

**THE DRAMA OF TWO
CITIES; OR,
THE REVELATION
OF JESUS CHRIST**

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The Drama of Two Cities; Or, The Revelation of Jesus Christ by George Athearn Adams

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GEORGE ATHEARN ADAMS

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L. A. Adams

The Drama of Two Cities

OR

The Revelation of Jesus Christ

BY

REV. GEORGE ATHEARN ADAMS

"Write the things thou hast SEEN, and the things which
ARE, and the things which shall be hereafter."—Rev. 1:19.

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BIOGRAPHICAL.

Rev. George Athearn Adams was born December 21, 1821, in West Tisbury, Martha's Vineyard, Mass. In 1826, with his parents, he came to Newburg, near Cleveland, Ohio. When 12 years of age, in 1833, his father passed away, leaving his mother with seven children, the subject of this sketch being the oldest. In 1835 the lad made his home with an uncle at Buffalo, where he resided a number of years, during which time he learned the trade of a tailor.

Determined to have an education, by working at his trade and teaching, he furnished the means to take a college course at Oberlin college, graduating in 1847. In 1848 he entered the Theological seminary at Andover, Mass., graduating from that school in 1851, preaching and teaching some during his course of four years' study.

As a pastor his first charge was at Rockville, Ind., a place now noted for its missionary zeal. Here he remained several years, but on account of his uncompromising hostility to slavery, he aroused intense opposition. His unquestioned integrity of character was only equaled by his undaunted Christian courage in behalf of the downtrodden and oppressed. Eventually leaving Rockville, he went to Willoughby, Ohio, where he preached one year. In 1856 he went to Perrysburg, Ohio, taking the pastorship of the Presbyterian church, which he retained for over 47 years, until God called him to his reward.

There was a break in his pastorage in Perrysburg of about 18 months, when in 1863, during the war of the Rebellion, he was chaplain of the 13th Ohio cavalry. After his return, for some weeks he suffered with fever, contracted by exposure to the rigors of camp life.

Mr. Adams was twice married, his first wife being Mary Emily Higgins, with whom he was united January 18, 1852, who died May 15, 1862, leaving six children. On February 13, 1867, he was united in marriage with Ellen Josephine Dustin, who passed away March 19, 1879. Two children were born of this union, who, with four children of the former marriage, survive their father.

Mr. Adams was made a Mason in 1860, in Phoenix Lodge, No. 23, and from that time on was the regular chaplain of the lodge. He was likewise a prominent member of the Maumee Valley Pioneer Association, in which he took a special interest; a member of the Toledo Presbyterian Pastors' Union, and a valuable and leading member of the Maumee Presbytery.

During the closing years of his Perrysburg pastorage he completed the exposition of the Book of Revelation, now presented in this volume. He also made considerable progress in an exposition of the Epistle to the Hebrews. His entire life was one of almost ceaseless activity, and his every act and purpose was for the betterment of his fellowmen, for whom he was ever ready to sacrifice his own ease and personal comfort that he might render them a service. In every regard he was a Christian of sterling worth and character.—F. J. O.

PREFACE.

Dean Farrar's little book on the Herods, published by T. Whitaker, is an admirable preface to the Apocalypse of John, since it puts in historical form the history of that family which formed so large a part of the visions of the Apostle, and which gave character largely to the Age, or Lord's Day, into which John went "in spirit" when about to set forth in signs the great facts of that day whose ending was so clearly foretold in that Olivet discourse which our Lord pronounced, and which formed so large a part of the "little book" which is known as the Gospel according to Matthew.

If the Dean's history of the Herods had been in my hands ten years ago, it could have saved me much hunting in Josephus and Tacitus for the facts which I then began to suspect lay at the bottom of the characterization of public men for which the Apocalypse should be noted.

The Dean has given a history of those *seven* Herods, who were Idumeans by race and kings of Judah, or parts of Judah, by virtue of Roman appointment and support; and so, while ruling in Judah the *official heads* of the *Roman Emperors*, but having less power than those "kings

of an hour" who pass under the symbol of horns.

The recognition of this *double relation* which John attempts to make known when he puts *diadems* on the heads of the dragon, and also on the *horns* of the beast; while *crowning* with the *Crown of David the Jewish mother and her Son*, is a first necessity for anyone who would attempt successfully to read the *signs* by which this "Revelation of Jesus Christ" is *signified* in this book.

It is not an accident that the Mother of "the Man child who was to rule all nations with a rod of iron" is represented as wearing a *Crown*; nor was it a happy accident that this same child, when he appears as a warrior on a white horse "*has a Crown given Him*;" this crown was the symbol of authority over the Jews, and only "the king of the Jews" had right to wear the national symbol of authority.

Neither was it by chance that the *Diadem*, the symbol of Roman authority, was put on the heads of the Dragon, and the ten Horns of the Beast. They were put upon them as the representatives of Rome in the land where Mary and her child had lived, and where these things were to happen which in this Revelation were represented as soon to take place.

The seven Herods had no right to wear anything but a Roman diadem; and the Horns, or Governors, had no kingdom, though "kings of an hour," appointees of Rome, and so designated as such by wearing the Roman diadem.

These parties who wore the diadems of Rome represented the native and the foreign powers