Louis to let loose upon his Huguenot subjects, all the horrors that bigotry could devise or a fiendish cruelty execute. . . . Every avocation was closed to them, so

that they were given the alternative of abjuring their faith or starving. . . . It was generally understood that a Huguenot had no claims to the protection of law. . . . Children were torn from their parents to be brought up Catholics. . . . A refusal to abjure the Protestant faith was invariably followed by death or imprisonment.\* These people were forbidden to leave the kingdom, on pain of confiscation of their property and penal servitude. The persecution was so severe, that the reformed fled from France by thousands. Many of them were shot down by the soldiers while trying to escape, and many others were captured and sent to the galleys, and Jesuit chaplains were appointed over them. In September, 1685, Louvois wrote to the king that by the end of the month there would not be ten thousand Huguenots in the District of Bordeaux, where there had been one hundred and fifty thousand at the middle of August.

In 1685 a popish prince succeeded to the Palatinate, which had been one of the greatest of the of Protestant states of Europe. But from that time it became one of the weakest states in Germany.

In 1685 and 1686 the Waldenses in the valleys of Piedmont were nearly exterminated. They had remained faithful when all the world wandered after the beast, and had borne testimony as undismayed witnesses for God, in the face of wrathful men.†

These inoffensive and devoted people were attacked by their temporal ruler, the Duke of Savoy, in a most furious and relentless manner. Urged on by the Jesuits and the king of France, he made the most desperate attempt to blot them out of existence and to sweep them from the face of the earth. Three

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\* "Pictorial History of the World."

† Robertson, of Kilmaur.

thousand of them were murdered ; ten thousand were crowded into a few prisons, where many of them died. Two thousand children were taken to be dedicated to Popish idols, and brought up as Papists. Through the interposition of the Swiss government, the imprisoned ones were liberated, on the condition that they would immediately leave the country. The ground was covered with ice and snow ; one hundred and fifty of those who came from one prison died the first night after setting out. Not more than one-fourth of those who had been imprisoned survived to reach Switzerland, where they were received with brotherly kindness.

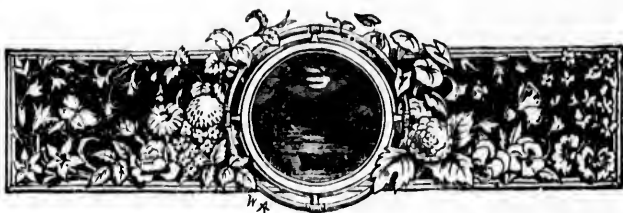
The witnesses were slain in the valleys of Piedmont as well as in France and the Palatinate. And if we look to the British Islands, we shall find that the same year, viz., 1685, strong efforts were made there too, to hush the voice of truth, by killing the witnesses. In that year the Duke of York came to the throne of England and Scotland. He at once commenced to crush the reformed religion in England, and hunt down the Presbyterians in the Highlands of Scotland, who disdained to acknowledge his right to dictate in matters of conscience. These people, along with the English dissenters, had been refusing to give their consciences into the keeping of any man, be he priest or prelate, pope or monarch. And James declared that things would never be well until the whole west of Scotland was turned into a hunting ground.

When we look at the condition of things in France, Piedmont, Holland, Germany, England and Scotland, from the year 1685 until 1688 and 1690, we risk but little in saying that this was the time that the witnesses lay dead in the streets, or broad places of the city.

James came to the throne in the spring of 1685. On the 5th of November, 1688, the Prince of Orange

landed in England. The events of the British Revolution followed in quick succession. The witnesses are now raised to life again, and since then they are not clothed in sackcloth. The door of the temple of Christian worship was then opened; the holy city has not been trampled under foot; the reign of the ten-horned beast then ceased, and the woman came out of the wilderness. The tenth part of the city fell during a great earthquake, or shaking of the kingdoms of Europe. And the seventh trumpet sounded as the signal for the first vial to be poured out, and the third woe commenced, which will find its completion in the binding of the dragon for a thousand years, and the utter and final destruction of the beasts or State-Churchism, and the false prophet or Mohammedanism. So let it be.





## CHAPTER XXIII.

CALLED FROM THE WILDERNESS.

ONE day, in the early morning, Ecclesia and her friends found themselves at the foot of a mountain, and at a distance from any human habitation. Overhanging ledges cast their shadows upon the ground around them, and gave them shelter from the rays of the midday sun.

Not far from where they stood was a relic of by-gone days. It was an old ruin of what had apparently been a Druid temple; and as they approached it, a feeling of sad solemnity came over them. As they looked at the rude structure, they saw that it bore no traces of architectural symmetry and beauty. There was nothing in what they saw to awaken either thought or emotion; but in the associations of the place there was some food for thought, and something that was calculated to stir the sensibilities.

Mr. Deeming seeing the surprised look of his companions, said to them, "The men who piled up this rude, unsightly structure have long since passed away; but some of their works and traditions still linger, and, like the fragments of a departing cloud, they cast a shade upon the minds of thousands. Here the people may have kindled their fires and performed their mystic rites of Hallowe'en; here they watched and waited for

the coming of the fairies and their king, 'Phooka,' as he rode upon the wind and played havoc in all directions ; and here too, very likely, human sacrifices were offered as a part of religious worship."

Love here spoke, and asked if the Druids took human life as a religious rite.

Truth replied, "History tells us that they did."

"Well," said Love, "that was dreadful. What could have led them into such a cruel practice?"

Mr. Deeming answered, "Among many nations there has been a belief that blood could in some way expiate guilt, and make peace between man and the object of his worship ; hence all kinds of birds and beasts have been used as sacrifices."

Truth replied, "It seems that all men have an idea that the life is in the blood, and also of the possibility of substitutional sufferings and vicarious atonement."

"Yes," said Faith ; "and it would seem that when God said, 'Without the shedding of blood there is no remission,' the echo of His voice reached the ears and penetrated the hearts of all men."

"Well, it must be a dreadful thing to take an individual and kill him in cold blood," said Love.

Truth said, "To kill a man as a sacrifice is no worse than it is to kill him as a martyr. The Druids offered up men and women on the altar of ignorance, Pagans on the altar of cruelty, but professed Christians offer up their martyred victims on the altar of bigotry and intolerance ; and, so far as I can see, the one is no better than the other in this respect."

Faith put in her opinion, and said, "In persecuting men for their religion Christians are acting contrary to the teachings of the founder of the Christian system. But Druids and other Pagans do not violate the principles of their professed belief, so that there is less excuse for Christians when they become persecutors than for the others."



Here Hope said, "It cannot be long now before the violent and bloody persecutions that have made such havoc of our dearest friends, for so many centuries, must soon come to an end."

"Oh, I would be so much pleased if that were so," put in Love.

Ecclesia said, with great solemnity, "I have a passage here that I will read, for it seems to me that it has a bearing on the subject of our present conversation." And she began to read:

"And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven, and swore by him that liveth forever and ever, . . . that there should be time no longer. But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God shall be finished, as he hath declared to his servants the prophets." (Rev. x. 5, 6, 7.) Then turning to the interpreter, she said, "How do you explain these words?"

Mr. Deeming answered, "There are many mysteries in nature, providence and grace; but I think that the one here spoken of is the 'mystery of iniquity' that Paul speaks of to the Thessalonians (2 Thess. ii.), a mystery that none but God could understand. Why is it that, for so long a time, liberty of conscience has been denied the individual, and civil and religious freedom have been withheld from dissenting Christians? Why is it that for so many centuries a system of Paganized Christianity has been permitted to dominate so large a portion of the world and to trample on the God-given rights of nations, families and persons? Why is it that for 1,260 years the woman clothed with the sun, the Bride of Christ and queen of the kingdom has had to remain in the wilderness? Why is it that the holy city, the real Church of Christ, is trodden under foot forty-two months, during which the temple of God is closed and

permission to worship God outside of a State Church is refused throughout the Christian world? Why is it that God's two witnesses must prophesy in sackcloth for one thousand two hundred and three score days? And why is it the ten-horned beast must continue to trample on the necks of kings and rulers and hunt the woman in the wilderness, and carry on his back the woman clothed with scarlet for forty and two months? These are all parts of one great whole, that together make up the mystery of God or God's mystery."

TO COME TO AN END.

"Well, what does the angel mean by proclaiming the end of time?" asked Truth.

Mr. Deeming replied, "He does not speak of the end of that part of duration called time. But he proclaims the termination of some particular period in which certain events are to transpire. And he uses the word time here in the sense of delay. And the proclamation of the angel is to the effect that the end of these things has come, and that God will no longer delay the fulfilment of his promises to his friends, and the execution of his threatenings to his foes."

"You think, + en," said Ecclesia, "that the mystery of iniquity has fully developed itself, and now its end is come. Is that your meaning?"

"That is what I think," said he.

"Well, what or who is represented by the angel who stands upon the sea and upon the earth?" inquired Truth.

Mr. Deeming replied, "Angel means a messenger sent to communicate the will of God to man, or to execute that will. Sometimes it may be a spirit, and at other times it may be a man, or it may be some inanimate thing. Whatever God selects to execute His purposes, may be called his angel. In this case, a per-

son is seen standing in a peculiar position, making a startling proclamation."

"Do you think that it is a man, or is it a spiritual or divine personage," asked Ecclesia.

Mr. Deeming answered, "My opinion is that it is a man, but he speaks by the authority of God, and declares the purposes of God. To understand this symbol, we must look to our rules of interpretation. First, this person comes down from heaven, that is, from the religious realm. He has a cloud about him, that is, something that obscures his real character from his foes. There is a rainbow about his head, a proof that the worst is over, and the storm that began under the first trumpet is passing away. His face was as the sun. To the people of God his face was radiant with truth and righteousness, reflecting the glory of Christ, as it is seen in the Gospel. His feet were as pillars (or supports) of fire. We have seen that fire is a symbol of the Divine presence. The meaning is, that this angel (or man) walks so perfectly on the line of duty, that the Divine presence directs his steps, and guards his way."

"Why does he stand with one foot on the sea and the other on the earth?" asked Truth.

"The earth," said Mr. Deeming, "as a symbol, means society under State government; the sea means society under ecclesiastical government, or under a corrupt, or false religion.

"Where the two are combined, as in the present case, they represent a politico-religious organization, over which one person rules.

"This person standing on the sea and on the earth means, that by the authority of God, he speaks for the State and for the Church, saying that the unfolding of the divine purposes, in unravelling the tangled web of ignorance and superstition, with which the mystery of iniquity had, for so many centuries, veiled the faces

and blindfolded the eyes of the people, was now to be torn from the faces of the nations, and that better times for the woman in the wilderness is at hand."

Ecclesia said, "How long before this prediction will be fulfilled, and how shall we know when these things come to pass?"

Mr. Deeming replied, "I think I have told you that prophecy is history written beforehand, and that history is the best commentary on prophecy. If you can tell me how long since you fled to the wilderness, I can tell you how long you have got to stay in it before you will be called out of it."

She answered, "It is now about 1,260 years since the last place of public worship that was not connected with some State Church was destroyed or closed up by the hand of the State, at the instigation of the so-called Church. Since then, nowhere in the wide world could I and my friends build places of worship and use them without exposing ourselves to pains and penalties."

"Just so," said the interpreter, "and that is what is meant by the woman (or Church) in the wilderness. You remember that this disfranchisement of the Church was completed by the Vandals, in Africa, A.D. 428 and 429; add 1,260 years to this, and it brings us A.D. 1688 and 1689 as the time for the fulfilment of that prophecy."

"Why, that is the present year," said Truth.

"Yes," said Hope, "we are in the winter of 1688-9, and nearly to the end of that winter, too. Can it be that the long looked for time has come when our dear mistress shall enjoy the freedom she so much desires and so richly deserves?"

Mr. Deeming replied, "Both prophecy and history seem to give an affirmative answer to Hope's question. I have just been told that in one country, at least, freedom of religious worship has been proclaimed; so

that there will be one place of refuge to which the woman can go and find protection from her enemies and rest for her weary feet."

Truth said to Mr. Deeming, "Where is the country of which you speak, and what ruler is it that will tolerate liberty of conscience and freedom of action in religious worship?"

He replied, "The country is Britain, and the ruler is the new king of England and Scotland, along with his wife. They are known to their people as William and Mary."

"Do you mean William the Prince of Orange?" inquired Ecclesia.

"Yes," said the interpreter, "the Prince of Orange is the ruler of the Netherlands and king of Britain, and will be known in history as William III. In his coronation oath before the Scotch nobility, he declared that the times of persecution in his kingdom were ended.\*

Ecclesia answered, "I have long been of the opinion that the family of Nassau and the house of Orange were raised up by the Great Disposer of events for some great and good purpose. As one of the most honored families in Europe, and one whose history runs back over eight or nine centuries, this race has had much to do in shaping the civil and religious destinies of Europe. For several generations this family has been leaders in thought and action; being on the side of human freedom in politics and religion, they have not been afraid to champion that cause in the presence of any foe, either as soldiers, statesmen, or Christians."

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\* See "Protestant Landmarks," pp. 138 and 225. There is a striking coincidence here between the declarations of the angels and the Prince of Orange. The one proclaims that the mystery of iniquity must end; the other, speaking as the mouth-piece of the Church and the State, declares that the times of persecution must end, at least in his realm.

"That is true," said Mr. Deeming. "And do you not remember what a thrill was sent through Europe when Philip of Spain, assisted by the Jesuits, secured the assassination of William, Prince of Orange, who was the ancestor of the present Prince of Orange and king of Britain?"

"Yes, I remember, and remember also the sadness of my heart, when I learned that this great and good man had fallen by the hand of the murderers."\*

Truth here spoke, and said, "It is well if a ruler from such a noble race has been chosen as the instrument by which the Church of the living God is to be called up out of the obscurity that has surrounded it, and placed before the gaze of the nations in all its characteristic loveliness."

With a voice trembling with emotion, Ecclesia said, "The Church that I represent shall one day meet the astonished gaze of angels. But, in the meantime, it should be ready and willing to stand before the world as the brightest object that people look upon."

Hope said, with much feeling, "I think I can see that noble man, the newly-made king of Britain, as, with his hand uplifted to heaven, he proclaims that he will never persecute any man for his religion."

"That," said Faith, "must be the voice that calls the Church out of the wilderness state; and if it be so, our beloved mistress will soon enter upon a new era of existence."

Mr. Braveheart, who had been a silent listener to the conversation, now spoke, and said, "I hope that the fortitude and faithfulness that have been displayed by the woman in the wilderness may be fully equalled by her faithful diligence and enduring steadfastness in loving toil for the good of humanity."

Mr. Deeming replied, "In the wilderness her condi-

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\* "Protestant Landmarks," p. 78.

tion has been one of suffering. In the changed circumstances her condition will be one of work. In the wilderness her enemies tried to destroy her, but in the coming era they will try to spoil her work."

As the conversation ceased, Ecclesia commenced to sing the following lines :

"Three score and three decades have passed,  
Since deadly foes got on my track  
With hellish purpose. To the last  
They never faltered nor turned back.

"They dogged my steps where'er I went,  
Nor missed my track by day or night ;  
Still on my final ruin bent,  
They never let me from their sight.

"O'er mountains high and rough and steep,  
Through forests dense and dark and wild,  
In fens and glens and caverns deep,  
They chased me. Still I am undefiled.

"My heart now magnifies the Lord,  
That I can hear His voice to-day,  
And standing on His written word,  
I want His mandates to obey.

"The faith that once to me was given  
I've kept, the path marked out for me  
I've walked in. Soon the Lord of heaven  
Will lead me forth, and make me free."

"So may it be," said Faith ; and all the others responded, "So may it be."

"What will be my work under the new circumstances that will surround me?" inquired Ecclesia.

Mr. Deeming replied, "Your work will be to correct the errors and subdue, as far as you are able, the opposition to the cause of your Lord, that have been developed during the period of the trumpets, and then go on with the work that was given you at first—that

is, to go into all the world and preach the Gospel to every creature."

"Well," said she, "will I be helped or hindered in this work by the enemies that have opposed me so long, or will they treat my efforts with cold indifference?"

The interpreter replied, "In trying to root out the evils that are found in so-called Christian countries, you will meet the most stubborn opposition. And in the other parts of the world you will find much of the ground preoccupied by a Paganized type of Christianity, or by institutions set up by the false prophet. And in all your efforts you will meet with cold indifference, in many places where you might naturally expect encouragement and support."

"How long," she asked, "will this opposition be continued?"

Mr. Deeming replied, "In some form or other, the beast (or Paganized Christianity), the dragon (Paganism), and the false prophet (Mahomedanism), will never cease to oppose your work, until they meet their final overthrow on the bloody field of Armageddon. After that you will have no more trouble with them."

"How long will it probably be till the time you speak of?" asked Truth.

Mr. Deeming replied, "That is a question that I cannot answer. At the sounding of the first trumpet, the woman fled to the wilderness. The seventh trumpet calls her from the wilderness and introduces the period of the vials. The first strikes a heavy blow on her enemies, curtails the power of the ten-horned and the two-horned beasts, and secures civil and religious liberty to dissenting Christians.\*

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\* The students of prophecy would do well to carefully study the effects of the British Revolution on the civil and religious destiny of Europe and the world. The great leader of the defenders of Protestantism was as much a child of Providence as Cyrus or Alexander was. He was God's instrument.



"And each succeeding vial will hurt one or more of the King's enemies, and at the pouring out of the seventh they shall be utterly overthrown. We shall have more to say on the subject of the vials at another time; meanwhile, I will ask our mistress to relate some of her experiences in the past."

Ecclesia said, "There are some events in my past experiences that I can never forget, and the further I get from them in point of time, the more important they appear to become. This arises from the fact that I am able to group them with other experiences of a later date, and thus I learn their bearing on my destiny; and I think more about them when I can see how they are woven into the warp and woof of the web of my existence.

"The first great trial of my life was on the occasion when my Lord left me standing alone on the slope of Mount Olivet, and went up out of my sight. At first I thought I could not live. But when I called to mind his words that it was best for me, I calmed myself and resolved to do as he told me, and carry the Gospel to the world.

"Then after this, the Jews gave me a great deal of trouble. I remember how I felt when they stoned Stephen to death, for no other reason than because he was one of my workers; and then came the arrest of Peter and John for healing a cripple, and the killing of James, the Just, for being one of my friends. In fact, I was persecuted and hunted from place to place by the Jews till the very last day of their national existence.

"Then came the times of persecution by the order of Nero the emperor, when Paul and Peter and thousands of my friends and helpers were slaughtered like sheep by a pack of wolves."

Truth here spoke, "I can see some reason why the heathen might persecute the new religion—new, I mean,

to them; but I cannot see why the Jews should do so. Was not the Christian system foreshadowed in the teachings and ceremonies of their own religion?"

Mr. Deeming replied, "At the time we speak of, the Jewish religion had lost its power, and was little better than a dead body, without life or motion, and was made up mostly of forms and traditions; and to their superstitious fancies the carcass of their defunct system was more attractive than anything else. So when their own promised Messiah came to them, they could 'see no beauty in Him that they should desire Him.'"

Ecclesia went on again, and said, "The persecutions under Nero almost disheartened me, but I took courage from the words of my Lord, so that I could face the difficulties of my position with calm confidence.

"And I had only been a short time resting from the worry and anxiety caused by the bitterness of these persecutions, when I was informed that I must leave my home and go out into the Gentile world and seek another; and before I had time to form any definite plans for the future, the Roman armies invested the city, and I had to flee for my life to the wild mountains in the land of Moab, where I found safety in the obscurity of the place until Jerusalem was made a heap of ruins and the country a desolation. After this, for awhile I had no settled place of abode; but by turns I was found in Antioch, in Alexandria, in Byzantium and in Rome, while my friends and helpers made their way into many places carrying the good news of salvation wherever they went.

"Looking back to those days that seem to bring so many trials, I can see how the world was blessed by the events that to me were full of so many discouragements. By breaking up our home at Jerusalem we had to go out into the wide world, and we became scattered abroad in all directions.

“Like homeless wanderers we went forth,  
From east to west, from south to north,  
Proclaiming Christ where'er we came,  
Offering salvation in His name.

“In distant lands the truth was told  
Which did the grace of God unfold,  
And listening thousands everywhere,  
Were saved from darkness and despair.

“Millions are now in glory found  
Who heard from us the gladsome sound,  
Turned from their idols and became  
Believers in the Saviour's name.”

Mr. Braveheart asked the interpreter if he could tell how many suffered martyrdom under the Pagan emperors during the ten general persecutions.

Mr. Deeming replied, “The number will never be known until the records of time are read by the great Judge in the light of the judgment fires; but we are safe in saying that many millions bore their testimony to the truth with their blood during these years of terrible conflict.”

Ecclesia said, “You may well say years of terrible conflict. I cannot forget those days of darkness and sadness. The hand of the persecutor generally struck down first the men whose position in the Church made them of greatest importance to it. When Paul and Peter died at Rome the loss was felt everywhere; and when the aged Bishop Polycarp was burnt at Smyrna, A.D. 167, we felt that a great luminary had been extinguished. And when Origen, of Alexandria, was slain, A.D. 254, we mourned the loss of the greatest luminary of the age in which he lived.\*

“And when I wept at the graves or over the ashes of my slaughtered children I remembered the words of the Master, ‘Behold, I send you forth as sheep among

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\* See Lyman's “Historical Chart.”

wolves. . . . And ye shall be hated by all men for my name sake. But he that endureth to the end, the same shall be saved. . . . And he that loseth his life for my sake, shall find it.' ”

Mr. Braveheart said to Ecclesia, “It has always seemed a very strange thing to me that persecutions were continued after Paganism ceased to be the religion of the empire.”

Mr. Deeming replied, “The change was not from pure Paganism to pure Christianity. But the two opposing systems came together and formed a system of Paganized Christianity in alliance with the State, with the emperor at the head of the State Church; and the state of society that grew out of this condition of things not only tolerated persecution, but encouraged it and helped it on.”

Ecclesia spoke again, saying, “I never felt so much like giving up the contest as I did when the bishops and the emperor formed the alliance of Church and State, notwithstanding my earnest protest against such a thing. And when the dragon was carried into the Church as the official head of Paganism, by the emperor, and so many of my bishops were willing to make him the official head of the Church also, I became sick at heart and thought I would retire and leave them to work out their own plans and devices, while I would do my duty as best I could and work on independent lines; but I soon learned by bitter experience that I could not do that in peace. There was enough of the dragon's spirit in the State Church to make it an intolerant, persecuting institution. And in fleeing from the face of the dragon I soon found that I was not yet safe. The ten-horned beast became the dragon's substitute, and he has been on my track through all these years. And in all lands, and at all times, wherever he has had an influence, my people have suffered under the intense hatred of him and his rider, the polluted and polluting Jezebel.

“And then there came the false prophet, with his politico-religious system, and his military forces to back up his teaching. He has made my lot a hard one wherever he has found me—not so much because I was Christian, but because I would not be Mohammedan.

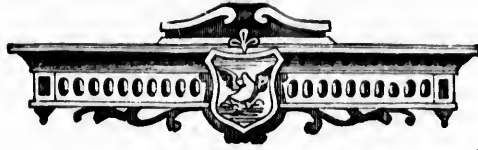
“And later on, the two-horned beast came on the scene, and he did his part in making me feel the weight of this tripple alliance of enemies, who made me the object of displeasure.

“In view of all that I have come through, it is a wonder that I am alive to-day. It is only because the God of heaven has watched over me and kept me, that I have an existence on the earth at this hour.”

Truth inquired if it were known how many Christians had been slain as martyrs, since the commencement of the Church of Christ in the world.

Mr. Deeming answered, “It would be impossible to tell the number on the whole, but it is estimated that not less than fifty millions were killed by the ten-horned beast and the scarlet-colored rider, that sat with so much complacency on his back; and if we add to these the numbers slain by the dragon and the false prophet, and the two-horned beast, one hundred millions would be a low estimate.”





## CHAPTER XXIV.

### THE DAYS OF RETRIBUTION.

“THE turn in the tide of events that began under the fifth trumpet foreboded evil times for the enemies of the rider on the white horse, and it was a pledge of the final overthrow of Ecclesia’s tormentors,” Mr. Deeming remarked, as he met with the company after the conversation described in the last chapter.

Ecclesia, holding up the roll which she always carried with her, said, “I have something here that I want to hear explained, and I think it will be very interesting to all of us.”

“Please read on,” said Mr. Deeming.

And she read, “The second woe is past, and behold, the third woe cometh quickly. And the seventh angel sounded; and there followed great voices in heaven, saying, The kingdoms of the world are become the kingdoms of our Lord and of his Christ, and he shall reign for ever and ever.”

Mr. Deeming replied, “At the commencement of our examination of this roll, we found that the course of events symbolized in it was divided into three series of seven, making twenty-one in all. There were seven seals opened, seven trumpets sounded, and seven vials (bowls) of wrath poured out.

“The first four of the seals called forth four horses and riders. Those we explained to represent Chris-

tianity, Imperialism, Ecclesiasticism, and State-Churchism. The second, third and fourth were all enemies and opposers of the first. And they made common cause against him, and there could be no peace until either he or they should be crushed and driven off the field. The fifth and sixth seals revealed the state of mind among Christians and Pagans as these characters made their appearance. The last seal introduced the trumpets.

"Under the seals it was a square fight between Christianity and Paganism in alliance with Imperialism, or the red horse and his rider with the red dragon for his ally. Then there came a time when Ecclesiasticism became a disturbing element in the relations of the Church and the world, and it soon made its influence felt as a powerful factor in obliterating the lines of demarcation that Christ and his apostles had so distinctly drawn between Christianity and Paganism.

"When the emperor professed conversion and joined the Church he carried Paganism into his State-made institution which he called the Church.

"The struggle now was no longer between Christianity and Paganism, pure and simple; but it was a system of Paganized Christianity against the true Church of Christ. This contest went on during the period of the trumpets, and it will terminate under the seventh vial. Six of the seals and four of the trumpets brought disaster to the cause of the white horse and his rider. But the other three trumpets and the seven vials, each in its turn, brings disaster to some one or more of his opposers."

Truth spoke, and said, "Are the enemies the same that are seen under the trumpets as those who appeared on the opening of the seals?"

Mr. Deeming answered, "They are the same, but they assume new characters. The red horse and his rider with the help of the dragon, or Imperialism and

Paganism, made their attacks upon Christianity as such. But the appearance of the black and pale horses changed the aspect of the struggle, and brought a powerful reinforcement to the king's enemies. The conflict then became one between a Paganized system of Christianity and that which was pure and unhampered by any worldly alliances.

"This change in the character of the contestants necessitated a corresponding one in the symbols by which they were represented. Under the seals Christianity was represented by the white horse and his rider, who went forth conquering and to conquer. But under the trumpets, Christianity is seen as a woman clothed with the sun. The former goes forth as a warrior to face his foes; but under the trumpets, he seems to be lost sight of, and it is only after his foes have been permitted to do their worst that he again makes his appearance, attended by a numerous retinue clothed in white and, like their leader, riding on white horses.

"The woman is seen flying from the face of the dragon, and she remains in the wilderness for twelve hundred and sixty years.

"Meanwhile the dragon transfers his power and authority to the ten-horned beast, and Imperialism and Ecclesiasticism unite in State-Churchism, and form a complex system that is represented by this beast. Then came the false prophet, Mohammed, who was symbolized by a burning mountain cast into the sea, at the sounding the second trumpet.

"Then under the third trumpet, the Bishop of Rome fell from the religious to the secular realm, and became a temporal ruler. This was symbolized by a falling star. And the system that grew out of that event is represented by the woman seen on the scarlet-colored beast. And later on, the two-horned beast came on the scene, and he, like Mohammed, strengthened the cause of State-Churchism."



Truth said, "It seems to me that by retiring out of sight, and by leaving only a woman to face all these enemies, the King has given his foes an advantage that they could not have had if he had remained visible on the field."

"As to that," Mr. Deeming replied, "we must not overlook the fact that this woman was the King's Bride, and that all the resources of the King were available to her, according to his promise; and although his enemies could not see him, he was as really in the conflict, as they were themselves. They were under a mistake; they thought that they were fighting with a lone, helpless woman; but they did not know that she was armed in a panoply of truth and righteousness, so that before they could destroy her they must find a weapon stronger than truth, and wield it by an arm more powerful than that of the Lord of life and glory. They could torture her and make her very uncomfortable; but to destroy her they could no more do than they could blot the universe out of existence."

"What is meant by third woe?" asked Mr. Braveheart.

Mr. Deeming answered, "These woes were to come on the enemies of the woman and her Lord. The first one came at the sounding of the fifth trumpet, and under the effects of it, the states of Europe and western Asia were kept in a state of ferment, and strife, and suffering, by the preaching of Peter the Hermit, and the Crusaders for a hundred and fifty years, and this woe to the inhabitants of the earth or to State government was indirectly an advantage to the cause of the rider on the white horse and His Bride. These Crusaders, who lived to return to their own countries, brought with them many germs of eastern thought and learning. The tide of events now turns, and moves in the direction of greater light and purer principles.

The sixth trumpet sounded, and the second woe

came upon the states of Christendom. The Turks come into Europe to remain a year and a month and a day and an hour, or three hundred and ninety-one years and fifteen days. This woe not only brought the Turks to trouble the earth or State government, but it also brought the Reformation to trouble the ten-horned beast and his rider. And the two-horned beast comes on the field of action under this trumpet,\* and assuming to act like a lamb, and speak like a dragon, he placed himself in hostility to all the parties that were in the fight before.

“The first beast hated him, because he took from it some of its domain, and exercised authority that hitherto had been exclusively claimed by it; and the woman could not trust him, because the import of his words and the tones of his voice seemed so much like that of the dragon from whose face she had fled in terror many centuries before. And it is a question that has been debated whether his influence and tactics have been most favorable to the woman or to her enemies.

“Now we come to the third or last woe; and we must remember that the opening of the seventh seal introduced the trumpets. So the sounding of the seventh trumpet brings in the period of the vials, and as the effects of the seals lived on after the last one had been opened, and ran on through the time of the trumpets, so the effects of the trumpets live on under the vials, and will be felt to the latest day of the vial period. The two woes already noticed do not end with the period in which they came upon the earth, but their effects will pass on into the times of the vials; and the third woe comprises all the bitter ingredients contained in the seven last plagues, or vials of wrath, to be poured out upon the enemies of the Bride of the King.”

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\* “Protestant State-Churchism.”—Robertson.

Ecclesia said to the interpreter, "What is meant by the voices singing that the kingdoms of this world are become the kingdoms of our Lord."

He answered, "All through the prophetic writings there are found passages which point to a time in the future when God shall reign and rule in the world, in a way and to an extent that he has never done since man, under the leadership of Satan, revolted from the divine authority, and set up a government which he called a kingdom, and proclaimed himself a king."

Mr. Deeming continued, "Men make a great mistake when they suppose the word 'kingdom of God' is a figure of speech, and that the term has been borrowed from earth and applied to heaven as a metaphor. The earth has stolen the idea from heaven, and men have wickedly and impiously taken to themselves the terms king and potentate, as though a pigmy could stand up in the attitude of him who is the only potentate—for he is King of kings and Lord of lords."

Mr. Braveheart here inquired, "Did not God give a king to his ancient people, the Jews, and in doing so did he not sanction the government of kings?"

Mr. Deeming answered, "The Lord gave to his people a code of laws by which they were to govern themselves, and it was only after they had clamored for a king, and after God by the prophet\* cautioned them against such a choice, that he allowed them to have their own way in this matter; they persisted in their demand for a king, and one was allowed them, but it was more as a punishment than as a favor; and the notion that the kings reign by divine right is one of the fallacies that will pass away as men become better acquainted with God's arrangements."

"You think, then, that the government of the

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\* See 1 Samuel, viii. 7; x. 19; xii. 17.

people should be by the people themselves?" remarked Truth.

"Not exactly that," said Mr. Deeming; "God has reserved to himself the right of government, and he does this by agents to whom he gives laws and precepts for their guidance, and when the people obey the laws and precepts of God, they are under his government and protection. While the Jews obeyed Moses and the prophets, and the judges that God gave them, they were safe and happy. When they revolted from these they rebelled against God, and he sent them kings to rule them, and often to tyrannize over them.

"But in God's original plan there was no provision for ruling millions of people by the will of one man who takes the title that belongs to God alone, and calls himself a king. Many of them do this thing ignorantly, as Saul of Tarsus persecuted the Church of Christ."

Mr. Deeming continued, "When all nations shall observe God's laws and walk in his statutes, and shape their public ordinances according to the teachings of his word, then it can truly be said that the kingdoms of this world have become the kingdoms of our Lord and of his Christ."

#### BOWLS OF WRATH.\*

Ecclesia said, "I am going to sing a little, and then I will read again from my roll; and what I sing is on the line of what I intend to read:

"O'er mountain tops, o'er hills and valleys,  
The trumpet's sound is heard to-day,  
Telling His foes that all their sallies  
Cannot avail His wrath to stay.

"The time has come for his His repaying  
The wrongs that centuries have wrought;

His hand no longer now delaying  
To enforce the truths His Word has taught.

“Henceforth the Bible shall be given  
To every man who wants to read ;  
Shackles and chains shall now be riven,  
And men and nations shall be freed.”

“Amen!” said the interpreter, and all the others  
said, “Amen!”

Ecclesia commenced to read as follows, some selected passages, “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. . . . And I heard a great voice out of the temple saying to the seven angels, Go your ways and pour out the vials (bowls) of the wrath of God upon the earth. And the first went, and poured his vial (bowl) 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.” (Rev. xv. 1; xvi. 1, 2.)

Mr. Deeming began his explanations by saying, “The eleventh chapter and the sixteenth chapter of this book seem to be connected, the latter being a continuation of the former.

“At the sounding of the seventh trumpet the temple of God was opened, and in it was seen the ark of his testament, or, as I take it, the place of safe deposit for his Word.

“Then there intervenes a symbolical description of the institutions that had been brought into notice during the time of the trumpets, and that were to be affected by the vials. These are the woman clothed with the sun, the ten-horned beast and the two-horned beast, and also the Mohammedan system, represented by a great burning mountain cast into the sea. At the close of these descriptions the prophet comes

back to the opened temple, and, looking into it, he saw that it was filled with smoke; but out of it came the seven angels with their vials."

Truth here inquired of the interpreter if it were possible to know who or what these angels and their vials are?

He said, "These angels coming out of the temple shows that God sends them. And who or what they are can only be known when the prophecy becomes history. The vials are filled with God's displeasure. And the instruments by which He sends them may be termed angels, whether they be individuals or nations. But the woman clothed with the sun has nothing to fear from either the angels or the vials."

Truth again asked, "Do you think that the first vial was poured out at the sounding of the seventh trumpet?"

"Yes," said the interpreter. The sounding of the seventh trumpet was the signal for the commencement of the third woe, or the vial period. And the calling of the woman out of the wilderness is one of the effects of this vial.

"And the unsettled state of Europe, at the time when the young Prince of Orange was made a leading member of the confederation, and leader of the armies of the smaller States against the king, Louis XIV. of France, when none of these nations were at rest, seems to be a strong intimation that the first angel was pouring out his vial upon the earth, or State governments."

Mr. Deeming continued: "It is my opinion that if any one man represents the angel with the first vial, it is the ruler of the Netherlands and king of England. And the ingredients contained in that vial is made up of the events that led to, and followed, the Revolution of 1688. The effects of these events on the red horse, or Imperialism, and on his ally, the black horse and rider, they will not recover from. Absolutism, both

in civil and ecclesiastical government, were greatly weakened under this vial.\*

Mr. Braveheart said to the interpreter, "Why was nearly the whole of Europe joined together against France, as we find was the case by the Augsburg League?"

Mr. Deeming replied: "The increasing influence of France was a standing menace to the civil liberties of Europe, and a threatening danger to the Reformed religion. Hence Catholic countries like Spain and Savoy would oppose France on political grounds, while the Protestant states would oppose it on account of religion and politics both. And the king, Louis XIV., was the most ambitious and the most unscrupulous ruler in Europe. His prime minister, Cardinal Mazarin, said that there was enough in him to make four kings and one honest man.

"Later on, we find another European league against France and Spain, and the Thirty Years' War of the Spanish Succession, in which England joined to prevent a union of these two countries."

Mr. Deeming continued, "The pouring out of this vial set Europe in a blaze, and for more than half a century not one of the potentates of that quarter of the globe could feel certain of the continuance of his reign for a single year. Louis reigned in France, as boy and man, for seventy-two years. He saw his country rise to the height of greatness, and he lived to see it sink into such decadence that, staggering under the debts that rested on it, it became an object of pity to its friends and one of disgust to its many foes. Yes, no doubt, Europe felt and still feels the effects of the first vial of God's wrath upon the enemies of pure Christianity."

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\* It will be a profitable exercise to study the history of those times in the light of these explanations. It will be time well spent.

## ANOTHER VIAL OF WRATH.

Ecclesia said, "The contemplation of this picture makes me wish to change the subject. I will read something more, if you are ready to listen."

"Go on" was the response of the whole company.

She read, "And the second angel poured his vial upon the sea, and it became as the blood of a dead man; and every living soul died in the sea."

"Not much change for the better. This is, it seems to me, is as sad a picture as the first," was the remark of Faith after she heard the passage.

Truth answered, "The enemies of the King and his Bride must expect this. The pictures will grow darker, and the punishments of the advocates of every false system will become more severe, as one after the other of these vials is poured out."

Here, Love, who had not spoken for many days, came forward, and said, with tender pathos in her voice, "It is so sad and so terrible to think of the amount of suffering that is to follow all these plagues. It really makes my heart bleed to hear of it. And is there no possible way to prevent these woes and afflictions from coming upon the world?"

Truth answered, "If men would repent of their sins and turn from their false systems and idolatries, God would do as He did with Nineveh of old—He would withhold the vials."

Hope said, "The time will come when the enemies will all be subdued. You all can remember what was said of the rider on the white horse. 'He went forth conquering and to conquer.'"

"Yes," said Mr. Braveheart; "and he is sure to subdue his foes and triumph over them in the end. And, although, to men it may seem that the conflict is a long one, yet to him it is but as a day—for to him a thousand years are as a day."



Ecclesia said to the interpreter, "What do you make of this second vial? What event or series of events make up the contents of it?"

He replied, "This vial is poured out upon the sea. The sea means society flooded with false teachings and religious superstitions, and institutions based on these teachings, and these errors and superstitions. So that this vial will affect the social and religious conditions of the people, as the first one affected their civil and political conditions.

"The second trumpet affected the sea, and brought in the Mohammedan system of State-Churchism, and separated the province of Africa from the Western empire. The second vial reverses all this. It weakens the connection between Church and State, it restores Africa to the European system of nations; it resuscitates the Eastern empire, by giving independence to Greece; secures liberty of conscience in France and in all the dominions of Turkey, thus weakening the riders on the red horse and the pale horse, and the ten-horned beast of the sea."

"Has this vial been poured out already, or is it still in the future?" asked Truth.

Mr. Deeming answered, "I think it has been poured out, and that the effects of it have changed the current of history and greatly modified the relations between the nations of Europe and the ten-horned beast.

"The French Revolution and the wars of Napoleon are the ingredients that were contained in the second vial. Let history declare whether this interpretation is in harmony with facts," said the interpreter, as he turned to Ecclesia, and asked her to read the next of her selections.

And she read, "And the third angel poured out his vial upon the rivers and fountains of waters, and they became blood. . . . For they have shed the blood of saints and prophets, and thou hast given them blood to drink, for they are worthy."

## PURER WATER PROMISED.

Mr. Deeming said, "We have seen that the rivers and fountains of water were made bitter under the third trumpet, when the star called wormwood fell upon the third part of them and they became bitter. Rivers and fountains of water are symbols of the doctrines of Christianity. The waters were made bitter when the Pope fell from the spiritual to the secular realm and became a temporal ruler, and established image worship, compulsory tithes and other falsehoods, claiming for them divine sanction. The Pope gave the people bitter water to drink, but God gives to the Pope and all advocates of false systems blood to drink. Under the second vial, the sea was made like the blood of a dead man. Not only did the teaching of the enemies of the truth become distasteful and loathsome, but it was full of poison and rotteness. And it is not much wonder that so many in France and other countries rushed from a false or corrupted religion to no religion, and turned from popes and prelates to scoffers and infidels.

"But there is a wonderful difference between the blood of a dead man and that of a living man. The life is in the blood, and the whole structure of the body is built up from the crimson current that flows through every artery and vein. The pure, unpolluted doctrines of Christianity, and the blessed influences that accompany them, are to the soul what the blood is to the body. When the blood is corrupted the body languishes, and when the truth is corrupted the souls of men die. I think the blood here means living blood. The idea is, that this vial being poured out on the rivers and fountains of water makes them the source of life and spiritual growth to the lovers of truth. But to the friends and followers of the enemies

of the woman clothed with the sun these waters produce a sort of spiritual hydrophobia, and become a savor of death unto death. Men have so long been accustomed to drink of the waters that were made bitter by the star wormwood, under the third trumpet, that to their vitiated taste the pure, sweet waters of the river that flows from the temple of God are insipid and loathsome. And the restoration of the doctrines of Christianity to their original force and purity is the fulfilment of this prediction. And that is taking place every day in the thorough sifting that every system of dogmatic teaching is undergoing, and the rejection of every doctrine that will not bear the test of critical examination in the light of Scripture and common-sense."\*

Ecclesia here inquired, "Does not the vials affect the things that were affected by the trumpets?"

Mr. Deeming answered, "Yes; the first trumpet and the first vial affected the earth, the second trumpet and the second vial affected the sea, the third trumpet and the third vial affected the rivers and fountains of water; and so on to the end, each vial will affect what was affected by the corresponding trumpet."

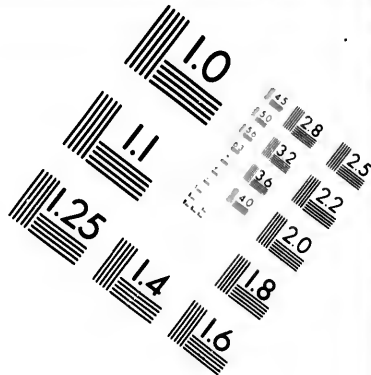
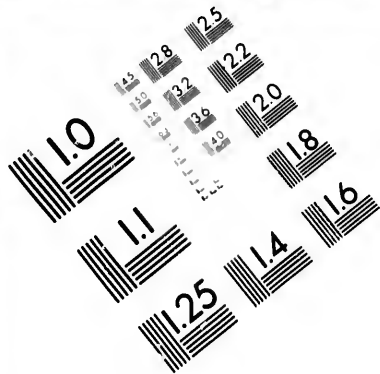
Truth inquired, "And where does the next vial fall, and when will it be poured out?"

#### MORE LIGHT AND HEAT.

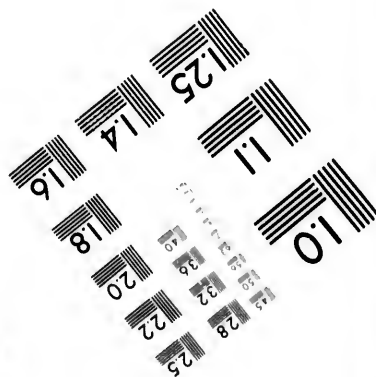
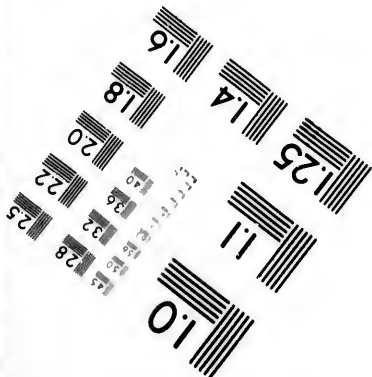
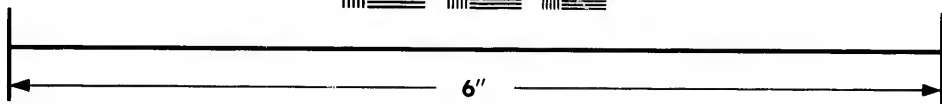
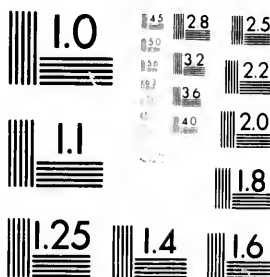
Ecclesia took up the roll, and read, "And the fourth angel poured out his vial upon the sun, and power was given unto him to scorch men with fire. And men were scorched with great heat, and blasphemed the name of God, which hath power over these plagues, and they repented not, to give him the glory."

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\* And this sifting of doctrine is still going on, and will do so till the last error is eliminated from the creeds of Christendom.



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Mr. Deeming here remarked, "In our conversations on these prophecies, before the woman went into the wilderness, and also while she was therein, we simply told the meaning of the symbols, and how the fulfilment of the prophecy would affect the various characters that appeared on the field of vision; and it was left for the historians to show whether facts would sustain our views or not.

"But since the woman came out of the wilderness, on the pouring out of the first vial, our explanations have been based on passing events, and the facts of current history have been cited as the fulfilment of the prophecy.

"Now we have come to the last days of the fulfilled prophecy, and the light of history fails to throw any rays on the future, with the exception of what is reflected from the past. We know the same objects will be touched by the remaining vials that were affected by the corresponding trumpets, but we cannot give the details of the events that shall occur under any one of them."

"Well," said Truth, "can you give us no light on the effects of the fourth vial?"

"Yes, I can give you some light on this vial; because I think that we are living in the time of the commencement of its being poured out; but what the end of it will be the future must develop. Under the fourth trumpet, the sun and moon and stars were darkened, and the world's dark midnight came on. The sun is the symbol of the glory of Christ in the Gospel; the darkening of the sun was the obscuration of the light of Christ in the minds of men by introducing obstacles between them and him. This fourth vial being poured out on the sun, and increasing its light and heat, simply means that the Gospel shall regain its ancient power, and that Christ shall again be presented to men in all the fulness and all the

blessedness of his nature, and all the completeness of his redeeming work.

“And under the fourth trumpet, the moon and stars were darkened, as well as the sun. The moon and stars mean the ordinances and the ministers of religion. They are not mentioned in connection with the fourth vial, but they, too, shall merge from the long, dark night that has obscured the light of the one and chilled the energies of the other.

“And in this increase of light men are seeing things as they never saw them before, and men have clearer views of what the Scriptures teach now than they had formerly.\* And each succeeding generation of men will come more and more to hate the things that have oppressed the nations in the past, and they will be more and more convinced of a divine fatherhood and human brotherhood.

“And the unrest that is disturbing the peace and quiet of many countries to-day in the conflict between capital and labor, and the land question, and the question of taxation, and the right of the masses to have a voice in national government, the question of woman's franchise, and of the equality of the sexes in regard to the interests of society.

“And it is because of the increase of this light and warmth that institutions are springing up all around us which are intended to alleviate human suffering, to restrain from wickedness, and to foster and strengthen everything that is designed to make men better and happier.

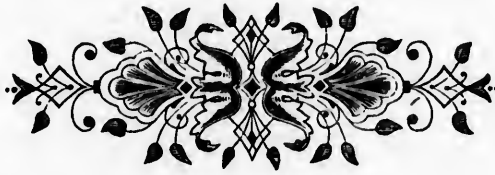
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\* These explanations have been verified to a great extent by the events of the past fifty years. Fifty years ago, slavery was thought to harmonize with God's arrangements; then Christian men would buy and sell, and drink whiskey and spirituous liquors. Now Christians see that both slavery and the liquor traffic are contrary to Bible teaching.

“But tyrants and worldly-minded men, and profligates, and libertines, and human cormorants, and society leeches, and religious bigots, hate the light and blaspheme the name of God, because, under the influence of this light, such men as Wilberforce and Lincoln saw the iniquity of slavery, and set themselves to put it down. Under this light, such men as Gladstone and McCarthy can see that moral character is a *sine qua non* in a political leader. Under this light, Queen Victoria saw the necessity of excluding from her court persons of bad character, and Mrs. (President) Hayes to exclude the wine-cup from her table.”







## CHAPTER XXV.

### DAYS OF DOOM.

A FEW days after the conversations recorded in the last chapter, Ecclesia and her friends were standing in front of an old building that looked not unlike a monastery. While they were looking at the quaint architectural designs and fanciful figures that gave a sort of imposing aspect to the antiquated structure, they heard a piercing shriek coming out of an open doorway leading down into the vaults below a part of the building.

"What is that?" came from three or four of the company at once.

Mr. Deeming answered, "You have heard of the Jesuits and the Inquisition, have you not?"

Love answered, and said, "We heard of these. But we have also heard that they have been suppressed by law, and we thought they were things of the past."

Truth said, "They are outlawed; but outlawed things sometimes live on."

Mr. Deeming said, "These are things of the past. But they are things of the present, too, in some countries. And we are in one of these, for we are in the darkest country in Europe."

Another shriek, louder and more piercing than the first, startled them again.

Mr. Deeming said, with a good deal of pathos in his

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voice, "Some poor creature is suffering the cruel tortures found only in the dungeons of the Inquisition. The Jesuits and Inquisitors are not all dead yet. But we can do no good here. Let us go to some more suitable place, and commune with the spirit of prophecy."

After a few minutes' walk they came to a beautiful arbor, where all found seats. Ecclesia had been powerfully wrought upon by what she heard at the old building, and it was some time before she could command her feelings sufficiently to enable her to speak. But she made no reference to the incidents of the hour. She began, and read these words, "And the fifth angel poured out his vial upon the seat of the beast; and his kingdom was full of darkness; and they gnawed their tongues for pain, and blasphemed the God of heaven because of their pains and their sores, and repented not of their deeds." (Rev. xvi. 10, 11.)

Mr. Deeming said, "This vial falls on the seat of the beast, and his kingdom is full of darkness. Now, the kingdom of the beast includes all the countries in which the Paganized system of religion, symbolized by the ten-horned beast of the sea, has prevailed or does now prevail as a governing force. The seat of the beast is the same that was transferred to him by the dragon, and means the seat of government of the old Roman empire, as it was at the time the transfer was made. This means the city of Rome as his seat and its appendages are his kingdom. We take it simply to mean the home of the Pope is his seat, and the countries where he exercises authority, either temporal or spiritual, are his kingdom."

"Well, what is meant by his kingdom being full of darkness?" inquired Truth.

"This darkness," said the interpreter, "is not the darkness of the Middle Ages, for that has passed away; neither is it a darkness that is caused by an eclipse of the sun, for that is still shining out bright and clear,

as it did under the fourth vial. The darkness is an infliction of punishment on the worshippers of the beast and his image. It is a blindness brought on them by being forced to look at a light that is too strong for their eyes. This is to be inferred from the fact that pain accompanies the darkness, showing that the trouble comes, not from the want of light, but from defective eyesight.

"Under the fifth trumpet, the light of the sun became obscured by the smoke that issued from the mouth of the pit, and the air became darkened. The air means public opinion. Men's eyes, or mental and moral vision, were adjusted to this darkness. But when the increased light of the sun, as it shone out under the fourth vial, was, by a divine reflection, turned with full force upon the seat of the beast and upon his worshippers, the terrible effects of it were felt with such acuteness, that men cried out in anguish and in anger; and instead of repenting of their sins, they blasphemed the name of God."

Truth asked if this vial was entirely confined to Papal institutions.

Mr. Deeming answered, "This vial will affect all and every institution that exists as the result of the false teachings and practices that grow out of the corruption of Christianity, by mixing it up with Paganism."

Ecclesia said to the interpreter, "Do you think that this vial is far in the future, and do you think that when it is poured out, men will understand what it is?"

He answered, "This vial could not come until the fourth has spent much of its force, because it seems to be largely the result of the fourth; and as the fourth will probably have spent its force by the beginning of the twentieth century, it is not likely that the fifth will be delayed beyond that time. And it may be that

it will commence before that time, for we know that the effects of the different vials run on together till the end of the dispensation ; but like the rest of these symbols, this can be understood only when the events transpire, and when prophecy becomes history."\*

"Do you think," said Truth, "that this vial will cause much disturbance and trouble among the nations and people affected by it?"

Mr. Deeming answered, "It would be very presumptuous to attempt to enter into the details of the fulfilment of these prophecies. But we may draw some inferences from the occurrences under the fifth trumpet, that will guide to a few general conclusions."

Mr. Deeming continued, "Under the fifth trumpet the sun and the air were darkened by the smoke of the pit. That means that the light of the Gospel was obscured and public opinion was benighted. And out of this smoke issued the crusading locusts. Under this vial, the light that was so much increased under the fourth one, has so affected and changed public opinion that the teachings and customs and the institutions of the Dark Ages have become odious and unbearable.† And the friends and abettors of these things are fairly tortured by the thought that the masses of the nations are entering on a crusade against these abuses, as did their ancestors against the Moham-

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\* If we are not very much mistaken, in the tendencies of the times, as evinced in the movements that are going on in the countries where State-Churchism is dominant, the outpouring of the fifth vial is being accelerated by the actions of Jesuits and Ultramontanists, in pressing the claims of their Church, and in demanding the recognition of Papal authority in Protestant countries, they are running their heads against a wall.

† Among these will be Jesuitism, Ultramontanism, Papal infallibility, priestly absolution, transubstantiation, apostolic succession of Anglican bishops, and many other fallacious notions.

medans of Palestine under the fifth trumpet. And it is probable that the commotion caused by the fifth vial will be equal to that caused by the trumpet. And the difference between the two will be this: Under the vial the disturbing forces will act upon the seat and kingdom of the beast; while under the trumpet these forces belched forth in streams of war and overran the Mohammedan countries of Egypt and western Asia."

"Well, what effect will these disturbances have upon the cause of the woman clothed with the sun?" inquired Truth.

"These disturbances," said the interpreter, "will further the interest of her cause. For by the weakening of her enemies her chances of success will be increased by the removal of the obstacles which they have always thrown in her way."

#### A RIVER DRIED UP.

Mr. Deeming said to Ecclesia, "You will oblige us by reading the next selection you have made."

She took up her roll, and read the following, "And the sixth angel poured 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.

"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, 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.

"Behold, I come as a thief. Blessed is he that

watcheth, and keepeth his garments, lest he walk naked, and they see his shame.

“And he gathered them into a place called in the Hebrew tongue Armageddon.” (Rev. xvi. 12-16.)

When Ecclesia finished reading, Mr. Deeming said, “This is a very complicated passage. There are historical allusions and symbolical representations all thrown together. Under the sixth trumpet, the four angels that were said to be bound in the great river Euphrates, were let loose for an hour, and a day, and a month, and a year, to slay a third part of men.

“We have taken these four angels to represent the four Turkish Sultans that had their headquarters at Bagdad, Aleppo, Damascus and Iconium, all in the vicinity of the river here mentioned. These Sultans had been bound or kept within the limits of their own country by the Crusaders under the fifth trumpet, until their one hundred and fifty years were fulfilled. Shortly after this, the Turks invaded Europe, and began the conquest of parts of that country, and went on until they besieged Vienna, where they were defeated with terrible slaughter.\* Since that time the Turks have been kept in Europe by the jealousies of the great powers.”

Truth asked, “What is meant by the drying up of the river, that the way of the kings of the east might be prepared?”

Mr. Deeming answered, “This seems to be an allusion to the drying up of the Euphrates to open a passage under the walls of the city of Babylon, by which the soldiers of the eastern kings of Media and Persia could enter and take that city. And by the gradual dwindling away of the Turkish empire in Europe, and the confinement of the Turkish power to the country from whence they came, the way for other

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\* Robertson, of Kilmaur.

eastern kings will be prepared ; but who they are, or what countries they represent, we cannot tell until the day shall declare it."

"Well, where is Armageddon, and when will that great battle be?" asked Truth.

"Where Armageddon is, and when the battle will be fought cannot be known at present. There seems to be a great deal of conjecture on this subject. The word is said to mean mountain of the Gospel, or Megiddo ; and Megiddo is said to mean precious fruit.\* The mountain of the Gospel may mean the kingdom that upholds the Gospel, or that is upheld by the Gospel, or it may mean the kingdom of Christ. We know that in this book, mountain is the symbol for kingdom."

"Who or what are the three unclean spirits like frogs that come out of the mouths of the dragon, the beast and the false prophet?" inquired Truth.

Mr. Deeming replied, "These spirits go to the kings of the earth, not to the people. They go to the rulers of State governments, to prompt them to one last effort to destroy the Gospel mountain, or the kingdom of Christ, and to blight its Megiddo, or pleasant fruits.

"These spirits, coming as they do out of the mouths of the three great enemies who, in one form or other have opposed the rider on the white horse, and who have chased the woman clothed with the sun down through the centuries, must be spirits of evil.

"If I were going to name them, I would call them respectively, Ambition, Jealousy and Intolerance. To make the kings become ambitious of power, jealous of each other, and intolerant towards all who differ from them in religion, seems to be the errand of these mischief-making spirits in their visits to the rulers of the earth."

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\* "Cabinet Dictionary of the English Language," published in London and Glasgow.

Ecclesia inquired, "Do you think this great struggle called the battle of Armageddon will be a contest of material forces, or will it be a war of principles? And will it be fought with carnal or spiritual weapons?"

The interpreter answered, "It will be a war in which both of these elements will find a place. The line that will divide the contending forces will be the one that separates between civil and religious freedom and human equality, or Christian civilization on the one hand, and ambition, tyranny, intolerance, jealousy, and everything that stands in the way of peace and good-will among men, and everything that opposes Messiah's reign in the hearts of the people. The world will tremble beneath the tread of these contending forces, whenever that day shall come."

#### A COMING STORM.

At the next meeting for further inquiry into the meaning of the symbols presented in the wonderful roll, Ecclesia said to the four maidens that always attended her, "I want you to stand up together here, and sing to us the words that we composed for this occasion." Truth, and Faith, and Hope, and Love, stood up in a row, and sang as follows:

"Dark clouds are gathering on the mountains,  
And thunder-claps are heard afar;  
Strains issuing from long pent up fountains  
Are harbingers of coming war.

"Foul spirits now have left their places  
In dragon's, beast's and prophet's head,  
To travel o'er the world's wide spaces  
Wherever kingly feet may tread.

"They go out to deceive the nations,  
And lead them to the pending strife;  
Each listening king comes from his station  
To lose his kingdom with his life.



“Zion’s great King, the Lord of glory,  
 Shall rule among the nations now ;  
 For it is said in ancient story  
 That to Him every knee shall bow.”

When the singing ceased, Ecclesia read again, as follows : “ 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. . . . And every island fled away, and the mountains were not found.”

“ This vial,” said Mr. Deeming, “ brings the climax and gives the finishing stroke in the great conflict that commenced under the seals, and has been going on through the time of the trumpets and the vials.

“ This vial is poured into the air ; the air here means public opinion. The effect of the vial is to stir public opinion to such a degree of intensity that whatever is found to stand in its way is overthrown and demolished. This is intimated by the voice from the temple saying, ‘ It is done.’

“ The nations of Christendom have borne as long as they will, the wearisome burdens put on them by Imperialism, Ecclesiasticism and State-Churchism. Mohammedan countries are tired of the system that so long blinded their eyes and kept them in a compound ignorance. They are ignorant, and are ignorant of their ignorance.\*

“ Pagans have outgrown their religion, and are desirous of a change. But none of them are willing to renounce their errors, repent of their sins, and come into the light and liberty of the truth, as it is set forth by the woman clothed with the sun.”

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\* Rev. Henry Martin, Persian Missionary.

Mr. Braveheart here inquired, "What is meant by the voices, and the thunders, and the lightnings and the earthquake?"

Mr. Deeming replied, "Thunder and lightning are caused by an abnormal condition of the atmosphere, and they show that the forces of nature have got out of balance, and these commotions are simply nature's way of restoring the equilibrium. Here they show a great public excitement and intense feeling and agitation among the peoples of the world.

"And the earthquake means the breaking to pieces and the swallowing up of State governments. We remember the opening of the seventh seal brought voices, and thunders and lightnings, and an earthquake. That seal introduced the first trumpet. And the earthquake there spoken of shook the western Roman empire to pieces. And the public opinion of that day found expression in the setting up of the Gothic system of government.

"The earthquake under this vial will break up those State governments that are opposed to the idea of the brotherhood of man and the fatherhood of God. And the extent of this breaking up of old systems will exceed anything of the kind since the world began."

"What are the islands that fled away and the mountains that were not found?" asked Truth.

Mr. Deeming replied, "Mountains are the symbols of State governments. Under the sixth seal, the mountains and islands were moved out of their places. But here the mountains are entirely lost.

"Islands are small patches of land that rise up in the sea. And they represent small institutions under the protection of the State. And these institutions, being islands, show they can only exist in a state of society that is covered by sea-water, or a false or mixed religion. Perhaps they represent those ecclesiastical and secular organizations that give to the clergy the

right to lord it over God's heritage, and to corporations and monopolies the power to trample upon the rights and privileges of individuals. These could not exist in a purely Christian civilization, such as is to be given to the world some day."

The interpreter continued, "The world has never seen a strictly Christian civilization. But it must see such a state of society some time, unless we are to believe that the King of kings and Lord of lords has found more than His match in the despoiler of this fair world. Human society, even on this earth, will some day square all its institutions to harmonize with the golden rule."

"How long will the battle of Armageddon be likely to last?" inquired Truth.

Mr. Deeming replied, "In the absence of any information on this point in the prophecy, it is vain to speculate on the subject. The battle begins under the sixth trumpet, when the kings of the east have come, and the others that have been deceived by the unclean spirits, have come, and all of them are gathered together at Armageddon, which means the mountain of the Gospel, or Megiddo (precious fruit). We think that the mountain of the Gospel, or Armageddon, is the kingdom of Christ, or the cause of the rider on the white horse, that came on the scene at the opening of the first seal.

"And perhaps Megiddo, or precious fruits, may mean the blessings that come to those who accept the Gospel, and become the subjects of this kingdom, and abide in the protecting clefts of this mountain. There are many passages in the Word of God that speak of the mountain of the Lord."

Mr. Deeming continued, "I understand this battle to be a last and united effort of the enemies of the cause of Christ, to crush the white horse and his rider, and overthrow and destroy the woman clothed with the sun."

"Do you think," inquired Mr. Braveheart, "that there will be stronger efforts put forth in the future than there have been in the past, on the part of these enemies?"

Mr. Deeming answered, "In the past these foes have moved on separate lines. Paganism has not coalesced with Mohammedanism, and neither of these have worked with a false system of Christianity; but in this last great struggle, all of them work in concert, they combine their forces.

"They have gathered their resources, and mustered the armies of the deluded kings, to make short work of the woman whose footsteps the beast has been dogging all down the centuries.

"But they find themselves at Armageddon, or the mountain of the Gospel. Instead of a weak and timid woman to face, they find themselves confronted by a great and high mountain, of which Isaiah says, 'It is exalted above the tops of the mountains, or other kingdoms.' And Jesus says, 'Whosoever shall fall upon this stone shall be broken, and upon whomsoever it shall fall, it will grind him to powder.'"

"What is the reason of this action? Why do these enemies all come to the same conclusion, and form their coalition at this time more than at other times?" inquired Truth.

Mr. Deeming said, "The dragon sees that the rapid spread and growing influence of pure Christianity among the nations, forebodes the downfall of Paganism. The despots of the world, both secular and ecclesiastical, in the signs of the times and the liberal tendencies of public opinion, can read the doom of despotism and absolutism everywhere; and in the disenfranchisement of the minds of the masses, through the increasing light and glory of the Gospel, the ten-horned and the two-horned beasts can see that their reign and rule is in great danger.

"And this triple alliance of Paganism, Mohammedanism and State-Churchism is the last great effort of a weakening and waning cause."

"Will the woman have to meet and pass through severer trials than she has already met, and will she go back into the wilderness?" inquired Truth.

"No, by no means," replied the interpreter. "Then she was in obscurity, and in her weakness she struggled for a mere existence. Now she is standing before the world as one of the most conspicuous objects in it, and so far from the old-time fight for her life, she is now seen moving on to conquest. And in the midst of the fight, and where her foes are rallying their forces, and rushing onward in one grand assault, hoping to crush her and her cause beneath their feet, and to blot out forever her very name, they become at once weaker than children, and fear and trembling take hold upon them."

Mr. Braveheart here spoke, and said, "What has made them change their tactics so suddenly? Why do they act so much like an army of cowards?"

"Before answering your question," Mr. Deeming replied, "we will take a survey of the field and of the combatants. These are ranged under the leaders of divisions, and under the flags of the division which they belong to, and each leader has assigned to him the point of attack. The Pagans under their leaders, assault the doctrines of one God, and the life beyond the grave. The Mohammedans make their attack upon the doctrines of inherent sinfulness, the salvation of men through an atonement, the spirituality of religion, and the precepts of the moral law. State-Churchism attacks the right of private judgment, the liberty of conscience, nonconformity in belief, the absence of ritualism in religious worship, and the right of the laity to take part in the management of the affairs of the Church. And they all join hands in the attack

made on the equality of human rights, and the obligations that all are under to God and to society, to make themselves useful and helpful, according as God has given them ability, and so far as society furnishes them with opportunity. To them, the doctrine that all men have a God-given and an inalienable right to life, liberty, and the pursuit of happiness, has too much of the idea of human brotherhood to suit their selfish and lofty notions of divine favors being given only to the great and powerful. They make the assault at every point, and the battle becomes fierce and fiery, as the long columns of motley forces press on toward the Armageddon. The ranks behind shove the ranks in front, until they are all crowded into one compact mass of surging humanity.

“And now the din of battle is heard everywhere and the clash of arms, and the calls of the commanders, the roar of artillery, the cracks of musketry, the shrieks of the dying, the groans of the wounded, and the tramp of the horses, all combine to make the scene one that has never had an equal since man was upon the earth.

“And just as there seemed to be a crisis in the terrible work going on, there is heard, above the noise of battle, the thrilling, startling words, ‘Behold, the conqueror comes!’

“In a moment every sound is hushed. The numerous host turn their faces towards the Gospel mountain, the Armageddon, and coming down its sides they see a rider on a white horse and he is clothed in garments stained with blood; and following him are a numerous retinue on white horses, all clothed in linen white and clean. On and on the conqueror goes, and in all directions his enemies fall like grass before the mower’s scythe, until not one of them is found on the field of strife. The ten-horned beast, the two-horned beast and the false prophet are slain, and their bodies

are left upon the field ; and the dragon is taken prisoner and shut up in God's penitentiary to serve out a term of a thousand years in close confinement. The day is won by the conqueror, and the battle of Armageddon is ended."

"Do you here describe a literal or a spiritual conflict?" inquired Truth.

The interpreter answered, "It implies both. The contest is between spiritual and tangible forces ; it is a contest between Christ and the powers of this world, marshalled and led by the devil. And the weapons on one side are the inventions of men, and on the other side they are the sword of the Spirit and the Word of God."

"What do you understand to be the real meaning of all these predictions?" asked Truth.

Mr. Deeming replied, "To sum up the whole matter I believe that the following conclusions are as near the truth as may be found, until the day shall declare it and the prophecy shall become history.

"Daniel the prophet, in his day, while looking down the avenues of time, saw four great kingdoms symbolized, first by a great image and afterwards by four beasts. These four kingdoms reflected the leading features of all the despotisms of the world, and they spanned the time from Daniel's day till their final overthrow at the end of the days, or the period of their existence.

"Daniel also saw a stone cut out of the mountain without hands, to show that it was not of human origin. This stone smote the four great kingdoms one after another, commencing with the last and ending with the first. And this stone became a great mountain, and filled the whole earth. These other kingdoms, or mountains, were like chaff and the wind, which means excited public opinion carried them away, and no place was to be found for them. And the stone became a

great mountain, and filled the whole earth; that is, civil society everywhere was governed by it. We have seen all through our discussions that mountains mean kingdoms. Daniel says the stone smote the other kingdoms (or mountains) and they were broken up, and carried away by the wind.

"And John says the seventh angel poured his vial into the air, which, as we have seen, means public opinion. Wind is air in motion, and it means public opinion excited and agitated. Now the seventh vial being emptied into the air sets it in motion, and the current of public opinion moves in a certain direction. And the breeze becomes a gale, and the gale becomes a sweeping tornado, and under the tremendous pressure of public opinion, enlightened by the glory of Christ shining in the Gospel, and warmed by the Sun of Righteousness, the islands flee away and the mountains are not found.

"Meanwhile the mountain of the Lord has grown, and fills the whole earth. And I think that Daniel's stone mountain, the Mountain of the Lord, the kingdom of Christ, and the Armageddon or Mountain of the Gospel are only so many different ways of expressing the same idea."

"Do you think, then," said Truth, "that in the last great effort of the despots of the world, both in Church and State, to retard and prevent the extension of Christ's kingdom, and its beneficent fruits among the nations, we have the battle of Armageddon?"

"Yes," said he; "and when the enlightened nations wake up from the slumber of the ages, they will turn upon their old-time oppressors and sweep them from the earth, and at the same time they will come under the peaceful rule of the King of kings and Lord of lords, and his thousand years of reign on earth will have commenced."

Here Love, with tearful eyes, said, "When, oh! when, Mr. Interpreter, will that blessed time begin?"



Mr. Deeming answered, "That is a hard question, and it must wait for its answer until the day shall declare it. But that time will not come until the prophetic numbers are all run out. If our interpretations are well founded, the forty-two months of the reign of the beast and the woman, 1,260 years in the wilderness terminated in 1688, and the 1,290 days of Daniel terminated thirty years later, when Parliament relaxed the Test and Corporations Acts, and allowed dissenters equal privileges with churchmen, in 1718. And we think the 1,335 days of Daniel ran out in 1763, when the British Parliament sowed the seeds of the tree of liberty, which is making such rapid growth in the soil of the New World. But the number of the two-horned beast is not yet finished. But if we fix the date of its commencement at the establishment of the first Protestant Church, when the Duke Albert of Prussia established Lutheranism in his duchy in 1525, then we may fix the earliest date of the beginning of the period. That it may be delayed beyond that is possible, for God never does anything in a hurry. But the time will surely come."





## CHAPTER XXVI.

### THE WORLD'S NOONDAY.

AT the next meeting for studying the roll, Ecclesia appeared in the most beautiful garments. And her whole personal appearance seemed to be changed. A bright smile on her face gave her features a strange beauty, and the gladness of her heart shone out of her eyes, and gave evidence that she was unusually happy. She said, "My heart is full to-day, and I am pleased beyond description at the view that the future opens up before me and mine.

"But I have been looking into my roll, and I find some things that puzzle me; and I would like some further explanations, if it is not too much trouble to give them."

Mr. Deeming said, "To do what I can to help you and all others to understand these predictions affords me the greatest pleasure. But what have you selected for our consideration at this time?"

She read the following passages: "So he carried me away in the Spirit into the wilderness: and I saw a woman sit upon a scarlet-coloured beast, full of names of blasphemy, having seven heads and ten horns. And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of

abominations and filthiness of her fornication." (Rev. xvii. 3, 4.)

And further on she read, "Babylon the great is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. 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. . . . Therefore shall her plagues come in one day, death, and mourning and famine; and she shall be destroyed with fire, for strong is the Lord God who judgeth her. And the kings of the earth who have committed fornication with her, and lived deliciously with her, shall bewail her, and lament for her, when they shall see the smoke of her burning. . . . And a mighty angel took up a stone like a great mill stone, 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. . . . And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth."

Mr. Deeming said, "We have seen in these conversations that a woman is the symbol of a Church. The Jewish Church was the daughter of Zion. (See Jer. vi. 2; 2 Kings xix. 21; Ps. ix. 14; Isa. xxxvii. 22; Zech. ii. 10; Matt. xxi. 5; John xii. 15.) These passages, taken from a great number of similar import, show conclusively that in Old Testament times a woman was the symbol of a Church.

"And further, a good, true woman is the symbol of a Church that is faithful and true to its obligations; and a fallen and lewd woman is the symbol of a fallen Church. (See Amos v. 2; Jer. iii. 6-11.) And a bad woman is also a symbol of a false religion. (Ps. cxxxvii. 8, 9; Isa. xlvii.)

“And in the New Testament, the Church is the Bride of Christ while it is true to him; but if it forms other alliances, and joins hands with the State and becomes mixed up with and entangled in worldly affairs, then it is no longer the Bride of Christ and the Lamb’s wife, but it becomes a lewd, lecherous, and adulterous woman.”

“Who is the woman here described that is so richly attired, and so well mounted?” inquired Truth.

“We have seen her before, and we called her Jezebel; and we decided that she was the symbol of a fallen Church, and that the Latin Church was meant,” answered Mr. Deeming.

“Why do you think that this woman is a symbol of the Latin Church more than of any other State Church?” inquired Ecclesia.

He answered, “The scarlet-colored beast, as we have seen, represents a system, that system is the union of Church and State. As the dragon symbolized Paganism in alliance with the secular government, so the dragon’s deputy, the ten-horned beast, represents a Paganized system of Christianity in alliance with secular governments; and no other Church has controlled and used the secular power as the Latin Church has done. Other Churches have been subordinate to the State, and the king has been the head of the Church; but the Latin Church has dominated the State, and hence its symbol is represented as riding the ten-horned beast.”

“Well, why are these statements about the woman and the beast and the downfall of Babylon brought in here, after the battle of Armageddon?” inquired Truth.

The interpreter answered, “This is a sort of review of what has been done under the vials, and something like this has occurred at the close of each period. Before the first trumpet there was a pause in the pro-

phetic narrative until the servants of God were sealed in their foreheads, and then the seventh seal introduced the trumpet period. And at the close of that period there is another pause and a review, in which the characters that had made their appearance during this period are described, and the manner in which each of them had been affected by the trumpets is given. There was the angel with one foot on the sea and the other on the earth, then there is the measuring of the temple, then the history of the two witnesses is given. Then the woman and her flight to the wilderness from the face of the dragon when he makes his appearance in heaven. Then the ten-horned and the two-horned beasts make their appearance.

"And after this, the seventh trumpet introduces the last great woe, which includes the vials of the wrath of God."

Mr. Braveheart asked, "What is meant here by the fall of Babylon, and why is that event here coupled with the overthrow of this woman and her beast?"

Mr. Deeming replied, "Because the two are so nearly related that they will stand or fall together. Babylon means confusion—mixture. That is, the mixing together, in a confused and unholy alliance, things that should be kept separate. And what was done in Babylon is done by this woman. She claims to be the Bride of Christ, but in reality she is the mistress of the kings of the earth, and she gives to them the place that rightfully belongs to him.

"But more than this, it was at Babylon that the persecution of dissenters first commenced. True, God's people had been oppressed in Egypt, but that was not for their religion. The Egyptians oppressed and misused them on national grounds and as a piece of State policy. But the king of Babylon passed an Act of Uniformity enjoining upon all people to accept the

State religion and worship an image that he had set up. That meant idolatry or Paganism.

Among the subjects of Nebuchadnezzar, the king of Babylon, there were some who would not bow down to an idol—notably three young Hebrews. They were, by the king's order, thrown into a fiery furnace; but God would not let them burn. Here we have the first instance of legal persecution for conscience' sake, and it grew out of the connection of religion with the secular government. And from that time on, through all the ages, State-made religions have been an abomination in the sight of God. And this woman, by making use of the secular arm to put down dissenters, has linked her destiny with that of Babylon; and it is only fit and right that the two should fall on the same battle-field. In that order of the king of Babylon to kill heretics, is found the prelude to every persecuting edict that has been issued, from the days of Nebuchadnezzar down to the latest Papal Bull or kingly utterance that is fulminated against dissenters. For this reason it is said that in her was found the blood of prophets, and of saints, and of all that were slain upon the earth."

#### A SONG OF TRIUMPH.

Ecclesia read more passages that seemed to open up a new vista in which there appeared visions of beauty beyond anything that had been seen on earth since the loveliness of Eden was marred by the ruthless hand of sin.

She read, "And after these things I heard a great voice of much people in heaven, saying, Alleluia; Salvation, and glory, and honor, and power unto the Lord our God. For true and righteous are his judgments: for he hath judged the great harlot, which did corrupt the earth with her fornication, and hath avenged the

blood of his servants at her hand. . . . Let us be glad and rejoice, and give honor unto him: for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was given that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints. And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God." (Rev. xix.) "What do you make of these declarations?" inquired Ecclesia, when she ceased reading.

The interpreter answered, "The first word heard as the great voice speaks, is a Hebrew word; Alleluia (praise Jehovah). This is an intimation that the ancient people of God have learned that the Jehovah of the Old Testament and the Christ of the New Testament are one person. The blindness has passed away, the scales having fallen from the eyes of Israel, as they did from those of Saul. The Jews are now Christians. The fulness of the Gentiles is come; and now there is neither Jew nor Gentile, male or female, bond or free, in regard to rights and privileges in the service of the Lord. The universal Church is here engaged in giving glory to God for his protection and his favors. He defended it when it was struggling for existence, and he supported it during its fight for the conquest of the world, and he now leads it out into the noonday blaze of millennial glory. Why should not the Bride of the King rejoice on her wedding day, and after all of her enemies are subdued?"

"Do you think," said Truth, "that the description here presented is intended to show the highest and final state of the woman clothed with the sun? During this period will she realize all that there is in store for her?"

Mr. Deeming replied, "I think not. If we look at

the past history of the Church, we shall see that her course through the ages has been marked by change and progress. During the Jewish period, the Church was a daughter depending on her father for all that she enjoyed; but during the Christian era, the Church is a bride in prospect, affianced to the King of kings.

"We have seen this Bride fleeing from the face of the dragon, and hiding herself in the wilderness for many long and weary years, where she was hunted by the beast and hated by Jezebel, his rider; opposed by the two-horned beast, and the false prophet; and anti-Christ, in all his multifarious forms, did all in his power to blot out her very name from among the nations during the time of the world's dark midnight.

"And we have seen her after she was called out of the wilderness dressed in her working garments, toiling and striving for the regeneration of the race and the salvation of the world. Toiling on amid discouragements and disappointments, until the whole world was conquered for her Lord. Never faltering, never wavering. Always faithful and always true. The object of hatred on the part of her foes, and the admiration of angels, she has reached the time of her nuptials, and her wedding day has come. But we must remember that her wedding day is not her coronation day."

"Wherein is the difference between her marriage and her coronation?" asked Truth.

Mr. Deeming answered, "By her heroic fortitude and patient fidelity in the dark days of trial, she has proved herself worthy to be the Bride of the King, and queen of the kingdom."

#### A WEDDING SONG AND FUNERAL DIRGE.

Mr. Deeming went on to say, "When the woman was fleeing from the dragon, there were given to her



the wings of an eagle, that she might escape to the wilderness for safety ; but now she is granted garments of linen, white and clean, while she awaits the appearing of the expected bridegroom. She patiently endured hardships and deprivations under the trumpets. She diligently and perseveringly did her work, and performed her duty through the period of the vials. And now that her Lord is at hand to make her all his own, and to give her the control\* of the conquered world for a thousand years, she may well rejoice and be glad. He comes to claim his Bride, and to scatter her enemies, and to break to pieces her oppressors, so that they shall be carried away like the chaff of a summer threshing floor.† The saints of the Most High, the Israel of the New Testament, the Church of God, the Bride, and the Lamb's wife, I take to be one and the same thing ; so that all the promises and prophecies of the Old Testament respecting God's ancient people, and that have not yet been fulfilled, are now the property of the united Church, that is composed of converted Jews and converted Gentiles, who are now all one in Christ, and are the heirs according to promise. And unless we mistake the import of many promises respecting the future of the Church, there is to be an interval between the subjection of the world to Christ by the establishment of a thoroughly Christian civilization, and the final winding up of the history of this earth, and the day of judgment. If that is not the case, what is to become of such promises as are found in both the Old and the New Testaments, in which the glorious reign of Christ

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\* Daniel vii. 14. The Ancient of Days gives the kingdom to the Son of Man ; and then it is given to the saints of the Most High to possess it. (See verses 18, 22, 27 ; Luke i. 33 ; Rev. xi. 15 ; xx. 4.)

† See Dan. ii. 35 ; Ps. i. 4 ; ii. 10, 35-36.

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and his Church is spoken of, and in a way that has never been fulfilled?\* Besides all this, if there is to be no such general reign of Christ, and if the world is never to see an example of what Christianity is in its highest state, as manifested in social and civil life, then the devil will have whereof to boast. He will claim, or his subjects may claim for him, that in one day in Eden he so completely spoiled human society that six thousand years of divine and human efforts failed to repair the mischief then and there done."

"What," said Truth, "is to be understood by the saying that Christ came to destroy the work of the devil? Does it simply mean the salvation of individual man? or does it also include the final restoration of the world from the curse of sin?"

Mr. Deeming answered, "In the salvation of men, through an atonement, we see the manifestation of the goodness and mercy of God; but in driving the devil out of the world, and in banishing him from human society, God is manifesting His justice and His power. The devil has no right in this world, and the curse that came upon the earth on account of man's sin will be taken off, and the fruits and flowers of Eden will once more grow and flourish in the soil of this earth."

"You spoke a while ago of a wedding song and a funeral dirge," said Truth, "what did you mean by them?"

He answered, "The wedding song is this, 'Let us be glad and rejoice and give honor to him: for the marriage of the Lamb is come, and his Bride hath

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\* See Ps. ii. 6-9; Ps. xxii. 27; lxxii. 12; Isa. lx. 18-22; xlix. 22, 23; lx. 4; lxxv. 20-25; lv. 13; ii. 4; Micah iv. 3, 4. Many more might be given if needed. These passages seem to refer to a state of things still in the future, and refer to the conditions of society in the millennial era; but the many predictions that point to the conversion of the Jews, and their incorporation into the Church of the millennium are not cited here.

made herself ready.' The funeral dirge is, 'And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast and them that worshipped his image. These both were cast into the lake that burneth with fire and brimstone.'

Truth again inquired, "What is the difference between the wedding song and the coronation song of the Bride of the King?"

Mr. Deeming answered, "The coronation song is sung by angels when the conquering King returns to the heavenly city accompanied by his Bride, the blood-washed Church. The song is this, 'Lift up your heads, O ye gates, and be lifted up, ye everlasting doors, and the King of glory shall come in. Who is this King of glory? The Lord strong and mighty, the Lord mighty in battle.

" 'Lift up your heads, O ye gates, even lift them up, ye everlasting doors, and the King of glory shall come in.

" 'Who is this King of glory? The Lord of hosts, he is the King of glory.' This is the coronation song."

"Well," said Hope, "How long will the coronation be after the marriage is over?"

The interpreter replied, "A marriage ceremony is simply the ratification, before witnesses, of an agreement that has been made between the parties. And this agreement may have been long before the ceremony takes place.

"And on this occasion there are many things that combine in making the event a most interesting one. The Bride has many foes, and all that they could do for her destruction they have done. And at the time when the Bridegroom is about to make his appearance those enemies have united and marshalled all their forces for one great and determined effort to drive the woman out of the world.

“ And at this critical juncture the Bridegroom comes, followed by a cavalcade of heavenly troopers. In the presence of angels, men, and devils, he acknowledges his affianced, who has been true to him through all the years. Then he remembers her enemies, and rushing to the field of conflict, he scatters and subdues them. The battle of Armageddon is ended; the marriage of the Church to her Lord is accomplished, and she commences to reign with him upon the earth, and the millennium is ushered in.”

“ Do you think that the reign will be a literal and temporal one, or will it be a spiritual reign ? ” inquired Truth.

“ He tells us that his kingdom is not of this world,” replied the interpreter. “ And again, he says, ‘ My kingdom is within you ; ’ I understand that to mean, that his kingdom is not like the kingdoms of the world. Earthly kings govern their subjects by outside forces, but he governs his subjects through spiritual influences working within them ; in that sense his kingdom is spiritual. But Daniel’s stone mountain, and Isaiah’s and Micah’s mountain of the Lord’s house into which all nations are to flow, John’s Armageddon, or Gospel mountain, are all descriptive of the kingdom that the God of heaven was to set up in this world. And that kingdom is just as much a fact as the four kingdoms symbolized by the image that Nebuchadnezzar saw in his dream were facts ; and though it is not of the world, yet it is in the world.”

“ Do you, then, think that Christianity will so completely permeate human society that its teachings will become the law of nations, and its principles will be the bonds that will keep the social structure together ? ” Truth inquired.

“ Yes, that is what I think,” said Mr. Deeming. “ And further, I believe that society will give a more willing and cheerful obedience to those laws and precepts than has ever been given to the laws of any

nation since the law was broken in Eden. This kingdom will be a literal fact, for it presents a condition of human society just as surely as any other kingdom ever did. But it will show a state of society far beyond anything that has ever been in the world."

Truth again inquired, "Will there be wars and contentions among the nations then?"

He answered, "No; for the nations are to beat their swords into pruning hooks and learn war no more. (Isa. ii. 4; Mic. iv. 3.)

"Will there be any murders or violence at the time we are speaking of?" asked Love.

"No," again replied Mr. Deeming. "For they shall not hurt nor destroy, because the earth shall be full of the knowledge of the Lord." (Isa. xi. 9; Hab. ii. 14.)

"Will there be peace everywhere and among all the inhabitants of the earth?" again asked Love.

"Yes; for the wild beasts and reptiles lose their ferocious and poisonous instincts. (Isa. xi. 6-9; lxxv. 25.) These declarations may be somewhat figurative, but they show that peace and concord will be the prevalent condition of society."

"Will there be any unrequited toil and unremunerated labor in that era?" asked Hope.

"No," replied he. "They shall not build, and another inhabit; they shall not plant and another eat; they shall not labor in vain. (Isa. lxxv. 22-25.) Capital and labor will be so adjusted that no one will waste his capital and no one will lose his labor."

Mr. Braveheart asked, "What form of government do you think will prevail among the people, for there must be some kind of regulations to be observed in individual conduct and national intercourse?"

#### THE PEOPLE WILL GOVERN THEMSELVES.

Mr. Deeming said, "Perhaps the highest and most excellent condition of society, possible in this world, is

described in the eleventh and sixty-fifth chapters of Isaiah's prophecy. And what form of government may prevail among men it would be presumptuous to say definitely.

"But it is probable that for convenience the race will be divided into nations; and there will be laws of trade and commerce, laws for the regulations of individual right and obligations, and laws respecting property, and taxation for government expenses. And in fact, society will make all kinds of laws that may be found necessary. But these laws will not be oppressive and unjust; they will be simply the will of a Christian community embodied in legal form."

"Do you think," said Truth, "that there will ever be a more exalted and happy condition of humanity than the one that you have described?"

"Oh! yes," replied the interpreter. "The inhabitants of the new Jerusalem in the new heaven and new earth will be more exalted and happy, because they will be more secure and more free from the curse of sin. For in that state there is to be no more death, nor sorrow, nor crying, nor pain, for former things will be passed away."

Ecclesia said, "Will you permit me to read a few lines here that seem to throw light on this subject?"

And she read as follows, "And there came unto me one of the seven angels, which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will show thee the Bride, the Lamb's wife. And he carried me away in the spirit to a great and high mountain, and showed me that great city, the holy Jerusalem, descending out of heaven from God."

And further on she read, "And the city had no need of the sun, neither of the moon, for the glory of God did lighten it, and the Lamb is the light thereof. And the nations of them that are saved shall walk in the light of it; and the kings of the

earth do bring their glory and honor into it; and the gates of it shall not be shut at all by day; for there shall be no night there. And they shall bring the glory and honor of the nations into it. (Rev. xxi.)

Mr. Deeming said, "I think that you will all agree with me that the description here given shows a higher and happier state of society than we have seen before. And this is just as real as was the condition of the Church under the trumpets and vials, and as it will be during the millennium."

Truth here remarked, "The most blind can see a wonderful contrast between the Church in the wilderness and the same Church in glory."

"That is so," said Truth; "and the reigning in the earth during the millennium, and the final home in glory, are just as much realities as was the suffering persecutions first from Jews, then from Pagans, and then by the beast and his allies. And the woman in the wilderness was no more a living fact than the Church in glory will one day be a living and unending fact."

"And to think that our humble and unassuming mistress should, through all these toilsome and weary years, be the symbol of a thing so grand and glorious as this New Jerusalem almost overcomes me, and fills me with such awe and admiration that I can hardly think it possible that I should be so long with my loved mistress, and yet know so little about her real character," Love said, with great earnestness.

"Will there be any disease and death during the millennium era, and will there be any sinners among the people then?" asked Truth.

"There will be death and sickness," said the interpreter; "but the laws of health will be so perfectly understood and so thoroughly observed, that men will live a great deal longer than they do now, 'For the days of a man shall be as the days of a tree.' (Isa. lxxv. 22). The oak is said to live 500 years, and sometimes

much longer; this seems to restore the longevity of the antediluvians. And it is said that a child shall die an hundred years old; that is, a person that dies at that age shall be considered as only a child. An hundred years will be about the same proportion to the average life that eight or ten years are now. And the sinner being an hundred years old shall be accursed, or condemned; society will be so perfectly in accord with the teaching and principles of the Christian religion, that any one who lives an hundred years in sin will be condemned both by the law of God and by public opinion."

"Can you tell how long this condition of society will be likely to last?" asked Truth.

Mr. Deeming answered, "That is a problem that must wait for its solution until the day shall declare it. We are told that Satan is to be bound, after the battle of Armageddon is over, and to be shut up in prison for a thousand years, and the saints are to live and reign with Christ for the same length of time. But whether these are to be literal or prophetic years is not said. If it means prophetic time, in which a day stands for a year, then the millennium will last for 365,000 years; and I am inclined to the latter view of the subject, but I would not say definitely which it will be."

"Well," said Faith, "could the earth sustain the population that would be on it before so long time has elapsed? Would the people not starve for want of food?"

Mr. Deeming answered, "Probably one half of the products of the earth is now wasted in one way or other; or, at least, it is not used for human food. And then the curse of sin will be lifted from the ground, and probably one acre will produce as much as four or five does now; the waste places shall become fertile and fruitful, and gormandizing and gluttony will be



unknown among the people. And God has promised to his people that they that trust in the Lord shall not want."

Truth said, "Can you tell us what will come at the close of the millennial era?"

Mr. Deeming answered, "This is a hard question; there seems to be a mystery, and the whole subject is involved in obscurity. The souls of them that were beheaded for the witness of Jesus lived and reigned with Christ a thousand years; the rest of the dead lived not till the end of the thousand years. I think that by the souls of these martyrs is meant their dispositions, tempers and spirits lived in and actuated the great majority of the people during this period. This is said to be the first resurrection, but the rest of the dead lived not again till the thousand years expired. I understand that to mean the rest of the martyrs; that is, their dead bodies did not live again till the thousand years were finished. Then the general resurrection comes; but just then Satan is let out of prison, and when he finds the wicked dead already risen and awaiting the judgment, he persuades them to join him in one last, great effort against the camp of the saints, the Church; and I cannot see where the numerous host, whose number is like the sands of the sea, are to come from, unless they are resurrected sinners of all the ages. For I cannot conceive it possible that at the end of a thousand years of the reign of truth and righteousness in human society, there would be found such a vast number of the living that would turn away from God and his Church at the first invitation of the Devil. God sends fire and devours or subdues them; after this appears the great white throne and the judgment."

Truth said "The thought that truth and righteousness is to rule human society for so long a time is very animating to all lovers of that which is good."

"Yes," said Mr Deeming, "and it is sure to come; for if there is to be no such reign of truth and righteousness, then a part of the Lord's Prayer is meaningless, the hope of the Church a delusion, and many of the prophecies are misleading.

"Jesus taught His people to pray, Thy kingdom come, and Thy will be done on earth as it is in heaven, and the godly of all ages have looked hopefully to a time of great prosperity to the cause of the Redeemer, and many of the prophecies are full of glowing descriptions of the coming time of the reign of righteousness."

Ecclesia here spoke. "Our conversation must close for the present, and I would like to say a few words as regards the past. I will not speak now of the daughter of Zion as the symbol of the Jewish Church; but, since the Bride of Christ, or the Christian Church symbolized by the woman clothed with the sun, has been the subject of our studies, I will talk of her.

"And how short the time now seems since a few obscure men were seen following a leader who was said to be of humble parentage, and lowly birth. Then there came a day when he was put to death as a criminal, and his friends were scattered. Then there came a rumor that he had risen from the dead, and then he gathered his few friends around him, and gave them their commission to Christianize the world. And then, while the Church stood waiting to see what next was to be done, He ascended up to heaven, and I, his Bride, was left to battle with sin and Satan, and conquer the world for Him.

"I feel like closing our conversations with a song.

"Once I was standing on a mountain  
My Lord and Master by my side,  
His love, like overflowing fountain,  
Run out to me, His chosen Bride;  
And then I gave Him solemn pledges,  
To follow Him through all the ages.

“ My feet since then were often weary,  
As in the path of faith I trod,  
That sometimes seemed so dark and dreary ;  
But still it led me on to God.  
And now, I see, that through life's stages,  
I've stood upon the Rock of Ages.

“ 'Midst poverty and self-denials,  
I made Jerusalem my home,  
At length it fell ; then sorer trials  
Awaited me, in years to come ;  
Hated by savages and sages,—  
But resting on the Rock of Ages.

“ Then later on, I found me standing  
Before a dragon, great and strong ;  
And he, in thunder-tones, commanding  
That I should mingle with the throng  
Who, for his glittering pelf, engages  
To turn them from the Rock of Ages.

“ When I refused, with eyes like fire  
He sent a flood to end my life ;  
On eagles' wings I mounted higher,  
And fled from the unequal strife ;  
Now he, in bootless fury rages,  
While I rest on the Rock of Ages.

“ Then, to the ten-horned beast, he proffered  
His seat, authority and power,  
And he, accepting what was offered,  
Began on me his wrath to shower ;  
And, with the dragon, he engages  
To drive me from the Rock of Ages.

“ When to the wilderness I hied me,  
To find a place of safety there,  
'Twas then the ten-horned beast espied me,  
And I was hunted everywhere ;  
But though he foams, and storms, and rages  
I still am on the Rock of Ages.

“Next, the false prophet, like a mountain  
 Burning, was cast into the sea ;  
 And lust and avarice from this fountain  
 Sent forth their streams to poison me ;  
 But this no harm to me presages  
 While I am on the Rock of Ages.

“Now Jezebel, with eyes that glisten,  
 With lustful love for earthly kings,  
 Mounts on the beast, the nations listen,  
 While she, like some sweet siren sings ;  
 Till, in response, each king engages  
 To drive me from the Rock of Ages.

“And now, a two-horned beast arises  
 Out of the earth, with gentle mien,  
 Who, with the skin of lamb disguises,  
 So that himself cannot be seen ;  
 And he no good to me presages,—  
 But still, I'm on the Rock of Ages.

“Disfranchised everywhere I found me ;  
 Rights, civil and religious, lost,  
 And nowhere could I call around me  
 My friends, unless at fearful cost ;  
 But when the fiercest battle rages,  
 I stand upon the Rock of Ages.

“I now am waiting for the glory  
 That comes for faithful work, well done,  
 To finish my eventful story  
 On the bright plains around the throne ;  
 And though Heaven's song my tongue engages,  
 I'll still rest on the Rock of Ages.”

## RESPONSE.

“Go on, and meet thy Lord up yonder,  
 Thou faithful, suffering, trusting wife ;  
 And well may angels look and wonder  
 That thou hast conquered in this strife ;  
 But tell them that through all life's stages,  
 Thou wert standing on the Rock of Ages.”

es,

