



# LIGHT AT EVENING TIME

THE GOSPEL RESTORED



FIRST EDITION

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# LIGHT AT EVENING TIME



This little volume is written to shed forth the light that has come at the evening time of the world.

Included in it is a revision and amendment of the *Marvelous Work and a Wonder*. This book (*A Marvelous Work and a Wonder*) was written in four editions by my husband, Elder Daniel Macgregor, now deceased, and is out of print. Many of the great truths he was permitted to bring to light are brought to you in *Light at Evening Time*.

In this volume we have led you from the initial step in the narrow way, of faith in God, to its glorious triumph in the earth redeemed and habitation in the New Jerusalem which comes down from heaven.

The Church of Christ is also traced step by step from its establishment by our Lord himself, through the triumphs of Pentecost and succeeding power, until the world lay at its feet.

Then came that curse pronounced by Jesus: "Woe unto you, when all men shall speak well of you!" The church becomes popular and lost her power. The saddest story the world has ever heard is that of the decline and fall of the glorious Church of Christ; but like the death of her Husband, it was for a limited time only. Why should she not go through the same experience as her royal Bridegroom, die and rise again? This was the fate pronounced upon her by apostle and prophet, to be brought about by evil men and devils.

But if the downfall of the church is the saddest story, her rise again and final victory and reward in the presence of God and of Christ in the grandest surroundings that Divinity could devise, eclipses everything that the heart of man can conceive of beauty, grandeur, richness and glory.

We have followed her through her restoration, her sleeping period, her revival, her cleansing, her preparation for the Bridegroom, his glorious coming, the first and second resurrections, the judgment, the millennium, the little season, the end, and seen her final triumph in the highest glory of eternity: in the "city not built with hands" where God and Christ abide on the new celestialized and glorified earth.

We trust our readers will as patiently follow her fortunes and will partake of her benefits to the fullest extent and be of those who shall enter in through the gates into the city and partake of the tree of life.

MARGARET MACGREGOR.



**This book is dedicated to the  
honest - hearted reader of every nationality,  
clime, creed and color.**

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## JUST A WORD OR TWO

When questioned as to his calling by the learned and the lofty, that plain-living, humbly attired man of God cried out, "I am the voice of one crying in the wilderness."

It was John the Baptist, the greatest evangelist of all time, and yet his temple was a rocky waste, and his fare, locusts and wild honey.

What rare nuggets of priceless worth are found in the unexpected and uninviting place.



*"Come, let us reason together."*

Indeed, their very isolation amid the solitudes of ostracism is the protection against the overrunning incursions of a greedy and a godless world.

Fellow mortal, we come to you with a message.

It is a message from God.

It is an announcement that the Old Jerusalem Gospel has been restored, with all the earmarks of apostolic originality.

Such a message is needed. The acknowledgement of defeat as voiced in the report of the Commission of Church and Country Life of the Federal Council of Churches of Christ in America, is ominously true. That report is summarized in a work published by Charles Otis Gill and Gifford Pinchot:

A most striking illustration of the churches' inefficiency may be found in southern and southeastern Ohio. Here, in a region covering eighteen counties, the failure of the churches may fairly be called pathetic . . . . In this area, after more than a hundred years of the work of the churches, the religious, social, and economic welfare of the people are going down. Although the churches have been here for more than a century no normal type of organized religion is really flourishing, while the only kind which, during the past fifteen years has been gaining ground, the cult of the Holy Rollers, is scarcely better than that of a Dervish. The churches have failed, and are failing, to dispel ignorance and superstition, to prevent the increase of vice, the spread of disease, and the spiritual decadence of the people . . . . 'In rural Ohio the worst moral and religious conditions are found where there are the largest number of churches in proportion to the number of inhabitants.— *Literary Digest*, February 7, 1920.

In this humble presentation we trust that no unfair influences gathered from the maelstrom of popular opinion, will affect the investigator; for, as a matter of fact, popular opinion has always been arrayed against the message and ministry of the Master. By its decree an Elijah was driven from the society of men to the haunts of the wildwood; Jeremiah was thrust into a miry pit, and Isaiah was sawn asunder; Peter was imprisoned, while Paul was persecuted wherever he preached; and the history of all entertaining that message may be summarized in the pathetic saying of the apostle:

And others had trial of cruel mockings and scourgings, yea, more-over of bonds and imprisonment: they were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented.— Hebrews 11:36, 37.

Indeed, the very Author of that message was despised and rejected of men. The lash of slander and the rod of persecution fell upon him the very moment he undertook to correct the popular religious errors. And shall we, the professed followers of Him who hath said, "And ye shall be hated of all men for my name's sake," marvel if his work be misrepresented and his servants abused?

The world, in fact, was always miserably astray when passing upon the merits of divine truth, for "which one of the prophets have not your fathers persecuted," said Stephen, himself a martyr for the truth.

The court of public opinion is as fickle as it is faulty. One day it worshiped Paul in the language of the Lycaonians, "The gods are come down to us in the likeness of men." (Acts 14:11.) The next, it beat him into insensibility with stones, leaving him for dead upon the ground. At one time "all bare him (Christ) witness and wondered at the gracious words that proceeded out of his mouth," and scarcely had the echoes of his exhortation died away when they "rose up and thrust him out of the city and led him to the brow of the hill that they might cast him down headlong." But truth was just as true when multitudes cried out, "Away with this man and release unto us Barabbas," as it was when thousands were ready to take him by force and make him king.

Freed, then, from these entangling influences, we do not hesitate to commit our case to the honest inquirer, knowing that the more searching the inquiry, the more confirmed will he be in the conclusion that it is the Lord's work, the fullness of the gospel restored.



# THE KINGDOM OF GOD

## 1. Set Up by Christ

A long time ago a certain Prince of royal blood, viewing the calamities which had visited the people who ought to have been his subjects, came down and ministered unto them.

Terrible was their condition. Unnumbered throngs had passed away engulfed by famine, pestilence, and quake. Fratricidal wars had overturned empires and peoples. It was a slaughter world-wide and world-long.

All this happened because the people were badly governed. They were led by ambitious and unscrupulous kings who sought only to enlarge their domains at the expense of others.

They gave no thought to the welfare of their subjects. They lived only to enrich themselves.

This heaven-sent Prince went amongst the people ministering to their needs. He healed their sick and raised their dead.

His was a mandate of Peace and a rule of Love. In word and deed, he exemplified that immortal truth, "He who would become the greatest among you must become the servant of all." It was a mission of service.

The Spirit of the Lord God is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, and to set at liberty them that are bruised, to preach the acceptable year of the Lord.—Luke 4:18, 19.

This was not all that goodly Prince performed. He organized his church. This is known in the Holy Scriptures as the Kingdom of God.

Now this kingdom was organized that his rule might be continued. And the continuation of his rule would mean the perpetuation of those rare gifts and blessings amongst his subjects.

Thus did the Lord purpose great things for his people. He planned their protection from present evils and their salvation for all time to come.

The kingdom of God, or the kingdom of heaven, in its broadest sense embraces the work of salvation among men. Therefore, wherever there is a servant of God, authorized to administer the ordinances and sacraments of the gospel and unto whom God reveals himself, there the kingdom of heaven exists.

The kingdom of heaven was here during the ministry of John the Baptist, though The Church of Christ was not organized until some time later. John, as a prophet of God, was in communion with the Father, and as "a man sent from God" he had authority to baptize people into the kingdom of heaven.

Jesus said, "From the days of John the Baptist until now the kingdom of heaven suffereth violence." It could not suffer violence if it were not here. But our Lord said later: "I will build my church," and he built it of those "lively stones" in his kingdom who had been baptized by John and other authorized men whom he had called and ordained. Henceforward the kingdom of heaven and The Church of Christ were one and the same, in New Testament story.

## **2. The Church of Christ A Real Organization**

The Church, which Christ set up was a real and visible organization.

It partook of material form. It had a real ruler in the person of the Lord Jesus. It had real subjects—even all those who cared to become citizens by submitting to the rites of initiation.

It had a real code of laws known as the gospel of Jesus Christ. And it had real officers to proclaim and execute those laws, even the ministry of the Lord Jesus.

The following texts will certify as to the reality of the organization our Savior established:

I will build my church. —Matthew 16:18.

Ye are the temple of God.—1 Corinthians 3:9.

In whom all the building fitly framed together, groweth unto an holy

temple in the Lord: in whom ye also are builded together. Ephesians 2:21, 22.

Him (Christ) to be the head over all things to the church, which is his body.—Ephesians 1:22, 23.

Now ye are the body of Christ and members in particular.—1 Corinthians 12:27.

From whom the whole body fitly joined together and compacted.—Ephesians 4:16.

In the foregoing it is noted that the kingdom as proclaimed by Jesus Christ is known by several names, the most common of which is, the church, which, as Webster says, is "The collective body of Christians."

The Church of Christ, or collective body of Christians, is indeed the kingdom of God or kingdom of heaven, as the following texts will signify: Matthew 13:41, 47, 48; 25:1, 2, Luke 17:20, 21; Matthew 12:28; 21:43; 23:13; Luke 16:16; 10:9-11; Matthew 13:24-30; Mark 1:15.

There are some who think the kingdom of God exists only in the heart, hence is but an imaginary organization. They invariably appeal to Luke 17:21: "The kingdom of God is within you."

A very casual reading of the context, however, reveals the fact that our Lord was addressing a race of proud patriots who were living in daily anticipation of the setting up of the throne of David, with his seed reigning thereon forever and over all. Questioned by these people as to when this kingdom should appear, Jesus informed them that it was even then in existence, within the borders of Jewish domains, "within you."

This interpretation is borne out in the marginal reading where it says "or among you."

It will not do to argue that "within you" should be narrowed down to the limited compass of the heart, else that would be charging those Jewish Pharisees with a possession of a celestial treasure which their life and conduct did not merit nor disclose.

But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in *yourselves*, neither suffer ye them that are entering to go in.—Matthew 23:13.

In the generally accepted understanding of the term **kingdom**, it signifies an organization of five elementary features:

1. A king. 2. The subjects of that king. 3. The dominion in which they reside. 4. The laws and enactments by which those subjects are governed. 5. Duly authorized officers to administer the laws.

And all these features are found in the kingdom of God. 1. Christ is the King. 2. His people, called to be saints, are the subjects. 3. Their present transitory state will be succeeded by a rest in paradise, followed by the resurrection of the just. After this will be brought to pass the coming of the Lord Jesus with all his saints and their reign upon the earth for a thousand years.<sup>1</sup> 4. The gospel and its ordinances constitute the laws of the kingdom. 5. The ministry of Christ administering the ordinances of the church are the officers of the kingdom.

### 3. The Only Place of Safety

The kingdoms of this world proffer certain advantages, political, social, and educational. But all their benefits are confined to this present life.

The kingdom of God is mightier than these. Its dominion not only comprehends the things present, but it extends into the life to come. It saves unto the uttermost.

Earthly kingdoms may impart physical protection against the ravages of wicked men, but they can never protect against the evils of that Wicked One.

They may save a man's earthly inheritance from marauding bands, but they can never save the soul.

They may frustrate the ravages of epidemics and disease, but they are powerless to prevent them. The kingdom of God, as an antidote to all evil, will not only heal the sick, but will eventually raise the dead.

And thus it is that the kingdom of God is a saving institution: "And the Lord added to the church daily such as should be saved."—Acts 2:47.

It was for the salvation of the church that Christ "gave himself for it." He is "the Head of the church which is his

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<sup>1</sup>John 14:2, 3; Revelation 5:9, 10; 1 Thessalonians 4:14-18; Matthew 5:5; Psalms 37:9-11, 18, 22, 34; Daniel 7:18, 27; 2:44; Revelation 11:15; 21:1-5; 20:1-9.

body" and will surely be "the Savior of the body."<sup>2</sup>

It behooves all, therefore, who desire to avail themselves of that salvation, to identify themselves with his church.

#### 4. How to Enter the Kingdom

Of all questions this is the most important. Salvation can only be found within the kingdom of God.

There is an answer to this question. It was given by our Lord and was stated in unmistakable terms: "Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."—John 3:3-5.

This is the baptism of water and of the Holy Spirit. Water baptism is everywhere taught in the New Testament.<sup>3</sup>

Once again we find an answer to this ever-recurring question. It was stated by the Apostle Peter to an inquiring throng who had been melted to penitence through the effect of his



*Elder Daniel Macgregor baptizing in the Atlantic Ocean  
at Deer Isle, Maine*

powerful preaching: "Men and brethren, what shall we do?" (Acts 2:37.)

Note the answer! With clarion clearness it rings in resounding terms:

Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.—Acts 2:37, 38.

Again, when Saul sat blind and helpless, waiting to learn what he "must do," as our Savior had instructed him in a vision (Acts 9:6), he was told by the Lord's servants to "arise, and be baptized, and wash away his sins." (Acts 22:16.)

It was the same in the case of the Philippian jailer. Falling down before Paul and Silas, upon seeing the great destruction wrought by the power of God, he imploringly inquired, "Sirs, what must I do to be saved?" He was told first to believe on the Lord Jesus, after which "he was baptized, he and all his, straightway." (Acts 16:33.)

Again, when Philip went down into Samaria to preach Christ, a great many became convinced of the truth, and "when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women." (Acts 8:12.)

And so it was in all cases where people were brought into the church—it was through the door of baptism.

Jesus had instructed his disciples that in going out to preach they must also baptize—"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." (Matthew 28:19.)

Undoubtedly this was water baptism, because no earthly person has any power to baptize with anything else than a water baptism. The Spirit baptism is to be administered by God himself. "I indeed baptize you with water," said John, and so did Philip, for in baptizing the eunuch "they went down both into the water, both Philip and the eunuch; and he baptized him." (Acts 8:38.)

Last, but not least, our Lord, to illustrate what he meant when he said, "He that believeth and is baptized shall be saved," traveled a long distance to meet with John that he might be baptized. John at first hesitated, thinking that our Lord was good enough without it, but Jesus corrected him by saying, "Suffer it to be so now: for thus it becometh us to fulfill all righteousness." (Matthew 3:15.) Whereupon he was baptized. After this came the baptism of the Spirit.

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<sup>2</sup> Ephesians 1:22, 23; 4:15; Colossians 1:18.

<sup>3</sup> Matthew 3:13-17; 28:19, 20; Mark 1:4, 5; 16:15, 16; Luke 7:29, 30; Acts 2:41; 8:12; 10:47; 16:15, 33; 18:8; 19:1-6; 1 John 5:7, 8; 1 Peter:21.

And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him.—Matthew 3:16.

Thus was the birth of the water and the Spirit shown forth in our Lord's baptism.

There was no other way of entering the kingdom of God, for if any enter not by "the door into the sheepfold, but climb-eth up some other way, the same is a thief and a robber."

No one can be justified who refuses to be baptized in water. They tried it in Jesus' day and brought upon themselves his condemnation: "And all the people that heard him, and the publicans, justified God, being baptized with the baptism of John. But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him." (Luke 7: 29, 30.)

## 5. The Mode of Baptism

An ordinance of such importance will clearly display the manner of its administration.

It is of such magnitude that all will see it.

Taking then our position on the pinnacle of scriptural truth, the whole ceremony comes to view. No theological telescopes are required. The natural vision, unimpaired by prejudice and unblemished by bigotry, will afford us the clearest conception. Commentaries and catechisms stand aside.

And were all baptized of him in the river Jordan.—Mark 1:5.

And John also was baptizing in Ænon near to Salim, because there was much water there.—John 3:23.

And they went down both into the water, both Philip and the eunuch; and he baptized him.—Acts 8:38.

And when they were come up out of the water.—Acts 8:39.

And Jesus, when he was baptized, went up straightway out of the water.—Matthew 3:16.

Therefore we are buried with him by baptism.—Romans 6:4.

Buried with him in baptism, wherein also ye are risen with him.—Colossians 2:12.

Gleaned from the foregoing field, the following facts are submitted.

1. That the Bible baptism requires water.
2. That it takes "**much water.**"
3. That it necessitates a going "**down into the water.**"
4. That the candidate must be "**buried in baptism.**"

5. That succeeding the burial he is "**risen again.**"

6. That there is a coming up out of the water.

Now take this baptismal measuring rod, which as it metaphorically appears, is just six feet long, and apply it to the modern methods of baptism, and we may easily discover any discrepancy.

Let us apply it to sprinkling. How will it measure up?

1. Does it require **water**? Yes.

2. Does it require **much water**? \_\_\_\_\_.

3. Does the candidate **go down in the water**? \_\_\_\_\_

4. Is the candidate **buried by baptism**? \_\_\_\_\_.

5. Is the candidate **risen again**? \_\_\_\_\_.

6. Does the candidate **come up out of the water**? \_\_\_\_\_.

Thus by actual measurement the ceremony of sprinkling is found to be right in only one point. Instead of being the regulation height of six feet, it is but one. Who will accept such a stunted dwarf?

Measure now immersion:

1. Does it require **water**? Yes.

2. Does it require **much water**? Yes.

3. Does the candidate **go down in the water**? Yes.

4. Is the candidate **buried in baptism**? Yes.

5. Is the candidate **risen again**? Yes.

6. Does the candidate **come up out of the water**? Yes.

The most recent innovation respecting the administration of baptism is that of performing it in any style the applicant may choose.

The policy prompting such a sickly compromise is obvious. It would never do to lose a prospective contributor to the ministerial stipend. Such "an insignificant thing as baptism" must not be permitted to stand in the way of swelling congregational membership. And so they take them in through any mode of baptism; yes, with or without baptism.

What a disrespectful reversal of that unalterable injunction, "Go ye therefore and teach all nations, baptizing them." (Matthew 28:19, 20.) Instead of teaching the public how they should be baptized, the modern ministers, prostituting the very elementary principles of a heaven-sent man of God, are



calling upon the public to teach them as to what manner they would like to have the ordinance of baptism administered.

Well do they fulfill the prophetic forecast:

For the time will come when they will not endure sound doctrine, but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables.—2 Timothy 4:3, 4.

It will not do to presume upon the unconcernedness of the Almighty in this matter. In ancient days his work forever stood at par and it will not do to discount it now.

Once upon a time he gave commandment that the incense used at the altar of service should be made of a certain compound, but Nadab and Abihu thought it didn't matter. In an hour of urgency they used another prescription, when a bolt of fire streaking forth from an insulted altar struck them both dead. (Leviticus 10:1, 2,)

And God has said that in the latter days when the iniquity of presumption would again spread upon the face of the earth, mankind would **"change the ordinance"** and so bring upon themselves universal ruin:

The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant. Therefore hath the curse devoured the earth, and they that dwell therein are desolate: therefore the inhabitants of the earth are burned, and few men left.—Isaiah 24:5,6.

It must not be overlooked that immersion was recognized as the scriptural form of baptism by the leading lights of those churches who to-day have reverted to the sprinkling service.<sup>4</sup>

<sup>4</sup> "Calvin: 'The word *baptizo* signifies to immerse, and the rite of immersion was observed by the ancient church.'"—Institutes, lib. v, chap. XV, par. 2. Hinton's History of Baptism, p. 52.

"Luther: '*Baptism* is a Greek word, and may be translated *immersion*, as when we immerse something in water, that it may be wholly covered. And although it is almost wholly abolished, (for they do not dip the whole children, but only pour a little water on them,) they ought nevertheless to be wholly immersed, and then immediately drawn out; for that the etymology of the word seems to demand.'"—Luth. Op., vol. 1, p. 336 Hinton's History of Baptism, p. 52.

Mosheim says: "Baptism was publicly administered . . . The candidates for it were immersed wholly in water."—Book 1, cent. 2, pt. 2, ch. 4.

## 6. The Laying on of Hands

Following the administration of baptism we meet with the ordinance of the laying on of hands; a part of the great gospel plan inducting souls into the church and kingdom of God.

Its place and purpose is clearly stated in the narrative covering the missionary effort at Samaria:

Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: who, when they were come down, prayed for them, that they might receive the Holy Ghost: (for as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.) Then laid they their hands on them, and they received the Holy Ghost.

And when Simon saw that through laying on of the apostles' hands the Holy Ghost was given, he offered them money, saying, Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost.—Acts 8:14-19.

Again we find this same service performed by Saint Paul.

And it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus: and finding certain disciples, he said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost. And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism. Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus. When they heard this, they were baptized in the name of the Lord Jesus.

And when Paul had laid his hands upon them the Holy Ghost came on them; and they spake with tongues, and prophesied.

And all the men were about twelve.—Acts 19:1-7.

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John Wesley: "We are buried with him." Alluding to the ancient manner of baptizing by immersion. Again: "Which he wrought in you, when ye were as it were buried with him in baptism. The ancient manner of baptizing by immersion."—Notes on Colossians 2:12, p. 520.

Bishop Bossuet, a Roman Catholic: "In fine, we read not in the Scriptures that baptism was otherwise administered, (than by immersion;) and we are able to make it appear by the acts of councils, and by the ancient rituals, that for thirteen hundred years baptism was thus administered throughout the whole church."—Tri-lemma, p. 98, published in 1883.

Archbishop Tillotson, an Episcopalian: "Anciently those who were baptized were immersed, and buried in the water, to represent their death to sin, and then did rise up out of the water, to signify their entrance upon a new life, and to those the apostles allude, Romans 6:4-6."—Sermons, vol. 8, p. 179.

Saint Paul elsewhere assures us that he was taught the gospel "by the revelation of Jesus Christ," and that if any man should 'preach any other gospel' he would "be accursed" (Galatians 1:8-12), all of which only emphasizes the unalterable importance of that gospel which he both preached and practiced—the laying on of hands thereby included.

Other uses of the laying on of hands were those of blessing little children, the healing of the sick, and the ordination of the ministry, as the following will show:

And he took them up in his arms, put his hands upon them, and blessed them.—Mark 10:16.

Suffer little children, and forbid them not to come unto me; for of such is the kingdom of heaven. And he laid hands on them, and departed thence.—Matthew 19:14, 15.

And putting his hands on him, said, Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost.—Acts 9:17.

They shall lay hands on the sick, and they shall recover.—Mark 16:18. And he laid his hands on every one of them, and healed them.—Luke 4:40.

And by the hands of the apostles were many signs and wonders wrought among the people.—Acts 5:12.

To whom Paul entered in, and prayed, and laid his hands on him, and healed him.—Acts 28:8.

Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up.—James 5:14, 15.

Stir up the gift of God, which is in thee by putting on of my hands.—2 Timothy 1:6.

Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery.—1 Timothy 4:14.

The ordinance of the laying on of hands served an excellent purpose in the church. The blessing and consecrating of little children, the healing of the sick, the conferring of the Holy Ghost, and the ordination of the ministry were each and all of essential service. Indeed, there is no other field of usefulness so extensive as that occupied by the laying on of hands.

It's use was absolutely indispensable, for how else were the ministry to be ordained? and without a ministry, how shall the gospel be preached? "How shall they hear without a preacher?" (Romans 10:14.)

Moreover, how else were the people to receive the gift of the Holy Ghost? Is there any other way suggested in the Scriptures? If not, why part with the known and scriptural way, for some untried and unapproved system?

Did God err in setting up the ordinance of the laying on of hands? If not, is it not an error on our part to refuse to honor that which God has so unmistakably approved?

But they tell us that the ordinance of the laying on of hands has been done away. Yes; but **who** tells us? And by whom was it taken away? Not by them who were sent by Jesus Christ at all events, for God would not contradict himself in that way. "Whatsoever God doeth, it shall be forever: nothing can be put to it, nor any thing taken from it." (Ecclesiastes 3:14.)

It is commonly understood that a statute is in force until it has been repealed; and no repeal is possible until the body enacting that statute shall have taken action. In this case it was Christ who set up the ordinance of the laying on of hands, and until that same authority shall order a nullification, no man or set of men have the right to declare inoperative that which God has established.

The religious world holds to one of the uses of the laying on of hands, the ordination of the ministry. This, however, is palpably inconsistent, for if God has done away with the ordinance, it is but presumption to retain it in any of its forms. Moreover, the retention of but one particular feature of the laying on of hands, that wherein the ministry is involved, is, to say the least, an unusual specimen of aristocratic conduct.

The reservation of the laying on of hands, exclusively for the ministry smacks of class legislation and is on a par with the performance of the priest who, ministering the emblems of the holy sacrament, passes the tasteless wafer to his congregation, but drinks to himself the appetizing wine.

We are told that the days of miracles are past, therefore, the laying on of hands may no longer be beneficial in its operations, hence has passed away.

Nonsense! The days of miracles will always be, so long as there is an atom of infinitude unexplored by mortal man. What is it that constitutes a miracle? Is it not the occurrence

of something outside the realm of human comprehension? And are not such occurrences happening every day?

What about that long predicted turning of the sun into darkness and the moon into blood? And that wonderful transformation of the earth, "when every island shall flee away, every valley shall be exalted, and every mountain and hill shall be made low"? We read that at the coming of Christ "the mount of Olives shall cleave in twain" and "all that are in their graves shall hear his voice and shall come forth."<sup>5</sup>

Miracles are these, of overpowering proportions, and all of them still in the future.

As a final objection to the laying on of hands, it is urged that the Holy Ghost is received without it.

If so, why did the apostles, the Samaritans, and the Ephesians concern themselves with it?

The laying on of hands was either necessary or mockery, and if the latter it would never have commanded the patronage of apostles.

But where is the guarantee that the Holy Ghost may be received outside of the laying on of hands? Shall we take any risk in view of the plain and written word pointing so unmistakably to that ordinance? "Ye have us for an ensample (Philemon 3:17), said the apostle, and as such we shall follow their well-beaten course rather than some by-trail of creedal creation.

The case of Cornelius and household who, although unconverted and unbaptized, were permitted to exercise the gift of unknown tongues, was an exception and not the rule, and was allowed only to convince Saint Peter and the leaders of the church, who were the Jews, that the time had come for the gospel to be preached to the Gentiles:

Forasmuch then as God gave them the like gift as he did unto us, who believed on the Lord Jesus Christ; what was I, that I could withstand God? When they (the council at Jerusalem) heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life.—Acts 11:17, 18.

Prior to this the gospel had been preached exclusively to the Jews. The church had not yet got over its traditional

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<sup>5</sup> Acts 2:19, 20; Revelation 16:20; Isaiah 4:4; Zechariah 14:4; John 5:28, 29.

error, that the Jews were the only people entitled to salvation, hence it became necessary to convince the church that it must broaden out and extend the great salvation unto all. This was done by a vision to Peter on the housetop, wherein he was told, "What God hath cleansed, that call not thou common." "While Peter thought on the vision, the Spirit said unto him, Behold three men seek thee. Arise therefore, and get thee down, and go with them, doubting nothing; for I have sent them." (Acts 10:19, 20.) Immediately certain messengers from Cornelius, the Gentile, arrived, conveying Cornelius' request that Peter go unto him.

Still hesitating, Peter waited till the next day before responding to the request of Cornelius; and it required one more miraculous experience to convince Peter and the church that everything was all right. This was given while Peter was preaching; the Holy Spirit in unknown tongues fell upon Cornelius and household. It was enough. Peter was convinced, and immediately he opened the door of the kingdom to the Gentiles, commanding them to be baptized.

Thus we see that in order to get the church out of the rut of narrow nationalism, it required, first, a vision to Peter; second, the voice of the Spirit; third, a request for Peter's services from a leading Gentile; and finally, an outpouring of the gift of tongues on that Gentile family.

As already stated, this extraordinary outpouring of the gift of tongues was the exception and not the rule. It was an unprecedented expedient and was never intended to do away with the laying on of hands, a fundamental "principle of the doctrine of Christ." (Hebrews 6:1, 2.)

We are to be guided by principles rather than expedients; by rules rather than exceptions.

The feeding of the five thousand upon a few loaves was an exception, not the rule, and was never intended to govern us in the securing of our daily bread.

As to why the laying on of hands was established as the means of imparting the heavenly gift, we are unable to explain.

The destruction of the walls of Jericho by an encircling of the city seven times, or the healing of Naaman the leper in the waters of Jordan, may not reconcile themselves with the

methods pursued by the modern soldier and physician, but it worked just the same.

And so it was with the laying on of hands: we know what it has done. It has blessed little children, it has healed the sick, it has conferred the Holy Ghost, and what it **has done**, it **can do**.

## 7. Officers of the Kingdom of God

"Seek first the kingdom of God," said Christ; but how can we unless we first know what constitutes the kingdom? There is little use of going in search of an article unless we have a description of that article.

The organic structure of the kingdom of God, or The Church of Christ is thus described in holy writ:

And God hath set some in the church, *first apostles, secondarily prophets*, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues.—1 Corinthians 12:28.

It will be observed that the leading features of the kingdom or the church as herein described are those of **apostles and prophets**.

The particular work assigned to these officers of inspirational renown was of a very important character:

And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ.—Ephesians 4:11, 12.

The presence of these men within the church gave assurance of protection against the ever assailing curse of heresy. Indeed, this was one of the purposes of their appointment: "That we henceforth be no more children, tossed to and fro and carried about with every wind of doctrine." (Verse 14.)

The crown of twelve stars encircling the head of the sun-clad woman of Revelation was none other than the quorum of the twelve apostles whom Christ first selected and placed at the head of the church.

Thus was the church constructed in the New Testament times, and as such, was a power in the land, whose influence was sensed by all nations of the world.

To question the divine purpose in the continuance of this apostolic quorum is preposterous, unless it can be shown

that a mistake was made in their appointment. As an elementary part of the organization itself, their continuance was decreed with the setting up of that church of which they were a conspicuous and essential part. And so it is written they were intended to remain "till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ." (Ephesians 4:13.)

But we are told that "apostles and prophets have ceased." Yes, but who made them cease? God did not. At least we have no account of it. The fact that numbers were called to the apostolic office to succeed the original twelve would suggest the purpose of the Lord to continue the quorum. The Bible speaks of at least twenty-two. (See Matthew 10:1-4; Acts 1:23-26; 13:2; 14:14; Galatians 1:18, 19; 1 Thessalonians 1:1; 2:5, 6; 1 Corinthians 4:6-9; Romans 16:7.)



*"And God hath set some in the church, first apostles."*

Only twelve apostles could occupy at any one time, that being the full quorum instituted by our Lord. (Lu. 6:13; Acts 1:16-26; Rev. 12:1; Matt. 19:28; 26:20.) Therefore Matthias, Paul, Barnabas and others not of the first twelve were called to the apostleship from time to time as vacancies occurred. This is proof positive that God intended these officers to continue in the church indefinitely.

If the discontinuance of the ruling officers of apostles and prophets has obtained, it must be that other and graver con-



ditions simultaneously arose. Obliterate the office of the First Magistrate of England and away goes kingship, signaling the passing of Britain from the institution of a kingdom to that of some other government.

Continue this work of "ceasing" a little further and abolish the offices held by the Commons and the Lords, and what is the result? Why, no government at all! Disorder will ensue, anarchy will reign, and the battlements of Britain will become a prey to the foreign invader.

What other results to the church could be expected in removing her foremost officials?

But if we allow the discontinuance of apostles and prophets, we must for the selfsame reason proclaim the discontinuance of the other officers entering into the organic structure. That would mean no more evangelists, no more pastors, teachers, etc. Thus the whole ministerial organization would go, and who would be left to shepherd the sheep?

It must not be forgotten that the same scripture which records the appointment of an evangelist or a pastor, records also the appointment of apostles and prophets. Consequently if one goes, they all go; for all came from the same God.

In our search, therefore, for the kingdom of God, we will not fail to look for that church having within it living apostles and living prophets.

## **8. The Advantages of Citizenship in the Kingdom of God**

Let us take under consideration the opportunities within the church, and we shall see what it was that confirmed the faith of those early saints, who so willingly sacrificed their lives, rather than surrender the treasures of knowledge divinely received.

This knowledge was received through the channel of revelation—that enriching legacy of the people of God. It was theirs in fee simple and had remained in the family of the church for four thousand years. It followed them from Genesis to Revelation.

At times the Lord revealed his will by personal appearance or angel ministration. On other occasions he spake through

the prophets and the seers, and voiced his counsellings through visions and dreams.

Thus were the children of the church counselled and corrected. They were God's peculiar people, and as such, they had certain privileges which those who had formed no relationship could not claim.

And so it was that Adam was instructed, Noah warned, Moses directed, and Israel delivered; Naaman was led to a fountain of health, Joseph liberated from an Egyptian prison, and Elijah saved from starvation. Through it Paul was restrained from preaching in Bithynia and admonished to go into Macedonia; advised to tarry at Corinth and again commanded to depart from Jerusalem. (Genesis 6; Exodus 3; 2 Kings 5; Genesis 41; 2 Kings 18; Acts 16, 18, 22.)

Indeed in all the movements of the church it was directed by Christ, its head, and in the shadow of impending trial was duly apprised.

The revelation announcing a coming dearth undoubtedly saved the church much commiseration, while the repeated warnings of approaching impostors tended to fortify the faithful against deception and fraud. (Acts 11:28; 20:29, 30; 2 Timothy 2:3-5; 4:3, 4.)

## 9. Continued Revelation

The glory of the kingdom of God consisted in the perpetuation of her powers. There was nothing transitory. It was impossible to exhaust her treasury and so that unfailing Fountain of Revelation must forever flow.

The doctrine of continued revelation is supported by the same necessities which gave it origin. Whatever the cause necessitating revelation in other days, causes equally important exist now.

Did the church need forewarning of approaching trouble in former years? How much more, then, does she need it now, when the world is beset by evils such as never were.

In olden days the ministry were directed in their work. Each and every man had his distinctive duty, and all of them received revelation extraordinary, pointing out their particular fields of labor.

Noah was told to build an ark and Moses to lead the children of Israel. John the Baptist was sent to preach in the wilderness and Paul to go into Macedonia. Why should it be otherwise to-day? Who but God can give directions, and who will dare usurp his place?

Nor must it be overlooked that the calling of the ministry depends upon an open channel of revelation. No one should assume the ministerial office, save God hath called.

"And no man taketh this honor unto himself, but he that is called of God, as was Aaron."—Hebrews 5:4.

Unlike other vocations, the office of the ministry is closed except unto those whom heaven calls; and pray tell us how can God call unless he speaks? And when he speaks, it becomes a revelation.

## 10. The Holy Spirit a Revealing Power

The Holy Spirit, as the great intelligent force that proceeds from the Father and the Son, must, if it do anything, reveal; for intelligence can only unfold itself in revelation. Like the light that proceeds from the sun, so does the Holy Spirit shine forth from the presence of the Godhead. The one is an eternal attribute of the other. They coexist and are coextensive. And it would be as rational to speak of the existence of the sun without light as it would be to talk of God without revelation.

Its power is portrayed in the epistle of Paul:

But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kind of tongues; to another the interpretation of tongues.—1 Corinthians 12:7-10.

Thus does it appear that there are nine stupendous gifts credited to the Holy Spirit; and out of that nine, four of them, viz, knowledge, prophecy, tongues, and interpretations, are the very embodiment of revelation itself.

We have only to inform ourselves of what the Master himself has said concerning the Holy Spirit and we shall be assured of its revealing power.

Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come.— John 16:13.

It was never intended that the future should be sealed to the children of the church: "Ask and ye shall receive," said Christ; and, "If any of you lack wisdom let him ask of God," enjoined James, "and it shall be given him." (Matthew 7:7; James 1:5.)

Surely, then, in the light of these promises none will doubt the revealing powers of the Holy Spirit.

## 11. Revelations to Be Given in the Last Days

However much men may oppose this blessed doctrine of continued revelation, God will, nevertheless, continue to reveal his mind. He has decreed it long ago and the word of God is irresistible: "Heaven and earth shall pass away, but my word shall not pass away," and unto us the promise comes as well as unto them, "Man shall not live by bread alone, but by every word that proceedeth (present tense) out of the mouth of God." (Matthew 24:35; 4:4.)

"At evening time it shall be light," said the prophet, and the western skies of latter days shall glow with the refulgent light of revelation, even though the clouds of unbelief obscure the rays of a shining sun.

And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams; and on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy.—Acts 2:17, 18.

An Elijah will be sent with important instruction before the coming of the great and dreadful day of the Lord, and witnesses charged with prophecy will yet stand in the streets of Jerusalem, proclaiming their message with unusual power. In the days of their prophecy it will not rain, and the earth will be smitten with pestilence at the bidding of these men of God. Finishing their testimony, they shall be slain, and in three days and a half shall ascend in the sight of men. Then will the Lord let loose his fury, and earthquakes shall do their deadly work. (Malachi 4:5, 6; Revelation 11:3-13.)

Now, when these prophets shall come they will bring a message; and that message will be a revelation. Thus will the latter days bring to us revelations from almighty God.

## 12. Spiritual Gifts

Each and every nation has its advantages. Some are more generous than others. If their dominions are large enough they are willing to bestow a land inheritance of 160 acres to all who will become citizens.

But the kingdom of God is richer than all these. Its endowments are of greater service and are everlasting in duration. Its ministry are entitled to "power from on high," "the Lord working with them, confirming the word with signs following." (Luke 24:49; Marck 16:20.)

That is what made the ministry of long ago truly great. Unlearned and even unlettered, they were unafraid to meet the scholastic minds of the age, who "were not able to resist the Spirit and wisdom by which they spake." (Acts 6:10.)

Mantled with the Holy Spirit, and endowed with gifts which no college could impart, they rightly divided the word of truth, for theirs was as the sword of the Spirit.

Nor were these gifts confined to the elders. Each and all who entered the church were entitled to their share of divine endowment:

How is it then, brethren? when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation.—1 Corinthians 14:26.

For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues.—1 Corinthians 12:8-10.

So profuse was the outpouring of spiritual power that there is not a page of the New Testament lore but what is radiant in its record of some marvelous manifestation expressed in angel visitation, spiritual dream, prophecy, miracle, or unusual sign following the believer.

The following will instance:

And he sent them to preach the kingdom of God, and to heal the sick.—Luke 9:2.

And they cast out many devils, and anointed with oil many that were sick, and healed them.—Mark 6:13.

God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will.—Hebrews 2:4.

And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.—Acts 2:4.

And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied.—Acts 19:6.

### **13. Spiritual Gifts to Continue**

And the best of it all is that these wondrous gifts were not to be done away. God intended they should remain. He is “no respecter of persons” and will therefore be impartial in the giving of his bounties.

And for our encouragement we are exhorted to “desire spiritual gifts.” Yes; even to “covet” them:

Follow after charity, and desire spiritual gifts, but rather that ye may prophesy.—1 Corinthians 14:1.

I would that ye all spake with tongues, but rather that ye prophesied.—1 Corinthians 14:5.

Wherefore, brethren, covet to prophesy, and forbid not to speak with tongues.—1 Corinthians 14:39.

### **14. Signs to Follow Believers**

There was one way in which the saints of former days were distinguished from all other people, and that was by the miraculous “signs” in their midst.

They were not distinguished by dress, nor did they have any temples of stone. Theirs was a poor man’s religion, yet were they rich in the enjoyment of those gifts that made for their endurance unto death.

Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe: in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.—Mark 16:15-18.

This was the last legacy of our Lord to his church. It was hers by inheritance, and who shall protest the validity of her claim?

The estate at all events is surely sufficient to cover the bequests, and there is no question as to the soundness of mind of the Testator at the time of drawing up the testament.

Why, then, should not this rich estate be divided amongst the legatees?

But who are the legatees? Answer: "Them that believe." In other words, we will know who are the true believers by the "signs" attending their ministrations.

Peoples and churches may make loud professions of faith, and great sacrifices as displayed in beautiful houses of worship and the payment of large salaries, but if God does not honor them with the signs he has promised, it is time for them to inquire, 'Are we the true believers?' for the signs were to follow "them that believe."

Some excuse themselves by saying, "These signs are not for our day." If that be true, then salvation is not for our day, for inseparably incorporated into this last legacy is found the promise of salvation. If one part of that bequest is not for us neither is the other. Where one is permissible so is the other, and where one is restricted so is the other.

If, therefore, "the signs" were confined to ancient days, salvation is also, and we are still in our sins and without hope.

The fact that these signs do not follow in other churches is no evidence that such were not intended for our day. It is true that the signs failed to continue, but that was the fault of the people. They ceased believing. They turned heathen again and went into a general apostasy, as the following will show:

It does not appear that these extraordinary gifts of the Holy Ghost were common in the church for more than two or three centuries. . . . The cause was not as has been vulgarly supposed—because there was no more occasion for them by reason of the world becoming Christian, for this idea is a miserable mistake, as not one twentieth part was at that time even nominally Christian . . . the real cause why the gifts of the Holy Spirit were no longer to be found in the Christian church was because the Christians were turned heathen again and had only a dead form left.—John Wesley, Sermon 94.

Thanks be to God, the hour has struck for a revival of those signs. The Old Jerusalem Gospel is being preached once more; and in fulfillment of that promise, the signs do follow.

You will find them in The Church of Christ, whose members are ever ready to testify that God does reveal his mind to them in the olden way, by prophecy, tongues and interpretation of tongues, dreams, visions and angel ministration, and heals their sick as in days of old.

Moreover, they are blessed with that wonderful spirit of peace which Jesus left as a benediction upon his people. Love, joy, peace, longsuffering, gentleness, goodness, faith, meekness and temperance are the characteristics manifest in their public gatherings, in their homes and in their private lives, as a body.

"For God is not the author of confusion, but of peace, as in all the churches of the saints." (1 Cor. 14:33.)

## THE APOSTASY AND OVERTHROW OF THE KINGDOM OR CHURCH OF CHRIST

We are now about to consider an important event of far-reaching consequences, in which a terrible calamity befell the church, resulting in its complete overthrow and disorganization. It is spoken of in prophecy as the "falling away."

Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. Let no man deceive you by any means: for that day shall not come, except there come *a falling away* first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is God. And for this cause God shall send them *strong delusion*, that they should believe a lie: that *they all might be damned* who believed not the truth, but had pleasure in unrighteousness.  
—2 Thessalonians 2:1-12.

Startling as may be this announcement, one need not be surprised in view of the sweeping calamities which have frequently befallen the professed people of God. Israel of old was driven from her inheritance and Judah was imprisoned in a Babylonish bondage, while the sacred temple, built after the direction of the Lord, was razed to the ground. The antediluvians were destroyed with an overwhelming flood, and the Babel builders were scattered abroad upon all the face of the earth.



The overthrow of the Christian church was occasioned by internal strifes, worldly ways, and unholy ambitions. She "left her first love." <sup>6</sup>

Do we startle when we say that the church as established by Jesus Christ fell away? Of this the reader may readily inform himself. Let him just look around and compare, if he will, the many churches of to-day with that blessed model as left perfected by Christ. What a difference! How unlike the church of olden days, and how little of the old Jerusalem gospel do they preach!

The quenching of prophetic fire, the absence of apostles, the silencing of revelations, the "signs" not following, together with the general ignoring of the ordinances, have long since written upon the walls of Christendom, "Thou art weighed in the balances and found wanting."

Where do we find an institution established after the ancient order of things?

Where is there a saving structure based upon "the foundation of repentance from dead works, and of faith towards God, of the doctrine of baptisms, and the laying on of hands?" (Hebrews 6:1, 2.)

Where is that church pillared by apostles, illuminated by spiritual gifts, upon the altar of which the perpetual fires of revelation forever burn? Echo answers, Where!

Oh, yes; we may find plenty of churches, such as they are, but how incomparable are they to that matchless temple endowed with continuous revelation, wherein were apostles and prophets, priesthood and power, helps and healings, gifts and callings, discernment and directions, angels and inspiration, baptism and the laying on of hands, revelations and righteousness.

In imitation of this sacred edifice we have a thousand competing churches erected upon the shifting sands of creedal changes. Without windows of inspirational light they depend upon the flickering flame of human learning, which at best is but contradictory to itself. The learning given the Papist will never make him a Protestant; and the education of the Pro-

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<sup>6</sup> Revelation 2:4.

testant always has repudiated that of the Papist, as their very name testifies.

The tendency of the various churches today is towards a uniting of forces, but when they do unite they do so by eliminating their differences in doctrine, rather than by each laying down his creed to be measured by the unerring word of God and casting away all that will not measure up to the divine plan.

They are getting away from doctrine, forgetting that "Who-soever transgresseth, and abideth not in the doctrine of Christ hath not God. He that abideth in the doctrine of Christ, hath both the Father and the Son." 2 John 9.

The first evidence of a tendency to forsake the faith, was on the occasion of our Lord presenting the doctrine of the atonement. "From that time many of his disciples went back and walked no more with him."<sup>7</sup> This kind of apostasy was not dangerous; but there was another kind; that which revealed itself in the introduction of evil teachings and practices. In Paul's writings he alludes to the prevalence among them of "fornication," "envyings, wraths, strifes, backbitings, whisperings, swellings, tumults," "lasciviousness," "busybodies," "oppositions of science," "adulteries," "many unruly and vain talkers and deceivers," "for the mystery of iniquity doth already work."<sup>8</sup>

Such being the condition of the church in the heyday of its power, when apostle and prophet were vigilantly protecting her interests, one can hardly expect conditions to have become any better, especially in succeeding centuries when prophets and inspiration had taken their flight.

The first stages of apostasy, symptomatic and isolated, were soon succeeded by a more advanced stage, organized and united, for which there was no remedy.

This was known as "a strong delusion," "the mystery of iniquity,"<sup>a</sup> "a consumption even determined upon the whole earth;"<sup>b</sup> and symbolized by "a deep sleep,"<sup>c</sup> "a woman forsaken . . . refused,"<sup>d</sup> "gross darkness,"<sup>e</sup> "a famine,"<sup>f</sup> a "night,"<sup>g</sup>

<sup>7</sup> John 6:66.

<sup>8</sup> 1 Corinthians 5:1, 2; 2 Corinthians 12:20, 21; 2 Thessalonians 3:11; 1 Timothy 6:20; James 4:4; Titus 1:10; 2 Thessalonians 2:7.

"a horn,"<sup>h</sup> "fables,"<sup>i</sup> a "beast,"<sup>j</sup> "a great whore . . . Babylon."<sup>k</sup>

The desolations to be wrought by the apostasy were prophetically pointed out in the following predictions:

Take heed therefore unto yourselves . . . for I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them.—Acts 20:28-30.

For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth and shall be turned unto fables.—2 Timothy 4:3, 4.

Iniquity shall abound and the love of many shall wax cold.—Matthew 24:12.

For all tables are full of vomit and filthiness so that there is no place clean.—Isaiah 28:8.

I have heard from the Lord God of hosts a consumption even determined upon the whole earth.—Isaiah 28:22.

They are drunken but not with wine . . . the Lord hath poured out upon you the spirit of deep sleep and hath closed your eyes: the prophets and your rulers, the seers hath he covered . . . fear toward me is taught by the precepts of men.—Isaiah 29:9-13.

Darkness covereth the earth and gross darkness the people.—Isaiah 60:2.

We wait for light but behold obscurity; for brightness but we walk in darkness . . . we look for judgment, but there is none; for salvation, but it is far off from us . . . truth faileth . . . there is no intercessor.—Isaiah 59:9-16.

My flock was scattered upon all the face of the earth and none did search or seek after them . . . There was no shepherd.—Ezekiel 34:6-8.

I will send a famine in the land, . . . of hearing the words of the Lord: . . . they shall run to and fro to seek the word of the Lord and shall not find it.—Amos 8:11, 12.

Therefore night shall be unto you, that ye shall not have a vision; and it shall be dark unto you, that ye shall not divine and the sun shall go down over the prophets, and the day shall be dark over them . . . they shall all cover their lips for there is no answer from God . . . Therefore shall Zion for your sake be plowed as a field.—Micah 3:6, 7, 12.

In addition to the iniquity within, persecution without began to wage a relentless war against the kingdom of God. It first struck at the king's herald, John the Baptist, whom it beheaded. The next to suffer was our Lord himself, crucified upon Calvary. Then followed the persecution of the twelve apostles,

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<sup>a</sup> 2 Thessalonians 2:3-12; <sup>b</sup> Isaiah 28:22; <sup>c</sup> Isaiah 29:9, 10; <sup>d</sup> Isaiah 54:6-8; <sup>e</sup> Isaiah 60:2; <sup>f</sup> Amos 8:11, 12; <sup>g</sup> Micah 3:6, 7; <sup>h</sup> Daniel 17:21-25; Daniel 8:9-13; <sup>i</sup> 2 Timothy 4:3, 4; <sup>j</sup> Revelation 13:3-8; <sup>k</sup> Revelation 17:1-6.

all of whom were led as lambs to the slaughter, John only escaping, being banished to the Isle of Patmos.

It was the effort of the Adversary to strike down the directing and protecting leaders, that thereby disorder and disintegration might set in among the members.

It is true that the Lord had promised to protect his people, and that no man should pluck them out of his hand. In this he guaranteed them protection against the evils originating from a third party. But it is not true that he had thrown around his people a wall of preservation whereby they could not fall, even though they wished.

Such a course would be robbing his people of their agency, a thing that is utterly forbidden in the word of God.

To say that the church, either as to its individual members or collectively, could not fall, would be imparting to them an infallibility that belongs only unto God.

In the meanwhile the violence of persecution continued with increasing bitterness.

They were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented; (of whom the world was not worthy:) they wandered in deserts, and in mountains, and in dens and caves of the earth.—Hebrews 11:37, 38.

The end of the struggle no man might know, but God knew and He has told us:

And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force.—Matthew 11:12.

Ah, yes; the fated destiny of the church was captivity. It was to be taken by some “**force**” which Jesus calls “**the violent.**”

More concerning this terrible captivity was seen by the Prophet Daniel.

I beheld, and the same horn made war with the saints, and prevailed against them; . . . And he shall speak *great* words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time.—Daniel 7:21, 25.

From this we gather that “the saints,” the people who constituted The Church of Christ, were to be “given into his

hand," or to pass under the control of some power called a "little horn."

In the following chapter we are told that the domination of this Little Horn was to be so crushing that it would effect a virtual destruction of the people of God, as well as "the truth" itself, which Jesus tells us is the word of God. (John 17:17.)

And an host was given him against the daily sacrifice by reason of transgression, and it *cast down the truth to the ground*; and it practiced, and prospered.

And his power shall be mighty, but not by his own power: and he shall destroy wonderfully, and shall prosper, and practice, and shall *destroy the mighty and the holy people*. —Daniel 8:12, 24.

The identity of this Little Horn as the papal church is so complete that there is left no room for doubt. It is so acclaimed by all commentators of any repute.<sup>9</sup>

As if to emphasize the importance of the overthrow of The Church of Christ, the matter committed unto Daniel was represented unto John the Revelator some 650 years later.

And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy. And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations. And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.—Revelation 13:1, 7, 8.

The identity of this Wild Beast was undoubtedly that of papal Rome.<sup>10</sup>

<sup>9</sup> By the little horn which arose among the ten, was signified the papal power, which, in the beginning, exercising itself about religious matters, was of a different nature from the ten, yet was as really a horn, or sovereign power, as any of them; the ecclesiastical authority which the popes exercised, being as absolute as that of any emperor or tyrant whatever.

MacKnight's truth of Gospel History, p. 225.

Lectures on the Apocalypse, p. 309, William Jones, M. A.

This little horn is intended especially to represent that spiritual power of which the pope is the head and the visible image.—Seven Last Plagues, p. 177. Rev. Robert Reid, A. M.

<sup>10</sup> We see then the union of the civil and the ecclesiastical power of the Church of Rome, both in the little horn of Daniel, and in the first beast of the Revelation.—The Interpreter of Prophecy, vol. 1, p. 369, Henry Kett, B. D.

Its power extended over "all kindreds, tongues, and nations," holding them in the vice of its dominating grasp. As for the saints, they were "overcome," "given into his hand," suffered "violence," were taken by "force," and thus came to pass the prediction of Daniel, "he shall destroy the mighty and the holy people."

In the vision of John as recorded in his 12th chapter, the story of the overthrow of the church is taken up in detail.

As first presented she occupied a position of triumph. She was beautiful and invincible.

And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars. — Revelation 12:1.

There can be no misunderstanding the significance of this symbolic woman. It is The Church of Christ, as the following citations will show: 2 Corinthians 11:12; Ephesians 5:23; Revelation 9:7-10; 21:9; John 3:29; Matthew 25:1-3.

She was clothed with the sun, the greatest light of heaven, the gospel of Jesus Christ. It shed its rays of light in effulgent glory upon the church in visions, dreams, prophecies, tongues, and personal ministration of angels.

The moon under her feet represents the lesser lights of religion, particularly the Mosaic law, no longer the ruling system. It was a law of types and shadows reflecting the light of Christ and his gospel in symbolic service. (Heb. 10:1.)<sup>11</sup> It passed away, nailed to the cross of Christ, and the gospel arose and shone from the heavens, preached in all the world as the power of God unto salvation." (Rom. 1:16.)

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This wonderful beast with a crown on each horn, and a blasphemous inscription on each of his seven heads, denoted the new form of government that was to be erected in the city of Rome, by the great commotions of the world, after the imperial power had been destroyed, and the empire was divided into ten distinct and independent sovereignties . . . and it is generally acknowledged, that the papacy received the temporal power. —Ibid., vol. 2, pp. 1,3.

<sup>11</sup> She was clothed with the sun; to denote the blessing of light and knowledge this church enjoys from Jesus Christ the Son of Righteousness. The moon was under her feet; signifying that the lesser lights of religion, viz, the Jewish ceremonial laws were now put down and laid aside."—Thomas Pyle, M. A., On Revelations, p. 88.

The crown of twelve stars portrayed the quorum of twelve apostles. A crown represents a king, and the twelve, first to be called, first in authority, closest to their Lord, chief and foremost representatives of King Jesus are well described as a crown of twelve stars on the head of his church.



*"And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet and upon her head a crown of twelve stars."*

But a new vision comes to view. It is a vision of dread and disaster. Its appearance is ominous. Its significance is clear.

And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads. And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born.—Revelation 12:3, 4.

Dragons in prophetic parlance signify nations. (Ezekiel 29:3.) And at the time of the receiving of this vision, Rome was the one universal nation, hence it must be that nation which is pointed out.<sup>12</sup>

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<sup>12</sup> "And the dragon, the heathen Roman empire, stood before her to devour her child." (Sir Isaac Newton, *On the Prophecies*, page 316. See also Reverend Hurd, D. D., *On the Prophecies*, page 161.)

Near the beginning of the third century the figure of a dragon was used as a Roman standard.—The *Apocalypse Explained*, p. 348. Reverend Benjamin Slight, A. M.

It was not till near the close of the second century that the dragon was first used as a Roman ensign, nor till the third that its use had



*"And behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads. And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born . . . And to the woman were given two wings of a great eagle, that she might fly into the wilderness . . . And the dragon was wroth with the woman, and went to make war with the remnant of her seed." —Revelation 12:3, 4, 14, 17.*

But in this instance it signifies more than a nation: it signifies a nation in the service of Satan. (Verse 9.) And who shall doubt that Satan was behind that idolatrous empire who utilized every force at his disposal to destroy the church with the "flood" of his fury.

The dragon has seven heads and ten horns, an allusion to the seven forms of government as well as the seven hills upon which Rome, the capital, was built. <sup>13</sup> (Revelation 17:9, 10.)

These governments were in time removed and the kingdom was rent into ten parts, each being ruled over by a king.<sup>14</sup>

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become common.—*Horæ Apocalypticæ*, vol. 3, p. 15, Reverend E. B. Elliott, A. M.

<sup>13</sup> Bishop Newton recites the following as constituting Rome's seven governments: kings, consuls, dictators, decemvirs, military tribunes with consular authority, emperors, and the Dukedom of Rome under the Exarch of Ravenna.—*On the Prophecies*, p. 666.

Its seven hills are: the Coelian, the Capitoline, the Aventine, the Viminal, the Palatine, the Quirinal and the Esquiline.—*Habershon's Historical Expositions*, vol. 2 p. 224.

<sup>14</sup> The kingdoms effecting this dissolution are enumerated by Machiavelli, a celebrated Catholic historian, as follows: 1. First the Ostrogoths in Media. 2. The Visigoths in Pannonia, 3. The Sueves and Alans in Gasgoine and Spain. 4. the Vandals in Africa. 5. the Franks



Another scene comes to view. It is the final and expiring act in the tragedy of the church.

And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to his throne. And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days. And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place where she is nourished for a time, and times, and half a time, from the face of the serpent.

Thus the church, the beautiful church, unto whom Christ gave power over all the power of the enemy,<sup>15</sup> succumbed to the enemy and fled from the sight of men. The honest in heart, who would have formed the body of the church had she remained true to the trust, were still here, but lost in the wilderness of the people, buried in the debris of apostasy and nourished on the wine of false doctrine.<sup>16</sup>

The offspring of the church "is caught up unto God and to his throne." We learn, moreover, that the offspring is of the male species; it is a man child. He is of that sex whom our Lord selected to propagate the kingdom of God. It is his ministry. But alas, he is caught away from the earth. His dwelling is with God.

Thus the future of the church, bound up in her offspring, her only child, is one of barrenness, insofar as earth is concerned. And no other issue is granted her.

The man child who is to rule all nations with a rod of iron represents in a larger sense the righteous portion of the church, they who "overcome;" as may be seen in the following:

And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations: and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father.—Revelation 2:26, 27.

These sanctified saints, including the faithful among the ministry, are taken from the earth and caught up unto God,

in France. 6. The Burgundians in Burgundy. 7. The Herulia and Turingi in Italy. 8. The Angles and Saxons in Britian. 9. The Huns in Hungary. 10. The Lombards at first upon the Danube; afterwards in Italy."

<sup>15</sup> Luke 10:19.

<sup>16</sup> Rev. 17:2.

where they shall be free from all apostate temptation. In them shall the seed of the church be preserved: for the gates of hell shall not prevail against the cause of God.

As for the woman, she shall tarry in a wilderness retreat until the due time of the Lord, when she shall be called forth to take her place again as the bride-elect of Christ.

Ordinarily a wilderness is a barren and unproductive place, a place of concealment, and its significance in this instance points to a condition of invisibility and spiritual starvation, into which the church has fled. And this is the view shared by other writers.<sup>17</sup>

Instead of retaining her raiment of sunlight glory, the protective power of God, she partakes of the support of a vulturous bird—"two wings of a great eagle." And this eagle was none else than the heathen power of the Roman Empire, whose Eastern and Western divisions were thus appropriately represented.

This empire first came to the support of the church in the days of Constantine, who, in order to ingratiate himself with his Christian subjects, proclaimed himself a Christian and ordered a repeal of all persecuting measures that previously had been enacted against the saints.

But this support only hurried her into the wilderness. It was the fawning of the flatterer, overanxious to promote his personal interests, and only resulted in the chaining of the church to the chariot of state. It was the beginning of an end that developed into a state church, absolute and apostate.

What a picture of pity this, and what a contrast to her former self when attended by the magisterial orbs of heaven. Deprived of her spiritual endowment, lonely in the loss of her child, existing in a desert retreat, prostrated and utterly helpless, surely she was "a woman forsaken and grieved in spirit,

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<sup>17</sup> See Isaiah 41:18-20; 27:10; Ezekiel 19:13.

This flight of the church into the wilderness most naturally signifies that it would be so intermixed with the world and lost among the vanities and vices of it, that it would be difficult to find it by the true characters of Christ's Church."—Observations on the Revelations, p. 167. Samuel Langdon, D. D.

The apostle had seen the woman clothed with the sun, the symbol of the chaste spouse of Christ, flee into the wilderness, and thus become

and a wife of youth when thou wast refused, saith thy God." (Isa. 54:6.)

Thus the one-time majestic church of New Testament glory, attired and protected by the light of heaven, ministered unto by apostolic stars, faltered and fled before an adversary she might well have resisted. She retired to a wilderness of invisibility where, bereft of her offspring, she ceased to occupy in her ancient calling, that of ministering salvation unto others.

What a contrast between the opening and closing scene of the vision. In the one she occupies a pedestal of queenly power, victoriously resisting every encroachment of the enemy, while laboring to bring forth a people for God; in the other the woman has "fled" leaving only an enfeebled "remnant," against which the dragon "went to make war." And who shall say that he who can terrorize the church unto flight, cannot and will not, prevail also over "the remnant of her seed?"

Notwithstanding the declaration of the "sure word of prophecy" pointing to an absolute apostasy of The Church of Christ, there are some who hold to the contrary. They tell us that the church always continued on the earth in unbroken succession.

They of the Roman Catholic Church think that it continued with them, and the Church of England is just as tenacious for their succession, while the Greek Orthodox Church vaunt their claims as stronger than the others. The Armenian Church also holds out for their cause, while many of the Baptist people believe that they only have the grounds for legal succession.

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invisible to the world.—Rationale Apocalypticum, vol. 2, p. 239. Reverend Alfred Jenour.

The sojourning of the woman in the wilderness, indicates her being in a state of concealment and invisibility, and also of spiritual barrenness, no longer bringing forth spiritual children . . . the woman in the wilderness signifies that the true church shall be in a *barren and unfruitful state and hidden from the eyes of men*.—Cunningham, Dissertation, etc., pp. 184, 280.

It is said first there shall come a falling away, or an apostasy, i. e. a *total, universal, horrid defection of the visible church*; which cannot be meant of any particular heretics or heresy in those times; because he speaks of it prophetically as a thing to come, not then existent. He here speaks of an *universal and total apostasy of the visible church*.—Court of the Gentiles, Vol. 2, part 3, p. 226. Reverend Theophilus Gale.

It will be interesting to watch the development of this "legal" entanglement, but in the meantime we shall not be disturbed while the case is in chancery. It will probably be some time before a decision is handed down.

It will not be denied that error sometimes succeeds itself, while tradition piles up enormously with the settling of the centuries, and this may largely account for the succession bogey traceable in some instances to a very ancient origin.

Of one thing we are certain, the Church of Jesus Christ did not succeed herself in organization during the Dark Ages.

The conditions prevailing within the various nations rendered it practically prohibitive for the church of apostolic purity to exist. Darkness covered the earth (Isaiah 60:2) idolatry was everywhere, while Rome's rule was universal.<sup>18</sup>

Publicity and prominence were always the prevailing characteristics of the people of God. They were as a city on a

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<sup>18</sup> We have been apt to imagine that the primitive church was all excellence and perfection! And such without all doubt the first Christian church which commenced at the day of Pentecost was. But how soon did the fine gold become dim. How soon was the wine mixed with water! How little time elapsed before the god of this world so far regained his empire that Christians in general were scarce distinguishable from heathens save by their opinions and modes of worship. And if the state of the church in the very first century was so bad we cannot suppose it was any better in the second. *Undoubtedly it grew worse.*—John Wesley, sermon 66.

The gifts of the Holy Spirit were no longer to be found in the Christian Church; because *the Christians had turned heathen again* and had only a dead form left.—John Wesley, Sermon 94.

Laity and clergy, learned and unlearned, all ages, sects and degrees of men, women and children of whole Christendom, an horrible and most dreadful thing to think, have been *at once drowned in abominable idolatry*, of all vices most detested of God and damnable to man and that by the space of 800 years and more.—Church of England Homily, part 3; Against Peril of Idolatry, p. 216.

The shadow of the papacy gradually, but surely extended in all directions and fell not *only upon every visible object* but upon the most secret springs of human action. By its sanction kings reigned and by its fiat an army of priests, monks, friars, nuns, encamped on the soil and held the whole continent for its liege lord, the pope. Europe was covered with ecclesiastical palaces, universities, churches and cloisters as by a network which inclosed and *held fast every living thing.*—Dalton's Epochs, p. 86.

hill, a light that shineth in a dark place, and as such should be easy to find.

Where, then, do we find a church of the apostolic order during the Dark Ages? If at all in existence it would surely make itself known.

Do we find it in the Monarchians or the Montanists of the second century; the Manichæans, the Novatians, of the third century; the Donatists, the Euchites, the Marcianists, of the fourth century; the Paulicians, the Paterini, the Catharii, of the seventh century; the Albigenses, the Berengarians, of the eleventh century; the Petrobrussians, the Henricians, the Arnoldists, the Waldensians, the Leonists, the Apostolicians, of the twelfth century; the Lollards or Wycliffites of the fourteenth century; the Hussites, the Picards, the Bohemian Brethren, the Beghards, of the fifteenth century? Or was it in the bosom of the papist church?

These are practically all of the churches of any consideration during the medieval times, and yet when examined in the light of the Scriptures, are found not only to contradict each other, but are wholly at variance with the very fundamental principles of The Church of Christ. They are unlike it in organization, doctrine, or spiritual token.<sup>20</sup>

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<sup>20</sup> Apostasy has been universal. If we trace the history and note the condition of the Eastern churches, the Coptic, Armenian, Nestorian, Syrian, or Greek professing Christian churches, we shall see the same thing. In all, sooner or later, the light of truth so graciously granted has been first obscured, and then lost, while a darkness, all the more dangerous in that it professes to be light, has taken its place. The worship offered in these churches has for ages been little better than idolatry; the morality practiced and the doctrines inculcated at fundamental variance with those of Christ.—Guinness: End of the Age, vol. 10, p. 338.

By a declension of the true spirit of Christianity it gradually fell away until the spirit of antichrist, through the influence of false teachers, under the Christian name, gained the ascendancy and began his dark and deplorable reign, which continued for the space of 1,260 years. During this long and gloomy period darkness covered the earth and gross darkness the people so that *there was not found upon earth a church which stood in the true order and power of the primitive church of Christ*. For although there were many bright and powerful witnesses of the truth during the whole of that period, who testified against the growing corruptions of the times; yet in consequence of the tyrannical dominion assumed over the consciences of men, these witnesses were

There were good people in every church, but such did not convert those churches into churches of Christ, any more than a few golden particles in a mountain would convert it into a mountain of gold. There are Jews in almost every nation, but there is no nation of the Jews. Some few stars did indeed glimmer during that night of "gross darkness," not in clusters or constellations, but at remote distances in the wide expanse. But nowhere did they exist in organized capacity as the visible Church of Christ.

## THE REMNANT OF HER SEED

But there was a "remnant" left which the dragon persecuted:

"And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ."  
—Rev. 12:17.

The leaders of the church had apostatized and the body of the church had indorsed what the leaders had done, which sent her into a serpent-cursed wilderness. Where, then, was there a remnant that still kept the commandments of God and had the testimony of the Lord Jesus, which is the spirit of prophecy?<sup>18</sup>

We answer: In Great Britain.

The Church of Christ was established in Britain a few years after the crucifixion, reputedly by Joseph of Aramathea and others of note from Jerusalem.

This portion of the church had continued in independent existence uncontrolled by the church on the continent. But when Rome gained control of the church in general (570 A. D.) she determined to subdue the saints in Britain also. Thus she "went" to make war on the remnant of the woman's seed which were still keeping the commandments of God and enjoying his Spirit. The fact that she "went" shows that she

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not suffered to build in the true order of the Church of Christ. . . . thus the power of the holy people was scattered.—Summary View of the United Society of Believers, commonly called Shakers, p. 1; published by order of the ministry, 1823.

<sup>18</sup> Rev. 12:17; 19:10.

had to go some distance from Rome to make war on these saints.<sup>19</sup>

Britons then, as now, were not easily subdued and for one hundred years the struggle went on. But finally, in 669 A. D. Rome, with the aid of an English king, succeeded in snuffing out the last flickering light of The Church of Christ in England.

## **The Church in England Succumbs to Rome A. D. 669**

The following historical items from New International Encyclopedia tells the story:

"Theodore of Tarsus, Bishop of Canterbury, arrived in May 27, 669. He did a great work for the church (of Rome) in England, which at the time of his coming had sunk to a low state."—Vol. 22, p. 180.

The same Encyclopedia, item: "England — Church," says:

"It is necessary to bear in mind the prior existence of a British church, which like the British nation, was subsequently either uprooted, subdued or assimilated in part - a fact which has an important bearing upon the claims which are made as to its antiquity and continuity. The exact date of the introduction of Christianity is not known. Gildas, a British author of the 6th century, believes that it was as early as 37 A. D."

"The outlook of the church at the end of the 6th century was gloomy enough. Then it was that Gregory the Great, . . . undertook the conversion of the Island and sent thither, in 597, Augustine and his fellow missionaries. Upon their arrival, they found several bishops whom they endeavored, but in vain, to bring into union with the church on the continent . . . For many years her history was one of successes and failures. . . At this time there was no national unity, no one Kingdom of England. Likewise there had not been as yet in the church any fusion of the British and Roman parties, each of them maintaining with great tenacity their own ecclesiastical uses . . . At length in the conference at Whitby (664) the Roman

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<sup>19</sup> Shortly after this, events of great importance took place in Great Britain and the *light of faith disappeared in profound night*.— D'Aubigne's Reformation, vol. 5, p. 33.

party gained the ascendancy. Thus it was made more easy for Theodore (who in 668 succeeded to the primacy and was one of the great men of his day) to unite the churches of the several kingdoms into what may be properly enough called the national church of England." . . .

"Theodore had not long succeeded in effecting this confederation before he began to act almost as though supreme over the other English bishops. In Wilfred, Bishop of York, he met a prelate of consummate talents and determination, who would not allow the claims of anyone to supremacy over him. When Theodore undertook, without his consent, although supported by King Egfrid, to carve new dioceses out of Wilfred's jurisdiction, he at once appealed to the Bishop of Rome. This is the first of such appeals from England of which we have any record. He obtained from Agatho, the Roman Bishop, an order to Theodore for the rectification of those diocesan lines, with the threat of deprivation or excommunication for any clergyman or layman who might disobey the mandate. The king, however, imprisoned Wilfred and allowed Theodore to go unchecked in his schemes of organization, for which he seems to have had an uncommon genius . . . ."—New International Encyclopedia, vol. 7, p. 759.

669 A. D. therefore, is the date when the "remnant" was overcome by the persecutions of Rome, and the last flickering light of true religion faded from the world. For one hundred years the remnant in Britain had stood out against her powerful enemy, but was overcome at last.



# THE RULING FORCE PREVAILING DURING THE APOSTASY

## 1. The Man of Sin

Who was that Power that prevailed during the days of the great Apostasy?

Paul calls it "that man of sin."

Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him,

That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand.

Let no man deceive you by any means; for *that day shall not come*, except there come a falling away first, and that man of sin be revealed, the son of perdition;

Who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is God.

Remember ye not, that, when I was yet with you, I told you these things?

And now ye know what withholdeth that he might be revealed in his time.

For the mystery of iniquity doth already work; only he who now letteth *will let*, until he be taken out of the way.

And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming . . . And for this cause God shall send them strong delusion that they shall believe a lie; that they all might be damned who believed not the truth.—2 Thessalonians 2:1-8, 11, 12.

Some monstrous iniquity this, seeing that its work was in the preparatory stage in Paul's day and would continue until consumed with "the brightness of his (Christ's) coming."

The expression "man of sin," can hardly be made to apply to any single individual, but rather to a collective and successive body of men, because a single person appears incapable of accomplishing the work here assigned. "It is agreeable to the phraseology of scripture, and especially to that of the prophets, to speak of a body or number of men under the character of one. Thus 'a king' (Daniel 7:8; Revelation 17) is often used for a succession of kings; and the high priest (Hebrews 9:7,

25) for a series and order of high priests. A single beast often represents a whole empire or kingdom in all its changes from the beginning to the end. The woman clothed with the sun (Revelation 12:1) is designed as an emblem of the true church, as the woman arrayed in purple and scarlet (Revelation 17:4) is the portrait of a corrupt communion. No commentator ever conceived the Whore of Babylon to be meant for a single woman, and why then should the man of sin be taken for a single man?"<sup>21</sup>

The Man of Sin will have his origin within the church since he is called a "son of perdition," which can only apply to one who has fallen from the faith, as witness the instance in which Jesus used it, applying it to Judas (John 17:12), hence we may properly infer that whoever Paul means, the Man of Sin will be some prominent evil character originating within the church.

The remarks of Reverend Joseph Benson on this passage, as found in his Commentary, published by the Methodist Episcopal Church, are generally received:

That day shall not come, unless a falling away, the apostasy, come first. The article here is emphatical, denoting both that this was to be a great apostasy, the apostasy, by way of eminence, *the general, grand departure of the whole visible church into idolatrous worship . . . .*

The man of sin may signify either a single man, or a succession of men; the latter being meant in Daniel, it is probable that the same is intended here also.

He shall oppose and exalt himself, not only above inferior magistrates, who are sometimes called gods in holy writ, but even above the great emperors, and shall arrogate to himself divine honors; so that he as God, assuming the authority of Christ, sitteth in the temple of God—*exercises supreme and sovereign power over the visible church, as head thereof, even over all that profess Christianity.*

By the temple of God, the apostle could not well mean the temple at Jerusalem, because he knew very well that would be totally destroyed within a few years. It is an observation of the learned Bochart, that after the death of Christ the temple at Jerusalem is never called by the apostles the temple of God; and that when they mention the house or temple of God, they mean the Christian church in general, or every particular believer; which indeed is very evident from many passages in their epistles: see 1 Timothy 3:15; 1 Corinthians 6:19; 2 Corinthians 6:16; Ephesians 2:19; 24; 1 Peter 2:5.

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<sup>21</sup> Bishop Newton, On the Prophecies, pp. 450, 451.

In short, the meaning of the verse is, that the wicked teachers of whom the apostle speaks would first oppose Christ by corrupting the doctrine of the gospel concerning him, and after that they would *make void the government of God* and of Christ in the Christian church, and the government of the civil magistrate in the state, by *arrogating to themselves the whole spiritual authority* which belongs to Christ, and all the temporal authority belonging to princes and magistrates: showing himself that he is God—exercising all the prerogatives of God, accepting such titles, and doing such things, as if they indeed belonged to him, would show him to be God: an exact description certainly of the papal power.—Commentary, vol. 2, pp. 409, 410.

It is to be noted that the arising of this Man of Sin is associated with “the falling away,” or “the apostasy” as it is rendered in the several translations of the New Testament given us by Messrs. Noyes, Weeks, and Alexander Campbell.

His position therein cannot be doubted. He will occupy as its leader “showing himself that he is God.”

## 2. The Little Horn

In the visions of Daniel he saw “four great beasts come up from the sea,” “the first was like a lion,” “a second like to a bear” “another like a leopard,” and “a fourth beast, dreadful and terrible and strong exceedingly, and it had ten horns.” Upon considering the horns “behold there came up among them another little horn before whom there were three of the first horns plucked up by the roots: and behold, in this horn were eyes like the eyes of a man and a mouth speaking great things.” (7:2-7.)

Seeking for the interpretation, it was shown him “these great beasts which are four, are four kings, which shall arise out of the earth.” . . . “The fourth beast shall be the fourth kingdom upon the earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces.” (Verses 17, 23.)

Now, since the fourth beast represents a kingdom it follows that the first three beasts represent kingdoms also. Indeed there can be no king without a kingdom.

We are told moreover that the fourth beast “shall devour the whole earth.” It is a universal monarchy. And we may infer the same concerning the other three beasts, since all are called “great” and each succeeding the other.

It will not be difficult to identify these kingdoms. Ancient history points them out. They are the kingdoms of Babylon, Media-Persia, Grecia, and Rome.<sup>19</sup>

In Jeremiah 4:7 Babylon is directly referred to as a lion. At the time of this prophecy Babylon was the ruling power. It was succeeded by the Medo-Persian in B. C. 539; and it in turn was overthrown by the Grecians, B. C. 334.



Rome as the fourth beast truly fulfilled her part. Her rule was universal.<sup>20</sup>

The fourth beast "had ten horns" (verse 7) which signify "ten kings that shall arise" (verse 24) and these kings signify so many kingdoms.

True to the prophecy Rome was overthrown and her domain was rent into ten kingdoms. Their names we have noted

<sup>19</sup> "In this there is a pretty universal agreement among commentators both ancient and modern, Protestant and Papal, that they are the Assyrian, Medo-Persian, Grecian, and Roman. The fourth monarchy is declared by the writer of the book of Esdras to be Rome and Mede asserts it to have been the opinion of the Jews both before and after the time of Christ."—Elements of Prophetic Interpretation, p. 225, Reverend J. W. Brooks.

<sup>20</sup> The city of Rome ruleth over all the earth as far as it is inhabited; and commands all the sea, not only that within the pillar of Hercules but also the ocean as far as it is navigable, having first and alone of all the most celebrated kingdoms made the east and the west the bounds of its empire.—Bishop Newton, On the Prophecies p. 233.

in a previous chapter. This occurred during the fifth and sixth centuries after Christ.

We are aware that some slight difference exists among writers respecting the dynasties constituting the number ten, "this has been occasioned by those who have written upon the subject taking different dates or founding their report on what was the actual state of things at different periods; for we must all be aware that there is a material difference between taking our estimate from the time of those Gothic tribes first breaking in upon the several provinces of the empire and while they were roaming up and down in it harassing the people and the government, before they got full power in it as kings." <sup>21</sup>

But whatever their disagreement on minor details, on one thing they agreed, and this agreement is almost universal—that the Kingdom of Lombardy was one of the ten kingdoms which took part in the rending of the Roman Empire. Indeed, the very last of the ten to be set up.<sup>22</sup>

So that we may reckon the complete overthrow of the empire with the establishment of the Lombardic kingdom.

Now for the next event. It is the biggest thing in the vision: the coming forth of the Little Horn.

I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots; and behold, in this horn were eyes like the eyes of a man, and a mouth speaking great things.

And of the ten horns that were in his head, and of the other which came up, and before whom three fell; even of that horn that had eyes, and a mouth that spake very great things, whose look was more stout than his fellows:

I beheld, and the same horn made war with the saints, and prevailed against them:

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<sup>21</sup> Lectures on the Apocalypse, p. 305, Reverend William Jones.

<sup>22</sup> Allwood's Key to the Revelation, vol. 1, p. 294; Jones' Lectures on the Apocalypse, p. 306; Machiavelli's History of Florence as quoted and supported by Scott's Commentary, vol. 2, p. 817; Barnes's Notes on Daniel, p. 322; Keith's Signs of the Times, vol. 1, p. 20; Campbell's Illustrations of Prophecy, p. 57; Fenton and Hutchinson's Second Advent, p. 292; Junkin's Lectures on the Prophecies, p. 69; Blackburn's History of the Christian church, p. 151; Faber's sacred Calendar of Prophecy, vol. 2, p. 71; and Rivington's Questions on English Church History, p. 10.

And the ten horns out of this kingdom are ten kings that shall arise: and another shall rise *after* them; and he shall be diverse from the first, and he shall subdue three kings.

And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws; and they shall be given into his hand until a time and times and the dividing of time.—Daniel 7:8, 20, 21, 24, 25.

This little horn is to come up among the ten; that is, it is to be developed within the geographical domains of the ten kingdoms. And since the ten kingdoms were formed out of the western or European part of the Roman Empire, we must look for the origin of the little horn somewhere within that same territory.

This Little Horn is to come up among the ten; that is, as the other ten horn kingdoms, it will wield secular power. It will be a political force in the land.

Again, it is said to be “diverse” from the ten horns—yes, diverse as to its bloodless beginning, its blasphemous claims, its horrid doctrines, for it is to be a spiritual power as well as a secular.

It is called a Little Horn because of its insignificant beginning, but like mustard seed, it is destined to become the greatest of all. At all events it was to endure “till the thrones were cast down.”

More acute than its fellow horns, it has “eyes like the eyes of a man and a mouth speaking great things.”

In this we see the quality of the supernatural. Whether divine or devilish, we are not as yet advised. Not so with the other horns; they are natural and occupy within the limits of their normal functions. The kingdoms of this world are perfectly legitimate, but this eye-and-mouth horn is an illegitimate monstrosity.

The Little Horn represents a power capable of exercising military force: “His look was more stout than his fellows.” The stout looks indulged in by the kingdoms of this world are those of a warlike nature. In that way do they enforce their will. In the same manner, only more emphatically, is the Little Horn to carry on its work. “He shall subdue three kings”; a statement convincing us of his military power, which indeed came to pass—three of the original ten kingdoms being up-

rooted by him.

But who can this Little Horn represent that was to arise within the domains of western Rome, exercising imperial rule, diverse from all other kingdoms, developing from an insignificant condition until by its alliance with supernatural forces it became more acute than his fellows? Who was this military power, more stout and boastful than the others, of long-continued duration, even "till the thrones were cast down"?

There is but one answer, and every historian can answer it.<sup>23</sup>

It is stated in the prophecy that "he shall speak great words against the Most High." The presumptuous claims for papal preeminence, to a position occupied by the Almighty himself, tell their own story as to whether they are "against the Most High" or not. The several nominees who run for the same office on election day are certainly not for each other, they are "against" each other.

The power of the pope is greater than all created power, extending itself to things both celestial and terrestrial and infernal.—Jepp's Terminal Synchronism, p. 5.

Pope Innocent III wrote "Christ hath set one man over the world, him whom he hath appointed his vicar on earth . . . In him (pope) alone is the right of making laws . . . His sentence is not to be repealed by anyone . . . He is to be judged by none."—Elements of Prophetic Interpretation, pp. 378-382. Reverend J. W. Brooks.

In the summary of things concerning the dignity, authority, and infallibility of the pope, set forth by Boniface VIII, are these words:

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<sup>23</sup> By the little horn which arose among the ten, was signified the papal power, which, in the beginning, exercising itself about religious matters, was of a different nature from the ten, yet was as really a horn, or sovereign power, as any of them; the ecclesiastical authority which the popes exercised, being as absolute as that of any emperor or tyrant whatever. The foundation of the papal power was first laid by a decree of the emperors Gratian and Valentinian II, A. D. 379. In consequence of this decree, the popes enjoyed an authority over all the bishops of the west; and this authority came to be established into a regular system of government, seen after the western empire was broken into ten kingdoms, agreeably to the vision in which the little horn arose among the ten horns. (Daniel 7:8) This horn is said to be *diverse from the rest*, because it had "eyes like the eyes of a man, and a mouth speaking great things." The eyes of a man which this little horn had, signify the sagacity of the papal power, in observing the times and seasons and the dispositions of men, with a view to improve them to its own aggrandizement. The mouth of this horn which "spake great things

"The pope is of so great dignity and excellence, that he is not merely man, but as if God, and the vicar of God. The pope alone is called most holy, divine monarch, and supreme emperor, and king of kings. The pope is of so great dignity and power, and he constitutes one and the same tribunal with Christ, so that whatsoever the pope does seems to proceed from the mouth of God. The pope is as God on earth.—Guinness; Romanism and the Reformation, pp. 25, 26.

Look at the Sicilian ambassadors prostrated before him (Pope Martin IV) with the cry thrice repeated, "Lamb of God! that takes away the sins of the world!" It was the famous Gerson's declaration: "The people think of the pope as the one God that has power over all things in earth and heaven."—Elliott's *Horæ Apocalypticæ*, vol. 3, p. 189.

And hence it is, that the pope hath power both in heaven and earth and hell; in token whereof he wears on his head a triple crown, and thus hath written in one of his decrees: if the pope should send many thousands of men into hell, no man may say unto him, What doest thou? Hence he imposeth laws on the consciences, and makes new articles of faith, canonizeth books, saints and images, celebrates jubilees, sends forth innumerable indulgences or pardons for sin, emptieth purgatory.—Pareus on the Revelation, p. 171.

The bishop of Rome hath authority to judge all men and especially the articles of faith and that without any councils . . . But no man hath authority to judge him . . . It is not lawful for any man to dispute of his power . . . The bishop of Rome may compel princes to receive his laws. . . . Forasmuch as he is called God he may be judged of no man, for God may be judged of no man. . . . He that acknowledgeth not himself to be under the bishop of Rome and that the bishop of Rome is ordained by God to have primacy over all the world, is a heretic and cannot be saved.—Canmer's Collection of Tenets from the Canon Law; History and Revelation, vol. 3, p. 379, Reverend J. H. Braund.

All the names which are attributed to Christ in scripture, implying His supremacy over the Church are also attributed to the Pope.—Bellarmine, On the Authority of Councils, book 2, chapter 17; In Our Day, p. 147.

against the Most High" (verse 25) signifies the blasphemies of the popes, who, as the apostle expresses it, "opposed and exalted themselves above all that is called God, or that is worshiped; so that as God, they sat in the temple of God, showing themselves that they were God. It signifies also the excommunications which they thundered out against those who opposed their dominion, together with the lies and flatteries which they used in their negotiations; by all which, this little horn obtained from others, that dominion by which it became so great, as we shall presently see. What an exact description have we here of the origin of the papal dominion, the foundation of which was laid, not in arms and conquest, but in the deepest policy.—MacKnight's Truth of the Gospel History, p. 225. Lectures On the Apocalypse, p. 309, by William Jones.



Nor has the papacy hesitated "to change times and laws"; in their "appointing fasts and feasts, canonizing saints, granting pardons and indulgences for sins, instituting new modes of worship, imposing new articles of faith, enjoining new rules of practice and revising at pleasure the laws of both God and Men," the popes have amply fulfilled the prophecy.

In one of the papal decrees we read:

I do make holy and unholy; I do justify the wicked; I do forgive sins; I open and no man shutteth. All the world is my diocese, and I am the ordinary of all men, having the authority of the King of kings upon subjects. I am in all and above all . . . If these things that I do be said to be done not of man, but of God, what do you make me but God? . . . I, being above all prelates, seem by this reason to be above all gods; whereupon no marvel if it be in my power to *change times and abrogate laws*, to dispense with all things, yea, the precepts of Christ. —Bolton's, *The Great Antichrist*, p. 48.

Who authorized mortal man to appoint other holy days than the first day of the week? Where in all the Scriptures do we read of Epiphany Day, Shrove Tuesday, Ash Wednesday, Good Friday, Ascension Day, Corpus Christi or Christmas Day?

Governments may and do appoint certain holidays commemorating national events of patriotic importance, but it was never given to mortal man, whether prince or pope, to make or fix holy days.

There is one more feature, an ugly one, and our identification of the little horn is complete. It will "wear out the saints of the Most High," to such an extent that "they shall be given into his hand."

In this we note his persecuting spirit.

The following from Reverend Scott, a conservative writer, in his Bible Commentary will testify:

No computation can reach the numbers who have been put to death, in different ways, on account of their maintaining the profession of the gospel, and opposing the corruptness of the church of Rome. A million of the poor Waldenses perished in France; nine hundred thousand orthodox Christians were slain in less than thirty years after the institution of the Jesuits; the Duke of Alva boasted of having put thirty-six thousand to death in the Netherlands, by the hands of the common executioner, during the space of a few years. The Inquisition destroyed by tortures, one hundred and fifty thousand Christians, within thirty years. These are a few specimens, and but a few of those which history has recorded; but the total amount will never be known till the earth shall

disclose her blood, and shall no more cover her slain. These were put to death by the secular arm; by that power, of which the empire was the head, and which subsisted in ten kingdoms; for the persecuting ecclesiastical power, condescended to employ kings and emperors as the executioners of its murderous decrees!—Vol. 3, p. 947.

We have no disposition to indulge in a recital of the deeds of horror chargeable to the Roman hierarchy.<sup>23</sup> We wish only to submit sufficient to establish the identity of the horn in question. Nor do we forget that our Protestant forefathers resorted to the sword by times, to establish their ideas.

The deliverance of the saints "into his hand" tells its own story. It is the story of the overthrow of the church when the sun-clad woman of Revelation fled into the wilderness of apostasy.

### 3. The Wild Beast of Revelation

Thus far our identification of the Man of Sin and the Little Horn points to the papacy. This identification is corroborated when we hear the testimony of John the Revelator, one who lived at the very threshold of the apostasy. Perceiving the growing tendency of the church to apostatize, he wrote the several congregations of Asia, reproving and forewarning all, not one of them escaping his apostolic censure.

Immediately thereafter the visions of heaven rested upon him:

After this I looked, and, behold, a door was opened in heaven: and the first voice which I heard was as it were of a trumpet talking with me; which said, Come up hither, and I will show thee things which must be *hereafter*.—Revelation 4:1.

Yes, it was the "hereafter" that interested the prophet. The future of the church was at stake and John's interests were wholly with it:

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<sup>23</sup> Motely, in his *Rise of the Dutch Republic* (part 3, chap. 2): "Upon February 16, 1568, a sentence of the Holy Office condemned all the inhabitants of the Netherlands to death as heretics. From this universal doom only a few persons, especially named, were excepted. A proclamation of the king, dated ten days later, confirmed this decree of the Inquisition, and ordered it to be carried into instant execution, without regard to age, sex, or condition. Three millions of people, men, women, and children, were sentenced to the scaffold in three lines."—Our Day, p. 150, W. A. Spicer.

And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy.

And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority.

And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast.

And they worshiped the dragon which gave power unto the beast: and they worshiped the beast, saying, Who is like unto the beast? who is able to make war with him?

And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months.

And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven.

And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations.—Revelation 13:1-7.

One of the first things that must strike the reader upon examining this vision is its evident relationship to the vision of Daniel. Note the following:

1. Daniel saw four beasts arise out of the sea, from whence came also the wild beast of Revelation.

2. The first beast of Daniel 7 was like a lion; the second like a bear; the third like a leopard. The beast of Revelation is like unto all three; "And the beast which I saw was like unto a leopard, and his feet were the feet of a bear and his mouth as the mouth of a lion."

3. The fourth beast of Daniel 7 had no name, neither was there a name found for the beast of Revelation.

4. Ten horns grew upon the fourth beast, the very number seen on the beast of Revelation.

5. There grew up among the ten horns "another little horn" wherein was "a mouth speaking great things." (Verse 8.) This feature is most prominent on the beast of Revelation: "And there was given unto him a mouth speaking great things and blasphemies."

6. The little horn spake "great words against the Most High," or presumptuous things. The beast of Revelation "opened his mouth in blasphemy against God to blaspheme his name and his tabernacle and them that dwell in heaven."

7. The little horn "made war with the saints and prevailed against them . . . and shall wear out the saints of the Most High." (Verses 21, 25.) Of the beast of Revelation it is said, "and it was given unto him to make war with the saints and to overcome them."

Who, then, can doubt their identity? They represent one and the selfsame power, and since it has been shown that the little horn of Daniel represents the papacy, the Wild Beast represents the same power.<sup>24</sup>

For a more detailed identification of the Wild Beast we submit the following outstanding features:

1. The wild beast, as such, represents some political power. The four beasts of Daniel, 7th chapter, represent as we have learned, various nations. The church of Rome has ever commanded political power, particularly so when the Holy Roman Empire was in existence.



2. The wild beast coming "up out of the sea" represents some power drawn from all nations. "Sea" in prophetic parlance signifies "multitudes, nations, and tongues." (Revelation 17:15.) Papal Rome has always commanded for its support multitudes from all nations. It is the most cosmopolitan of all churches.

3. The Wild beast with its seven heads represents a power whose headquarters will be situated in a place of seven hills.

"And the seven heads are seven mountains." Revelation 17:9. The headquarters of the church of Rome is situated at Rome, a city ever known as the "seven hilled city."<sup>25</sup>

<sup>24</sup> We see, then, the union of the civil and the ecclesiastical power of the Church of Rome, both in the little horn of Daniel, and in the first beast of the Revelation.—The Interpreter of Prophecy, vol. 1 p. 369. Henry Kett, B. D.

4. The wild beast with its ten horns signifies some power commanding the support of the subdivided Roman Empire. The ten horns "are ten kings that shall arise." (Daniel 7:24.) The boast of the church of Rome for a thousand years is that she commanded the moral and material support of those very nations who rent the Roman Empire into ten kingdoms.<sup>25</sup>

5. The wild beast represents a power possessing in common the prevailing characteristics of Babylon, Persia, and Grecia. He has the "mouth of a lion," "the feet of a bear," and looked "like a leopard." These were the beasts seen by Daniel and represented the nations aforesaid. Now the characteristics in common of all these nations were displayed in their autocracy, their idolatry, and their persecution of the children of God. And these striking features have ever been

<sup>25</sup> But perhaps the most remarkable description of Rome is that given by a pope. It occurs in a letter of Ganganelli, Pope Clement XIV, to his friend the Abbe Ferghen. Having mentioned several places which he wishes the abbe to visit, the pope proceeds thus: "You will then descry Rome which may be seen a thousand years and always be a pleasure. The city situated on seven hills which the ancients called the seven mistresses of the world."—*The Beast and His Image*, pp. 17, 18.

<sup>26</sup> Pepin, when aspiring to the French throne, prayed the pope to authorize his usurpation: and, on his doing so, both Franks and the whole western world implicitly acquiesced in the title.

The coronation oath—an oath not enjoined only by popes, but agreed to by the western emperors—that they would 'be faithful and submissive to the pope and Roman Church.'

The Emperor Otho, like Rodolphus before him, both received the imperial crown as a papal grant, on the pope's desposition of the former emperor; and when the pope reclaimed the grant, resigned it.

A Spanish king voluntarily resigned his kingdom to the pope, that he might receive it back as a fief from Christ's vicar.

John, king of England, in like manner resigned his crown to the papal legate, that he might receive it again as a vassal, feudatory to the Roman see.

The Emperor Henry's notable case of disobedience to the papal will, the terrors of a papal excommunication and anathema drove him, in abject humiliation, to entreat for pardon: and barefoot, and in sack-cloth he waits three wintry days and nights outside the gates of the city, till the pope relents and grants it.

Princes quit their kingdoms; and go on dangerous, perhaps wicked, crusades at his call.—Reverend E. S. Elliott, *Horæ Apocalypticæ*, vol. 3, pp. 187, 188.

found in the career and conduct of the church of Rome.

6. The wild beast represents a power inheriting the seat of government once held by the old Roman Empire. "The Dragon gave him his seat and power and great authority." Upon the dissolution of the Roman Empire, the capitol at Rome was deserted. Immediately the papal hierarchy began to rule and they have ruled from that same city ever since.

7. The wild beast represents a power commanding the attention of the entire western Roman Empire. "All the world wondered after the beast." That part of the world under consideration is the domains of the Roman Empire as subdivided amongst the ten kingdoms. And the one power commanding the wonder and admiration of this whole region was and is, the Roman Catholic Church.

8. The wild beast represents an idolatrous as well as a religious power—"And they worshiped the beast." It is needless to point out the innumerable shrines, altars, images, crucifixes, processions, pilgrimages, penances, indulgences, in operation in the church of Rome, all of which is prophetically declared to be a worship of the beast rather than a worship of God.

9. The wild beast represents a warlike power "Who is able to make war with him?" The universal influence exercised by the papacy over the nations of Europe gave him an arbitrary control such as no nation could resist. He had the power to make war or declare peace. The wars of the Crusades were largely the result of papal planning.

10. The wild beast represents a blasphemous power, "speaking great things and blasphemies." Attention has been called to the extravagant claims of the papal hierarchy, emphasizing this feature as a very prominent one.

11. The wild beast represents a persecuting power. "And it was given unto him to make war with the saints." The story of Europe for hundreds of years is the story of blood-letting and burning, where heretics, so called, were struggling for existence against the tyranny of the dominant church.

But why pursue this investigation further? There is but one power in all the world, carrying the scar marks, eleven in

number, of this damning indictment—and Rome is that power.<sup>27</sup>

## HOW LONG WILL THE APOSTASY PREVAIL?

In our efforts to find the church of Christ we have experienced much difficulty. It is indeed as the Savior said, "The kingdom of heaven is like unto leaven which a woman took and hid" or as "a treasure hid in a field." (Matthew 13:33, 44.)

But this much we have learned: first, that the church of Christ was to go into a wilderness of apostasy.

Second, that some violent force would bring about her disruption.

Third, that the leading character promoting this "falling away" is represented to us as a "Man of Sin," a "Little Horn," and a "Beast." Now it will be of interest to learn how long this state of things will continue.

One thing is certain, it will not last forever, for then would the gates of hell prevail against the church.

No; there will be an end to this entombment of apostasy. The body of the church, like the body of her Lord, will resurrect. There will be a revival, a restoration, but how long, oh Lord, how long wilt thou suffer them that would serve thee to be deprived of the richer blessings of thy kingdom? How

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<sup>27</sup> But the beast which John saw had not only seven heads, but ten crowned horns. These signify the ten kingdoms into which, on its being broken up, the western Roman empire was divided. It follows that the beast which John saw rising out of the sea was not pagan Rome, nor imperial Rome, but papal Rome. It was Rome after its imperial head had been wounded to death by the incursions of the Goths—after it had been divided into ten separate governments or kingdoms—and after its deadly wound had been healed by crowning the Pontiff, and making him sovereign of a considerable part of Italy. It was this imperial papal Rome which afterwards "opened its mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven." It was this power which "made war with the saints, and overcame them," and which all the wicked of the earth have been inclined to follow and to worship—The Apocalypse Explained, Professor Pond, p. 134.

long must they wait for "the times of refreshing," when their souls shall again be bathed with the blessings of the Old Jerusalem Gospel?

John informed us that the woman, the church, would flee into a wilderness for "1,260 days," or, as he also expressed it, "for a time, and times and a half a time." (Revelation 12:6, 14.)

It was during this period that "it was given unto him (the wild beast) to make war with the saints and to overcome them." But his triumph shall terminate. It will not continue. It will last but forty-two months. "And power was given unto him to continue forty and two months."

The information coming to us from Daniel was of a similar import.

And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time.—Daniel 7:25.

Thus we have it from John and Daniel that the period of the desolation of the church under the dominancy of the Man of Sin, the Little Horn, or Wild Beast, shall last for "1,260 days," "a time, times, and half a time," or "forty and two months."

The term of time suggested by these diverse expressions is one and the same. This is apparent from the remarks of John, who, while he tells us in one place that the time of the sojourn of the woman in the wilderness will be 1,260 days, in another place he speaks of the same event as lasting for "a time, and times, and half a time" (Revelation 12:6, 14); undoubtedly they refer to the same period.

Now "a time" signifies one year;<sup>28</sup> and one year, after the ancient system of reckoning, was 360 days.

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<sup>28</sup> A time, all agree, signifies a year.—Bishop Newton, On the Prophecies, p. 249.

Daniel had previously predicted a curse upon Nebuchadnezzar to last "until seven times pass over him" (4:25), and we are distinctly told by Josephus that the king lived like a beast in the wilderness for seven years, after which he recovered his throne. (Antiquities, book 10, ch. 10.) Seven times therefore, signifying seven years, one of such, or "a time" will signify one year.



In the expression "times," which is plural, there must be, at least, two years or 720 days; and in "half a time," half a year, there are 180 days.

The sum total of these days will aggregate just 1,260.

Daniel's way of saying it was "a time, and times, and the dividing of a time," which is the same thing.<sup>29</sup>

The "forty and two months," when reduced to days after the ancient system of reckoning, thirty days to each month, and twelve months to the year, gives us just 1,260 days.

Understanding, therefore, the harmony of the several prophetic expressions declaring that the apostasy will prevail for 1,260 days, we are led to ask whether these "days" are to be understood literally or symbolically.

Undoubtedly they are to be accepted symbolically, for it cannot be that an apostasy of such magnitude could be accomplished within 1,260 days of literal length. Indeed, it is an established characteristic of prophetic language, that great events, national upheavals, and whole empires are illustrated by miniature symbols. The lion, the bear, the leopard, and the great beast and terrible, represented four successive empires of history: Babylon, Media-Persia, Greece, and Rome. So with the 1,260 days; if we would maintain the custom of prophetic interpretation we must seek for its solution on a larger scale. This is demonstrated in the seventy weeks of Daniel. Speaking of the coming and crucifixion of Christ, he tells us that it will occur upon the expiration of "seventy weeks." (Daniel 9:24.) Now seventy weeks contain just 490 days, and it is significant that our Lord came within the limits of 490 years from the time the period began, and was crucified the very year of its fulfillment.

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<sup>29</sup> It may not, however, be obvious to every person, that time, times, and half a time, and 42 months, and 1,260 days are different forms of expressing one and the same number; it is proper therefore to make this plain. *A time* in the style of prophecy, means a year. *A time, and times, and half a time*, are one year, two years, and half a year, or three years and a half. But the primitive year, without intercalary days, consisted of 360 days; therefore three and a half make exactly 1,260 days . . . Protestant writers on prophecy are now almost universally agreed in opinion, that these days stand for years, and that the real prophetic period signified by them is 1,260 years.—Reverend William Cunningham, on the Apocalypse, p. 181, fourth edition.

It is apparent, therefore, that 1,260 days signify so many years also.<sup>30</sup> This is how Ezekiel was instructed to interpret prophetic days: "I have appointed thee each day for a year" (4:6), and which is strikingly supported by a very early precedent—"After the number of the days in which ye searched the land, even forty days, each day for a year, shall ye bear your iniquities, even forty years." (Numbers 14:34.)

The sentence of the court has been delivered. The fate of the woman has been fixed. There is no escape; there will be no reprieve. She is doomed to the dungeon of apostasy for 1,260 years.

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<sup>30</sup> The true church, considered as an establishment bringing forth spiritual children to Christ, she is said to reside in the wilderness for 1,260 years, which is typical of her being during that period in a barren and unproductive state.—Frere's Combined View, p. 82.

The apocalyptic prefiguration was fulfilled which depicted that the sun-clothed woman, the symbol of the primitive Church Catholic, as fleeing gradually out of sight into the desert; there or in that state of invisibility to remain for the fated 1,260 years.—Elliot's Destinies and Perils, p. 300.

Twelve hundred and sixty years is surely the period of these anti-christian Gentiles' occupancy of the visible church, and of the true church's captivity, in spiritual Babylon, and of her abode in the wilderness. During that period, *the true church can hardly be said to have any visible form, or distinct organization.* . . . It is by this antichrist that the daily sacrifice—true religion, and spiritual worship in the church, *has been taken away*, and the place of Christ's sanctuary,—*the visible church,—has been cast down*, trodden under foot by false professing Gentiles, who acknowledge the pope as their head, for more than twelve centuries.—Case's Light on Prophecy, pp. 76, 264.

Now all these numbers you will find upon computation to be the same, and each of them to signify 1,260 years. For a "time" is a year, and "a time, and times, and the dividing of a time" or half a time, are three years and a half; and three years and a half are 42 months, and 42 months are 1,260 days, and 1,260 days, in the prophetic style, are 1,260 years. From all these dates and characters it may fairly be concluded, that the time of the church's great affliction and of the reign of Antichrist will be a period of 1,260 years.—Bishop Newton, On the Prophecies, 715.

By divine permission, power was given unto the beast to continue (or as some copies read, to make war) forty and two months; which, reckoning thirty days to a month, make twelve hundred and sixty prophetic days, which are 1,260 years. This is the same term of time as that for which the saints were given into the hand of the little horn—"a time, and times, and the dividing of time," as already considered; it is the same as that during which "the woman clothed with the sun,"

## WHEN DID THE TWELVE HUNDRED AND SIXTY YEARS COMMENCE?

We would like to know when these years commenced, for the very simple reason that we would like to know when they will end.

Their termination means the resurrection of the church from its sepulchral seclusion.

We may be sure that God never would have informed us of this important prophetic period unless he designed that we should know both the time of its commencement and its termination.

With every sentence of the court there is accompanying information as to when it shall begin.

It will be thus with the sentence of the 1,260 years.

Paul tells us when it will start. It will commence with the rise of the Man of Sin: "For that day shall not come except there come a falling away first and that man of sin be revealed."—2 Thessalonians 2:3.

The "falling away," and the coming forth of "the man of sin," are contemporary as well as associated events. Indeed, the one is indispensable to the other. If there had been no apostasy, there never would have been a Man of Sin, and if there had been no Man of Sin there never could have been a falling away. The Man of Sin served in the capacity of a commander in chief, organizing and concentrating the forces of apostasy, "so that he as God sitteth in the temple of God showing himself that he is God." (2 Thessalonians 2:4.)

It now will be in order to ascertain when this Man of Sin was to arise.

He will arise when a certain impediment is "taken out of the way."

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when fled into the wilderness from the face of the serpent, was to be fed there—"a thousand two hundred and threescore days," or "a time, and times, and half a time"; the same with that during which "the holy city" was to be trodden under foot of the Gentiles—"forty and two months" (Revelation 11:2). . . . The term of time is the same, and doubtless has the same point of time for its beginning, in all these several cases.—Curtis's *Mystery of Iniquity*, p. 383.

And now ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work: only he who now letteth *will let*, until he be taken out of the way. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming.—2 Thessalonians 2:6-8.

The sense of the words, *let*, *letteth*, as above used, is a little confusing. They mean “to retard, hinder, impede, to interpose obstructions. (2 Thessalonians 2.) This sense is now obsolete, or nearly so.”—Webster.

This was the usual significance of the words at the time of the translation of the King James Version. A clearer rendition is found in the Revised Version:

And now ye know that which restraineth, to the end that he may be revealed in his own season. For the mystery of lawlessness doth already work: only there is one that restraineth now, until he be taken out of the way. And then shall be revealed the lawless one.

Who, or what, then, was this restraining power? Paul does not here say. It was unnecessary, as the Thessalonian saints already knew—“and now ye know what withholdeth,” etc. Moreover, it would have been indiscreet for the apostle in a public epistle to publish that which would go to all parts of the empire. He would have subjected himself to a charge of treason.<sup>31</sup>

Reader, that restraining power was none other than the imperial Roman Empire, which, under its emperors reigning at Rome, jealously guarded and enforced the preeminence of the emperor against every encroaching competitive influence. There was no room for a pope over all, so long as there was

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<sup>31</sup> We find an almost unanimous persuasion among the Fathers that the impediment thus darkly alluded to in the written prophecy was the Roman Empire: and the reason which they give why the apostle did not venture to commit to paper is, lest any such open declaration that the eternal empire was destined to fall and by its overthrow to make room for the man of sin, should by a jealous government be construed into an act of treasonable disaffection.—Sacred Calendar of Prophecy, G. S. Faber, vol. 1, p. 86.

Therefore the primitive Christians in the public offices of the church prayed for its peace and welfare as knowing that when the Roman Empire should be dissolved and broken into pieces the empire of the man of sin would be raised on its ruins.—Thoughts on Prophecy, G. R. Hion, p. 103.

an emperor over all. And this was the general understanding of the Christian Fathers, who, living in those early times, naturally understood the problems and prophecies of the day.<sup>32</sup>

We have, therefore, but to find the time when imperial Rome ceased to function as a restraining power, and we shall have the date from whence to compute the 1,260 years.<sup>33</sup>

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32 Tertullian, who became famous at the latter end of the same (second) century, expounding those words, "only he who now letteth will let, until he be taken out of the way," says, "Who can this be but the Roman state, the division of which into ten kingdoms will bring on Antichrist, and then the wicked one shall be revealed?" And in his apology he assigns it as "a particular reason why the Christians prayed for the Roman empire, because they knew that the greatest calamity hanging over the world was retarded by the continuance of it."—Bishop Newton, *On the Prophecies*, p. 474.

Saint Jerome, in his explanation of this passage says, "that Antichrist shall sit in the temple of God, either at Jerusalem or in the church, showing himself that he is Christ and the Son of God: and unless the Roman empire be first desolated, and Antichrist precede, Christ shall not come—'And now ye know what withholdeth, that he might be revealed in his time,' that is, ye know very well, what is the reason why Antichrist doth not come at present." He is not willing to say openly, that the Roman empire be first destroyed, which they who command think to be eternal. For if he had said openly and boldly, that Antichrist shall not come, unless the Roman empire be first destroyed, it might probably have proved the occasion of a persecution against the church.—*Ibid.*, p. 475.

Chrysostom (of the fourth century) in his "Commentary on 2 Thessalonians": "One may first naturally inquire what is that which withholdeth, and after that would know why Paul expresses this so obscurely, . . . 'he who now letteth will let, until he be taken out of the way.' " That is, when the Roman empire is taken out of the way, then he shall come; and naturally, for as long as the fear of this empire lasts, no one will readily exalt himself; but when that is dissolved, he will attack the anarchy, and endeavor to seize upon the government both of men and of God.—H. Grattan Guinness, F. R. G. S., *Romanism and the Reformation from the Standpoint of Prophecy*, p. 197.

33 Antichrist, then, was to take his rise at the removal of the hindrance. That hindrance was the Roman power, which would not permit the assumption of any temporal power; or of those high spiritual usurpations within its jurisdiction. When that was removed by the dismemberment of the Roman empire, Antichrist was to rise.—*The Apocalypse Explained*, Reverend Benjamin Slight, p. 368.

If you ask what it was that constituted this impediment; what hindered the man of sin from being revealed, the answer is, It was the existence of the imperial form of government in the empire. So long as that was maintained, Antichrist could not be revealed. Here, then, we

And this is in harmony with the vision of Daniel concerning the Little Horn. It did not arise until "after" the development of the ten horn kingdoms.

And the ten horns out of this kingdom are ten kings that shall arise: and another shall rise *after* them; and he shall be diverse from the first, and he shall subdue three kings.—Daniel 7:24.

As heretofore explained, the ten horns represented ten kingdoms, all of whom were to be on the political stage at the time of the coming forth of the little horn.<sup>34</sup>

It is the same in the visions of John. There is no mention of the fated *era* of forty-two months until after the arising of the wild beast with his ten horns. These horns are crowned, denoting that they are each under their own rule. It is significant that when John saw the Roman Empire in

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find this important event taking place; the empire is broken to pieces; ten kingdoms arise out of its ruins; and every let and hindrance removed out of the way of the rise of the little horn. And now that the subject is thus before us, let me notice one or two things that are mentioned by the Prophet Daniel in connection with the rise of this little horn. The first is, that he was to arise after the other ten horns or kingdoms, verse 24.—Lectures on the Apocalypse, by Reverend William Jones, p. 307.

<sup>34</sup> We are to look for it (the little horn) among the nations of the Latin empire *after* the rise of the ten horns.—Observations on the Prophecies, Sir Isaac Newton, p. 75.

Daniel teaches us that the date of those 1,260 years is to be sought for, not at any era while the Roman empire was one great monarchy, but after it had been broken into ten kingdoms.—Reverend G. S. Faber, On the Prophecies, p. 27.

As, however, the little horn of Daniel, which wears out the saints for the time, times, and the dividing of a time, arose upon the Roman beast *after* the ten horns, this period cannot begin before the Roman empire owned the establishment of ten independent kingdoms upon its ancient limits.—Researches, Reverend Frederick Thurston, M. A., p. 27.

Daniel hath described four great empires, not contemporary, but successive one to another. The fourth and last is represented as the greatest of all. After which it is divided into ten kingdoms, and "the little horn" groweth not up till after this division. So that this tyrannical power was to arise in the latter days of the Roman empire, after it should be divided into ten kingdoms. From Saint Paul, too, we may collect that the great power of the Roman empire hindered the appearing of "the man of sin:" but when that power should be diminished and "taken out of the way," then should "the man of sin be revealed in his time." . . . The beast hath also "ten horns, and upon his horns ten crowns"; so that ten complete kingdoms must arise out of the Roman empire before the appearance of the beast.—Bishop Newton, On the Prophecies, p. 714.

the preceding chapter, he saw it as a dragon with seven heads and ten horns, but no crowns upon his horns. The crowns were upon its heads, implying that kingly rulership was still vested in Rome; that its ten provinces, for such there were, had not as yet developed their independence. But in the vision of the wild beast we are taken forward to that time when the Roman Empire was dissolved into ten kingdoms, hence the crowns have been transferred from the heads to the horns. And it is at this time we must begin to reckon the rule of the beast for his forty-two months, or 1,260 days.<sup>35</sup>

"And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months."—Revelation 13:5.

There is another circumstance, a secondary one, marking the commencement of the 1,260 years. It is that of the deliverance of the saints into the hands of the little horn, or papal power:

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<sup>35</sup> These ten kings are ten kingdoms into which the Roman empire was to be subdivided. "And the ten horns which thou sawest are ten kings." These words are admirable; to me they appear express and I am astonished that it hath not been observed that they precisely mark the time wherein we must begin to reckon the reign of the beast . . . 'Tis from the time that the Goths, Vandals, etc., after having a long time harassed and rent the Roman empire, at last divided it into ten pieces.—Accomplishment of Scripture Prophecies, Reverend Jurieu, vol. 2, pp. 51, 52; A. D. 1687.

This wonderful beast with a crown on each horn, and a blasphemous inscription on each of his seven heads, denoted the new form of government that was to be erected in the city of Rome, by the great commotions of the world, after the imperial power had been destroyed, and the empire was divided into ten distinct and independent sovereignties. . . . and it is generally acknowledged, that the papacy received the temporal power.—The Interpreter of Prophecy, Henry Kett, B. D., vol. 2 pp. 1, 3.

The time when the beast became properly such, was at the rise of the ten kingdoms.—The Apocalypse Explained, Benjamin Slight, p. 387.

Observe, when the western empire under its Cæsarean head was taken away; how it was afterwards dismembered by the northern nations; by what degrees it fell at length into ten, that is, many distinct, independent kingdoms; at what time this partition was made, or rather fully settled and completed. From this time, and not before, you are to look for Antichrist, now gradually rearing himself up among the ten kings; and at length in a condition, by the power which they gave to him, to *ride*, that is, to *direct* and govern them. From this time, again, compute the 1,260 years.—Reverend Richard Hurd, On the Prophecies, vol. 2, p. 193.

And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time.—Daniel 7:25.

Whenever, therefore, after the division of the Roman Empire into ten, we meet with that circumstance, which manifestly and clearly delivered the saints or church of Christ into the control of the papacy, we may mark it as a noteworthy landmark from whence to commence our prophetic measurements. On this point the observation of Reverend Cunningham is very plausible.

“The commencement of the 1,260 years is to be marked by the giving of the saints and times and laws of the church into the hands of the little horn.”<sup>36</sup>

How this deliverance is to be accomplished we are not informed. But it will be done; and that so glaringly and convincingly that none can doubt, and all will see it.

Of this much we are certain, that whosoever shall attempt the deliverance of the church into the hands of the little horn he must be some one exercising certain jurisdiction over the church. And who else but the authority of state?

The circumstances marking the commencement of the 1,260 years are therefore two in number.

1. The removal of the restraining Roman Empire and its subdivisions into ten kingdoms.

2. The deliverance of the saints into the control of the papal power.

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<sup>36</sup> Dissertation on the Apocalypse, p. 183.



# THE OVERTHROW OF THE ROMAN EMPIRE AND ITS SUBDIVISION INTO TEN KINGDOMS. THE DELIVERANCE OF THE SAINTS INTO THE HANDS OF THE PAPAL POWER

Having learned the circumstantial marks indicating the commencement of the great 1,260 years of apostasy, it is for us now to determine :

1. When it was that the Roman Empire was removed and subdivided into ten.

2. When it was that the saints were delivered into the hands of the papal power.

In answer to circumstance number 1. Gibbons tells us that the Roman Empire reached "the lowest period of depression" "about the close of the sixth century," being subjected to the conquest of a great part of Italy by the Lombards, A. D. 568-570." <sup>37</sup>

Reverend Allwood informs us that with the invasion of the Lombards, the Roman government "which had existed for so many years underwent a total alteration."<sup>38</sup>

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<sup>37</sup> Edward Gibbon: "Conquest of a great part of Italy by the Lombards, A. D. 568-570: From the Trentine hills to the gates of Ravenna and Rome, the inland regions of Italy became, without a battle or siege, the lasting patrimony of the Lombards. The submission of the people invited the barbarians to assume the character of a lawful sovereign, and the helpless exarch was confined to the office of announcing to the Emperor Justin, the rapid and irretrievable loss of his provinces and cities. . . . Amidst the arms of the Lombards, and under the despotism of the Greeks, we again inquire into the fate of Rome, which had reached, *about the close of the sixth century, the lowest period of her depression.* By the removal of the seat of the empire, and the successive loss of the provinces, the sources of public and private opulence were exhausted; the lofty tree, under whose shade the nations of the earth had reposed, was deprived of its leaves and branches, and the sapless trunk was left to wither on the ground.—Decline and Fall of the Roman Empire, pp. 783, 791.

<sup>38</sup> Reverend Philip Allwood, B. D.: "The Lombardic princes, in like manner, altogether changed the face of things in their part of Italy. They entirely extinguished what had, till now, remained of the imperial

It will be observed that the several writers treating upon the downfall of the Roman Empire invariably refer to the rise of the Lombards. It is because the Lombardic nation was the mighty and final force which finally overran the western Roman world. And the Lombard nation, be it remembered, was one of the ten kingdoms taking part in the division of the empire. Indeed, it was the last of the ten. See page 54 of this work. Its arising is to be dated simultaneously with the downfall of the western Roman Empire.

The Encyclopedia Americana states "the doom of the western empire was sealed" with "the rise of the Lombard power in Italy."<sup>39</sup>

The Catholic Encyclopedia says that the Lombard invasion marked "the end of the Roman world."<sup>40</sup>

Cardinal Manning informs us that "the last vestige of the Roman Empire in Italy" was not destroyed until the Lombard "invasion."<sup>41</sup>

And Reverend Ward tells us that the Roman Empire was not "finally" overthrown until the time of the Lombards.<sup>42</sup>

Now that we have learned that the restraining power was

forms and state; . . . . They completely suppressed and *annihilated everything that had borne the name of Roman*, which they held, indeed in the greatest contempt. And thus, under them likewise, the *general form of government, which had existed for so many ages, underwent a total alteration; and a new order of things succeeded.*—Key to the Revelation, vol. 1, pp. 292, 293.

<sup>39</sup> Encyclopedia Americana: "The capture of Rome by Alaric in 410, the subsequent invasions of Italy by Atila the Hun, and Genseric the Vandal, reduced the imperial authority to the shadow of a great name. . . . With the rise of the Lombard power in Italy the *doom of the western empire was sealed.*"—Article, Papacy, 1904.

<sup>40</sup> Catholic Encyclopedia: "The Longobard invasion of Italy, the last stage to the Germanic invasion of the west, marks the *end of the Roman world and the beginning of a new historical epoch.*"—Vol. 9, article, Lombards, p. 338.

<sup>41</sup> Cardinal Manning: "In like manner the successive invasion of the barbaric hordes and above all the invasion of the Lombards extinguished utterly and *destroyed the last vestige of the Roman Empire in Italy; it was utterly swept away, it existed no longer.*" Independence of the Holy See, pp. 13, 14.

<sup>42</sup> Reverend William Ward: "The Lombards *were the last*, the most terrible Barbarian invaders, and *finally overthrew the ancient Roman world*, and made way for the new."—Prophetic History, vol. 5, p. 32.

completely removed at the Lombard invasion we have only to turn to history to learn the date when all this occurred. It is a matter of record and the date is unquestioned.

Elliott, Junkin, Bowers, and Gibbons inform us that it occurred in A. D. 570.<sup>43</sup>

A. D. 570, then, was the earliest possible date for development of the Man of Sin, for the coming forth of the Little Horn, for the rising of the Wild Beast, and for the commencement of the 1,260 years.

"As one of the ten kingdoms, that of the Lombards, was not finally established before the latter part of the sixth century, or about A. D. 570; so the western beast with his ten horns crowned could not possibly have risen from the sea antecedently to the period fixed upon by me . . . A. D. 570—the year in which the last kingdom, that of the Lombards, was established in Italy by Alboinus, or when the last 'horn' may be said to have received its diadem."<sup>44</sup>

Now it will be interesting to turn to the annals of A. D. 570, to see if anything developed at the Lombard invasion in the nature of a man of Sin, the Little Horn, etc. It is up to the voice of history to echo the call of prophecy, and it has echoed with no uncertain sound.

Professor Bury, M. A.: "The Lombard conquest possessed a high importance not merely for Italy but for the whole western world. . .

43 Reverend E. B. Elliott, A. M., in his *Horæ Apocalypticæ* states that, "The Lombards, a fresh and barbarious Gothic horde, had but recently come down from the Danube: it was in the year 570, and with the somewhat remarkable exception of Rome and a connected district, had seized upon and established their kingdom in Italy.—P. 398, vol. 1, fifth edition.

George Junkin, D. D., President of Miami University, Ohio: "Alboin, king of the Lombards, *without an important battle*, was proclaimed king of Italy, A. D. 570."—*Lectures on the Prophecies*, p. 87, 1844.

Reverend Bowers: "They (the Lombards) began their march in the month of April of the Christian era the 568th . . . upon the reduction of that city, Alboinus was with loud acclamations proclaimed king of Italy by the Lombards and the whole army, and from that year, the year 570, historians date the beginning of the Lombards in that country."—*Bowers's History of the Popes*, vol. 2, p. 444, 1750.

Gibbon: "Conquest of a great part of Italy by the Lombards, A. D. 568-570." The above is a subheading found within chapter 45, *Decline and Fall of the Roman Empire*, p. 783.

44 *Apocalyptical History*, Harcourt Bland, pp. 310, 328.

(it) *promoted the rise of the papal power.*"—History of the Latin Roman Empire, vol. 2, p. 145.

Reverend George P. Fisher, D. D., LL.D.: "It was the heretical Lombards who saved Rome for orthodoxy and rendered her future greatness possible."—History of the Christian Church, p. 108.

Charles Oman, M. A., F. S. A.: "It was not so easy to foresee that the main result of the scission of Italy by the Lombard conquests were destined to be a *rise of the temporal power of the papacy*. . . the Lombard invasion changed the aspect of affairs. The imperial governors and garrisons were swept into corners of the peninsula and the popes left without any master on the spot to curb them. . . . In this time of stress and storm the popes won their *first secular authority* over Rome and its vicinity and reduced the civil magistrates to a place of quite secondary importance."—Dark Ages, pp. 184-200.

Reverend E. B. Elliott, A. M.: "The papal headship began to show itself earlier than Pope Gregory; indeed *contemporarily with the establishment of the Roman Gothic kingdoms.*"—Horæ Apocalypticæ, vol. 3, p. 130.

H. Grattan Guinness, D. D.: "With the Gothic invasion and the break-up of the western empire into ten kingdoms came the predicted antichrist."—History Unveiling Prophecy, p. 63.

Reverend Joseph Benson: "It was not till the subversion of the western empire by the northern nations and the division of it into ten kingdoms, that way was made for the *full establishment of the papal usurpation at Rome.*"—Commentary Published for Methodist Episcopal Church, p. 411.

Reverend G. S. Faber, B. D.: "It is manifest that the little horn must have been long since in existence, because it is described as *first beginning to make its appearance* at the division of the Roman empire."—Dissertation on the Prophecies, vol. 1, p. 28, A. D. 1811.

Alexander Keith, D. D.: "We have passed the period in the political history of the world when the Western Empire was extinguished and when the way was thereby opened for the exaltation of the papacy."—Signs of the Times, vol. 1, p. 288.

John Cox: "The papal power arose *after the division of the Roman empire into ten kingdoms.*"—Mellenarian Answer, p. 8.

Reverend Philip Allwood, B. D.: "The north of Italy falling under the dominion of the Lombards, their kingdom became the tenth and last of those which agreeably to the prophetic intimation, should arise within what had been the territories of the empire of the west. . . . *Now commenced the period of the one thousand two hundred and sixty years.*"—Revelation of Saint John, vol. 1, pref. pp. 16, 17.

Reverend Robert Reid, A. M.: "This little horn is intended especially to represent that spiritual power of which the pope is the head and the visible image. . . . the commencement of his rise was *immediately after the ten kingdoms became independent sovereignties.*"—Seven Last Plagues, p. 177.

Reverend Abel Pearson: "It was a favorable circumstance for the Roman Bishop that Alboin (king of the Lombards) took Pavia and made it the capital of his kingdom in the year 571. For *then popery began to take the ascendancy* over the kings of the earth. Before this time those

bishops were looked upon and favored as necessary subjects but now the kings of the earth began to look up to the popes as advantageous friends or dangerous enemies."—Dissertation of the Prophecies, p. 350, 351.

But the most damaging testimony of all is that which comes to us from Rome herself. It is not testimony, it is confession, and crushing in its conviction.

Machiavelli, a Catholic historian of the Middle Ages: "Nevertheless until the coming of the Lombards, all Italy being under the dominion either of emperors or kings, the bishops assumed no more power than what was due to their doctrine and manners; in civil affairs they were subject to the civil power. . . . But the Lombards having invaded and reduced Italy into several cantons, the pope took the opportunity and began to hold up his head. For being as it were governor and principal at Rome, the emperor of Constantinople and the Lombards bore him a respect, so that the Romans by mediation of their pope began to treat and confederate with Longinus, the emperor's lieutenant, and the Lombards, not as subjects, but as equals and companions."<sup>46</sup>

Also that of Cardinal Manning of the same church:

In like manner the successive invasions of barbaric hordes, and above all the invasions of the Lombards, extinguished utterly and destroyed the last vestige of the Roman empire in Italy: it was utterly swept away, it existed no longer. Where thenceforward was the subjection of the Roman pontiff to an emperor whose empire had ceased to be? . . . The Roman empire in Italy was extinguished by the judgment of God and the throne of Rome was vacant by the visitation of God. And when the last vestige of civil authority has perished there remained in Rome one sole person who had been the father, the pastor, lawgiver, protector, the head of the people, to whom they turned as their supreme spiritual authority, around whom they gathered in all their perils. The line of the Roman pontiffs alone was left. The providence of God thus liberated the head of the church completely and altogether from any civil authority whatsoever.<sup>47</sup>

## Circumstance Number 2

We are now prepared to consider the circumstance that marked the formal deliverance to the saints into the hands of the little horn.

As already suggested, such a deliverance could only be executed by some authority holding certain legal control over the saints. It must have been the authority of state. Unto it the church owed a certain submission.<sup>48</sup>

<sup>46</sup> History of Florence, book 1, p. 6. Also Thoughts on Prophecy, pp. 104, 105.

<sup>47</sup> The Independence of the Holy See, pp. 13, 14.

<sup>48</sup> The giving of the saints into the hand of the papacy must be by

This very thing was done, for in the year "607" A. D.<sup>49</sup> the Emperor Phocas "confirmed the right of the Roman see and bishops to the **headship of all churches**,"<sup>50</sup> decreeing "that the name **Universal** was appropriate only to the church of Rome as that which was the head of all churches and that it suited the dignity of the Roman pontiff alone."<sup>51</sup>

It may be urged that the decree of Emperor Phocas whose dominions extended over the eastern Roman Empire, was binding only upon the subjects of his realm, and could not be forced upon the ten kingdoms of western Rome. True, but there was no force required. The ten kingdoms had at this time just been converted to the cause of the papacy. All of them were rendering homage to the mandates of Rome,<sup>52</sup> and in their eager efforts to adulate him whom they esteemed their spiritual head, were only too ready to assent to whatever honors were placed upon one who lived in their midst and whom all served. Besides this, there was a certain bond of traditional respect which all felt towards the parent empire from whence the ten kingdoms sprang, which impelled them to receive that, which after all was only in line with their idolatrous teaching.

The effect of this decree was immediate and disastrous, as the following from Bower's History of the Popes will show:

No sooner was the imperial edict vesting him (the pope) with the title of universal bishop brought to Rome than, assembling a council in the Basilic of Saint Peter, consisting of 72 bishops, 34 presbyters and all the

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some formal act of the secular power of that empire constituting the pope to be head of the church. It is not in fact easy to conceive in what other mode the saints could be delivered into the hands of a spiritual authority.—History Unveiling Prophecy, H. G. Guinness, p. 341.

49 Some think 606, but the following authorities sustain 607: Gell on Revelation, vol. 2 p. 35. Edgren's Epiphaneia, p. 90. Curtis's Mystery of Iniquity, p. 375. Kett on Prophecy, Vol. 1, p. 395, Jepp's Terminal Synchronism, pp. 33-37. McGavin's Protestant vol. 1, p. 724. Fysh's History of the Church, p. 88. Guinness's End of the Age, tenth edition, p. 618. Elliott's Horæ Apocalypticæ, vol. 3, p. 162.

50 Elliott's Horæ Apocalypticæ, vol. 3, p. 163.

51 Allwood's Key to the Revelation, vol. 1, p. 305.

52 Reverend George Crowley: "Before the close of the sixth century ten barbarian kingdoms were formed in Europe . . . This division had been twice prophesied by Daniel, "the ten horns are ten kings." Those

deacons and inferior clergy of that city he acted there . . . with all the authority of a supreme head or rather absolute monarch of the church. For by a decree which he issued in that council it was *pronounced, declared and defined that no election of a bishop thenceforth be deemed lawful and good, unless made by the people and the clergy, approved by the prince or lord of the city and confirmed by the pope*, interposing his authority in the following terms: "*We will and command.*" The imperial edict, therefore, if we may so call the edict of an usurper and a tyrant, was not, as popish writers pretend, a bare confirmation of the primacy of the see of Rome: but the grant of a new title which the pope immediately improved into power answering that title.<sup>53</sup>

Commenting further on the effect of this decree, Reverend John Dowling says: "Before this event the bishop of Rome had no power to enforce his decisions upon other churches and bishops . . . Now they were **compelled to submit** to his mandates as the spiritual sovereign of the world . . . Before this time, while there was no supreme earthly head to enforce uniformity, a variety of liturgies and forms of worship were adopted in different places . . . now by the sovereign decrees of his holiness, the pope, **all must be conformed to the standard of Rome.**"<sup>54</sup>

A. D. 607, therefore, is the date of the second circumstance marking the completion of that era, which began at 570 with the manifestation of the first circumstance, that of the arising of the little horn. From 570 to 607 is but a period of 37 years, and it is from this era that we must commence the fated period of 1,260 years.

Whether we shall date from 570 or 607, we are not told in the vision, and can but govern ourselves by what was done in other prophetic periods.

Reason and moderation would tell us to compute from some point convenient to either extremity, of equal distance from 570 and 607. That point will be the midway or central point of the era, A. D. 588. While a more extreme course would be to reckon exclusively from 570 or from 607. We shall be governed by precedent if such can be found.

But we are confronted with another question. Which kind of years shall be employed in the solution of this problem?

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kingdoms all adopted the faith which in the sixth century emanated from Rome.—Apocalypse of Saint John, pp. 229, 230.

<sup>53</sup> Bowers's History of the Popes, pp. 724, 725.

<sup>54</sup> History of Romanism, p. 57.

Shall it be solar years of  $365\frac{1}{4}$  days to each, lunar years of  $354\frac{1}{3}$  days, or years of 360 days? Anyone may observe that in computing a term of 1,260 years, it will make a very material difference as to the kind of years that are used. In 1,260 lunar years there are but  $1,222\frac{1}{2}$  solar years, and in 1,260 years of 360 days to each, there are just 1,242 solar years. It is highly essential, therefore, that some common standardized system of prophetic measurement shall be found.

Reader, that standardized system has been found, and is demonstrated in the solution of the "Seventy Weeks."

## **STANDARDIZED SYSTEM OF PROPHETIC MEASUREMENT DEMONSTRATED IN SOLUTION OF THE SEVENTY WEEKS**

Seventy weeks are determined upon thy people, and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the Most Holy. Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and three-score and two weeks: the street shall be built again, and the wall, even in troublous times. And after threescore and two weeks shall Messiah be cut off, but not for himself: . . . And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease.—Daniel 9:24-27.

It is generally agreed that this prophecy pertains to the fulfillment of the law of Moses and the mediatorial work of Jesus Christ consummated on Calvary—"cut off but not for himself." A few general observations will suffice.

"Seventy weeks are determined." It is universally allowed that the seventy weeks here mentioned, mean seventy weeks of years: that is 490 years."<sup>55</sup> This period was determined or decreed for Daniel's people, the Jews, wherein they would continue to enjoy the peculiar privileges of God's Israel. Upon the expiration of these years a great and last sacrifice would

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<sup>55</sup> Scott's Commentary, vol. 2, p. 827.



be offered, making an effectual atonement for sin, superseding the necessity of continuous sacrifices as under the Law of Moses, "making an end of sins." Thus would a "reconciliation for iniquity" be effected by the offering of Christ.

It was Christ who brought in "everlasting righteousness" in contradistinction to that temporary righteousness effected by the Law of Moses, which had to be renewed by continuous weekly, monthly, and annual sacrifices.

"To anoint the Most Holy,"—our Savior, the Most Holy, was anointed at his baptism with the Holy Ghost.

"To seal up the vision and prophecy." A particular period is herein allowed the people of Israel for covenant claims upon those rare, spiritual blessings of visions and prophecy, which made the seed of Jacob famous. But at the end of this period, which is seventy weeks, when Israel shall have rejected and crucified their Lord, these hitherto exclusive blessings shall no longer be confined to the "chosen nation"; they shall be distributed amongst the Gentiles, and so it is written, "I will pour out my Spirit upon all flesh, and your sons and your daughters shall prophesy, your young men shall see visions and your old men shall dream dreams." (Acts 2:17.) And it is to be noted that since the crucifixion of Christ "vision and prophecy" have faded away from the Israelitish race, who remain in the service of the old Mosaic law.

The seventy weeks, or 490 years, therefore, was finished in the sacrificial offering of Christ upon the cross.

Now when did those years commence? The only commencing point noted in the vision is that of the "going forth of the commandment to restore and build Jerusalem."

But here we are confronted with a problem, for the Scriptures speak of two occasions, several years apart, when such a commandment went forth. The first in the seventh year of Artaxerxes the king (Ezra 7:8-26), and the second in the twentieth year of the same monarch (Nehemiah 2:1-9). The first was issued in the year 457 B. C. and the latter in 444 B. C.<sup>56</sup>

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56 Ussher places this at 445, but how he can conceive that the decree of the twentieth of Artaxerxes occurred in 445 when he places the commandment of the seventh year of Artaxerxes at 457, we are at a loss to

The terminal dates encompassing the time of issuing the commandment to restore and build Jerusalem, B. C. 457-444, is therefore the era from whence we shall compute the period of seventy weeks. Henceforth we shall speak of this as the Era of the Commandment.

But from which of these two terminal dates are we to compute the seventy weeks? It would not do for us to date from one and ignore the other, for surely both occasions had equal part and place in the restoration and building of Jerusalem. It is manifestly clear that this era, 457-444, is but one in its aim and object; that of the restoring and building of Jerusalem. The commandment of the seventh of Artaxerxes did not alone accomplish it. It effected a beginning of the work, but that is all. Certain insurmountable barriers arose which prevented a continuance of labor, and which were not removed until the king issued another commandment, which was done in his twentieth year. The prophecy called for a rebuilding of Jerusalem. The first commandment did not do it, and had it not been for the going forth of another commandment the work would never have been done.

Both commandments then, emanating from the same king, and but thirteen years apart, were equally essential to the accomplishment of the task.

Therefore, 457-444, being the era of the going forth of the commandment to restore and build Jerusalem, which was "one continuous period of blessing for Israel,"<sup>57</sup> it is from this era we must compute the seventy weeks.

In computing the seventy weeks from the "going forth of the commandment" which as we have seen extended from 457 to 444, comprising an era of thirteen years, it is clear that we must reckon from some point focusing the whole era, from some point equidistant from either terminal.

It will not do to confine our reckoning to the commandment of the seventh of Artaxerxes as some have done,<sup>58</sup> nor

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understand. Pusey, Guinness, Uriah Smith and others note the twentieth of Artaxerxes as occurring 444 B. C. See their following respective works. Daniel the Prophet, p. 168. End of the Age, p. 589. Daniel and the Revelation, p. 253.

<sup>57</sup> Daniel and the Revelation, Auberlen, p. 118.

<sup>58</sup> Prideaux, Pusey, Elliott, Kett, Campbell, U. Smith, Spanheim,

yet to reckon from the twentieth of Artaxerxes as others have done.<sup>59</sup> Rather would we take our bearings from the grand central bisecting date of the whole era.

Computing thus from an era, is much more satisfactory than reckoning from an event of a day's or even a year's dimension. An era is larger, more prominent and conspicuous, covering years, decades, and sometimes centuries in its immensity. Its importance is unquestioned and goes unchallenged, whereas an event bounded by an hour or limited to a day, even its very occurrence is questioned or else overshadowed by a thousand other events quite as important and just as big. With an era there is no such questioning. Indeed, it is as Grattan Guinness says:

The great chronologic prophecies of Daniel are not to be measured from one special year to another, but from one era to another, because the rise and fall of nations, the great movements of history, must in the nature of the case occupy more or less extended eras.<sup>60</sup>

The point of commencement in an era upon which to base our reckoning, naturally will be the central. To reckon from one extreme would be to ignore the merits of the opposite extreme. Our safe course is to take the medium point.

It is in accordance with the law of nature that the vital germinative force is secreted in the central and protected regions. The seed of the apple is in the core. The myriad planets upheld by unfathomable wisdom move upon their axes controlled by centrifugal force and the circumference is invariably controlled by the center.

It is thus with eras of history from whence prophetic periods are to be measured. We shall find their vital, controlling point located at the center.

The point, therefore, in the era of the commandment to restore and build Jerusalem will be 450-51 B. C., equidistant from its boundary of 457 on the one hand, and 444 on the other.

Having settled the point of commencement, our next duty is to determine the kind of years to be employed, whether

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Isaac Newton, and Brown.

<sup>59</sup> Africanus, Theodotus, Bede, Hengstenberg, Havernick, Petavius and Ussher.

<sup>60</sup> Light for the Last Days, p. 353.

solar, lunar, or a medium year, sometimes called calendar, or prophetic.

In a solar year there are approximately  $365\frac{1}{4}$  days, in a lunar  $354\frac{1}{3}$  days, and in a medium year 360. In settling this matter our only course will be to adopt that form of year employed in the Scripture. Being a prophetic proposition, its solution will be found in employing the prophetic year.

The nature of the year therein employed is first revealed in Genesis 7 and 8: where we are informed that the flood began on the seventeenth day of the second month, lasting until the ark rested on the seventeenth day of the seventh month, a period of just five months, and we are told in the narrative<sup>61</sup> that this was just "150 days." Since, therefore, five months equal 150 days, one will amount to 30, and 12 such will be 360 days. Moreover, it will be remembered that John in speaking of the duration of the apostasy, defines it as "a time and times and half a time," which he tells us is just 1,260 days. Now since "a time is one year,"<sup>62</sup> and three and one half such, or time, times, and half a time, amount to 1,260 days, one year will be just 360 days, which we may designate as the prophetic year.

It is not strange that years of 360 days should be employed in the prophecies, seeing that at the time Daniel uttered his predictions, the common civil year of the world was that of 360 days.<sup>63</sup>

The captivity of Judah in Babylon predetermined to last until "seventy years are accomplished" (Jeremiah 25:11, 12) can scarcely be said to have lasted for that length of time if

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<sup>61</sup> Genesis 7:11, 24; 8:3, 4.

<sup>62</sup> "A time, all agree, signifies a year."—Bishop Newton, *On the Prophecies*, p. 249.

Daniel had previously predicted a curse upon Nebuchadnezzar to last "until seven times pass over him" (4:25), and we are distinctly told by Josephus that the king lived like a beast in the wilderness for seven years, after which he recovered his throne. (*Antiquities*, book 10, ch. 10.) Seven times therefore, signifying seven years, one of such or "a time" will signify one year.

<sup>63</sup> Years; The primitive sacred year originally consisted of 12 months of 30 days each or 360 days. This was in use before the deluge as appears from Noah's reckoning 5 months, or 150 days from the seventeenth day of the second month to the seventeenth day of the seventh month; as expressing the time of the rising of the waters; and 7 months and 10

reckoned in solar years. This event is usually reckoned as commencing from the time that Nebuchadnezzar invaded Judea, which occurred in 605 B. C., according to prominent historical works,<sup>64</sup> and as ending in the first year of Cyrus, king of Persia, who by a proclamation ordered their return. (Ezra 1:1-4.) This occurred B. C. 536, according to all recognized authority. Now from B. C. 605 to B. C. 536 is a period of 69 solar years,<sup>65</sup> and 69 solar years is just 70 prophetic years.

Seeing therefore, the invariable support given to the prophetic year by both history and prophecy, "Wherefore then should not the same form of year have been intended in the prophecy of the seventy weeks."<sup>66</sup>

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days more till the waters were dried up and Noah and his family left the ark after a residence therein of 370 days or a year and 10 days, till the seven and twentieth day of the second month of the ensuing year. (Genesis 7:8.) This was also the original Chaldean year; for Berosus in his History of the Antediluvian Kings of Babylonia counted their reigns by sari or decades of years, and a sarus, as Alexander Polyhistor related (Apud Syncell, p. 32), was 3,600 days, or ten years consisting each of 360 days. After the deluge this primitive form was handed down by Noah and his descendants to the Chaldeans, Egyptian Phoenicians, Persians, Greeks, Romans, Indians and Chinese; as is evident from the testimonies of the best and most ancient writers and historians . . . From this detail it is evident that the primitive year everywhere throughout the ancient world consisted only of 360 days for many ages after the deluge.—A New Analysis of Chronology and Geography, History and Prophecy, in four volumes, by Reverend William Hales, D. D., vol. 1, pp. 31, 33.

The ancient solar year of the eastern nations consisted of 12 months, and every month 30 days: and hence came the division of a circle into 360 degrees. This year seems to be used by Moses in his history of the flood, and by John in the Apocalypse, where a time, times and half a time, 42 months and 1,260 days are put equivalent.—Sir Isaac Newton, On the Prophecies, p. 137, 138.

<sup>64</sup> Encyclopedia of Classified Dates, p. 1146.

Hayden's Dictionary of Dates, p. 377.

Ridpath's History of the World, vol. 9, p. 286.

Guinness, End of the Age p. 586.

Blair's Chronological Tables, p. 28.

<sup>65</sup> Therefore it is beyond all contradiction that the 70 years captivity of the Jews was expired as above to the giving us thus confessedly no more than 69 Julian years.—Chronological Treatise, p. 250, Reverend Benjamin Marshall, M. A.

In perfect strictness of speech the Jews were not in Babylon 70 years complete.—Reverend G. S. Faber, Dissertation on Daniel 9, p. 33.

<sup>66</sup> Chronological Treatise, p. 251, 252, Reverend Benjamin Marshall, M. A.

Having learned the point of commencement from whence to date the 70 weeks, which, as stated, is the grand central point of the era of the commandment to restore Jerusalem, 451-450 B. C., and learning further of the form of years to be employed, prophetic, we are now ready to take our reckoning.

Before doing so we must transform the 70 weeks, or 490 prophetic years, to solar form, owing to the fact that the chronology of the world has been adjusted to solar years and the data covering all events, ancient as well as modern, has been fixed, after their reckoning in solar years.

In 490 prophetic years there are 483 solar years, and 483 solar years dated from the above point of commencement, 450-451 B. C. brings us to 33 A. D.,<sup>67</sup> the very time of our Lord's crucifixion, and the very time called for by the prophecy when the Messiah should be "cut off" "to make reconciliation for iniquity."

The problem is solved. The solution is correct. And the system by which that solution has been obtained **must be correct also.**

Three things, therefore, we learn from this standardized system of prophetic measurement:



THE PROPHETIC KEY

1. That prophetic periods may take their commencement from an era.

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<sup>67</sup> That Christ was crucified within the confines of 33, 34 A. D. is so generally received as to require no argument. Prideaux, Pusey, Elliott, Kett, Campbell, Smith, Spanheim, Sir Isaac Newton, Brown, Guinness and Ussher all sustain this.

2. That they should be reckoned from the controlling center of that era.

3. That prophetic periods will find their solution in prophetic years.

With this divine instrument in hand we may proceed to solve the problem of the 1,260 years.

But first let us complete the solution of the seventy weeks.

If we compute the seventy weeks, or 490 years, from the opening of the era of the commandment to restore Jerusalem (457 B. C.) and reckon in full solar years, they will be found to expire in A. D. 33, the very date of expiration when reckoned in prophetic years from the controlling center of 451-450. Thus has God affirmed and confirmed his measurements.

## **THE WORK OF JOHN THE BAPTIST AND JESUS DESIGNATED AND TIMED BY PHOPHECY**

The other part of this prophecy few have attempted to solve. It is the 69 weeks that were to reach to the Messiah, and the full week of labor to be performed by Jesus.

"From the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks and three score and two weeks." Dan. 9:25.

This is exactly 69 weeks, or one week less than 70. It was to bring us to the Messiah **seven years before the crucifixion.**

In 69 prophetic weeks there are 476 solar years. Placing this prophetic rod at the center of the Era of the Commandment and measuring 476 years forward it brings us to 26 A. D.

What does this date, so plainly indicated by Gabriel, mean?

It was the beginning of the ministry of John the Baptist proclaiming the Messiah, already among them and soon to be made manifest. Truly the 69 weeks brought them to the Messiah one week before he was to be "cut off, but not for himself."

John was so outshone by Jesus that a very short record of his work is given by New Testament writers, and therefore many have concluded that he and Jesus appeared almost simultaneously. This, however, could not be, for he was a "fore-runner" sent ahead to announce the coming Prince and to pre-

pare a people for him. Faithfully and well did he perform his task, but it was not done in a day.

It takes time for a man to become known nationwide as was John, and it takes more time to convert the people.

Look at the work John did:

"Then went out to him Jerusalem and all Judea and all the regions round about Jordan and were baptized of him in Jordan confessing their sins." Pharisees, Sadducees, soldiers, tax-gatherers, all came to John to be baptized. Even Herod, the King, was interested: "for Herod feared John, knowing he was a just man and an holy, and observed him: and when he heard him he did many things and heard him gladly." Mar. 6:20.

John stood among them as the lone representative of the kingdom of heaven: to him flocked sinners to learn the way of life and to be baptized; others came to ask questions, others to have him solve their personal problems, and close to him clung his converts to be instructed. Indeed, we have reason to believe that all of the first twelve apostles were chosen from the disciples of John the Baptist; for, when one was to be selected to fill the place of Judas Iscariot, Peter said: "Wherefore, of these men which **have companied with us** all the time that the Lord Jesus went in and out among us, **beginning from the baptism of John**, unto that same day that he was taken up from us, **must one be ordained** to be a witness **with us** of his resurrection." Acts 1:21, 22.

The new apostle could not have "companied with" the other eleven "beginning from the baptism of John" unless they all began from the baptism of John.

John was not a minister of the law of Moses, though by birth he could have been, and therefore did not have to wait until he was 30 years of age before entering the ministry. He was the man "sent from God" to introduce the gospel in his day, (Mar. 1:1.) specially chosen and fully authorized for his work. To him was given the honor of baptizing the greatest Character who ever graced God's footstool, and for anyone to insinuate that John's baptism was not of the highest order is to reflect on the baptism of the Son of God. The men of Ephesus (Acts 19.) were not baptized by John but by some unauthorized man who imitated his baptism but not his teaching.



Jesus came to John for baptism when "he began to be about thirty years of age." (Lu. 3:23.) That would be between 29-30 A. D. John had been preaching then about three and a half years.

The 69 weeks measured in solar years from the first commandment to restore and build Jerusalem also end at 26 A. D. designating with double assurance the mission-work of that man of whom Jesus said: "Among them that are born of women there hath not arisen a greater than John the Baptist." Mat. 11:11.

Ussher also confirms this date for the commencement of the work of John the Baptist: 26 A. D.

Of the personal ministry of Christ, Daniel says: "He shall confirm the covenant with many for **one week**: and in the **midst of the week** he shall cause the sacrifice and the oblation to cease, "an undoubted reference to his crucifixion. This shows us exactly how long Jesus ministered in the flesh; half a week, or three and a half years.

The missions of John and Jesus combined occupied seven years, the last week of the seventy weeks.

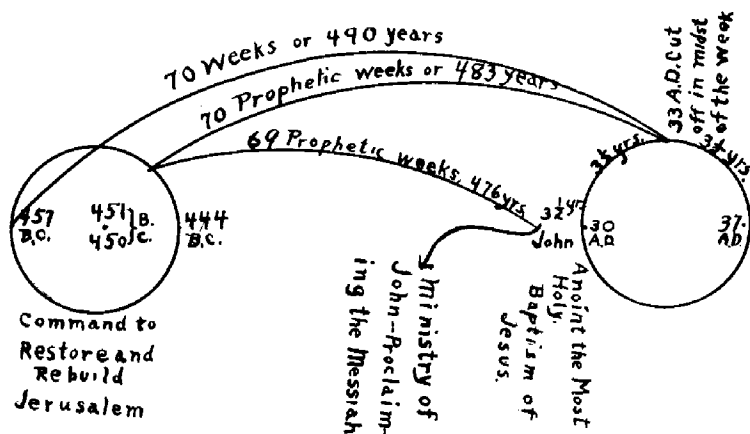
But Jesus was to be cut off in the midst of the week in which he was confirming the covenant with many, leaving three and a half years of this work to be done after his crucifixion. Where was this done? It will not do to say it was to be fulfilled in latter days, for it was the last half of that particular week of which he spent three and a half years in Palestine. Forty days of it were spent ministering to his disciples in the land of Israel after his resurrection. The remainder must have been spent with the lost sheep of the house of Israel in other parts of the world, of which we shall learn more in a later chapter, and of which he said:

"Other sheep have I, **which are not of this fold**: them also must I bring, **and they shall hear my voice**; and there shall be one fold and one shepherd." John 10:16.

And: "I am not sent but unto the **lost sheep of the house of Israel**." Mat. 15:24.

The ministry of John as "forerunner" lasted three and one half years.

The ministry of Jesus in the flesh, three and a half years.  
 Jesus "confirming the covenant with many" after his resurrection, three and a half years.



Full solution of the 70 Weeks of Daniel 9:20-27

## THE 1,260 YEARS PROBLEM SOLVED

Having found the key to unlock the prophetic problems, it will now be our duty to use it in the solution of the 1,260 years.

Our first duty will be to transform the 1,260 prophetic years to solar form.

Now, as stated, there are but 360 days in a prophetic year and 1,260 such years equal only 1,241 solar years, and 325 days. In whole numbers 1,242 years.

Our next duty will be to insert this key into the center of the era encompassing the commencement of the apostasy.

This era, as we have learned, extended from A. D. 570 unto A. D. 607, a short period of 37 years.

The grand central date bisecting this era is A. D. 588, and it is from this point we shall take our reckoning.

It may be interesting to note that 588 was altogether a very prominent date, for in that year, John, patriarch of Constantinople, assumed the title of universal bishop,<sup>68</sup> which was confirmed to him by a council held at Constantinople. This drew from Pope Gregory of those times, a jealous remonstrance, stating "that whosoever in his elation of spirit called himself or sought to be called universal bishop, that man was the likeness, the precursor, and the preparer for Antichrist, that he bore the same characteristic of boundless pride and self-exaltation; that the tendency of his assumption if consented to, was that which was the grand object of Antichrist, viz, to withdraw all members of the church from its only true head, Christ Jesus, and to attach and connect them in the stead with himself. . . . He regarded the title spoken of as the name of blasphemy connected with the ten-horned beast in the apocalypse; the self-exaltation manifested above all his fellow men, as that predicted of the man of sin in Saint Paul's epistle,

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<sup>68</sup> History of the Christian Church, p. 167, William Jones. History of Romanism, Reverend John Dowling, p. 51. Apocalyptical History, p. 145, H. Bland. Roman Catholicism, vol. 2, p. 284. Reverend Charles Elliott, A. M., D. D.

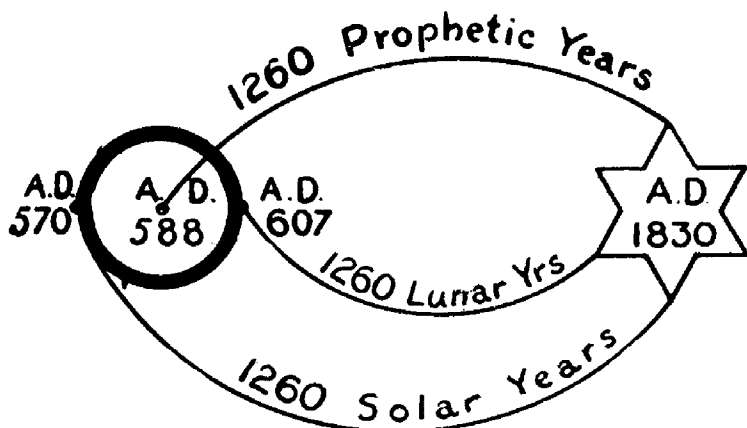
and the consenting thereto as that departure from the faith and that apostasy which was predicted."<sup>69</sup>

Commencing then at 588, the controlling center of the era 570-607, and computing in prophetic years—1,260 of such bring us to A. D. 1830.

EIGHTEEN HUNDRED AND THIRTY, therefore, is the grand terminal point of the 1,260 years, reckoned after the standardized system of prophetic measurement.

But God has not left himself without other witnesses, confirming this conclusion of the 1,260 years. These years being important, adjudged so after their frequency of mention in the Scriptures, it is but consistent that an abundance of evidence should be available, both as to their commencement and termination.

The above conclusion of the 1,260 years, is again demonstrated if we take them in their solar form and compute from the opening of the era, from the arising of the man of sin in 570. Five hundred seventy plus 1,260 brings us to 1830. Or, if we take them in their lunar form, a system of time meas-



urement in use within the Mohammedan world, and apply them to the terminal point of the era, viz, 607, they will be found once again to end in 1830.<sup>70</sup>

<sup>69</sup>Horæ Apocalypticæ, vol. 1, p. 402, Reverend E. B. Elliott, A. M.

<sup>70</sup> In a lunar year there are 345 days, 8 hours, and 48 minutes; 1,260

Thus, whether we compute the 1,260 years in solar, lunar, or prophetic form, from the opening of the era, A. D. 570, or from the closing of that era, A. D. 607, or once more from the pivotal center of that era, A. D. 588, it is all the same. It reaches unto A. D. 1830 in every instance.

In reckoning from 570 we must, as in the precedent of the 70 weeks, reckon in solar years.

This is what Reverend William Ward, a distinguished divine of the Church of England, has done. Heroically he reckoned from 570<sup>71</sup> and intelligently predicted that "1830" would effect "the renewal of believer's baptism by immersion, which had been omitted under Antichrist," "a year of spiritual revival and triumph, the greatest year in the calendar of the World."<sup>72</sup>

Mr. Ward's voluminous work of six volumes was published in England, 1810-1820, a number of years previous to 1830. He had no connection with the Restoration, never had, but his conclusions were none the less correct, based as they were on the sure word of prophecy.

Unquestionably 570-607 is the era of the arising of the man of sin, from whence commenced his long rule of 1,260

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of such make 1222½ solar years.—Author.

Three sorts of years are, it must be premised, demonstrably employed by the Author of the prophetic periods: solar, calendar, and lunar years. Calendar years, or years of 360 days, are used in the predictions of Daniel and the Apocalypse; for it is only three and a half such years that contain 1,260 days.—Guinness's End of the Age, p. 374.

71 In 568 the Lombard invasion began, and in three years intercepted all communication between Rome and the Exarchate, by which the popes became sole masters of Rome and acquired all the civil and military power, as well as spiritual authority in the city, A. D. 570 . . . . Thus the invasion of the Lombards was a sea of troubles, from the midst of which the government of the Exarchate was dissolved in Italy, and the Italian Republics of Venice, Genoa, and Rome had opportunity to arise. Rome, however, had only the shadow of a republic and displayed the absolute sovereignty of the pope. . . . But having traced the first exercise of independent temporal sovereignty by the pope from A. D. 570, I propose the following test of my opinion. . . . The 1,260 years will also coincide with this conclusion of the 1,290 years, by reckoning from the pope's temporal dominion in Rome, in consequence of the Lombard invasion, 570 to 1830.—Prophetic History, vol. 5, pp. 31, 34, 68, 242.

72 Prophetic History, vol. 5, pp. 74; vol. 6, pp. 266, 267.

Unworthy as I am of these excellent privileges, and if I were not so very unworthy there would not be that excellency of God's free grace in them, I hope, through that grace, to see more glorious seasons in

years. What other era is there capable of producing a trinity of beginning with a unity of ending?<sup>73</sup> Has any prophetic student, ancient or modern, ever produced, or attempted to produce, any other era or date, from whence to compute the 1,260 years, capable of being proved and counterproved by all three systems of time measurement? Never, that we are aware of, and for the very simple reason, that history furnishes no other.

## Other Eras Advocated

Elliott tells us that "the 1,260 years begin with the spread of the Justinian Code on one side (A. D. 533) and the Edict of Phocas on the other."<sup>74</sup> (A. D. 607.) Archdeacon Pratt shares this view<sup>75</sup> as does also Doctor Seiss.<sup>76</sup> Grattan Guinness offers us A. D. 476 to 633 as "the era of the rise of the apostasies,"<sup>77</sup> while Faber thinks they begin from "an assemblage of dates beginning 535 and ending 604,"<sup>78</sup> and still again Encyclopedia Britannica affirms that "the first dawn of a completely new era when a special state of things arose at Rome" was that of 568-572.<sup>79</sup>

Whatever merit exists in these several eras is apparent in only one thing: Their differences are reconciled in that they all circle around the date 570 A. D.

Grattan Guinness submits us another event coincident with the commencement of the 1,260 years. "The birth of Mohammed and the accession of Gregory the Great towards the end of the sixth century mark the commencement of the second part of the times of the Gentiles."<sup>80</sup>

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1820, 1823, and 1830.—Vol. 5, p. 240, *ibid*.

<sup>73</sup> Reverend J. A. Wylie, LL. D.: "The opinion that there may be a double or perhaps a treble commencement of this [1,260 years] period is very probable."—*Seventh Vial*, p. 153.

J. A. Edgren, D. D.: "This period [1,260 years], like that of the Babylonish captivity, evidently has two or more beginnings." *Epiphaneia*, p. 90.

<sup>74</sup> *Daniel and the Revelation*, p. 380, Doctor Carl Auberlen.

<sup>75</sup> *Paraphrase of the Revelation*, p. 64.

<sup>76</sup> *Last Times*, p. 272.

<sup>77</sup> *Light for the Last Days*, pp. 101-105.

<sup>78</sup> *Jepp's Terminal Synchronism*, p. 128.

<sup>79</sup> Article "Rome," p. 266, ninth edition.

<sup>80</sup> *End of the Age*, p. 607.

The times of the Gentiles here alluded to are the 1,260 years which he rightfully explains elsewhere. They are called "the second part" because it is the latter half of the great period of "seven times," or 2,520 years, that the apostasy has to deal with.

Reverend Pearson observes: "The Eastern apostasy had begun before or about the time that Mahomet was born,"<sup>81</sup> and Mr. Braund affirms that in beginning "the forty and two months or 1,260 years no event earlier than the birth of Mahomet A. D. 569 could consistently be pointed to as the possible commencement of that period."<sup>82</sup>

Mohammedanism, like Christianity, centers in its founder, and the birth of each was a great day for their respective churches. Nor is it surprising that the birth of Mahomet dates from the death, the apostasy, of the church, the beginning of the papacy. Scott styles Mohammedanism and the papacy "twin sisters."<sup>83</sup> Fleming called them "twin powers of darkness,"<sup>84</sup> and Dunklee said, "Mohammedanism is a twin brother of Romanism in falsehood, in blasphemy, in hatred of Christianity, and by parentage and by birth."<sup>85</sup>

Undoubtedly the Scriptures allude to both when they say, "And I saw three unclean spirits like frogs come out of the mouth of the dragon [the nations comprising the old Roman Empire], and out of the mouth of the beast [popery], and out of the mouth of the false prophet." (Mohammedanism). (Revelation 16:13.)

With Rome it may share the dishonor of "the abomination that maketh desolate"; for did not their armies, mercilessly destroying the Jews, "stand in the holy place," and in 637 A. D., upon the consecrated ground of that far-famed temple of Solomon, erect the idolatrous Mosque of Omar? They have held that sacred site almost uninterruptedly ever since.

Romanism and Mohammedanism, the greatest dominating evils of history, embracing millions in their manacles, originated on the one hand with the apostate spiritual sons of

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<sup>81</sup>Dissertation of the Prophecies, p. 345.

<sup>82</sup>History and Revelation, vol. 3, 576.

<sup>83</sup>Commentary, vol. 2, p. 824.

<sup>84</sup>Rise and Fall, etc., preface, p. 9.

<sup>85</sup>Development and Fulfillment, etc., p. 179.

Israel, the church, the legal offspring of Abraham; and on the other, with the descendants of Ishmael, the illegal son of the same sire.

This eastern evil began, as the History of Ail Nations says, in A. D. 570;<sup>86</sup> or as Junour states, in the birth of its founder. "Thus, then, we have traced the origin and progress of Mohammedanism from its first rise at Mecca in the birth of its founder."<sup>87</sup> This birth occurred in 570,<sup>88</sup> as an abundance of testimony will show. And so we may say in that oftquoted language of Doctor Prideaux, "that Antichrist had at that time set both his feet on Christendom together, the one in the east and the other in the west." (*Literalist*, vol. 2, pt. 3, p. 280.)

## REVELATION 17 – A BRIEF EXPOSITION

1. "And there came one of the seven angels which had the seven vials and talked with me, saying unto me, Come hither, I will show unto thee the judgment of the great whore that sitteth upon many waters."

We have learned that the true church is symbolized by a woman chaste and pure,<sup>89</sup> therefore a woman of the other character signifies a church impure and in apostasy.<sup>90</sup> And the fact that a false church always aims to perform the functions of the true church, the bride elect, without any divine sanction, justly entails upon her the opprobrium "whore." It was unto the true church, and her only, that the sacred duty of bringing forth spiritual children unto her lord and husband devolved.<sup>91</sup> This was wrought through the ordinance of the new birth, baptism, "born of the water and the Spirit,"

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<sup>86</sup>Vol. 7, p. 378.

<sup>87</sup>Rationale Apocalypticum, vol. 1, p. 323.

<sup>88</sup>Encyclopedia Britannica; The Great Events, vol. 4, p. 390. Stanley's Eastern Church, p. 501. Goodrich's Ecclesiastical History, p. 75. Cutt's Turning Points, etc., p. 251. Birkhäuser's History of the Church, p. 224. Wright's History of all Nations, vol. 7, p. 379. Durny's General History, p. 193. Cox's Exposition, etc., p. 141. Historians' History of the World. Larned's History for Ready Reference, Zenos's Church History, p. 111 Woodward's Mohammedanism, p. 1.

<sup>89</sup> Corinthians 11:2; Isaiah 62:5; Revelation 19:7-10; 12:1.

<sup>90</sup> Ezekiel 16:2, 8, 15:36; Exodus 34:15; Leviticus 17:7; 20:5, 6.

<sup>91</sup> Isaiah 54:5, 6; Jeremiah 3:3-5.



and the church attempting to do this work having no authority therefor, is quite properly declared to be a "whore." It is an unlicensed practice of the duties appertaining only unto the true church."

"The waters which thou sawest" signify "Peoples and multitudes and nations and tongues" (verse 15), and the fact that the whore sitteth upon them, bespeaks an exercise of a spiritual domination over those nations by some wicked and apostate church. That this apostate church is a ruling power is evidenced in the statement that she "ruleth over the kings of the earth" (verse 18), and again "I sit a queen" (18:7).

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."

One thing is very apparent, the church here represented is a very strong one. The inhabitants of the earth with their kings are infatuated with her. Yes, they have become drunken with the spirits of her creedal cup, and are reeling in the ways of apostasy far from the old paths. "They are drunken, but not with wine; they stagger, but not with strong drink." (Isaiah 29:9.)

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, and having seven heads and ten horns."

This nameless beast is identical with the dragon of the 12th chapter in the heads, horns, and color. It must be that it is related.

The dragon, as we have learned, represented the heathen Roman Empire under its imperial rulers. But this beast having no crowns upon its heads carries us forward to the time when crown rule was removed from Rome. It represented Roman domains ruled by another power, "a great whore," an apostate church. It is a union of church and state.

It was in "the wilderness" John saw all this, in the very place where the true woman, church, had fled into apostasy. The vision, therefore, will portray the conditions which prevailed during that apostasy.

"Full of names of blasphemy." It is immaterial as to whether it is "the beast" or "the woman" who is thus accused, as both

represent the same thing—a church, controlling state power. The following are a few of the “names” accepted and recognized by the papal hierarchy.

1. “Our Lord God the Pope.”
2. “Another God upon earth.”
3. “King of kings and Lord of lords.”
4. “His Majesty Divine.”
5. “The power of the pope is greater than all created power, extending itself to things celestial, terrestrial, and infernal, and that the pope doeth whatsoever he listeth even things unlawful, and is more than God.”
7. “The victorious God and man is his See at Rome.”
8. “The Lamb of God that taketh away the sin of the world.”
9. “The Most Holy who carrieth the Most Holy.”
10. “The Holy and Good God of the Christians.”
11. “All the kings of the earth shall worship him and all nations shall serve him.” (The pope)—Dissertation on the Prophecies, vol. 1, pp. 203, 204, Reverend G. S. Faber.

The “seven heads” are seven mountains on which the woman sitteth.” (Verse 9.) An inescapable allusion to Rome, the seven-hilled city.<sup>92</sup>

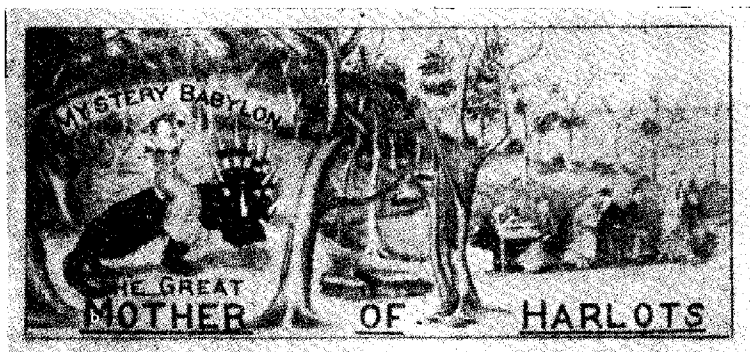
4. “And the woman was arrayed in purple and scarlet color, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication.”

“The woman was arrayed in purple and scarlet.” Bishop Newton informs us “this being the color of the popes and cardinals, as well as of the emperors and senators of Rome. Nay, the mules and horses which carry the popes and cardinals are covered with scarlet cloth, so that they may properly be said to ride upon a scarlet colored beast.” (Dissertation on the Prophecies, p. 660.)

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<sup>92</sup> But perhaps the most remarkable description of Rome is that given by a pope. It occurs in a letter of Ganganelli, Pope Clement XIV, to his friend, the Abbe Ferghen. Having mentioned several places which he wishes the abbe to visit, the pope proceeds thus: “You will then descry Rome, which may be seen a thousand years and always be a pleasure. The city situated on seven hills which the ancients called the seven mistresses of the world.”—The Beast and His Image, pp. 17, 18.

"Decked with gold and precious stones and pearls." There is no church in the performance of its ritualistic service, displays such regalia and gold. It is the richest institution in the world. And her collectors are everywhere soliciting for their institutions, while the wealth left at her shrines is never published.<sup>93</sup>



5. "And upon her forehead was a name written: Mystery, Babylon the Great, the Mother of Harlots and Abominations of the earth."

"Mystery." It is asserted by writers of good authority that before the Reformation the word **mystery** was written in letters of gold upon the front of the pope's mitre.<sup>94</sup> The whole ritualistic service is a mystery, calculated to overawe honest ignorance worshipping at her altars. Who knows among the common people the meaning of that service chanted in a foreign speech and sung in a Latin tongue? There is an evi-

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<sup>93</sup> The riches of the shrine of Thomas A. Becket, commonly called Saint Thomas of Canterbury, were inconceivable. When broken down, the gold with which it was adorned filled two large chests that eight strong men could scarcely carry out of the church. . . . The church treasure in the cathedral of Toledo, a noble and imposing edifice, having been carried to Cadiz during the peninsular war, was restored and replaced on the downfall of Napoleon. "Its value is inestimable. Among the mass of gold, silver, and precious stones with which my eyes," says an eyewitness, "were dazzled, I was particularly struck with a large custodia for the exposition of the sacrament. It weighs seven thousand ounces of silver and gold, and is studded with precious gems. In the

dent connection between this and the "mystery of iniquity," that wicked one, of whom Saint Paul speaks as the man of sin, since both are apostate powers.

"Babylon the Great." It was Babylon whereto the Israel of God was carried in the captivity of seventy years. But this Babylon, surnamed the Great, is truly such, for her control over the saints shall last 1,260 years. Babylon of old was limited to an eastern oriental empire, but Babylon the Great bears rule over all "peoples and multitudes and nations and tongues," "for all nations have drunk of the wine of the wrath of her fornication." (18:14.)

"The Mother of Harlots." Like begets like, and the only thing that the papal church could beget, is other churches, and this she has done in great abundance. Like herself they are termed harlots, because of their unauthorized indulgence in the sacred practices and ordinances of the true church. The church as the spouse of Christ was authorized to bring forth spiritual children through the ordinance of baptism. "Born of the water and the Spirit"; but for any other church to attempt this practice is grossly illegitimate, and very properly degrades such to the level of a "harlot." By what license does Rome, or any of the organizations that have come out of her, assume to perform the sacred rites of the church, God having not appointed unto them any of those duties or privileges?

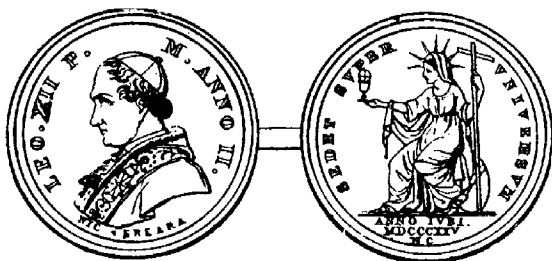
center is a shrine of gold, weighing fifty pounds. Its chief value consists, however, in its elaborate workmanship, being constructed in very small pieces, which, when screwed together, form a Gothic tower, covered with the most beautiful fretwork. The most remarkable object among the treasures is an ample robe of state for the image of the virgin. It is of satin, but so richly embroidered with pearls, and studded with emeralds, emethysts, rubies, topazes, and diamonds" (all precious stones) "that the silk is entirely concealed. Clad in this robe, and holding an infant of solid gold, adorned with eight hundred jewels, the image of the virgin is placed on certain occasions on a silver throne, weighing more than half a ton, and borne through the streets upon men's shoulders."—*Studies in Prophecy*, pt. 2, pp. 175, 176, Reverend Robert Nevin, D. D.

94 It is a very remarkable thing that the popes did sometimes bear this name MYSTERY written in the forepart of their mitre. A Venetian author assures us of it and Joseph Scaliger saith that he had seen them so marked.—*The Accomplishment*, etc., p. 158, Reverend Peter Jurien.

See also Scott's Commentary, vol. 3, p. 957.

Truly their work, illicit and unlicensed, however enticing, is beyond the bans of God's approval and cannot confer upon them or their offspring a name or place in the kingdom of God.

But who are the churches that have come out of Rome? Answer: The whole Protestant Reformation. Rome is the mother church. The following admissions speak for themselves.



#### PAPAL ROME, MOTHER AND MISTRESS

*Holding out her intoxicating cup of Anti-Christian apostasy. From a medal struck by order of the Papacy, 1825, on the occasion of the jubilee.*

Canon 3, Council of Trent: "Whoever shall affirm that the true doctrine of the sacrament of baptism is not in the Roman church which is the mother and mistress of all churches; let him be accursed."—Roman Catholicism, vol. 1, p. 202, Reverend Charles Elliott, D. D.

Bishop Creighton (Anglican): "The English Church spread and flourished a dutiful daughter of her mother church of Rome."—Encyclopedia Americana, Art. Papacy, 1904.

Reverend Joseph C. Ayr, Ph. D.: "The Roman church is not merely the mistress, she is the mother of all churches."—Page 199, vol. 8, Development of the Appellate Jurisdiction of the Roman See.

6. "And I saw the woman drunken with the blood of the saints." The apostate church is one that has waged war against the saints, the very character spoken of by Daniel when he said that the little horn would "wear out the saints of the Most High" (7:25). Evidence has already been adduced

revealing the persecuting spirit ever shown by the papacy towards all who dared to resist her imperious will.

If further evidence is desired to sustain this identity of the papal power, it is disclosed in the closing verse: "And the woman which thou sawest is that great city which reigneth over the kings of the earth."

Rome was that city and the only city. It was without a competitor. And the one power within that city was the papacy. It was the city itself.

Universal rule was the very thing claimed and exercised by the papacy to which the kings of the earth docilely submitted.<sup>a</sup>

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<sup>a</sup> "The noonday of papal dominion extends from the pontificate of Innocent III inclusively to that of Boniface VIII; or in other words, through the thirteen century. Rome inspired during this age all the terror of her ancient name. She was once more the mistress of the world, and kings were her vassals." . . . "In this assembly Boniface promulgated his famous constitution, denominated *Unam Sanctam*. The church is one body, he therein declares, and has one head. Under its commands are two swords, the one spiritual, and the other temporal; that to be used by the supreme pontiff himself; this by kings and knights, by his license and at his will. But the lesser sword must be subject to the greater, and the temporal to the spiritual authority." He concludes by declaring the subjection of every human being to the see of Rome to be an article of necessary faith. Another bull pronounces all persons of whatever rank obliged to appear when personally cited before the audience or apostolical tribunal at Rome; "since such is our pleasure, who, by divine permission, rule the world."—*View of the State of Europe During the Middle Ages*, Henry Hallam, vol. 1, pp. 456, 478.

Pepin, when aspiring to the French crown, prayed the pope to authorize his usurpation: and on his doing so, both Franks and the whole western world implicitly acquiesced in the title. Even in Charlemagne's case, though he grasped in his hands, on investiture with the imperial title, a paramount sovereignty, yet was it an act of deference, as towards a superior, to receive the title and empire as the pope's donation. And this was soon the coronation oath,—an oath not enjoined only by popes, but agreed to by the western emperors,—that they would "be faithful and submissive to the pope and Roman Church." Even the pope's making and unmaking of kings and emperors, was from time to time submitted to by them. The Emperor Otho, like Rodolphus, before him, both received the imperial crown as a papal grant, on the pope's deposition of the former emperor; and, when the pope reclaimed the grant resigned it. The same did other princes also. A Spanish king voluntarily resigned his kingdom to the pope, that he might receive it back as a fief from Christ's vicar: and John, King of England, in like manner resigned his crown to the papal legate, that he might receive it

7. "And 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."—Verse 8.

We have here a portrayal of Rome under her successive idolatrous administrations. The "beast that was" refers to Rome under her imperial administration that ceased to be when the empire was overthrown. Thus it became the beast that "is not." Later, under the administration of the pope the prestige of Rome revived. It became the ruling city, dominating the affairs of all nations. In its adoration of relics and images, crosses and crosiers, saints and shrines, bones and beads, it is quite as idolatrous as anything pagan Rome ever produced. Thus it is "the beast that yet is."<sup>95</sup>

"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." Over that majestic Roman nation there have ruled seven governments. See page 41. In John's day, 96 A. D., five of those governments had fallen, and the sixth, the imperial, was then ruling. It was the "one is" head. Another was to come. It was the government of the exarchs. It arose when Narses, overthrowing the Goths in A. D. 554,

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again as a vassal, feudatory to the Roman see. Even the kingdoms of the new world they asked, and received as fiefs, from him. In the Emperor Henry's notable case of disobedience to the papal will, the terrors of a papal excommunication and anathema drove him in abject humiliation to entreat for pardon: and barefoot, and in sackcloth he waits three wintry days and nights outside the gates of the city, till the pope relents and grants it. Again, princes quit their kingdoms; and go on dangerous, perhaps wicked, crusades at his call.—Reverend E. B. Elliott, *Horæ Apocalypticæ*, vol. 3, pp. 187, 188.

And what city at the time of the vision reigned over the kings of the earth but Rome? She too hath ever since reigned over the kings of the earth, if not with temporal, at least with spiritual authority.

Rome therefore is evidently and undeniably this great city; and that, Christian, and not heathen, papal, and not imperial Rome was meant.—Bishop, Newton, *On the Prophecies*, p. 670.

<sup>95</sup> The Beast is considered first in general under a threefold state or succession, as existing, and then ceasing to be, and then reviving again, so as to become another and the same.—Bishop Newton, *On the Prophecies*, p. 665.

the imperial government over Rome, was made exarch, or duke, over Italy.

Under him there was a decided change in the form of government hitherto prevailing. It was the seventh head.<sup>96</sup>

And now for the next government, the eighth, for the seventh will only "continue a short space."

Who and what is this eighth head and when will it arise?

"And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition."

Here we are distinctly told that the eighth government of Rome is "the beast that was and is not." How can this be, since the pagan Roman Empire as "the beast that was," had already passed away? Evidently it will be revived, and that, too, in all its distinctive features: it will be idolatrous, persecutive, and universal in its rule.

<sup>96</sup> And when the Goths were at length subdued and the exarchate of Ravenna was erected Rome no longer had the honor of an imperial city, but was subject to a government entirely new. Thus all the lights of the western empire were entirely extinguished about the year 553 when Rome was reduced to a small duchy.—Samuel Langdon, D. D., *Observations on the Revelation*, p. 115 (Worcester, Massachusetts, 1791.)

Settlement of Italy 554-568. After a reign of 60 years the throne of the Gothic kings was filled by the exarchs of Ravenna, the representatives in peace and war of the emperor of the Romans. Their jurisdiction was soon reduced to the limits of a narrow province; but Narses himself, the first and most powerful of the exarchs, administered above fifteen years the entire kingdom of Italy. . . . Under the exarchs of Ravenna Rome was degraded to the second rank.—Gibbons, p. 745, 746. (London, 1836.)

Narses having quite subdued the Gothic kingdoms of Italy for the emperor of the east, was constituted governor of the whole country with the title of Duke of Italy, and all the governors of the several cities were only inferior officers under him.—Paraphrase on the Revelation, p. 108, Moses Lowman, (London, 1773).

As the government of the Gothic kings was much the same as that of the emperors, with only the change of the name, this head was more effectually wounded to death when Rome was reduced to a poor dukedom and made tributary to the exarchate of Ravenna.—Commentary on the New Testament, p. 758, Reverend Joseph Benson, (New York, 1839).

But afterwards this kingdom was destroyed by the eastern emperor who sent his lieutenant to govern Italy with the title of Exarchate of Ravenna: and thus Rome lost her authority in a temporal point of view and became a tributary province. The whole form of government was changed.—Seven Last Plagues, p. 105, Reverend Robert Reid, A. M., (Pittsburgh, 1828).



And who else than papal Rome has succeeded to the estate of pagan Rome, inheriting its very qualities and cruelties, and ruling from the same city?

This identity of the papacy as the successor to the seven-headed Roman Empire is admitted by her own historian, Doctor Dollinger,<sup>97</sup> and substantiated by unquestionable history.<sup>98</sup>

## Date of the Arising of the Eight Head

We are interested in learning the precise date when this eighth head, or beast as it is also called, came into power, for whenever that occurred, then commenced his rule of forty-two months, or 1,260 years.

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<sup>97</sup> Out of the chaos of the great northern migrations and the ruins of the Roman empire there arose gradually a new order of state whose central point was the papal see. . . the new Christian empire of the west was created and upheld by the pope. The pope became constantly more and more (by the state of affairs with the will of the princes and of the people and through the power of public opinion) the chief moderator at the head of the European commonwealth—and as such he had to proclaim and defend the Christian law of nations, to settle international disputes, to mediate between princes and people and to make peace between belligerent states. The curia became a spiritual and a temporal tribunal.—The Church and the Churches, Doctor Dollinger, Catholic, (London, 1862).

<sup>98</sup> The seven kings here spoken of, as explained in a previous chapter, are the seven forms of government which had prevailed at Rome, viz, kings, consuls, dictators, decemvirs, military tribunes, and emperors—the last of which governed Rome when the apocalypse was written. Succeeding the fall of the emperors and the Gothic kings, Rome, with its environs was reduced to a dukedom, subject to the exarch of Ravenna. This was the seventh form of government which, compared with what preceded and followed it, continued but “a short space.” As to “the beast that was and is not, which is the eighth and is of the seven,” there can be no difficulty in applying this to the papacy, in its kingly authority. This was, in some sense a new form of government, the eighth; and yet it is of the seven—almost identical with two of them, viz, kings and emperors. It had the same central seat as the governments which preceded it—that is Rome; it extended over the same territory, and embraced, in its progress, the same nations.—The Seals Opened, p. 175, Enoch Pond, D. D. (Portland, 1871).

The beast, therefore, upon which the woman rideth, is the Roman government in its last form; and this, all must acknowledge, is the papal, and not the imperial.—Benson's Commentary on the New Testament, vol. 2, p. 782. (New York, 1839.)

And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months.—Revelation 13:5.

We must not forget that this woman-ridden beast and “the wilderness,” a term symbolizing the apostasy of 1,260 years, came to view at the same time.

The “beast” and “the wilderness” are flashed upon the screen simultaneously. They betoken contemporary events.

The beast is declared to be the eighth head, denoting that its rise will follow the seventh. It will arise immediately the seventh head shall have released its control over Rome, for the several heads, or governments, which prevailed over Rome, were not only successive but continuous. There was no break or intermission. They formed a continuous administration. “The king is dead, long live the king.” Indeed it would be utterly impracticable for the beast to exist without a head. The eighth head or the papal beast, therefore, commenced its reign the very moment that the seventh head released it hold over Rome..

The date when the government of the exarchate, the seventh head, released its hold over Rome unto the eighth head, the papal beast, was A. D. 570, as the following will show:

The exarchate was the seventh form of government which had prevailed at Rome. Constantine left Rome under its former government and it was not abolished till Justinian erected that of the exarchate. The seven different titles were: kings, consuls, tribunes, decemvirs, dictators, emperors and exarchs. This last must continue a short space, and the beast is the eighth and is of the seven. The exarchs continued their absolute dominion in Italy not more than one Roman indiction (fifteen years), nor in Rome more than four years. Narses himself, the most powerful of the exarchs, administered above fifteen years, the entire king-

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The establishment of the political papacy in Rome was the restoration of the imperialism that had been killed there by the sword of the Goths, and therefore the healing of the sixth head. The papacy is in reality, the ancient pagan constitution of Rome revived and reproduced with Christian names and superstitions. Therefore, although the eighth, he is “of the seven and goeth into perdition.”—Lectures on the Apocalypse, p. 170, Robert Roberts, (Birmingham, 1880).

“The beast that was, and is not, he is the eighth, and is of the seven, and goeth into perdition.” It is true that the civil power of the papacy grew out of this dukedom of Rome. The pope wrested it from the exarch of Ravenna.—Lectures on Prophecy, p. 46, Reverend Benjamin H. Charles, D. D.

dom of Italy, A. D. 554-568; but it is said by Brown that Rome itself was not subject to the exarch till 566. Then in 568 the Lombard invasion began and in three years intercepted all communication between Rome and the exarchate by which the popes became sole masters of Rome and acquired all the civil and military power as well as spiritual authority in the city, A. D. 570.—Prophetic History, vol. 5, pp. 31, 32, William Ward, A. M.

The papal head commenced its rule therefore A. D. 570. But 570 marks more than the rise of the papal beast, it marks also the date when "the wilderness" of the apostasy first came to view.

There is another scene in this vision disclosing the date of the apostasy. It is as follows:

And 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. —Revelation 17:12.

The sense of the expression "one hour" is "the same hour," as suggested in the significance of "one mind," appearing in the following verse:

"These have one mind and shall give their power and strength unto the beast."

We commend the comment of Reverend Scott, who says the ten horns were to "receive power as kings one hour with the beast, or **at the same time** and for the same period,"<sup>99</sup> an observation supported by the leading writers.<sup>100</sup>

The ten horns, therefore, will receive their power as sovereign kings at the same hour as the beast, or vice versa, the beast will acquire independent power **at the same time** as do the ten kings.

Now the date marking the development of the ten kingdoms was A. D. 570, as presented in a previous chapter, and this same date will also record the inauguration of the rule of the beast, the eighth head, for the prophetic period of forty-two months in the wilderness of 1,260 years

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<sup>99</sup> Scott's Commentary, Vol. 3, p. 958.

<sup>100</sup> Bishop Newton, On the Prophecies, p. 688.

Sir Isaac Newton, Observations, etc., p. 277.

Harcourt Bland, Apocalyptic History, p. 514.

## ANCIENT AND MODERN BABYLON

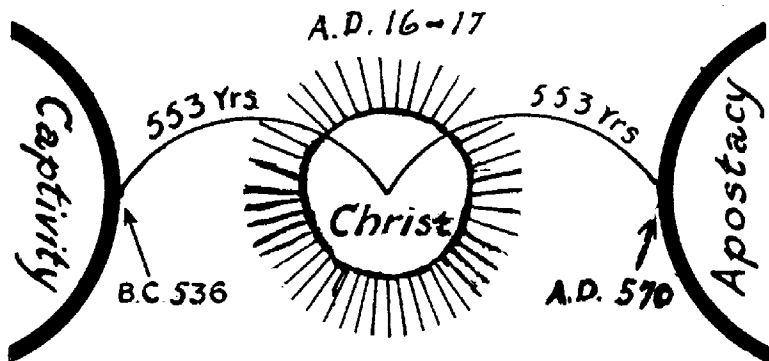
The similitude between ancient and modern Babylon is most striking.

1. Israel, in consequence of their sins, were carried into Babylon, even as the church fled into the wilderness of apostasy, where ruled Mistress Babylon the Great, the mother of harlots and abominations of the earth. (Jeremiah 25:8-17; Revelation 17:3, 5.)

2. The first captivity was marked by the overthrow of the nation and its dissolution in the domains of Babylon, even as the kingdom of God overthrown in apostasy was dissolved in the wilderness of Babylon the Great.

3. In the one there was a predetermined era of banishment, that of 70 years; in the other that of 1,260 years.

4. In the former the bondage lasted the full time, Israel not being liberated a day sooner than the sentence decreed. It will be the same in the latter, the church must serve her full time.



5. The captivity of seventy years began in 605 B. C., with the taking of Jerusalem and the removal of a considerable number to Babylon. But there was a later and more complete overthrow when in 588-87 B. C. Nebuchadnezzar's host "burnt down the house of God and brake down the walls of Jerusalem and burnt all the palaces thereof with fire" "and all the vessels of the house of God great and small and the treasures of

the house of the Lord were brought to Babylon." "And them that had escaped from the sword carried he away to Babylon." (2 Chronicles 36:18-20.) Even so the captivity of 1,260 years which, commencing at 570, reached its second and climaxing stage in A. D. 588. The prominent date establishing the bondage in either case was that of 588, the one occurring in B. C. times, and the other in A. D. times.

It is noticeable that from the commencement of the Captivity, 605 B. C., unto its second and more oppressive stage 588-87, there is a period of 18 years, the very same time that elapsed from A. D. 570 unto 588, marking as we have shown, the climaxing crisis of the era of the apostasy.

6. This similitude is once more strikingly marked when we consider that the two Babylons are equidistant from that sacred era covered by the life of our Lord. This era commenced with his immaculate birth and ended with his immaculate sacrifice, the one being as essential as the other.

It extended from A. D. 1 to A. D. 33.

Measuring from the center, as we have in other periods, it is equidistant from the border of Babylon. The rays of liberty emanating from the Sun of Righteousness extend to a circumference of 553 years all around.

## THE 2,300 DAYS

1. In the third year of the reign of king Belshazzar a vision appeared unto me, even unto me Daniel, after that which appeared unto me at the first.

2. And I saw in a vision; and it came to pass, when I saw, that I was at Shushan in the palace, which is in the province of Elam: and I saw a vision, and I was by the river of Ulai.



*"Behold there stood before the river a ram."*

3. Then I lifted up mine eyes, and saw, and, behold there stood before the river a ram which had two horns: and the two horns were high; but one was higher than the other, and the higher came up last.

4. I saw the ram pushing westward, and northward, and southward; so that no beasts might stand before him, neither was there any that could deliver out of his hand; but he did according to his will, and became great.

5. And as I was considering, behold, a he-goat came from the west on the face of the whole earth, and touched not the ground: and the goat had a notable horn between his eyes.

6. And he came to the ram that had two horns, which I had seen standing before the river, and ran unto him in the fury of his power. 7. And I saw him come close unto the ram, and he was moved with choler against him, and smote the ram, and brake his two horns; and there was no power in the ram to stand before him, but he cast

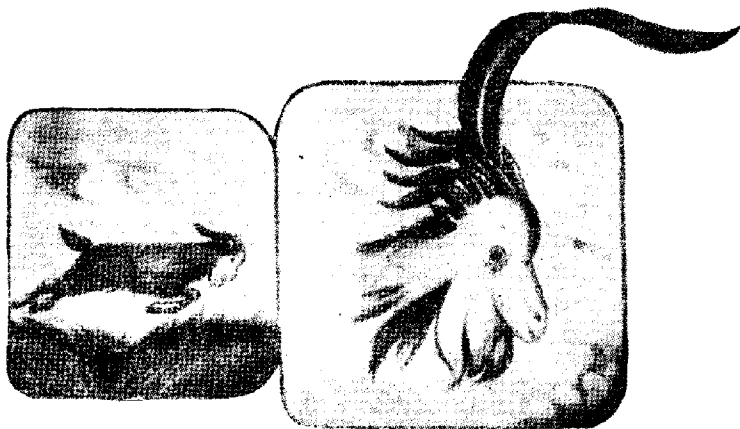
him down to the ground, and stamped upon him: and there was none that could deliver the ram out of his hand.

8. Therefore the he-goat waxed very great: and when he was strong, the great horn was broken; and for it came up four notable ones toward the four winds of heaven.

9. And out of one of them came forth a little horn, which waxed exceeding great, toward the south, and toward the east, and toward the pleasant land. 10. And it waxed great, even to the host of heaven; and it cast down some of the host and of the stars to the ground, and stamped

upon them. 11. Yea, he magnified himself even to the prince of the host, and by him the daily sacrifice was taken away, and the place of his sanctuary was cast down. 12. And a host was given him against the daily sacrifice by reason of transgression, and it cast down the truth to the ground; and it practiced, and prospered.

13. Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall the vision concerning



the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? 14. And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed.

15. And it came to pass, when I, even I Daniel, had seen the vision, and sought for the meaning, then, behold, there stood before me as the appearance of a man. 16. And I heard a man's voice between the banks of Ulai, which called, and said, Gabriel, make this man to understand the vision.

17. So he came near where I stood; and when he came, I was afraid, and fell upon my face; but he said unto me. Understand, O son of man: for at the time of the end shall be the vision. 18. Now as he was speaking with me, I was in a deep sleep on my face toward the ground: but he touched me, and set me upright. 19. And he said, Behold, I will make thee know what shall be in the last end of the indignation: for at the time appointed the end shall be.

20. The ram which thou sawest having two horns are the kings of Media and Persia. 21. And the rough goat is the king of Grecia: and the great horn that is between his eyes is the first king. 22. Now that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power.

23. And in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up. 24. And his power shall be mighty but not by his own power: and he shall destroy wonderfully, and shall prosper, and practice, and shall destroy the mighty and the holy people. 25. And through his policy also he shall cause craft to prosper in his hand; and he shall magnify himself in his heart, and by peace shall destroy many: he shall also stand up against the Prince of princes; but he shall be broken without hands.—Daniel 8:1-25.

Once again the vision of the little horn comes to view. Its historic setting is somewhat similar to the scenes of the previous chapter.

The two horned ram is the kingdom of Media-Persia, and the he-goat with a notable horn is the kingdom of Grecia under Alexander's administration.

The breaking of the great horn and the coming forth of four horns were fulfilled in the early decease of Alexander while he was yet "strong" and the consequent division of his kingdom among four of his generals.

Cassander ruled over the west, Ptolemy over the south, Seleucus over the east, and Lysimachus over the north.

Out of one of these four kingdoms, the Macedonian, a new kingdom comes to view. It is the little horn of Rome. The Grecians were overcome by it in 168 B. C., and Rome ruled the world. "It waxed exceeding great."

At first it warred and "waxed great" "towards the south" (Egypt), and "towards the east" (Syria), and towards the pleasant land (Palestine). (Jeremiah 3:13.)

It then turned upon the people of the church, "the host of heaven," and "stamped upon them." Many of the leading lights, "stars," in the church were cast down. Christ was crucified and the apostles were martyred.

In the meantime the church was going wrong. False teachers were creeping in unawares, and so "by reason of transgression" the little horn gained a new foothold.

Henceforth instead of confining his attention to an outside persecution he will insidiously work within.

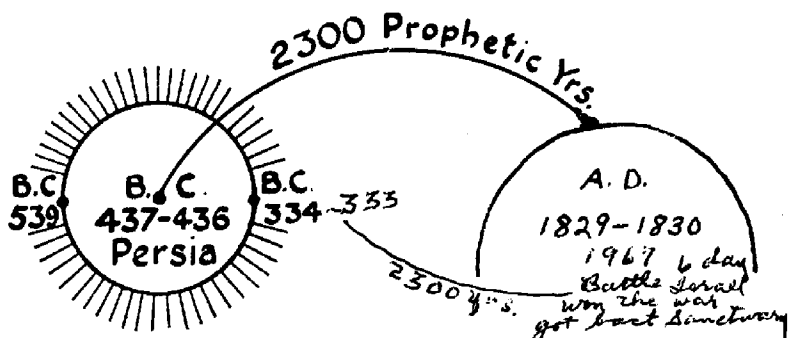
Rome joined the church. It started with the professed conversion of King Constantine in 312 and the nation followed.

The blending of the clearer waters of the church with the murky streams of a heathen empire naturally discolored



the whole, and apostasy ran riot. The little horn was triumphing.

Presently the empire was rent into ten kingdoms and the emperors were removed from Rome. But a new power arose that perpetuated the Roman name and fame. It was the papacy and it ruled from the same city.



*"Unto 2300 days then shall the sanctuary be cleansed."*

Henceforth the little horn will continue to be recognized as Rome, but Rome under her papal administration.

Thus the little horn that waxed "exceeding great" represents Rome in her dual state, pagan and papal.<sup>1</sup>

"It practiced and prospered." Who can doubt the application of this to Rome; not, however, to Rome pagan, but to Rome papal. The evidence of her prosperity has been apparent in all centuries and amongst all peoples. Wealth untold has flowed into her coffers and she numbered her subjects by hundreds of millions.

<sup>1</sup> As the power of the Roman emperors declined, that of the Roman pontiffs increased: and may it not with equal truth and justice be said of the later, as of the former, that they "cast down the truth to the ground, and practiced, and prospered"? . . . The persecuting power of Rome, whether exercised towards the Jews, or towards the Christians, or by the emperors or by the popes, is still the Little Horn. The tyranny is the same; but as exerted in Greece and the east, it is the little horn of the he-goat, or the third empire; as exerted in Italy and the west, it is the little horn of the fourth beast, or the fourth empire.

"He shall magnify himself in his heart." No more striking exhibition of papal presumption could be shown than in the ceremony of kissing the pope's feet. This is an ordinance of present practice and is accorded him whom they adore as the vicegerent of Jesus Christ.<sup>2</sup>

"By him the daily sacrifice was taken away and the place of the sanctuary was cast down."

The scenes here outlined were enacted in a literal way when the temple at Jerusalem was destroyed. The burning of that sacred edifice disrupted the daily sacrifice, particularly so since its destruction was followed by a dispersion of the Jews into all lands.

But in a more ruinous way all this was reenacted when the sanctuary of the church was polluted by that man of sin, who, sitting "in the temple of God showing himself that he is God," opposed and exalted himself "above all that is called God." (2 Thessalonians 2:4.) Verily it happened again as in the first instance, the "sanctuary was cast down" and "it cast down the truth to the ground." A striking marginal comment on this text is noted in the Bishop's Bible of 1577, the common version of its time. "This horne shall abolish for a tyme the true doctrine and so corrupt God's service," and in the Breeches Bible, a later version, preceeding the King James, we observe the same comment with an additional note, "That is which suppresseth God's religion and his people."

At this juncture the vision is interrupted. Daniel hears a voice. It is the voice of a heavenly saint interested in the welfare of his suffering brother.

"How long shall be the vision concerning the daily sacrifice and the transgression of desolation to give both the sanctuary and the host to be trodden under foot?" The term **sanctuary** rightfully applies to the church, for therein are the offerings of God's people presented on the altar of the ordi-

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<sup>2</sup> Coronation of the late pope: The pontiff, fully vested with the papal garb and accompanied by his cardinals, thereupon returned to the throne he had occupied in the Sistine chapel. There the cardinals, according to their rank, and headed by Vannutelli, made their first act of adoration to his holiness, kissing first his feet and then his hands, after which the pope received them in embrace and bestowed upon them his first apostolic benediction.— *Chicago Tribune*, February 27, 1922.

nances and sacraments, duly administered by Christ's servants. Webster says a sanctuary is "place where divine service is performed, hence sanctuary is used for church." As stated by Faber, "This sanctuary is the spiritual sanctuary of the Christian Church," or as remarked by Priest, "the sanctuary is the church of God."<sup>3</sup>

The question does not concern itself about the destruction of Media-Persia, or of Grecia, but rather about the destruction of the "sanctuary and the host," for this, and this only, is of supreme and vital importance. Twice now, in successive visions, has this destruction been presented. In the first he was told that the saints or host of heaven would be delivered into the hands of the little horn, signifying as has been explained, the deliverance of God's people into the hands of the papal power.

The question, therefore, concerns itself about the destruction of the sanctuary of the church, and the host of heaven, the people of that church. Its import is, How long will the state of affairs as revealed in the vision continue? In other words, How long will it be until the sanctuary of the church shall be delivered from its downtrodden state?

The answer is pointed and plain:

"Unto 2,300 days, then shall the sanctuary be cleansed."

But is this an answer to the question? Yes; for since it was the corruption within the sanctuary of the church that brought about her oppression, and bondage to the little horn, then nothing less than the cleansing of that sanctuary can effect her freedom and restoration.<sup>4</sup>

The cleansing of the sanctuary cannot refer to a cleansing of the Jewish church as some suppose, for that would signify a revival of that ancient service, long since nailed to the cross. Rather does it signify a revival of the church of Jesus Christ, stricken for long years in the pollution of apostasy.

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<sup>3</sup> Dissertations on the Prophecies, vol. 1, p. 190.

Expected Christian Millennial, p. 236.

<sup>4</sup> The cleansing or justification of the sanctuary is a symbolic phrase, the meaning of which cannot be misunderstood. It will receive its accomplishment when the visible Church of Christ shall be freed from those Gentiles which were to tread it under foot during the space of 42

## THE COMMENCEMENT OF THE 2,300 DAYS

One thing is certain, God never would have given us a prophetic problem unless he also placed at our disposal the means for working it out.

The 2,300 days not only have an ending, but they have a commencement. And we can only determine their ending as we shall learn the date from whence they commence.

The 2,300 days undoubtedly signify so many years, for it cannot be that the events to be consummated within this period could be accomplished in 2,300 days of literal length.<sup>5</sup> They reach unto the latter days: "At the time of the end shall be the vision." (Verse 19.)

Now as in the other prophetic periods we must transpose these 2,300 prophetic years into solar form, since the world now keeps its reckoning in solar years: 2,300 prophetic years will therefore equal 2,266 solar years.

Our next duty is to determine the point of commencement from whence to compute these years. The beginning will determine the ending.

There are two plausible points of commencement: the one is the date of seeing the vision, 555 B. C., and the other the opening scene in the vision itself—a ram "standing" before a river.

We are obliged to reject the former date for the simple reason that 2,300 years therefrom did not produce the goods. In other words, A. D. 1711, the consequent termination of 2,300 years when reckoned from B. C. 555, failed to record

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months or 1,260 years.—Dissertation on the Seals, etc., William cun-ningham, p. 338.

It is by this Antichrist that the daily sacrifice—true religion, and spiritual worship in the church—has been taken away and the place of Christ's sanctuary—the visible church—has been cast down, trodden under foot by false professing Gentiles who acknowledge the pope as their head, for more than 12 centuries.—Reverend Ira Case, Comments on the Revelation, p. 264.

5 The days without doubt are to be taken agreeably to the style of Daniel in other places, not for natural but for prophetic days or years.—Bishop Newton, On the Prophecies, p. 290.

any restoration of the sanctuary of the church. It was a barren date. It brought forth no church.

There is nothing left for us now but to commence these years from the vision itself, from the first circumstance within that vision.

Mr. Faber has aptly remarked, "Nothing can be more evident than that such a vision (the vision of the 2,300 years) must chronologically commence from the earliest circumstance set forth in it. Hence the only question can be as to the earliest circumstance which is set forth in the present vision."<sup>6</sup> Newton correctly observes: "These two thousand and three hundred days denote the whole time from the beginning of the vision to the cleansing of the sanctuary."<sup>7</sup>

And Reverend Thurman says, "since the question asked, 'How long the vision?' the 2,300 days must commence with the beginning of the vision."<sup>8</sup>

The "first circumstance" in "the beginning of the vision" is that of the ram "**standing**" before the river. It is the Medo-Persian Empire occupying as the dominating ruler, absolute and universal.

His "standing" did not endure. The Grecian goat "ran unto him in the fury of his power," and smote him, breaking his two horns, "and there was no power in the ram to stand before him."

And all this occurred at the battle of Grannicus, 334 B. C. <sup>9</sup> when Media-Persia ceased to stand as the prevailing power. The scepter of universal rule now passed to the Grecians.

Now that we have learned the date of the fall of the ram, let us find the date of its arising; then we shall know when and for how long it stood.

The sanctuary and host were trampled under foot 2,300 days and in Daniel's prophecies days are put for years.—Observations on the Prophecies, p. 123, Sir Isaac Newton.

<sup>6</sup> Sacred Calendar of Prophecy, vol. 2, p. 114.

<sup>7</sup> On the Prophecies, p. 294.

<sup>8</sup> Sealed Book of Daniel p. 285.

<sup>9</sup> Doctor Junkin, On the Prophecies, p. 73; Marsh's Ecclesiastical History, p. 81; Doctor Keith, Signs of the Times, vol. 2, p. 436; Blair's Chronological Tables, p. 75; Cyclopaedia of Classified Dates, p. 320; Haden's Dictionary of Dates, p. 320; Cunningham on the Apocalypse, p. 542; Rollin's Ancient History, vol. 5, p. 34.

Its fall having been marked by defeat, its arising will be marked by victory. And the one victory that set her up as the prevailing world power was the taking of Babylon. This occurred in B. C. 539.<sup>10</sup>

B. C. 539 to B. C. 334, therefore, marks the era of the standing of the Medo-Persian Empire. And it is from this era recording the first historic circumstance in the vision, we are prepared to compute the 2,300 years.

The prophet represents the two-horned Medo-Persian ram, not as *rising* from the sea, but as *standing* by his river: in other words, he does not speak of the origin of the united monarchy, which is a fixed, determinate period; but of some period, which he does not specify, in the course of its regular and settled government. . . . He continued *standing* undisturbed, only till the year B. C. 334, when the Macedonian he-goat began to smite him by invading his territories, and by gaining his first victory over him at the River Granicus.—Faber, *On the Prophecies*, vol. 1, p. 174, 1811.

It is further manifest that the ram continued to stand before the river until his power was broken by the he-goat.—William Cunningham, *Seals and Trumpets*, p. 326.

It would not do to measure from the **rise** of the ram as Whiston, Case, and Reid have done, nor yet from his **fall** as Nevin, Murphy, and Junkin have done. That would be going to the extreme. It would be measuring from the **rising** or the **falling** and not from its "**standing**." Bishop Newton submits both points as a possible beginning, that of the "establishment of the Persian Empire," and that of its overthrow, B. C. 334.

At some point, therefore, within the era of B. C. 539-334 we must commence our prophetic measurement. This is what Reverend Thurman, Galloway, Cunningham, Brown, Kieth, Bicenno, and others have done.

If it were designed that they should be reckoned from the commencement of the Medo-Persian Empire, the vision would present the ram as arising, as nearly all other beasts were presented, but it is otherwise. "Standing" before the river has no more reference to its rising than it has to its fall. It refers to neither point in particular, but rather bespeaks the

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<sup>10</sup> Encyclopedia Britannica: "Babylon speedily fell 539 B. C., and a fresh era opened."—Art. Jews, vol. 15, eleventh edition; Reverend G. S. Faber's Dissertation on Daniel 9, p. 13; Bishop Newton. *On the prophecies*, p. 147; Dean Prideaux's Connection, vol. 1, pp. 136, 430; Frere's Combined View, p. 298.

whole era of its controlling power. Consequently our prophetic calculations must commence at some point, commanding and focusing the entire period. That point is the central. It is 437-36 B. C. "Take the meridian glory of Persia as its commencement,"<sup>11</sup> says Doctor Cummings, and surely there is nothing nearer that "meridian glory" than the midway point of its "standing"

At B. C. 437-36 we shall take our bearings, and from thence compute a period of 2,300 years; and 2,300 prophetic years reckoned from this point brings us to A.D. 1829-1830.

Upon the termination of this period we shall look for a sanctuary restored as well as cleansed, freed from every corrupting doctrine and traditional teaching of the papal apostasy.

Therefore, 1830 becomes the terminal point of two lines of prophecy, the 1,260 period and the 2,300 years. Remarkable as this may be, it is not strange. Both periods have to do with the people of God and their oppression at the hands of the little horn, and both periods declare their termination to be at a time when apostasy shall have run its course, the church recovered from the epidemic of apostasy, the sanctuary cleansed and restored.

This common ending to both the 1,260 and the 2,300 years is plainly perceived by prophetic students, and certainly it presents a convincing case, certifying the accuracy of these mathematical calculations.<sup>12</sup>

Unquestionably, therefore, 1829-1830 stands forth in the prophecy as the predetermined time when God shall restore the church to his people, uncontaminated with sectarian traditions, and cleansed after the word of God.

Thus supported and sustained by two lines of prophecy, uttered by two individuals living 700 years apart, and each prophecy presenting a different base from which to compute its years, who shall doubt their verdict, pointing to 1829-1830 as the definite time, of which it may be said, "The time is fulfilled, the kingdom of heaven is at hand."

Expositors as a rule, since 1830, have been unwilling to concede anything to that year, knowing, as they do, that it reg-

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<sup>11</sup> Lectures on Daniel, p. 262.

<sup>12</sup> I cannot but think that it is sufficiently evident, both that the 1,260 days are a certain part of the 2,300 days, and that these two

istered the organization of The Church of Christ. No; it would never do to give the prominence to this year that was due. About the nearest they approach it is when they say, "The termination of the 2,300 years to have embraced the period of nineteen years, commencing in A. D. 1820" and extending to "1839."<sup>13</sup>

If there be a merit in this era, the merit lies in the fact that 1829-30 concealed within its folds is the bisecting and central point around which the era revolves.

And so they are coming to it, unconsciously or otherwise. Some more courageous are willing to recognize the importance of 1830, as the following from Errett Gates, Ph. D., an associate in church history in the University of Chicago, will show:

"It is apparent by the year 1830 that a new period has dawned in the movement for the union of all Christians by the restoration of primitive Christianity."—The Disciples of Christ, p.177.

Mr. Gates is a Disciple, so called, a church that evidently began in 1810, according to the illustrated frontpiece in his book, "First Meeting House of the Disciples, Built at Brush Run, Pennsylvania, in 1810, by the Christian Association of Washington," yet is willing to concede that the "new period"

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periods terminate exactly together in the selfsame year. We are expressly told that the vision of the ram and the he-goat, whenever it begins, reaches to "the time of the end," or to the last end of the indignation" (17, 19); and we are no less expressly informed that to the end of the wonders predicted by Daniel there shall "be three times and a half, or 1,260 days." (12:7,9.) Hence it necessarily follows that since the period of 2,300 days, and the period of 1,260 days, both equally reach to "the time of the end," or to the end of the predicted wonders; they both exactly terminate together. Thus it appears that the period of 1,260 days is in fact the latter part of the greater period of 2,300 days.—Scott's Commentary, vol. 2, p. 824.

Therefore we may conclude that this vision of Daniel reaches to the close of the period during which the saints were to be given into the hand of the little horn, Daniel 7:25, i. e., to the end of the twelve hundred and sixty years; consequently the two thousand three hundred days of the vision must be prophetic days, used for years; and these two thousand three hundred years end precisely at the same time with the twelve hundred and sixty years.—Cunningham on The Apocalypse, p. 339.

<sup>13</sup> Prophetic Times, vol. 8, p. 149 (1870).



for the "restoration of primitive Christianity" did not dawn until "1830."

## THE SEVEN TIMES

Having learned the data covering "the time times and a half" or  $3\frac{1}{2}$  times, our next question is: Where is the other portion of that period of which this seems to be a part? Three and one half is an imperfect number, an incomplete period, suggesting the existance of a remainder somewhere. It is just one half of that great prophetic number known as "seven times."

And if ye will not be reformed by me by these things, but will walk contrary unto me; then will I also walk contrary unto you, and will punish you yet seven times for your sins. And I will bring a sword upon you, that shall avenge the quarrel of my covenant: and when ye are gathered together within your cities, I will send the pestilence among you; and ye shall be delivered into the hand of the enemy. . . And if ye will not for all this hearken unto me, but walk contrary unto me; then I will walk contrary unto you also in fury; and I, even I, will chastise you seven times for your sins. . . And I will make your cities waste, and bring your sanctuaries unto desolation, and I will not smell the savor of your sweet odors. And I will bring the land into desolation: and your enemies which dwell therein shall be astonished at it. And I will scatter you among the heathen, and will draw out a sword after you: and your land shall be desolate, and your cities waste. *Leviticus 26:23-25, 27, 28, 31-33.*

"Times" is expressive of just what it says—time; and as we have learned that a "time" is one year, seven must equal seven years.

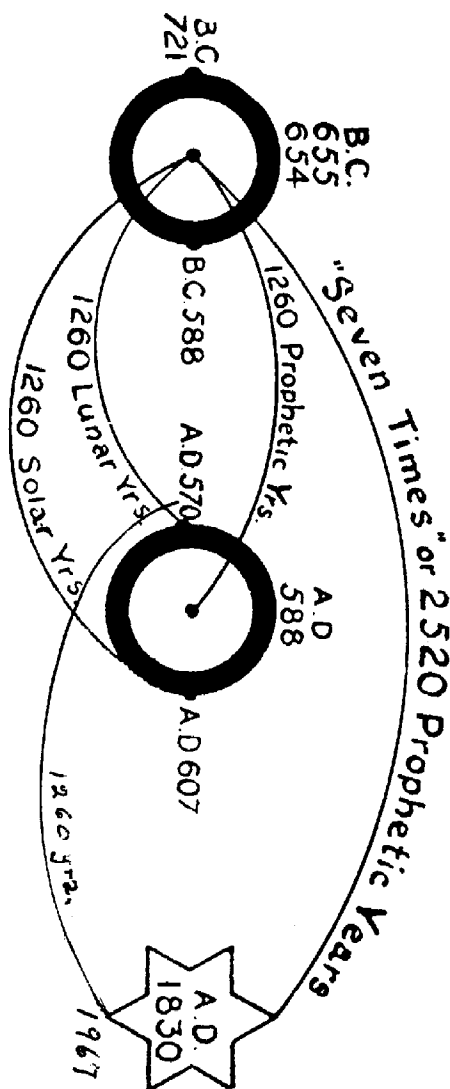
But these are not to be taken literally. We have seen that three times and a half represented 1,260 years, then seven times must represent double this number, or 2,520 years.<sup>14</sup>

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<sup>14</sup> The punishment of the Jews is stated in *Leviticus 26* to be for a period of seven times, i. e., 2,520 years.—Reverend A. J. Steed, M. A., *The Appointed Time*, p. 39.

But Jerusalem must be trodden under foot until the seasons or times of the Gentiles shall be fulfilled. These are the seven times spoken of and so remarkably given in *Leviticus*; that book contains this remarkable chronological prophecy concerning the Israelites, that seven times should pass over Israel because of its apostasy and sin.—Reverend Cannon Fausett, D. D., *The Appointed time*, p. 38.

In *Leviticus 26:18, 21, 24, 28*, God threatened to punish the Jews "seven times" for their sins, by delivering them into the hands of their



There is a remarkable prediction of their troubles for their sins in Leviticus 26, in which they are told again and again that they shall be chastened seven times, or sevenfold, for their sins. The frequent repetition of seven times or sevenfold, connected with their lengthened suffering under the Gentile monarchies, seems to point out a special design, and may intimate the length of time which these chastisements should last. It would make, interpreted as we do the times in Daniel, a period of 2,520 years from their being carried into captivity.—Bickersteth's Guide, etc., p. 181.

In order to locate the commencement of this great period of seven times, it is well to note that its latter half or three times and a half, began its fulfillment at 570 A. D., extending unto "the time of the end;" consequently we must look for the former half in the times preceding this commencement of the latter half. It will take us back into B. C. times.

The time of commencing this period is plainly marked in the prophecy itself. It begins when Israel shall be "delivered into the hand of the enemy," their cities laid "waste," their sanctuaries brought "unto desolation," and they themselves "scattered among the heathen."<sup>15</sup>

Events of such proportions will not be difficult to locate. They begin when

Shalmaneser king of Assyria came up against Samaria, and besieged it. And at the end of three years they took it . . . And the king of Assyria did carry away Israel unto Assyria, and put them in Halah and in Habor by the river of Gozan, and in the cities of the Medes; because they obeyed not the voice of the Lord their God, but transgressed his covenant, and all that Moses the servant of the Lord commanded, and would not hear them, nor do them.—2 Kings 18:9-12.

Gentile enemies during that period. As "one time," is equal to 360 days, "seven times" must equal 2,520 days, and these must have been prophetic days, "each day for a year" as in Ezekiel 4:4-6, inclusive.—Judge Bronaugh, *The Appointed Time*, p. 35.

The seven times, therefore, which are to pass over it, are the grand prophetic week of years, or period of 2,520 years.—Brown's *Eventide*, vol. 2, p. 138.

Thus, the whole period of his church's trials and tribulation, and of the times of the Gentile domination, is said to be seven times, or according to prophetic calculation, seven year of years, that is 2,520 years, of which, 1,260 is the one half.—Duffield's *Dissertations*, etc., p. 386.

15 The period of a "time" is first mentioned in Leviticus 26:28 where we read that the Lord said that if the children of Israel would not hearken to him, "Then will I walk contrary unto you also in fury, and I, even I, will chasten you seven times for your sins." The meaning of which is as best translated in the French Bible, "I will chastise you as

The capture of Samaria, the capital of the kingdom, and the consequent carrying away of the ten tribes of Israel, occurred in B. C. 721, as is generally affirmed,<sup>16</sup> or 722, as stated by Britannica,<sup>17</sup> At any rate 722-21 marks the commencement of Israel's overthrow.

But there was another tribe of Israel, Judah, who were not called upon to suffer at this time. A space was given for repentance, but it was of no avail. Doing wickedly "till there was no remedy," they, too, went the way of their brother tribes. They were carried into exile by Nebuchadnezzar, king of Babylon. At his orders Jerusalem was destroyed, the temple burned, and the vessels thereof carried with Israel to Babylon.

But they mocked the messengers of God, and despised his words, and misused his prophets, until the wrath of the Lord arose against his people, till there was no remedy. Therefore he brought upon them the king of the Chaldees, who slew their young men with the sword in the house of their sanctuary, and had no compassion upon young man or maiden, old man, or him that stooped for age: he gave them all into his hand. And all the vessels of the house of God, great and small, and the treasures of the house of the Lord, and the treasures of the king, and of his princes; all these he brought to Babylon. And they burnt the house of God, and brake down the wall of Jerusalem, and burnt all the palaces thereof with fire, and destroyed all the goodly vessels thereof. And them that had escaped from the sword carried he away to Babylon; where they were servants to him and his sons until the reign of the kingdom of Persia.—2 Chronicles 36:16-20.

This occurred B. C. 588, as is usually held,<sup>18</sup> or "588-587," as stated by Little's Cyclopaedia of Classified Dates, and Hayden's Dictionary of Dates.

Thus were "the sanctuaries" and "the land" brought unto "desolation" and Israel "scattered among the heathen."

It was accomplished within the era extending from B. C. 722-21 to B. C. 588-87; all told an era of 135 years, and wrought by the kings of Assyria and Babylon. Well did Jeremiah say:

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much as seven times." Seven times 360 are 2,520 years. The chastisement *began with the captivity*.—The Appointed Time, p. 34, J. B. Dimbleby.

<sup>16</sup> Ussher, Collier, Spanheim, Prideaux, Cunningham, Guinness, and others.

<sup>17</sup> Vol. 15, Art. "Jews," eleventh edition.

<sup>18</sup> Cunningham, Spanheim, Prideaux, Marsh's Ecclesiastical History, and others.

Israel is a scattered sheep; the lions have driven him away; *first* the king of Assyria hath devoured him; and *last* this Nebuchadnezzar king of Babylon hath broken his bones.—Jeremiah 50:17.

It is from this era, therefore, B. C. 722-21 to 588-87, that we must begin "a period of 2,520 years from their being carried into captivity"<sup>19</sup> since "the captivity era of Israel and Judah marks the commencement of the times of the Gentiles."<sup>20</sup> From this time the independence of the people of Israel departed for thousands of years; there was no more theocracy on earth.<sup>21</sup>

The point of commencement in this era 722-721 to 588-87 will be, as in every other era, its controlling center, and this center is the bisecting point, B. C. 655-54. At this time Manasseh was reigning in Judah, the most impious man that ever reigned in Israel or Judah. He "bent the whole energy of his government to the restoration of idolatry and the destruction of the knowledge and worship of God. . . . religion was in Judah as its lowest ebb."<sup>22</sup> "Religion was almost extirpated."<sup>23</sup> Certainly a very fitting time to commence the period of punishment for "seven times."

In "seven times," or 2,520 prophetic years, there are 2,484 solar years<sup>24</sup> and these measured from the controlling center of the era, B. C. 655-54, will reach once more unto A. D. 1829-1830.

What an array of invincible evidence supporting this date! It is the north pole of prophecy towards which the needle of the prophetic periods forever points.

Whether we take our stand in the valley of A. D. 570-607, of B. C. 539-334, or B. C. 721-588; using the telescopic lens respectively provided, that of 1,260, of 2,300, and of 2,520, the range of vision is the same; it reaches unto 1830, but no further.

The reader will also note that if we reckon a period of three and one half times or 1,260 years from the commencing

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<sup>19</sup> Bickersteth's Guide, etc., p. 181.

<sup>20</sup> Guinness, Light for the Last Days, 353.

<sup>21</sup> Doctor Auberlen, Prophecies of Daniel, p. 17.

<sup>22</sup> Marsh's Ecclesiastical History, p. 61.

<sup>23</sup> Spanheim's Ecclesiastical Annals, p. 150.

<sup>24</sup> A time is 360 years and seven times 360 are 2,520; but if we reckon 360 days to a year, these seven times are only 2,484 solar years,

point of the seven times, B. C. 655-654, it will be found to terminate just where the great apostasy of 1,260 years began. From B. C. 655-54, 1,260 prophetic years, brings us to A. D. 588, the commanding center of the era of the apostasy.

Indeed we may compute in solar and lunar years also, and it will be found that they terminate on the very boundary dates compassing the era of the apostasy. From 655-54, 1,260 years solar, falls on A. D. 607; or if reckoned in lunar years it falls upon A. D. 570.<sup>25</sup>

Thus the era of the apostasy beginning A. D. 570-607, constitutes the latter part of the period of seven times, certified to by the fact that it is just three and a half times distant from the commencement of the period of seven times.

Checked and counter checked, these problems must be correct. The same system of reckoning is employed all the way through. The manner of solving every prophetic problem is governed by the system solving the pattern, that of the seventy weeks. We have reckoned in prophetic years, and we have reckoned from the commanding center of eras in every case. The solution is not only in harmony with itself, but in harmony also with the unimpeachable facts of history and the sure word of prophecy.

A witness whose testimony is certified to by his fellows, and supported by circumstances unbiased and uncontrolled, is beyond all suspicion. It is the testimony of truth.

It may be that some prefer to attribute all to chance, but that is the argument of the ignorant and the cynic. Unable or unwilling to appreciate the divine in history, they prefer to lay their offering at the feet of a brainless Baal whom they adulate as chance. Nonsense! There is no such thing as chance. There is a cause for everything, and although we might not be able outwardly to discover the underlying supports of a great structure, they are there just the same.

The terminus of the period of seven times will naturally be marked with a reversal of those conditions which marked its beginning. It began with a scattering; its ending will be

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which is 36 less than 2,520. Indeed 2,484 are seven times 360 prophetic years as we call them and constitute a period which we often find in scripture.—History Bible, p. 152., J. B. Dimbleby.

<sup>25</sup> 1,260 lunar years transformed to solar years are just 1,222½

marked by a gathering. There will be an organizing of those forces which will make for the reestablishment of Israel, as of old.

And since the primary cause of their overthrow was that of rejecting the word of God and his prophets, their reestablishment can only be accomplished by another dispensation of his word at the hands of latter-day prophets. And this will mean a restoration of the church and its ministry, the very things marking the happy ending of the 1,260 and the 2,300 years.

My sheep wandered through all the mountains, and upon every high hill: yea, my flock was scattered upon all the face of the earth, and none did search or seek after them. . . . For thus saith the Lord God; Behold, I, even I, will both search my sheep, and seek them out, As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered; so will I seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day.—Ezekiel 34:6, 11, 12.

And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth.—Isaiah 11:11, 12

It will be noted that this work of gathering will be associated with the setting up of an ensign or, as termed elsewhere, a standard. (Isaiah 49:22.) This "standard" can be nothing else than the gospel of Jesus Christ, the only banner ever carried by the Christ-appointed standard bearers, and the only banner ever authorized for the rallying of the elect: "Go ye into all the world and preach the gospel to every creature." And in that great day "when God shall judge the secrets of all men by Jesus Christ according to my gospel" (Romans 2:16). it will be, in a second sense, a standard by which all will be judged.

We shall look, therefore, for the unfurling of the ensign of the gospel at the close of the 2,520 years.

## THE ERA OF ISRAEL'S BEGINNING

The era of Israel's beginning commences with the call to Abraham, who, while dwelling in obscurity, was commanded:

Now the Lord has said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee: and I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: and I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed.—Genesis 12:1-3.

This call to prominence was delivered in B. C. 1921.<sup>26</sup> Prior to this nothing is known of this singular character who was destined to be the father and founder of the most famous nation that ever was, or will be.

The promise was renewed in 1917 and again in 1913.<sup>27</sup> And once again was it stated when Abraham was "ninety years old and nine," B. C. 1898. (Genesis 17:1-8.)

The following year the long-looked-for heir arrived. Isaac was born. It was a centennial jubilee for Abraham and he "made a great feast." (Genesis 21:5-8.)

One more incident and the era of the beginning is complete. It is a call to sacrifice his only son.

The child was bound, laid upon the altar, and was about to be slain when the angel of the Lord restrained. It was enough! Abraham's faith had been tested and found steadfast. It was sufficient to receive the far-reaching blessings, and at once there was a grand renewal and confirmation of all that had been formerly promised.

By myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son, that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the seashore; and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice.—Genesis 22:16-18.

Now will the promises be fulfilled and the posterity of Abraham become a mighty nation **"because thou hast done this thing and hast not withheld thy son, thine only son."** Thus the crucial trial of Abraham's faith was absolutely essential

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<sup>26</sup> Ussher's Bible Chronology.

<sup>27</sup> Genesis 13:14-17; 15:5.

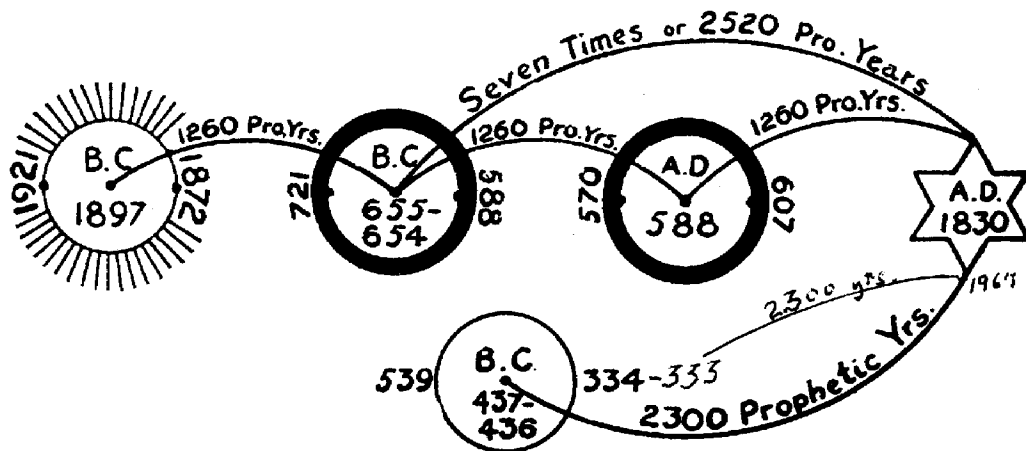


Times of  
the  
Beginning

Times of the  
Overthrow  
of the  
Nation

Times of the  
Overthrow  
of the  
Church

Times of the  
Restitution  
of all Things



to the fulfillment of the promises. It was the ratification of the covenant.

This was the great and last promise ever made Abraham. Indeed, it was the one and only promise of his whole life.

The above circumstance occurred B. C. 1872, according to Ussher's Bible Chronology.

The Era of the Beginning of the house of Israel is bounded, therefore, on the one side by the call of Abraham, the Lord asking him to give up his country, his kindred, and his father's house; and on the other by a more exacting call, the Lord asking him to give up his only son. That of surrendering his home was the first, and that of surrendering his son was the last. It is the period of the call and the acceptance disclosed in the opening and closing scenes.

This grand Era of Beginning, B. C. 1921-1872, bisected, as all other eras, is focused in the birth of Isaac, B. C. 1897. And what more prominent event could crown an era, emphasizing it as the commencing point in prophetic calculation. In the birth of Isaac we see a budding of those remarkable national blessings pronounced upon the head of Abraham. He was the commencing point. "In thy seed shall all the nations of the earth be blessed," said the Lord repeatedly to Abraham (Genesis 21:18; 12:3), and Isaac was the first of the chosen seed.

He was indeed a type of the church in that he was the only accepted son and was the product of special creation. And the apostle, illustrating the exalted standing of the church, refers to this gracious character: "Now, we, brethren, as Isaac was, are the children of promise. . . . So then, brethren, we are not children of the bondwoman, but of the free." (Galations 4:28, 31.)

It is from this year, therefore, B. C. 1897, that Marsh with some propriety affirms that "the Jewish church commences." (Ecclesiastical History, p. 446.)

We are now prepared to "measure the temple of God" (Revelation 11:1, 2), and the "rod" or "measuring line" noted in the Scriptures of truth is that of the forty-two months, the 1,260 years. It is a period, not of casual consideration, but of constant and impressive importance. It is mentioned by prophets separated by centuries, and revealed in both the

Old and the New Testaments. And, as if to add to its sacredness, it is referred to in seven distinct places, and symbolized by the persecuted personal ministry of our Lord, which lasted some three and a half years—twelve hundred and sixty days. Occupying, therefore, such an important and prominent place, it may properly be considered the measuring rod of the dispensations.

Applying now this prophetic rod to the commanding center of the era of Israel's beginning, B.C. 1897, it will be found that the distance to the era of Israel's overthrow is exactly 1,260 prophetic years. From the commanding center of the era of Israel's overthrow, B. C. 655-54, until the era of the church's overthrow is just 1,260 prophetic years; and from the commanding center of the era of the church's overthrow, A. D. 588, until 1830 is, as we have already learned, 1,260 prophetic years.

Thus, from the very commencement of the house of Israel the periodicity of the great events affecting their welfare, is singularly shown, occurring as they do every 1,260 years.

The first era, commencing at B. C. 1921, registers the beginning of the house of Israel. The second era commencing at B. C. 721, registers the overthrow and scattering of the house of Israel. The third era, commencing at A. D. 570, registers the overthrow and scattering of the church. And the fourth era, beginning at A. D. 1830, registers what it only can register, a restoration of the church, and through it, ultimately, the whole house of Israel. It begins the "time of the restitution of all things which God has spoken by the mouth of all his holy prophets since the world began." (Acts 3:21.) There was nothing else for it to register, seeing that the previous eras had entirely obliterated the fortunes of Israel, both national and spiritual. Israel, once a prince among the nations, powerful and invincible; and the church, once the mightiest spiritual force in all the world, were rendered homeless and helpless, scattered to the four corners of the earth, or else driven into the wilderness of apostasy. But as truly as Jehovah ever spoke "the gifts and callings of God are without repentance" (Romans 11:25-27), and in the due time of Israel's God, he will arise in the majesty of his strength to accomplish his purposes and promises, for "I am the Lord; I change not." He has decreed the restoration of his church.

He has determined the reestablishment of Israel, and who can stay his hand?

The pendulum of Israel's timepiece, having reached the extreme limits of its destructive force, in the overthrow of the Christian church in 570, will swing the other way, and in the due time of the Lord will toll the termination of that apostasy, in the restoration of the church, and every swing of that pendulum means 1,260 years.

## THE KINGDOM OF HEAVEN RESTORED

But there is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days. Thy dream, and the visions of thy head upon thy bed, are these:

As for thee, O king, thy thoughts came *into thy mind* upon thy bed, what should come to pass hereafter: and he that revealeth secrets maketh known to thee what shall come to pass.

But as for me, this secret is not revealed to me for any wisdom that I have more than any living, but for their sakes that shall make known the interpretation to the king, and that thou mightest know the thoughts of thy heart.

Thou, O king, sawest, and behold a great image. This great image, whose brightness was excellent, stood before thee; and the form thereof was terrible.

This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass.

His legs of iron, his feet part of iron and part of clay.

Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces.

Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing floors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth.

This is the dream; and we will tell the interpretation thereof before the king.

Thou, O king, art a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory.

And whosoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all. Thou art this head of gold.

And after thee shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth.

And the fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all things: and as iron that breaketh all these, shall it break in pieces and bruise.

And whereas thou sawest the feet and toes, part of potters' clay, and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay.

And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong, and partly broken.

And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay.

And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to another people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever.

Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure.—Daniel 2:28-45.

One more trip over the stepping-stones of history and we are brought to the setting up of the kingdom of God.

In the prophecy before us we have largely a recital of those events, covered so frequently in former visions. It is the prophetic story of Babylon, Media-Persia, Greece, Rome, and the ten kingdoms.

The big thing in the vision before us is the setting up of the kingdom of God. All along we have been considering the destruction of that kingdom as wrought by apostate hands in other days. But the kingdom herein mentioned is indestructable. It will "stand forever."

It is the return of Christ's authority to earth to administer in the ordinances and sacraments of the Gospel. It was caught up to heaven with the man child when the woman fled into the wilderness, leaving the world bereft of both the authority to induct people into the kingdom of heaven and the church to take care of the converts, for 1,260 years. This authority is now to be restored for the last time.

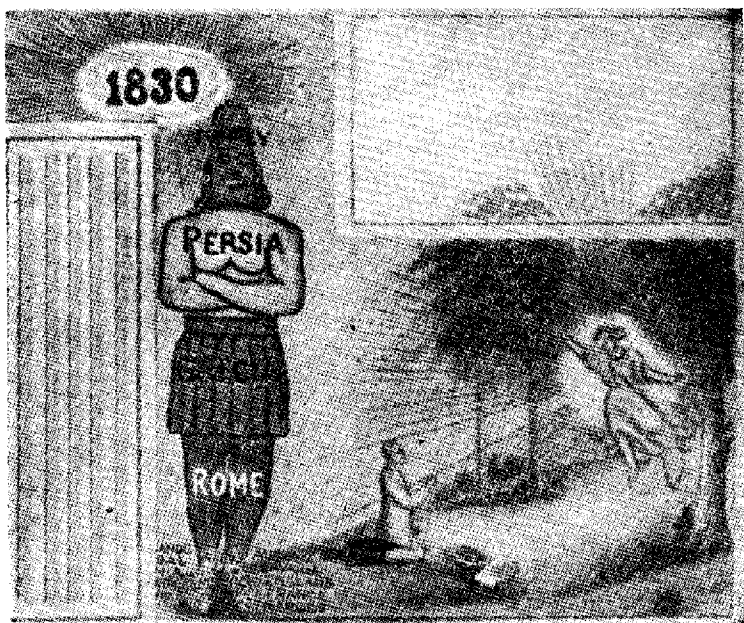
But when shall this kingdom be set up?

But there is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days. Thy dream, and the visions of thy head upon thy bed, are these.—Daniel 2:28.

It will be in the "latter days." But at what particular time we are not as yet advised. Indeed it is to be much of a "secret." The world will not know it. And as the learned could not recall or translate the vision, neither will that same class uncover or expound it in latter days.

"Thou art this head of gold." King Nebuchadnezzar, as the representative of the first world empire, is thus addressed. The glory and greatness of that nation is extolled in all ancient history.

"And after thee shall arise another kingdom." As all may know, the kingdom that succeeded Babylon was Media-Persia. Of this there can be no questioning. It arose upon the overthrow of Babylon by Cyrus, B. C. 539.



"And another third kingdom of brass which shall bear rule over all the earth." Media-Persia was followed by the Greco-Macedonian kingdom, which indeed did bear rule over all the earth. It came into prominence upon the defeat of the Medo-Persians, 334 B. C.

"And the fourth kingdom shall be strong as iron, forasmuch as iron breaketh in pieces and subdueth all things." The kingdom that succeeded Greece in the exercise of world rule was Rome, who did not hesitate to employ the harshest means to subdue all unto herself.

"The kingdom shall be divided." Rome, like her predecessors, was broken. Its division was betokened in the feet and toes, and fulfilled in the ten kingdoms that grew out of Rome. They were developed by A. D. 570.

Now comes the kingdom of God, verses 33, 34. Humble and unpretentious, it occupies a place at the feet of the image. It is only a stone, and of no value in worldly estimation; but it represents the kingdom of God and will stand forever. Its growth may be slow and imperceptible, but it will ultimately "fill the whole earth."

It will be observed that the stone is not considered in the narrative until after the division of the leg empire into its feet and toes. Indeed, the vision is chronological in its construction and interpretation. It is a record of important world events leading up to the final establishment of the kingdom of God.

We must not, therefore, look for the stone kingdom until after the rending of Rome into ten kingdoms.

It will be our purpose to inquire particularly as to the time when this kingdom shall make its appearance, and like the wise men of the East we will follow the day star of prophecy until we find the lowly cradled kingdom. In this we have faith that He who so clearly pointed out the times of the development of the image kingdoms will not fail to designate the time of the setting up of the mightiest kingdom of all. Surely his interest in the latter will equal his interest in the former.

The time is pointed out. It is indicated on certain chronological signposts. The first tells us that it will be "in the latter days," and the second that it will be "in the days of these kings." Verses 28, 44.

The first, while somewhat indefinite, yet serves to keep us from the beaten path of error, which tells us that this kingdom was set up at Jerusalem nineteen hundred years ago.

That could not be, for the following reasons:

1. The kingdom here spoken of was to be set up "in the

latter days," a time applying to our generation rather than to an age nineteen hundred years ago.

2. The kingdom of this prophecy in its chronologic placement does not enter the narrative until after the division of the Roman Empire into ten kingdoms. The kingdom of nineteen hundred years ago made its appearance in the days of the iron-legs empire, hundreds of years before its division into ten kingdoms.

3. The kingdom of this prophecy is indestructable: it will "stand forever." The kingdom of nineteen hundred years ago suffered "violence and the violent" took "it by force." (Matthew 11:12.) There was an overwhelming apostasy. The church "fled"; it did not "stand forever."

4. The kingdom of this prophecy is one that shall be revived from its former fallen fortunes—"set up"; the very thing that logically follows the wilderness desolation of 1,260 years.

5. The kingdom of the prophecy will ultimately destroy all other kingdoms and fill the whole earth. Not so with the kingdom of nineteen hundred years ago. It was itself destroyed while the nations lived on.

6. The kingdom of this prophecy was not to be set up until "the days of these kings," a phrase alluding to the contemporary rule of all the kingdoms illustrated in the image. The kingdom of nineteen hundred years ago was set up in the days of Rome. There were then no other kingdoms.

Assured, therefore, that the kingdom of this prophecy was not set up in the former days, we are compelled to search for it in latter days.

The other signpost informed us that it would be set up "in the days of these kings," a phrase bespeaking a contemporary existence. Heretofore the image kingdoms have realized only a successional existence. They existed one after the other, as each triumphed over its predecessor.

Some have thought that the expression, "these kings," refers to the ten kingdoms exclusive of all others, and that at some time within the compass of their existence the kingdom of God would be set up.

That would be too indefinite. The ten kingdoms have existed more or less from A. D. 570 until the present, in all



over 1,350 years. Surely God intended more specific instructions than that.

The context will determine who is meant by "these kings."

And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to another people, but it shall break in pieces and consume all "these kingdoms" and it shall stand forever. Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure.

One thing is apparent: whatever nations are referred to by the expression, "these kings," are the same as those referred to in the words "these kingdoms." The terms are interchangeable and refer to the same nations. Now, "these kingdoms" are to be broken in pieces, and the text tells us they are the nations represented by "the iron, the brass, the clay, the silver, and the gold," even all the kingdoms of the image.

That the prophecy calls for a contemporary existence of all the kingdoms represented by the image, is apparent for the following reasons:

1. The image entire, is seen at one and the same time. So will it be with the kingdoms represented by that image.

2. The image is seen as standing, a term implying the political existence of all kingdoms represented by its various parts.

3. The image did not and could not **stand** without its feet and toes. Its standing therefore points to some time after the formation of the ten toe kingdoms, which did not occur till A. D. 570.

4. The kingdom of God is to break in pieces all the kingdoms represented by the image, hence all of the image kingdoms must be in existence at the time of such breaking up.

5. The image kingdoms will be broken "together," hence all must share in a common existence "together."

The remarks of Reverend J. W. Brooks are right in line.

The stone smites the image on the feet, the toes of which signify the ten kingdoms into which Rome was divided. These must therefore be in existence at the period of attack: whereas they existed not until after the days of Constantine. The whole four monarchies symbolized by the gold, silver, brass, iron, etc., *must in some way or other be upon*

*the stage together each in an independent form, both when the smiting takes place and when the God of heaven sets up his kingdom.*<sup>28</sup>

Some there are who entertain the idea that the several destructions wrought by the image kingdoms upon each other were of an annihilative type and precluded any possibility for a revival. That was not so, however. There was merely a destruction of but one principle entering into the formula of a nation, and that, the ever-changing principle of government.

The other principles, those of geographical territory and population, remained. As the seed of empire, they were not destroyed, and so long as such exist it will always be possible to recreate a government, and thus restore the fabric of a fallen state.

The kingdom of Judah was destroyed, probably more so than any other kingdom, in that not only was its government overthrown but its population was removed out of the country. They were separated from their Canaan land, exiled into Babylon. But in due time, under the providence of God they were permitted to return, and a new Jewish government was set up and the nation revived.

The vision, therefore, while having for its background the historic past presents to us an historic future. It points to that time when all of the kingdoms represented by the image shall occupy each in an independent form the platform of existence together.

If it were intended that the vision should confine itself exclusively to the past, to the successive arisings of the kingdoms symbolized by the several parts of the image, then would those parts have been presented in successive scenes, in their chronological order. First, there would appear the head of gold; second, the arms and breast; third, the belly and thighs; fourth the legs of iron; and lastly, the ten toes. That is how it was done in other visions of Daniel when the remote past **only** was under consideration. See the vision of the seventh chapter. First there was the lion Babylon; next arose the bear; Media-Persia; then comes the leopard, Grecia; after which the great beast and terrible Rome. But the vision before us is otherwise. It is exhibited in one scene. The whole

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<sup>28</sup> Advent and Kingdom of Christ, p. 32, Literalist, vol. 2.

image with all its constituent parts is presented at one and the same time.

The image is presented as **standing** before the prophet. It could not stand until it was born, and it could not be born until the ten toe kingdoms had fully formed. At some time, therefore, after the subdivision of Rome into ten kingdoms we must look for the image and the later setting up of the kingdom of God. Of necessity there must be a revival of those kingdoms pointed out in the vision. They must and will emerge from their temporary political obscurity. This is what is meant wherein it says: "They had their dominion taken away; yet their lives were prolonged for a season and a time." (7:12.)

Until then, the image cannot "stand." How could it, if deprived of any of its parts? The Persian arms and breast are just as essential as the Grecian belly and thighs, and the Roman legs as essential as the European toes. Each and every part, each and every kingdom, is essential to the visible existence of the whole.

This political contemporary condition, of necessity, will bring us to the latter days, the very time declared by Daniel: "There is a God in heaven that revealeth secrets and maketh known to the king what shall be in the latter days." (Verse 28.) And when that time comes, then, **"in the days of these kings shall the God of heaven set up a kingdom."**

It will be interesting to trace the career of the several image kingdoms with a view to determining the times of their revival, and when such revival occurred contemporaneously.

## Babylon

B. C. 747. The establishment of the empire under Nabonassar

B. C. 604 At the height of its power under Nebuchadnezzar.

B. C. 539-538. The kingdom overthrown. Taken by the Medes and Persians.

B. C. 331. Taken by Alexander the Great.

B. C. 312. It goes under the rule of Seleucus, the Syrian, who secures the eastern portion of Alexander's domains.

B. C. 140. Taken by the Parthians, becoming part of the Persian Empire.

A. D. 650. It becomes the seat of the Mohammedan caliphs. The independency of Babylon regained.

A. D. 1638. The Turks migrating into Babylon's domains secure the throne, preserving the identity and independence of the nation until 1920.

A. D. 1920. Great Britain is given a mandate over Babylon by the League of Nations.

## **Media Persia**

B. C. 539. Becomes the dominating world power upon the overthrow of Babylon.

B. C. 334. It is overthrown and becomes part of Grecian domains.

B. C. 323. Goes under the dominion of Seleucus the Syrian, and his successors, the Seleucidæ.

B. C. 250. The Parthians, led by Arsaces I, rule until 226 A. D.

A. D. 226. The kingdom of Persia is restored under the dynasty of the Sassanides. The ruling power was changed in 642 and again in 661. Her independence, however, was preserved.

B. C. 1083. Persia is subdued by Seljukian Turks.

A. D. 1194. Regains her independence under the Kharezmians reign.

A. D. 1223. Loses her independence to the Mongol Tartars under Genghis Khan.

A. D. 1387. Tammerline ravages the land.

A. D. 1468. Is conquered by the Turcomans.

A. D. 1501. The Turks are expelled. Persia regains her independence under the Sophi dynasty.

A. D. 1722. Mahmond the Afghan obtains the throne by conquest.

A. D. 1730. Persia recovers its independence under Tahmasp, holding it until the present day.

## Greece

B. C. 334-331. Becomes a universal power on the overthrow of the Persian Kingdom.

B. C. 147-146. Greece becomes a Roman province.

A. D. 396. Is invaded by Alaric.

A. D. 1204. Conquered by the Latins and subdivided into small governments.

A. D. 1456. Turks conquer Athens and part of Greece.

A. D. 1540. Greece mainly subject to the Turks.

A. D. 1829. Turkey acknowledges the independence of Greece.\*

A. D. 1830. The Great Powers officially recognize the independence of Greece.

## Rome

B. C. 168. Rome dominates the world from this time forth until the dismemberment of the Empire.

A. D. 404. Under the Exarchate of Ravenna.

A. D. 410. Taken by Alaric.

A. D. 455. Taken and pillaged by Genseric.

A. D. 476. Odoacer takes Rome, becoming the king of Italy.

A. D. 536. Rome is recovered for the Emperor Justinian, who rules at Constantinople.

A. D. 536. Rome is retaken by Totila the Goth.

A. D. 547. Is recovered once more for Justinian by Belisarius.

A. D. 549. It is seized again by Totila.

A. D. 553. It is taken by Narses and annexed to the eastern empire.

A. D. 568-570. The Lombards from the north descend, seizing all Italy, but leaving Rome and its environs to the pope, who now assumes temporal control.

A. D. 755. Lombards cede Ravenna and other places to the Holy Church.

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\* Cyclopaedia of Classified Dates, Little, p. 1036.

A. D. 774. The above grants were added to by Charlemagne.

A. D. 1503-1513. Pope Julius II conquers the Provinces of Romagna, Bologna, and Perugia.

A. D. 1798. The French proclaim a Roman Republic.

A. D. 1799. Rome is recovered for the pope by the Neapolitans.

A. D. 1808. Rome annexed to the kingdom of Italy.

A. D. 1814. Rome is restored unto the imperial rule of the pope, who holds it as his kingdom uninterruptedly till 1848. Eventually, in 1870, it became part of the kingdom of United Italy under Victor Emmanuel.

It will be observed from this digest of history covering the nations of the image, that while Babylon, Persia, and Rome regained their sovereignty at intermittent periods, Grecia, the belly and thighs of the image, losing her independency with her overthrow in 168 B. C., never regained it until 1829-1830.<sup>29</sup> And it is remarkable to note that at this particular

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<sup>29</sup> These words prove to us that when the kingdom of Christ shall first be established upon earth, there shall be found a representative of each of the four empires existing, each in its proper place. . . And it is remarkable that we are now, at this moment, getting into the very position which the prophecy demands before it can be fulfilled. We have had for many ages three of these four empires represented upon earth—Persia representing the second; Turkey (as the possessor of Chaldea) representing the first; and Rome, under the sovereignty of the pope, representing the fourth. But there was not, for many ages, a representative of the third, or Grecian Empire. But the nature of the prophecy requires four empires, and not three, before the time of the end; and so it has actually occurred, for about the year 1830, the Greek Empire reappeared again upon the scene, and was established by the great powers of Europe, as a separate and distinct government under Otho, of Bavaria . . . so that nothing now remains but the establishment of the fifth empire—the eternal kingdom of God, not in heaven, but upon the earth.—*The Last Vials*, pp. 5, 6, May, 1847.

In the raising up of Greece to a distinct kingdom in our day, we may now see in Turkey, Persia, Greece, and the European kingdoms, all these empires in existence.—*Practical Guide to Prophecies*, ninth edition, p. 184. Reverend Edward Bickersteth, 1852.

The events which have flowed from this source (the Greek insurrection) are the dismemberment of the Ottoman Empire, or a new and marked progress of the drying up of the mystic Euphrates under the sixth vial; and also the appearance upon the prophetic theater, at one and the same moment of time, of the whole four empires of Daniel, or

date all the other image kingdoms were also exercising sovereign rule.

Indeed the ten toe kingdoms were in existence also. There were Austria, Bavaria, England, France, Naples, Netherlands, Portugal, Sardinia, Spain, and Wurttemberg.<sup>30</sup>

Thus the image was completed, and the first date in the history of the world recording that completion was A. D. eighteen hundred and twenty-nine.

Now for the kingdom of God, for "in the days of these kings the God of heaven shall set up a kingdom."

Reader, that kingdom was set up. The angel, Elias, who was given the mission of restoring all things,<sup>a</sup> descended from heaven and commenced that work on May 15, 1829, by laying his hands on two young men, giving them authority to represent Christ and to baptize people into his kingdom.

As in the case of John the Baptist in Judea, the kingdom of heaven was set up some time before The Church of Christ was organized. The kingdom may exist in an unorganized state, with one or more officials to represent the King; but the church must have organization.

Greece gained her independence from Turkey in 1829, and in 1829 the kingdom of heaven was set up by the angel bringing back ministerial authority from heaven.

In 1830 the London Protocol of Great Powers officially recognized the independence of Greece.<sup>31</sup> About one month later, April 6, 1830, The Church of Christ was organized, com-

the complete image of Nebuchadnezzar's dream, viz. Babylon, now identified with Turkey, Persia, Greece, and Rome.—The Apocalypse, p. 358, William Cunningham, 1832.

But in consequence of Roman power being now limited to its own original territory, and other powers having sprung up within the territories of Babylon, of Persia and of Greece, the image stands complete in its gold, its silver, its brass, its iron and clay . . . So that we can say within these three months, 1829, *what never could have been said before*, that the whole image in its fourfold state is *at this time in distinct existence*. These observations are important.—An Apology, etc., p. 26, Reverend W. W. Anderson, *Literalist*, vol. 1.

<sup>a</sup> Matthew 17:11-13.

<sup>30</sup> Dissertation, etc., p. 202, Cunningham. *Horæ Apocalypticæ*, vol. 3, p. 142. Elliott.

<sup>31</sup> Heilprin's Historical Reference Book, p. 138.

posed of those who had been baptized by the authority brought from heaven, May 15, 1829.

Could anything be plainer? What more could God do to prove the time of the setting up of his kingdom?

Look, ye nations, gaze and wonder;  
See the image now complete,  
Gold and silver, brass and iron—  
Standing on its earthy feet.  
Now the kingdom of the heavens  
For the last time will arise,  
Set up by the promised angel  
Flying earthward from the skies.<sup>b</sup>

## THE REFORMATION

### 1. Did it Effect the Restoration?

It is needless to ask whether Rome established the restoration. She repudiates the apostasy. She claims a regular, unbroken succession. To her the glories of a restoration are raptureless. She does not admit of anything being lost. We pass her by. The Scriptures say nothing about a succession. They speak of an apostasy and restoration only.

But what of the Reformation? It is indeed what it claims to be—a reformation. Chambers defines reformation as “the act of reforming; amendment; improvement; the great religious change of the sixteenth century when the Protestants separated from the Roman Catholic Church.” (Etymological Dictionary, 1882.)

The Reformation, therefore, is doubtless all that it claims to be, viz, an “amendment,” an “improvement” of—of what? Of what was already in existence, the papacy. Thus upon the strength of its own admission, the Reformation is nothing more or less than an amended papacy; or, at best, an improved papacy.

Not so with the Restoration. An entirely different thing! Chambers says it is a “replacement,” a “recovery.” It is the

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<sup>b</sup> Revelation 14:6.



bringing back of what was taken away; the same original, identical article.

Three claims are before us, the Succession, the Reformation, and the Restoration. We have rejected the Succession for one reason—it is unscriptural. And since the Bible supports only the “replacement,” the restoration of the gospel, we are obliged for the selfsame reason, to reject the Reformation also.

The following fatal admission from Alexander Campbell, himself a leading Presbyterian, later the founder of what is commonly called “Discipleism,” is quite correct in its conclusions:

A reformation of popery was attempted in Europe full three centuries ago. It ended in a Protestant hierarchy, and swarms of dissenters. Protestantism has been reformed into Presbyterianism, that into Congregationalism, and that into Baptistism, etc., etc. Methodism has attempted to reform all but has reformed itself into many forms of Wesleyanism . . . They are at best a reformation of popery, and only reformation in part.—On Baptism, p. 15.

If in any sense the Reformation should claim to be the embodiment of the original church, it must be prepared to prove it in all points of identification. John Alexander Dowie set up an assumption that he was the genuine original Elijah. Upon examination, however, he was found to lack very many of the finer qualities of that ancient seer.

Is the Reformation, therefore, ready to submit evidence of such originality? If so, we shall look for a church possessing the pillars of twelve apostles. We shall expect to find among them prophets. We shall look for a ministry, called of God by the voice of revelation, and clothed with priesthood authority. Have they a foundation composed of the six cardinal principles of the gospel? (Hebrews 6:1-3.) Is there among them an ordinance of entrance, baptism by immersion for the remission of sins? Do they practice the laying on of hands for the gift of the Holy Ghost, for the healing of the sick and for the blessing of little children? Can they present an institution lighted by the nine spiritual gifts, and point to us the signs following the believer? They must place before us a comely church, enshrouded with the robes of revelation and in constant communication with her God. In a word, we shall look for nothing less than a marvelous work

and a wonder, identical in all things with the church of the New Testament.

Do we ask too much? Which one of these distinguished, God-appointed characteristics would we eliminate? The pillars? The lights? The door? Or the covering? Or would we away with all?

No! Nothing else will do us, but the Old Jerusalem Gospel back again. We want it, fully rigged and completely manned. We want the original body of Christ with all its marks of identification. Our Savior experienced some difficulty in convincing his disciples that he was indeed their risen Lord. But once he showed the wound prints upon his hands and upon his side, they were ready to exclaim, "My Lord and my God!"

Except, therefore, we see in the Reformation the imprints of originality and apostolicity, **we will not believe.**

## **2. The Reformation Could Not Have Effected the Restoration**

The times of the Reformation were utterly unripe for a restoration. It was an age of universal struggle, intermingled with the decrees of murder and assassination. Burning and branding was the religion of the masses. Everybody had religion! aye, oozing out at every pore! What would they not do for "our church."

The sword and the saber were the foremost evangelists; and the minister, to be qualified, must needs make a study of the arts of execution and explosion. They preached the blood of Jesus, and they shed the blood of man. They proclaimed a hell hereafter, and kindled its fires here.

With fagot and fork, thumbscrew and racks, altars were erected and painted with the blood of their victims.

Darkened by dismal doctrines, they illuminated their intelligence with the fires of human sacrifice. It was war to the knife, and knife to the hilt.

When weary of slaughtering each other they turned and fought among themselves. The Lutherans persecuted the Zwinglians, and the Church of England raged against the

Nonconformists. The Covenanters of Scotland were hunted to death by their southern neighbors, and Calvin cremated Servetus. The treatment accorded the Baptists, the Puritans, the Methodists, and the Quakers at the hands of their Protestant brothers, the pen is powerless to picture; and the Jews suffered of them all.

Who, then, would presume that out of the impoverished soil of this barren, rockbound, volcanic Christianity, the seed of the Restoration would grow? Impossible! It could not germinate in such an uncongenial soil.

Rome and the Reformation were too aged in the vices of blood-curdling exploits to give birth to a kingdom of peace.

It was an age of spiritual stupor long foreshadowed by Isaiah:

Stay yourselves, and wonder; cry ye out, and cry: they are drunken, but not with wine; they stagger, but not with strong drink. For the Lord hath poured out upon you the spirit of deep sleep.—Isaiah 29:9, 10.

And the people just awakened from the opiate of Romanism were, as yet, too unbecalmed to accomplish any great spiritual task.

As a matter of fact, the Reformation was a little too previous to confuse it with the Restoration. It commenced, says Spanheim, by Zwingli in Switzerland A. D. 1516; by Luther in Germany in 1517; by Calvin in France in 1529; by Petri in Sweden 1530; in England 1534; by Bergenharius in Denmark 1537; by Knox in Scotland 1560; by Brown in Ireland 1560. (Ecclesiastical Annals, p. 72.)

It began approximately three hundred years before the due time of the Lord set for the bringing forth of his church.

Had an imposter appeared three hundred years before the time of our Lord's first appearing, announcing himself the Christ, he would have been justly turned down, from the fact that the time set for our Savior's coming was not fulfilled. Four hundred and ninety years had to pass by from the going forth of the commandment to restore and build Jerusalem until our Lord would be offered. And had he been crucified a year before he was he would not have fulfilled the prophecy, for "the scripture cannot be broken," hence the Christ was crucified not a day sooner nor later than the scriptural schedule called for.

Even thus must we regard the Reformation, or any other movement assuming to be The Church of Christ, arising before the determined time.

### 3. The Reformation Did Not Effect the Restoration

As a matter of fact the Reformation did not effect the Restoration. While many of its followers make such a claim for it, we do not know that the reformers themselves ever urged such an assumption. True, they started a great many churches, but such were suggestively and appropriately named when designated with such titles as Lutheran Church, Wesleyan Church, Church of England, Nonconformist Church, Baptist Church, Methodist Church, Knox Church etc., but where among them all was The Church of Christ?

It may be interesting to learn just what the reformers did claim:

Martin Luther: "I cannot tell what to say of myself, perhaps I am Philip Melancthon's forerunner. I am preparing the way for him like Elias in spirit and power."<sup>32</sup>

"Luther perceived that the ancient and primitive church must, on the one hand, be *restored* in opposition to the papacy by which it had been so long oppressed."<sup>33</sup>

John Wesley: "The times which we have reason to believe *are at hand*, (if they are not already begun,) are what many pious men have termed, '*the latter day glory*'; . . . . And yet the wise men of the world the men of eminence, the men of learning and renown, 'cannot imagine what we mean by talking of any extraordinary work of God!' They cannot discern the signs of these times! They can see no signs at all of God's arising to maintain his own cause, and *set up his kingdom over the earth*."<sup>34</sup>

Charles Wesley:

"Almighty God of love  
Set up the attractive *sign*,  
And summon whom thou dost approve  
For messengers divine.

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<sup>32</sup> D'Aubigne's History of the Reformation, vol. 2, p. 111.

<sup>33</sup> Ibid., vol. 3 p. 80.

<sup>34</sup> Sermon 71.

"From favored Abraham's seed  
The new apostles choose,  
In isles and continents to spread  
The dead-reviving news.

"Previous to that dreadful day  
Which shall thy foes consume,  
Jesus to prepare thy way,  
Let the last prophet come."35

Roger Williams, founder of the first Baptist Church in America: "In the poor, small span of my life I desired to have been a diligent and constant observer, and have been myself many ways engaged in city, in country, in court, in schools, in universities, in churches, in Old and New England, and yet cannot, in the holy presence of God, bring in the results of a satisfying discovery that either the begetting ministry of the apostles or messengers to the nations, or the feeding or nourishing ministry of pastors and teachers, according to the first institution of the Lord Jesus, is yet restored and extant . . . the apostasy of Antichrist hath so far corrupted all that there can be no recovery out of that apostasy till Christ shall send forth new apostles to plant churches anew."36

Waldensians, Wyckliffites, and Hussites: "Some of this class of people, perceiving that such a church as they had formed an idea of, would never be established by human means, indulged the hope that God himself would in his own time erect himself a new church, free from every blemish and impurity; and that he would raise up certain persons and fill them with heavenly light for the accomplishment of this great object. 37

Alexander Campbell, founder of the Disciples: "By the reformation of the seventeenth century that dark cloud was broken in fragments and though the heavens of gospel light are still obscured by many clouds—the sects of various names—the promise is that at evening time it shall be light. *The primitive gospel in its effulgence and power is yet to shine out in its original splendor to regenerate the world.*"38

John Robinson: "He charged us before God and his blessed angels, to follow him no further than he followed Christ; and if God should reveal anything to us by any other instrument of his, to be as ready to receive it as ever we were to receive any truth by his ministry; for he was very confident the Lord had more truth and light yet to break forth out of his holy word. He took occasion also miserably to bewail the state and condition of the reformed churches, who were come to a period in religion, and would go no further than the instruments of their reformation. . . . For, saith he, it is not possible the Christian

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35 Prophetic Times, vol. 2, p. 144.

36 Kelley's Presidency and Priesthood, pp. 109, 110.

37 Mosheim's Church History, book 4, pp. 200, 201.

38 Hayden's History of the Disciples, p. 36, quoted in Kelley's Presidency and Priesthood, p. 95.

world should come so lately out of such thick antichristian darkness, and that full perfection of knowledge should break forth at once." <sup>40</sup>

Sir Isaac Newton: "Newton came to the conclusion, however, that the time had not then arrived for the full light to shine, but looked for clearer light to shine in future days, saying: 'About the time of the end, in all probability, a body of men will rise up, who will turn their attention to the prophecies, and insist upon their literal interpretation in the midst of much clamor and opposition.' " <sup>41</sup>

There must be a stone cut out of a mountain without hands before it can fall upon the toes of the image and become a great mountain and fill the earth. *An angel must fly through the midst of heaven with the everlasting gospel to preach to all nations before Babylon falls and the Son of Man reaps his harvest. . . . But if the last age, the age of opening these things be now approaching, as by the great success of late interpreters it seems to be, we have more encouragement than ever to look into these things.*— Sir Isaac Newton, *Observations on the Prophecies*, p. 250, 251.

Briefly summarized, the following may be noted as to what the foregoing men of the Reformation looked for to be accomplished.

1. Martin Luther had no certain information as to his own calling. He perceived the primitive church must be restored.

2. That John Wesley believed in a latter-day glory and looked for the kingdom to be set up on the earth.

3. That Charles Wesley looked for new apostles and a prophet to come.

4. That Williams taught there was no authorized ministry on the earth, and that God would send new apostles to plant the church anew.

5. That the Waldensians and other early Reformation movements, not having the true church, believed that God would in his own time erect a new church.

6. That Alexander Campbell had no faith in the Reformation churches and that the primitive gospel in its fullness and power would yet shine out.

7. That John Robinson predicted more truth and light yet to break forth.

8. That Sir Isaac Newton acknowledged the Reformation period was too early for the full light that should come about the time of the end. That the kingdom spoken of by Daniel

<sup>40</sup> Robinson's Works, vol. 1, pp. 44, 45.

<sup>41</sup> Totten's, *Our Race News Leaflet*, Number 90. June 1898, pp. 325, 326.

would yet come. And that an angel must come bringing back the everlasting gospel.

In view of these startling admissions and prophetic forecasts, who will assume to credit the reformers with a task they never attempted; that of restoring the church? And right here is where the churches have been building on sand. Congregating in great bodies, they have never investigated the foundation on which they are building. To them it is sufficient that their forefathers were adjusted to a certain faith, and of course that is good enough for them. Strange, however, that this philosophy works only along lines of theology. They never think of returning to the domestic and manufacturing inconveniences of even twenty years ago. The spinning jenny, the reaping hook, and the flail they have discarded; the tallow dip and the candle they have abolished, and only the best and brightest can command the market.

No marvel, then, that men are arising, loudly lamenting the inefficiency of their churchly institutions. "Now when we look for the 'woman,' the true church, under the outward form of even the Protestant churches, she is not there."<sup>42</sup> "The Reformation did not go far enough, it did not purge out all the old leaven, it retained some principles of corruption."<sup>43</sup>

As the offspring of Rome the Reformation is beginning to acknowledge its place in prophecy: "Mystery, Babylon the Great, the Mother of Harlots and Abominations of the Earth." (Revelation 17:5.)<sup>44</sup>

*The Tennessee Baptist* says: "This woman [popery] is called the mother of harlots and abominations. Who are the daughters? The Lutheran, the Presbyterian, and the Episcopalian Churches are all branches of the [Roman] Catholic. Are not these denominated harlots and abominations in the above passage? I so decide. I could not, with the Stake before me, decide otherwise." Alexander Campbell says: "The worshipping establishments now in operation throughout Christendom, cased and cemented by their respective voluminous confessions of faith, and their ecclesiastical constitutions, are not churches of Jesus Christ, but the legitimate daughters of that mother of harlots, the Church of Rome."—Thoughts on Daniel and the Revelation, by Uriah Smith, p. 796.

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<sup>42</sup> Reverend Ira Case, *Light from Prophecy*, p. 102.

<sup>43</sup> Reverend Ira Case, *Light from Prophecy*, p. 102.

<sup>44</sup> Canon 3, Council of Trent: "Whoever shall affirm that the true doctrine of the sacrament of baptism is not in the Roman Church which

And these writers might have included their own respective churches, the Baptist being as near a relative as any; while Discipleism, although not a daughter, yet being an offshoot of the Presbyterian and Baptist Churches, may claim relationship as granddaughter.

The work of the Reformation, however, was necessary in its time and place. It tended to break the fetters of priestly domination, ushering in an era of investigation.

The efforts of the reformers were an important preparation, in the providence of God, for the scenes which are soon to be realized in the Christian world. It was like the dawning of the morning, in which the verge of the horizon is tinged with light; but afterwards all becomes obscure, by the collecting and thickening clouds, which are too gross and dense to be dispelled in a moment. Thus the darkness becomes greater than before, until at length the sun rises, and all obscurity is driven away. In this view the reformation may be considered as preparative to the accomplishment of this prophecy. . . . It was the dawning of the great work, which shall appear, and spread rapidly over the world, in the latter days. The accomplishment of this prophecy is yet future, but it is fast hastening on.—Reverend Robert Reid, in *Seven Last Plagues*, p. 202, published 1828.

The prophecy alluded to by Mr. Reid is Revelation 14:6, wherein God has promised a restoration of the everlasting gospel by the hand of an angel. Little did he think that its fulfillment was even at the door while he wrote.

## 4. Rome and the Reformation Without Authority

In addition to all these disqualifying conditions, Rome and the Reformation lacked the very essential credentials of authority. Authority? Yes, authority! For no man has the right to usurp any office without first being appointed thereto. This principle is recognized in all the marts of life, whether the judicial, the military, the mercantile, or the labor. Even the very ordinary calling of a town constable cannot be assumed at the pleasure of presumption.

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is the mother and mistress of all churches; let him be accursed.”—*Roman Catholicism*, vol. 1, p. 202, Reverend Charles Elliott, D. D.

Reverend Joseph C. Ayr, Ph. D.: “The Roman Church is not merely the mistress, she is the mother of all churches.”—*Development of the Appellate Jurisdiction of the Roman See*, p. 199, vol. 8.



It is by authority that kings rule, generals command, parliamentarians make laws and magistrates enforce them; and the humblest of our public school instructors are restrained from teaching until authorized by the appointing power.

And this question surely concerns the kingdom of God, for do not we read, "How shall they preach except they be sent?" (Romans 10:14, 15.)

Moses did not dare to enter the exalted functions of his office until appointed thereto by an angel; neither did Aaron occupy as a spokesman until authorized by revelation.

It was the same in New Testament times. While here, our Lord appointed a ministry in person, and after his ascension made selection by the Holy Spirit in audible revelation:

Now there were in the church that was at Antioch certain prophets and teachers. . . As they ministered to the Lord, and fasted, the Holy Ghost said, Separate unto me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away. So they, being sent forth by the Holy Ghost, departed.—Acts 13:1-4.

All were not permitted to occupy who wanted to. Self-assumers and usurpers were frequently punished. It was dangerous to impersonate the Lord's appointed. Saul tried it and lost his kingdom; Uzziah for the same sin was smitten with leprosy; and the seven sons of Sceva were set on by devils. (1 Samuel 13; 2 Chronicles 26; Acts 19:13, 16.)

The unchangeable law governing in this matter is as impartial as it is clear. "And no man taketh this honor unto himself, but he that is called of God, as was Aaron." Hebrews 5:4. High or low, rich or poor, none were privileged. A divine call was exacted.

How unlike our modern methods of conferring a "call." Aaron was not ordained because of some feeling in the heart; a theological seminary did not do it; nor yet was he voted on by the voice of a congregation. The fact is that God spoke. He ordered Aaron's appointment, and the people, knowing that a revelation from the Eternal had been received, were satisfied to accept. (Exodus 4:10-16, 30, 31.)

Nor was Aaron suffered to enter the priest's office simply upon his personal say-so. That would never do. There are too many getting "calls" from that quarter nowadays.

The record reads that God revealed himself through another, Moses; one already occupying the position of authority. Upon the strength of this revelation and no other, Aaron was ordained. This, then, is the pattern "call," and no man should assume ministerial office save he is "called of God, as was Aaron."

Apply this test to Rome and the Reformation, and what a contrast! Where among them is there a mouthpiece of the Almighty through whom he may communicate his will? They tell us that the last revelation given to man was that to John upon the Isle of Patmos, over eighteen hundred years ago. How, then, are their ministers called? Manifestly not as was Aaron, by the voice of revelation. The facts are that if the attractions of society and salary were removed there would be fewer "calls" evolved. Place the ministers on a Bible basis of going without "purse or scrip," and they will soon cease making merchandise out of the word of God.

Here we are, then, in a sorrowful situation, in a land full of churches and yet none of them receiving revelations from the Lord. Verily it hath happened even as the prophet foretold:

For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears.—Matthew 13:15.

Well might Isaiah hopelessly ask, "Whom shall he teach knowledge, and whom shall he make to understand doctrine?" Isaiah 28:9.

"Hold," says the Reformation; "our ministers are ordained."

What! ordain men who have not been previously called! What kind of work is this? Comparable only to the conduct of Micah, the idolator, who, having a house of gods, consecrated his own priests. Well did Paul predict:

For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears. (Judges 17:10; 2 Timothy 4:3.)

Not only must the "call" be legitimate, but the ordination also. Not everyone can ordain. An ordination to be valid must come from some one already vested with authority; otherwise it is a pitcher without water. A son cannot inherit the fortune of his father save the father possess one.

Let us trace, then, back to its source this reformation river of ordination. Confessedly we find a good many streams, but it makes little difference which one we take, as all lead to the same source. The Lutheran may follow his as far back as Luther; the Calvinist to Calvin; the Presbyterian to John Knox; the Episcopalian to Henry VIII; and the Baptist to Menno Simon, etc.

And whence received these men their ordination? Or did they begin their work without one? If so, what an unenviable position, for **unordained** spells **unauthorized**! And in what an equally unenviable position it places the churches which have grown out of them! An organization cannot possess more authority than its organizer; a stream cannot rise higher than its source.

But if a church can commence its existence without any ordination, why should the ordination service every develop within that church? Surely that which can originate without ordination can be perpetuated without ordination. Indeed, we may ask, What could an ordination from unordained ministers confer? Empty of ordination virtue, how could such an one confer upon another that which he himself did not possess?

Driven to the wall and realizing the hopelessness of the situation, the Reformation is finally forced to follow their meandering streams a little further. Tracing, therefore, this river of authority a turn beyond the reformers, we are brought to its source. There it is, spread out amid the marshes of Rome. Not a reformer but who, either directly or indirectly, quenched his authoritative thirst out of the stagnant pool of the papacy. Luther, Melancthon, Zwingli, Calvin, Knox, Henry VIII, Cranmer, and Menno Simon were all ordained directly under the hands of the mother church. It is a matter of record and undisputed.

An amazing spectacle this! For centuries the Reformation has been raking Rome from stem to stern, proclaiming her everything that is vile, denouncing her as the Devil himself; and now forced to cringingly confess that whatever of ordination authority they hold it comes from the object of their wrath. A wonder the child ever left the parent. No marvel that so many of the Protestant ministry have been returning to Rome in recent years.

What about legality of this authority? Does the title emanate from the crown? Never! "The Roman hierarchy, then, is not a true church. It is not merely a corrupt, but a false church. **No spiritual gifts or virtue can descend from it.**"—Reverend John Roger's Lectures, vol. 3, p. 169.

In view of the awful apostasy, the true title of authority became lost. Rome's claim for a succession to the contrary notwithstanding.

Thus upon search, the gilded indentures and deeds held by the Reformation are found to be cloudy and unreliable. Traced to Rome, they go to the pope, thence back step by step through a long channel of man-made pontiffs until they reach the fatal "570" when, as we have learned, "the pope took the opportunity and began to hold up his head."

But what about the authority held by the pope? Is it true that he holds the keys of Saint Peter, so arrogantly claimed by the papacy? We challenge the production of that key. Indeed, there is not the veriest scrap of evidence to show that Peter ever transmitted to the pope of Rome any authority whatever. This assumption of Rome, like all her other blasphemous pretensions, is made out of whole cloth. A pure fabrication! Neither history nor scripture offers the slightest support to such a delusion.

It may be that Methodism consoles herself with the thought that John Wesley never received his ordination from Rome. True, directly, he did not; but indirectly he did.

Ordained, as he admits, by the Archbishop of Canterbury, of the Church of England, his spiritual pedigree is easily traced. Through the Church of England it goes back to Cranmer and Henry VIII, thence into Rome.

It makes little difference whether one drinks at the distillery or buys over the bar; it's all the same whisky and comes from the same still.

Thus do the soul-prescriptions proffered by the papacy and Protestantism lack the one essential, vitalizing ingredient—that of authority. They are but bold usurpations at best.

## 5. The Reformation Admittedly Premature

### The Prophetic Periods Unexpired

It is singular and yet not at all surprising that leading minds of the Reformation have all along admitted that the prophetic periods had not matured in their day. As a matter of fact, the prophecies on the downfall and restoration of the church are so plain that most anyone, even with an ordinary investigation, would be convinced that the Reformation broke far too soon for it to come anywhere near the time set for the restoration of the church.

We submit the following admissions:

Sir Isaac Newton, A. D. 1733: "The sanctuary and the host were trampled under foot 2,300 days and in Daniel's prophecies days are put for years. They were to last till the sanctuary which had been cast down should be cleansed, and *the sanctuary is not yet cleansed.*"<sup>45</sup>

Sir Henry Kett, B. D., one of his Majesty's preachers at Whitehall, A. D. 1801: "We have sufficient ground to conclude positively that from whatever remarkable era these prophetic years are dated, the period of their accomplishment cannot be very remote from the present time."<sup>46</sup>

Archdeacon Woodhouse, M. A., A. D. 1805: "*the 1,260 years are not yet elapsed.*"<sup>47</sup>

Messrs. Riverton and Hatchard, A. D. 1810: "How or when did the woman return from her long stay in the wilderness? to which it must be answered that as *her stay in the wilderness is not yet completed*, the method of her return, being future, cannot be pointed out."<sup>48</sup>

Reverend G. S. Faber, B. D., A. D. 1811: "We are living in the predicted days of antichristian blasphemy and that the 1,260 years are rapidly drawing near to their termination."<sup>49</sup>

Reverend William Girdlestone, A. B., A. D. 1820: "*But there has been yet no cleansing of the sanctuary.*"<sup>50</sup>

Thomas Newton, D. D., lord bishop of Bristol, in his thirteenth edition, published A. D. 1823: "These 2,300 days denote the whole time from the beginning of the vision to the cleansing of the sanctuary *The sanctuary is not yet cleansed and consequently these years are not expired.*"<sup>51</sup>

45 Observation on the Prophecies, pp. 123, 124.

46 History of the Interpreter of Prophecy, vol. 2, p. 58.

47 The Apocalypse, p. 303.

48 Daniel's Metallic Image, p. 333.

49 Dissertation on the Prophecies, vol. 2, p. 220.

50 Visions of Daniel, p. 222.

51 Dissertation on the Prophecies, p. 294.

Reverend Robert Culbertson, A. D. 1826: "Some interpreters date the commencement of this period with the time of the vision, which was in the third year of Belshazzar; Daniel 8:1. But this is manifestly too early, because more than 2,300 years have elapsed and *we know that the sanctuary is not yet cleansed.*" 52

In view, then, of these clear-cut confessions of leading representatives of the Reformation, that the prophetic periods had not expired in their day, and knowing further that The Church of Christ was not to emerge from the bondage of Babylon until said periods had expired, who shall say that the Reformation did in anywise restore said church?

It could not be. When Reformation ministers themselves own up that the prophecies had not matured, that "the sanctuary is not yet cleansed," that the church's "stay in the wilderness is not yet completed," "her return being future"; it is most uncharitable to charge them with the possession of what they did not claim, nor possess. It remained, as we have learned, for 1829-1830 to effect a fulfillment of the prophetic periods signalized in the setting up of The Church of Christ.

## THE RESTORATION

The child of the restoration having demonstrated itself to be a creature of necessity and the offspring of destiny, the following texts will suggest their application:

52 Lectures on the Book of Revelation, vol. 3, p. 541.

But there is a God in heaven that revealeth secrets, and maketh known to the King Nebuchadnezzar what shall be *in the latter days*. . . . And in the days of these kings shall the *God of heaven set up a kingdom*, which shall never be destroyed.—Daniel 2:28, 44.

And *he shall set up an ensign for the nations*, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth.—Isaiah 11:12.

"And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Mat. 24:14.

"A certain man made a great supper, and bade many." Luke 14:16.

"Elias truly *shall first come and restore all things.*" Mat. 17:11.

"And he shall send Jesus Christ, which before was preached unto you: whom the heavens must receive until *the times of the restitution of all things*, which God hath spoken by the mouth of all his holy prophets since the world began." Acts 3:20-21.

And about *the eleventh hour* he went out, and found others standing idle. and saith unto them, Why stand ye here all the day idle? They say unto him, Because no man hath hired us. He saith unto them, Go

*ye also into the vineyard; and whatsoever is right, that shall ye receive.*—Matthew 20:6,7.

Behold, *I will send my messenger*, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts. But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fuller's soap.—Malachi 3:1, 2.

Therefore, behold, *I will proceed to do a marvelous work* among this people, even *a marvelous work and a wonder*: for the wisdom of their wise men shall perish, and the understanding of the prudent men shall be hid. . . Is it not yet a very little while, and Lebanon shall be turned into a fruitful field, and the fruitful field shall be esteemed as a forest?—Isaiah 29:14, 17.

But *in the last days* it shall come to pass, that the mountain of *the house of the Lord* shall be established in the top of the mountains.—Micah 4:1.

*And I saw another angel fly in the midst of heaven, having the everlasting gospel* to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for *the hour of his judgment is come*: and worship him that made heaven, and earth, and the sea, and the fountains of waters.—Revelation 14:6, 7.

The reader will not fail to observe the wonderful ring of relationship encircling these texts. To be fulfilled in the latter days, all of them, and accomplished by the selfsame God, it must be that they are related and point to the same work.

The variety of phrasings voiced by various prophets living hundreds of years apart, only illustrates the individuality of the men. They were neither copyists nor caterers, and foretold the future in their own way, regardless of how others had or would see it.

It matters not, then, whether they said "the latter days," or "end of the world," it referred to the same time. The "kingdom of God" and the "gospel of the kingdom" are inseparably associated, and both are to be set up in the "latter days." This kingdom is to be represented by an "ensign," a "standard," for whoever heard tell of a kingdom without a standard?

The standard of the kingdom of heaven is that which is carried to the forefront in all her campaigns, the everlasting gospel.

The significance of the "house of the Lord" as The Church of Christ is apparent to all, and the whole dispensation of the Restoration is indeed a "marvelous work and a wonder."

The sending of "a servant at supper time," or the appointing of a "messenger" to "prepare the way" of the Lord, together with the licensing of "laborers in the eleventh hour," simply means that God will work as of old, through the agency of man. And the fact that God will do the hiring, the sending, stands out in bold relief, in striking contrast to the self-appointed parsons of to-day.

## **To Be Restored in the Latter Days. Are We Living in Those Times?**

That the reader may have no misgivings as to whether we are living in the latter days, we submit a consideration of the following prophecies together with the facts witnessing a startling fulfillment.

### **"Knowledge Shall Be Increased"**

"But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased." Daniel 12:4.

According to this, "the time of the end" will be marked by an increase of "knowledge" and the spirit of traveling "to and fro."

If it were possible for one to go back a hundred years to the limited educational facilities, to the slavish conditions, akin to those that prevailed in Abraham's day, he would feel as though he were transported to another world. In matters of discovery and scientific achievement, the world was almost stagnant from that time until the opening of the nineteenth century. We submit a partial list of the inventions and discoveries of modern times.

Steam navigation, railway travel, safety lamps for mining, pins, matches, Nelson's hot blast for smelting, reapers, mowers, revolvers, photography, vulcanizing rubber, sewing machines, telegraphy, time locks, pressure gauges, Corliss engine, gimlet screws, breech loading and magazine rifles, Bessemer steel, coal oil, telephone, electric locomotives, artificial ice, elevators, air brakes, automatic car couplers, quadruplex tele-



graph, television, radio-photography, positive motion loom, self-binders, electric lights, gas engines, typewriters, improved flour-making machinery, telegraphy by induction, linotypes, aluminum, cyanide process for obtaining gold, hardening of steel, electric welding, kodak cameras, electric railways, digging machines, motion pictures, steam turbines, X-rays, bicycles, automobiles, liquid air, electric sweepers, washers, stoves and smoothing irons, submarines, flying machines, machine guns, 42-centimeter guns, long-range guns carrying eighty-five miles, compressed air drilling, electric plating, modern printing presses, hydraulic presses, galvanizing, stereotyping, lithographing, cotton gin, anæsthetics, surgery, oxygen, chronometer, spectroscope, phonograph, radio and a thousand other contrivances, while the patent offices are choked with devices calculated to extend our range of knowledge. Surely "knowledge has been increased."

That the world is "running to and fro" is evidenced by the gigantic transit corporations girdling the globe. More capital is invested in railway and steamship lines than in any other industry. The crowded trains, congested street cars, and overloaded boats tell the tale that "the world do move."

The Spanish Armada, with its 132 ships of 59,000 tonnage, scarcely compares with one of our modern liners, the *Majestic*, of 64,000 tons, or the *Queen Mary*, 80,773 tons.

## Blood and Fire

The prophet Joel informs us that "the great and terrible day of the Lord" shall be preceded by "blood and fire and pillars of smoke." (2:30, 31.)

In 1908 fire losses in the United States aggregated \$457,000,000.<sup>53</sup> In each and every year it runs into hundreds of millions.

In 1920 fire took 197 lives, maimed 284, and occasioned a loss of \$20,173,422 in the State of Illinois alone.<sup>54</sup>

There were \$6,183,338. worth of churches burned in the United States during 1919-1920, averaging five churches per day.<sup>55</sup>

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<sup>53</sup>*Detroit Free Press*, July 2, 1909.

<sup>54</sup>*Chicago Tribune*, February 21, 1921.

## A World War

In answer to the question, What shall be the sign of thy coming and of the end of the world?" Jesus said:

"For nation shall rise against nation, and kingdom against kingdom: and there will be famines, and pestilences, and earthquakes, in divers places." Matt. 24:7.

It is true that wars have always been, but the prophecy before us is specific in its application to a world war involving nations and kingdoms, and does not refer to some isolated struggle between two nations. Luke is clearer in his record of this matter: "**Then** said he unto them, nation shall rise against nation, and kingdom against kingdom." (21:10.) "**Then**" is a word expressive of some particular time, and the time Christ is speaking of is the time of "**the end.**"

The Great War of universal suffering was an undoubted beginning of the fulfillment of this prophecy; and it is not over yet by any means. The League of Nations, intended as a League of Peace, has utterly failed to settle world disputes.

A greater war than the world war is now on. Before peace is restored all nations will be involved and will suffer in loss of men, property and means as never before.

Perhaps the financial conditions of the nations have held war off longer than would otherwise have been possible. In 1914 when the Great War started the combined national debt of the world was less than 14 billion dollars. At its close it was \$297,604,000,000.<sup>55</sup>

Every year in the 19th century was marred by war, a record unequalled in any other age.

## Famines

In the matter of famines there has never been a time so afflicted as the latter half of the nineteenth century, and this notwithstanding the transportation facilities for alleviating distress were never so complete. One writer has said:

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<sup>55</sup> *Literary Digest*, March 18, 1922.

<sup>56</sup> *Literary Digest*, January 29, 1921.

"If we commence with the Irish famine in 1846-1847 and enumerate the mortality of this scourge, it will be seen that the number of human beings who have actually died in famine and its ever-accompanying horrors during the past forty years is not less than 25,000,000."<sup>59</sup>

"In the twenty-three famines which occurred in India between 1769 and 1900, more than 25,000,000 natives perished,"<sup>62</sup> and in 1918, 10,000,000 died from the same cause, in the same country.

In China, "the four famines of 1810, 1811, 1846, and 1849 are said to have taken a toll of not less than 45,000,000 lives."<sup>62</sup> In 1875 to 1878, the garden of China suffered a failure of crops, owing to lack of rain, and 9,000,000 perished."<sup>62</sup> In 1906 and 1911, 10,000,000 were effected by famine,<sup>62</sup> owing to excessive floods, and in 1919-1920 millions died of hunger.

Russia was fearfully afflicted with famine in 1911, 8,000,000 being reduced to starvation,<sup>62</sup> and in 1920-1921, 10,000,000 fell victims to famine and fever.<sup>63</sup>

## Earthquakes

It is true that earthquakes have always been but never so frequent or so disastrous as during the late century.

The record of quakes covering the last 1900 years, with its ever-increasing toll, emphasizes the danger zone now reached by a reeling, tottering earth.

Earthquakes in the fourth century of the Christian era total 21; in the fifth, 25, in the sixth, 31; in the seventh, 10; in the eighth, 11; in the ninth, 36; in the tenth, 17; in the eleventh, 57; in the fourteenth, 58; in the sixteenth, 110; in the seventeenth, 180; in the eighteenth, 680; in the first fifty years of the nineteenth century, 924.<sup>61</sup>

Some of the larger disasters noted in modern quakes were terrible indeed, and no one knows when or where it will strike next.

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<sup>59</sup> The Great Consummation, p. 178, D. Taylor.

<sup>61</sup> The Great Consummation, pp. 163, 164.

<sup>62</sup> *National Geographic Magazine*, July, 1917.

<sup>63</sup> *Toronto Mail and Empire*, March 27, 1922.

In 1835, in Italy, 1500 were killed; in 1842, in Haiti, 4,000 killed; in 1854, Japan, 30,000; in 1857, Calabria, 10,000; in 1859, Ecuador, 5,000; in 1867, Peru, 25,000; in 1871, Persia, 30,000; in 1875, Colombia, 14,000; Asia Minor, 14,000; in 1881, Java, 40,000; in 1882, Scio, 4,000; in 1885, Cashmere, 3,000; in 1887, Riveria, 2,300; in 1888, China, 4,000; in 1891, Japan, 5,000; in 1893, Persia, 12,000; in 1893, Japan, 12,000; in 1895 India, 35,000; in 1892, Saint Pierre, 40,000; in 1906, Valparaiso, 1,500; in 1906, San Francisco, 1,100; in 1907, Jamaica, 1,100; in 1908, Messina, Italy, 125,000.

## Perilous Times

Perhaps no more definite prophecy uncovering the last days can be found than that uttered by the Apostle Paul:

This know also, that *in the last days* perilous times shall come. For men shall be lovers of their own selves, covetous . . . without natural affection, . . . incontinent. . . . lovers of pleasure more than lovers of God; . . . Ever learning and never able to come to the knowledge of the truth . . . Evil men and seducers shall wax worse and worse,—3 Timothy 3:1-13.

That “**Perilous** times” are here, is in evidence everywhere. The railway mishaps resulting in injury or death show a surprising increase. In 1895 there were 44,883 in the United States, followed by an increase every year until 1904 when it showed 86,000.<sup>a</sup> In 1911 there were 160,155;<sup>b</sup> and in 1920, 180,123.

In 1919 there were 56,000 auto accidents in the United States,<sup>64</sup> and in 1920 there were 12,000 killed by the same agency and 1,500,000 wounded.<sup>65</sup> In 1921 there were 15,000 killed. In 1935 there were 36,100 killed and more than 700,000 injured averaging the sacrifice of a human life and 19 people injured every 15 minutes, night and day, on the altar of the auto, in this “safety first” country.

It has come to this, that peace is more deadly than war.

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<sup>a</sup> *New York Herald*, 1905.

<sup>b</sup> Report of Interstate Commission, *Niagara Falls Gazette*, November 1911.

<sup>64</sup> *Des Moines Register*, January, 1920.

<sup>65</sup> *Omaha World-Herald*, August 1, 1921.

<sup>66</sup> *Literary Digest*.

During the nineteen months of American participation in the late war, 50,150 American boys were killed; during the same period there were accidents at home exacting a toll of 126,000 lives.<sup>67</sup>

The spirit of murder was never so rife as now. In 1916 there were 639 assassinations in Detroit, Michigan; the following year there were 786. In 1920 in New York City there were 679 murder cases; 130 were presented to the grand jury which returned 78 indictments. Only one was convicted of murder in the first degree.<sup>68</sup> There have been 85,000 murders in the United States in the last ten years.<sup>69</sup>

Robberies and burglaries have also contributed their share to these perilous times.

There was \$78,000,000 taken through the hold-up methods during 1919 in the United States.<sup>70</sup> During the same years \$45,000,000 worth of property was stolen from the railroads.<sup>71</sup>

In 1920, \$6,000,000 was rifled from United States mails;<sup>72</sup> and under government control the American Express company was robbed of \$8,000,000.

In 1921 nearly \$4,000,000 of loot was stolen in Chicago,<sup>73</sup> while auto thieves have been getting away with \$300,000,000 worth of cars every year.<sup>74</sup>

During 1921 there were 5,500 burglaries in Germany contrasted with only 600 in 1900 in the same city.<sup>75</sup>

Burglaries have increased 1,200 per cent in the last ten years<sup>76</sup>

20 per cent of the crime in the United States is committed by youths under 20 years of age.<sup>a</sup>

In 1935 more than 400,000 persons in the United States

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<sup>67</sup> *Labor*, October 15, 1921.

<sup>68</sup> *Toronto Telegram*, April 11, 1922.

<sup>69</sup> *Literary Digest*, September 2, 1922.

<sup>70</sup> *Des Moines Register*, January, 1920

<sup>71</sup> *Des Moines Tribune*, February 7, 1920.

<sup>72</sup> *Chicago Tribune*, April 8, 1921.

<sup>73</sup> *Literary Digest*, January 14, 1922.

<sup>74</sup> *Detroit Free Press*, February 10, 1922.

<sup>75</sup> *Toronto Globe*, April 20, 1922.

<sup>76</sup> *Literary Digest*, September 2, 1922.

<sup>a</sup> The World Almanac for March, 1939.

were in insane institutions; 138,220 in state and federal prisons.<sup>b</sup>

62.2 percent of all farms in the United States were mortgaged in 1930.<sup>c</sup>

There were 2,914 strikes in the United States in 1935, involving 1,117,213 workers.<sup>d</sup>

In 1932 there were 1,456 bank failures in the United States, with losses aggregating 715,626,000 dollars.<sup>e</sup>

The public debt of the United States reached \$40,000,000,-000 in March 1939.<sup>f</sup>

## **“Lovers of Their Own Selves, Covetous”**

In modern terms we call it graft. Its field is universal, and its office is everywhere. It infests the government and controls the council, municipal, State, and congressional. It works in society and is at home in the church.

Two building experts in Chicago collected “for services rendered,” \$2,212,373.33 for fifteen month’s work, and would have gone on had it not been for the exposure of the **Chicago Tribune**, April 8, 1921.

The graft manipulations of the Pacific Railroads are almost too scandalous to be credible. Millions have been extracted from the American taxpayer only to find their way into the pockets of the crook, in league with government pals.

The salaries appropriated by railway officials are outrageous. The president of the Pennsylvania Railroad draws \$75,-460 per year, while the ten vice presidents draw anywhere from \$20,000 to \$40,000. They carry five lawyers on the roll as counsel and solicitors, who receive all the way from \$25,-805 to \$30,000 per year, per man.<sup>77</sup>

Howard G. Kelley, president of the Grand Trunk Pacific, a road that went on the rocks and was taken over by

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<sup>b</sup> The World Almanac for March, 1939.

<sup>c</sup> The World Almanac for March, 1939.

<sup>d</sup> The World Almanac for March, 1939.

<sup>e</sup> The World Almanac for March, 1939.

<sup>f</sup> The World Almanac for March, 1939.

<sup>77</sup> *Labor*, November 19, 1921.

the Canadian Government, drew \$50,000 per year, other officers in proportion.<sup>78</sup>

The banks are no better. Twenty-one officers connected with the Federal Reserve Bank of New York recently increased their salary from \$121,000 per year to \$349,000, the governor drawing \$50,000 per year.<sup>79</sup>

The charges of graft hurled against the American wholesale and retail trade by Senator McCumber, of North Dakota, and Senator Calder, of New York, are terrific. A cuckoo clock costing ninety-four cents in Germany is retailed in America at \$22. A beaded bag costing ten cents in Germany is sold here for \$15. Gloves made in Europe at twenty-seven and a half cents a pair are sold to Americans at \$2. Amber beads costing sixty-two cents a string in Germany are pushed on Americans at \$12.50. Mahogany clocks bought at \$2.40 in Germany are resold to gullible Americans at \$68. Electric irons purchased at fifty cents in Europe flatten out the American purse at \$6.50 each.<sup>80</sup>

The Interstate Commerce Commission in a recent investigation charges the Pennsylvania and New York Central Railroads with defrauding the United States Government more than \$6,000,000 through cost plus contracts.<sup>81</sup> They paid prices to outside concerns three to six times greater than similar work could be done in the carrier's own shops. And what is done about it? Nothing! Nothing but a journalistic "holler." The big steals go unpunished.

The American Legion recently announced that they had completed an audit of 17,000 war contracts, revealing a pilfering of the Nation's funds to the amount of 46 million dollars. There still remain 133,000 contracts to be audited. Out of courtesy to the big fellows, they call it profiteering, and the culprits are excused. Any other person would be jailed as a common thief.\*

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<sup>78</sup> *Toronto Globe*, April 7, 1922.

<sup>79</sup> *Labor*, October 29, 1921.

<sup>80</sup> *Literary Digest*, June 24, 1922.

<sup>81</sup> *Labor*, April 8, 1922.

\* *Chicago Journal*, September 28, 1922.

The American people are victimized to the extent of \$7,000-000 each and every day through the sale of worthless securities.<sup>n</sup>

## **“Lovers of Pleasure More Than Lovers of God”**

A boxing bout recently staged for world championship honors carried with it a \$500,000 purse and drew gate receipts of \$1,626,000.

The baseball manager of the Giants commands \$65,000 per year, with a percentage. The supreme arbiter in balldom draws \$50,000, while the players are proportionately well groomed.

In 1921 Yale spent \$554,000 on sports. The Illinois and the Ohio State Universities plan to erect stadiums costing \$2,000,000 and 2,500,000 respectively.<sup>82</sup>

The students of six Chicago high schools expend annually \$46,000 a year on moving picture shows.<sup>83</sup> The movie concern pays its chairman, Will Hays, \$150,000 per year, while Mary Pickford's income the last two years was \$1,123,625.<sup>84</sup>

The picture houses throughout the United States, 180,000 in number, are patronized by 20,000,000 every day, paying their way to the tune of \$4,000,000,<sup>85</sup>

Sixteen out of the twenty highest salaried persons in the United States for 1937 were in the entertainment field: motion pictures or radio.<sup>i</sup>

## **“Incontinent”**

“Sixty-five thousand girls disappeared in the United States last year. They have dropped from sight and their fate is an unsolved mystery.” So says the statistical report submitted to the National Congress of Mothers and Parent-Teachers' Association, convened at Washington, April, 1921.<sup>86</sup>

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<sup>n</sup> Kansas City Better Business Bureau.

<sup>82</sup> *Boston Herald*, July 22, 1922.

<sup>83</sup> February 7, 1922.

<sup>84</sup> *Farmers' Sun*, March 18, 1922.

<sup>85</sup> *Literary Digest*, September 17, 1921.

<sup>86</sup> *Chicago Tribune*, April 28, 1921.



Toronto "the good" as it is called, kept six venereal disease clinics busy in 1921 doctoring 1,618 cases of syphilis. They administered 31,332 treatments. What other physicians did will never be known.<sup>87</sup>

## **"Having a Form of Godliness, but Denying the Power Thereof"**

The churches are losing out. They have various forms of godliness, but the power of the old Jerusalem gospel is wanting. There is no longer any distinguishment between the church and the world. The press is charging them with being a breeding ground for criminals:

Prison records show that a larger percentage of people claim church affiliation within the prison walls than outside, from which it might be argued that the majority of our criminals are bred under church influence, or at least that religion affords no help against temptation. The official records of the Illinois State penitentiary at Joliet for 1920 show that 92.15 per cent of the prisoners professed some church affiliation . . . yet only 40 per cent of the total population of the country at large, according to the United States religious census of 1916, registered church affiliation of any kind. But while 59 per cent registered no religion in the State of Illinois, only 24.87 per cent registered no religion in the State penitentiary. The general average of church affiliation in Illinois is 41 per cent, but in the State penitentiaries it is [1916] 75.13 per cent.<sup>88</sup>

## **"Evil Men and Seducers Shall Wax Worse and Worse"**

The press recently informed us that American courts were "swamped with swindling cases" involving losses to investors of more than \$140,000,000. Attorney General Daugherty said, "It would take one judge working twelve months a year, one million years to clean up the docket."<sup>89</sup>

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<sup>87</sup> *Toronto Telegram*, August 10, 1922.

<sup>i</sup> Report of the Ways and Means Committee issued in March, 1939.

<sup>88</sup> *Literary Digest*, May 28, 1921.

<sup>89</sup> *Toronto Mail and Empire*, February 15, 1922.

"Chicago is honey-combed with sharks," said the chief of police. "The entire foreign colony in the Chicago stock yards district has practically lost everything.<sup>90</sup> The bucket shops of New York City despoil the people of one hundred million dollars per year."<sup>90</sup>

The **New York World** says: "Crime is no longer an occupation. It is an industry highly organized and directed with extraordinary cunning."<sup>91</sup>

Crime increased in the Nation's Capital, Washington, 13 per cent during 1921; in Boston, 300 per cent,<sup>91</sup> and in Cleveland, Ohio, it has increased more than 300 per cent during the last four years.<sup>92</sup>

There were 40,691 crime convictions in New York State during 1920. In 1921 there were 55,516.<sup>93</sup>

Conditions became so violent in New York City during the early part of 1922 that the police were powerless to control it. Thereupon, 25,000 citizens were given permits to carry guns for personal protection.<sup>94</sup>

The American Bar Association, despairing of the situation for which they are more or less responsible, appointed a select committee to investigate the evils inundating the land. That committee was composed of W. B. Swaney, ex-Governor Whiteman, Judge Kavanaugh, Charles W. Farnham, and Wade H. Ellis. We submit but one sentence from their report, and that sentence is the keynote of the whole.

"Crime in the United States has reached appalling proportions and, unless checked soon, will carry the Nation to anarchy."<sup>95</sup>

The following from the **Toronto Telegram** of April 11, 1922, tells a gruesome tale:

In 1909 Mr. Taft, now chief Justice, pointed out that between 1855 and that year there had been 31,915 murders in the United States, but only 2,286 executions. In 1915 there were 9,230 murders, and only 119

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<sup>90</sup> *Literary Digest*, February 25, 1922.

<sup>91</sup> *Literary Digest*, March, 4, 1922.

<sup>92</sup> *Toronto Star*, March 3, 1922.

<sup>93</sup> *Chicago Tribune*, February 7, 1922.

<sup>94</sup> *Literary Digest*, June, 1922.

<sup>95</sup> *Toronto Star*, March 12, 1922.

executions. Whereas in 1885 the odds in favor of the murderer escaping were one in 16.7, these odds had increased in 1915 to one in 77.5, and by 1918 to one in 90. In 1920 the odds in favor of the murderer had leaped up to one in 679.

## Capital and Labor

The labor situation, with its strikes, lockouts, deeds of violence, riots, and slaughter, is beyond the bounds of government restraint. Indeed, spineless legislators pandering too frequently to the money lust of greedy corporations, political pirates, and personal gains, are largely responsible. It is all portrayed in prophecy and destined as an event of "the last days."

Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth eaten. Your gold and silver is cankered; . . . Ye have heaped treasures together *for the last days*. Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth; and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth . . . Be patient therefore, brethren, unto the coming of the Lord . . . for the coming of the Lord draweth nigh.—James 5:1-8.

Volumes have been written upon the perplexities of capital and labor, and the root of the whole trouble is that there has been an abnormal and an unprecedented "heaping together of treasure." There is an unequal distribution of wealth, an unfair remuneration of labor, and a monstrous accumulation of unearned capital on the part of the few.

In a recent speech delivered on the floor of the House of Commons, Ottawa, the following facts were brought out and those facts went unchallenged:

The money power of Canada is becoming centralized in fewer and fewer hands. . . . sixteen great financial, industrial, and transportation concerns control assets totaling over four billion dollars, which is nearly double the whole national debt of the Dominion . . . Fifteen leading men in Canada are directors of one, two, three, four, five, and, in one case, six of these giant corporations.<sup>96</sup>

What is true of Canada is proportionately true of other nations.

In the United States there are more than forty families owning \$100,000,000 and over; there are more than one hundred families with \$50,000,000 and over; and there are more

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<sup>96</sup> *Toronto Star*, April 27, 1922.

than three hundred families holding \$20,000,000 and over.<sup>97</sup>

During recent years there has died in the United States more than 175 persons, each leaving from 10 to 360 million dollars; more than 500 who left from 5 to 10 million dollars.<sup>97</sup>

At the commencement of the World War, in 1914, there were 7,509 millionaires in the United States, and two years later there were 17,085.<sup>98</sup> This number was augmented as the war continued.

Two per cent of the people in the United States owned 40 percent of the wealth in 1937.<sup>9</sup>

One tenth of the population owned nine tenths of the wealth of Great Britain as far back as 1904, and England has been having trouble with labor ever since.<sup>99</sup> These troubles will continue until a divine adjustment.

The whole world is racked by strife—political, social, and labor. Nor does there seem to be any remedy. Protests are paraded in wordy resolutions, and legislation is piled up in penalizing laws, but all to no avail. "Divide the spoil," cries the toiler. "Never," replies the capitalist. And the greedy monopolist grinds on.

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<sup>97</sup> *Dynastic America*, by Henry H. Klien, in *Labor*, August, 1921.

<sup>98</sup> *Firemen and Engineers Magazine*, November 2, 1917.

<sup>99</sup> Professor Jackson, University of Toronto.

<sup>9</sup> Ely's *Principles of Economics*, 1937.

## THE RESTORATION TO BE EFFECTED

### A very Little While Before the Return of Fertility to Palestine

Isaiah submits a time limit for the inauguration of this "marvelous work and a wonder."

"Is it not yet a very little while, and Lebanon shall be turned into a fruitful field?"—Isaiah 29:17.

The land of Lebanon lies to the extreme north of the country of Canaan, extending into Syria. A portion of it was reckoned as part of the dominion of Israel.

Now notice, a predicted change is to come over this land. It is a change for the better, a transference from a state of sterility to a condition of fertility. Wonderful, indeed, when we consider that for long centuries it has lain a barren waste. It has been under the curse ever since the Jews rejected our Lord. "The Lord shall make the rain of thy land powder and dust."—Deuteronomy 28:24.

Eighteen centuries of war, ruin, and neglect have passed over it. . . . Its soil has washed down its ravines, leaving the hillsides rocky and sterile. Its trees have been cut down and never replaced. Its fields have been desolate, . . . a land of ruins without man or beast.—McClintock's and Strong's Encyclopedia.

Thanks be to God, the drouth of disfavor has been broken. Latter-day rains have returned, and Lebanon and Palestine have "turned into a fruitful field."

Of Lebanon, Chambers' Encyclopedia, edition 1891, has this to say:

The lower parts of the mountains, however, are everywhere well watered and cultivated, and the valleys are often covered with orchards, vineyards, olive and mulberry plantations, and cornfields

Concerning Palestine, Louis Van Buren, visiting that land in 1866, has this to say:

I arrived in Palestine in the beginning of last December (1866), and remained there till the 20th of March. I found it to be a very good land, with a delightful climate; the fruitfulness of it is truly wonderful; crop after crop can be raised, summer and winter, the former and

the latter, rain, the dew also, being restored as in ancient times; there is no longer any difficulty in raising grain or any other product.<sup>100</sup>

In another letter he states:

It is a fact that the rain and dew are restored; recently, in 1853, the former and latter rains were restored, to the astonishment of the natives.

The remarks of Reverend Hugh Stowell are in confirmation of the foregoing:

I know not whether you are aware of the fact, but it is one that is fully authenticated, that the "latter rain" returned last year to Mount Zion—a rain that had been withheld, so far as our information goes, ever since the dispersion of the people; and he who has brought back the "latter rain" in its season, will also give the "former rain" in its season.<sup>101</sup>

A correspondent writing to the *Sword of Truth* from Jerusalem, in 1864, has this to say:

During the five years of my sojourn in the land of our fathers, the early rain and the latter rain came down from heaven as regularly as in the days of David and Solomon. . . . Everything grew and blossomed almost visibly to the beholder, and in three days our sacred soil outran the best lands in Europe.<sup>102</sup>

George J. Adams, writing from Palestine in 1865, says:

I will now explain in relation to the wheat and millet and the other crops; also the rains, as they now come since the restoration of the latter rain. The former or first rain commences in the latter part of October and closes in December. . . . The latter rain commences in April and continues about six weeks. It is this rain that ripens the wheat and barley. The wheat and barley is sown in December and the first part of January. They reap it in the first part of May. Immediately after harvest, they sow the same land with millet and reap it in the last of August. The land then rests about two month, or until the first rain, when they sow turnips and peas, potatoes, and every kind of vegetable. These ripen in time to put the wheat crop in for the next season making three crops a year on the same land. Where on earth can such a land be found? Nowhere else but in Palestine.<sup>103</sup>

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<sup>100</sup> *Saints' Herald*, April, 1867.

<sup>101</sup> *Scottish Presbyterian Magazine*, 1853. Parson's Textbook, p. 205.

<sup>102</sup> *Sword of Truth*, February 15, 1864.

<sup>103</sup> *Sword of Truth*, November 1, 1865.

A little later this same correspondent has this to say:

We believe that God has for ages permitted the land to lay waste and desolate, and withheld the latter rain and even the dews of heaven in direct fulfillment of the testimony of all the prophets, and that the time of that desolation and the withholding of the latter rain has now run out, that rain having been given in its season every successive year since 1853.<sup>104</sup>

Two other ministers, writing from Palestine in 1866, also testify to returning rains:

Our testimony is that it is a goodly and fruitful land, bearing abundantly three crops each year when properly cultivated. The latter rain has been restored without intermission since the year of our Lord 1853.<sup>105</sup>

Nor must we forget the expiration of those grand prophetic periods of 1,260, 2,300, and 2,520 years, terminating as they do in 1829-1830. It was the day of the deliverance of the church, and surely "a very little while" before Palestine was turned into a fruitful field.

## MANNER OF EFFECTING THE RESTORATION

The first and most notable thing relative to the Restoration is the fact that it is God himself who will establish it. It will not be left to the ingenuity of earth. The wisdom of man, sorrowfully exhibited in a thousand conflicting creeds, is absolutely unfitted for the task. "Therefore behold, I [God] will proceed to do a marvelous work among this people, even a marvelous work and a wonder; for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid." (Isaiah 29:14.)

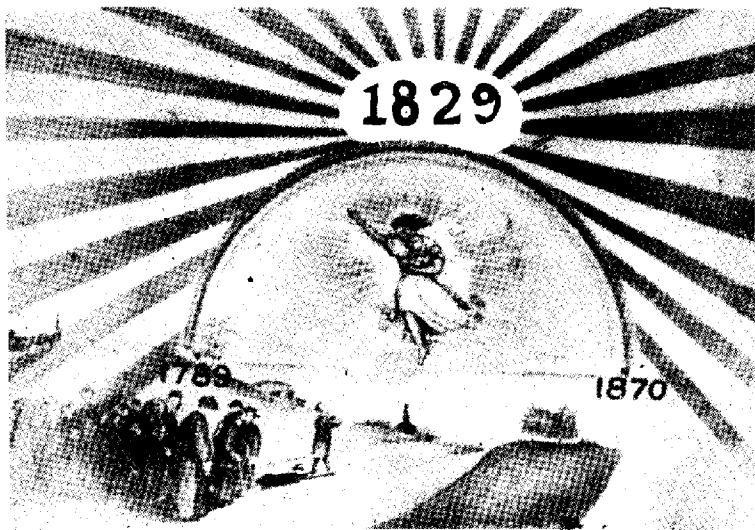
The stone shall be cut out of the mountain "without hands." Human hands cannot quarry it, and granolithic substitutes will not do. "And in the days of these kings shall the God of heaven set up a kingdom." (Daniel 2:44.)

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<sup>104</sup> *Sword of Truth*, February 1, 1866.

<sup>105</sup> *Sword of Truth*, January 1, 1866.

Now as to the course to be pursued in order to effect the Restoration, two plans present themselves, one of which may be selected. One is, that the King may come in person and accomplish it. This he did nineteen hundred years ago. The other is, that he may send an ambassador, and angel, one clothed with wisdom and authority. The work thus accomplished would be the same as though the King himself per-



*"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth."—Revelation 14:6.*

formed it. Either plan will do, and it is immaterial to us which one he selects. It is left for him to say. And he has said it:

And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come.  
—Revelation 14:6, 7.



The reader will make no mistake. This surely refers to the latter-day work. It is the restoration of the gospel in "the hour of God's judgment," the very age alluded to in the other prophecies, viz, "the eleventh hour," "the last days," the "super time," "the end of the world," and "the latter days."

It is evident that this does not refer to the first publication of the gospel by the apostles; because it immediately precedes the execution of judgment upon the kingdom of the beast. But it is a publication of the gospel preparatory to the fall of mystic Babylon. It must, therefore, signify some remarkable spreading of the knowledge of the gospel at the latter end of the reign of Antichrist. And it is called "the everlasting gospel" to signify that it is a *glorious revelation from the Eternal God*.—Langdon's Observations, etc., pp. 192, 193.

Such a restoration was declared to be needed and desired in the days preceding 1829-1830.

And this may perhaps be the event described in Revelation 14:6, of an angel flying in the midst of heaven having the everlasting gospel to preach to them that dwell on the earth. Some such sensible renewed divine interpretation seems indeed to be wanting to revive real religious impressions in the world where, in general, religion is degenerated into a mere unimpressive name and form.—Reverend James Brown, on Revelation, p. 95, published 1810.

The context clearly reveals the chronological timing of the prophecy and its fulfillment. Going back to the twelfth chapter we are informed of the woman's departure into the wilderness, where she is to remain for 1260 years.

In the thirteenth chapter the story continues, taking up the terrible condition of the world under the papal predominance and persecutions. Indeed the matter is so plain that a wayfaring man though a fool need it err therein. The very name of the latter power is given.

Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of man; and his number is six hundred three score and six [666].

Now it is a matter of notoriety that the pope assumes to be the "vicegerent of the Son of God." He is so acclaimed by the people of that faith. This assumption, reduced to the language of the Roman Catholic Church, reads, *vicarius filii dei*, which is said to have been inscribed over the door of the Vatican at one time.<sup>106</sup>

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<sup>106</sup> But a still more probable explication may be found in the title



We read of them appearing unto Abraham on the plains of Mamre, announcing approaching posterity; and later, interfering in behalf of his son's life when laid upon the altar. Through their kindly counsel Hagar was encouraged, and when ready to perish with thirst was directed to a well of water; and Lot was saved from the burning of Sodom and Gomorrah.

An angel directed Joshua in the siege of Jericho, and again was found rebuking Balaam for brutality to his beast. Elijah, wandering as a fugitive, fled to a wilderness where an angel provided him with food and drink.

The New Testament knows no cessation of their kindly watchcare. Apprising Mary of approaching honor, they later announced the birth of our Savior to the shepherds on Bethlehem's plains; and warning Joseph, the child's life was preserved from the murderous hand of Herod. Encouraging the apostles who were sorrowing for an ascending Christ, they were later seen directing Philip in his work, even mapping out the very road he should take. Cornelius they counseled, and stood by Paul in the storm.

Popular teaching takes the position that a reception of angels is entirely a social function of the past; that it has gone out of style never to be revived. They would have us believe that their olden interest and love for humanity has waned, or else that some greivous epidemic has befallen them, making it impossible to continue communication.

Upon what grounds they base such assumptions we are not advised. Not upon the Scriptures at any rate. To the contrary, the Bible proclaims that angels will continue their uncompleted work even to the end of time, "when the Son of Man shall come in his glory and all the holy angels with him."

We are unaware of any decree preventing their transportation to the earth, and the route by which they traveled eighteen hundred years ago is still in existence; overgrown, it may be by the barriers of unbelief; but the power is in us to remove the barriers.

If cause has arisen preventing the visitation of angels, it has emanated from man, who, by his wicked heart of unbelief, refuses to extend them invitation, excusing his discourtesy by promulgating such falsehoods as "There are no angels now-

adays, and whoever claims such visitations, it is all from the Devil."

Shame on a neglectful Christianity, which by its evil heart of unbelief has deprived itself of the richest treasures of divine grace!

"Be not forgetful to entertain strangers: for thereby some have entertained angels unawares." said Paul. (Hebrews 13:2.) Wholesome counsel this, and was never intended to be confined to apostolic days.

Missions extraordinary have been assigned the angels unto the very end of time. Some are to be messengers of peace while others will administer fearful retributions upon a wicked world. The book of Revelation is a chamber of horrors in its narration of latter-day plagues, to be inflicted by avenging angels; and for the elect's sake the Son of Man "shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other." (Matthew 24:31.)

It is not in harmony with the plans of the Almighty that the voice of visions should forever cease, lest the plague of the apostasy continue unchecked, and the great work of the Restoration be thereby prevented: "Where there is no vision, the people perish." (Proverbs 29:18.)

Visions being the common channel of communication in the past, we may not expect them to be ignored in the future; nor will they be, especially in the inauguration of the latter-day glory:

And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams.—Acts 2:17.

Mark well the time, "the last days," the very time of the Restoration, and this prediction becomes doubly impressive, when in turning to the prophecy of Joel 2:28, we find it again affirmed, almost word for word. It is more than a prophecy. It is a decree.

"Young men shall see visions," says the prophecy. Evidently Zechariah had a glimpse of this very occurrence when over-hearing two angels converse:

And, behold, the angel that talked with me went forth, and another angel went out to meet him, and said unto him, Run, speak to this young man, saying, Jerusalem shall be inhabited as towns without walls for the multitude of men and cattle therein.—Zechariah 2:3, 4.

Who this young man will be, we are not informed. At any rate, not one of the Bible prophets; for none of them, either old or young, ever claimed to have received this messenger. It remained for one of a later period. The context discloses that; for, associated with this angel visitation, the deliverance of Zion (the church) from the daughter of Babylon; the choosing of "Jerusalem again"; the coming of Jesus Christ to dwell among his people; and the recovery of Israel from "the land of the north," are engagingly set forth. Later-day events surely! And the entire chapter is thus taken up.

How, and in what particular manner, this young man will receive this information, we are not advised. Possibly by word of mouth; or it may be through the deliverance of some sacred record; and yet it is quite probable that both means will be employed.

At all events the receiving of visions and revelations recorded upon tablets or plates is neither impossible nor improbable. The following will testify:

And the Lord answered me, and said, Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry.—Habakkuk 2:2, 3.

A very condensed prophecy surely, but clearly setting forth the following facts:

1. A vision or revelation will come.
2. It will be written down.
3. It will be recorded on tables or "tablets." (Webster.)
4. It will be reserved for some particular, appointed time.
5. It may "tarry" long, but still "it will surely come"; nothing can prevent it.
6. It will be a true record. "It will not lie."
7. It will come in the latter days: "at the end it shall speak."

Associating with this the declarations set forth in the preceding prophecies, we have an array of evidence, locked and interlocked by fact and figure, unyielding and invulnerable, an irresistible bulwark showing:

First, that the everlasting gospel shall be restored.

Second, that it shall be accomplished in the hour of God's judgment.

Third, that in the latter days God's Spirit will be poured out.

Fourth, that it will manifest itself in visions.

Fifth, that it will rest upon a young man.

Sixth, that this young man will be visited by an angel.

Seventh, that an angel will restore the gospel.

With the advent of this Royal Ambassador, we may therefore expect a restoration of the fullness of the gospel; a conferring of priesthood authority, and an organization of The Church of Christ.

## THE RESTORATION ACCOMPLISHED

### 1. Joseph Smith Visited by an Angel

#### September 21, 1823. A Vision of Plates Containing the Fullness of the Gospel

While I was thus in the act of calling upon God I discovered a light appearing in the room, which continued to increase until the room was lighter than at noonday, when immediately a personage appeared at my bedside standing in the air, for his feet did not touch the floor. He had on a loose robe of most exquisite whiteness. It was a whiteness beyond anything earthly I had ever seen; nor do I believe that any earthly thing could be made to appear so exceedingly white and brilliant; his hands were naked, and his arms also a little above the wrist. So also were his feet naked, as were his legs a little above the ankles. His head and neck were also bare. I could discover that he had no other clothing on but this robe, as it was open so I could see into his bosom. Not only was his robe exceedingly white, but his whole person was glorious beyond description, and his countenance truly like lightning. The room was exceedingly light, but not so very bright as immediately around his person. When I first looked upon him I was afraid, but the fear soon left me. He called me by name, and said unto me that he was a messenger sent from the presence of God to me, and that his name was Nephi. That God had a work for me to do, and that my name would be had for good and evil, among all nations, kindreds, and tongues; or that it would be both good and evil spoken of among all people. He said there was a book deposited written upon gold plates, giving an account of the former inhabitants of this continent, and the source from whence they sprang. He also said that the *fullness of the everlasting gospel was contained in it*, as delivered by the Savior to the ancient inhabitants. Also that

there were two stones in silver bows, and these stones fastened to a breastplate constituted what is called the Urim and Thummim, deposited with the plates, and the possession and use of these stones was what constituted seers in ancient or former times, and that God had prepared them for the purpose of translating the book. After telling me these things he commenced quoting the prophecies of the Old Testament. He first quoted part of the third chapter of Malachi; and he quoted also the fourth or last chapter of the same prophecy, though with a little variation from the way it reads in our Bibles. . . .

In addition to these he quoted the eleventh chapter of Isaiah, saying that it was about to be fulfilled. He quoted also the third chapter of Acts, twenty-second and twenty-third verses, precisely as they stand in our New Testament. He said that that prophet was John. but the day had not yet come when "they who would not hear his voice should be cut off from among the people," but soon would come.

He also quoted the second chapter of Joel from the twenty-eighth to the last verse. He also said that this was not yet fulfilled, but was soon to be. And he further stated the fullness of the Gentiles was soon to come in. He quoted many other passages of scripture and offered many explanations which cannot be mentioned here. Again he told me that when I got those plates of which he had spoken (for the time that they should be obtained was not yet fulfilled) I should not show them to any person, neither the breastplate with the Urim and Thummim, only to those to whom I should be commanded to show them, if I did I should be destroyed. While he was conversing with me about the plates the vision was opened to my mind that I could see the place where the plates were deposited, and that so clearly and distinctly that I knew the place again when I visited it.

After this communication I saw the light in the room begin to gather immediately around the person of him who had been speaking to me, and it continued to do so until the room was again left dark except just around him, when instantly I saw as it were a conduit open right up into heaven, and he ascended up until he entirely disappeared and the room was left as it had been before this heavenly light had made its appearance.

I lay musing on the singularity of the scene and marveling greatly at what had been told me by this extraordinary messenger, when in the midst of my meditation I suddenly discovered that my room was again beginning to get lighted, and in an instant, as it were, the same heavenly messenger was again by my bedside. He commenced and again related the very same things which he had done at his first visit without the least variation, which having done, he informed me of great judgments which were coming upon the earth, with great desolations by famine, sword, and pestilence, and that these grievous judgments would come on the earth in *this generation*. Having related these things he again ascended as he had done before.

By this time so deep were the impressions made on my mind that sleep had fled from my eyes and I lay overwhelmed in astonishment at what I had both seen and heard; but what was my surprise when again I beheld the same messenger at my bedside, and heard him rehearse or



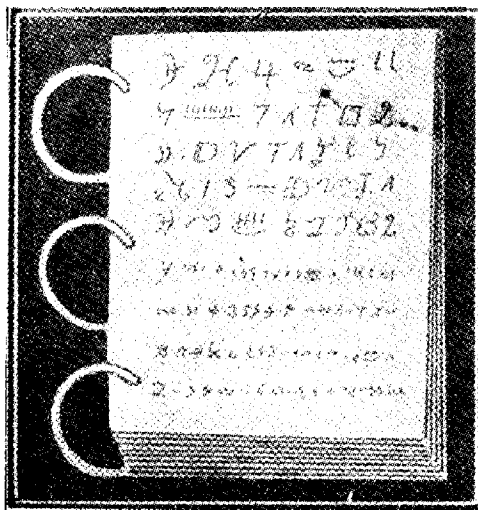
JOSEPH SMITH



repeat over again to me the same things as before, and added a caution to me, telling me that Satan would try to tempt me (in consequence of the indigent circumstances of my father's family) to get the plates for the purpose of getting rich. This he forbade me, saying that I must have no other object in view in getting the plates but to glorify God, and must not be influenced by any other motive but that of building his kingdom, otherwise I could not get them. After this third visit he again ascended up into heaven as before and I was again left to ponder on the strangeness of what I had just experienced.—Joseph Smith, Church History, vol. 1, pp. 12-15.

## 2. Discovery of the Plates. Is Instructed Concerning the Kingdom of God

I left the field and went to the place where the messenger had told me the plates were deposited; and owing to the distinctness of the vision which I had had concerning it, I knew the place the instant that



*The Record of The Nephites*

I arrived there. Convenient to the village of Manchester, Ontario County, New York, stands a hill of considerable size, and the most elevated of any in the neighborhood. On the west side of this hill, not far from the top, under a stone of considerable size, lay the plates deposited in a stone box. This stone was thick and rounding in the middle on the upper side,

and thinner towards the edges, so that the middle part of it was visible above the ground, but the edge all around was covered with earth. Having removed the earth and obtained a lever which I got fixed under the edge of the stone and with a little exertion raised it up, I looked in and there indeed did I behold the plates, the Urim and Thummim, and the Breastplate, as stated by the messenger. The box in which they lay was formed by laying stones together in some kind of cement; in the bottom of the box were laid two stones crossways of the box, and on these stones lay the plates and the other things with them.

I made an attempt to take them out, but was forbidden by the messenger and was again informed that the time for bringing them forth had not yet arrived, neither would until four years from that time; but he told me that I should come to that place precisely in one year from that time, and that he would be there to meet with me, and that I should continue to do so until the time should come for obtaining the plates. Accordingly as I had been commanded I went at the end of each year, and at each time I found the same messenger there, and received instruction and intelligence from him at each of our interviews respecting what the Lord was going to do and how and in what manner his kingdom was to be conducted in the last days.—Ibid., pp. 15, 16.

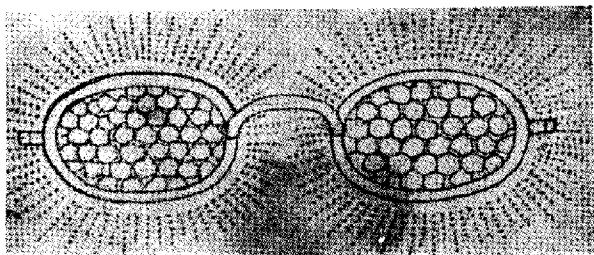


HILL CUMORAH

*The hill wherein the plates of the Record of the Nephites were found.*

### 3. Receives the Plates. Translates and Returns Them

At length the time arrived for obtaining the plates, the Urim and Thummim, and the Breastplate. On the twenty-second day of September, one thousand eight hundred and twenty-seven, having went as usual at the end of another year to the place where they were deposited, the same heavenly messenger delivered them up to me, with this charge that I should be responsible for them; that if I should let them go carelessly



THE URIM AND THUMMIM

or through any neglect of mine, I should be cut off; but that if I would use all my endeavors to preserve them, until he the messenger should call for them, they should be protected.

I soon found out the reason why I had received such strict charges to keep them safe, and why it was that the messenger had said that when I had done what was required at my hand, he would call for them; for no sooner was it known that I had them than the most strenuous exertions were used to get them from me. Every stratagem that could be invented was resorted to for that purpose. The persecution became more bitter and severe than before, and multitudes were on the alert continually to get them from me if possible; but by the wisdom of God they remained safe in my hands until I had accomplished by them what was required at my hand when according to arrangements the messenger called for them, I delivered them up to him, and he has them in his charge until this day, being the second day of May, one thousand eight hundred and thirty-eight.—Ibid., pp. 17, 18.



## 4. THE RESTORATION OF PRIESTHOOD

We have reached the time spoken of by all the holy prophets since the world began when God would set up his kingdom on earth for the last time. Of this event Joseph Smith says of himself and Oliver Cowdery, his scribe:

We still continued the work of translation, when in the ensuing month (May, eighteen hundred and twenty-nine) we on a certain day went into the woods to pray and inquire of the Lord respecting Baptism for the remission of sins, as we found mentioned in the translation of the plates. While we were thus employed, praying, and calling upon the Lord, a messenger from heaven descended in a cloud of light, and having laid his hands upon us, he ordained us, . . . and he commanded us to go and be baptized, and gave us directions that I should baptize Oliver Cowdery, and afterwards that he should baptize me.

Accordingly we went and were baptized, I baptized him first and afterwards he baptized me, . . . The messenger who visited us on this occasion, and conferred this priesthood upon us, said that his name was John, the same that is called John the Baptist, in the New Testament, . . . It was on the fifteenth day of May, eighteen hundred and twenty-nine, that we were baptized and ordained under the hand of the messenger.

Immediately upon our coming up out of the water, after we had been baptized, we experienced great and glorious blessings from our heavenly Father. No sooner had I baptized Oliver Cowdery than the Holy Ghost fell upon him and he stood up and prophesied many things which should shortly come to pass. And again, so soon as I had been baptized by him, I also had the spirit of prophecy, when, standing up, I prophesied concerning the rise of the church, and many other things connected with the church, and this generation of the children of men. We were filled with the Holy Ghost, and rejoiced in the God of our salvation.

Our minds being now enlightened, we began to have the Scriptures laid open to our understandings, and the true meaning of their more mysterious passages revealed unto us, in a manner which we never could attain to previously, nor ever before had thought of.—Church History (Reorganized) Vol. 1, pp. 34-36.

Oliver Cowdery says:

The Lord, who is rich in mercy, and ever willing to answer the consistent prayer of the humble, after we had called upon him in a fervent manner, aside from the abodes of men, condescended to manifest to us his will. On a sudden, as from the midst of eternity, the voice of the Redeemer spake peace to us, while the vail was parted and the angel of God came down clothed with glory, and delivered the anxiously looked for message, and the keys of the gospel of repentance! What joy! what wonder! what amazement! While the world was racked and distracted—while millions were groping as the blind for the wall, and while all men

were resting upon uncertainty, as a general mass, our eyes beheld—our ears heard. As in the 'blaze of day;' yes, more—above the glitter of the May sunbeam, which then shed its brilliancy over the face of nature! Then his voice, though mild, pierced to the center, and his words, 'I am thy fellow servant,' dispelled every fear. We listened—we gazed—we admired! 'Twas the voice of the angel from glory—'twas a message from the Most High! and as we heard we rejoiced, while his love enkindled upon our souls, and we were rapt in the vision of the Almighty! Where was room for doubt? Nowhere: uncertainty had fled, doubt had sunk, no more to rise, while fiction and deception had fled forever!

But, dear brother, think, further think for a moment, what joy filled our hearts and with what surprise we must have bowed, (for who would not have bowed the knee for such a blessing?) when we received under his hand the holy priesthood, as he said, 'Upon you my fellow-servants, in the name of Messiah, I confer this priesthood and this authority, which shall remain upon earth, that the sons of Levi may yet offer an offering unto the Lord in righteousness!

I shall not attempt to paint to you the feelings of this heart nor the majestic beauty and glory which surrounded us on this occasion; but you will believe me when I say that earth, nor men, with the eloquence of time, cannot begin to clothe language in as interesting and sublime a manner as this holy personage. No; nor has this earth power to give the joy, to bestow the peace, or comprehend the wisdom which was contained in each sentence as they were delivered by the power of the Holy Spirit! Man may deceive his fellow-man; deception may follow deception, and the children of the wicked one may have power to seduce the foolish and untaught, till naught but fiction feeds the many, and the fruit of falsehood carries in its current the giddy to the grave; but one touch with the finger of his love, yes, one ray of glory from the upper world, or one word from the mouth of the Saviour, from the bosom of eternity, strikes it *all* into insignificance, and blots it forever from the mind! The assurance that we were in the presence of an angel; the certainty that we heard the voice of Jesus, and the truth unsullied as it flowed from a pure personage, dictated by the will of God, is to me, past description, and I shall ever look upon this expression of the Saviour's goodness with wonder and thanksgiving while I am permitted to tarry, and in those mansions where perfection dwells and sin never comes, I hope to adore in that day which shall never cease. —Messenger and Advocate, vol. 1, pp. 15, 16. Church History (Reorg.) vol. 1, pp. 37-39,

## 5. The Ordination of Joseph Smith

In the narrative preceding, it is stated that Joseph Smith received ordination at the hands of one sent from heaven. In this there was nothing incompatible with scripture, reason, or necessity. How else could he be ordained? The papacy had no ordination virtue to impart, and the reformation was similarly situated. It was a matter of necessity, therefore, in order to establish the kingdom of God, and begin "the restitution of all things," that some one be sent with heavenly authority.

Priesthood authority had previously been banished from the earth. The leprosy of apostasy had smitten all; "the priest and the prophet have erred" and **"all tables are full of vomit and filthiness so that there is no place clean."**<sup>107</sup>

The prophets, the rulers, and the seers had been "covered."<sup>108</sup> and the vision of all was "sealed."<sup>109</sup> The shades of "night"<sup>110</sup> had fallen, while "darkness" covered the earth and "gross darkness the people."<sup>111</sup> The seers were "ashamed and the diviners confounded"; yea, all covered their lips, for there was "no answer" from God.<sup>112</sup>

It was a time when, instead of having ministering shepherds, the "sheep were scattered because there is no shepherd,,"<sup>113</sup> yes, they were "scattered upon all the face of the earth and none did search or seek after them."<sup>114</sup> It was the time spoken of by Paul when the people, unwilling to "endure sound doctrine" heaped to themselves teachers, "having itching ears."<sup>115</sup>

Who, then, shall presume that out of this chaotic condition one could arise and, without the authority of a heaven-conferred ordination, proceed to organize the church? Impossible! God must speak. Strength and inspiration must be sent, for the task is heavy. Indeed, it is God's work, and surely if at

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<sup>107</sup> Isaiah 28:7, 8.

<sup>108</sup> Isaiah 29:10.

<sup>109</sup> Isaiah 29:11.

<sup>110</sup> Micah 3:6.

<sup>111</sup> Isaiah 60:2.

<sup>112</sup> Micah 3:7.

<sup>113</sup> Ezekiel 34:1-5.

<sup>114</sup> Ezekiel 34:6.

<sup>115</sup> 2 Timothy 4:3, 4.

all interested in it, he will visit his vineyard as in days of old; and he will.

And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle? They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard; and whatsoever is right, that shall ye receive. Matthew 20:6, 7.

Notice the time of commissioning these laborers, the "eleventh hour," the last hour of the day, the very hour set for the restoration of the gospel, "the hour of God's judgment."

"And this gospel of the kingdom," said Jesus, "shall be preached in all the world for a witness unto all nations; and then shall the end come." (Matthew 24:14.) This will require preachers to preach it; hence we may rest assured that, however dark and disastrous the times of the apostasy, there will be a restoration of the olden ministry as well as the olden gospel. But "how shall they preach except they be sent?" (Romans 10:15.)

Some one must be selected to commence this great work; there must be a beginning somewhere, and how?

Then said he unto him, A certain man made a great supper, and bade many: and sent his servant at supper time to say to them that were bidden, Come, for all things are now ready.—Luke 14:16, 17.

A parable, truly, but predicting an important event. It was because of this that parables were used.

The parable of the "Great Supper" is best understood upon learning the significance of the parable of the "dinner." In the latter parable, Matthew 22:2-10, it is stated that a certain king in making a marriage for his son sent forth his servants telling "them which are bidden, Behold, I have prepared my dinner: my oxen and my fatlings are killed, and all things are ready." But they made light of it and went their ways. And a remnant took his servants and entreated them spitefully and slew them. Upon hearing this the king bade his servants go into the highways, "and as many as ye shall find bid to the marriage." As for the murderers, they were destroyed, and he "burned up their city."

The application is clear. It was the gospel message sent in invitation to a feast of good things. It was proclaimed 1900 years ago in the preaching unto the lost sheep of the House



of Israel. But the Jews rejected that message, slew the messengers, and so brought upon themselves the vengeance of an offended God. They were destroyed as a nation, and Jerusalem was burned 70 A. D.

Now this dispensation of the gospel was called a "dinner," which as Webster says is "the meal taken about the middle of the day." Therefore the "great supper," which according to the same authority is "the evening meal," must pertain to a later dispensation of the gospel, "in the eleventh hour," "the hour of God's judgment."

In what manner then shall the laborers in the vineyard, the preachers of the gospel, receive their authority? The Scriptures know but one way, and that through the process of a heaven-given call and ordination.

And in view of the universal apostate conditions prevailing, was it not necessary, therefore, absolutely so, that in order to confer authority an angel should come from the courts of heaven, authorizing and empowering someone for his work? There was no other way.

Whoever this might be, it is immaterial to us, and John the Baptist is as good as any. Of him the Savior said, "There is not a greater prophet than John the Baptist. (Luke 7:28.) It is evident that deceased prophets have ministered as angels in the past. Note the incident of Moses and Elias on the mount of transfiguration, and of the "angel" that appeared unto John, declaring himself to be "of thy brethren the prophets." (Matthew 17; Revelation 22:8, 9.)

Nor is there wanting evidence to show that John the Baptist would be sent. In Malachi we are told:

Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: and he shall turn the heart of the fathers to the children, and heart of the children to their fathers, lest I come and smite the earth with a curse.—4:5,6.

The "great and dreadful day of the Lord" is generally conceded to be the time "when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel." (2 Thessalonians 1:7, 8.)

At a time, therefore, preceding this event Elijah will be sent. Decidedly a latter-day event!

And who is this latter-day Elijah? In the New Testament the form of the name Elijah is Elias (see Luke 4:25, 26; 9:54; Romans 11:2-4; James 5:17, 18); and Jesus, referring to John the Baptist, called him Elias. (Matthew 17:12, 13; Matthew 11:13, 14.) What objection, therefore, can there be to John the Baptist returning, "in the spirit and power of Elias," and bestowing authority on the servant of the Lord's choice?

It was Elijah who restored the true worship after that dreadful famine "when the heaven was shut up three years and six months" (Luke 4:25), an event foreshadowing that more dreadful famine, "not a famine of bread, nor a thirst for water, but of hearing the words of the Lord: and they shall wander from sea to sea, and from the north even to the east, and they shall run to and fro to seek the word of the Lord, **and shall not find it.**" (Amos 8:11, 12.)

This, the famine of the apostasy, lasted, like the former, three years and six months, "forty and two months"—1,260 prophetic days. It was appropriate then, as well as necessary, that one should be sent "in the spirit and power of Elias," to effect the restoration of the true worship.

And the work to be accomplished following the coming of Elijah is the very fruit of a restored priesthood. "He shall turn the heart of the fathers to the children, and the heart of the children to their fathers." The "fathers" is a general term applying to that illustrious ancestry, the house of Israel.<sup>116</sup> Now the hearts of the people turning to "the fathers," "to whom pertaineth the adoption, and the covenants, and the giving of the law, and the service of God, and the promises, whose are the fathers,"<sup>117</sup> signifies a revival of faith in the ancient order of things: "For as many of you as have been baptized into Christ have put on Christ . . . And if ye be Christ's then are ye Abraham's seed, and heirs according to the promise." (Galatians 3:27, 29.)

Thus becoming heirs, receiving of the promises made of God to the fathers, they are no longer aliens and foreigners. They are of the house of Israel, "one in Jesus Christ," "Abraham's seed"; and the former estrangement is turned to har-

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<sup>116</sup> John 7:22; Acts 22:3; 13:32, 33; Hebrews 1:1; 2 Peter 3: 4.

<sup>117</sup> Romans 9:4, 5.

monious family relationship, the hearts of the fathers and the children being turned toward each other.

Thus it appears:

1. That the one-time gospel ministry, and the authority by which they ministered, was lost in apostasy.
2. That in the eleventh hour laborers for the vineyard were to be again commissioned.
3. That the gospel was again to be preached just before the end.
4. That a servant of God would be sent with a gospel invitation at the time of serving the last meal or dispensation.
5. That a messenger was to be sent to prepare the way of our Lord's second coming.
6. That a heavenly personage would be sent to effect a turning of the people's hearts to the fathers.
7. That the name of this heavenly personage is Elijah or Elias.
8. That John the Baptist is known as Elias.

The calling and ordination of Joseph Smith stands upon its merits. Every event in it is certified to by the word of truth. In what other manner could he have received ordination virtue? And how comes it that he alone, of all the myriad men who sought to set up the church of Christ got the plans and specifications right? Within twenty months after the angel laid his hands on Joseph Smith and Oliver Cowdery conferring ministerial authority on them, every officer named in the New Testament church was provided for and his duties defined: Apostles, Bishops, Elders, Priests, Teachers and Deacons. And the gospel in its fulness was being preached in power with signs following. The sick were healed, the lame walked, the deaf heard and the blind had their sight restored. The ministry went forth without purse or scrip and thousands were baptized.

Joseph could have, if he had chosen, embarked on a career unattended by an ordination, or go to Rome or any other church and get it, such as it was worth. But no! And knowing full well that any claims for angelic assistance would but endanger the popularity of the cause he was trying to establish, he launched right out regardless of the consequence, knowing that

since God had ordered, he dare not disregard.

The evidence of the Scriptures sustaining the call and ordination of Joseph Smith is ample and sufficient, quite as much, at least, as that which supports the call and ordination of any other ministry whom God has sent.

Where, may we ask, was the scripture certifying to the call and ordination of Noah, of Enoch, of Elijah, of Moses, or of the twelve apostles? These men stood before the world with a message, quite as big, or bigger than that told by Joseph Smith, yet when it came to presenting scriptural proof verifying heir call and ordination, they were powerless to present it.

Moses truly was sent by "the hand of the angel that appeared unto him,"<sup>118</sup> but who saw that angel? or who witnessed that commissioning besides the one claiming it? Moses and the angel were alone in the fields when that transaction took place; and the narrative recording this event was written by Moses himself. And when this same Moses presented himself to his Israelitish brethren as their leader and prophet, he had no one to certify to his ordination. Not a verse of scripture could he quote, and not a witness could he call. All he could say was that an angel met him one day and out of a burning bush talked to him, authorizing him to go and deliver Israel.

The ordination of Joseph Smith is before us. Try it, test it. Line it up by any and every other incident claiming to be a divine call. And until a better way is found for the restoring of gospel authority, and the gospel church, his calling and ordination must stand, as not only reasonable but preeminently scriptural.

As a matter of fact, commentators all along have correctly interpreted the prophecies as showing that John the Baptist would come in the latter days to complete his work.<sup>119</sup>

When the disciples had been on the mount of transfiguration, and returning from thence, finding that Elias, who had appeared to them on

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<sup>118</sup> This Moses whom they refused, saying, Who made thee a ruler and a judge? the same did God send to be a ruler and a deliverer by the hand of the Angel which appeared to him in the bush.—Acts 7:35.

<sup>119</sup> Thus our Lord declares that "Elias shall indeed first come and restore all things"; but states that, with regard to one fulfillment, he had

the mount did not accompany them down, naturally asked, why the scribes said that Elias must first come. Christ took this opportunity, in answering their question, to discover to them the *double* meaning of the prophecy: "And Jesus answered and said unto them, Elias truly shall first come and restore all things." (Matthew 17:11.) John the Baptist had already come, and they had done unto him what they listed; that is, they had taken his life, and though he had come "in the power and spirit of Elias," yet here is an express declaration, that truly Elias should yet first come and restore all things. . . . It is evident that John did not by his coming, restore all things, but after John's death and burial Christ says, truly Elias shall first come and restore all things.—The second Advent, pp. 93, 94, Fenton and Hutchinson, 1815.

Now this prophecy, Malachi 4:5, 6, although it might be and was in part fulfilled by the appearance of John the Baptist, has certainly respect to *times to come*, because in the first place our Savior speaks of the future appearance of Elijah, even after the Baptist was beheaded. And then, secondly, the Elias whom he said should come was to do that which it cannot be pretended the Baptist did, for our Savior assures us that Elias shall restore all things. This seems to be the time of restitution of all things which God hath spoken by the mouth of all his holy prophets, since the world began. . . . *Elijah then shall restore the true worship of God.*—Reverend Samuel Hardy, On the Prophecies, pp. 90, 92, A. D. 1770.

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"already come" in John the Baptist. And as that coming was not literal, but "in the spirit and power of Elias," the other coming of Elias hereafter may be of the same kind; and not improbable, inasmuch as it is expressed in the same words at the same time. . . . Elias has twice appeared, and is *come a third time*.—The Apocalypse, p. 181, Reverend Isaac Williams, B. D.

The figurative allusion made to the fate of John the Baptist, Matthew 17:12, appears to be merely by way of reproach, and to exemplify the disregard and perverseness with which men had already, and would, in all probability, again receive the same kind of mission, upon which *Elias is still to come*, as declared by our Lord in the preceding eleventh verse, and foreshown before his birth by Malachi, chapter 4:4, 5.—Daniel's Metallic Image, pp. 285, 286. Reverends Rivington and Hatchard, published 1810.

Judging from Matthew 17:11: "Elias truly shall first come and restore all things"—spoken by our Lord before he passed on to speak of John the Baptist—a coming of the actual Elijah is still to be expected. For it would be contradictory in our Lord to speak of it as a thing future ("Elias truly shall first come") and as of a thing past ("But I say unto you, that Elias is come already,") in the same breath. Certainly the fathers of the primitive Christian church, down to the time of Jerome, looked for a coming of the actual Elijah.—Elements of Prophetic Interpretation, p. 90, Reverend J. W. Brooks, Literalist, vol. 2.

Victorinus who lived in the early part of the fourth century in his commentary on the book of Revelation says of 14:6: "The angel flying in the midst of heaven is Elias."—Discourses on the Prophecies, preached before the University of Dublin by J. H. Todd, D. D., p. 282.

Charles Wesley, who with his brother John was the father of Methodism, was so enraptured with the next coming of Elijah that he vented his sentiments in song. This used to be sung in the earlier days of Methodism, but for some reason or other it has been taken out of their hymn books.

Once he in the Baptist came,  
And virtue's path restored;  
Pointed sinners to the Lamb—  
Forerunner of his Lord.

Sent *again* from Paradise,  
Elijah shall the tidings bring:  
"Jesus comes! ye saints, arise,  
And meet your heavenly king."

Previous to the dreadful day,  
Which shall thy foes consume;  
Jesus, to prepare thy way,  
*Let the last prophet come.*

—Prophetic Times, vol. 2, No. 9, 1864.

From the foregoing Scriptures and testimony of the ancients we see that a great work was to be done by John the Baptist in the last days. The restoring of ministerial authority was the beginning of that work, and was a marvelous thing in itself, as it set up the kingdom of heaven on earth and gave men power to induct people into it. John was the one, and the only one, named in scripture for that mission. To no others of the ancient worthies were any such promises made, and the fact that Jesus said that "Elias truly shall first come and restore ALL things,"<sup>a</sup> and that John "is Elias which was for to come,"<sup>b</sup> leaves no room for any other angelic hand to bring any degree of priesthood from the heavenly courts in these

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Justin Martyr of the early fathers in his dialogue with Trypho: "I demanded of him, Doth not the word of God declare by Malachi that Elias shall come before the great and terrible day of the Lord? To which he answered, Most certainly! . . . Then must we not understand the word of God as foretelling that Elias shall be the forerunner of that great and terrible day, that is of his second coming? Certainly! replied Trypho."—Principal Prophecies, p. 355, Reverend Samuel Hardy, D. D.

He (Justin Martyr) intimates further his expectation of Elias coming literally and personally before Christ's second advent.—*Horæ Apoclypticæ*, E. B. Elliott, vol. 4, p. 278.

<sup>a</sup> Matt. 17:10-13.

<sup>b</sup> Matt. 11:14.

last times. "The gifts and calling of God are without repentance,<sup>c</sup> and when God sends a man or an angel to do a work he fully qualifies him for the task.

Besides this, the ordination of Joseph and Oliver under the hands of John the Baptist is the only angelic ordination of which we have any record in this dispensation. When, where, and by whom was any other such ordination performed?

Some claim that Joseph and Oliver were ordained at a later date by Peter, James and John. Of this claim "Church History" (Reorganized) says:

"It is not safe then to write historically that Joseph Smith and Oliver Cowdery were ever ordained literally under the hands of Peter, James and John. He who does so writes recklessly and without sufficient evidence upon which to base his conclusions." Vol. 1, p. 65.

## 6. A Sign of the Restoration. What Is It?

Considering the remarkable disclosures set forth in the foregoing, the reader will doubtless look for some confirmatory sign or token.

It was thus in our Savior's day. Claiming to be the Son of God, unto whom the world owed its allegiance, and setting forth his church as the only approved organization on earth, it was but natural that the hard-headed Jews should have demanded, "What sign showest thou unto us, seeing that thou doest these things"—John 2:18.

Our Lord did not thrust them away with a "believe or be damned." He offered them what they asked—a sign. Jesus answered and said unto them, "Destroy this temple, and in three days I will raise it up" (verse 19)—an allusion to his approaching death and resurrection!

It was the same in earlier times.

Gideon, although commissioned by an angel to deliver Israel from Midianite bondage, would not believe until signs were submitted. The burning of his offering by strange fire,

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<sup>c</sup> Rom. 11:29.

<sup>d</sup> Church History (Reorganized) vol. 1, pp. 63-65.

the dewy fleece and dry ground, served to satisfy, and he went on his angel-appointed errand.

It was the burning of an unburning bush that aroused the attention of Moses and from which presently proceeded an angelic appointment to the leadership of Israel:

And Moses answered and said, But, behold, they will not believe me, nor hearken unto my voice: for they will say, The Lord hath not appeared unto thee.—Exodus 4:1.

A natural objection surely! For the people in those days were as skeptical as now. Casting his rod upon the earth it became a serpent; taking it by the tail it returned to a rod; and all this was done “that they [Israel] may believe that the Lord God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath appeared unto thee.”—Exodus 4:5.

It will be thus with the Restoration, As a “marvelous work and a wonder,” it is eminently fitting that something of the unusual attend it.

Never was there a dispensation of the kingdom of God ushered into the world but what a polar star of prodigy attended it. In the time of Moses it was the rod of power and the tables of testimony; and in the apostles’ day it was the resurrection of our Lord.

Why, then, should the dispensation of the Restoration be an exception? Proclaimed as “the dispensation of the fullness of times,” we may look for it to restore every advantageous feature of every other dispensation, miraculous or otherwise.

The sign will be forthcoming.

And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth.—Isaiah 11:12.

**Ensign** and **sign** are virtually synonymous.<sup>120</sup> The one seems to be an abrupt spelling of the other. Indeed, one may be used in the place of the other. “They set up their ensigns for signs.” (Psalms 74:4.) To the former the Century Dictionary and Encyclopedic Lexicon give the meaning, “A standard; a sign

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<sup>120</sup> The Hebrew word is commonly rendered *signs*, but it is also rendered *token*, *ensign*, *miracles*.—Notes on Daniel, p. 207, Reverend Barnes.



or signal." To the latter "A standard. An inscribed board or plate. To communicate by a sign. Evidence of something past, present or future. In biblical use, that by which a person or thing is known, especially as divinely distinguished—hence especially an appearance or occurrence indicative of the divine presence or power, and authenticating a message or messenger. A miraculous manifestation."

The reader will not confuse the ensign or sign here spoken of with the signs of former dispensations. This one is surely a latter-day event. It will be set up at a time when "he will gather the dispersed of Judah." Not their former gathering when brought from the dominions of Babylon, but when he shall gather them from the "four corners of the earth"; when he "shall set his hand again the second time to recover the remnant of his people." (Verse 11.)

The assemblage of Israel is now going on. The Jews are gathering home. Thousands are already in the Canaan land. Assuredly the time for the setting up of the sign!

What the nature of the sign will be we are not here informed. Presumably one of a miraculous nature. The term sign suggests an uncommon work, or as the above quoted lexicon states, "a miraculous manifestation." Webster attributes to it a third meaning, "A wonder, a miracle, a prodigy, a remarkable transaction."

And all this was strikingly evinced in the Restoration as effected through Joseph Smith. The Book of Nephte is its sign, and eminently a "remarkable transaction," not only in the nature of its contents, its divine origin, its wonderful preservation, its angelic revealment, but also in its miraculous translation.

And verily, I say unto you, I give unto you a *sign*, that ye may know the time when these things shall be about to take place, that I shall gather in from their long dispersion, my people, O house of Israel, and shall establish again among them my Zion. And behold, this is the thing which I will give unto you for a *sign*, for verily I say unto you that when *these things which I declare unto you*, and which I shall declare unto you hereafter of myself, and by the power of the Holy Ghost, which shall be given unto you of the Father, shall be made known unto the Gentiles, that they may know concerning this people who are a remnant of the house of Jacob, and concerning this my people who shall be scattered by them; verily, verily, I say unto you. When these things shall be made known unto them of the Father, and shall come forth of

the Father, from them unto you, for it is wisdom in the Father that they should be established in this land, and be set up as a free people by the power of the Father, that these things might come forth from them unto a remnant of your seed, that the covenant of the Father may be fulfilled which he hath covenanted with his people, O house of Israel; therefore, when these works, and the work which shall be wrought among you hereafter, shall come forth from the Gentiles unto your seed, which shall dwindle in unbelief because of iniquity; for thus it behooveth the Father that it should come forth from the Gentiles, that he may show forth his power unto the Gentiles, for this cause, that the Gentiles, if they will not harden their hearts, that they may repent and come unto me, and be baptized in my name, and know of the true points of my doctrine, that they may be numbered among my people, O house of Israel: *and when these things come to pass, that thy seed shall begin to know these things, it shall be a sign unto them, that they may know that the work of the Father hath already commenced* unto the fulfilling of the covenant which he hath made unto the people who are of the house of Israel. And when that day shall come, it shall come to pass that kings shall shut their mouths; for that which had not been told them shall they see; and that which they had not heard shall they consider. For in that day, for my sake shall the Father work a work, which shall be a *great and a marvelous work* among them; and there shall be among them who will not believe it, although a man shall declare it unto them. —Book of Nephte, pp. 662,663.

## 7. The Book of Nephte. What Is It?

The **Nephte Record** purports to be a history of the several nations which inhabited the American Continent in pre-historic times.

The first of these arrived shortly after the confusion of languages at the tower of Babel, when the Lord scattered the people abroad upon the face of all the earth. (Genesis 11:8.) Becoming a great nation they occupied the whole of North America; but falling into wickedness they were eventually destroyed after occupying the country about two thousand years. Ether, their last prophet, was spared and was permitted to write a history of his people, which he did upon plates of gold; placing them where they were later discovered by the succeeding nation.

The second colony were Israelites of the house of Joseph, who, leaving Jerusalem, arrived in this land about 600 B. C. They soon became a mighty and populous people. Divisions eventuating, they were divided into two nations, called Nephtes and Lamanites, after their respective leaders.

The Nephites were the more righteous people, and were blessed exceedingly. The voice of the prophets was heard in the land, urging the people to righteousness. They also kept their history written upon plates, and which was handed down from father to son. The Lamanites were a rebellious people who, because of iniquity, were smitten with a skin of darkness and became a filthy and loathsome race.

It is said that the Savior visited the Nephites, announcing that they were his "other sheep" of whom he spake at Jerusalem. (John 10:16.) Many and marvelous were the blessings conferred. For several centuries succeeding our Lord's ministration, the people continued in righteousness, but finally, as a nation, fell into sin and wrongdoing. A great and terrible war arose between the Nephites and Lamanites, terminating in the extinction of the Nephite nation about 400 A. D.

Previous to the extermination, a prophet among them, by the name of Mormon, abridged the records of his forefathers, giving it to his son Moroni, who, surviving his people a few years, continued their history.

He informs us that the whole face of the land was one continual scene of wickedness and bloodshed, the people being divided into contending bands.

Retaining the records until about 420 A. D., he received commandment from the Lord to deposit them in a place of security. This he did, and in that place they remained for 1,400 years, where they were discovered by Joseph Smith.

## 8. The Book of Nephite Sutable as a Sign

Exceptions may be taken to the Nephite **Record** on the ground that it is not exactly what the nations are looking for. Just so! But that is a point in its favor. Did it present itself along the lines of general expectancy, it would cease to be a "marvelous work," and, hence, not the sign predicted. The same exceptions could have been taken to the signs submitted to Abraham, to Moses, or to Gideon. Utterly out of the ordinary!

Every dispensation was begun after a sign of its own originality, absolutely unlike those of other dispensations. This shuts out the copyist, the caterer, and the sham. And to pre-

serve this divine policy of diversion, it is but proper that in the establishment of the Restoration, the Lord will "do his work, his **strange** work, and bring to pass his act, his **strange** act. (Isaiah 28:21.) The Nephite **Record**, therefore, in the matter of strangeness, may claim undoubted merit.

Not only is it unlike the productions of the past, but also unlike the productions of the present. Nothing like unto it. Among the millions of books, of as many subjects, the Nephite **Record** stands unique as the only record of its kind. No other work even pretends to present a history of the American aborigines. And since the elementary essential of a sign is that it present something peculiar to itself, verily the Nephite **Record** has it.

As to why the Lord should have selected the sign he did, we are not obliged nor authorized to say. Seeing that one had to be selected, the Book of Nephite is as good as any; and it is immaterial to us which one is chosen. Any sign should suit us, so long as it fills the bill of the Lord's appointment and is "set up" sufficiently high that it may serve indeed as "an ensign for the nations."

The Reverend Elliott, commenting on Revelation 14:6, says that it figured an era of widespread gospel preaching "not an era, let it be first observed, of mere missions and preaching of so-called Christian doctrine, but of 'the everlasting gospel,' a phrase in which the absence of the Greek article before the word rendered **gospel** might indicate perhaps that it was an actual **Book of the Gospel** or **New Testament** that the angel appeared bearing in hand to preach; and the epithet **everlasting**, its having been marvelously preserved by divine providence through all the darkness, irreligion, and hostility of past ages." *Horæ Apocalypticæ*, vol. 3, p. 462, 5th edition.

We may observe that it would be scarcely necessary for an angel to bring the New Testament, seeing it had been in use all along. Partially confined, it may have been, during the Dark Ages, but still it did not require an angel to bring it out of that confinement. Wycliff, Luther, Tyndale, and others translated it without any angelic assistance; consequently, whatever "Book of the Gospel" was signified, it was not the New Testament.

The following from Doctor Hengstenberg's work on the same text is quite suggestive:

We still need to determine more exactly in what respect the angel has the everlasting gospel; as some may possibly conceive with several of the older expositors, that he had it in the form of a book in his hand.—The Revelation of Saint John, vol. 2, p. 135.

Again, Reverend Culbertson, commenting on the same scripture, says:

He has the everlasting gospel to preach. He is here introduced to our notice as if he carried the book of the law, or copies of the Holy Scriptures for distribution in the course of his flight.—Lectures on the Revelation, vol. 3, p. 136; A. D. 1826.

William Cunningham:

It is remarkable that this angel goes forth, not preaching by word of mouth only, but having the everlasting gospel, *that is the book of the gospel, the Scriptures of truth in his hand.*—Seals and Trumpets, etc., p. 365.

The selection of an inspired book is eminently suitable as a sign. It thereby assumes an intellectual plane, patronizing the intelligence of the public and refusing to pander to the infatuated frenzy of the credulous. It appeals to the nobler passions of unruffled reason, disdaining to impose its strength upon gullible ignorance. Throwing itself into the arena of investigation, it grapples with the world as its antagonist. The very fact that it prostrates itself upon the altar of the printer's press, stamps it with the insignia of candor, the companion of truth. Unafraid of exposure, it challenges investigation, "for this thing was not done in a corner."

Unlike rare scientific discoveries, testable only in the laboratories of the rich, it submits itself to the language of all, subject to the crucial criticism of all; and this is the publicity the prophecy requires. It must be seen of all the inhabitants of the world:

All ye inhabitants of the world, and dwellers on the earth, see ye, when he lifteth up an ensign on the mountains; and when he bloweth a trumpet, hear ye.—Isaiah 18:3.

What other sign outside of some publishable work could assume such gigantic proportions as to be seen of "all" dwellers on the earth?

This is the very sign decreed. It will be a book:

And the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I

pray thee: and he saith, I cannot; for it is sealed: and the book is delivered to him that is not learned, saying, Read this, I pray thee: and he saith, I am not learned.—Isaiah 29:11, 12.

A marvelous work, surely! The learned cannot interpret it, nor yet can the unlearned by his own power. Sealed book! Well said!

God, howsoever, will take it in hand. He will decipher its mystic characters. In doing so, he will not employ the wisdom of the worldly wise, nor depend on the learning of the learned. The book being delivered unto the hands of him who is unlearned, it becomes a matter of imperative necessity that God should effect its interpretation. And he will:

Therefore, behold, I will proceed to do a marvelous work among this people, even a marvelous work and a wonder; for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid. . . . And in that day shall the deaf hear the words of the book.—Isaiah 29:14, 18.

## 9. Time of Its Coming

Of the time when all this should transpire we can make no mistake. There is a day set for its fulfillment:

"Is it not yet a very little while, and Lebanon shall be turned into a fruitful field, and the fruitful field shall be esteemed as a forest?"—Isaiah 29:17.

The land of Lebanon comprises the extreme northern portion of Palestine. At times the term was applied to the country of Israel in general, as already shown. This land was restored to its ancient fertility upon the return of the early and latter rains, which occurred in 1853. Evidence of this has already been presented.

Thus the time is fulfilled, and surely it was but a "very little while" prior to this event that the "Sealed Book" was delivered to the "unlearned" man. Joseph Smith received the plates in 1827.

There can be no mistake. Isaiah employs the double entry system of bookkeeping. He notes another item of importance to be introduced with the finding of the sealed book: "The house of Jacob, . . . shall not **now** be ashamed, neither shall his face **now** wax pale." (Verse 22.) When? "Now"! At the time

of the return of fruitfulness to his native land, and in the day of the deliverance of the book.

The house of Jacob is the house of Israel, of whom the Jews are a conspicuous part. The text announces a cessation of national trial which did not begin to fulfill until during the late century.

Their troubles have been long standing, beginning as they did in the times of Isaiah when the ten tribes were carried away. Later the Jews were driven into Babylon. They have never been restored to their ancient heritage nor regained their national glory. Only in recent years has the first semblance of liberty been accorded them.

Of the trials and sufferings of the Jews since their rejection of the gospel we may briefly summarize:

Routed by the Romans, they were besieged in Jerusalem and passed through such horrors as had not been, "nor ever shall be." Over a million perished in the shambles of that slaughter. Reduced to starvation, they actually ate their offspring. Overthrown at last, their city was destroyed and their adorable temple burned to the ground. With the perishing of Salem—city of peace—perished also the last vestige of Judaite dominion.

The remnants of that ruined race were banished from the land or else sold as slaves for a foreign mart. Their treatment from this time henceforth was terrible.

The Emperor Constantine, suppressing a revolt among them, cut off their ears and dispersed them as vagabonds to different countries. In the fifth century they were expelled from Alexandria, which had long been one of their safest places of resort. Justinian abolished their synagogues and prohibited them from even entering into caves for the exercise of their worship. He rendered their testimony inadmissible and deprived them of the natural right of bequeathing their property.

Mahomet, whose influence has prevailed over millions, infused within the minds of his followers a spirit of the utmost animosity against the unbelieving Jews. He set an early example of active persecution against them, besieging their castles, banishing them from the country, and parting their property among the Mussulmans.

Romanism, which with Mohammedanism, constituted the

upper and nether millstones of persecution, served them no better. Enjoining her subjects to have no dealings with the Jews, she prohibited them from holding public office. She appointed them to be distinguished by a mark, and decreed that their children should be taken from them and brought up in monasteries.

They were expelled from Spain to the extent of one hundred and seventy thousand families. For them it was conversion, imprisonment, or banishment.

In France a similar fate awaited them. Philip Augustus released all Christians in his dominions from their debts toward the Jews, reserving a fifth part to himself; and afterwards drove them from the country. Saint Louis twice banished them and twice recalled them, and Charles VI finally expelled them from the nation. From that country they were seven times banished. It was the custom at Toulouse to smite them on the face every Easter, to which the people were regularly instigated by a sermon from the bishop.

At Verdun, Treves, Mentz, Spires, and Worms, many thousands were pillaged and massacred.

Christian England treated them as others. In a single instance, at York, fifteen hundred Jews, including women and children, were refused all quarter—could not purchase their lives at any price. Frantic with despair, they perished by mutual slaughter, each father becoming the murderer of his family when death was the only deliverance. So universally hated were they that the barons, to become popular, ordered seven hundred of the Jews to be slaughtered, their houses to be plundered, and their synagogues to be burned. This was in Henry the Third's time. Kings Richard, John, and Henry III robbed them right and left; and Edward I, completing their misery, seized all their property and banished them from the country. Nearly four centuries elapsed before their return.

Saracen, Saxon, Norman, Dane, and Briton seemed to vie with each other in their efforts to plunder and persecute this much-abused race.

But the day of their deliverance has drawnd. It began in the year 1830. For one hundred years almost all nations have accorded them the fullest liberty, and do today with the exception of Germany and Italy, and these two nations are but



forging chains for their own destruction by their mistreatment of God's ancient covenant people, for he who touches Israel touches the apple of God's eye, and the Jew is Israel.

They have found their way into the foremost positions of the nations and have proved themselves sagacious in statesmanship and dexterous in diplomacy. The arts and sciences they have embellished, and none have excelled them in the financial field.

It is said that five of the bishops and over three hundred of the clergy of the Church of England are Jews or are of Jewish descent. The continental press of Europe, and many of the leading journals of science and philosophy, are controlled by the Jews; while the foremost professional chairs of the great universities are occupied by this rising race.

As linguists, as critics, as philologists, archæologists, political economists, mathematicians, and historians, Jewish names are highly distinguished; while among musicians we have Mendelssohn, Halevy, Meyerbeer, Rossini, Julius Benedict, Grisi, and all the Strauss family.

On a recent occasion no less than twenty-one Jews were decorated with the order of the Legion of Honor in France, though the Jews in that country number only 60,000 in a population of 37,000,000.—Guinness' *Light for the Last Days*, p. 197.

During the past ten years twenty-five of Hebrew origin have been elected members of the British Parliament, of whom twelve professed the faith of their fathers; and at the recent general election there were twenty Jewish candidates, of whom twelve were elected by large majorities.—*Prophetic News*, vol. 4, p. 256, 1880.

No less than six Jews have occupied in the United States Senate, the first David Levy Yulee, in 1845. Twenty-four have served in the House of Representatives up to the Sixty-seventh Congress. Louis D. Brandeis is an Associate Justice in the United States Supreme Court. Two of the thirty-four Justices in the United States Circuit Court are Jews. Oscar S. Strauss occupied in the cabinet of Theodore Roosevelt, while Strauss, Morgenthau, and Elkus have served successively as ambassadors to Turkey. Moses Alexander and Simon Bamberger have recently occupied as governors of Idaho and Utah, and twelve out of the ninety-five judges of the Supreme Court of New York are Jews.

Well may they sing, then, that beautiful song found in the Jewish book of praise:

Hail, all hail, mysterious nation,  
Lot of God's inheritance!  
Sad though long thy situation,  
See a brighter day advance.

Clouds and storms have overspread thee,  
Tossed thy bark, disheveled, torn;  
But the hand that chastened, led thee—  
Sink, thou couldst not, by it borne.

Did God's vengeance overtake thee?  
'Twas in sorrow, not in hate;  
Still he purposes to make thee  
Above all other nations great.

All this change has come in the nineteenth century. Emancipation was bestowed upon the sons of Jacob in 1830. The following from Ridpath will signify:

It is difficult for a man of to-day who has the English language as his birthright and the principles of English liberty as his bulwark, to understand the bitter, causeless, unreasoning prejudices of race which still held from the exercise of human rights, at so late a period of British history, so large and influential a class of people as the Jews. It seemed as though a considerable portion of the legislation and jurisprudence had been specially contrived for the oppression and distress of the Jewish race. As late as 1830, almost all the rights of citizenship were positively denied to Jewish subjects. No office, civil, military, or corporate, could be held by a Jew. The profession of law, whether as barrister or attorney, was closed against him. A Jew was forbidden to teach school, and might not even serve as janitor of a school building! He was interdicted from voting, and was, of course, excluded from membership in either House of Parliament. It is almost inconceivable that the mere bar of race descent should have been made the instrument of such degradation and oppression; and the wonder is still greater that the measures which were from time to time brought forward for the removal of the load with which every Jew was encumbered, should have been met with violent opposition even in the House of Commons.

After the year 1830, however, the question of reform would not down. Bills were introduced at every session for Jewish emancipation, and at length public sentiment rallied to the cause.—History of the World, vol. 15, p. 373.

Reverend Read tells us:

There is much at present in their civil condition that indicates the returning favor from heaven. Nothing decisive or permanent was done to remove the disabilities of the Jews till the beginning of the present

century. . . . Yet in the same year (1830) a bill in their favor was carried in France.—God in History, vol.1, p. 348, Hollis Read, A. M.

Once again the year 1830 looms up in history as a jubilee of liberty to Israel and the church.

We are now quite prepared to determine the time predicted for the advent of the Sealed Book. It is nestled among the mountains of latter-day events. The several divisions of the grand army of the Restoration arrive about the same time. First and foremost we see the "ensign"; it occupies the van. Immediately follows the Church, attended by the liberation of the Jews, succeeded by the restoration of Palestine and a return of her outcasts to their long-forsaken land.

Surely then in the light of such luminous events there are none whose hearts will not thrill at the appearance of the "ensign" of the Lord.

## 10. Nature of the Book

The nature of the "sealed book" to come forth as predicted by Isaiah is of a doctrinal kind. It is one that will correct religious error, advocating only the unsullied teachings of our Savior: "They also that erred in spirit shall come to understanding, and they that murmured shall learn doctrine." (29:24.)

It will appeal to a class of malcontents who, by reason of superior insight, have grown dissatisfied with everything in the shape of religion—"And they that murmured shall learn doctrine."

Indeed, it will appeal unto all classes who stand in need of spiritual help:

And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness. The meek also shall increase their joy in the Lord, and the poor among men shall rejoice in the Holy One of Israel.—Isaiah 29:18, 19.

The announcement that God has given other records than the Bible ought not to startle us. He has given many such, but owing to carelessness and other causes they have been lost.

Reference is made in the Bible to the following absent books: Book of Jasher; Book of Nathan, the Prophet; Book of Gad, the Seer; Prophecy of Ahijah; Visions of Iddo, the

Seer; Book of Shemaiah, the Prophet; Book of Jehu; Epistle to the Laodiceans; Epistle to the Corinthians; other gospels; Prophecy of Enoch; and many other books. (2 Samuel 1:18; 1 Chronicles 29:29; 2 Chronicles 9:29; 13:22; 12:15; 20:34; Colossians 4:16; Luke 1:11; 1 Corinthians 5:9; Jude 1-4.)

## 11 . Joseph Entitled to a Record

In the general distribution of sacred books that seems to have been made, there is nothing strange that the house of Joseph should have received one. Why should preference be shown to Judah? They were brother tribes and surely had equal claims, equal opportunities, to the distilling dews of inspiration.

Indeed, so far as worth was concerned, the house of Joseph was head and shoulders above the house of Judah. They were greater paternally, numerically, and prophetically; and as such, if favors were to be shown at the hands of the Almighty in the matter of revelations or inspired records, they should have received at least equal recognition.

The preeminence of Joseph and his posterity is evident from the following facts:

1. That Joseph was born of Rachel, the wife of Jacob's love choice; whereas Judah was born of Leah whom Jacob hated, marrying her only because tricked into it. (Genesis 29:18-31; 30:22-34.)

2. That Joseph was loved of Jacob more than all his brethren, Judah included. (Genesis 37:3, 4.)

3. That Joseph's honor while in Potiphar's house, and during all his life long, was unimpeachable, in striking contrast to the shameless debauchery of Judah (Genesis 38:15-18; 39.)

4. That upon Joseph rested the rulership, and whether found as a slave in a foreign land, or as a convict wearing prison clothes, or later as prime minister of Egypt, all is committed into his charge. (Genesis, chapters 39 to 41.)

5. That all countries became dependents upon Joseph, coming unto him to buy corn.

6. That were it not for Joseph, Judah and his children would have perished in the famine. (Genesis 42:6; 47:11, 12.)

7. That Judah and brethren voluntarily prostrated themselves before Joseph, covenanting to become his servants. (Genesis 44:14-16; 50:18.)

8. That Jacob adopted Joseph's sons, Ephriam and Manasseh, into the patriarchal family, placing upon them special tribal blessings. Not so with any other of his grandchildren. (Genesis 48:5-20.)

9. That Joseph and children received three tribal blessings, whereas Judah received but one. (Genesis 48:22-26; 49:22-26.)

10. That the birthright blessing of Reuben, the first born, was taken from him and given to Joseph's children. (1 Chronicles 5:1, 2.)

11. That the posterity of Joseph would become a multitude of nations. (Genesis 48-19.)

12. That Joseph's blessing was greater than that of Abraham, Isaac, and Jacob. (Genesis 49:26.)

13. That the blessings pronounced upon Joseph and his offspring were more numerous and lengthy than those given to his brethren, commanding 777 words, while the sum total of the words used in the blessing of all the other sons was only 403 words.

14. That the house of Joseph received a later tribal blessing through Moses, again exceeding and excelling that of Judah. (Deuteronomy 33.)

15. That the descendants of Joseph were the strongest numerically exceeding Judah by eight thousand seven hundred; Levi by sixty-two thousand two hundred; and Simeon by sixty-three thousand. (Numbers 26.)

16. That whereas between the first census and second census, Reuben lost twenty-eight hundred, Gad five thousand one hundred and fifty, Naphtali eight thousand, and Simeon thirty-seven thousand one hundred, Joseph increased twelve thousand five hundred.

It was the growing greatness of this favored people that called from Joshua the remark, "Thou art a great people and hast great power; thou shalt not have one lot only."—Joshua 17:17.

In process of time the ascendancy seemed to center upon

Ephraim, Joseph's youngest son, hence we read: "I will make Ephraim to ride, Judah shall plow, and Jacob shall break his clods." (Hosea 10:11.)

This preeminence will be maintained to the end; for while God has promised strength to Judah, he has decreed "salvation" to Ephraim. And in the great work of the final restoration of the house of Israel, when all the tribes shall be represented, Ephraim will occupy the distinguished place of the first born. (Zechariah 10:6-12; Jeremiah 31:9.)

Thus we note the continual fulfillment of Joseph's dreams, wherein he saw his brothers' sheaves and the sun, moon, and eleven stars making obeisance unto him.

In addition to all this unrivaled glory, the people of Joseph were a spiritual people. They were in touch with God and received of his revelation. Why not? If merit counts, then give them ten times as much as Judah.

The patriarchal blessing of Jacob pronounced upon Joseph "the blessings of heaven above." It was meet, therefore, that the Lord should reveal unto them. And so we read, "The watchman of Ephraim was with my God," hence the Lord "taught Ephraim to go" and "laid meat unto them."

Indeed he visited them by an abundance of visions: "I have also spoken by the prophets, and I have multiplied visions and used similitudes by the ministry of the prophets." And again, "I have written unto him [Ephraim] the great things of my law." (Hosea 9:8; 11:3, 4; 12:10; 8:11, 12.)

Surely, then, if Judah, with all his inferiority was entitled to a sacred book, how much stronger the claims of the great and ennobling house of Joseph for similar recognition!

## **12 . Judah and Joseph Separated.**

### **Two Books Required**

Doubtless the Lord had good and sufficient reasons for giving other records than the Bible, and whatever the reasons for the giving of the Bible, the same hold good for the other records.

One very apparent reason why the house of Joseph should be favored with a record, independent of the one delivered to

Judah, is the fact that they were far removed from the land of Judah, and consequently were deprived of the oral and written word ministered by the prophets and apostles who labored among the Jews. True, the children of Joseph while in Canaan lived in the neighborhood of the children of Judah, and while thus associated did not require separate scriptures; neither did they have them. There was then no stick of Judah and stick of Joseph. All the tribes shared the same book, what little of it they had. Neighbors together may drink at the same spring, but once they separate new springs must be sought.

But Israel separated. Unwilling to live peaceably with each other, they were obliged to live apart. They were riven asunder and driven from their possessions. The ten tribes were carried into captivity and the children of Ephraim going "into far countries" were cast out of sight." "There was none left but the tribe of Judah only." (2 Kings 17:18-20.)

Exceeding was the anger of the Lord aroused against the children of Joseph. It was his purpose, however, to afflict them only "till they acknowledge their affliction and seek my face: in their affliction they will seek me early." "Ephraim bemoaning himself" and putting away his "idols" appeased the anger of an offended God, and mercy was extended.

Notwithstanding a dark and cloudy day, the descendants of Joseph will regain their olden glory, for, "I will strengthen the house of Judah, and I will save the house of Joseph . . . and they of Ephraim shall be like a mighty man, . . . I will hiss for them and gather them; for I have redeemed them; and they shall increase as they have increased." (Hosea 5:15; 14:8; Jeremiah 31:18-20; Zechariah 10:6-8.) Aye, "They shall increase as they have increased." A populous people somewhere!<sup>121</sup>

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<sup>121</sup> Nor shall Judah alone be restored. God will save likewise the house of Joseph, though he appears to have long entirely forgotten them. He will hiss for them and gather them. He will make them as it were the seed of his millennial church and cause them to be instrumental in spreading the knowledge of his truth to the uttermost parts of the earth. —General and Connected View of the Prophecies, vol. 2, p. 271, Reverend G. S. Faber.

### 13. Descendants of Joseph Located in America

That Israel was scattered "from one end of the earth even unto the other," requires no argument to prove. A mere reading of the following texts will suffice: Deuteronomy 4:27; 28:25, 37, 64; Amos 9:9; Isaiah 26:15; Jeremiah 24:9; 34:17; Zechariah 7:14. Consequent upon such a universal scattering, a portion of them necessarily found their way to America.

This dispersion seems to have been already accomplished in the days of Ezekiel, 587 B. C.: "My flock was scattered upon all the face of the earth." (Ezekiel 34:6.)

Nor are we without information as to which particular portion of the house of Israel came to this country. Everything points to the descendants of the house of Joseph. Their patriarchal blessings given under the spirit of prophecy, together with later symbolic sayings, falling from the lips of those who uttered no idle words, definitely direct our attention to this continent and no other.

The following will furnish a clue, gathered from the prophetic blessings pronounced upon Joseph and his posterity. It is very concise. Every word is measured and every word does duty:

Joseph is a fruitful bough, even a fruitful bough by a well; whose branches run over the wall.—Genesis 49:22.

The blessings of thy father have prevailed above the blessings of my progenitors unto the utmost bound of the everlasting hills.—Verse 26.

Let them grow into a multitude in the midst of the earth.—Genesis 48:16.

His seed shall become a multitude of nations.—Verse 19.

And of Joseph he said, Blessed of the Lord be his land, for the precious things of heaven, for the dew, and the deep that coucheth beneath, and for the precious fruits brought forth by the sun, and for the precious things put forth by the moon, and for the chief things of the ancient mountains, and for the precious things of the lasting hills, and for the precious things of the earth and fullness thereof, . . . he shall push the people together to the ends of the earth: and they are the ten thousands of Ephraim, and they are the thousands of Manasseh.—Deuteronomy 33:13, 17.

From the foregoing we gather:

1. That Joseph was to receive a "land."
2. That it would be remarkably fruitful, producing "the precious things of the earth and the fullness thereof." As such



it will be extensive and must be located in several zones.

3. That it will be situated at the "ends of the earth," at "the utmost bound," the furthestmost point and place from where the patriarchs stood when pronouncing these blessings. They were pronounced in the land of Egypt and on the borders of the land of Canaan. Striking out from that point any direction toward the furthestmost "land" located at the "utmost bound" or "end of the earth," will bring us to America.

4. That it would be a land exceeding in extent, "prevailed above," the inheritance received by Jacob's progenitors, Abraham and Isaac, who received only the land of Canaan. America is certainly more extensive.

5. That it would be such a land as would permit Joseph's descendants to become a "multitude of nations." America would permit this. What other country would? A multitude of nations were living on this continent at the time of its discovery by Columbus, ranging all the way from the semi-civilized Incas and Aztecs to the more barbaric tribes of the north. It is estimated that fully two thousand dialects were once spoken by the multitudes of Indian nations upon this land.

6. That to occupy this land the children of Joseph, "branches," must needs go "over the wall," the sea. With this agree the words of the prophets, who, speaking of the inhabitants of Heshbon and Sibmah, declared that "her branches are stretched out, they are gone over the sea."<sup>122</sup> (See Isaiah 16:8; Jeremiah 48:32.) An important event, surely, since twice recorded by different prophets and almost in the same language. Heshbon and Sibmah were places occupied by Israel. (See Numbers 32:37, 38; 21:25.)

No doubt it was this same migration that the prophet referred to in the succeeding chapter:

Flee, get you far off, dwell deep, O ye inhabitants of Hazor, . . . .  
Arise, get you up unto the wealthy nation that dwelleth without care,  
saith the Lord, which have neither gates nor bars, which dwell alone.  
—Jeremiah 49:30, 31.

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<sup>122</sup> Doctor Lowth commenting on Jeremiah 48:32: "Thy plants are gone over the sea, they reach even to the sea of Jazar." The words imply that the principal inhabitants are carried away and pass over the sea.  
—Horæ Apocalypticæ, vol. 3, p. 72, E. B. Elliott. A. M.

At this time America dwelt without concern or "care," requiring no fortifications, "gates nor bars." It was isolated, "alone," and verily "far off." Hazor was a possession of Israel and occupied by them; hence it was to them that Jeremiah directed his counsel. (Joshua 11:10-23.)

With these clues before us, there is no trouble tracing Israel to America, and we can readily understand Hosea when he said that the children of Ephraim "shall tremble from the west." (Hosea 11:10.)

The word of the Lord cannot be broken; it must be fulfilled; and these prophecies unfailingly apply to America for the very plainest of reasons—**because they can apply nowhere else.**

But what about the record of Joseph, the sealed book, the great ensign or sign of the latter-day dispensation? Well, that will be with the children of Joseph in their new inheritance. It will be located in America so graphically described by Isaiah.

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The Totten Memorial Association dedicated to the memory of Professor Totten, America's foremost chronologist and ethnologist, observes: "The vine of Sibmah was the appropriate emblem of transjordanic Israel. It represented Israel on the frontiers, Israel in close contact with the Gentile and heathen world. The lords of the Gentiles broke down its choice plants, 'which wandered into the wilderness: its shoots were spread abroad, they passed over the sea.' (Isaiah 16:8.) In spite of the breaking down of the choice branches of the Vine of Sibmah, its shoots were spread abroad. These shoots were men of Israel. 'They passed over the sea.' Jeremiah utters a similar oracle, saying: 'With more than the weeping of Jazar will I weep for thee, O Vine of Sibmah: thy branches passed over the sea, they reached even to the sea of Jazar: upon thy summer fruits and upon thy vintage the destroyer is fallen.' (Jeremiah 48:32.) But in spite of the ravages of the destroyer of the Gentiles, the outcasts of Israel, his fugitives from the destroyer (Isaiah 16:3, 4) dwelt for a while in the dark shadow of Moab, and then passed into the wilderness and passed over the sea. . . . Zechariah says, as translated by Doctor Robert Young: 'He hath passed over through the sea, and hath pressed and smitten billows in the sea.' (Zechariah 10:11.) All this was involved in the blessing in the racial covenant of promise, for God gave to Joseph 'blessings of the deep that coucheth beneath.' . . . Whence came these ancient traditions of a land beyond the sea? After diligent investigation, I am convinced that they came from the blessings pronounced on Joseph in the racial covenant of promise. The descriptions given of his land by the Patriarch Jacob and the lawgiver, Moses, indicate a land beyond the sea, beneath which the

Woe to the land shadowing with wings, which is beyond the rivers of Ethiopia: that sendeth ambassadors by the sea, even in vessels of bulrushes upon the waters, saying, Go, ye swift messengers, to a nation scattered and peeled, to a people terrible from their beginning hitherto; a nation meted out and trodden down, whose lands the rivers have spoiled! *All ye inhabitants of the world, and dwellers on the earth, see ye, when he lifteth up an ensign on the mountains; and when he bloweth a*

trumpet, hear ye. For so the Lord said unto me, I will take my rest . . . For afore the harvest, when the bud is perfect, and the sour grape is ripening in the flower, he shall both cut off the sprigs with pruning hooks, and take away and cut down the branches . . . In that time shall the present be brought unto the Lord of hosts of a people scattered and peeled, and from a people terrible from the beginning hitherto; a nation meted out and trodden under foot, whose land the rivers have spoiled, to the place of the name of the Lord of hosts, the mount Zion.—Isaiah 18:1-3, 4, 5, 7.



Now when we take our stand where the prophet stood when uttering this proclamation at Jerusalem, and look "beyond

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deep coucheth, and that extends 'unto the utmost bound of the everlasting hills.' Jacob was in Egypt when he blessed Joseph. Now if we go from Egypt to the utmost bound of the everlasting hills, and go either east or west, we will come to the United States of America, in the region of the Rocky Mountains, the backbone of the continent. The language, in its strict significance and grammatical structure, indicates this. Do not explain it away by calling it oriental extravagance. It means just what it says."—Our Race Quarterly, September, 1910, pp. 89, 91.

Note: The half tribe of Manasseh were among those of "trans-jordanic Israel," dwelling as they did on the other side of Jordan. They were the offspring of Joseph and constituted the bulk of the colony that came to America under Lehi in 600 B. C.

the rivers of Ethiopia," the Nile and its magnificent tributaries, which lie to the west of Jerusalem, the first and only land "beyond" is North and South America, stretched out like two great wings.<sup>123</sup>

It is on this land therefore that he will uncover and lift up the ensign.

"And he will lift up an ensign to the nations from afar, and will hiss (call) unto them from the end of the earth."—Isaiah 5:26.

Again taking our stand at Jerusalem and locating the "end of the earth," it will be found in the furthestmost regions, the opposite side of the globe, which once more brings us to America, where the "ensign from far" will be raised.

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<sup>123</sup> To understand the oracles of the Hebrew prophets, we must keep in mind the geography of their own times. The Cushmen or Ethiopians were the pioneers of ancient civilization. Herodotus, the father of secular history, says: "Where the south inclines towards the setting sun lies the country called Ethiopia, the last inhabited land in that direction. As it was the last inhabited land towards the setting sun, if we find a new land beyond it in that direction it must be in the west, beyond the sea. The Hebrew prophet tells of this land—a land beyond the sea."

Any land beyond the Pillars of Hercules and the Atlantic coast of Africa must be "over the sea," from the Old World. Now, however marvelous it may appear to us, and however contrary to our preconceived opinions and theories, the Hebrew prophets foresaw and foretold such a land. The God who created the world knows all about its physical geography. If the Hebrew prophets wrote under inspiration of his Spirit, as they claim to do, it should not seem strange to us that they perceived some things beyond the ken of mere human wisdom. . . .

If this be true, and there is no sufficient reason for doubting it, to describe a land as beyond the realms of the Ethiopians, is to locate it beyond the utmost confines of the Old World. Such a peculiar expression is used for this very purpose. . . .

Reading this prophecy (Isaiah 18:1-3) in the light of ancient geography and history, it is evident that the peculiar language with which it is introduced was selected by the penetrating spirit of truth to indicate a land beyond the utmost confines of the Old World. It is "over the sea" from it. For one of its characteristics is that it sends its ambassadors by the sea. Isaiah lived in Jerusalem. Starting there, and going either east or west beyond the Ethiopias of that day, we cross the sea, the Pacific Ocean or the Atlantic Ocean, and in either case come to the United States of America. It is the land and the only land we can reach, according to the designation of it given in this great prophecy.—Our Race Quarterly, September, 1910, pp. 91, 94. Published by The Totten Memorial Association.

It is on this continent, then, that the ensign, or "sign," as it is rendered in the Breeches Bible, will be lifted up and the gospel trumpet blown. Israel, the church, shall no longer be as a vine "pruned" and "cut down" and left to her bitter persecutors, "the fowls" and "beasts of the earth." They will again "be brought unto the Lord of hosts"; for "swift messengers" shall be sent to reclaim them from the enemy, by whom they have been "scattered and peeled" and "trodden under foot."

And this was to be accomplished in the selfsame time predicted by all the other prophets, "afore the harvest," which as Jesus tells us "is the end of the world." (Matthew 13:39). It is the "latter days," "the eleventh hour," "the hour of God's judgment," the time of the "great supper."

No doubt it was these and other prophecies that led the Reverend Mr. Reid, in 1828, to express the following:

And perhaps it may not be improper for us to indulge the hope that as the land in which we live was the birthplace and the nurse of civil liberty; so also in America, true religion shall first begin to flourish.—Seven Last Plagues, p. 217, Pittsburg, Pennsylvania.

In this connection we commend the remarks of Bishop Horsley: "The trumpet" is "the trumpet of the gospel," and "a pruning of the vine shall take place after a long suspension of visible interpositions of Providence, just before the season of the gathering of the fruits. A vine in the prophetic language is an image of the church of God." He further states that, "This season is fixed in the beginning of the verse: for **afore the harvest** . . . when a renewed preaching of the gospel shall take place in all parts of the world," which he again observes shall be in "the latter ages after a long suspension of the visible interpositions of Providence . . . . The swift messengers will certainly have a considerable share as instruments in the hands of God in the restoration of the chosen people. Otherwise, to what purpose are they called upon to receive their commission from the prophet? But the principal part they will have to act will be that of the carriers of God's message to the people . . . . The situation of the country destined to so high an office is not otherwise described in the prophecy than by this circumstance, that it is to be beyond the rivers of Cush: That is **far to the west** of Judea, if these rivers of Cush are to be understood, as they have been generally understood, of the Nile and other Ethiopian rivers." (Letter on Isaiah 18. Faber's

View of the Prophecies, vol. 1, pp. 159-165; Dissertations, etc., vol. 3, pp. 147, 148, edition 1818.)

## 14. How to Be Brought Forth

The manner in which this ensign shall be revealed — this record discovered, is indicated by Isaiah in the same chapter wherein he speaks of the sealed book.

Prophesying of distress unto Ariel (Jerusalem), "the city where David dwelt," a city grievously afflicted for her sins, he speaks of another people who will pass through the same fiery furnace of affliction." "And it shall be unto me as Ariel." (Verse 2.)

Who this other people are, we are not here informed. It is sufficient for us to know, however, that they stand in the same relationship to God as the Israel of Jerusalem, for they shall be unto God "as Ariel"; hence they are undoubtedly some branch of the house of Israel, probably of those who went "over the sea," of whom Isaiah previously spoke, 16:8.

At this point we may observe that according to the Nephite **Record** the people of Lehi who left Jerusalem just before its destruction at the hands of Nebuchadnezzar, were Israelites, descendants of the people of Joseph.

Now concerning this other people of the house of Israel we are told that they "shall be brought down, and shalt speak out of the ground, and thy speech shall be low out of the dust, and thy voice shall be, as of one that hath a familiar spirit, out of the ground, and thy speech shall whisper out of the dust." —Isaiah 29:4: Four times in one verse he emphasizes the fact that this people shall be brought down and "shalt speak out of the ground." An impressive event!

Now the only way for any nation or people to speak out of the ground, would be for that people to write their history, hide it up in the earth, and after having passed away, their history being recovered, that people would speak through its record out of the ground. With this agrees the Psalmist David:

Truth shall spring out of the earth; and righteousness shall look down from heaven. Yea, the Lord shall give that which is good; and our land shall yield her increase.—Psalms 85:11, 12.

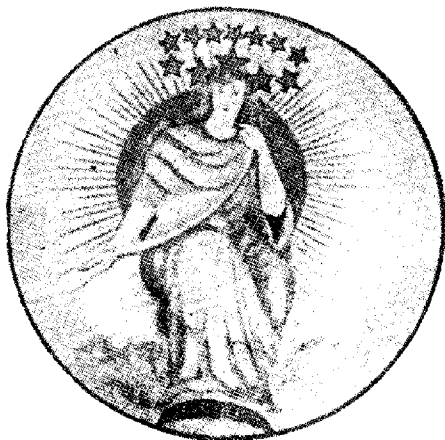
Here it is shown that just before the land of Israel shall

yield its increase, "truth" shall spring out of the earth. What is truth? Let David be his own interpreter, "Thy law is the truth." Jesus said: "Sanctify them through thy truth, thy word is truth." (Psalms 119: 142; John 17:17.) Thus it appears that a historical record containing the word of the Lord should be taken out of the earth.

"Let the skies pour down righteousness: let the earth open, and let them bring forth salvation."—Isaiah 45:8.

## 15. Recapitulation

We offer the following summary of the prophecies pertaining to the bringing forth of an inspired record.



*The Church as Re-  
stored in Latter Days.*

1. That a sign will be given.
2. That it will be set up at the time of the gathering of Israel. The Nephite **Record** was revealed at this time.
3. That it will be something extraordinary, a marvelous work and a wonder. The Nephite **Record** is surely such.
4. That it will show itself unto all nations. The Book of Nephite now printed in many languages.
5. That it will consist of the revelation of a sealed book.

So far as human ability to translate the Nephite **Record** was concerned, it was powerless; the book was locked, "sealed," both to the learned and the unlearned. Were it not for the Urim and Thummim received with the plates, the book would still remain a mystery. This instrument consisted of two transparent stones set in silver bows; looking through them the prophet received the mind of the Lord on whatever matter was under investigation. Possession of this constituted a "seer" in ancient times. The following texts on the Urim and Thummim will afford additional light: Exodus 28:30; Leviticus 8:8; Numbers 27:21; 1 Samuel 28:6; Ezekiel 2:63; Nehemiah 7:65.

6. That it will be delivered into the hands of an unlearned man. Joseph Smith was an uneducated youth of twenty-two years when he received the plates.

7. That it will not be translated by the wisdom of man. A transcript of the characters or "words" of the book was sent to a learned man celebrated for his literary attainments, Professor Anthon, of New York City, who, after admitting the genuineness of the characters, confessed that he could not read a "sealed" book.<sup>124</sup>

8. That it would reveal itself a little while before the return of Lebanon to be a fruitful field. The Nephite **Record** was discovered just twenty-six years previous to this event.

9. That it would come at a time when the disabilities of the Jew would be removed. The Nephite **Record** was first published in 1829. Jewish emancipation began in 1830.

10. That it would be a religious and doctrinal book. The Nephite **Record** is eminently so.

11. That it would be a record of the house of Joseph. This is the claim set forth in the Nephite **Record**.

12. That it would contain the great things of God's law. The reader of the Nephite **Record** will determine this.

13. That it would be brought forth on the land shadowing

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<sup>124</sup> In a New and Critical Translation of Isaiah by Franz Delitzsch, D. D., the following rendition of Isaiah 29:11, is offered: "And the revelation of all this will be to you like words of a sealed writing which they give to him who understands writing, saying, Pray read this; but he says, I cannot, it is sealed."—Prophetic Times, vol. 10, p. 24.



with wings, America. It was here that the Nephite **Record** was discovered.

14. That it would come forth "out of the ground."

Where, then, will the reader find anything that fulfills these prophecies as does the Nephite **Record**? Nay, find anything that even makes a pretense of fulfillment? The **Nephite Record** is, in fact, the only record claiming to fulfill them, and, as such, must be the predicted book.

It has come in the right manner. It was revealed at the right time. It sets forth the right claims. It is a record of the right people. It was discovered in the right place, and was brought forth in the right land. It must be of divine origin.

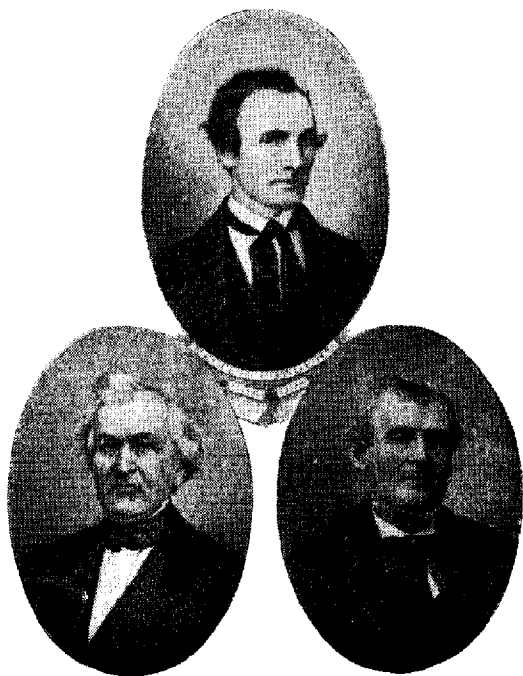
## 16. Witnesses Testify

In addition to the testimony of "Moses and the prophets," we submit the evidence of eyewitnesses, of those who lived in the times when these things were brought forth. This may not be necessary, but it will serve to show, at any rate, that Joseph Smith was in no way laboring under any hallucination in making the claims he did.

Testimony of three witnesses:

Be it known unto all nations, kindreds, tongues, and people, unto whom this work shall come, that we, through the grace of God the Father, and our Lord Jesus Christ, have seen the plates which contain this record, which is a record of the people of Nephi, and also of the Lamanites, their brethren, and also of the people of Jared, who came from the tower of which hath been spoken and we also know that they have been translated by the gift and power of God, for his voice hath declared it unto us wherefore we know of a surety, that the work is true. And we also testify that we have seen the engravings which are upon the plates; and they have been shown unto us by the power of God, and not of man. And we declare with words of soberness, that an angel of God came down from heaven, and he brought and laid before our eyes, that we beheld and saw the plates, and the engravings thereon; and we know that it is by the grace of God the Father, and our Lord Jesus Christ, that we beheld and bear record that these things are true; and it is marvelous in our eyes, nevertheless, the voice of the Lord commanded us that we should bear record of it; wherefore, to be obedient unto the commandments of God, we bear testimony of these things. And we know that if we are faithful in Christ, we shall rid our garments of the blood of all men, and be found spotless before the judgment seat of Christ,

and shall dwell with him eternally in the heavens. And the honor be to the Father, and to the Son, and to the Holy Ghost, which in one God. Amen.



OLIVER COWDERY.  
DAVID WHITMER.  
MARTIN HARRIS.

## Testimony of eight witnesses:

Be it known unto all nations, kindreds, tongues, and people, unto whom this work shall come, that Joseph Smith, Jr., the translator of this work, has shown unto us the plates of which hath been spoken, which have the appearance of gold; and as many of the leaves as the said Smith has translated, we did handle with our hands: and we also saw the engravings thereon, all of which has the appearance of ancient work, and of curious workmanship. And this we bear record with words of soberness, that the said Smith has shown unto us, for we have seen and hefted, and know of a surety, that the said Smith got the plates of which we have spoken. And we give our names unto the world, to witness unto the world that which we have seen; and we lie not, God bearing witness of it.

CHRISTIAN WHITMER.

JACOB WHITMER.

PETER WHITMER, JR.

JOHN WHITMER.

HIRAM PAGE.

JOSEPH SMITH, SEN.

HYRUM SMITH.

SAMUEL H. SMITH.

One cannot but be impressed with the peculiar positiveness attending these testimonies; no guesswork about it. It carries the full tonal quality of truth, and poises itself in the sacred element of sublime assurance. They "saw," they "heard," they "handled."

The objector has clamored for additional testimony, feeling that the affirmations of twelve men are insufficient. Indeed such have contended for a personal view, refusing to accept unless thus gratified. These would fare unfortunately had they lived in the days of other dispensations. They would refuse to follow Gideon on the grounds that he was a self-assumed leader, himself, only, seeing the vision. Moses they would repudiate, since with the angel they could not commune, nor gaze upon the burning, fiery bush. Nor would they repent at the preaching of Jonah, hearing not for themselves the death doom of Nineveh.

And what would such unbelievers have done in the apostles' times? The resurrection of our Lord they would ignore, since he showed himself "not to all the people but unto witnesses chosen before of God." (Acts 10:41.) This testimony they would spurn as a cunning collusion, gotten up by a coniving clique—"chosen witnesses."

It is a noteworthy fact well substantiated in sacred story that the most important and most serious truths were invariably supported only by the bare, bald testimony of the few. Noah combated the opposition of the world with his announcement of an approaching flood. Sodom and Gomorrah fell under fiery condemnation because of their rejection of the unsupported testimony of Lot, and all Israel was obliged to accept the single-handed statement of the great high priest concerning the miraculous contents of the ark. They believed that within that ark reposed a pot of manna, a sample of that food which rained from heaven for forty years; two tables of testimony written with the finger of God, and Aaron's rod that budded.

These statements the people were under obligation to receive, or if rejected would lose their souls. It was a case of believe or be damned; there was no alternative.

And what evidence has the world to-day of the resurrection of Christ outside of the statements of the Bible? They tell us there are no living witnesses, nor have there been for eighteen hundred years, and yet we find millions who are ready to stake their all on that transaction.

"Oh, but," says one, "there were above five hundred brethren who saw Jesus at once." Where is their testimony? Certainly not in the Bible! All we have for it is the writings of one man who makes statement to that effect. This is entirely inadmissible so far as the testimony of the five hundred is concerned. It would not be accepted in any court on earth. Then, again, where is the original documentary evidence of this one man? All we have is a reputed copy of a copy of a copy, etc. There is not a single original manuscript of the Bible in existence. They have long since been lost, hundreds of years ago. What we have are purported copies. And even though the original manuscripts were in existence, the resurrection is not supported by an overabundance of evidence. There are the testimonies of four and four only: Matthew, John, Peter, and Paul. Whatever any other writer says about it is second-handed hearsay and not evidence.

Surely then, in the light of such rarity of testimony establishing the former day dispensations, that which is supported by twelve good men and true, is, at least, equally as strong and quite as reliable. It is worthy of acceptance.

But the most effective evidence any man can adduce is the logic of the law, and the approval of time-tested principles. Supported by the sayings of the seers and the premonitions of the prophets, the case rests upon the very bosom of divinity, where error cannot be. It breathes a celestial atmosphere, healthful and invigorating to right, but weakening and ruinous to wrong.

It was unto this unbribable witness that our Lord ever appealed. He asked for, and proffered no greater: "For had ye believed Moses ye would have believed me, for he wrote of me. But if ye believe not his writings, how shall ye believe my words?" (John 5:46, 47.)

We have no apology, therefore, to offer for the overwhelming evidence of Moses and the prophets on behalf of the Book of Nephite; for "if they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead." (Luke 16:31.)

## 17. Evidence of Archaeology

Aside from the evidences already submitted, there is an abundance of collateral testimony whose mines we have not explored and whose oceans we have not crossed.

It corroborates the Nephite **Record** at every turn of its interesting narrative. This testimony is gathered from the archaeological fields of research now so prolific in their ever-increasing disclosures.

The Nephite **Record** in its story of Ancient America tells an unvarnished tale. There is nothing studied or reserved. It plays an open hand. Its statements are unambiguous. They are "yea" and "nay." There are no ifs or maybes. It is the simple story of unsophisticated writers who had only the truth to tell and God to fear.

It is the story of the ancient races of America; of how and when they came; of their pilgrimages and perils; of their settlements and separations. And all this is marvelously confirmed in the archaeological and traditional lore now coming to light.

It is a story of their industry and efforts; of their farms and firesides; of their flocks and herds; of their high towers

and temples; of their aqueducts and highways; of their mining and engineering; of their fortresses and fastnesses; of their commerce and traffic, and of their cities and empires. And every utterance in this unrivaled record has received striking confirmation since the discovery of the golden plates.

The Nephite **Record** as a literary gem reveals the learning and language of prehistoric America. It tells of their statesmen and rulers, of their kings and councils, of their historians and philosophers, of their records and ruins, and of their arts and sciences. And in a most wonderful way its every statement is established by the later discoveries of learned explorers.

Concerning the wars and calamities, earthquakes and inundations, famines and pestilences, afflicting pre-Columbian America, the Nephite **Record** is as definite as it is delineative, and its every utterance is corroborated by the discoveries of modern science.

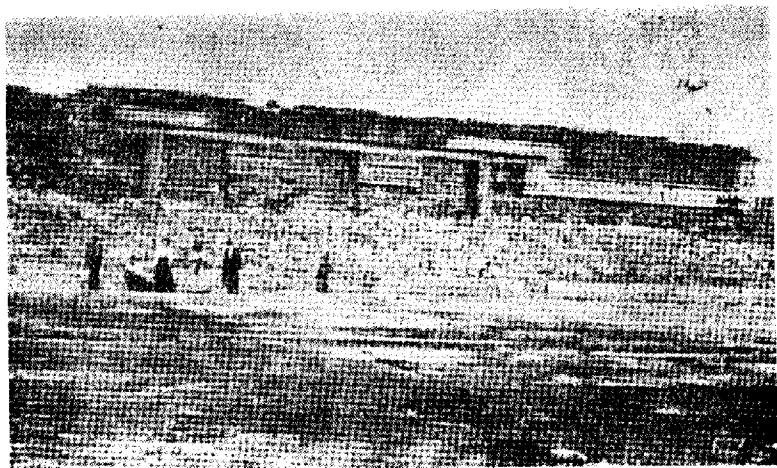
The golden record of the Western Hemisphere reveals the righteousness and wickedness of the aborigines, which wickedness finally led to their degradation and downfall, a fact at once apparent in the indolent life of the one-time roaming red man. It relates how their prophets, foreseeing coming calamities, prayed Almighty God for a name and a place to be preserved on the sacred soil of their promised land. And the Nephite **Record** is prolific in responsive promise, heralding the age when the offspring of Ephraim and Manasseh shall flourish in all the land, and the Lamanites (Indians) shall blossom as the rose.

Friendly reader, these things, astounding and unheard of a few years ago, were first told in the Nephite **Record**. But now, one may read of them in every archaeological journal, resurrecting an embalmed America wrapped in the shroud of ruin and relic.

The Nephite **Record** informs us that the ancestry of the red man were descendants of Abraham, Isaac, and Jacob; and ethnology now says it is true.

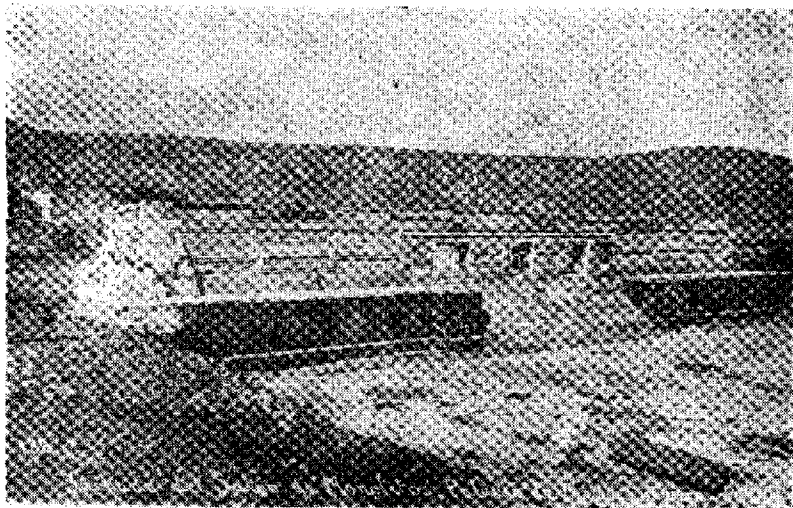
The Nephite **Record** affirms that there were three colonies that came to America at different periods of time. Legend and glyph now testify to the same thing.

The Nephite **Record** declares that the original colonists



RUINS IN CENTRAL AMERICA

came across the sea and first settled in the regions of Central America, a statement antagonistic to popular opinion in 1830. It was advocated that they came by way of Bering Straits. But popular sentiment has reversed its opinion; they accept the declaration of the Nephite **Record**.



#### MORE CENTRAL AMERICAN RUINS

Herein is manifest the divine character of the book. Joseph Smith was but a poor and unlearned backwoods boy, unpermitted by opportunity, wealth, or learning to institute scientific explorations in the labyrinths of unexplored America. Neither was it possible for him to plagiarize from other publications the wonderful information divulged in the Nephite **Record**, for the simple reason that such information was not yet published.



Immediately upon the publication of the book, however, Messrs. Waldeck, Stephens, Catherwood, Norman, Charnay, Delafield, and a host of others got to work, and after extended research amid tumuli and tribe, forest and fastness, smiting the stony lips of revealing ruins, uncovered an astounding mine of information, corroborating Cumorah's treasure already whispering "low out of the dust." It has led where others followed; an ineffaceable mark of its inspiration.



ANCIENT AZTEC CALENDAR STONE

*in museum, City of Mexico. Pronounced as perfect in its purpose by eminent astronomers.*

And whence received Joseph Smith all this wondrous wealth of knowledge so clinchingly confirmed by scientist and

scholar? It will not do to say that he bought up or duped the army of antiquarians now at work exhuming an entombed America. Archæologists are not on the market, and their work ordered by governments may be relied upon.

Hampered by youthfulness, hedged by illiteracy, and walled in by poverty, the only open avenues of enlightenment were those of either guesswork or God. The reader will take his choice, but we confess that it will require more faith to accept the former than to believe the latter.

## 19. Literary and Moral Features

Making an examination of the book, we are amazed at its inimitable plan, its broad foundation, its unique construction, its wonderful fitness, its intricate harmony, and its triumphant climax.

Its propositions are eternal and universal, exhibiting a comprehensiveness of grasp, divine in its conception.

It is a harmonious blending of the ordinary and the extraordinary; of the natural and the supernatural; yet every incident unfolding as gently as a summer's morn.

Unlike other books it presents a beautiful blend of the past and future. As intricate as anatomy and correspondingly united, each writer exhibits a splendid independence, yet all forming an essential, integral part of a grand whole.

Viewing it as a moralizing force, it presents the nature of man in all his noble and ignoble qualities, ultimately reaching an undivided verdict that right is right, wrong is wrong, and God is good.

As a still small voice portraying the transient experiences of time, it unobtrusively impregnates one with a largeness of view, and a nobility of resolve. Indeed it appeals to us as the voice of God, calling with irresistible persuasion from the indolence of waywardness to the activities of a better life.

By it we strike a balance, we take our bearings, and going hand in hand with God, labor on in a fullness of faith of a glorious salvation.

## 20. Internal Evidence

In addition to these literary and moral excellencies the Nephite **Record** presents an inspirational quality, equaled only by the Bible. In it may be found prophecies of momentous importance, remarkable in their nature and of interest to all. Nor are they rainbow predictions, always ahead and never caught up with. Many of them have been startlingly fulfilled while others are now coming to pass. Take for instance the prophecy on the suffering of the saints, where on page 707, authorized edition, speaking of the time when the book shall be revealed, it says, "And it shall come in a day when the blood of the saints shall cry unto the Lord, because of secret combinations and the works of darkness." At the time of its publication the skies of religious sufferance were clear. Not a ripple on the smiling sea of boasted American freedom. Liberty's bell had long since tolled toleration to all. And yet within three years the floodgates of fury were broken, permitting an onrush of persecution unparalleled in modern times.

It is only necessary to mention their expulsion from Jackson County, Missouri, where twelve hundred men, women, and children were driven at the hands of Missouri mobs to seek refuge elsewhere. Plundered of their property they settled in Clay County, only to be again expelled, this time into the wild and uncultivated counties of Caldwell, Carroll, and Daviess. Purchasing their property, they here hoped to effect a permanent settlement, but no! their political principles were too well known; the Saints were antislaveholders, and Missouri at this time was a slaveholding State.

Meanwhile their troubles continued. It was in vain they implored the rulers of the land for protection, their repeated petitions being answered only with repeated insults. Eventually a climax was reached, in the issuance of that famous order of extermination by the governor of the State. A fitting tableau to such murderous proceedings!

Cast forth upon the bleak, snowy prairies, houseless and unprotected, they were hunted like wild beasts. Men, women and children were whipped with hictory withes, their bodies being lacerated in a fearful manner, or else tied to trees and

deprived of food until obliged to gnaw the bark in order to sustain life.

The massacre at Haun's Mill is still fresh in the memories of the older citizens as the most barbaric butchery of the age. Defenseless citizens were attacked without a moment's warning in a most inhuman manner, with bludgeon, corn cutter, and gun. Seventeen were slaughtered, the rest escaping only by fleeing to the woods and forsaking their properties to be pillaged by their Christian (?) persecutors.

Fifty or sixty of the Saints were thrust into dungeons, bound in chains, and it is said were fed on human flesh, termed by their persecutors, "Saints' beef."

Finally, after laying waste their fields, shooting down their cattle, and burning their dwellings, they forcibly expelled them from the State, some fifteen thousand bleeding, suffering Saints. Their holdings were confiscated to pay the expenses of the war, and this proving inadequate, the legislature appropriated two hundred thousand dollars to cover the deficiency. In these depredations the Saints lost some two million dollars' worth of property, never receiving a cent of reimbursement.

It is unnecessary that we mention the names of the ring-leaders of such brutal proceedings; suffice it to say that clerical cloth was usually found in the van, Bible in one hand and sword in the other.

The evidence certifying to these illegal proceedings is too well known ever to permit of any questioning. Memorial upon memorial accompanied by sworn affidavits, begging for redress, is piled up on the archives of State and Congress. But there was no redress, nor has there been unto this day. "Gentlemen, your cause is just," replied President Van Buren to a delegation of Latter Day Saints imploring at his feet for protection against their inhuman murderers, "but I can do nothing for you. If I would I'd lose the vote of Missouri."

The Saints cannot be charged as the cause of these troubles, unless it be their faith, so unlike that of their sectarian neighbors, excited every opposition to down it at all costs. It is the story of truth and its trial in every age, and it is the decree of Jesus Christ for all time to come: "Ye shall be hated of all nations for my name's sake." (Matthew 24:9.)

The following from the Reverend Smucker, an unbeliever in our faith, is quite correct:



HAUN'S MILL MASSACRE

My heart sickens and the blood freezes in my veins while I write and while I contemplate the worse than savage atrocities inflicted upon the most law-abiding, peaceful, unoffending people that ever graced the footstool of God.

What but the power of prophecy could have foretold such calamities?

The **Nephite Record**, then, stands upon its merits, its every page enstamped with inspiration and guaranteeing redemption at par at the altar of every honest prayer:

And when ye shall receive these things, I would exhort you that ye would ask God, the eternal Father, in the name of Christ, if these things are not true; and if ye shall ask with a sincere heart, with real intent, having faith in Christ, he will manifest the truth of it unto you, by the power of the Holy Ghost; and by the power of the Holy Ghost, ye may know the truth of all things.—Book of Nephite, p. 77*B. moroni 10:4.*

Unalloyed truth! Like a young giant conscious of his conquering strength, it invites all to make this personal test. Imposter! do I hear? Never! Where the impostor so insane as

to imperil his chance for success by referring his case to a truth-discerning Judge?

Proved by archæology, demonstrated by discovery, confirmed by internal teaching, backed up by the Bible, and rendered impregnable by prophecy, having won its way against all kinds of powerful opposition, the Book, serenely conscious of its irresistible strength, is ready to stake its all on the results of a single issue, suffering the honest investigator to choose the time and place. **It must be of divine origin.**

## **21. The Use and Purpose of the Record of the Nephites**

It is valuable as an educational work, bringing to light the history of a highly cultured and long-extinct people. It is the only record of its kind.

It is of priceless worth to the antiquarian, assisting him to locate and follow up his researches among the ruins.

It reveals the manner of the Lord's dealing with his people on this continent, relating the mighty miracles performed among them.

It teaches the gospel of Christ in great plainness, that none may misunderstand.

It comes as a latter-day witness to the gospel of Jesus Christ, the Bible being that other witness.

It tends to dissolve the ever-increasing clouds of infidelity towards the Bible, by fulfilling its prophecies, thereby witnessing for it as a true record.

It comes as an Ensign of the Restoration, an essential announcement that the kingdom of heaven is at hand.

It is a record of the house of Joseph, and of particular importance to that people, revealing unto the Lamanites (Indians) what great things the Lord hath done for their fathers.

It comes uniting itself with the record of Judah that the purposes of God in the restoration of the house of Israel may be speedily accomplished.

It contains prophecies of momentous nature, pertaining to coming events of interest and concern to all.

It comes that the meek may increase their joy in the Lord

and the poor among men rejoice in the Holy One of Israel, that the eyes of the blind may see out of obscurity, the erring come to understanding, and the murmuring learn doctrine.



O stop and tell me Red Man,  
Who are you, why you roam?  
And how you get your living—  
Have you no God, no home?  
With stature straight and portly  
And decked in native pride,  
With feathers, paints and brooches,  
He willingly replied:  
“I’m Joseph’s son, Manasseh,  
And Jacob for me prayed,  
But O how blessings vanish  
When man from God has strayed.  
“Before your nation knew us,  
Some thousand moons ago  
Our fathers fell in darkness,  
And wandered to and fro.  
“And long they’ve lived by hunting,  
Instead of work and art,  
And so our race has dwindled  
To idle Indian arts.

“Yet hope within us lingers,  
As if the Spirit spoke:  
‘He’ll come for your redemption  
And break your Gentile yoke.

“ ‘And all your captive brothers  
From every clime shall come  
And quit their savage customs  
To live with God at home.’ ”

## THE TIME OF THE END

Everybody is interested in the time of the end, as the signs of the times convince us that we are living in that period.

Daniel twelve deals exclusively with this subject. It reads:—

And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation *even* to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book.

2. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame *and* everlasting contempt.

3. And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever.

4. But thou, O Daniel, shut up the words, and seal the book, *even* to the time of the end: many shall run to and fro, and knowledge shall be increased.

5. Then I Daniel looked, and, behold, there stood other two, the one on this side of the bank of the river, and the other on that side of the bank of the river.

6. And *one* said to the man clothed in linen, which *was* upon the waters of the river, How long *shall it be* to the end of these wonders?

7. And I heard the man clothed in linen, which *was* upon the waters of the river, when he held up his right hand and his left hand unto heaven, and sware by him that liveth for ever *that it shall be* for a time, times, and an half; and when he shall have accomplished to scatter the power of the holy people, all these *things* shall be finished.

8. And I heard, but I understood not: then said I, O my Lord, what *shall be* the end of these *things*?

9. And he said, Go thy way, Daniel: for the words *are* closed up and sealed till the time of the end.

10. Many shall be purified, and made white, and tried; but the wicked



shall do wickedly: and none of the wicked shall understand; but the wise shall understand.

11. And from the time *that* the daily *sacrifice* shall be taken away, and the abomination that maketh desolate set up, *there shall be* a thousand two hundred and ninety days.

12. Blessed *is* he that waiteth, and cometh to the thousand three hundred and five and thirty days.

13. But go thou thy way till the end *be*: for thou shalt rest, and stand in thy lot at the end of the days.—Daniel 12.

In the consideration of this prophecy I shall copy from an Article written by my husband, Daniel Macgregor, published in Zion's Advocate, May, 1927. The Prophetic periods of Daniel 12 were the only lengthy periods in the Bible which he did not solve in the Marvelous Work and A Wonder.

The solving of the Prophetic Periods and the unveiling of prophetic mysteries was the special work of his life, and was that "peculiar work" unto which he was set apart in his ordination to the Eldership when he was but nineteen years of age. He was conscious of this for the last twenty years of his life. In fact, when he completed the first edition of the Marvelous Work and a Wonder, he remarked, "I would not mind dying now, for I feel that I have performed the particular work that I was sent into the world to do."

With the solving of the mysteries of Daniel 12 that work was finished. A few months later he was called to his rest.

The following from his pen speaks for itself:

### "Solved at Last"

"A Solution of the 1260, the 1290 and the 1335 Days of the Last **Chapter of Daniel in the Historic Years of A. D. 1914, 1926 and 2000.**

While preaching at Centralia recently a good brother asked for a discourse on the near coming of Christ. Responding to his wish I announced that I would take up the subject on the following evening.

Upon retiring that night I asked for special light on this theme of ever increasing interest. Nothing was received during the silent hours of slumber but upon awakening at four A. M. I reached for the Bible which lay near by, and started to review some of the prophecies relating to latter day events. I had no particular passage to look up, and therefore followed where ever the Book seemed to lead.

Presently my eyes fell upon the last chapter of Daniel, a chapter I had often read before and which I had never been able to fathom. How often I have pored over those prophetic periods therein mentioned, and was never able to get anything out of them. But this morning everything opened up and I read with breathless interest.

In my efforts to unseal the prophetic periods of Daniel and the Revelations, as unfolded in the Marvelous Work and a Wonder, I never ventured to unravel the mystery concealed in the 12th chapter of Daniel for the very simple reason I did not then understand it. I considered only 1260 years of Revelations 12: and Dan. 7: the 2300 days of Daniel together with the "Seven Times" or 2520 years. As to the correctness of that solution it has never been challenged, and in every instance in public discussion where I had occasion to use those prophetic periods to establish the Restoration in 1830 our opponent was silenced.

It may be interesting to know that very few writers have attempted a solution of the 1290 and the 1335 days. There were several guesses made, all of which have failed. But this is not to be wondered at, since the interpretation of these things was to be reserved "until the time of the end." The "Time of the End" is here and the mystery will be solved.

The prophecy opens up in a dismal way. It is the gray cold damp before the break of an Eternal Day. There was to be "A time of trouble such as never was" and all this was to transpire "at that time." It is the "time of the end" as pointed out in the context. Dan. 11:40.

Associated with this time of trouble there is to be "increase" of "knowledge." This knowledge is not limited to worldly and material things displayed in invention and discovery, rather are we to consider it as reflected from the pages of a certain "sealed book," the very book wherein Daniel recorded his visions. "But thou, oh Daniel, shut up the words and seal the book, even to the time of the end, many shall run to and fro, and knowledge shall be increased." Vs. 4.

Immediately a question is asked. It is concerning the time of the end. Certainly a very natural inquiry. It is the question of an angel, asked of another. "How long shall it be to the end of these wonders?" What wonders? Why, the wonders that Daniel had been viewing. Those wonders were re-

lated to the rise and fall of the empires, the setting up of the Little Horn, the Papal power, the wearing out of the Saints in a terrible apostacy and the latter day world war, all of which would lead into an unparalleled time of trouble.

The answer received was seemingly ambiguous, but later, when the full message of the angel was received it is perfectly clear.

In this answer we are informed that the end will not be until after "a time, times, and a half." This period otherwise stated, is a year, years and a half or three years and a half. Now at that time the Chaldean year prevailed, which, composed of 360 days, was decidedly shorter than the solar year of  $365\frac{1}{4}$  days, such as we use today. Three and a half Chaldean years therefore will equal 1260 days. Now days in prophetic parlance signify years, therefore the period before us is 1260 years.

The date for commencing this period is not stated. In fact the complete answer to the inquiry is not yet given. There remain other prophetic periods to be stated and considered. The 1260 years is only one link in a chain of periods that are to answer the great question relating to the time of the end.

There is however a reference in the answer before us to a point of commencement, from whence we are to take our bearings and within which "all these things shall be finished." What things? Why all these things which Daniel saw and which have taken up his entire book in telling us. That point of commencement is:

"And when he shall have accomplished to scatter the power of the Holy people all these things shall be finished."

Daniel was an Israelite and at the time of writing, a captive in Babylon. The Holy people were the people of the Covenant made with Abraham, who were the people of Israel. Now the scattering of the power of the Holy people was, even while Daniel wrote, an accomplished thing. The Kingdom of Israel comprising the 10 tribes were driven away from their homes in 721 B. C. The Kingdom of Judah however did not meet its fate until some time later, not indeed until B. C. 588 as we shall learn.

When was it therefore that "He shall accomplish to scatter the power of the Holy people?" Upon learning this we shall

be in a fair way to commence our reckonings.

Turning to the Record of the Nephites we learn that just before the fall of Jerusalem the Lord warned Lehi to flee the place, as its destruction was nigh. So overwhelming would be that destruction that Lehi was admonished against making any fire in the wilderness, lest the enemies of Israel discover and destroy him. Their destiny was the promised land of America, and the time of leaving their homeland was 600 B. C.<sup>2</sup> Some eleven years later, another colony led by Mulock a son of Zedekiah the king, also left the fatherland for a place known in prophecy as "the utmost bound of the everlasting hills" "over the sea" "to a wealthy nation that dwelleth without care which have neither gates nor bars and which dwell alone." The people of Mulock constituting this second colony, escaped just in time to avoid the awful destruction that fell upon Jerusalem. This occurred in B. C. 588. Thus the power of the Holy people was scattered and both of these colonies were a "holy people." R. N., p. 201, 279, 600.—Lamoni Edition.

It was a terrible time for those who were left behind. Jerusalem was reduced to heaps and the far famed Temple of Solomon was burned to the ground. Its vessels were taken to Babylon and the entire people of Palestine were carried into exile. Thus was accomplished the scattering of the power of the holy people. Yes indeed it was their "power" that was scattered. The strength of Israel was transported "over the sea" to a land afar. This occurred in 588 B. C.

The year 588 B. C. was preceded as we have shown by the preliminary event, that of the departure of the first Colony under Lehi 600 B. C. Thus the period covered by 600 B. C.-588 B. C. stands out conspicuously as the time of scattering the power of the "holy people" which was "accomplished" in 588 B. C.

Daniel does not appear to understand as yet just when this prophetic period of 1260 years is to end, so he renews the question. "Oh my Lord what shall be the end of these things?"

One thing made clear to him was that the vision would not be fulfilled till the time of the end." And he was further informed that others will then understand the vision, for the

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<sup>2</sup> See also 2 Kings 24, for the "scattering of the power of the holy people," 600 B. C.

"wise shall understand" and that too "at the time of the end."

Another period is now marked off in addition to the former with a definite point of commencement. It is as follows:

"And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days."

The daily sacrifice was taken away or ceased at the time of the destruction of the Temple which, as we have learned, occurred in B. C. 588, and it was at that self same hour, that Babylon the destroyer became an "Abomination of desolation." Its rule of force was established in the desolation and banishment inflicted upon Judah, now a captive in his domains.

It is true that there was a frequent destruction of Jerusalem by the Roman army in A. D. 69-70 when another temple of the Jews was destroyed. And this is graphically alluded to in Dan. 8:9-14. Our Savior also spoke of this in Matt. 24:15-16.

But the Roman desolation, was not the Desolation noted in this last chapter of Daniel. This may be determined by computing the 1290 years from that time of destruction in A. D. 69 which brings us to no productive date.

There were unquestionably several occasions when Jerusalem was destroyed by a relentless foe, each one of which might be termed an abomination of desolation; but the first great destruction was wrought in B. C. 588 when, as shown, the "power of the Holy People" was scattered; they were led, as we have learned, to America.

It must not be forgotten that the original question and answer, concerned and covered "all these things" noted in the visions of Daniel. The first event brought to his attention was the Head of gold, the lion power, whose downfall was impressively shown. That occurred in B. C. 539 when the Medo Persian nation succeeded in the control of the world dominions. And so it is fitting that some prophetic period should be given encompassing all the nations visioned by the prophet. It will require such an answer as will encompass "ALL these things."

The downfall of Babylon was undoubtedly occasioned by her inhuman treatment of the children of God. Do we not read "He that toucheth you toucheth the apple of mine eye." This came from God. The suffering endured by Israel at the hands of their Babylonish conquerors is horrible to relate. It is partially stated in 2 Chron. 36:14-21.

The answer to the question will therefore commence from some point within the first great "thing" visioned by the prophet. And what more prominent and appropriate point than that which marked the promoting cause of the downfall of the Babylonish nation, when as an abomination of desolation they occasioned the scattering of the power of the holy people.

That event occurred in B. C. 600-588. At the latter date, B. C. 588 there was finally and fully "accomplished," the scattering of the holy people, and, at the self same date, the abomination of desolation was effectively set up.

In computing these periods, we must not forget that in Daniel's day, the Chaldean year of 360 days prevailed. Since that time the world has changed its method of keeping time. We are now governed by solar time, a year consisting of 365¼ days. We must therefore transpose the Chaldean year of 360 days to the Julian or solar year of 365¼ days. Nor must we forget that prophetic days symbolize so many years. "I have appointed thee each day for a year." Ezk. 4:6.

In 1260 Chaldean or calendar years there are 1242 solar years, in 1290 Chaldean years there are 1272 solar years and in the large period of 1335 Chaldean years, there are 1316 solar years.

We are now ready to take our reckonings. The first measuring rod we shall make use of is the 1272 years. This period added to the point of commencement, the "time that the daily sacrifice was taken away," the time of scattering the power of the holy people viz., 588 B. C. brings us to A. D. 684. From this point we shall make use of the 1242 measuring rod which brings us to A. D. 1926. The importance of this date we shall learn presently.

But there is another prophetic period that goes a little further into the future. It is the 1316 years. Of this period the angel said "Blessed is he that WAITETH and cometh

to the thousand three hundred and five and thirty days."

Substituting therefore the period of 1316 years for that of the 1242 years and reckoning from the same basis, 684 A. D. we are brought to 2000 A. D.

It is clear that the 1242 years and the 1316 years run concurrently, expiring at different dates, since it is held forth that it is possible for those living at the expiration of the 1242 years to continue until the close of the 1316 years: "Blessed is he that waiteth and cometh to the 1335 days." The significance of "Waiteth" is apparent. It means to tarry or abide from the expiration of one period to the close of the other. And so it is humanly possible for those of our youth living in 1926 which marks the close of the 1272 and the 1242 years to continue until the termination of the 1316 years, extending as it does unto 2000 A. D.

It is said in the prophecy that those who abide until the close of the 1316 years will be "blessed" because it will bring to them a day of "rest" when they will be assigned the "lot" of their inheritance. It may mean the commencement of the Millenium reign.

How fitting it is that the "end of the days" should terminate at the 2000 A. D. point. It will complete the 6000 years since man was placed upon the earth or the end of the six great days of the Almighty with whom "one day is as a thousand years." May we not then expect will commence the seventh day of "rest" as it is termed in the prophecy. And surely it will be such, to all those who will be permitted to stand in the "lot" of their inheritance.

It may be asked what did 1926 bring forth as an item of consequence, that it should be designated in the prophetic periods? . . .

Will any of the factions of the Restoration presume to tell us what then occurred, of consequence to their movements? Nothing! so far as we are aware. To them it meant nothing unusual, or else they would have noted it.

To The Church of Christ, however, it meant much, for then it was, that the Church **returned** to the **apostolic basis**, heaven had designed in its unchangeable law. In 1926 the voice of the Lord prevailed directing the Church in the selection of the Apostolic quorum. It meant a **revival** of the Lord's work,

along the lines of the New Testament and the **Nephite Record**, and in harmony with the revelations of the latter days.

And this revival is the very thing Daniel said would come:—

“Many shall be purified, and made white and tried: but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand.”—V. 10.

And truly the wise are understanding.

“A. D. 1926 closing the prophetic measurements of the 1272 and the 1242 periods, records for The Church of Christ, the **last reviving effort** of the Lord to establish His Cause as He originally intended it.

A. D. 1926 was a Red Letter day to the Church.

It may be asked, what of that other date, 600 B. C. when the preliminary work “scattering the power” of the holy people commenced. It ought to figure somewhere in the fulfillment of the prophetic measures. It should at least initiate preliminary labors incidental to the last great work of revival. And certainly it did.

Applying the 1272 measuring rod to 600 B. C. it will reach to 672 A. D. And taking up the other rod of 1242 years, and applying it to the terminal of the 1272 years viz., 672 A. D. it will reach to the year 1914 A. D. In 1914 the dogs of war were let loose. Peace was taken from the earth, and the world ran riot in an orgy of slaughter for four years of unparalleled suffering. Ten millions of men, the brain and brawn of the world, were inhumanly butchered, followed by the black plague of Influenza which swept away twenty-five millions more. In round numbers the war cost three hundred and seventy-five billions of dollars, impoverishing the nations for generations unborn. Civilization was set back one hundred years and will never extricate itself from its mortgages of debts.

Out of this holocaust of hell, deliverance came to Jerusalem, long since trodden down by the Gentiles. It has been under the heel of murderous oppression ever since 600 B. C. Gentile nations in ruthless rule have dominated her councils ever since the Babylonians subdued them. Persia and Greece controlled it while Rome made a slaughter house of it. The Saracens pillaged it, and finally it fell into the hands of the unspeakable Turk.



For one hundred and fifty years the Christian nations urged on by the Popes in the middle ages sought to reclaim it, only to be defeated in successive battles that laid low the flower of Europe.

It remained however for the 20th century to rescue it, and that, too, by the arms of the British. And this nation undoubtedly contains the blood of Israel to a very great per cent. A fitting rescue for a noble race. But it took a world war to bring all this about. For long years the mutual jealousies of the Christian nations would not permit each other to take any initiative that would place the key of the Orient in the hands of a competitor."

Palestine is now under British rule, the greatest colonizing nation the world has ever had. And thus it has come to pass in our day that Jerusalem has ceased to be "trodden down of the Gentiles." It was brought about through the world war of 1914, marking as we have seen the termination of the 1272 and the 1242 year periods when computed from the preparatory year 600 B. C.

Many thousands of Jews are returning every year, the full quota is always over crowded, and while it is true those people are having difficulties in returning and rehabilitating their country, it should be remembered that they went through much trial under Moses before they had habitation there in the first place, — forty years they wandered in the wilderness before they were permitted to enter the goodly land.

"What other event could more appropriately crown a fulfilment of the prophetic periods? The prophetic periods began with a scattering of power of the holy people, and they end with deliverance of their land, and a world invitation to the Jew to return. They are accepting that invitation. Many thousands have gathered there the last few years.

Now that an Apostolic Church has been re-established upon the foundation of the Bible and the Nephite **Record**, as set forth in the teachings of The Church of Christ in 1829-1830, having the Temple Lot whereat God declares the "beginning" of a real Zion was to take place, we may reasonably expect that God will be as good as His word, and that soon his instruction to "build Him an House for Him to dwell in" will be heard, and that within that cherished Temple will be re-

ceived the power that alone will make possible the preaching of the word to all nations "and then shall the end come."

Of the latter day world war and its happy ending in the commencement of the final and successful revival of the work of the Lord, we have His promise in the visions of Nephi:

"And it came to pass that I beheld that the wrath of God was poured out upon that great and abominable Church, inso-much that there were WARS and RUMORS OF WAR AMONG ALL NATIONS and kindreds of the earth. And as there began to be wars and rumors of war AMONG THE NATIONS which belonged to the mother of abominations, the angel spake unto me saying, Behold the wrath of God is poured out upon the mother of harlots . . . . And when that day cometh . . . THEN at that day the work of the Father shall commence in preparing the way for the fulfilling of His covenants which he hath made to His people who are of the house of Israel." Nephi 3:232-237.

Reader, that DAY has come. The wrath of God has been poured out upon the nations in a war of all nations. Now will the WORK of the Father "commence." From this we gather that the "work of the Father would not show much signs of success prior to the world war spoken of. And it is true that God has held in reserve, The Church of Christ until recent days but that now, since the fulfilment of the prophetic periods in 1926, the work of the Father has **truly commenced**. It is manifest in the political freedom of the long trodden down Jerusalem, and in the spiritual revival of The Church of Christ. From this hour forward the Cause is Onward."

Elder Macgregor saw that in 1926 the church had "returned to the apostolic basis" (foundation), and it was a "revival of the Lord's work" and "the last reviving effort of the Lord to establish his cause as originally intended." He says the Apostolic Church was "re-established upon the **foundation** of the Bible and the **Nephite Record** as set forth in the teachings of The Church of Christ in 1829-1830."

But what was that foundation?

The foundation is the first part of a building to be laid.

Ye "are built upon the foundation of the apostles and prophets."—Eph. 2:20.

"And the wall of the city had twelve **foundations**, and in

them the names of the twelve apostles of the Lamb." Rev. 21:14.

Jesus said, "I will build my church," and the very first stones he laid in that building were the **foundation stones** of twelve apostles.<sup>f</sup>

When Christ visited his people, the Nephites, in America, after his resurrection, he established his church anew among them, and again the first men placed in position were the twelve.

When priesthood was restored in 1829 and Christ began to provide for the organization of his church he ordered apostles first as the foundation stones of the growing structure.

They were first in point of **time**, first in **position** and first in **authority** in each instance.

Will he act differently in the time of the end?

"I am the Lord, I change not."

The Church of Christ (temple Lot) in 1926 had been in independent existence since 1844, a period of 82 years, without an apostolic quorum. The apostles called in 1926 could not be the **foundation stones** for a structure of that age.

"Indeed, Christ taught to the contrary. He said:

"No man putteth a piece of new cloth unto an old garment, for that which is put in to fill it up taketh from the garment and the rent is made worse." — Mat. 9:16.

No; the apostles called in 1926 were the foundation stones of the church Christ was re-establishing, which took independent form in 1929.

The Group on the Temple Lot played a very important part in the re-establishment of The Church of Christ, in that it formed the connecting link between the old and the new. "The kingdom shall not be left to other people", said God to Daniel regarding his kingdom set up in 1829: and he chose that weak, poor portion of the old, broken and decayed tree of the Restoration church to bring forth the living sprout — The Church of Christ, established anew upon the foundation of the apostles and prophets.

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<sup>f</sup> Luke 6:13-16.

Only the wisdom of God could have accomplished it.

He did the same in New Testament times, taking his kingdom from the control of the Jews into other hands, but he used a Jewish remnant to make the connection between the old and the new.

The following account of the taking of Jerusalem copied from a Jewish magazine may be interesting:—

“When arrangements had been completed to fire upon Jerusalem, General Allenby wired the Prime Minister in London, asking what to do. (He didn’t want to ruin that ancient landmark, the city of the great kings. He wanted to take that city without ruining it. He didn’t want to shoot that wall to pieces, or those marvelous gates that had stood there as monuments of the centuries). The reply came immediately that he should do as he thought best. Still the General was undecided, and sent a second message, this time to the king of England. The answer was not only a great surprise but a very significant one as well. It was an admonition to make it a matter of prayer. (Think of the king of England telling his General to make it a matter of prayer before firing on that city.) The Roadbuilder of the English Army tells this story in his book, ‘The Destiny of America.’ He says, ‘Well, they had a service; the whole of the officers went to prayer. As they were rising from their knees a herald from Jerusalem arrived with a flag of truce . . . and the Governor of Jerusalem surrendered to the British forces.’ ”

A little later General Allenby walked through the gate into the holy city as a deliverer.

The same author says, ‘Now the Turks were very sorry they had left, and thought they would come back. They placed their guns and prepared to bombard. Suddenly the airplanes appeared and then the Turks finally retreated. Not a shell was fired against the sacred city.’ ”—James T. Nichols, in “The City of the Great King,” December 19, 1926.

This is history written after the fact: Isaiah had as clearly portrayed it beforehand. “As birds flying, so will the Lord of hosts defend Jerusalem; defending also he will deliver it; and passing over he will preserve it.”—Isa. 31:5.

Lord Balfour had already made his famous proclamation that Palestine should be preserved for a homeland for the

Jews; and this had been concurred in by the United States, France, and Italy, constituting the four carpenters who were to "cast out the horn of the Gentiles" from that sacred land. (Zech. 1:20-21).

Thus was the highway cast up for the return of God's ancient covenant people to their home land.

Surely Michael was standing up for the children of his people and ordering their destiny. Angels were concerned in the great conflict according to the statements of many of the soldiers who testify to the appearance of an angel at the battle of Mons.

The following from the Literary Digest of September 15, 1915, tells the story:—

At the battle of Mons, August 14, 1914, the British contingent were in danger of annihilation, for it had lost touch with the French and had to stand the full force of Van Kluck's right-swing. The steel gray masses swept up to the British trenches in irresistible waves. Suddenly, without apparent cause, the advance was checked and the attack demoralized.

A lance Corporal told his nurse of his experience on or about August 28: he declares he saw in midair "a strange light which became brighter until he could discern three shapes, 'one in the centre, having what looked like outspread wings; the other two were not so large, but were quite plainly distinct from the centre one. They appeared to have long loose-hanging garments of a golden tint and they were above the German line facing us.' Other men, he asserts, saw the vision. The moment he appeared the German onslaught received a check. The horses could be seen rearing and plunging, and ceased to advance."

The German soldiers in explaining why, when they had the British at their mercy allowed them to escape, say it was due to the witchcraft of the Englishmen. One of the Lieutenants is reported to have said:

"I only know that we were charging full on the British at a certain place, and in a moment we were stopped. It was most like going full speed and being pulled suddenly on a precipice, but there was no precipice there. nothing at all, only our horses swerved round and fled and we could do nothing."

At this critical time in the world war, God sent angels to preserve the Allies, who in turn freed the land of Palestine and made the return of the Jews possible.

## A MESSENGER TO BE SENT TO CLEANSE AND PURIFY

The prophet Malachi gives a graphic description of a work to be done by a heavenly messenger sometime after the restoration of priesthood, for it includes the cleansing of the stream of authority which had previously been restored. He could not purify it in 1829 for there was none on earth either pure or impure until he brought it back on that bright May day. Therefore the following prophecy refers to events of a later date regarding "the sons of Levi," the priesthood.

You will notice in this quotation from Malachi that when the Lord speaks of himself he says, "I", "the Lord", "me", and "the Lord of hosts"; and when he speaks of the messenger he calls him, "my messenger", "he", "the messenger of the covenant."

Behold, I will send *my messenger*, and *he* shall prepare the way before me; and the Lord, whom ye seek, shall suddenly come to his temple, even *the messenger of the covenant*, whom ye delight in: behold, *he* shall come, saith the Lord of hosts. But who may abide the day of *his* coming? and who shall stand when *he* appeareth? for *he* is like a refiner's fire, and like fullers' soap: and *he* shall sit as a refiner and purifier of silver: and *he* shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in days of old and as in former years. And I shall come near to you in judgment; and *I* will be a swift witness against the sorcerers . . . ."—Mal. 3:1-5.

This is clearly a prophecy for the last times when Jesus is about to "suddenly come to his temple," and a messenger is to be sent before him to cleanse and purify a people and a ministry for his coming.

Jesus tells us who this messenger is. In speaking of John the Baptist he quotes part of this prophecy:

"For this is he, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee." — Mat. 11:10.

This shows who the messenger is, the same who prepared Christ's way at his first coming. But the prophecy was not fulfilled at that time, for Jesus did not "suddenly come to his temple," he came to a stable instead. "The offering of Judah and Jerusalem" was anything but pleasant unto the Lord,

and Christ did not come near the people in judgment, nor was he a swift witness against the sinner. Instead, he suffered himself to be judged and smitten of men.

Seeing the prophecy does not refer to Christ's first coming it must refer to his second coming when he will be revealed from heaven "in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ."—2 Thes. 1:8.

Previous to this time the messenger, John the Baptist, will be sent from the courts of glory to a people who will not be ready to receive him, for "who may abide the day of his coming? and who shall stand when he appeareth?" Why? Because he comes to clean up his Master's house and "purify" and "purge" his ministry, and only a few will stand it.

He foreshadowed this mission at the time he ordained Joseph and Oliver, when he said:

And this (authority) shall never be taken again from the earth, until the sons of Levi do offer again an offering unto the Lord in righteousness. —Joseph Smith.

I confer this priesthood and this authority, which shall remain upon the earth, that the sons of Levi may *yet* offer an offering unto the Lord in righteousness.

Some have thought that "the messenger of the covenant" is Jesus, but this could not be, for he is **the covenant**.

I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee *for a covenant of the people*.—Isa. 42:6.

And I will preserve thee, and *give thee for a covenant of the people*.—Isa. 49:8.

When John the Baptist came to Joseph Smith and Oliver Cowdery he made one brief visit, ordained the two young men, and left and did not return for almost one hundred years. But the prophecy of Malachi requires that at his next visit he shall stay on the job: "He shall sit as a refiner and purifier of silver," a continuous work.

This is the time of the great supper.

Notice the various stages in this parable:

1. A certain man made a great supper and bade many;
2. And sent *his servant at supper time to say to them that were bidden*, Come, for all things are *now ready*. And they all with one consent began to make excuse . . . .

3. So *that servant* came and showed his Lord these things. Then the master of the house being angry said to *his servant*, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt and the blind. And *the servant* said, Lord, it is done as thou hast commanded, and yet there is room.

4. "And the Lord said unto *the servant*, Go out into the highways and hedges, and compel them to come in, that my house may be filled. For I say unto you, that none of those men which were bidden shall taste of my supper.—Luke 14:16-24.

First: the invitation was sent out and was accepted by many: the gospel preached and many accepted it from 1829 onward, but all things were not then ready for the feast.

Second: A servant is sent at supper time to say: Come, for all things are **now ready**. His message is not acceptable to those who "were bidden", but from this time onward the servant is intrusted with the work.

Third: the invitation is sent to the world and gathers in the poor, the maimed, the halt and the blind.

Fourth: a day of power when people are compelled, as at Pentecost, to see the truth.

The Parable of the Ten Virgins also concerns the last days:

Then shall the *kingdom of heaven* be likened unto *ten virgins*, which took their lamps and went forth to meet the bridegroom. And five of them were wise and five were foolish. They that were foolish took their lamps but took no oil in their vessels with their lamps.

While the bridegroom tarried, *they all slumbered and slept*. And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. Then all those virgins arose and trimmed their lamps. And the foolish said unto the wise, Give us of your oil; for our lamps are gone out. But the wise answered, Not so; lest there be not enough for us and you, but go rather to them that sell, and buy for yourselves. And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut. Afterward came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not. —Matt. 25:1-12.

It will readily be seen that these two parables and the prophecy of Malachi 3 all deal with the same time and people.

The first invitation to the great supper, and the ten virgins going out to meet the bridegroom represent the Restoration people, the kingdom of heaven. But a change came over them in each case. Those "that were bidden" accepted the first invitation, but were neither ready nor willing to accept the "servant's" later announcement: "Come, for all things are **now ready**."



The ten virgins **slumbered** and **slept** until there came a midnight cry, "Behold, the bridegroom cometh." None of them were ready. They all had to trim their lamps, a cleansing process, but some of them had oil as well as lamps, the Spirit as well as the word, and they obeyed the midnight cry and went in with the bridegroom to the marriage.

The others came too late, just as those who excused themselves from going to the great supper were not permitted to taste of it.

John Bunyan said of the midnight cry:

"It hath been the way of God, even when he doth execute the severest judgments, to tell it in the ears of some of his saints, some time before he doth execute the same; yea, it seems to me that it will be so in the great day of God Almighty, for I read, that before the Bridegroom came there was a cry made, 'Behold, the Bridegroom cometh,' which cry doth not seem to me to be the ordinary cry of the ministers of the gospel, but a cry that was effected by *some sudden and marvelous awakening*, the product of *some new and extraordinary revelation*."<sup>39</sup>

That is exactly what it was, as we shall learn in a later chapter.

The "messenger", the "servant" and the "midnight cry" all refer to the work of John the Baptist, cleansing, purifying and preparing a people for Christ at a later date than his coming to restore ministerial authority, and previous to the second coming of Christ.

## A CLEANSING NECESSARY

Jesus said, "the scripture cannot be broken," therefore, we must look for the fulfillment of these scriptures in the "kingdom of heaven" set up in these last days. Much as we would like to tell you that all went well with the work of God from the hour that the angel laid his hands on Joseph Smith, the facts forbid it.

Notwithstanding the glorious beginning of the Church of Christ and the marvelous success attending its efforts, for the world was hungry for the message it brought and thousands gladly accepted the wonderful gospel, submitting willingly to the terrible persecution which dogged its steps from the start, things did go wrong.

Its missionaries went forth, unsustained by church funds they travelled by faith, believing that he who sent them forth to be fed like the birds and clothed like the lilies would open the hearts of the people to supply their needs. Nor were they disappointed, for journeying by land and by sea they preached the pure gospel on both sides of the ocean. Of all who have carried the message of Christ to the world, in ancient or modern times, few greater or more self-sacrificing than these have ever gone forth with the message divine; and their success was marvelous: in fourteen years their communicants were estimated at between 150,000 and 200,000.

But the work of church-building was not carried on so successfully nor so faithfully as was the missionary work. God gave the perfect plan but it was not carried out perfectly. In June, 1829, only one month after the angel-ordination, the Lord gave directions for the choosing of twelve apostles. This was in accordance with New Testament procedure and pattern for when Jesus was about to build his church, twelve apostles were the first officers to be placed in it, first in point of time, and first in authority: foundation stones are they.<sup>f</sup>

But for some reason this command was not carried out for six years. In the meantime the brave missionaries were travelling on foot or on horseback, far and wide over hill and dale, through unbroken forests and over prairie plains, preaching the gospel and adding to the church daily such as should be

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<sup>f</sup> Eph. 2:20. Rev. 21:14.

saved. These converts had to be cared for. The church having failed to put the God-appointed officers in their place, new offices were created. The revealed plan for church organization, so simply and beautifully outlined in 1830, was added to, and high officials, unknown in New Testament times, were placed in positions of precedence over the apostles who finally found place in the church.

Man ever has been prone to tamper with the things of God, and this last dispensation was no exception to the rule. The work so gloriously begun in 1829-1830 began to take lower ground and show the marks of the intruding hand of man. The official name, "The Church of Christ," which it bore from its organization in 1830, was changed to "The Church of the Latter Day Saints" in 1834, and certain changes in doctrine were also introduced. These things spelled the dissolution of the church. Christ said, "I will build **my church**"; and David said, "Except the Lord build the house, they labour in vain that build it."

The Lord spoke through the prophet Joseph Smith in Sept. 1832 as follows: "Your minds in times past have been darkened because of unbelief, and because **you have treated lightly the things you have received**, which vanity and unbelief hath brought the whole church under condemnation."<sup>g</sup> In the following month, Nov. 27, 1832, he wrote: "And it shall come to pass that I the Lord God will **send one mighty and strong**, holding the septré of power in his hand, clothed with light for a covering, whose mouth shall utter words, eternal words, while his bowels shall be a fountain of truth, **to set in order the house of God**, and arrange by lot the inheritances of the saints."<sup>h</sup> These things show a going astray and the Lord sending a mighty and strong one to set them right later.

Joseph Smith was shot to death by a mob in 1844, and following his death many claimants for leadership arose, and the church was broken into over a dozen different factions. Each group formed itself into a church and claimed to be the original church of 1830, but not one of them measured up to the divine plan. Faithful men holding divine authority went with each faction and although the church had fallen to

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<sup>g</sup> Doctrine and Covenants 83:8.

<sup>h</sup> Church History (Reorg.) Vol. 1, p. 260.

pieces, and, as an organization ordered of God, had ceased to exist, the kingdom of heaven continued through the ministrations of those men whose call was divine and whose ordination was easily traceable to the hands of the angel. But "the kingdom of heaven" had become like **ten** virgins who "all slumbered and slept," being unconscious of their real surroundings and condition. Thus they were to continue until **THE MIDNIGHT CRY**.

The nickname "**SAINTS**" which had been attached to the church from the beginning on account of their belief in the **Record of Nephite**, still followed the various factions, all of whom clung to that divine record.

When the Messenger, John the Baptist, came again in 1927, he directed the ministry to go to their brethren of the various factions first, just as the "servant" in the parable of the great supper was sent first "to them that were bidden." The reception their "invitation" received was exactly as our Lord had predicted, in the great majority of cases: "they all with one consent began to make excuse."

Later he directed that the message should be taken to all alike without regard to race, color or church affiliation.

## THE DAY OF HIS PREPARATION

The Scriptures are full of prophecies of what would happen in the world in the day when Christ is making his final preparation for his second advent. We could not in one article relate all of these, but we wish to note a few of them.

The prophet Nahum (2:1-6) says:

"The shield of his mighty men is made red," an undoubted reference to the bloodshed that shall precede his coming.

"The valiant men are in scarlet," the uniform of the British soldiers, still much in use on state occasions.

"The chariots shall be with flaming torches in the day of his preparation." We but need to go out on any of our great highways to see the fulfilment of this, and it also gives us the time of "His Preparation." The chariots were not with flaming torches a hundred years ago. This is definitely a twentieth century event. "The chariots shall rage in the streets, they shall jostle one against the other in the broad

ways; they shall seem like torches, they shall run like the lightnings," belongs to our day and to this century. Surely the cars and busses do jostle one against another in the broad ways, and it takes broad ways to accomodate them, a thing which also belongs to this century. A hundred years ago they did not need "the broad ways." Our present highway system is the product of the kind of "chariots" that run on them, and they do "seem like torches" and they "run like the lightning."

Evidently the prophet Nahum saw our day in vision and described our highways and automobile system in his own words.

These things are to occur "in the **day of his preparation**, when the fir trees," the people of God, are being "**terribly shaken**." And that shaking is upon the Jews as well as upon God's adopted sons and daughters.

But he tells us something of greater importance that was to happen when this condition would exist. God places the jewels of his truth in the golden ring of current events so that we may read and understand when the great things of his kingdom transpire.

"He shall **RECOUNT** his worthies; they shall stumble in their walk; they shall make haste to the wall thereof, and the defense shall be prepared."

Who shall **recount** his worthies? The Lord, in the day of his preparation when the chariots are raging in the streets, jostling against each other in the broad ways with their lightning speed and flaming headlights and when his people are being terribly shaken. But why **recount**? For one hundred years, (1829-1929) he had been counting his worthies and gathering them into the broken fragments of his church through those who had been ordained to the priesthood and given authority to represent Chirst, but not Christ and and his church, and preach the gospel and bring others into the kingdom. (See Message 5:1). That was the time of the Restoration and the disruption that followed it.

But the "day of his preparation" arrived when he must make special preparation for his second coming. His church had been broken into fragments, he must re-establish it. His ministry had been teaching his gospel mixed with traditions

of men, and as a result they were at variance with each other and with the original plan.

How was this to be remedied? It took an angel to restore it at the first. It would take an angel to purify it, set it in order and reunite the scattered remnants of his former heritage; all of which is foretold in the scriptures of truth.

"Behold, I will send my messenger, and he shall **PREPARE THE WAY** before me . . . And he shall sit as a refiner and purifier of silver; and he shall **purify the sons of Levi**, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness." Mal. 3:1-4.

The sons of Levi are the ministry. They were restored to their positions in 1829 by the hands of the angel, John the Baptist. They were cleansed by the laying on of the same hands in 1929; an event for "**the day of his preparation.**"

Jesus said the ten virgins unto whom the kingdom of heaven was likened, **all slumbered and slept** until the midnight cry, "Behold the bridegroom cometh." Then they arose and trimmed (cleansed) their lamps to **prepare** for his coming. Unfortunately only half of them were ready when the bridegroom came. He was **recounting his worthies**.

Daniel said that following the Great War, the greatest national trouble up to that time, "Many shall be purified and made white and tried, but the wicked shall do wickedly and none of the wicked shall understand, but the wise shall understand." Dan. 12:10.

Here is another reference to the **recounting of his worthies**. It is not a restoration but a purifying of that which is already here; a special spiritual work to be done this side of the great war to prepare a people for his coming. "The wicked" are those who fail to keep God's commandments, whether by sins of omission or commission.

But let us proceed:

"He shall recount his worthies; they shall stumble in their walk; they shall make haste to the wall thereof, and the defense shall be **prepared**. The gates of the rivers shall be opened and the palace shall be dissolved."

What a remarkable statement: When he **recounts his worthies** he will find them **stumbling in their walk**. How true! The fir trees are being shaken. How often do we meet people of

the Restoration who say: "I do not enjoy the Spirit as I used to do. Our meetings are not spiritual as they used to be. Our ministers do not enjoy the power they did years ago." etc, etc, until we are convinced they are stumbling in their walk, and are hastening to the wall, or end of that path. But, "The defense shall be prepared." God will not leave his people to wander in the dark: "The gates of the rivers shall be opened." Thank God for that.

When he recounts his worthies the defense shall be prepared in the same way it has always been done; by opening the gates of the rivers—baptism—into The Church of Christ, re-established after his people have slumbered and slept for many years. He promised he would **send one mighty and strong to set in order the house of God.** How else would he do this but by setting up the tabernacle of David (Christ) that had been thrown down, and opening the door of baptism for his worthies to come in? He never had any other door into his church: "He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber.

God bless the "worthies" and bring them in through the gates of the rivers into the defence that has been prepared—The Church of Christ.

The prophet further tells us that with the opening of the gates of the rivers the "**palace shall be dissolved.**" What does this mean?

In recounting his worthies he is doing it by a cleansed priesthood, re-empowered for the work of bringing those "worthies" into his cleansed and purified church, set in order by the angel of God. The palace in which they had found refuge in the past (the Restoration movement defiled by traditions of men) will be dissolved.

Has it been? Read the 12th message and you will see the whole setting. This message is the pivot, the Great Divide between the old and the new, the beginning of the recounting of his worthies.

Listen! Here is the dissolving of the palace and the opening of the gates of the rivers into the defence that has been prepared.

"Behold, the Lord has rejected all **creeds and factions of**

men, who have gone away from the word of the Lord and have become an abomination in his sight, **therefore**, let those that come to The Church of Christ be baptized, that they may rid themselves of the sins and traditions of men; **PREPARING THEMSELVES**, that they may be fit and worthy for the Spirit and power of the Holy Ghost, and as the greater power shall come, they may be ready to receive it with joy." Message 12:4.

"And as I laid my hands on Joseph Smith, so now I lay my hands on you, that greater power and greater light might come to you, and to set you apart to do the work intrusted to your care and in your day. Remember, the priesthood has not been and will not be taken from the earth since I conferred it on Joseph Smith; but the greater power of the priesthood has been withheld because of the transgression of those who have been intrusted therewith." Message 12:8. Given July 18, 1929.

"I have established my church in 1929 anew." Message 30:5.

## Summary

1. Christ shall have a day of preparation.
2. At that time chariots will be raging in the streets, jostling against each other, running like the lightning and looking like torches in the **broad ways**.
3. He will then recount his worthies, who will be stumbling in their walk until they reach their limit, being terribly shaken.
4. He will provide a way of escape—a defense—The Church of Christ.
5. They will reach it through the gates of the rivers—baptism.
6. Their former palace—Restoration churches—will be dissolved (Rejected). When the new is come the old is ready to be put away.



## THE MIDNIGHT CRY

### The Messenger Comes Again

The work of John the Baptist, as outlined in the Bible for the last days, is threefold: a Restorer, a Cleanser, a Preparer.

His first visit was altogether that of a Restorer. He came and restored the priesthood and went away for a hundred years. But his work was not finished, he must come again and cleanse and purify that which had been defiled by man after he had restored it. He must set the church in order and prepare a people for the coming of Christ.

Of his next visit, Mr. Otto Fetting of Port Huron, Mich., one of the apostles called in 1926, has this to say:

A Messenger appeared to me February 4, 1927, at my home, 801 Tenth Street, Port Huron, Michigan, at 5:30 a. m.

I got up at 5 a. m., fixed the furnace, washed and sat down in an easy rocker to wait for the fire to start up good so I could shut off the furnace. I had turned off the light but the street light shining through the front door made it somewhat light in the room.

I was not thinking about the church at all at the time, but was about to doze a little when all at once some one gave me a slap on my shoulder. He slapped me real hard and I looked up and saw the form of a man standing just a little way from me in the light of the door. He was about six feet three inches, very fine build and about thirty or thirty-five years of age. His hair was down to his coat collar. He had a beard. His voice was soft and his looks mild but much in earnest.

The angel (for such he was) gave considerable instruction about the church, the central thought of which was: "The coming of Christ is near at hand and Christ will not delay his coming because of the unfaithfulness of his people."

One month later he came again about the same time in the morning. He said: "I am the man sent from God and my name is John. I am the messenger to prepare the way. I am come again that in the mouth of two or three witnesses all things shall be established." During this visit he gave Mr. Fetting a vision of the future of the church and its work.

On June 12, 1927, he came again. He said: "Behold the church has slept and slumbered, but now let the wise trim their lamps, for behold, the Bridegroom is coming." He also said that his name was John, and that his work was not finished but that he would come as he would be sent from time to time



ELDER OTTO FETTING

of the Lord, to direct in the affairs of the church.

When the angel came the twelfth time, July 18, 1929, Mr. Fetting said:

I hope that whosoever may read these messages may make it a matter of prayer and fasting in humility before God, that they may know for themselves that God has again spoken and revealed his mind and will from heaven."

Some did that and they were not disappointed, for God showed them that these things were indeed true.

In this message the angel said:

I have come to you from time to time to instruct you as to the work of building the temple, and the organization of The Church of Christ, and re-establishing it again in its fullness, that the Church may again receive the power and the Holy Ghost as in the days of old, and that as on the day of Pentecost, the servants of the Lord may be filled with the Spirit of God, that they may take the message of the gospel of Christ to the nations of the earth, for the Lord has reserved unto himself this remnant on the temple lot, to set the Church in order.

He laid his hands on Otto Fetting at this time as he had done on Joseph Smith to renew the power of the priesthood and re-charge the spiritual batteries of the church and to set Mr. Fetting apart for his particular work. These are his words:

And as I laid my hands upon Joseph Smith, so now I lay my hands on you, that greater power and greater light might come to you, and to set you apart to do the work intrusted to your care and in your day. Remember, the priesthood was not and will not be taken from the earth since I conferred it on Joseph Smith; but the greater power of the priesthood has been withheld because of the transgression of those who have been intrusted therewith. Therefore, see that all things are done after the pattern I will give you, that in all things you may please the Lord your God.

Thus began again a clean stream of priesthood upon the earth, as Malachi said: "He shall purify the sons of Levi, that they may offer unto the Lord an offering in righteousness."

In the same message he said:

Behold, the Lord has rejected all creeds and factions of men, who have gone away from the word of the Lord and have become an abomination in his sight, therefore, let those that come to The Church of Christ be baptized that they may rid themselves of the traditions and sins of men; preparing themselves that they may be fit and worthy for the Spirit and power of the Holy Ghost, and as the greater power shall come that they may be ready to receive it with joy.

This proved to be a stumbling block to the Church of Christ (Temple Lot). Up to this time they had accepted all of the messages and acted upon them, but they refused to accept the baptism commanded, and penalized all of their members who did. About 300 braved the anathema of excommunication and followed the command of the Messenger through the only entrance Christ has ever provided for his church—Baptism.

We were expelled from the old church because of our baptism, but the Messenger continued to come and give us instruction, declaring that the work of the Lord continued with the obedient and faithful, and that he had established the church anew in 1929, which would never again be destroyed.

This was **one hundred years** from the time the same angel, John the Baptist, restored the gospel; and it was **1260 years** from the downfall of the "remnant" in England that succumbed to Rome in 669 A. D.; a fitting time for the heavenly Messenger to re-establish the church for the last time.

Mr. Fetting passed away in Jan. 1933. Two days before his death, while his family was at his bedside awaiting his passing, the Messenger appeared. He held before the dying prophet a roll on which was written "The Word of the Lord." From this roll Mr. Fetting read the 30th message, nine paragraphs in length, while two men present wrote the words as they fell from dying lips. Within an hour Mr. Fetting signed his name to this message, his last signature on earth, and admonished his loved ones to stand by "The Word of the Lord." 40 hours later he breathed his last.

The Messenger came to Mr. Fetting 30 times with important revealments from the Lord. These, called, "The Word of the Lord," form a book a little larger than the Book of Matthew in the New Testament.

During this time the church was set in order and re-established on the original basis.

The sons of Levi (priesthood) were cleansed and set in proper working order, by the Messenger.

Many of the ministry received from him their call and instruction as to their work and mission.

The plans for the building of the temple were given.

Many prophecies of the future, far-reaching and wonder-

ful, have come, some of which are already remarkably fulfilled.

Besides much encouragement, enlightenment and strength have "been given to the church and to various individuals in it.

This was the work of the Messenger to Otto Fetting, and he said it was "the cleaning time."

## **The Messenger Comes to W. A. Draves**

Almost five years after the passing of Otto Fetting the angel came again. This time he appeared to a young elder in the church 25 years of age, named Wilhelm A. Draves, of Nucla, Colorado. Comparatively few of the church people knew Elder Draves, and when we met in our Assembly in June, 1938, the great question before us was, "Are these messages (four at that time), coming through Elder Draves, from the Lord or are they a deception?"

We took the advice given by Otto Fetting: "Make it a matter of fasting and prayer in humility before God," that we might know for ourselves.

We entered into fasting and prayer, earnestly pleading with God to let us know if these things were true. God heard us and in a few days almost the entire assembly were ready to testify that they knew these messages coming through Elder Draves were from God.

We recommend this method of finding out for yourselves to all our readers.

The angel, John the Baptist, is going before the church today, guiding the way, as an angel did in the days of Moses directing the journeyings of the children of Israel.

Why is it so easy to believe God sent an angel to guide the house of Israel for forty years, and so hard to believe that he is sending one today to guide his people who are seeking to serve him?

It should be much easier for us to believe he is coming today, because of the many Bible prophecies declaring that he would come at this time, and the living witnesses still with us who declare he has come.

Dear Reader, Christ is coming soon. He said he would send his messenger to do these very things before he would come.



ELDER W. A. DRAVES

The great Millennium is near at hand, the forces to bring it about are already at work. We admonish you to take these matters to heart. If they are true it is of vital importance to you that you should know it. You can find out for yourselves as others have done.

When John the Baptist came to Otto Fetting the second time he said:

I am the man sent from God and my name is John. I am the messenger to prepare the way. I am come again that in the mouth of two or three witnesses all things shall be established. —Message 2:1.

Jesus said:

It is also written in your law that the testimony of two men is true.—John 8:17.

And: "That in the mouth of two or three witnesses every word may be established."—Mat. 18:16.

How true to the divine plan have the visits of the messenger been.

First, he came to Joseph Smith in 1829. Joseph was the first witness of his coming in these last times.

Second, he came to Otto Fetting, 1927-1933. Otto was the second witness.

Third, he came to Wilhelm A. Draves, 1937, and has continued to come to him from time to time until the present (December, 1939) having given fifteen messages from the Lord to him up to date. Wilhelm is the third witness of the coming of John the Baptist to make ready a people for the coming of Christ. *103 messages - at this date March 1963*

Who can doubt the truth of these things?

On his first visit to Mr. Draves he said:

Indeed the angel that revived the work is still at the helm, and verily has not come since the visit with the message, that all must drink of the bitter cup, to thy brother Fetting, but shall come again.

The Church of Christ is rejoicing in the Spirit and power of God that have come in increasing measures since the advent of the messenger from God in our day, and we assure you these blessings are still on the increase to those who are humble and true in The Church of Christ.

The Spirit and the Bride say, Come. Let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely. —Revelation 22:17.

## THE ANCIENT OF DAYS PREPARING THE WAY FOR CHRIST

A vision is recorded in Daniel 7, in which a character called the Ancient of Days is described and his work outlined. Daniel says:

I beheld till the thrones were cast down, and the Ancient of Days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set and the books were opened. . . I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him." —Daniel 7:9, 13.

From this description we can see that the Ancient of Days is an important person having much to do with the preparation for the second coming of Christ.

The question, Who is he? has interested many. Some say it is God the Father who comes ahead to prepare a people for his Son. But the Scriptures assure us that the reverse is true: Christ is to come first to prepare a people for his Father and not until the end of the thousand years reign shall the Father grace the world with his presence (1 Corinthians 15:14-28; Revelation 21:1-4.)

Others believe that Adam is the Ancient of Days. This opinion arose from certain additions that were made to a revelation on the sacrament, given to Joseph Smith September 4, 1830. The revelation was published as chapter 28 in the Book of Commandments in 1833; but in 1834 a committee of elders added to it about thirty-nine lines. In this added portion Adam is called "the Ancient of Days." The revelation was published with the added portion in the Doctrine and Covenants of 1835, and is now section 26 of Reorganization's Doctrine and Covenants. **This certainly is not evidence.**

Where in the Scriptures is there anything to support the thought that either God the Father or Adam would perform the work that Daniel saw the Ancient of Days doing? Echo answers. Where?

"Surely the Lord God will do nothing, but he revealeth his secrets unto his servants the prophets."—Amos 3:7.



Who, then, is the Ancient of Days? If the word of God does not tell us we must remain in the dark concerning it. The writer believes that the word of God does very plainly show that the Ancient of Days is none other than John the Baptist; and I ask your patient consideration of my reasons for so believing.

Frequently we have to determine who a character in prophecy is by the work he does and the mission he fills. This is true of Jesus and of many others. How else could the angel of Revelation 14;6 be identified? He restores the gospel after the great apostasy of "a thousand two hundred and three score days," or 1,260 years; therefore we know him to be John the Baptist because Jesus said he would be the one who would **restore all things.**

Daniel, in his vision of the Ancient of Days with its interpretation by an angel describes his person and his work. This is the only place in the Scriptures in which this character appears under the name, "the Ancient of Days."

In the Welsh translation this name is rendered, "The Ancient one who does not get old," a splendid description of a resurrected being: one possessed of eternal youth.

But someone will say that the description of the Ancient of Days does not agree with that of John the Baptist as given in the Messages. We think it corresponds quite as well as do the different accounts of the appearance of Jesus after his resurrection: Mary mistook him for the gardener, the two disciples for an ordinary stranger, and his apostles did not recognize him as he stood by the sea preparing their dinner. Had he come to them as he appeared to John in Revelation 1:13-16 there could have been no misunderstanding. John says:

And in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire; and his feet like unto fine brass, as if they burned in a furnace . . . and his countenance was as the sun shineth in his strength.

This description of the Christ is so like that of the Ancient of Days that some have thought it was Christ himself whom Daniel saw. They forget that the righteous are to be resurrected in the likeness of their Savior. David said, "I shall be

satisfied when I awake in thy likeness"; John declared, "We know that when he shall appear we shall be like him"; and Paul wrote, "We look for the Savior, the Lord Jesus Christ: who shall change our vile body that it may be fashioned like unto his glorious body."

What wonder then that other resurrected beings appear like Christ when seen in the marvelous glory in which Daniel saw the Ancient of Days? Resurrected beings do not always appear in the same degree of glory; hence the difference in their appearance at different times.

Jesus died at the age of thirty-three years, and no doubt his hair was its natural color. At least it would be its natural color when he rose from the dead, but under the great glory in which John saw him it appeared "white as wool," "white as snow." So with the Ancient of Days. The natural color of his hair would not be discernible under the brilliancy of the glory surrounding him.

Daniel wrote only "the sum of the matters" shown to him, hence, in the angel's interpretation some things about the Ancient of Days are given which are not told in the vision. He says concerning "the Little Horn" which brought upon the world the great apostasy of the church: "I beheld, and the same horn made war with the saints, and prevailed against them; **until** the Ancient of Days came, and judgment was given to the saints of the Most High, **and the time came** that the saints possessed the kingdom."—Daniel 7:22.

From prophecy and history we learn that the Little Horn arose 570 A. D., and this verse tells us that it would prevail against the saints until the coming of the Ancient of Days. Therefore, if we can find when the "prevailing" of the Little Horn was to end we will know positively when the Ancient of Days was to make his appearance.

Verse 26 tells us:

And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws: *and they shall be given into his hand until a time, and times, and the dividing of time.*" This is a period of 1,260 years. (See the "Little Horn").

How plain it is! The Little Horn was to prevail over the saints until the Ancient of Days came and that would be a

period of 1,260 years. The church was taken captive by the Little Horn in 570 A. D. and a term of 1,260 years captivity was pronounced upon her. At the end of this period the Ancient of Days was to come and she would be set free. This brings us to the Great Restoration of 1829-1830.

But to whom was the work of the Restoration committed? Jesus says: "Elias truly shall first come and restore all things." (Matthew 17:11.) And speaking of John the Baptist he said: "And if ye will receive it, This is the Elias which was for to come." (Matthew 11:14.) But what of the fulfillment? It was John the Baptist who came to Joseph Smith and Oliver Cowdery on May 15, 1829, and began his great work of restoring all things by conferring ministerial authority upon them, and through this authority performing the ordinances of the gospel among men, "saints" again appeared upon the earth and the great apostasy was broken. Daniel 7:22 says this would happen when the Ancient of Days came. It happened when John the Baptist came; therefore he must be the Ancient of Days.

The Bible and the Messages show the work of John the Baptist to be threefold:

1. He is to restore: he shall "restore all things." (Matthew 17:11.) He came as the Restorer in 1829.

2. He is to cleanse and purify: "He is like refiner's fire: and like fuller's soap: . . . and he shall purify the sons of Levi." (Malachi 3:2, 3.) "The cleaning time has come." (Message 18:3.) He came as the Cleanser in 1829.

3. He is to "make ready a people prepared for the Lord." (Luke 1:17.)

This part of his work is still largely in the future.

Daniel saw a heavenly being seated on a throne preparing a people and a condition for the second coming of Christ. "Ten thousand times ten thousand stood before him." The power of God was manifested like "the fiery flame" and "a fiery stream issued and came forth from before him." Therefore the people standing before him must have been marvelously developed spiritually to endure such wondrous glory. Isaiah asks: "Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings." Evidently these people standing before the Ancient of days had reached that degree of righteousness that enabled them to

dwell with everlasting burnings, and it fitted them to dwell with Christ when he came with the clouds of heaven to the Ancient of days and to those who were with him. Indeed, so perfect was the preparation that even the books were opened and the Judgment was set.

Someone has to be sent from heaven to make this preparation, for no earthly being could measure up to the description given of the Ancient of days.

Does the Scripture tell us who it is that is to make ready a people for Christ? It certainly does:

The Angel Gabriel said to Zacharias concerning the child, John, whose birth he came to announce: "And he shall go before him in the spirit and power of Elias, . . . **to make ready a people prepared for the Lord.**" (Luke 1:17.)

Therefore, when we read of a people who are made ready for his coming, and we see a heavenly being among them as the leading spirit in that preparation, it should be easy for us to determine who that person is, especially when the Messenger says: "I will come from time to time to instruct you in the work of the Lord; for great shall be the work that shall **be done to prepare a people, and a nation to meet Christ when he comes.**"

"I am the Messenger to prepare the way. I am the Messenger of the Lord to direct in building the temple, and I **shall be with Christ when he shall come to his temple.**"

This should be enough to convince anyone that the Ancient of days is none other than John the Baptist doing his work as the **Restorer** and as the **Preparer**, preparing a people for Christ's second coming.

He is known by various names in the Bible, but his work is the same and he is recognized by his work.

John calls him, "An Angel." (Revelation 14:6.)

Jesus calls him, "Elias." (Matthew 17:11.)

The Disciples call him, "John the Baptist." (Matthew 17:13.)

Malachi calls him, "Elijah." (Malachi 4:5, 6.)

The Lord calls him, "My Messenger." (Malachi 3:1.)

We call him, "The Messenger."

Daniel calls him, "The Ancient of days." (Daniel 7:9, 13, 22.)

Zecharia calls him "The BRANCH." (Zech. 6:12-15.)

Dear Reader, would you like to be with that people who stand before the Ancient of days receiving such marvelous preparation for the coming of Christ?

They are the ones who believe the angel, John, has come, and they are willing to follow his instructions that they may be prepared to meet the Saviour when he comes, for he will come to the Ancient of days who will have a people prepared to receive him.

Do you think it is worth while to find out if that people are already being gathered out?

Jesus tells us many will come in that day expecting admittance and will not receive it. Can any of us afford to take such risks?

## THE TEMPLE

We have seen that the Ancient of days (John the Baptist) is to be seated upon a throne preparing God's people for the coming of Christ.

Zechariah also saw a man whom the Lord calls, "my servant the BRANCH", seated on a throne directing the building of the temple. And this just before the coming of Christ, for the Lord says: in the next two verses,

I will remove the iniquity of that land in one day. In *that day* saith the Lord of hosts, *shalt ye call every man his neighbor under the vine and under the fig tree,*" a millennial condition. —Zechariah 3:9-10.

Thus speaketh the Lord of hosts, saying, Behold the man whose name is The BRANCH; and he shall grow up out of his place, *and he shall build the temple of the Lord:* even he shall build the temple of the Lord; *and he shall bear the glory,* and shall sit and rule upon his throne; and he shall be a *priest* upon his throne: and the counsel of peace shall be between them both. . . . And they that are far off shall come and build in the temple of the Lord. —Zechariah 6:12-15.

Christ is to suddenly come to his temple, therefore the temple must be built before he comes, and the party building it will do so in preparation for his coming.

Daniel saw the Ancient of days sitting on a throne in glory preparing a people for Christ's coming, and Zechariah saw "The BRANCH" sitting on a throne in glory preparing the temple for his coming.

These point clearly to one and the same party—the one appointed of God to prepare the way for the coming of his Son.

The Messenger, John, says of himself in the 11th message: "I am the messenger of the Lord to direct in building the temple."

He also says, "the temple must be built by people whose hearts are filled with love, and whose hearts are pure and their hands clean. God will not accept the work of men who are filled with evil, selfishness and strife."....M. 16:3.

The temple will be built in troublous times:

Thus saith the Lord of hosts; Let your hands be strong, ye that hear in these days these words by the mouth of the prophets, which were in the day that the foundation of the house of the Lord of hosts was laid, that the temple might be built. For *before these days there was no hire for man, nor any hire for beast*; neither was there any peace to him that went out or came in because of the affliction: for I set all men every one against his neighbor. —Zechariah 8:9-10.

A fine description of our own day.

Haggai says of this temple:

For thus saith the Lord of hosts; Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea and the dry land; and I will shake all nations, *and the desire of all nations shall come* and I will fill this house with glory, saith the Lord of hosts. The silver is mine and the gold is mine, saith the Lord of hosts. The glory of this latter house shall be greater than the former, saith the Lord of hosts: and in this place will I give peace, saith the Lord of Hosts. —Haggai 2:6-9.

The Lord through Haggai had been comparing the temple they were then building with the temple of Solomon which some of the old men had seen, "is it not in your eyes in comparison of it as nothing?" But he goes on to tell them that when he shakes the earth and "the desire of all nations" (Christ) shall come, that there will be a house that he will fill with his glory, and the glory of "this latter house shall be greater than the former," which was the temple of Solomon.

That temple is yet to be built, for the Temple of Solomon exceeds in grandeur and glory all temples that have been built since.

## DEDICATION OF THE TEMPLE LOT

In July, 1831, one year after the organization of the Church of Christ, a revelation was given at Independence, Missouri, United States, through Joseph Smith, pointing out the spot for the building of the temple, and Mr. Smith says:

“On the third day of August the spot for the temple, a little west of Independence, was dedicated in presence of eight men, among whom were myself, Sydney Rigdon, Edward Partridge, W. W. Phelps, Oliver Cowdery, Martin Harris and Joseph Coe.”<sup>k</sup>

This spot has been held sacred by believers in the restored gospel ever since, and though the temple is not yet built, many thousands are looking longingly toward that sacred spot for the time when a people shall be prepared to build the temple under the direction of “The BRANCH” appointed by the Lord to perform that work.

Joseph Smith is reported to have said, “The saints will think there will not be time to build it, but with all the help they will receive they will put up a great temple quickly.”

The plans for the temple were given to Otto Fetting between the years 1927-1933 by the angel, John the Baptist, The BRANCH.

## THE SECOND COMING OF CHRIST

When the time came for Jesus to leave the earth, he was with his disciples, and “while they beheld, he was taken up; and a cloud received him out of their sight. And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.”<sup>a</sup>

No words of mine can make this plainer than it is.

Before this Jesus had said to them:

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<sup>a</sup> Acts 1:10:11; <sup>b</sup> John 14:2-3.

<sup>k</sup> Church History (Reorg.) Vol. 1, p. 209.

"In my Father's house are many mansions: if it were not so I would have told you. I go to prepare a place for you. And if I go and prepare a place for you. **I will come again, and receive you unto myself, that where I am, there ye may be also.**"

## 1. His Glorious Coming to His Saints

Before the Lord returns in the clouds of heaven a people shall be brought into his fold through the preaching of the true gospel and they shall be gathered into one place under the guidance and tutelage of the Ancient of days:

I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like pure wool: his throne was like a fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him: thousand thousands ministered unto him; and ten thousand times ten thousand stood before him: the judgment was set and the books were opened . . . I saw in the night visions, and behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days and they brought him near before him. And there was given him (Christ) dominion, and glory, and a kingdom, that all people, nations and languages should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which *shall not be destroyed* . . . And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.<sup>d</sup>

Here we have the whole setting: the Ancient of days, John the Baptist, completing his work of preparing a people for Christ. and so well are they prepared that they can endure the glory of God which appears like flaming fire. They are gathered together around him receiving the finishing power of preparation before the Lord comes. And when all things were ready "the Son of man came with the clouds of heaven, and came to the Ancient of days," and to that gathered people who are with him.

## 2. Where Shall They Gather?

Beautiful for situation, the joy of the whole earth, is *mount Zion, on the sides of the north*, the city of the great King. God is known in her palaces *for a refuge*. As we have heard, so have we seen in the city of the Lord of hosts, in the city of our God: God will establish it forever.

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<sup>d</sup> Daniel 7:9, 10, 13, 14, 27.



We have thought of thy loving kindness, O God, *in the midst of thy temple*. According to thy name, O God, so is thy praise unto the *ends of the earth*: thy right hand is full of righteousness. Let *Mount Zion rejoice*, let the daughters of Judah be glad, *because of thy judgments*. Walk about Zion, and go round about her; tell the towers thereof. Mark ye well her bulwarks, consider her palaces; . . . . e

Here is a description of the city of God to be built in the last days **on the sides of the north**, at the **ends of the earth** from Jerusalem, where the prophet stood, which is no other than America, North America at that. **The temple** is to be there and it is to be a place of refuge for God's people while his judgments are abroad. It will be built at a time when the daughters of Judah also shall be rejoicing.

There is a river, the streams whereof shall make glad the city of God, the holy place of the *tabernacles of the most High*. *God is in the midst of her*; she shall not be moved: God shall help her and that right early. **The** heathen raged, the kingdoms were moved: he uttered his voice, the earth melted. The Lord of hosts is with us; the God of Jacob is *our refuge*. Come, behold the works of the Lord, what desolations he hath made in the earth. He maketh wars to cease unto the *end of the earth*.<sup>f</sup>

Again we see the city of God with its tabernacles (temple), a **place of refuge** for his people with the Lord in her midst **at the end of the earth**, where he has caused wars to cease, while desolations are going on elsewhere.

Out of Zion, the perfection of beauty, hath God shined. *Our God shall come*, and shall not keep silence: a fire shall devour before him and it shall be very tempestuous round about him. He shall call to the heavens from above, and to the earth *that he may judge his people*. *Gather my saints together unto me*; those that have made a covenant with me by sacrifice.<sup>g</sup>

Some have thought that Zion in prophecy refers to the little city of Zion near Jerusalem which David built. But the scriptures do not bear this out. Zion and Jerusalem, according to prophecy, are to be two great cities of safety and peace for God's people in the last days: Zion, on the American continent in the West, for spiritual Israel—those who obey the gospel; and Jerusalem in the East for the literal descendants of Jacob.

e Psalms 48:2-12.

f Psalm 46:4 (The Mississippi and its tributaries).

g Psalm 50:2-5.

So shall they fear the name of the Lord from the *west*, and his glory from the *rising sun*. When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him. And *the Redeemer shall come to Zion*, and unto them that turn from transgression in Jacob, saith the Lord.<sup>h</sup>

In mount Zion and in Jerusalem shall be deliverance, as the Lord hath said.<sup>i</sup>

Indeed, Jerusalem shall have to look to Zion for her salvation:

I will place salvation in Zion for Israel my glory.<sup>m</sup>

Oh that the salvation of Israel were come out of Zion! j

There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob. k

His foundation is in the holy mountains. *The Lord loveth the gates of Zion more than all the dwellings of Jacob*. Glorious things are spoken of thee, O city of God . . . The highest himself shall establish her, . . . *All my springs are in thee*. —Psalm 87.

Surely the foundation of his work is in the holy mountains where Zion is; and why should he not love the gates of Zion more than all the dwellings of Jacob? for there his obedient children shall gather to him, but "Jacob" is beloved for their fathers' sakes. How true that "all my springs are in thee." It is the fountain-head of all his work in the last days.

There the angel came to Joseph Smith and restored the gospel.

There the Record of the Nephites came forth to bless the world.

There The Church of Christ was organized and the gospel sent to all the world.

There the angel came to Otto Fetting to cleanse and purify the church.

There The Church of Christ was "established anew in 1929."

There the Messenger is coming to Wilhelm A. Draves, continuing the work of preparation.

There the temple will be built unto which Christ shall come.

There the gathering of the righteous will be.

There Zion will be.

There Christ shall come to claim his own.

There his "first dominion" on earth shall be when he comes again.

Surely "all my springs are in thee!"

"And the Lord will create upon every dwelling place of mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of

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<sup>h</sup> Isaiah 59:19.

<sup>i</sup> Joel 2:32.

<sup>m</sup> Isaiah 46:13.

<sup>j</sup> Psalm 53:6.

<sup>k</sup> Romans 11:26.

a flaming fire by night: and upon all the glory shall be a defence. And there shall be a tabernacle (temple) for a shadow in the daytime from the heat, and for a place of refuge, and for a covert from storm and from rain.—Isaiah 4:5-6.

But upon mount Zion shall be deliverance, and there shall be holiness; and the house of Jacob shall possess their possessions. —Obadiah 17.

Thou shalt arise and have mercy upon Zion: for the time to favour her, yea, *the set time*, is come. For thy servants take pleasure in her stones, and favor the dust thereof. . . *When the Lord shall build up Zion, he shall appear in his glory.* <sup>n</sup>

This could not be said of Jerusalem—Jerusalem is of old. Zion is yet to be. When it is built up Christ will come.

### 3. The Nation and The Church

The only prophecy that is given almost word for word by two different prophets is concerning the nation, and the church to which Christ shall come: the Zion of our God. It is found in Isaiah 2 and Micah 4.

“But in the last days it shall come to pass, that the **mountain** of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and **People shall flow unto it.** And many nations shall come, and say, Come, let us go up to the mountain of the Lord, **and to the house of the God of Jacob;** and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the Lord from Jerusalem.

And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruning hooks: nation shall not lift up a sword against nation, neither shall they learn war any more. But they shall sit every man under his vine and under his fig tree; and none shall make them afraid: for the mouth of the Lord of hosts hath spoken it. . . . In that day, saith the Lord, I will assemble her that halteth, and I will gather her that is driven out, and her that I have afflicted; and I will make her that halted a remnant, and her that was cast far off a strong nation: and the Lord shall reign over them in Mount Zion from henceforth, even forever.

And thou, **O tower of the flock,** the stronghold of the daugh-

**ter of Zion, unto thee shall it come, even the first dominion; the kingdom shall come to the daughter of Jerusalem."** Micah 4: 1-8.

Mountain in prophecy represents nation or kingdom, as in Jeremiah 17:3 and Daniel 2:35.

"The mountain of the house of the Lord" would therefore be the nation in which the house, or church, of the Lord, would be established.

This nation was to be established in the last days and would reach an eminence equal to the greatest nations (in the top of the mountains) and above the smaller nations (hills). What nation has done this, arising in the last days and now among the chief of the nations? One nation only: the United States of America. And how was it formed? "**People shall flow unto it.**" It is called "the great melting pot of the world," because it is a nation made up of people flowing to it from all nations, and becoming one great nation.

This nation is the place where "the house of the Lord" is to be found, his church, and to it the Lord shall come. "And many nations shall come, and say, Come, and let us go up to the mountain of the Lord, (the nation), and to the house of the God of Jacob, (the church); and he (Christ) will teach us of his ways." For to Zion shall come "the first dominion" of our Lord when he comes, but at a later date he shall sit on David's throne at Jerusalem, therefore "**the kingdom shall come to the daughter of Jerusalem.**"

But the United States must first be cleansed. Zephaniah describes this cleansing of the nation "beyond the rivers of Ethiopia," and then he says: "Sing, O daughter of Zion; . . . the king of Israel, even the Lord, is in the midst of thee: . . ." Zeph. 3:10-15.

For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.—1 Thess. 4:14-17.

All of the above scriptures show the coming of Christ to his own people, already waiting and prepared to meet him,

when he comes suddenly to the temple they have reared and the city they have built called Zion, and dwells there with them and rebukes strong rations afar off who are still engaged in war. This is the time of the resurrection of the righteous.

## 4. Christ's Coming to Jerusalem

We have been considering the coming of the Saviour to his own people, specially prepared for his coming. It is a time of unalloyed joy, peace and happiness for them. The living saints have been changed in the twinkling of an eye, and they with the righteous dead of all the ages of the past shall dwell with their risen Lord in Zion for some time before his great coming to Jerusalem, in which every eye shall see him.

His coming to Jerusalem at a later date is just as vividly described in the Bible,

When the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance *on them that know not God, and that obey not the gospel of our Lord Jesus Christ . . .* <sup>c</sup>

Of this time Jude says,

"Behold, the Lord cometh with ten thousands of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him. <sup>d</sup>

John the Revelator describes it thus:

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 bond man, 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 has come; and who shall be able to stand? <sup>e</sup>

Joel tells of the time before the coming of Christ to Jerusalem, a time of trouble, war and destruction. Finally he says the nations will gather in the valley of Jehosphaphat near Jerusalem for the decisive battle:

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<sup>e</sup> 2 Thess. 1:7-9.

<sup>d</sup> Jude 14, 15.

<sup>c</sup> Rev. 6:14-17.

Multitudes, multitudes in the valley of decision: *for the day of the Lord is near* in the valley of decision. The sun and the moon shall be darkened, and the stars withdraw their shining. *The Lord shall roar out of Zion*, and utter his voice from Jerusalem; and the heavens and the earth shall shake: but the Lord will be the hope of his people, and the strength of the children of Israel. So shall ye know that I am the Lord your God *dwelling in Zion, my holy mountain*. Then shall Jerusalem be holy, and there shall no strangers pass through her any more . . . . For I will cleanse their blood that I have not cleansed, *for the Lord dwelleth in Zion.*<sup>f</sup>

Jesus said:

And there shall be signs in the sun, and in the moon, and in the stars; and on the earth distress of nations, with perplexity; the sea and the waves roaring: men's hearts failing them for fear, and for looking after those things that are coming on the earth: for the powers of heaven shall be shaken. Then shall they see the Son of man coming in a cloud with power and great glory. §

Isaiah also is interested:

Who is this that cometh from Edom, with dyed garments from Bozrah? This that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save. Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the winefat? I have trodden the winepress alone; and of the people there was none with me: for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment. For the day of vengeance is in mine heart, and the year of my redeemed is come.—Isa 63:1-4.

For, behold, the Lord will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire. For by fire and by his sword will the Lord plead with all flesh; and the slain of the Lord shall be many.—Isa. 66:15-16.

Behold, the Lord maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof. And it shall be, as with the people, so with the priest; as with the servant, so with his master; as with the maid, so with her mistress; as with the buyer, so with the seller; as with the lender, so with the borrower; as with the taker or usury, so with the giver of usury to him. The land shall be utterly emptied and utterly spoiled: for the Lord hath spoken this word . . . . The earth also is defiled under the inhabitants thereof, *because they have transgressed the laws, changed the ordinance, and broken the everlasting covenant*. Therefore hath the curse devoured the earth, and they that dwell therein are desolate: therefore the inhabitants of the earth are burned and few men left . . . . Then the moon shall be confounded and the sun ashamed, when the Lord of hosts

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<sup>f</sup> Joel 3:14-21.

§ Luke 21:25-27.

shall reign in mount Zion, and in Jerusalem, before his ancients gloriously. —Isa. 24.

Howl ye; for the day of the Lord is at hand; it shall come as a destruction from the Almighty . . . Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it. For the stars of heaven and the constellations thereof shall not give their light: the sun shall be darkened in his going forth, and the moon shall not cause her light to shine. And I will punish the world for their evil, and the wicked for their iniquity; and I will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible.—Isa. 13:6-11.

“Enter into the rock, and hide thee in the dust, for fear of the Lord and for the glory of his majesty. The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the Lord alone shall be exalted in that day. For the day of the Lord of hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up; and he shall be brought low . . . . And they shall go into the holes of the rocks, and into the caves of the earth, for fear of the Lord, and for the glory of his majesty, when he ariseth to shake terribly the earth. —Isa. 2:10-19.

Alas for the day! for the day of the Lord is at hand, and as a destruction from the Almighty shall it come.—Joel 1:15.

## 5. The Battle of Armageddon

Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame. And he gathered them together into a place called in the Hebrew tongue Armageddon . . . . And there were voices, and thunders, and lightnings, and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake and so great. And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath. And every island fled away, and the mountains were not found. And there fell upon men a great hail out of heaven, every stone about the weight of a talent: and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great.—Rev. 16:15-21.

This same battle is described by Zechariah in his last three chapters; by Ezekiel in chapters 38 and 39, and in Joel 3.

“Behold, the day of the Lord cometh, and thy spoil shall be divided in the midst of thee. For I will gather all nations against Jerusalem to battle; and the city shall be taken, . . . and half of the city shall go into captivity, and the residue of the people shall not be cut off from the city. Then shall the Lord go forth, and fight against those nations, as when he fought in the day of battle. *And his feet shall stand in that day upon the mount of Olives*, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the

mountain shall remove toward the north, and half of it toward the south. And ye shall flee to the valley of the mountains; for the valley of the mountains shall reach unto Azal: yea, ye shall flee, like as ye fled from before the earthquake in the days of Uzziah king of Judah: *and the Lord my God shall come, and all the saints with thee.*"<sup>q</sup>

"And it shall come to pass in that day, that I will seek to destroy all the nations that come against Jerusalem. And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn."<sup>r</sup>

"And one shall say unto him, What are these wounds in thine hands? Then shall he answer, Those with which I was wounded in the house of my friends."<sup>s</sup>

From the above quotations we learn that the final battle before the Millennium will be fought around Jerusalem. When the city is taken and every hope for the Jews, who have gathered back to their own land, seems to be gone, Jesus suddenly appears with all his saints.

His feet stand upon Mount Olives, the very place from which he ascended. A great earthquake occurs and terrible destruction to the battling armies, but the Jews are saved by running into the valley formed by the earthquake.

Then shall Christ sit on David's throne at Jerusalem:

"And the Lord shall be king over all the earth: in that day there shall be one Lord and his name one."<sup>t</sup>

Seeing these things are true and near at hand, what manner of people should we be? Let us examine ourselves and see whether we be in the faith. Let us examine our religion and see if it is in accordance with the word of God, for by the word we shall be judged. Let us examine our experiences and see if they have come as a result of obedience to the gospel, for we are not to be judged by our experiences, but by the things written in the word of God. How important the word of God is! And how necessary that we can pass our examinations when tried by it!

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q Zech. 14:1-5.

r Zech. 12:10

s Zech. 13:6

t Zech. 14:9



We shall know then, if not before, that—

*"Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son."*<sup>u</sup>

Examine your doctrine, its source, its authority, its teaching and its power. I want to save you from the most terrible of all disappointments which many will have to suffer.

"Many will say unto me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity."<sup>v</sup>

These people have had great power and wonderful experiences, but evidently from the wrong source. God is not the only one who works miracles and gives spiritual experiences.<sup>w</sup>

Some will be looking confidently for the coming of Christ, believing they are ready to receive him, but will be disappointed:—

"Woe unto you that desire the day of the Lord! To what end is it for you? The day of the Lord is darkness and not light. As if a man did flee from a lion and a bear met him; or went into the house, and leaned his hand on the wall, and a serpent bit him."<sup>x</sup>

God help us all to see the work he is doing in our day and to become a part of it. Then shall that day not overtake us as a thief in the night but he shall appear to our joy.

## The Resurrection of the Dead

Man has ever dreaded death. Paul says that through fear of death they have been all their lives in bondage. But the hope of a glorious resurrection has buoyed up the children of God through all the trials and afflictions of life.

When apostasy ruled over the world the resurrection from the dead was almost lost sight of and men began to build their hope upon heaven after death. But with the restoration of the gospel the olden hope of the saints was reawakened and

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<sup>u</sup> 2 John 2:9

<sup>v</sup> Mat. 7:22-23

<sup>w</sup> 2 Thes. 2:9; Rev. 13:13-14; Rev. 16:14; Exodus 7:11-12, 22; 8:7.

<sup>x</sup> Amos 5:18.

once more the glad story of the resurrection of the dead was told from pulpit and press as the great event in the future towards which the children of God should look as the culmination of all their joys, the realization of all their hopes.

"If a man die, shall he live again?" was asked by the writer of the oldest book in the Bible, and as if answering his own question he continued: "All the days of my appointed time will I wait till my change come. Thou shalt call and I will answer thee: thou wilt have a desire to the work of thine hands."—Job 14:14, 15.

In his case the appointed time of his waiting would be over 1,500 years, but he was willing to wait.

Later he cried out: "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet **in my flesh** shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me."—Job 19:25-27. What a hope!

How the faith of Job triumphed over all the material difficulties which some see about the body being raised from the dead! He saw the probability of worms consuming his body, birds consuming the worms, and cats consuming the birds, until to the natural mind a resurrection of the body would seem impossible. But his faith was founded on One with whom even the hairs of our heads are all numbered, and he knew that he who assembled the elements to form the body in the first place was able to reassemble them; and like David his soul was soothed with the thought: "I shall be satisfied when I awake, with thy likeness."

Satisfied then, but never fully satisfied until then. The salvation for which Christ died is never received in its completeness until the gospel is fully obeyed, and the last two principles of the gospel are the resurrection of the dead and eternal judgment.

The redemption of Christ would be incomplete without the literal resurrection of the body from the tomb. Our Lord came to destroy the works of the Devil (1 John 3:8), and the first work of the Devil on earth was to bring death to spirit and body of man. If Jesus restored the spirit alone to himself, as many have thought, his work would be only half done. Man is dual. He died physically and spiritually; he must be restored spiritually and physically.

God has certain periods at which to call the people from the grave to life eternal. Truly he has raised many of the dead to life again, but it was only to extend their natural life a little longer. Once only, in the past, that we have any record of, has he raised men to an immortal state.

"And the graves were opened; and many of the *bodies* of the saints which slept arose, and *came out of the graves* after his resurrection, and went into the holy city, and appeared unto many."—Matthew 27:52, 53.

This shows us that after the bands of death were broken by the resurrection of Christ that **many** of the **saints** arose also.

There must have been a small space between the resurrection of Christ and that of these saints, for the record says distinctly that they rose **after** his resurrection. They were not simultaneous, and so in the resurrections of the future—they have their set times and their divisions.

Jesus says of all humanity: "For the hour is coming, in the which all that are in the **graves** shall hear his voice, and shall come forth; they that have done good unto the resurrection of life; and they that have done evil unto the resurrection of damnation."—John 5:28, 29.

Here are two distinct resurrections: one of life and one of condemnation.

The resurrection from the dead is and ever has been the hope of the Saints. Heaven after death or a rest in Paradise has been by them understood to be but a halting place between life in the body here and life in the body hereafter.

The people of God have clung tenaciously to this hope through all the vicissitudes and suffering of this life.

When to Job life had become a burden and he looked beyond this veil of tears for relief, his eye never halted at the rest in Paradise, but swept through the intervening years and rested upon the final triumph of those who love God and keep his commandments, the resurrection from the dead.

Paul, standing before the Jewish council, cried out:

"Of the hope and resurrection of the dead I am called in question."  
—Acts. 23:6.

Again, in his defense before Felix, he declared that he had: "hope toward God, which they themselves also allow, that

there shall be a resurrection of the dead, both of the just and unjust."

Indeed, so insistent was he that the resurrection from the dead was the climax to man's salvation, that he said:

"But if there be no resurrection of the dead. then is Christ not risen: and if Christ be not risen, then is our preaching vain and your faith is also vain . . . for if the dead rise not, then is not Christ raised: and if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished."—1 Cor. 15:13-18.

How important, then, is the resurrection of the body. Without it there is no salvation.

"For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming. Then cometh the end, when he shall have delivered up the kingdom to God even the Father; when he shall have put down all rule and all authority and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death."—1 Cor. 15:22-26.

The order of the resurrection as outlined in the scriptures is also of the utmost importance to man. For as sweeping as was the death sentence is the promise of a resurrection, but not all to the same glory, for

"There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory. So also is the resurrection of the dead."—1 Cor. 15:41, 42.

As varied as the glories of the heavens by night and by day are the degrees of glory enjoyed by those who are called forth from their graves to receive for the deeds done in the body such rewards as they have made it possible for the Lord to give.

Realizing this fact men and women of the past have suffered every indignity for the privilege of obtaining a better resurrection.

"Women received their dead raised to life again: and others were tortured, not accepting deliverance; *that they might obtain a better resurrection:*" (Hebrews 11:35).

This better resurrection is described by John:

"And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thous-

and years. But the rest of the dead lived not again until the thousand years were finished. This is the *first* resurrection.

"Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years."—Rev. 20:4-6.

This is the resurrection for which the worthies of old bore "trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment: they were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented; (of whom the world was not worthy:) they wandered in deserts, and in mountains, and in dens and caves of the earth. And these all, having obtained a good report through faith, received not the promise: God having provided some better things for us, that they without us should not be made perfect."—Heb. 11:36-40.

With such wonderful examples behind us and such glorious promises before us shall we not also endure the trials of life with like fortitude that we too may obtain this **better resurrection?**

How sweetly the word of God describes the resurrection of the dead.

"Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in the dust: for thy dew is as the dew of herbs, and the earth shall cast out its dead.

"Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast. For, behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain."—Isaiah 26:19-21.

Places of security will be provided where God will hide his people away until his indignation on the world is past; and to those who have passed away the rich promise of a resurrection is given.

The spirit in Paradise and the body in the grave await the glad call to come forth and be reunited in unending life.

Paul assures us that

"We which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trumpet of God: and the dead in Christ shall rise *first*: then we which are alive and remain shall be caught up *together with them* in the clouds, to meet

the Lord in the air: and so shall we ever be with the Lord." (1 Thes. 4:15-17.)

When shall this occur? It shall be at the coming of Christ and previous to the Millennium; at his first appearance when he shall suddenly come to his temple, rather than at that scene when his feet shall stand upon the Mount of Olives.

The fact that the living and the sleeping saints are to be caught up **together** to meet the Lord when he comes is significant, for he is coming to claim his own in Zion and to dwell with them for some time previous to his advent at Jerusalem when his feet shall stand upon the Mount of Olives.

Micah says:

"And thou, O tower of the flock, the stronghold of the daughter of Zion, unto thee shall it come, even the *first dominion*, the *kingdom* shall come to the *daughter of Jerusalem*." (Micah 4:8.)

The righteous dead will be raised when he comes to set up his "first dominion" in Zion, and his appearance at Jerusalem will be a later event in the Advent, when "the Lord my God shall come and all the saints with thee." (Zech. 14:5.)

This coming to dwell in Zion with his people is beautifully described by Daniel:

"And I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the *judgment was set* and the *books were opened* . . . I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him." (Dan. 7:9-13.)

This is a picture of the coming of Christ to a people prepared to receive him, and the setting is similar to that given of the first resurrection.

"And I saw thrones and they sat upon them, and judgment was given unto them: and I saw the souls of them, that were beheaded for the witness of Jesus and for the word of God . . . and they lived and reigned with Christ a thousand years. . . This is the first resurrection." (Rev. 20:4, 5.)

His coming to Jerusalem is described as "A day of darkness and of gloominess, a day of clouds and of thick darkness"; a

day of battle when "the Lord shall roar out of Zion and utter his voice from Jerusalem; and the heavens and the earth shall shake: but the Lord shall be the hope of his people and the strength of the **Children of Israel**. So shall ye know that I am the Lord your God dwelling in Zion, my holy mountain:" (Joel 3:11-17.)

These scriptures and others show us that the coming of Christ to Zion, to his temple, which is the government of God on earth from whence shall go forth his law to the nations, is also the scene of the first resurrection. And that they who are raised shall be caught up with the living saints, who shall be changed in the twinkling of an eye, to meet the Lord in the air as he comes to dwell with them in Zion.

The rest of the world shall either come to acknowledge him as their King and unite their forces with him, or go on in wickedness until their cup of iniquity is full and they rush to war, making their last stand around Jerusalem. When the city is taken and once again the Jews are about to be carried into captivity, the Lord shall come out of Zion and all his saints with him and shall deliver the city and the people out of the hands of the enemy, and the millennium will be on.

"The rest of the dead lived not again until the thousand years were finished." —Rev. 20:5.

But after the thousand years and the little season, we read:

"And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life, and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it and death and hell delivered up the dead which were in them: and they were judged every man according to their works." (Rev. 20:12-15.)

There is one resurrection in the past, but in two sections: First, the resurrection of Christ; afterwards, many of the saints from Adam to Christ. There are two resurrections in the future, and in each of them are two sections. In the first the glory of the sun and the glory of the moon. In the last, which comes a thousand years later, the glory of the stars and the "filthy still." (See 1 Corinthians 15:22-24; Revelation 20:4-6, 12-15; Revelation 22:11).

The glory of the sun is the one where the Bride the Lamb's wife will be, in the city which comes down from heaven where

God and Christ dwell.

It seems to the writer that to be compelled to take a lesser glory than the one for which we have striven would be all the punishment many of us would require. May this not be the condition spoken of by Daniel when speaking of the time of the end:

"And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt."—Daniel 12:2.

Would it not be with feelings of shame and contempt that we would view ourselves in the glory of the moon while we could see our brethren and sisters with whom we had labored here enjoying a glory compared to the sun, and we conscious that we had had the same opportunity as they to gain that exalted condition, but had failed?

## ETERNAL JUDGMENT

Paul says the principles of the Gospel are six in number: <sup>j</sup>

Faith in God

Repentance from dead works

The doctrine of Baptisms

The Laying on of Hands

Resurrection of the dead

Eternal Judgment

We have dealt in detail with the first five, each taking its place in proper order, for we have no right to disarrange the principles of the gospel, which are as eternal as God is and must be obeyed in their order to obtain salvation. Four of these apply to this life, but the last two to the life beyond the grave. Our obedience to the first four, and the life we live afterwards, will have much to do with our place in the resurrection and the judgment, for we are told plainly that the standard of judgment will be the gospel: "In the day when God shall judge the secrets of men by Jesus Christ according to my gospel."—Rom. 2:16.

And Jesus said: "He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have

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j. Heb. 6:1-2.



spoken, **the same shall judge him in the last day.**" John 12:48.

Of the **word** Peter says: "But the word of the Lord endureth forever. And **this is the word** which by the gospel is preached unto you." 1 Pet. 1:25.

We have reached the sixth principle: Eternal Judgment, which follows closely on the heels of the resurrection. Indeed, so closely are they connected that both Daniel and John the Revelator saw the judgment set and the books opened before the dead were raised.

Daniel says: "The judgment was set and the books were opened," before the Son of man arrived to raise the dead and take charge of the judgment.

John says: "And I saw thrones, and they sat upon them, *and judgment was given unto them*: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark in their foreheads, or in their hands; and they lived and reigned with Christ a thousand years."<sup>1</sup>

This is the commencement of the great day of judgment, a day which extends over a thousand years. It begins with the resurrection of the righteous and ends with the "rest of the dead" after the last resurrection, a thousand years later. For, "one day is with the Lord as a thousand years, and a thousand years as one day."<sup>2</sup>

The thrones of Judgment are occupied by Jesus and his apostles which followed with him in his travels in Judea: "And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." Mat. 19:28.

Many people think that the only judgment they shall meet is that which designates their place of abode at death, but this is a great mistake: "Because he **hath appointed a day** in which he will judge the world in righteousness by that man whom he hath ordained." (Acts 17:31). And Paul assures us, "We shall all appear before the judgment seat of Christ; that everyone may receive the things done in his body, according to that he

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<sup>1</sup> 1 Rev. 20:4.

<sup>2</sup> 2 Pet. 3:8.

hath done, whether it be good or bad." 2 Cor. 5:10.

In fact they who labor in the last dispensation shall be the first to be judged and rewarded:

"So when even was come, the Lord of the vineyard saith unto his steward, Call the labourers, and give them their hire, *beginning from the last unto the first.*"—Mat. 20:8.

Solomon said:

"Rejoice, O young man, in thy youth, and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart and in the sight of thine eyes: but know thou that for all of these things God will bring thee into judgment . . . Fear God and keep his commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good or whether it be evil."—Ecc. 11:9; 12:13-14.

## 1. A Time of Rewards

Jesus says: "Behold. I come quickly; and my reward is with me, to give every man according as his work shall be."<sup>m</sup>

"And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward."<sup>n</sup>

Or as Mark says: "For whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward."

There is no punishment dealt out in the judgment at the first resurrection, but reward only. Those who have obeyed the gospel and have washed their robes in the blood of the Lamb and are therefore cleansed from all their transgressions:

"Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years."<sup>o</sup>

These shall dwell in the holy city which comes down from heaven:

"Come hither and I will show thee the bride, the Lamb's wife. And he carried me away . . . and shewed me that great city, the holy Jerusalem, descending out of heaven from God . . . And there shall in no wise enter

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<sup>m</sup> Rev. 22:12.

<sup>n</sup> Mat. 10:42.

<sup>o</sup> Rev. 20:6

into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie; but they which are written in the Lamb's book of life."<sup>p</sup>

This is the highest glory to which man can attain, where God and Christ are, and it is typified by the glory of the sun.

"Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."<sup>q</sup>

## 2. A Time of Rewards and Punishments

The winding up of the Judgment at the end of the thousand years and the little season is not so glorious as was its beginning. This is the time of which John says:

"And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works.

And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire."<sup>r</sup>

This is the end of mortal existence and also the end of physical death and of hell. Hell is the abode of the spirits of those who die under condemnation, and when these spirits are called forth in the resurrection of the dead the mission of hell is finished.

## 3. Rewarded In Various Glories

"There are also celestial bodies and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory. So also is the resurrection of the dead."<sup>s</sup>

As varied as the sun and the moon and the stars of the heavens so will be the rewards given to and the glories received by, the sons and daughters of men in that great day.

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<sup>p</sup> Rev. 21:9, 10, 27.

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<sup>r</sup> Rev. 20:12-15.

<sup>s</sup> 1 Cor. 15:40-42.

Some will be within the "city not made with hands" where God and Christ are seated upon their thrones, where they shall see as they are seen and know as they are known. They have reached "the measure of the stature of the fulness of Christ" and all things are theirs.

Others receive a glory like the moon compared with the sun, while others receive the reward for the deeds done in the body as varied as the stars of heaven appear to us, some large and some small, some bright and some scarcely visible. These, no doubt, are "the nations of them that are saved" who "walk in the light" of the city, but are not permitted to enter the glorious place: "Who shall be punished with everlasting destruction from the presence of the Lord and from the glory of his power." <sup>u</sup>

## THE MILLENNIUM

The Millennium, or the thousand years reign of peace on earth, commences with the coming of Christ. Jesus taught us to pray for this: "Thy kingdom come. Thy will be done in earth, as it is in heaven." Millennial conditions begin with his coming to Zion but do not become universal until after his coming to Jerusalem.

This is not the eternal condition of the world but a glorious sunset to the mortal existence of the earth and its people. It is lovely to see old people having a restful, peaceful old age after the struggles and turmoil of life. That is what God has provided for Mother Earth, and her righteous children, before she passes through her eternal change.

"Blessed are the meek, for they shall inherit the earth," said our Saviour; and David waxes eloquent over the prospect in the 37th Psalm:

"Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed . . . For evil doers shall be cut off: but those that wait upon the Lord, they shall inherit the earth. For yet a little while and the wicked shall not be: yea, thou shalt diligently consider his place, and it shall not be. But the meek shall inherit the earth; and shall delight themselves in the abundance of peace . . . For such as be blessed of him

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t Rev. 21:24.

u 2 Thes. 1:9.

shall inherit the earth; and such as be cursed of him shall be cut off . . . For the Lord loveth judgment and forsaketh not his saints; they are preserved for ever: but the seed of the wicked shall be cut off. The righteous shall inherit the land, and dwell therein forever . . . Wait on the Lord and keep his way, and he shall exalt thee to inherit the land: *when the wicked are cut off thou shalt see it.*"

One of the first transactions of the Millennium is the binding of Satan:

"And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the devil and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season."—Rev. 20:1-3.

This is the time Job looked forward to when he said:

"I know that my redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God."

The worthies of old all looked forward to this time:

"These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. For they that say such things declare plainly that *they seek a country*. And truly if they had been mindful of that country from whence they came out, they might have had opportunity to have returned. But now they desire a better country, that is an heavenly. . . . And these all, having received a good report through faith, *received not the promises* God having provided some better thing for us, *that they without us should not be made perfect.*"—Heb. 11:13-16, 39-40.

Abraham was promised the land of Canaan for an everlasting possession for himself and his descendants, but Stephen says, "He gave him none inheritance in it, no, not so much as to set his foot on: yet he promised that he would give it to him for a possession, and to his seed after him."<sup>7</sup>

When Abraham is an everlasting being he will be able to enjoy an "everlasting" inheritance, as also will his people. Temporary possession was granted his descendants, but the everlasting inheritance remains for them when Christ comes.

The reign of Christ is further outlined by Isaiah:

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<sup>7</sup> Acts 7:5.

"He shall not judge after the sight of his eyes, neither reprove after the hearing of his ears: but with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins.

The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox.

And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea."—Isa. 11:3-9.

What a marvelous condition of earth, animals and men, all enmity gone. But this will not be brought about instantaneously.

Zechariah gives us to understand that it will take some years to subdue some of the people who remain:

"And it shall come to pass, that every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the Lord of hosts, and to keep the feast of tabernacles.

And it shall be, that whosoever will not come up of all the families of the earth unto Jerusalem to worship the King, the Lord of hosts, even upon them shall be no rain . . . And this shall be the punishment of Egypt, and the punishment of all nations that come not up to keep the feast of tabernacles."—Zech. 14:16-19.

The earth shall enjoy her sabbath for one thousand years while many generations shall pass away in peace. During this time the righteous dead, brought forth in the first resurrection, will live and reign with Christ on the earth as kings and priests.<sup>5</sup>

They will grow and develop "unto the measure of the stature of the fulness of Christ" under his teaching and leadership. until he can present them to the Father at the end of the thousand years and the little season, perfect, "without spot or wrinkle or any such things."

*"For he must reign until he hath put all things under his feet. The last enemy that shall be destroyed is death. For he hath put all things under his feet. But when he saith all things are put under him, it is manifest that he is excepted, which did put all things under him. And*

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5 Rev. 20:6.

*when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.*"—1 Cor. 15:25-28.

Great changes will take place in the earth as well as with its inhabitants. The deserts, broken up and ragged places are the result of sin. When sin is eliminated God will set these right also.

"Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain: and the glory of the Lord shall be revealed and all flesh shall see it together."<sup>1</sup>

"And every island fled away and the mountains were not found."<sup>2</sup>

### Isaiah declares

"The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose. It shall blossom abundantly, and rejoice even with the joy of singing: the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the Lord and the excellency of our God . . . Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing. For in the wilderness shall water break out, and streams in the desert. And the parched land shall become a pool, and the thirsty land springs of water: . . . And the ransomed of the Lord shall return, and come to Zion with songs of everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sadness shall flee away."<sup>3</sup>

The inhabitants of the earth at this time will be of two distinct kinds. There will be the men, women and children of all nations who survive the terrible destructions that will come before and at the time of the second coming of Christ. These are mortal and will marry, build houses and inhabit them, plant vineyards and eat the fruit of them, bear children and raise them under ideal conditions, and will live to a ripe old age and then die.

But there is **another class**: the resurrected. They are like Christ, immortal, and shall die no more. Neither will children be born to them. Birth and death exist together. No children were born before the fall nor shall any be born to people after their resurrection. Christ expressed a truth concerning all nature when he said that except a grain of corn fall in

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<sup>1</sup> Isaiah 40:4-5.

<sup>2</sup> Rev. 16:20.

<sup>3</sup> Isa. 35.

the ground and die it remaineth alone. It is in a state of death that life is reproduced.

Isaiah foretells the Millennium:

"For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind. But be ye glad and rejoice forever in that which I create: for behold, I create Jerusalem a rejoicing and her people a joy . . . and there shall no more thence be an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old; but a sinner being an hundred years old shall be accursed.

And they shall build houses and inhabit them; and they shall plant vineyards and eat the fruit of them. They shall not build and another inhabit; they shall not plant and another eat: for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands.

They shall not labour in vain, nor bring forth for trouble; for they are the seed of the blessed of the Lord and their offspring with them. And it shall come to pass that before they call I will answer: and while they are yet speaking, I will hear.

The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the Lord.—Isa. 65:17-25.

All shall speak the same pure language.

"For then will I turn to the people a pure language, that they may all call upon the name of the Lord, to serve him with one consent." <sup>4</sup>

The solar system will respond to the new conditions.

"Moreover the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days, in the day that the Lord bindeth up the breach of his people and healeth the stroke of their wound."<sup>5</sup>

## THE LITTLE SEASON

We have seen that Satan is to be bound for the thousand years of peace in which Christ reigns with his people on earth. For we read:

" . . . that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed *a little season* . . . And when the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea. And they went up

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<sup>4</sup> Zeph. 3:9.

<sup>5</sup> Isa. 30:26.



on the breadth of the earth, and compassed the camp of the saints about, the beloved city: and fire came down from God out of heaven and devoured them."—Rev. 20:3, 8, 9.

During the thousand years of peace when children do not die until they are a hundred years old and when war and disease are unknown, the earth will become very thickly populated. These people will grow up "like calves in the stall" with only good surroundings. They will still have the world and the flesh to contend with, but their environment will be so ideal that righteousness shall be ever in the ascendancy. With satanic forces bound they will know little about evil and its effects. Even heredity shall be in their favor with a thousand years of righteous progenitors.

But they will lack experience with the tactics of the devil, and, like carefully sheltered children when they get out into the world, many of them will fall an easy prey to Satan when he is let loose among them.

How long that little season will last and just how successful Satan will be we are not told, but this much we are given, that there will be a "camp of the saints" in a "beloved city" who will not yield to him. Of this we are glad. These saints are mortals, born during the millennium, still in the flesh, or Satan would never marshal an army of human beings to go up to fight against them. His work at this time is not among the redeemed who have lived a thousand years in immortal glory, but among "the nations which are in the four quarters of the earth." Among those nations there will be some who will prove true to Christ and will gather by themselves in a beloved city where they can worship God in peace. Satan will, as he always has done, stir up the spirit of persecution against these faithful ones and seek to destroy them by the force of arms in the hands of men; but God will hear the prayers of his people as he has promised, "Before they call I will answer," and he will send down fire upon their enemies and consume them.

This is the last struggle of mortal man upon the earth.

## THE END

This is the end of mortal man, and the end of the old and dying earth and the solar system, which forms our particular "heavens".

They started together, they end together. They were created perfect in the beginning, and when Adam fell the earth was cursed **for his sake**, for he was no longer able to endure the glory of a celestial planet and dwell in the presence of God.

Jesus came to save all the works of his hands, but they must run their course, die and rise again. Man is brought forth by the resurrection of the dead to live forevermore. The earth also is dissolved, passes away so far as its present existence is concerned, but it too will rise again.

The earth and its heavens went through a great change at the flood in which their old condition perished and in the new condition the life of man on the earth was reduced by several hundreds of years.

They will pass through a greater regeneration when they receive their baptism of fire.

"For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water: whereby the world that then was, being overflowed with water perished: but the heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men . . . .

But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.

Seeing then that all these things shall be dissolved, what manner of persons ought we to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?

Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwellish righteousness."—2 Pet. 3:5-13.

Isaiah describes it thus:

"The earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly. The earth shall reel to and fro like a drunkard, and shall be removed like a cottage; and the transgression thereof shall be heavy upon it; and it shall fall and not rise again."—Isa. 24:19-20.

This is how John saw it:

"And I saw a great white throne and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them.—Rev. 20:11.

From these scriptures we learn that the earth, like man, will grow old and die, and we shall also see that, like man, it will rise again.

At the coming of God the Father on the great white throne, the resurrection and judgment of the "rest of the dead" takes place, in which they are assigned to the various glories for which they have fitted themselves, or punishment as the case may be.

Man's probation commenced with the fall of our first parents and it ends with the last resurrection. With the raising of the remainder of the dead and their judgment, time ends and eternity begins.

## ETERNAL CONDITIONS

The last two chapters of the Bible are almost entirely occupied with a description of the glorious things God has provided for them that love him.

John says: "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And he that sat upon the throne said, Behold, I make all things new." Rev. 21:1-5.

He then gives a beautiful description of the holy Jerusalem, and he calls it "the bride, the Lamb's wife." What a marvelous home Christ has prepared for his bride, those who love him and keep his commandments. The city will be of pure

gold, with foundations of precious stones and gates of pearls, and best of all Jesus himself and his Father will be there.

"And I saw no temple therein; for the Lord God Almighty and the Lamb are the temple of it. And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof."—Rev. 21:22.

Those in the lesser glories seem to have their place on the earth too, but not within the city where God and Christ are.

"And the nations of them that are saved shall walk in the light of it: and the kings of the earth do bring their glory and honor into it. And the gates of it shall not be shut at all by day: for there shall be no night there. And they shall bring the glory and honor of the nations into it. And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life."—Rev. 21:24-27.

The last chapter of the bible gives a description of the new earth which reminds one very much of that given of the garden of Eden in Geneses 2, with its tree of life, its freedom from curse, its beautiful river and the presence of God with man.

Truly Jesus Christ is a great REDEEMER, for all that was lost through the transgression of Adam is restored through Christ to them who obey him.

**"Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."**

This is just as true today as it was when it was spoken nearly two thousand years ago; and we say to you as was said to them: "The Spirit and the Bride say, **Come**. And let him that heareth say, **Come**. And let him that is athirst come. And whosoever will, let him take the water of life freely."

# ARTICLES OF FAITH AND PRACTICE OF THE CHURCH OF CHRIST

We believe in God the Eternal Father, who only is Supreme; Creator of the universe; Ruler and Judge of all; unchangeable and without respect of persons.

We believe in Jesus Christ the manifestation of God in flesh, who lived, suffered, and died for all mankind; whom we own as our only Leader, Witness and Commander.

We believe in the Holy Ghost, the Spirit of Truth, the Comforter, which searcheth the deep things of God, brings to our minds things which are past, reveals things to come, and is the medium by which we receive the revelation of Jesus Christ.

We believe that men will be punished for their own sins and not for Adam's transgression, and that as a consequence of the atonement of Christ "all little children are alive in Christ, and also all they that are without the law." For the power of redemption cometh on all they that have no law; wherefore, he that is not condemned, or he that is under no condemnation, can not repent; and unto such, baptism availeth nothing." (Moroni 8:25,26.)

We believe that through the atonement of Christ all men may be saved by obedience to the laws and ordinances of the Gospel; viz.: Faith in God and in the Lord Jesus Christ; Repentance and Baptism by immersion, for the remission of sins; Laying on of Hands for: (a) Ordination; (b) Blessing of Children; (c) Confirmation and the Gift of the Holy Ghost; (d) Healing of the Sick.

We believe in the literal second coming and millennial reign of Jesus Christ; in the Resurrection of the Dead, and in Eternal Judgment; that men will be rewarded or punished according to the good or evil they may have done.

We believe in the powers and gifts of the everlasting Gospel; viz: the word of wisdom; the word of knowledge; the gift of faith; the gift of healing; working of miracles; prophecy; discerning of spirits; divers kinds of tongues; interpretation of tongues.

We believe the fruits of the Spirit to be love, joy, peace, long suffering, gentleness, goodness, faith, meekness and temperance.

We believe that in the Bible is contained the word of God; that the Book of Nephite is an added witness for Christ, and that these contain the "fulness of the gospel."

We believe in the principle of continuous revelation; that the canon of scripture is not full, that God inspires men in every age and among all people, and that He speaks when, where, and through whom He may choose.

We believe that where there are six or more regularly baptized members, one of whom is an elder, there the Church exists with full power of church extension when acting in harmony with the law of God.

We believe that a man must be called of God by revelation, and ordained by those having authority, to enable him to preach the gospel and administer the ordinances thereof.

We believe in the same church organization as existed in the time of Christ and his apostles. The highest office in the church is that of an apostle, of whom there are twelve, who constitute special witnesses for Jesus Christ. They have the missionary supervision and the general watchcare of all of the churches.

The primary function of the general church, of which each local church is a component part, is missionary and the building up and extension of the kingdom of God in all the world.

We believe that local churches should govern their own affairs, and that general church officials should not dominate or interfere therewith. On invitation such general officers may, with propriety, give counsel and assistance. Local congregations are subject to the Articles of Faith and Practice, and must be governed thereby.

We believe The Church of Christ comprehends the true brotherhood of man where each esteems his brother as himself and wherein the divine command to "love your neighbor as yourself" is demonstrated by the prevalence of social equality.

We believe that all men are stewards under God and answerable to Him not only for the distribution of accumulated wealth, but for the manner in which such wealth is secured. The primary purpose of stewardship is not the increase of church revenue or the mere contribution of money by those who have to those who have not, but to bring men to a realization of the common fatherhood and the universal brotherhood of man in all the affairs and expressions of life, and to maintain such social adjustment that each may enjoy the bounty and gifts of God, and be free to exercise his talents and ability to enrich the life of all.

We believe that men should labor for their own support and that of their dependents. Ministers of the gospel are not absolved from this responsibility, but when chosen or appointed by the church to devote their entire time to missionary work, their families are to be provided for out of the general church funds. The admonition of Christ that the ministry should not provide purse or scrip for their journey, but go trusting in God and the people, is applicable.

We believe that the temporal affairs of the general church are to be administered by the general bishopric under the supervision and direction of the general conferences of the church. The temporal affairs of the local churches shall be administered by local bishops under the supervision and direction of the local congregations.

We believe that marriage is ordained of God, and that the law of God provides for but one companion in wedlock for either man or woman. In case of a breach of this covenant the innocent one may remarry.

We are opposed to war. Men are not justified in taking up arms against their fellows except as a last resort in defense of their lives and to preserve their liberty.

We believe in the literal gathering of Israel, and in the restoration of the ten lost tribes.

We believe a temple will be built in this generation, in Independence, Missouri, wherein Christ will reveal himself and endow his servants whom he chooses with power to preach the gospel in all the world to every kindred, tongue, and people, that the promises of God to Israel may be fulfilled.

We believe that a New Jerusalem shall be built upon this land "unto the remnant of the seed of Joseph." (Ether 6:6-8; III Nephi 10:1-4). "which city shall be built, beginning at the Temple lot." (Doc. and Cov. 83:1.)

We believe that ministry and membership should abstain from the use of tobacco, intoxicating liquors and narcotics, and should not affiliate with any society which administers oaths or covenants in conflict with the law of God, or which interferes with their duties as freemen and citizens.

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