are like serpents, ending in heads, it would  
be a strange anti-climax to end, “and with  
these they do injustice.” I will venture  
to say, that a more self condemnatory interpretation  
was never broached than this  
of the horsetails of the Pachas.) {20} **And the  
rest of men** (this specification which follows  
clearly shews what sort of men are  
meant: viz. the ungodly alone) **who were  
not killed by** (literally, **in**: i.e. the course  
of) **these plagues, did not even repent of**(literally, **out of**: so as to come out from)  
**the works of their hands** (i. e. as the context  
here necessitates, not, the whole course  
of their lives, but the idols which their  
hands had made. This will at once appear  
on comparing our passage with Deut. iv.  
28, and Ps. cxxxv. 15. See also Acts vii.  
41) **that they should not** (in order not to)  
**worship devils** (see 1 Cor. x. 20; 1 Tim. iv.  
1, and notes there. The objects of worship  
of the heathen, and of semi-heathen  
Christians, are in fact devils, by whatever  
name they may be called)**, and images of  
gold and of silver and of brass and of  
stone and of wood, which can neither see  
nor hear nor walk: {21} and they did not repent of their murders nor of their witchcrafts** (literally, their **drugs**: concrete in  
sense of abstract) **nor of their fornication  
nor of their thefts.** The character of these  
sins points ont very plainly who are the  
sufferers by this sixth, or second woe trumpet,  
and the survivors who do not repent.  
We are taught by St. Paul that the heathen  
are without excuse for degrading the majesty  
of God into an image made like unto  
corruptible things, and for degenerating  
into gross immoralities in spite of God’s  
testimony given through the natural conscience.  
And even thus will the heathen  
world continue in the main until the second  
advent of our Lord, of which these judgments  
are to be the immediate precursors.  
Nor will these terrible inflictions themselves  
bring those to repentance, who shall  
ultimately reject the Gospel which shall be  
preached among all nations. Whether, or  
how far, those Christians who have fallen  
back into these sins of the heathen, are here  
included, is a question not easy to decide.  
That they are not formally in the Apostle’s  
view, seems clear. We are not yet dealing  
with the apostasy and fornication within  
the church herself. But that they, having  
become as the *dwellers upon the earth*,  
even so far as to inherit *their* character of  
persecutors of the saints, may by the very  
nature of the case, be individually included  
in the suffering of these plagues,—just as  
we believe and trust that many individually  
belonging to Babylon may be found  
among God’s elect,—it is of course impossible  
to deny.

**CH. X. 1–X1. 14.]** EPISODICAL AND  
ANTICIPATORY. As after the sixth seal,  
so here after the sixth trumpet, we have  
a passage interposed, containing two episodes,  
completing that which has been  
already detailed, and introducing the final  
member of the current series. But it is  
not so easy here as there, to ascertain the  
relevance and force of the episodes. Their  
subjects here seem further off: their action  
more complicated. In order to appreciate  
them, it will be necessary to lay down  
clearly the point at which we have arrived,  
and to observe what is at that point required.

The last vision witnessed the destruction  
of a third part of the ungodly by the  
horsemen from the East, and left the remainder  
in a state of impenitent idolatry  
and sin. Manifestly then the prayers of  
the saints are not yet answered, however  
near the time may be for that answer. If