

THE
HISTORICAL
FULFILLMENT
OF
JOHN'S REVELATION

As Revealed By
LORD JESUS CHRIST
To
ARCHIE J. INGER

CONTENTS

[INTRODUCTION](#)

[CHAPTER ONE](#)

[CHAPTER TWO](#)

[CHAPTER THREE](#)

[CHAPTER FOUR](#)

INTRODUCTION

To narrate the events, which led up to, the writing of this booklet would be long, and to most people would be tiresome. However, I believe that a few remarks are necessary.

Early in life I disapproved of all things pertaining to religion. I worshipped what I saw highest in men and believed that if indeed an eternity existed (a thing which I doubted) man there would possess a conscience which would cause him to judge and punish his own wrongdoing, even as it does with all enlightened men here upon the Earth. I had no fear of devils, no reverence for angels, nor for God, on the ground that I knew nothing of either. If to reach Heaven meant eternal bondage to creed and dogma, I preferred my freedom while upon the earth taking my chances hereafter.

But in some of these respects I have changed my mind. For I discovered a TRUTH, which revealed to me that, however greatly I desired mental freedom, I was not free. Freedom is the gem of existence. How foolish I was to think that I possessed that gem! I am now convinced that the condition of a man, who is firmly fixed in his own individual opinions, is quite as sad as the condition of a Catholic or a Methodist or of any other denomination who is bound to his respective creed. Fixed opinions are always the enemies of Truth, whether they are fixed by an individual for himself; by a church for its members; or by a country for its people. We all possess so little truth that our philosophy is generally maintained by mere combativeness alone; while a truth will not only stand upon its own merits, but will grow. I, for one, found it so. Having created a philosophy of life for myself, I was satisfied until friends and relatives no longer opposed my believing as I pleased.

The strife of maintaining my opinions, which had kept them alive, ceased, leaving me with an inward longing still unsatisfied. I now think it wrong that any man should maintain his opinions by force; but rather, when he finds his opinions are not supported by facts, he should be the first to abandon them. Why should we feel sure of ourselves?

The atheist will say that to believe in a God is folly. But is it not equally foolish to declare that there is no God? None of us know. This would seem to be the safest attitude, were it not that they who make it generally believe the exact opposite of themselves. But if we do not know, then we are not yet free. Thus we see that He was wise after all who said: 'Ye shall know the TRUTH and that will make you free.'

It is simply the desire to know the Truth that I wish to inspire in the reader's mind before entering into a perusal of this interpretation of John's Revelation. It was, in all likelihood, the desire to know the Truth, which made possible the events leading up to the writing of this revelation. For I believe that under the dominance of any other desire it could not have been received.

The Truth regarding the future existence of man dawned upon me in a manner more strange than any dream. It was indeed the dawn. The dawn of a new day following a night of darkness. The dawn of a new life; and it came when nothing less could have made this life seem worthwhile. In the hour of disbelief and rebellious despair, a strange experience visited the house of my mother and myself in which for three weeks we communed with Angels. To us, the almost impossible, the miraculous, the proof of an eternity came. Not dogma, nor doctrine, but actual experience with the invisible released our souls from the bondage of doubt and perplexity, giving us the freedom, which comes from knowing.

During this great experience a creedless doctrine was revealed; a doctrine as absolute as evolution, yet as free from boundaries as the universe; and as close to the heart and soul of man as the sun is to the blooming plant, holding within its sweet embrace the privilege of knowing; each man for himself.

During this marvelous revelation the writing of a book was predicted. Three years later the book was written, being revealed to me in the form of a vision from Heaven. The Christ appeared and told me things which I recorded, crudely perhaps, being unskilled in letters; nevertheless accurately, and in a manner pleasing to Him who revealed it.

After a volume had been completed, and which was published under the title, "The Revealed Translation of John's Revelation," which contained the spiritual significance of that part of the Scriptures; there followed a new revelation containing the historical comparisons between the symbols of John's revelation, and history itself. These I was commanded to withhold until I should receive permission from The Spirit to publish them. This permission I now have, and will publish them that all who desire may read. After this introduction is concluded I assume no further credit but write as if I were the Christ speaking, for I am merely repeating His words as nearly as it is possible for me in my weak way to repeat them.

In this interpretation no new doctrine is expounded. Its purpose should be as appealing to the agnostic as to the religionist--and probably more so. But let it be understood also that no matter in what direction it may move the reader, its intention, or intended purpose, is not to inspire any man to seek God through any of the religious channels existing under the head of Christianity today. However, it is hoped that all who read will be convinced that God knew the future, and communicated it to mankind through the instrumentality of John, "The Divine." The future, being in this manner revealed, only proves that wisdom can be imparted to man from the eternal side of life. If this fact is established in the reader's mind, then the object of this interpretation has been accomplished.

Many of the historical comparisons, which are made within these pages, have been made before by students who have endeavored to reconcile history and prophecy. But while they have discovered some true comparisons, they have added so many untrue ones, and have injected such a variety of absurd religious doctrine that the reader has become lost within a maze; while the more discriminating have become disinterested. Therefore, I once more state that the object of this interpretation is to prove that God did cause a communication to take place through John from the eternal side of life. This being once honestly admitted, incurs a responsibility. What is it? That is for each soul to discover, but it is certainly not discovered for him within this little volume unless he has eyes that see beyond the flesh. However, I may add, he who finds his responsibility will

not discover it by reading alone but by the manner of his life; and with this I commend this interpretation to all seekers for TRUTH.

ARCHIE J. INGER

Chapter One

Many have despaired and given up all hope of ever gaining an understanding of The Revelation of John by reading alone. But would it not be contrary to God's nature for him to inspire the writing of a book, which he did not wish to be understood? It is folly in the extreme for those who are supposed to understand the secret sayings of the Scriptures to endeavor to shield their ignorance of this particular part of it by saying that it is not to be understood nor questioned. For the following introduction is emphatically opposed to any such attitude: "Blessed is he that readeth, and they that hear the words of this prophesy, and keep those things which are written therein. For the time is at hand."

After the crucifixion of Jesus, John, his beloved disciple, was banished to the Isle of Patmos by the Roman Emperor. At that time there existed seven churches in the seven cities of Asia Minor, which, through worldly fear and lack of faith, had already begun to apostatize from the first principles of the teachings of Christ. At the head of the seven Churches were seven pastors who had permission from the Roman government, as well as from divine appointment, to officiate in the new faith. These had fallen into the error of levying a tax with which to provide themselves a regular salary. A course very much opposed to the holy faith of true obedience to the Divine influx, and dependence upon the Spirit for their daily needs.

John, who was in communication with The Holy Spirits, was by them advised by this fact, which deeply grieved him. Then, seeking consolation, I, the Lord, sent a vision unto him in which he beheld seven golden candlesticks; and in the midst of them standing one like unto The Son of Man. This one said unto him: "Fear not. I am the beginning and the end. I am he that lives and was dead; and behold! I am alive forever more. Amen.

The wanting, which was sent to the seven Churches, need not be interpreted, as it is accurately recorded and self-explanatory. The reader is referred to the fourth and fifth chapters of the Revelation. The description is continued thus:

(2) 'And immediately I was in the spirit: and behold, a throne was set in Heaven, and one sat on the throne.

(3) 'And he that sat was to look upon like a jasper and a sardine stone: and there was a rainbow round about the throne, in sight like unto an emerald.

(4) "And round about the throne were four and twenty seats; and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold.

(5) "And out of the throne proceeded lightning's and thundering's and voices; and there were seven lamps burning before the throne, which are the seven Spirits of God.

(6) "And before the throne there was a sea of glass like unto crystal; and in the midst of the throne, and round about the throne there were four beasts full of eyes before and behind.

(7) "And the first beast was like a lion, and the second beast like a calf; and the third beast had a face as a man, and the fourth was like a flying eagle.

(8) "And the four beasts had each of them six wings about him; and they were full of eyes within. And they rest not day and night saying: Holy, Holy, Holy, Lord God Almighty, which was, and is, and is to come.

(9) “And when those beasts give glory and honor and thanks to him that sat on the throne, who liveth forever and ever.

(10) “The four and twenty elders fall down before him that sat on the throne, and worship him that liveth forever and ever, and cast their crowns before the throne, saying:

(11) “Thou art worthy, Oh Lord, to receive glory and honor and power; for thou hast created all things, and for thy pleasure they are and were created.”

Ch. 5 (1) “And I saw in the right hand of him that sat on the throne a book written within, and on the backside, sealed with seven seals.”

The seven seals indicate that the book, which was to be opened, was in seven sections. The book itself being the symbol of TIME, which is, or was to be divided into seven divisions. Only Christ knew that which would be; thus only he could open the seals by revealing the future. That the book meant TIME is clearly shown by the fact that no one could either open it, or look upon it, as stated in the following description:

Ch. 5 (4) “And I wept much, because no man was found worthy to open and to read the book, neither to look thereon.” John wept when he found that no one could open or look upon the book, but was comforted thus: “And one of the elders saith unto me, ‘Weep not: behold, the Lion of the tribe of Judah, the root of David, hath prevailed to open the book, and to loose the seven seals thereof.’”

John looked to see the opening of the book of TIME, and describes it thus: “And I beheld, and lo, in the midst of the throne and the four beasts, and in the midst of the elders, stood a lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God set forth into all the earth.

“And he came and took the book out of the right hand of him that sat upon the throne.

Critics, desirous of finding fault rather than of building up the hopes of men, have criticized the Revelation of John because of the seeming contradiction which they find in the fact that he was told that the Lion should open the Book; but when it was opened it was performed by the Lamb which was, as it were, slain. But Revelation is ever intangible unless man is submissive to the source, which reveals it. Either he rebels, or he mutilates and misinterprets it. Therefore, O reader, if you wish to understand this Revelation you must abide by the conditions fully expounded in “***THE REVEALED TRANSLATION OF JOHN’S REVELATION***,” which asks you to submit your opinions and your manner of serving God to the action of Spirits upon you.

John, who beheld the vision, was not confused by the seeming contradiction, nor would other men have been so, had they been as submissive to God as they have believed themselves to be. They would have known, as did John, that the Lion and the Lamb were symbols representing the same person. The Lion, commonly called the King of Beasts, represented Jesus while in his worldly strength and victory. While the Lamb, commonly used as a beast of sacrifice and slaughter, represented him as he was led to the cross where he surrendered his physical life for the time stated in the Scriptures.

This summary is more or less unimportant, but it is necessary to properly introduce the subject. We have found that the book, which John saw opened, was TIME. Upon what authority can it be declared to have meant TIME, many will ask? The fact that symbols were used at all may also be objected to. But because they were used, they were evidently representations of something. It would be a difficult task to picture to the physical senses of man a thing so without form as TIME unless symbols were employed.

Therefore, being that they must be employed, it cannot be doubted that a closed book presents itself as a suitable choice for the representation.

I have stated that the book represented TIME. And if in the following comparisons every circumstance corroborates my statement, no other proof will be required to satisfy the reasonable and thinking mind; while argument to the unreasonable is of no avail. And if there are any who have formed convictions concerning the Revelation of John, which they wish corroborated at all costs, I would advise all such to discontinue further investigation.

In order to apply the symbolic meaning of the Revelation to the symbols themselves, it will be necessary for the reader to familiarize himself with the Revelation as it appears in the Bible, as we proceed.

In the fourth chapter, beginning with the sixth verse, John describes a “throne around which were four beasts with eyes before and behind.” The four beasts are also described as having “six wings and full of eyes within. They rested not day and night crying: ‘Holy, Holy, Holy, Lord God Almighty.’ The first beast like a lion; the second like a calf the third one having a man’s face, and the fourth was like a flying eagle. Now that we have described the preparation for the opening of the book which was sealed with seven seals, and would evidently be opened one seal at a time, the reader is advised to familiarize himself with the sixth, seventh and eighth chapters of the Revelation.

As the first four symbols are opened, a new group of symbols appear: a white horse; a red horse; a black horse; and a pale horse, each appearing at different times and under new circumstances. That the first four symbols do not change their character from that of a horse and its rider, would indicate that they signify the same thing at four different periods. These four horses are closely allied to the four beasts described as sitting around the throne, for as each horse appears the beasts are heard to cry: “Come and see.”

Upon earth man is taught, and forced to regard civil power; but through the teachings of Christ, as well as through other prophets, we are informed that there exists another power, which we may call the Celestial power. If indeed there exists two acknowledged powers, the greater of which is the Celestial; would it be the part of wisdom to suppose that God would cause a prophecy to be inspired dealing only with what would be the history of material events; or would He not also foretell at the same time the circumstances which would surround the church? Since we must recognize two powers, the Civil and the Spiritual, a prophecy, which would portray the coming events by the use of symbols, would naturally employ different symbols to represent each power. Yet how closely one would be allied to the other. So we have it in John’s revelation. We have the four beasts, and we have the four horses. One seems to directly concern the other. Let the reader then suppose, until it is proven, that one of these groups represents the Church established by Christ, and the other represents the government to which the Church conformed.

We could not well concede that the four beasts represent civil power, for they are described as being around the throne and with the elders and the Angels. But it is evident that the four horses represent civil power since they are surrounded by conditions strictly of the earth. The bow is used in war, and crowns are given to Kings. The rider of the second horse had power to take peace from the earth, for he carried a sword. The third rider carried a balance with which to weigh wheat and barley, while the fourth was

named Death, and he killed with a sword and with hunger. And the fact that each beast cried: "Come and see" as each horse appeared, would indicate that they existed at the same time, though the one represented the Church, and the other Civil power. Or more plainly speaking, Church government, and Civil government.

In the present day, the emblem of the United States is the American Eagle; of Great Britain, the Lion; of Russia, the Bear; etc. The fact that at the time the revelation was written by John, the Roman Empire was in prominence, and that it used the horse as one of its emblems would indicate that the Roman Empire was the power represented by the four horses which John saw.

Jesus has, in many instances, been referred to as "The Lion of the Tribe of Judah." In its infancy the church could well be symbolized by the Lion. Adorned with all the majesty, which TRUTH could give it, it reigned over and above every obstacle. After the crucifixion of its founder, the disciples, as well as their adherents, were as bold as they were just. With the fearlessness of a Lion they made their influence felt from the remote corners of the desert into the haughty courts of kings and emperors. Their weapon of war was their faith and their protection in the time of peril was their trust in Christ. And the power, which they manifested, was such as proved them to be servants of a living God. Their doctrine was free from dogma and superstition; and their kindness, their charity; their superiority of action toward their fellow men was testimony of their religion.

It was while the Church was in its purity and thus invading the crudeness of Civil power and private cruelty that it was represented to John, in a vision, as a lion having six wings and many eyes. Proceeding, we find that the seven seals, which were opened, were the different periods through which history was to pass. And the six wings, which were seen upon the four beasts, were six of these same periods, or changes during which time the church would be contaminated and hampered by civil power.

Why, then, the reader may ask, did not the beasts possess seven wings instead of six, since it would pass through seven changes in history? True. The Church would pass through seven changes; but when the seventh seal is opened the church will no longer be hampered by civil power; for spiritual law will have absorbed into itself the civil. The spiritual wave, which is yet to pass over the earth, will so refine the ambitions of men that laws of force will become unnecessary. This will come to pass through the opening of the seventh seal which has not yet been opened; and as the church, which is divided and corrupted, would only be contaminated through six universal changes of civil power, six wings were all that were shown. The eyes, which were found to be before and behind as well as within the beast, were the multitudes.

The Roman Empire, symbolized by the horse spoken of in the Revelation, was established shortly before the birth of Christ. Since then the Church and the Empire have sustained a peculiar relationship.

As the Lion represented the Church in its purest and most successful state; the white horse represented Rome during its first period, when she also was most successful, having conquered every foe. White would naturally represent purity and peace, and during a long period of Imperial Rome's history, the Temple of War (Janus) was closed. But Rome was a republic which, according to John, was to be an empire; and its head was to receive a crown; for we read: "He that sat upon the horse had a bow, and a crown was given him and he went forth conquering and to conquer. "Did this not take place? Julius Caesar endeavored to crown himself, but failed, though Octavius Caesar who succeeded

him had wonderful success in this direction. His efforts to become the August were opposed bitterly, but to no avail. The bow, which he carried, served him well, and he was given a crown.

Having noticed the character of Imperial Rome, and also of the Church in their first and most successful state, we must expect to see a change. The Church could no longer be represented by a Lion because it would not always maintain the same strength and purity, nor would the powers of the earth after a time permit it to progress as unmolested as it had at first. Up to this time it cannot be said that the church had suffered great persecutions; but, according to the words of Christ to his Disciples, it was to suffer. He said that they would suffer great persecutions for TRUTH'S sake. But this is a slight digression, for we are examining John's prophecies.

First John saw the Church represented by a Lion, then he saw it change. It was no longer a Lion, but a Calf. By this change what development must we expect the Church would undergo?

Wherever the Calf is referred to in the New Testament, it is spoken of as a beast of slaughter; or else its blood is referred to as a beast that has already been slain. Among the Pagans a man was appointed to select calves for slaughter. A similar practice existed with the Hebrews. May the students of John's Revelation then not expect that the Church, instead of continuing practically victorious and unmolested, would be slaughtered? May they not expect to see it selected as a special object and example of slaughter? May they not expect to see it slaughtered both materially and spiritually? Yes. This might be expected since it is no longer represented as a Lion; but as a Calf. Let us proceed.

Not only the symbol representing the Church changed; but that representing the Government also. A red horse appeared instead of a white one. The Calf cried: "Come and see." And it was seen that he who sat upon the horse had power given him to take peace from the earth, that people would kill one another, and to the rider was given a great sword. According to this, the readers of John's Revelation would expect to see a change in the government as well as in the Church. According to the symbol, the head of the Government would be responsible for the change, since it said: "Power was given him to take peace from the Earth. The rider held a sword, therefore there would be bloodshed. The horse was red which might also indicate danger and bloodshed. Even to the present day red is a signal of danger.

Nero came to the throne in A.D. 54. He went so far as to burn his capital to satisfy his morbid and cruel longings. Then to cover his act he accused the Christians; persecuting and slaughtering them to satisfy the people's thirst for vengeance.

The Church could no longer be properly represented by a Lion. Not only were the Christians persecuted and slain during Nero's reign, but for a period of nearly two hundred and fifty years. Is it not plain, then, that the Calf was a fitting symbol to represent the Church, and the red Horse and its rider to represent that period of Rome's history?

The third seal is opened, and another remarkable change takes place. The Church is no longer represented by a Lion, nor by a Calf. It is represented by a beast having a face as a man. Can it be possible that after these years of victory followed by persecution, the Church was to lose its Divine character? Would it no longer be governed by the Divine Influx of Heaven, but instead lose it for the dictation of man? Would the church refuse to suffer longer in order to uphold its truth? Would it yield to man at last, and

submit to his authority; to be governed by his wisdom, and become his creed and dogma? If it would not do so, then why did the symbol, which represented its change, take upon itself the face of a man?

The symbol, which represented the government, also changed. The horse was black, and the rider had a pair of balances in his hand, and was described as hearing the four beasts say: "A measure of wheat for a penny, and three measures of barley for a penny; and see that thou hurt not the oil and the wine."

According to this, wheat, barley, oil and wine would become scarce. It would indicate famine. The main articles of food would become so scarce that it would be measured out to the people by the government, which would be shown by the balances seen in the hand of the rider of the black horse. Black might also signify darkness. Darkness would mean more or less calamity when found to exist in a government.

Constantine the Great mounted the throne A.D. 306. Seven years later he embraced the Christian faith, He established it as the religion of his empire. The persecution of the Church by Paganism ended. But from that day, the church began to degenerate. Why? Because its officials began to aspire for high and honorary positions because worldliness began to creep upon it; and because the Bishop at the head of the Church began to dictate the belief of the people until the church lost the features of Christ and assumed the features of man. Instead of leading men into a knowledge of heaven, it forced them into the church. Instead of requesting their submission to God's will, it demanded obedience.

I am now ready to ask the unbiased mind, whether he is Christian or otherwise, could the church be more fittingly represented than by the symbol of a beast which took on the face of a man?

While the Church enjoyed worldly prosperity; what transpired in the Roman government? Previous to the time I am about to speak of, the price of wheat in Rome was about sixteen quarts for a penny. Barley usually sold in the same proportions. According to the symbol, the price, which would be paid for these articles, would be exceedingly extravagant. During the time while the Church was progressing in worldly power, which power Constantine first gave it, the empire was divided between Arcadius and Honorius. Shortly after, Alaric, heading a great barbarian army, marched across the eastern division of the empire, destroying all on his way. Entering Rome, which was in the West, he cut off the supplies and reduced the Romans to such an extent that food had to be weighed and rationed out to the people. Provisions at last became so scarce that people were known to feed upon the flesh of each other. Finally the unburied carcasses infected the air, and Rome was in darkness and gloom. During this time then, while the church was assuming the face of a man, and progressing in power in that direction rapidly, the government can well be said to have answered fittingly to the symbol beheld by John: that of a black horse, and a rider with a balance in his hand.

Now that I am about to close my comments upon the opening of the third seal. I wish to recall to the reader's mind the opening of the second seal, when the church was represented by the calf, a beast of slaughter. According to the facts, was the church not slaughtered spiritually as well as materially, since the followers were killed and the doctrine became worldly, and the Bishops aspiring?

When the fourth seal was opened, the symbol again changed from that of a beast having a face as a man, to that of a flying eagle. What development in the Church would

this indicate? It might indicate an exalted position. What bird flies higher than the eagle? The eagle not only flies high, but is bold and fearless. It is a destructive bird, which has a decided advantage over its prey. It soars above everything; watching every opportunity to descend upon its victim which has no chance in its favor. The eagle might be said to possess many other qualities, which could be equally symbolical. It is queenly. It is keen of perception. It detects danger quickly, and is swift of flight. But its characteristic features might be said to be that it is almost repulsively bold. It endeavors to defy the sun, and it does defy the storm.

Could these features be properly identified with the church during the period, which followed the invasion of the barbarians against the Romans? Let us see. The church continued to work hand in hand with the government until it had become thoroughly apostatized from the true character, which marked the actions of Jesus Christ. Ambitiously it soared upward until the head of the church became the ruler of Rome. And while the church ruled Rome, was it merciful toward its enemies? No. It dragged forth to be tortured and destroyed every person who could be detected as being opposed to the dogmas and decrees of the Pope.

Under the government of what would be called profane rulership, various beliefs were permitted; privileges were enjoyed, and individuals were encouraged to develop their own conceptions of truth and error; but not so under the government of the Pope. Far above the soul, which longed for righteousness stood papal power, and as mercilessly upon that soul that power fell as the eagle falls upon the unsuspecting creature, which creeps laboriously along on the earth beneath it.

I would not have it understood that my object here is to vilify the Church of Rome. I merely wish to state facts as they are, in order to corroborate the revelation of John. If these facts speak ill of any particular church or government, it is the fault of historical events. The TRUTH neither hides nor justifies; and the position of him to whom truth does not appeal, is both dangerous and pathetic. Speak not angrily of one resisting the truth, for his position more fittingly calls for tears.

Leaving the church under its symbolic head--the eagle--for the present, let us see how fittingly the government could be represented by the pale horse, which appeared as the fourth seal was opened. "The name of him that sat upon the horse was death, and hell followed with him, and power was given them over the fourth part of the earth, to kill with the sword and with hunger and with death and with the beasts of the earth." A pale horse being neither white nor black would be an insipid color. It could not in the least be said to represent strength.

We find that after the barbarians passed over the territory of Rome they destroyed its vitality and so weakened it that it could not recover its former strength. Finally it submitted entirely to the dictates of the Pope. Was not the government of Rome in this state well represented by a pale horse? We can hardly separate government and church longer. They became so interwoven that one was the other. The Pope was dictator, which made him in effect, king. But what was said of this ruler who sat upon the pale horse? It states that his name was death. And also that hell followed after him; and that they would kill with the sword and with death; with pestilence and with the beasts of the earth. Was it so? Under the Papal persecution, people were slaughtered, starved, roasted, and fed to the beasts of the earth.

I stated that distinction could no longer be made between the church and government, thus they could no longer be represented by two groups of symbols. And it is so in the revelation.

The fifth seal is opened. But there is no longer any beast to cry: "Come and see." But John saw under the altar them that were slain for the word of God, and for the testimony, which they held. They also cried, inquiring how long it would be that God would not avenge their blood upon those who dwelt upon the earth. White robes were given unto all of them, and they were bid to be patient for a little while until their fellow servants also would be killed as they were.

Let us examine the purpose of the altar. Some think that an altar is a place, which exists most perfectly in heaven. Not according to scripture can this opinion be held. An altar was a place made for sacrifice. The beast to be sacrificed was tied upon the altar while it was yet alive, then it was killed.

Even Abraham tied his son upon the altar, and when he was helpless was about to strike the blow; but, according to the narrative, his hand was stayed by the voice of God. Could this altar then represent the church at the time already referred to? Even then there were people who withstood the Papal persecution, and were determined to sacrifice their lives rather than sacrifice the truth which they believed. These hid themselves in the catacombs of Rome to worship; but were detected and dragged forth to be tortured and slain. That the altar was a place upon the earth and not in heaven where those who had been slain is evident. There is no altar in heaven, for there no such sacrifices are made. But their voices were heard to cry. Were these voices not the voices of spirits, or souls? It may have been that those who had already been slain were wondering how long the persecution would continue; but it is more likely that all spiritual beings would know how long it must be endured.

Let this be as it may. The cry which John heard was the consequence of this terrible injustice, which was constantly pleading for an end, as well as it was the thoughts and prayers of those holding out for the truth. Would it be wrong to say that the voice of those killed were crying, when it is not incorrect to allude to the blood of a murdered person crying from the earth for vengeance? But the answer was: "Yet a little longer." It would yet be a time before interference would check this outrage.

However, those who suffered were given white robes. Was this a reward? No. The white robes, which were given, was the strength to bear and continue under those conditions, even yet for a little while. We find then that the church in that state was represented by an altar; and the souls of them that were under the altar must have been the works, which were subject to the mercy of the Roman church. The Roman church was indeed a great altar upon which was tied literature, art, science, and those who could die rather than yield to a lie, and all was sacrificed.

But the church was not such an altar until after the sixth seal was opened. During the fifth seal this destruction was to be in process until it was finished, and the souls of those crying were to wait for this season; but when the sixth seal was opened it was fulfilled.

When the sixth seal was opened John says: "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?”

The sun was black because truth and light had been destroyed. The moon, which was the record of the once existing light, had been stained with blood, because it was upon its authority that all of this abomination had been practiced. The stars fell because every lofty ambition had been crushed. The heavens departed, and the mountains were moved from their places, Was there anything lofty, beautiful, or just which had not been reversed and thus removed from their places? Then all had cried: “Hide us for the great day of his wrath has come, and who shall be able to stand?” How had the wrath of the lamb come at last? In the same way that the wrath of God always falls. Man may destroy all good in order to protect his selfish interests; but after he has succeeded in doing so, he finds that good was necessary for his own well-being. So it was with the church. It succeeded in crushing literature, art and truth. It demolished the works of centuries of civilization, but after it had succeeded in doing so, its work reverted back upon itself with as great a vengeance as it had been inflicting upon others. Nothing can succeed which makes itself void of all justice, and thus the church found itself. Its very works stood ready to judge it, and therefore the day of God’s wrath had come. However, there is a significance to this symbol, which is even more literal and deserves mention which I will speak of, though not in detail.

The persecution inflicted by the Papal government ended when Austria refused to support her, and seven years later there was a great earthquake. The sun became black, and the moon refused to give forth her light. Many of those who were inclined to fear God rather than love Him believed that the judgment day had come. Many of the ministers of that day referred to it as the fulfillment of Revelation, and of the words of Christ to his disciples when he said: “Immediately after the tribulations of those days the sun shall be darkened. “ This has been believed by many; but later was almost universally denied.

Biblists dispute its having any connection with the Scriptures since the world did not immediately come to an end following the darkening of the sun. But it is only they who have formed an erroneous conception of what is meant by the end. Jesus Christ did not appear as the Scriptorians expected; nor have the manifestations of God in a single instance fulfilled the people’s expectations; nor will the end of the world be as they predicted. The end of the world will be the beginning of new things, and the Deity will be found to be as rational in the end as he has been in the past. It must be remembered that in the days of Christ and of John, the “World” was the Roman Empire, fragments of which exist in the various governments even to this day.

When Austria refused to support Papal power, the empire (the Roman) was rapidly declining. When Papal persecution ended the judgment began. The world was not judged in a day, but in effect the Court of Truth convened at that time. Since that time civilization with its superstitions, its religions and governments has been on trial. One

thing following another in every phase of life has been thrown out as unfit to exist, until at the present time things which were considered the most holy are condemned as abominable. Reform is active because the court of God is in session. But the end is not yet. Before the judgment is finished the majority of things of which man enthusiastically boasts will be judged and pronounced selfish and criminal. Finally it shall be universally acknowledged that nature is her own avenger, and that the executive power of man's law shall be mercy. Then will the end be. And there will then be one more Universal Empire, at the head of which shall stand the crowned King of Truth.

Will it now be said that the judgment I have described is not the judgment of God because his judgment is to be more violent and more terrible? I will answer such questions by others. What evidence have you that God will act unnaturally toward his children upon earth? What evidence have you that God's actions toward men upon earth have not always been through men upon earth? What judgment of wickedness could be more thorough than the one I have spoken of after it is finished? From whence comes the fiendish desire that God should be more violent; or that He should inflict greater punishment upon the offenders of Truth than the affliction of cause and effect?

Ah, my friend, the fact that the world is being swept with the fires of reform, and that men's ideas are becoming more merciful, which will continue until no more violence or vengeance exists in the courts, is no less than manifestation of God. Think you that this would be had not the Angels of Heaven entered the hearts of men to draw them nearer the Truth? Those of you, who still desire to see the offenders of religion cast into material flames of torture in the last day, remember that you are one of them. And know also that only those who are willing to burn their personal enemies at the stake desire that God should thus punish His.

Remember also that when the disciples wished to call fire down from heaven, they were told that they knew not what spirit they were of. And remember also that the judgment shall be just as I have described it.

Remember that the end has begun; that the judgment is on, and will become more manifest as time progresses, and that it will finally establish God's kingdom upon earth. Look for it in any other way and you will be deceived. You will accuse God of creating a law which afterward he decided was a mistake and your religious expectations will ever be contradicted. Let us proceed.

Following the event of the earthquake, the moon gave no light and was not visible until toward morning when it was seen to be red as blood. Since this whole event occurred in the proper time according to other events which should also happen, it might easily be taken to fulfill the following description in Revelation, thus: "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."

In the thirteenth verse of the sixth chapter, John says: "And the stars of heaven fell upon the earth even as a fig tree casteth her untimely figs when she is shaken of a mighty wind." There was a shower of stars November 13th, 1833, which was so extensive that it covered a great part of the earth's surface; but the details I am not inclined to give here.

In the fourteenth verse of the sixth chapter, John says: "And the heaven departed as a scroll when it is rolled together, and every mountain and island were moved out of their places. " There will yet be an event, which will literally answer to that description.

There will be a demonstration in the skies, which will be new to the experience of men but, nevertheless, will be nothing more than the causes of natural developments. The earth is ever changing, which throughout time will develop new wonders. The one of which I speak being the next to appear. It will transpire, and years hence will be explained by science. At the time of its occurrence there will be a feeling of terror; but with the fading of the heavenly phenomena, fear will be abated, and men will note no special signs of spiritual change; nor will they more clearly see the wrath of God. Nevertheless the great day of this wrath will have come; but according to the judgment of men it appears that God moves slowly, for his manifestations are not seen except by those prepared by their spiritual perceptions to see them.

And will every mountain and island be moved from their places? Yes. But not immediately. It is not stated that the heavens shall depart, and the mountains and islands be moved from their places simultaneously. The course of centuries is not too long a time for the transpiring of an event of evolution.

There will be a time when the whole outer crust of the earth will be removed, and there will be another moon belonging to the earth as a result, But it will not be in your time, O reader! However, it is the event referred to in the Revelation. And the departing of the heavens is but the first of the many signs, which will precede the event. You do not believe it, you say. What is that to me? I am writing these things because they are true, not because I am expecting that you will believe them.

The question may arise: did I not give a different interpretation of this passage earlier in the chapter? I did, and informed you that there was a significance even more literal than the one which I had given, and immediately proceeded to relate it.

While there can no longer be two groups of symbols representing the church and civil power, for the reasons previously stated, there is a group of symbols beginning with the seventh chapter which refer to political events running parallel with the physical events already spoken of. John relates "I saw four Angels standing on the four comers of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor the sea, nor on any tree." After this he sees another Angel, which cries with a loud voice unto the four Angels unto whom were given the power to hurt the earth, telling them not to hurt the earth until the servants of God have been sealed in their foreheads.

An Angel may represent a messenger. And in the Scriptures it is often referred to as being an occurrence, or providential happening, which seemed to manifest an unexpected power. The four Angels spoken of in Revelation are vested with power, thus they are not messengers but providential agents of some kind. The earth spoken of in connection with the Angels represents the territory once occupied by the Roman Empire, which has not been superseded by any other universal empire; but has been broken up into many divisions.

What now could the four winds mean? We bring up for momentary consideration the prophecies of Daniel. He too saw four winds that strove with the great sea, and as a result of the strife of the four winds, four great beasts came up out of the sea. Later we find that the four beasts, which came up from the sea, represented the four universal empires, which afterward existed. What was the strife, which brought into existence these four universal empires? How was each produced? And how did one supersede the other? It was through war. Then the four winds were the wars, which demolished one power and installed another. If in the prophecies of Daniel the wind meant war, can it not mean the

same in this instance, especially as they are described the same, and both seen in a vision? In fact, the four winds which John saw were the exact same winds which Daniel saw, but there was a reason why John should see them as well as Daniel. John seeing them held as they were from hurting the earth, the sea, or any tree, would indicate that as four empires had arisen by the aid of war, it would again be attempted but would not succeed, for according to John only four were to exist. He did not see five. If it were not that history would attempt to repeat itself in this direction a fifth time, there would have been no need of the vision which revealed the fact that it would remain as it was. For when the fifth universal empire would come it would not be established by the aid of war.

What happened? Napoleon Bonaparte became ambitious and conceived the plan of establishing a fifth universal empire for himself by the aid of war. He would have succeeded had it not been that through his efforts to gain possession of Constantinople, the other powers of Europe became afraid. John said that the winds of war were held by four Angels. History tells us that England, Austria, Prussia, and Russia united and established peace by their combined efforts. We have here the four unlooked for powers, or the four Angels, which would hold the winds in check.

In the second verse of the seventh chapter John speaks of another Angel coming out of the east, "having the seal of the living God; and he cried with a loud voice to the four Angels to hurt not the earth and the sea."

This Angel is not a power as were the other four, for in John's Revelation it is described as proclaiming a message. It will be found to mean the appearance of what will in the end become "The Fifth Universal Empire."

It is not the teachings of Christ according to the old school of theology; but it is the rising up of a new spirit among many people. Among them will be teachers and even Prophets, and their followers will exist scattered throughout the four powers of the earth. Their number will be sufficient to make a nation were they to exit collected in one land. But they are, and will be united nevertheless, though they will be known by many names for a time, Some will be found in political parties, others in religious bodies, but their sentiment will be unanimous against war and violence.

It is only a little time now until "the four Angels which have been holding the winds of war that it blow not," will discontinue their efforts. They will decide once more to test the powers of war. But this fifth Angel who has its people scattered over the whole face of the earth will become so great that its power will be sufficient to declare the existence of the Fifth Universal Empire. Then will peace reign under the diadem of mercy?

Chapter Two

Rev. 17 (1) “And there came one of the seven Angels which had the seven vials, and talked to me, saying unto me, come hither; I will shew unto thee the judgment of the great whore that sitteth upon many waters:

(2) “With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication.

(3) “So he carried me away in the spirit into the wilderness; and I saw a woman sit upon a scarlet colored beast, full of names of blasphemy, having seven heads and ten horns.

(4) “And the woman was arrayed in purple and scarlet color, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication’s:

(5) “And upon her forehead was a name written: MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH.’

(6) “And I saw the woman drunken with the blood of saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration.

(7) “And the angel said unto me, wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns.

(8) “The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition; and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is.

(9) “And here is the mind which hath wisdom. The seven heads are seven mountains on which the woman sitteth.

(10) “And there are seven kings: five are fallen, and one is, and the other is not yet come; and when he cometh he must continue a short space.

(11) “And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition.

(12) “And the ten horns which thou sawest are ten kings which have received no kingdom as yet; but receive power as kings one hour with the beast.

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

(14) “These shall make war with the Lamb, and the Lamb shall overcome them; for he is Lord of Lords, and King of Kings; and they that are with him are called, and chosen, and faithful.

(15) “And he saith unto me, the waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues.

(16) “And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire.

(17) “For God hath put into their hearts to fulfill his will, and to agree and give their kingdom unto the beast until the words of God shall be fulfilled.

(18) “And the woman which thou sawest is that great city which reigneth over the kings of the earth.”

Having read the seventeenth chapter, we have the subject clearly before us. We find that after the symbols had been delivered to John, the Angel proceeded to interpret them; but that the interpretation is as deep and mysterious as the revelation itself. Why should it be thus? It should be thus for the sake of the last day. Had the revelations been clearly understood when first they were read, they would never have reached the New Testament; but would have been thrown out as other books were which men of their own judgment pronounced unimportant. Many of them were unimportant, and were not of Divine origin; but man was impertinent, nevertheless, when he discarded them as he did. I am not complaining that they have been discarded; but have referred to the matter as an exhibit of man's daring; and to illustrate that he would have discarded the Revelations of John, justifying himself in the same manner if he could have understood that the revelations were the condemnation of all churches claiming Christ who have not followed him. God was wise, then, when he caused them to nourish their own downfall.

Returning to the subject: we will first examine the woman upon whose forehead was written: "MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH." The woman who was drunken with the blood of saints and martyrs. What could we suppose that a woman in this case would represent, judging by other references to a woman, or women in the scriptures? We find that in the Old Testament God spoke of his church as being a woman in several instances. He spoke of two divisions of his church as two sisters. In the New Testament Christ speaks of His church as a woman, as a virgin, as his wife, his bride, etc. In the Old and New Testaments the false church and the true church are referred to as false and true virgins.

In revelations the woman is referred to as being a harlot, as being the mother of abominations; and as being drunk upon the blood of Saints. If she represents the church, it must be the church which had proven false to her husband.

The woman was the church which could no longer be compared to a chaste virgin, and the Angel, while interpreting the meaning of the woman, declares that she is the great city which reigneth over the kings of the earth. This all the more proves my assertion. Suppose now that I would declare the woman to be the Catholic church, and that the beast having seven heads and ten horns upon which the woman sat was Rome. Was not Rome built upon seven mountains? Did not Rome once control the kings of the earth? Was not the seat of the Catholic Church in Rome to the extent that the Catholic Church and Rome were one because of Rome's submission to the authority of the Church? Thus we have the true interpretation. The woman was the great city, which reigned over the kings of the earth. If this is so what shall we say of this church, which claims to have its authority from Christ, and their line of leaders from the root of Peter? We must say that she is the mother of harlots; that she is abominable; and that she has been drunk upon the blood of saints and martyrs.

A further description of the woman is the manner of her dress. It is described as being purple and scarlet, Purple and scarlet are the very colors worn by the Pope and his Cardinals. The woman is also described as being decked in gold and precious stones and pearls. Those who have seen the magnificence of the papal court admit that its wealth in jewels is incredible. The Pope once decked himself in diamonds and other jewels and planned to sit where he might be gazed upon by the throng as the sun rose in the morning, so that by his magnificence they would know that he was God.

The precious stones, which decked the woman, would also indicate immense wealth; and the great wealth of the Roman Catholic Church has probably never been estimated. The woman is also described as having a golden cup in her hand, full of abominations and filthiness of her fornication's. In the year 1825, the Pope had a medal struck which had on one side his own face, and on the other a woman with a cup in her hand, beneath which was this inscription: "She sits upon the universe." In the eighteenth chapter of Revelations the woman is supposed to say in her heart:

"I sit a queen, and am no widow, and shall see no sorrow." Does this not answer to what was in the heart of the Pope when he had his inscription placed upon his medal?

Let us further examine the writing upon the harlot's forehead.

"MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH." There was a time when the Pope wore the word MYSTERY upon his miter. But afterward, being reminded that it was the same as was written upon the woman in Revelation, he removed it from his forehead.

What would identify the Roman Catholic Church with Babylon the Great? To see this clearly it would be necessary to interpret the revelations of Daniel. However, we revert to history and find that the first queen of history, after ruling successfully in civil affairs, established herself a church and claimed to be divine. She forced many of the Babylonians to acknowledge her as such, and she also claimed that her son was the offspring of the Deity--her husband--she being the Queen of Heaven. Her son's birthday was commemorated, and was the same date as that fixed by the Catholic Church as being the birthday of Christ. Her own birthday is a day, which the Catholics commemorate in connection with the Virgin Mary, called "Lady's Day." In this Babylonian church there were two orders of priests, and in the higher order they were forbidden to marry. It is not my object to detail history in this interpretation; but those who feel inclined can find the likeness existing between the Roman Catholic and the Babylonian church by reviewing the historical account of the actions of Semiramis, "The Queen of Heaven."

Chapter Three

I refer you to history if you wish to corroborate my assertions. If I were to speak in detail of the historical events, which I have referred to, the object of this interpretation would be greatly obscured. My object is to be concise that the reader may not be tired, and yet gain knowledge sufficient to see the unmistakable similarity between history and the prophecies of John. However, I have not finished with Semiramis. My medium became flustered, and thus too willful for me to proceed. But now that he is submissive again I will continue.

After Semiramis' subjects had confessed every thought, they were sprinkled with holy water and were given a cake, which was called "mola," the very name applied in Rome to the wafer used in the Catholic communion. This is indeed about the highest authority which the church has for the constant use of these symbols which they have continued to use through the centuries, and which will now assist in identifying them with the woman upon whose head was written: "Mystery, Babylon the great, the mother of harlots and abominations of the earth."

Having now identified the woman as being the church, and the seven mountains as Rome where the head of the church existed, we must examine the points regarding the seven kings spoken of by the Angel, which said:

"And there are seven kings, five are fallen and one is, and the other is not yet come, and when he cometh he must continue a short space." Did seven kings, or powers, support the papal supremacy, each in their successive order? Let us see.

Justinian, at the head of the Eastern Empire, was the first to make this arrangement with the Pope; but in the year 754 the Eastern Empire refused to support the papacy longer.

Pepin, King of France, was the second. He agreed to support the papacy, if the Pope would in return bestow the crown upon Pepin and his descendants as long as any of that family remained. Finally, after two hundred years that power refused to support her, and the Pope appealed to Henry, king of Germany. Henry entered into an agreement with the Pope, and Germany became the third to support her. After two hundred and fifty years Germany refused to support the papacy, and the third head fell.

In **1265**, Charles of Anjou was crowned king of Naples, and became the principal supporter of the church. After two hundred and seventy-five years this power refused to support her, and the fourth head fell.

Spain gave her support to the church about 1544, and after one hundred and fifty years Spain refused, and the fifth power, or head, fell.

The Angel spoke as follows: "Five are fallen, and one is, and the other is yet to come. And when he cometh he must continue for a short space." According to this, John was carried ahead of his time when the sixth power would be giving her support to the church. Five had fallen, and one was, which must have been the sixth. Then one was yet to come, but when he came he would continue for a short space.

After Spain refused to support the church, Austria submitted to the Pope. After the French revolution broke out, Austria became too weak to support the papacy, and the sixth head fell. Napoleon agreed to support the Pope in 1804, making the seventh power to do so. But the Angel said that the seventh one would continue but a short space.

Napoleon was banished ten years later, and thus France only supported the papacy ten years. Of the other six heads which had supported the papacy, Austria did so the shortest length of time, though she supported her for over a hundred years. According to this the seventh head only continued "a short space" as the Revelation stated.

In the eleventh verse of the seventeenth chapter, the Angel said: "And the beast that was, and is not, even he is the eighth, and is of the seventh and goeth into perdition." The one which was, was the sixth, because the Angel said: "Five are fallen and the other is," which was the sixth. Austria was the one then which was. Austria became so weak that she had to be reorganized after the French revolution. Thus Austria was and was not. After the seventh head had ceased to support the papacy, and after Austria had been reorganized, she again gave her support to the papacy, making the eighth. She was one of the seven, but after a time became so weak that she was disorganized and later restored to a first-class power by the other powers of Europe and then became the eighth to support the papacy.

Now we must consider the ten horns, which the beast had, and which the Angel declared were ten kings, which had received no kingdom as yet. The only beast, which John saw, was the sixth, because five had fallen and one had not yet come. He could not have seen those, which had fallen, nor the one, which had not yet come. The one he saw, then, was the one which was, and that was the sixth. We have traced the sixth to Austria. Then the beast, which had the ten horns, was the one, which John saw, which must have been Austria. We find that Austria controlled Italy, and that Italy was divided into ten states. These divisions had no special authority either as kingdoms or kings. The Angel said they were ten kings, which had received no kingdom as yet. But the Angel declared that they would receive power one hour with the beast; that they would have one mind and should give their strength unto the beast.

After Austria fell and was reorganized, the ten states in Italy were again established, but not as they were before. At the head of each state there was placed a king having authority; but their power as kings was not independent; instead they were subject to the control of Austria. Then, we see, the ten horns were kings, which had no kingdoms as yet, but later, received power as kings one hour with the beast, as the Revelation states. In the thirteenth verse it says: "These have one mind and shall give their power and strength unto the beast. "As these kings had no authority to act except by the power of Austria, they were all controlled by one mind, and they all gave their power to the beast as a natural consequence. The beast we have found to be Austria.

According to the Revelation, the ten states would not long be forced to give their strength and support to Austria because it was said that they would have power as kings but one hour. We find this is true, for the people of Italy became rebellious and endeavored to free themselves from the papal power of Austria several times; and at last succeeded under the combined efforts of Napoleon the Third, and the King of Sardinia. Later the Italian states were united under Victor Emanuel, and became a kingdom.

The sixteenth verse of the seventeenth chapter reads: "And the ten horns which thou sawest upon the beast, these shall hate the whore and shall make her desolate, and naked, and shall eat her flesh and burn her with fire."

We find that after the states of Italy became a kingdom, they wished to possess Rome as their capital. However, this was impossible as long as Austria continued to

support the papacy. More for this reason than any other they became embittered against the Pope until their hatred became excited into a determination to possess Rome by force.

It was about this time that Pope Pius the Ninth wished to have his infallibility established by a decree of the Ecumenical Council. This council met and declared the pope infallible in the defining of a doctrine concerning faith and morals. The question was voted upon and passed by a majority of three hundred and one.

The Pope, encouraged by this decree of his infallibility, wished the dogma to be more emphatically established. He therefore decided to read it himself before the Cardinals, Patriarchs, and Bishops. For this purpose he ordered a throne to be erected in front of the eastern window of St. Peter's Cathedral. He decked himself in a blaze of jewels and mounted the throne at sunrise on July 18th. The dogma was not read. A storm passed over Rome and it became so dark that the Pope sent for candles. He finally handed the decree to one of his Cardinals to be read, when a glare of fire lighted the atmosphere to such an extent that all were terror-stricken; many believing that God was speaking his anger in the thunders of Sinai.

Austria became so shocked at the Pope's crude assumption of an attribute of the Deity that she passed a law granting liberty of speech, liberty of conscience and of education throughout the land. The kingdom of Italy at this time saw the opportunity to make the harlot desolate, and sent her troops into the City of Rome. They entered the city on the twelfth of September, 1870, at ten o'clock in the morning.

On the first of November of that same year, the ten states which were united in one kingdom passed a decree abolishing all of the political authority of the Pope, declaring also that it would remain so. From that time the Pope has practically been a prisoner within his own Vatican. Thus the kings which were represented by the ten horns of the beast have hated the harlot and have made her desolate as it was stated they would. The mortification, which the church felt at its fall from temporal authority, is a splendid fulfillment of the prophecy that "The kings would burn her flesh with fire."

Chapter Four

The eighteenth chapter as well as those, which follow, need no interpretation. In the eighteenth of the visions, John elaborates upon the final destruction of the harlot. The struggles, and feelings, and humiliations, and wanderings of the people who had supported the harlot and believed her eternal and true, are spoken of in greater detail. The declarations and egotism of those who would recognize the filthiness of the Roman church is also spoken of. Those who are willing to vilify the Roman church and have done so most of all have been associates of Protestantism. Protestantism has played its part in the reformation, and in so much as it has, it has been employed in the service of God. Nevertheless, I say unto you, the Protestant churches are but children of the harlot, and though they have been active opponents of their parent, they have sadly neglected to see where they themselves were guilty. Many of the readers of this revealed translation will be Protestants, and will chuckle at the predicament into which a clear knowledge of history and revelations have placed the Catholic church. Is it not true then that he is a reprobate who will not be as happy to find the errors and mistakes of his own dogma as he is to condemn the wickedness of another?

How many Christian Churches are there in which several of the ordinances, which are found in the Catholic Church, are not found? And, indeed, if any Protestant Church has succeeded in abolishing every ordinance which has any semblance to that observed in the Catholic Church, what shall it profit them since it is not upon ordinance and form that the purity of a thing shall be tested?

The Protestant Church has abolished confession, you may say. What of that? If indeed each individual must answer for his own sin, and if the prayer of the priest will not defy the law of cause and effect, nor perform the miracle of absolving another's sin, the sin is not made worse by the confidence, which may exist between the friar and his subject. The wafer call "Mola" is not the flesh of Christ, and the eating of it neither changes the chemical or spiritual action of the body, which partakes of it; nor does the eating of it cause the purity of that person to grow less. The worship of Saints, which the Protestant abhors, may be superstitious; it may be paganism; and the sprinkling of holy water may be a powerless antidote for sin; but it is not upon these things that the Catholic church will be judged before God, no more than God will judge any other dogma by its ordinances. Confession, the eating of Mola, the sprinkling of holy water, and the praying to Saints are all powerless to save the sinner unless these are accompanied with works; so is immersion, and so is the confession of faith in the Lord Jesus Christ powerless unless accompanied by good works. "Many will declare his name and he will not know them."

Organizers and members of churches and creeds may have arisen who have freed themselves from what *they* call creed; they may have succeeded in declaring that God is Love, that he is not flesh and blood, but that he is omnipresent; that there exists no hell fire of literal flames; that God's anger is his love and that he is good, never rejoicing in suffering; but unless these declarations are accompanied by action and good works they will accomplish nothing for man. Agnostics may have arisen who think that they have succeeded in proving that no man knows, and that all belief is uncertainty; that all belief in God is superstitious; but unless these agnostics are higher in their manifestation of good works they have nothing of which to boast over paganism. The fact that you have

acknowledged God to be omnipresent instead of flesh and blood has not changed facts. He was that before you acknowledged it. But, if instead, you have reigned over hypocrisy, have conquered your weaknesses and have become able to act for the best regardless of your own feelings, have become unselfish, have become charitable, helpful and lenient toward offenders, then you have gained, whatever your belief may be.

If a doctor does not prevaricate he loses his practice; if the employee represents his employer's business truthfully he is often discharged. And who among you stand firm for the truth against these odds whether you are Catholic, Protestant, or Agnostic? Has not society become a lie; and does not every man who has the cunning live as a parasite upon his fellowman, while he who feeds the parasite complains that he too is not sufficiently cunning? Can the immodesty of a church or individual be estimated who believes that he shall be saved by his dogma, while he is a common partaker of the common weaknesses of society? No, my friend, the Christian cannot shield himself with the mantle of his creed.

If the Protestant churches are all parallel with Catholicism, which by scripture we have proven to be the harlot, then why have Socialism, Anarchy, and Free Thought been compelled to stand forth for the progress that the churches have afterward, and still will be forced to admit? If these churches who believe themselves saved are of God, then why have they not been the very first to claim leniency for the unfortunate, and broader privileges for all? They may have tolerated injustice toward themselves; but why have they permitted injustice to be exercised toward their enemies?

Come out of your creeds into the light of action and good works, O Protestantism! Make your belief shine forth as a reality. For I say unto you that you are the child of the harlot, and that in the future broader things will appear. The child, as a matter of protection, will return to its mother's womb, and with its mother will die. Will Christianity die? No! Christianity was first revealed from heaven, and will be again. The true church will descend from the skies to live in the hearts of men. But you who prefer creed and dogma to truth and effort will not see it except to your own condemnation.

This interpretation of John's Revelation, which is nearly finished, and which I have given in its most literal sense, will be criticized by some because I will not mention many of the remaining symbols. If my object had been to confound, or even please those who will desire to find faults rather than truth, I would have been more explicit in what I have written; but as the personal opinion of either individuals or multitudes does not concern me, I will proceed according to my first intention.

If, indeed, I were to explain in detail the historical events, which are to compare with the remaining symbols of the Revelation yet unmentioned, I would detail the historical events, which are yet to transpire. In that case I would not only explain prophecy, but would create a prophecy, which is not my object. The prophecies of John's Revelation which were written difficult to understand in order that in them the churches could not see their future condemnation and thus destroy them. If I should now unravel those symbols pertaining to the future as I have unraveled those pertaining to the past, something of the same thing might yet occur, and such a thing God will permit no man or spirit to do.

In the ninth chapter there is described an angel sounding a trumpet. At the sound of the trumpet a star falls from heaven and to him the key to the bottomless pit is given. This has no other than a spiritual significance, as has the whole chapter. The star, which

falls, is the light of inspiration which will enter the hearts of men and which will finally succeed in establishing a perfect standard of justice upon earth. The smoke from the pit is the confusion, which will result from the stab and sting of error before it will surrender its victims. For a full interpretation of this chapter I refer you to "The Revealed Translation of John's Revelation." The interpretation given there is the spiritual interpretation and the only one, which the chapter contains.

In the tenth chapter of Revelation there is seen another Angel. "He is clothed with a cloud, with a rainbow upon his head, and his face is as the sun and his feet as pillars of fire." This chapter is also spiritual in its interpretation. The angel is the freedom of intellectual pursuits, which came about by the reappearance of inspiration. It began about the time of Martin Luther, and Martin Luther was one of the leading instruments. He was instrumental in freeing the people from the tyranny of the Catholic Church, thus enabling them to read and render their own interpretation to the scriptures.

Was Martin Luther a servant of God, many will ask? Yes. But he did not expound broad truths. The religion, which now bears his name, is not nearer the truth than are other religions. Its ideal is an absurdity; its God a tyrant; and creed an impossibility. Not one of its adherents lives in strict accordance with their creed; not because they lack devotion, but because it is impossible. Therefore they are not the true Church of Christ unless Christ was an absurdity.

Martin Luther was a servant of God nevertheless. His mission was not to establish a church, it was to break certain fetters which were imprisoning the minds of the multitudes. He did establish a church, however, and in so doing he overstepped the authority of his divinely inspired mission. Not that he did wrong exactly, because for a time the church was of assistance inasmuch as the combined efforts of the people succeeded in breaking the fetters of the Catholic Church. When this was accomplished, however, the purpose of the church was at its end. It still continues as many other things have continued after they have ceased to be useful; but its life is maintained by those who, if they were not Lutherans, would be something else equally as narrow. It is so with every church, so long as they are robbed of civil authority they can only hold each individual while that individual's state of progress is not sufficiently high to destroy all feeling of reverence and companionship for his respective creed. The man who would avenge his wrongs upon his own enemies seeks a church, which believes that God will punish. The man who feels compassion for his enemies believes in a God that forgives, and punishes with Love.

In the eleventh chapter of Revelation, John sees the temple of God measured. This is the continuation of the judgment, which inspired men will make between right and wrong. The two witnesses in their most literal sense are the prophecies of Daniel and the Revelation of John. These two books have stood until the end uninterpreted except in parts. These two books are almost identical, foretelling what will transpire previous to the establishment of the Fifth Universal Empire. But these two books have been lying in the street, slain as it were, because not understood. If they had been understood, things could not have existed as they did. If the saying of these two prophets had not remained in darkness, the diabolical practices carried on in the name of Jesus Christ could not have been. But they have been; therefore gifts of a material nature have been extended from one unto another in the place of truth as the Revelation expresses it. Now that history is also a witness: the witness, which has measured the temple, and is the same which was

commanded in the Revelation to “eat the book.” Gods voice, which is by Revelation, will cause truthful comparisons to be made. This will bring about a true understanding of these two prophets, and then they will arise, and this understanding will be the condemnation of the superstitious and dogmatic religions, which have claimed the name, and authority of Christ.

Christ foretold that John would tarry unto the end. He has. His prophecies foretell events to the very end when injustice shall no longer reign, and these prophecies have been one of the olive trees which have stood before the gods of the earth. This, remember, is only one of the meanings; and neither is it expounded in its fullness. The only reason for my having spoken of it at all is that it possesses this one meaning, which is absolutely literal.

In the tenth chapter John is commanded by the Angel to take the little book and eat it up. In the mouth it was to taste sweet; but after it had entered the stomach it was to turn to bitterness.

The book, which John was commanded to eat, was the future, which he had prophesied. He ate away the mystery of time when he foretold its secrets. To the mouth it was sweet because it was pleasant to unravel the mystery of fate; but to the belly it was bitter because to receive a knowledge of the things which would transpire was to be filled with unspeakable sorrow for the fate of those who were to come. To eat means to partake, and that John did with joy; but it was when what he had eaten began to assimilate that he found its bitterness. And John was not the only one who ate with relish that which digested painfully. As the rulers of the nation and of the church succeeded in fulfilling the prophecies of John, they have been gratified with the taste or feeling of their success. But though the eating of the book has been sweet, the result when realized has been seen to be ruinous and bitter. Selfish gratification is never sweet beyond the palate, whether the partaker be an empire or an individual.

Where does selfishness begin and where does it leave off, you may ask? Ah, my friend, how shall I tell you if you do not know, and if I did you would not believe it. The good man knows that he is selfish; while the bad man thinks he is good. Even your Lord does not justify himself as quickly as the wicked justify themselves. However, all men working for their own fame are selfish.

And while the seizing upon that which for at time has been coveted is sweet, the realization of possessing it is at least flat, if not bitter. All men who obtain a thing coveted for themselves alone do so by sacrificing the finer privileges of living. Every man who has made his cup and filled it, if he would speak his feelings truthfully would say: It profits a man nothing though he gain the whole world if in doing so he has lost his own soul. Expressing the same in a more modern term, I might say: It is better for a man to yield up a whole kingdom than to destroy one single quality of his manhood.

In the twelfth chapter another wonder appears. A woman with child; travailing in birth and in pain to be delivered. The great red dragon endeavors to destroy the woman, who goes into the wilderness where she is protected.

The woman is freedom of thought and speech, and the privilege of believing according to the dictates of conscience. The child, which this woman was in pain to deliver, was truth. The woman first appeared in Europe, especially in England. But dogma was sufficiently strong there within the Catholic Church to destroy the truth as fast as it was delivered, and also to kill the mother. But God protected the truth, and

America was discovered, which offered a place for the protection of this freedom (the woman) until she would finally deliver her child. This child, which is truth in all its countless attributes, reigning with all its countless blessings, will finally be the ruler of all nations as it is stated.

In the thirteenth chapter John says: "And I stood upon the sands 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." Describing the beast in greater detail, he is pictured as having feet like a bear and a mouth like that of a lion. One of the beast's heads is wounded, but is healed, which is a source of great wonder to the world. The beast gets its authority from the dragon and speaks great things and blasphemy against God.

After this John sees another beast coming up out of the earth having two horns like a lamb; and this beast exercised all the power of the first beast.

The first beast, which was seen, was the Roman Catholic Church. The fulfillment of this prophecy will be when there is an alliance formed between the Greek Catholic church of Russia and the Church of England to mend their differences with the Roman Catholic Church, and again support that church in the authority she wishes to assume. This will be just previous to the destruction of religious creed and dogma from the face of the whole earth. After this alliance has been formed there will again be religious persecution; but will no sooner commence than the prophecies of John will be fulfilled where he said: "He that leadeth into captivity shall go into captivity; and he that killeth with a sword shall be killed with a sword. Here is the patience and faith of the saints."

When the differences, which exist, between the Church of England, the Greek church, and the Roman Catholic church are compromised, then the wound which the beast received upon one of its heads will be healed. Indeed, this compromise will be startling to the world. What will bring this about, you ask? The authority of kings, which is constantly weakening, will bring it about. Already men pay homage to intellect rather than to royalty. Already the authority of kings is disputed by their subjects. Some rulers still claim their authority by divine appointment; but in the minds of the people who acquiesce, it has become a myth.

In fact, the rulers of every kingdom realize that their country is upon the very verge of becoming a republic. They feel that should the right man appear, claiming the love of the people, the kingdom would be overthrown in order to place that man in authority. How plainly, then, it is felt that he who has gained his place in the world by the aid of the sword, is by the sword going to be destroyed. How plainly every kingdom feels that the very power, which has maintained it, will be its destruction.

It is the constant decay of old powers and authority which will bring about the compromise between the Roman Church, and the Church of England, and between England and Russia when finally England's influence upon Russia will unite the Greek and Roman churches.

The Catholic element is growing stronger in England every year, and even now the King of England* would hesitate to displease his Catholic subjects. When the King will have shown his fear outwardly, Catholicism will become aggressive and will soon secure its ambitions. I have stated that England and Russia will unite; but I have not said that this unity will be brought about pleasantly, nor have I stated that it would be

unpleasant. I merely state that the influence of one nation upon the other will bring about a compromise between the Roman and Greek churches.

The second beast which John saw and which he describes as having two horns like a lamb is the Greek Church. It has exercised all the authority of the first beast, which was the Roman church, and it has caused the image of the Roman church to be worshipped. The creed of the two churches is practically the same; thus the one causes the image of the other to be worshipped. Now with one more statement I will close this interpretation.

Everything is changing, and will continue in both religious and civil matters until the change is complete. This change is brought about by the influence of God's spirits operating upon the minds of men. Some men are conscious of this operation, but most men are not. This consciousness will grow, however. And the change will be complete when civil authority judges the motive and not the act. When the cause of every evil act is punished and not the victim of the cause. It will be finished when the pious man is not regarded as being religious; but the active man who performs a beneficent work, who is wise, unselfish, and good, and who receives his dictation from God.

The change will continue until the adherents of the many Christian creeds will unite in order to exist, rather than succumb to progress. And all Oriental religions will unite under one head. Then will the end be. Then will men worship God? Then will they know the truth? Then will all needlessly inflicted pain cease? Then will be brotherhood. Then will every experience in life be a lesson. Then will every tear be rewarded, and every man's concern be his brother. Then will Christ reign in his sanctuary? Then will his sanctuary be the hearts of his people.

*This interpretation given and first printed while England was still under rule of a male monarch.